holiest inner chamber of the individual" (*On State and Religion* [1864]) remind B. of Luther's emphasis on the practical, not speculative nature of faith. In fact, Wagner's ideas are rather mystical. The invocation of a "special revelation" (299) for the few religious insiders contradicts the Reformation's emphasis on the priesthood of all believers. Wagner admired Luther as a cultural hero, but he had scant interest in Reformation theology (*sola gratia, sola fide, sola Scriptura*). In general, Wagner's vision of "genuine" Christianity is different from generally recognized Christian teachings, in the broad sense. Although Wagner vaguely believed in divinity, he was critical of the idea of a personal God, and in his later works he heaped scorn on the idea of God the Creator. B. recognizes this (230) but then explains it away by associating Wagner's rejection of God the Creator with Luther's idea of the hidden God (*deus absconditus*) (see 154, 316).

B. rightly emphasizes that Parsifal tells us something about redemption, but he tends to make Wagner's views suitable to Christian doctrines, while ignoring Buddhist and Vedic sources. The welcome effort to retrieve the work's contemporary relevance comes at the expense of critical-hermeneutical reflection. Even the cordial foreword by musicologist and Wagner scholar Roger Allen (Oxford University) sounds a word of caution. Allen says that the book's central thesis "must be open to question and will undoubtedly be challenged" (xii). So be it.

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The Westminster Handbook to Karl Barth. Edited by Richard E. Burnett. Louisville: Westminster John Knox, 2013), Pp. xxviii + 242.

A handbook, at least ideally, is something specialists provide for nonspecialists, enabling the latter to grasp the crucial contours of an author's work in an accessible format that lends itself to quick and sporadic yet accurate comprehension. In the academic world, handbooks serve the cause of teachers who find themselves in need of a short but insightful summary of what an author had to say about a topic and supply a handy reference for scholars who find themselves having to say something about an issue that is marginal to their topic but cannot be avoided. In the church, they are indispensable for adult educators in search of accessible summaries of complex themes. When they are done well, handbooks provide a modest but essential service to both academy and church. This volume is done very well indeed.

Many contributors to this handbook have made significant contributions to the explosion of scholarly interest in Barth over the past quarter of a century. Nearly all the most prominent Barth scholars of recent years are represented, and the distribution between older and younger scholars is exemplary. Most important is that nearly all the contributors took their work seriously. Of the 108 entries, which cover mostly concepts of Barth's theology but also include his major interlocutors, not a single one is glaringly weak; and while any Barth specialist will quibble with

particular formulations and interpretations, I found no outright conceptual errors and very few factual ones. The entries range from 500 to 2,500 words. Some shorter entries (e.g., "Evil") should have been longer, perhaps by eliminating duplication of topics (see below). In general, however, the allocations made by the editor are justifiable.

The handbook entry is a challenging genre. It must be nuanced yet also accessible to nonspecialists. It must not merely summarize a concept but also explain it, and it must reflect a scholarly grasp without being determined by scholarly debates. It is, of course, easier to meet these criteria in a longer entry, and among those that do so in an exemplary way are the entries on "Atonement," "Christology," "Election," "Israel," "Justification," "Perfections of God," and "Revelation." Among the shorter entries, "Providence" and "Reformed Tradition" are especially notable.

Critics of Barth studies sometimes accuse its practitioners of being insufficiently critical of the shortcomings of his theology, but several contributors focus on what they take to be problems with Barth's handling of a concept. The entries on "Creation," "Grace," "Holy Spirit," and "Reconciliation" all take a preponderantly or at least significantly critical approach.

Barth's theology is remarkably consistent, and the consistency is exhibited in the interdependence of its concepts. It is inevitable, then, that concepts overlap considerably. Rarely, however, does the overlap amount to mere duplication. The entry on "God," though, contains much that is also contained in "Election" and "Perfections of God"; "Determination" largely mimics "Election"; "Word of God" repeats much of what is said in "Revelation"; and "Exegesis," "Hermeneutics," and "Historical Criticism"—all contributed by the editor—overlap significantly. In this last case, however, the entries are mutually enriching in spite of their overlap, as together they offer the reader an excellent survey of Barth's approach to Scripture.

Some concepts in Barth's theology are best understood in terms of their historical development from the earlier to the later stages of his authorship; others are best understood by examining their systematic structure. The entries on "Revelation" and "Atonement" are excellent examples, respectively, of each approach.

Some concepts, however, are treated in a narrow context when they would have benefited from a broader one. Among them are "Jesus Christ," which is mostly confined to a few pages each of two part-volumes of Barth's *Church Dogmatics*; "Pietism," which is limited to Barth's later work despite the important role (often a negative one) it played in his theology (fortunately, the author of this entry, Eberhard Busch, has written an excellent monograph on Pietism in Barth's earlier work); and "State," which is based on one text, albeit a very important one. The narrowness of these entries is, fortunately, compensated in part by their high quality.

Finally, any handbook on Barth will fall short of comprehensiveness, and this one is no exception. The most glaring omissions have to do not with concepts but with interlocutors. The editor has rightly included entries on Emil Brunner, Rudolf Bultmann, John Calvin, Adolf von Harnack, Wilhelm Herrmann, Martin Luther, Friedrich Schleiermacher, and Eduard Thurneysen. Immanuel Kant, however, given his profound influence on Barth, certainly deserves an entry (the excellent entry on

"Philosophy" only partially compensates for the omission); and the exclusion of Barth's two most important Catholic interlocutors, Erich Przywara and Hans Urs von Balthasar, is inexcusable. Despite these shortcomings, Burnett has provided us with an excellent resource. As B. notes in his introduction, it is far from clear that Barth himself would have approved of this venture. But there is no doubt that his legacy—in the academy and in the church—has been well served by it.

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Marcion and Prometheus: Balthasar against the Expulsion of Jewish Origins in Modern Religious Thought. By Anthony C. Sciglitano Jr. New York: Crossroad, 2014. Pp. xxv + 219. $32.95.

In this volume Sciglitano offers a wide-ranging investigation of Balthasar's theology of religions, with particular focus on his understanding of Judaism. At the most fundamental level, S. argues that Balthasar offers "a remarkably hospitable and capacious Christian theology of religions without sacrificing Christian content" (ix). Given Balthasar's reputation, the former claim of hospitality may seem odd or suspect; yet S. demonstrates this point with great clarity and force, particularly in the final chapter's excellent discussion of Balthasar's positive valuation and engagement with non-Christian myth, philosophy, and religious thought. Balthasar resists any overarching, a priori theological evaluation (positive or negative) of other religions and instead advocates and enacts an a posteriori approach that engages other cultures and religions with an expectation of finding seeds of the truth, goodness, and beauty of God. This basic move is what S. fittingly describes as "Christological hospitality," and he demonstrates well how hospitable Balthasar can be.

This fine discussion of theology of religions opens and closes the book, but the heart of the text is an exploration of the anti-Marcionite structure of Balthasar's thought. The book begins with Balthasar's discernment of a transformed Marcionism in modern thought and within modern anti-Semitism in particular. In view of the Third Reich and other manifestations of anti-Semitism, Balthasar judges Marcionism as not only the "first systematic form of theological anti-Semitism" but also "the primary demon of modern anti-Judaism" (6). Such a reading gets right Balthasar's reading of modernity and puts S. in line with other genealogies of modernity that recognize the reemergence of anti-Jewish and quasi-gnostic thought patterns.

The next step in S.'s argument is a portrait of Balthasar as a deeply anti-Marcionite theologian who resists this modern deformation with a maximal affirmation of the OT's revelatory character. Put simply, "for Balthasar one requires an Old Covenant education to rightly apprehend the form of Christ" (81). In this way, the Old Covenant has an irreplaceable "pedagogical role," both apophatically in