at instances of triple tradition parallels in Thomas, Gathercole is able to put forward a scientific (i.e. refutable) argument for Thomas’s dependence on synoptic sayings. That being said, in places Gathercole draws conclusions that do not seem to be supported by his data or methods.

Gathercole rightly notes that redaction critics have been spoiled by the degree of agreement (and thus the ease of identifying copying) in the Synoptic Gospels, and that we should not expect to find this degree of agreement in every instance of textual copying. That being said, what he considers to be redaction traces of Luke and Matthew in Thomas hardly suggest direct copying, even if we allow that we are unlikely to find agreement as close as we do within the synoptics. To take but one example, Gathercole sees Thomas as having taken over Matthean redaction of Mark in Thomas 14:5//Matt 15:11 based on Thomas and Matthew’s addition of “mouth” (absent in Mark) and the addition of the emphatic pronoun “that” (simply the article “the” in Mark). In spite of these minor parallels, there are still significant differences in the two sayings. Matthew speaks to a third person object, “the person” whereas Thomas speaks to a second person object “you,” and Matthew sets the saying in the present “does defile,” whereas Thomas puts his in the future “will defile”. The minor (and major) differences between the two sayings far outweigh the parallels, thus Gathercole’s conclusion that thus saying “indicates fairly clearly the dependence of Thomas upon Matthew” (179) is a bit of an overstatement.

Gathercole’s book represents, to date, both the best critique of the theory of a Semitic Vorlage and argument for Thomas’s dependence on the synoptics. Gathercole is quite successful in refuting the former, but is less successful in asserting the latter. That being said, The Composition of the Gospel of Thomas is required reading for anyone currently working on the gospel.

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This volume was originally published in French as L’Adoration, Déconstruction du christianisme, 2 (2010), and is the second volume released by Jean-Luc Nancy on the deconstruction of Christianity. Despite the critical connotations of the title, the deconstruction of Christianity is not a negative project. Nancy does not seek to discredit or destroy Christianity, but rather to explore the manner in which a particular strand of Western Christianity has ‘deconstructed’ itself over the past two thousand years (34).

Nancy is one of the leading intellectuals in France today and professor of philosophy at the Université Marc Bloch, Strasbourg. In this project, he suggests that Christianity is not the revelation of a religious truth, but instead the retreat and absence of revelation as such. As a revelation of absence, Christianity is essentially nihilistic, and thus the “death of God” proclaimed by Nietzsche is not the antithesis of Christianity but rather its culmination. Through this argument, Nancy seeks neither a return to religion nor an “atheistic” rejection of it, and his argument is not theological, secular humanist, or phenomenological. What he offers in place of such projects is a philosophical and literary interrogation of the names through which Christ-
ianity perpetually attempts to ground itself—knowledge, the West, the self, God, etc.—to reveal how these foundations signify absence and withdrawal.

If there is a criticism to be leveled at Nancy it concerns the opacity of his prose and the difficulty of his project. This thin volume is incredibly dense and requires the reader to be familiar with Nancy’s larger body of philosophical work, and the continental tradition as a whole. Adoration is composed of a prologue, four chapters, and an appendix, and builds upon Nancy’s work in La déclosion, Déconstruction du Christianisme 1 (2008). Adoration considers not just the atheistic core at the heart of monotheism—the topic that consumed much of Dis-Enclosure—but what is left for us to do in the wake of the retreat of religion. Nancy argues that at the core of Christianity is a proclamation of address, what Derrida called the Salut! To “adoré” the world is to address it without recourse to salvation, to greet it as a finite exposition of sense (meaning) without end (52). With this call to address, Nancy is not appealing to some Heideggerian notion of authenticity or Being; rather, he suggests that relation itself (as contiguity and incommensurability) is what gives rise to the world, and asserts that there is no Being to beings (no ground or origin).

Chapter 3, "Mysteries and Virtues," is perhaps the most innovative chapter of the book. Here, Nancy argues that the three Christian mysteries (Trinity, Incarnation, and Resurrection) are atheological because they displace God of a foundation. For instance, the Christian Trinity describes a God who is defined entirely through relation (rapport), rather than through unity. The trinity does not describe a God of being, but an absolute relationality that is the "non-being according to which beings can make sense" (51). Additionally, Nancy suggests that the three theological virtues (faith, hope, and charity) describe a way of relating to the world rather than a commitment to particular beliefs. He argues that "faith is a praxis, an act or a way of being in the world, more than the approval or assent given to certain dogmas" (51).

The most fascinating aspect of this book is how Nancy connects his overall analysis with Freud's notion of the drive (Trieb). Nancy suggests provocatively that the Christian mysteries and virtues can be understood respectively as "flashes [Éclairs] and drives" (46). That is, the mysteries and virtues can be understood as mythical explanations of the flashes (of relationality) and drives ("thrusts" of being) that make up our experience (exposure) in the world.

I would recommend both volumes of Nancy’s project for graduate classes on Christianity and Continental philosophy. His work is a fascinating contribution to the tradition and sure to elicit response.

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Willi Goetschel’s new book is a bold attempt to reframe the discussion on Jewish thought and to show its relevance for modern philosophy. It is therefore of interest to scholars of Jewish thought and of modern philosophy, as well as to scholars who work in the field of postcolonial studies and are interested in the formation of academic disciplines and discourses in the modern university.

The book begins with two chapters that present the problem which philosophy faces since it was disciplined and emerged as an