

time throughout the whole history of salvation” (246). The Old Testament anticipates this salvation in Christ (prophecy); the NT displays it (fulfillment [267]). Figurative patterns woven through the OT by the Spirit are uncovered by the pattern of the NT (277). Finding the hidden treasures of what God has revealed is the task—and joy—of the Christian interpreter. As C. puts it, “For Augustine, Scripture shows God playing a game of peekaboo with his children, a game that they win by reading in such a way that understanding opens up to them” (280).

Love is the end or purpose of the Law, but it is also “the primary rule of spiritual epistemology, for ‘no one enters into truth except through love’ (*Faust.* 32.18)” (280). Reading Scripture this way brings life, delight, and nourishment. For Augustine, “Christ meets and refreshes me everywhere . . . in those Scriptures” (*Faust.* 12.27)” (281).

C.’s work is undoubtedly one of the truly great studies of Scripture in Augustine’s thought. It is persuasively constructed, astonishingly documented, and engagingly presented. This is as an outstanding work of highest merit and value.

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KARL BARTH, CATHOLIC RENEWAL, AND VATICAN II. By Benjamin Dahlke. Translated from the German by Helen Heron, Alasdair Heron, and Kenneth R. Oakes. T. & T. Clark Studies in Systematic Theology 17. London: T. & T. Clark, 2012. Pp x + 183. \$110.

The scope of Dahlke’s study is more accurately conveyed in the German edition’s title, translated as *The Catholic Reception of Karl Barth: Theological Renewal Prior to the Second Vatican Council*, and covers German-speaking Catholic theological reception of Barth from 1922–1958. The text revolves around two poles. For the first five chapters, D. assembles a considerable and disparate body of Catholic responses, beginning in the 1920s with the initial reactions to Barth’s *Epistle to the Romans*. These responses engage Barth both as a part of the “school” of Dialectical Theology and after his break from that position, although they do not always display much sensitivity to the rapidly changing state of Barth’s thought. The last four chapters turn to Hans Urs von Balthasar as a primary interlocutor for Barth; Balthasar engages Barth more fruitfully and midwives some of his thinking into the broad stream of Catholic renewal that then builds toward the Second Vatican Council. It is a shame that the title does not also alert Balthasar scholars to his major role in the volume.

In the first chapters, D. offers the results of a sweeping survey of early Catholic readers of Barth. While some names of those who will engage Barth in this volume are well known (Balthasar, Karl Adam, Karl Rahner),

others remain more obscure (Michael Gierens, Anselm Stolz, Jakob Fehr). The reader is indebted to D. for the detective work involved in restoring some of these voices to the wider theological conversation. He skillfully executes the brief biographical/historical introductions that set these figures in context, and that inform and engage the reader without seeming like a series of excursions away from the primary topic.

Initial Catholic diagnoses had Dialectical Theology attempting to talk about God under the conditions of modernity while maintaining that one could not say anything about God apart from revelation. In this way, D. points out, Dialectical Theology could therefore be called an “anti-modern modern” phenomenon, just as neo-Scholasticism turned out to be. But Barth’s shift away from Dialectical Theology in the later 1930s was less recognized by this early wave of readers. D. shows this broad sample of Catholics engaging with Barth, but not always as skillfully or accurately as they would have intended. This is particularly seen in the chapter on the wide variety of Catholic responses to Barth’s bombastic dismissal of the *analogia entis* as “the invention of the Antichrist,” which, D. observes, may have been a rhetorical flourish designed to pacify those Protestant critics who saw Barth as drifting too much toward Catholicism.

An occasional irritation in these early chapters seems a function of the consistent use of the present tense in discussing historical figures: it becomes unclear at times whether D. is speaking or whether quoted authors’ positions are being described. Thus, for example, “When one understands Fehr’s observations, the following picture comes to light: Dialectical Theology’s account of revelation is completely implausible, particularly in comparison to Thomism. Barth and Brunner certainly make a lot of noise regarding revelation, but in the end it remains pure rhetoric, bluster and assertion” (77). Whether these are Fehr’s or D.’s conclusions is unclear. I assume he here speaks in Fehr’s voice, but moments like these were surprising and potentially misleading. D.’s voice seems more judicious.

The later chapters’ more-focused examination of Balthasar’s encounter with Barth brings D.’s study to something of a narrative climax. Balthasar had inherited a sense of being the trustee of the legacy of his Jesuit mentor Erich Przywara, whose clash with Barth over the *analogia entis* is a notable part of D.’s first section. Notwithstanding this, Balthasar found in Barth a model for bringing about “a theological change in theology” by “making Jesus Christ the starting-point of theology, and not an abstract philosophical reflection on the natural as was the case in Neo-Scholasticism” (107). D. recognizes that Balthasar, unlike many other Catholic readers, had understood the shift away from Dialectical Theology in Barth, and saw the great potential for Catholic theology in the general form of that shift toward Christ and salvation history. Balthasar attempted to translate this perceived potential for his fellow Catholic theologians. D. scrutinizes these

attempts, discussing Balthasar's initial articles, then his book on Barth, and offering observations on Barth's influence in Balthasar's great trilogy. D.'s reminder that students of Vatican II must also look beyond Catholic borders for sources of that renewal is timely, as historiographical battles over the council have commenced.

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THE MANSION OF HAPPINESS: A HISTORY OF LIFE AND DEATH. By Jill Lepore. New York: Alfred A. Knopf, 2012. Pp. xxxiii + 280. \$27.95.

IMMORTALITY: THE QUEST TO LIVE FOREVER AND HOW IT DRIVES CIVILIZATION. By Stephen Cave. New York: Crown, 2012. Pp. viii + 320. \$25.

ETERNAL CONSCIOUSNESS. By John S. Dunne. Notre Dame, IN: University of Notre Dame, 2012. Pp. xiii + 132. \$25.

Having spent the better part of three decades reflecting on matters regarding death and eternal life I relish the opportunity to read these three works that together deal with the history, philosophy, theology, and spirituality of eschatology or the so-called "last things." Traditional eschatology, as Karl Rahner once lamented, is overly concentrated on what comes after death rather than on what precedes it and on dying itself as a human act. Lepore's volume, though not intended as a treatment of the "last things," is a welcome correction of this unfortunate bias. The David Woods Kemper '41 Professor of American History at Harvard University, L. traces the transformation of the American view of human life from the 17th century to our time or, more exactly, from the Englishman William Harvey's discovery of the beginning of human life in the egg to the American Robert Ettinger's attempt to achieve "resurrection" through cryonics in the 1960s. If, as L. puts it, history is "the art of making an argument by telling a story about the dead" (192), *The Mansion of Happiness* is a fascinating and persuasive tale. The title is itself the name of a board game invented in England and brought to the United States as early as 1806. A spiral race game that represents life as a moral pilgrimage with the mansion of happiness as the final destination, it has a moralistic purpose: to teach virtue with the goal "to gain the seat of happiness" (xxiii). By the time this game was succeeded in 1860 by Milton Bradley's Checkered Game of Life, its moral ideal had been replaced by one of life-as-a-journey-to-wealth, according to which, in Mark Twain's memorable words, the "chief end of man" is to "get rich," "dishonestly if we can, honestly if we must" (xxix). L. organizes her narrative of the transformation of the American understanding of the purpose of life according to the ten stages of human development—from conception to "resurrection." With admirable concision she characterizes