

and accurate representation of these authors' positions, many of whom he has come to know personally over the course of his career. Variations on one-covenant, two-covenant, and *logos* models are examined for how they best maintain the integrity of the Jewish and Christian traditions. P. demonstrates his theological range in part VI where he engages biblical theology and explains the importance of new research on the theology of Saint Paul and the "parting of the ways" to building a new theology of Jewish–Christian relations.

Parts V, VII, and VIII present the elements of P.'s vision for a renewed Christian theology. P. has long insisted on a distinctive newness for the Christ event. He cautions against approaches that might view Christianity as a stripped-down Judaism for Gentiles. In this volume, he rejects classical messianic fulfillment and atonement Christologies (78), and he suggests that an incarnational Christology focused on the transparency found in the divine–human relationship provides the theological foundation for an understanding of distinctive but linked paths to God. Critically important is P.'s contention that Jews need not adopt christological language at the end time (96).

P. is a deft guide through highly sensitive material. Though he readily admits that his model is not complete, he is to be thanked for challenging theologians to write theology that honors Judaism as a holy path. P. will not allow Christians to sing their Jewish brothers and sisters out of salvation.

Elena Procaro-Foley
Iona College, New York

Extra Ecclesiam . . . : Zur Institution und Kritik von Kirche. Jahrbuch Politische Theologie 6/7. Edited by Henning Klingen, Peter Zeillinger, and Michael Hölzl. Münster: LIT, 2013. Pp. xvi + 261. €39.90.

This interdisciplinary (but mainly theological) international (but mainly German) study, a double number of the *Jahrbuch politische Theologie*, is the work of 28 scholars. Of the authors in the volume, 14 are from Germany, four from England, three from Austria, and one each from El Salvador, Switzerland, and Romania. As to the authors' religious affiliation, 14 are Catholic, seven are not explicitly identified, two are Protestant, and one each is Jewish, Muslim, and Eastern Orthodox. Several different disciplines are represented as well: 22 from religion/theology, three from communications/journalism, two from sociology, and one each from art, history, poetry, and philosophy. While 23 scholars are male, five female scholars' work is presented. Three articles are in English, the others in German.

The purpose of the book is to take stock—from an obviously Eurocentric point of view—of the current situation of the "new political theology" that, from the 1970s, has been associated with the name of Johann Baptist Metz. As several contributors point out, this is in distinction from "classical political theology" of the ancient world associated with the name of Augustine, and also from "modern political theology" associated since the 1920s with the name of Carl Schmitt.

Dedicated to Metz on the occasion of his 85th birthday, both the origin and *raison d'être* of the book go back to comments made by him on the occasion of his 80th birthday. These comments revealed how his own work on political theology had not paid sufficient attention to the question of church law and church constitution (12). The editors of the volume, however, believe that the seeds of a new attentiveness to this supposedly neglected aspect of political theology were actually, and from the outset, present in Metz, especially in his somewhat prophetic warning against a growing sect mentality in the church. They find this first warning in his earliest writings on political theology and then as a kind of definitive expression in his widely read *Glaube in Geschichte und Gesellschaft: Studien zu einer praktischen Fundamentaltheologie* (1977; 1993) (ET 1958, *Faith in History and Society*), especially the section reprinted here under the title "Zur Präsenz der Kirche in der Gesellschaft" (317–26). Ultimately, as Metz suggests, the Church, in order to be true to itself and present to those most in need of the salvation it mediates, must move out of and beyond its (at least institutional) self.

In the brief opening section of the book (17–34), four scholars, including Jürgen Moltmann and a Catholic bishop, ask, under the title of "Forum," what it means to be church in today's world. Then at greater length (37–314) twelve contributors address the "Thema." There follows a briefer section (315–56) in which four authors, including Metz with the above-mentioned piece, contribute to the "Debatte." The book concludes with a brief (359–82) but—for researchers and scholars on this topic—highly valuable report on the work of four different interdisciplinary research centers, in Münster, Erfurt, Berlin, and Manchester, that are devoted to this and related issues.

The book is a difficult read. The difficulty would have been significantly eased by an index and/or more detailed table of contents, and by providing abstracts before the different individual pieces. Nevertheless it makes a valuable contribution and is an indispensable resource.

Robert J. Daly, S.J.
Boston College

Karl Rahner's Theological Aesthetics. By Peter Joseph Fritz. Washington: Catholic University of America, 2014. Pp. xvii + 286. \$49.95.

Fritz's revelatory book takes a fresh look at Karl Rahner's life-long work as a whole and presents it persuasively as a way of life—a radical, Catholic openness to God's self-manifestation through time—rather than as an epistemologically inflected system of thought or as theological anthropology in a transcendental key. Rahner's contribution was to disclose through all the realities of the world how we might live in the grace of God won by the cross of Christ and communicated by the Spirit unrestrictedly through history. His vision was a practice that he himself performed.

F.'s study is a bold enterprise. It benefits greatly from having clearly defined objectives and an equally clear structure. In a sustained comparison and contrast of texts by