"The focus of discipleship," writes Self, "must be on all of God's people walking in their callings and expressing those vocations in the world of work and active participation in economic and social flourishing … while being open to releasing manifestations according to the leading of the Spirit" (55). Whether considering anointed artisans to build the tabernacle ("a community art project" in Exodus 25; 35–36), or being a people who enact the general charisms of Romans 12, Self explains the intelligent design that is realized when the people of God are who they are called to "be," and "do" for the life of the world—the very God-bathed world that is not drearily deistic but is richly Trinitarian.

Chapters 5 through 7 move us from a biblical-theology framework to engaging in a praxis framework where "ideal meets real" as it considers the way in which "economy/work" (e.g., household, community, and transformation of culture) are situated integratively within a divine-enabled "transformational quartet" (71–78) that includes the following areas: spiritual formation into Christlikeness, personal wholeness and character development, relational integrity and social-psychological health, and vocational clarity and stewardship. Self seems to say that these four areas influence *and* are shaped by the conditions and features of economics/work, although an account of *how* that symbiotic relationship obtains is not developed.

The last two chapters explore the ecclesial dimensions and significance of stewarding that transformational quartet through the local church as a parish (84) that is Spirit-designed to incubate the people of God with the mission of God to bless all peoples. In short, the local church is the very kingdom means for equipping and mobilizing disciples for "life lived as an offering to God … commissioned for impact in all domains" of society (95).

The conclusion, which really could be chapter 8 in its own right, offers insight concerning how to develop competent skillfulness of a spiritual variety to discern the ways of God: a "discovery" of how God is already at work in *our* world (118–19), an "integration" of how our transformation is deeply interrelated with "the current and future flourishing of the world around [us] and that such goodness is [the] integral part of the Great Commission" (120), and an understanding of "new metrics" for gauging success toward what it means to cultivate flourishing churches and communities (126–28).

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Charity: The Place of the Poor in the Biblical Tradition

Gary A. Anderson

New Haven and London: Yale University Press, 2013 (222 pages)

This book traces the development of the theology of charity toward the impoverished from the Old Testament/Hebrew Bible, through the Second Temple literature, the New Testament, the church fathers, and into the medieval period. It presents an impressive account of the continuity of thought concerning the religious obligation to the poor from ancient Israelite religion to medieval Catholicism.

The primary form of charity toward the poor that interests Anderson is almsgiving, although he considers other corporal works of mercy as well. The book is not organized in a strictly logical or chronological fashion. Indeed, Anderson strolls comfortably from Hebrew biblical texts to rabbinic midrash and commentary, to Second Temple deuterocanonical and apocryphal works, to the sermons of the church fathers, to medieval religious art, and back to the biblical texts, all the while showing similarities and mutual illuminations across the ages. Moving out from the central issue of almsgiving, Anderson considers a web of interrelated theological topics: the nature and purpose of temporal wealth; the concepts of atonement, reparation, and merit; the moral order of the universe; the transferability of merit; the existence of a "heavenly treasury"; the practice of prayers and suffrages for the dead; and the reality of purgatory.

Anderson returns frequently to a certain set of texts that form a sort of biblical-theological trajectory of almsgiving. His oldest and most fundamental text is Proverbs 19:17 (RSV): "He who is kind to the poor lends to the LORD, and he will repay him for his deed." A great deal of theology is latent in this verse: It presumes that the cosmos, created by God, is ultimately just and good; that there is a certain kind of association or identification of the poor with the Lord; and that it is possible for human beings to gain merit with God such that a divine reward is somehow deserved. Anderson shows how all this latent theology was unfolded in later canonical and noncanonical texts. Of special interest are the Second Temple books of Sirach and Tobit, which Catholics and Orthodox hold to be inspired Scripture. Even those who do not regard these books as canonical can still recognize in them the development of a theology of charity toward the poor that is later presumed by and reflected in the New Testament. For example, Sirach further develops from Proverbs the view of almsgiving in numerous passages but perhaps most significantly in Sirach 29:8–12 (RSV):

> Nevertheless, be patient with a man in humble circumstances, and do not make him wait for your alms. Help a poor man for the commandment's sake … do not send him away empty. Lose your silver for the sake of a brother or a friend, and do not let it rust.… Lay up your treasure according to the commandments of the Most High.… Store up almsgiving in your treasury, and it will rescue you from all affliction.

What was implicit in Proverbs now becomes explicit: There is a "heavenly treasury," into which one can make "deposits" by giving alms to the poor. This "treasury" has merit in the sight of God, and provokes God to come to one's assistance in times of need. The ultimate time of need, of course, is the hour of death, and the book of Tobit continues the development of the theology of charity to include salvation in the life to come:

> Give alms from your possessions to all who live uprightly, and do not let your eye begrudge the gift when you make it.… So you will be laying up a good treasure for yourself against the day of necessity. *For charity delivers from death and keeps you from entering the darkness.* (Tobit 4:7, 9–10 RSV, italics mine)

> *Almsgiving delivers from death, and it will purge away every sin*. Those who perform deeds of charity and of righteousness will have fullness of life. (Tobit 12:9 RSV, italics mine)

Anderson shows how this view of almsgiving continues to be affirmed in the New Testament, especially by Jesus: "Sell your possessions, and give alms. Make purses for yourselves that do not wear out, an unfailing treasure in heaven, where no thief comes near and no moth destroys. For where your treasure is, there your heart will be also" (Luke 12:32–34 NRSV). Jesus' endorsement of a "heavenly treasury" of merit accumulated through acts of charity, combined with Scriptural indications that merit could be transferred from one person to another (especially from fathers to children; see Gen. 22:15–18; Deut. 12:28) contributed greatly to the development of the Catholic doctrines of merit, purgatory, and indulgences. What is less known, however, is that roughly analogous doctrines developed within Rabbinic Judaism at the same time.

Anderson is well aware that not everyone will be comfortable with his demonstration that these Catholic and Jewish doctrines have a foundation in the exegesis of the Old and New Testaments, as well as in ancient Israelite and Jewish piety. Throughout the book, he is in constant dialogue with the critiques of Catholic theology rooted in the Reformation. He is at pains to show that the notion of a "heavenly treasury" of merit need not lead to the crass, mechanical, and self-interested spirituality epitomized by Johannes Tetzel's famous sales pitch for indulgences: "As soon as the coin in the coffer rings, the soul to heaven springs." Anderson points out that neither Scripture nor the Jewish or Catholic traditions had ever held that the damned could be saved by almsgiving; only that the elect who die without attaining holiness may be spared some purifying suffering in the next life through the merits and prayers of others. Furthermore, almsgiving and related acts of charity are not mechanical acts but require faith and cannot be separated from a life of faith. The charitable person must have strong faith in something that is in no way obvious; namely, the world is fundamentally good, and God who created will reward the kindness that is done in this life in the next. *Credit* and *credo* come from the same root; one who becomes "creditor" (lit. "believer") by loaning to the insolvent poor, must also be a *believer* in the goodness of God.

Finally, Anderson points out that, while the monetary, commercial metaphor of "accumulated merit" in a "heavenly treasury" that pays off "the debt of sin" is certainly present in Scripture and tradition, there is at the same time a strong counterbalancing notion that God can never be put under strict obligation by human actions, and the mercy of God can never be "earned." Therefore, in several scriptural texts as well as in the writings of the fathers and rabbis, a believer's "treasury of merit" functions not strictly as a bank account but as what Anderson terms a *suffrage*—an appeal to God for mercy. The preferred biblical term for this is a *memorial* (Heb. *zikkaron*, Gk. *mnemosunon*) as in Acts 10:4 (RSV), italics mine: "Your prayers and your alms have ascended as a *memorial* before God."

Therefore, Anderson concludes his book with a reflection on the famous account of the death of St. Monica that appears in the *Confessions* of St. Augustine, who is so

revered in Catholic, Lutheran, and Calvinist traditions alike. Writing of the death of his saintly mother, Augustine recalls the merit of her charitable acts but does not demand "payment" from God like an accountant. Rather, he appeals to God for mercy on the soul of his mother in light of the merciful deeds she had done to others and calls on his fellow Christians to pray for the soul of his mother when gathered for the Eucharistic sacrifice, which is the memorial of the one great payment of all our debt of sin. Augustine does not deny traditional concepts such as merit or the "heavenly treasury," but he contextualizes them within a theology of the primacy of God's grace, acknowledging that divine grace precedes our meritorious acts, and thus, while they are truly ours, they are just as truly the gratuitous gift of God. Anderson implies that Augustine's understanding of merit, purgatory, prayers for the dead, and the "heavenly treasury" could offer a common theology around which Christian traditions, split during the Reformation, could reunite.

Reformational discomfort with "works righteous" and concepts of human merit, combined with (especially German) Protestant domination of biblical studies for the last two centuries, has led to a neglect of the theology of almsgiving and the "heavenly treasury" in Scripture and tradition. We are greatly in Gary Anderson's debt for pointing out the great importance of almsgiving in biblical piety, the Rabbinic tradition, and the life of the early Church.

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The Artist and the Trinity: Dorothy L. Sayers' Theology of Work

Christine M. Fletcher

Pickwick Publications, 2013 (141 pages)

It may come as a surprise to readers of this journal that the work of Dorothy Sayers (1893–1957) would have something profoundly meaningful to offer those concerned with "markets and morality" in the twenty-first century. This oversight is understandable: Sayers is known primarily as the witty, sometimes acerbic, but consistently erudite voice of the main character in her widely read detective novels, Lord Peter Wimsey, an English gentleman with a curious propensity for encountering dead bodies and solving crimes in the midst of an otherwise genteel existence.

That was certainly my first impression of Sayers when I began reading these stories in graduate school. When, after consuming every last book in the series, I still felt hungry for more, I returned to the shelf and selected a collection of her essays, *Unpopular Opinions*. There I encountered Sayers the philosopher instead—and was hooked for life. In Sayers, I discovered an author who is a master at dissecting the issues of her age with the depth of a trained theologian, the precision of a skilled surgeon, and the wit of an astute cultural critic. Her contribution to the Anglo-Catholic theological tradition, in particular her theology of work and her efforts to illuminate its Trinitarian underpinnings