and public, includes texts that reveal the prophetic consciousness that led H. to take a strong moral stance on many of the major social and political issues of his day. Section 3 focuses on theodicy, questions concerning God's goodness and compassion in the face of evil. Included here are texts in which H. raises not only the traditional question, "Where is God in the midst of such horrors?" but also, "Why are we, as human beings, so often blind to God's presence?" A section on Jewish faith, observance, and prayer follow, in which H. makes it clear that authentic faith does not mean living off "an inherited estate of doctrines and dogmas" (105) but rather experiencing moments of revelation and remembering both their occurrence and our response. Following this discussion is a lecture delivered in 1965 that explores how Jews, Christians, and Muslims, though committed to contradictory claims, can remain loyal to their tradition while maintaining a sense of reverence for other traditions.

Section 5 contains some of H.'s most beautiful writings on prayer and religious observance. It features selections from several of his best-loved works, including *The Sabbath* (1966) and *God in Search of Man* (1955), as well as two works addressed—at times critically—to rabbis and cantors. Finally, section 6 includes semi-autobiographical writings that brought H. to what he describes as a "theology of pathos" (187), a theology of the Jewish people and of human beings generally as of perpetual concern to God.

From beginning to end, the volume is illuminating and compelling. Those familiar with H.'s works will appreciate the fine organizational thread through which Susannah Heschel connects and clarifies many of her father's writings, while those unfamiliar with H. may well want to read more.

Fairfield University, CT ELLEN M. UMANSKY

CHRIST OUR HOPE: AN INTRODUCTION TO ESCHATOLOGY. By Paul O'Callaghan. Washington: Catholic University of America, 2011. Pp. 358. $34.95.

This is one of the best synthetic and comprehensive studies of eschatology to date in any of the major languages. Reminiscent of Thomas Aquinas's *Summa theologiae*, O'Callaghan's tour de force lucidly explains a host of counterpositions before delineating the "safe doctrine" concerning eschatology's major and minor themes. O'C.'s use of Scripture, the Fathers, the councils, and the liturgy, along with a vast array of titans and lesser figures in the theological and philosophical tradition, evince a secure theological mind that has mastered the best of pagan, Catholic, Protestant, and secular thought. Copious footnotes and the helpful indexes of concepts and names underscore this wealth of sources.

O'C. focuses on the Second Coming of Christ as the definitive, public, universal, victorious, incontrovertible object of Christian hope—a hope

rooted in every person's desire for perfect fulfillment. The hermeneutical key to this book is Christ, the eschaton in person, the new creation, whose individual, social, and cosmic nature assures us that the new heavens and the new earth will have an identity-in-difference with respect to the old heavens and earth, and reveal the individual, social, and cosmic nature of God's kingdom.

My questions to O'C.: Why Küng's absence from and Rahner's minimal presence in this book? What about Limbo? Is there not a sense in which one judges oneself during the individual judgment in the light upon us from the holiness of God, Christ, and the saints? Since you rightly reject the traditional Protestant view of the immortal soul as a Greek deformation of biblical anthropology, would you agree with Rahner that after death the soul retains a relationship to this world that is not necessarily pancosmic and that Aquinas's theory of the *anima separata* needs refinement? Why do you use the term "apparitions" when the term "appearances" better fits your rejection of the neognostic views on Jesus' bodily resurrection? Why do you reject Rahner's fundamental option theory (which he carefully distinguished from Boros's final option theory) when such an anthropology is needed to explain the perpetual inner obduracy of the damned?

Why do you disagree with Rahner's position that "Adam" would have died even if he had not sinned, if you agree that, because of sin, death is now ugly and mysterious? Since you hold that Protestant positions, which eliminate the intermediate state, undermine the reality of the communion of saints and the Catholic Church's liturgical practice of praying for the dead, why do you think Rahner wrong to question the dogmatic certainty of this doctrine?

Could one not view purgatory as the person's cleansing and transforming encounter not only with the all-holy God but also with the all-holy Christ, with the holy members of the Mystical Body of Christ, and with creation as God intended it to be? (Your intelligent demonstration of the doctrine of purgatory's deep, albeit implicit, presence in Scripture refutes N. T. Wright's dismissal of belief in purgatory as pathological.) Could not one understand hell as the inability of perpetually obstinate sinners to eliminate from their presence God's, Christ's, and the saints' permanent fiery love? What does Aquinas mean when he says that the devils love God more than they love themselves? How can any creature reject the full revelation of the supreme Good? If the soul is by nature the form of the body, and if the soul can regenerate the body by efficient causality (Aquinas), is there not a natural basis to resurrection? Are not miracles the proleptic anticipation of the kingdom by a sublation of Newtonian and Einsteinian physics into a new creation physics?

Finally, who would not appreciate a book that refers to Descartes's fear of quickly getting bored in the beatific vision and André Frossard's

rejoinder that God would get bored even more quickly contemplating Descartes? Well done!

Boston College HARVEY D. EGAN, S.J.

LUTHERAN THEOLOGY. By Steven D. Paulson. Doing Theology. New York: T. & T. Clark International, 2011. Pp. vii + 293. $80; $24.95.

In this intriguing study, Paulson, professor of systematic theology at Luther Seminary, St. Paul, MN, frames in eloquent rhetoric his approach to Lutheran theology. Grounded not only in the writings of Martin Luther but also in those of the generation of theologians immediately post-Luther (Nikolaus von Amsdorf, Matthias Flacius Illyricus, and other "Gnesio-Lutherans"), P. presents Lutheran theology as a countervoice, a counter-argument to the dominant theological stream, found in both Calvinism and Catholicism, that always seeks to reestablish the law as God's primary arena of operation and humankind's striving. The theological task begins, according to P., with radically distinguishing and outright separating law from gospel. The question of theology is what the human person can do or not do, whether it is free or not (20, 23). The first task of theology is the destruction of everything that is good in human life (1). The second task "is to make way for the declaration of a completely foreign, new righteousness that has no law in it at all" (2). The entire book then develops these two perspectives as they were formulated by the early reformers, particularly the Gnesio-Lutherans.

P. uses Paul's letter to the Romans as the organizing principle for his argument, following the internal development of the epistle from chapter to chapter, for all of Lutheran theology (including its "unfinished business") "is a commentary on Paul's letter to the Romans" (15). The preacher (the one who, through the sermon, frees from the law) is introduced as Paul introduces himself. Then the major tenets of a Pauline/Lutheran theology are presented: God present in the flesh (*communicatio idiomatum*), faith as gift and the certainty of the promise (that is the foundation of faith), baptism as the framing of life (freedom from sin, from law, from an angry God, from death), and finally what the promise (gospel) means in life for us both as individuals and as communally—the "good fruits" of faith and the role of authority in society.

The book has a polemical framework. First, it wishes to establish the Lutheran voice as one over and against both religious and cultural voices that claim a role for the human will. P. opens the door to the Lutheran "way" of conceiving the human being who is not free as a creature but free only through faith—but this freedom is far more extensive and profound than any paltry form of freedom found within the created order or guaranteed by the law. Second, the book lifts up a characteristic of Lutheran