

as well as the 2010 Pike River mining disaster in New Zealand. These engagements all point to the value of Schillebeeckx's thought beyond his European context. Two essays, by Denis Edwards and John Dunn, respectively, do not draw on contextual factors, but represent instead some of the best work I have seen on Schillebeeckx's theology of the cross and a critical reading of his use of the negative contrast experience. Perhaps the only outlier is an essay trying to interpret Schillebeeckx's theological understanding of culture, about which both McManus in her concluding essay and I myself have reservations. All in all, however, this is an excellent collection of essays, showing S.'s continuing relevance beyond his time and his context.

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From Nothing: A Theology of Creation. By Ian A. McFarland. Louisville: Westminster John Knox, 2014. Pp xvii + 212. \$35.

In recent years some process theologians and their sympathizers have attacked, modified, or rejected outright the doctrine of *creatio ex nihilo*. Chief among their concerns is the belief that this doctrine has extrinsic roots as a Platonic import to Christianity. Those who reject *ex nihilo* claim to be returning to a more authentic and scripturally based Christian theology of creation and pose a formidable challenge. As McFarland explains, "The whole of this book is my answer to this challenge" (18). And his answer is a good one.

McF.'s impassioned defense of *creatio ex nihilo* takes the form of a consciously *exitus-reditus* structure reminiscent of Bonaventure's chiasmic work in the *Breviloquium*. The six chapters, with an introduction and conclusion, weave together the intrinsically linked, but often artificially separated, doctrines of creation and salvation. In this way, one might rightly align McF.'s efforts here with his theological forebear Irenaeus, to whom McF. is understandably indebted. Offering an impressive engagement with scriptural, patristic, medieval, reformed, and contemporary sources throughout, McF. deftly draws from the depth of these disparate sources to construct a trinitarian and christocentric account of *creatio continua* beyond the (all-too-often temporalized) initial "act of creation." While McF. surveys much of the contemporary literature on the subject, his project would have been stronger with the inclusion of more scientific literature beyond the few references that appear in chapter 6 on providence.

Those wishing to defend the doctrine of *creatio ex nihilo* must explain "the difference *nothing* makes"—to borrow a phrase from Brian Robinette, whose earlier important contribution to this same subject appeared in this journal (72.3 [2011]), yet whose article is never referenced in this book. McF.'s effort to explain this difference not only provides a formidable response to the challenges posed to *creatio ex nihilo*; it also offers a convincing account of the core aim of any theology of creation, namely, to explain the nature of the relationship between God and creation. And in the face of a

potentially deep divide between Creator and creature, that explanation really does make all the difference.

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Dando razones de nuestra esperanza: La pregunta acerca del mal. By Gerardo Aste, S.J. Lima: Centro de la Espiritualidad Ignaciana, 2014. Pp. 183. \$12.

Aste's volume offers ten chapters on the coherence of the Christian doctrine aimed at lay, college-educated adults who are wondering about their faith. The questions these adults raise regarding the structure of the Christian faith and the spiritual challenges they encounter in their context frame A.'s teachings.

The volume is didactic. It guides faithful religious persons through the spiritual challenges we all encounter in an urban setting—at home, at work, in society, with people of different religious beliefs, agnostics, and so on—and provides the intellectual tools needed to respond to these challenges with a kind heart and educated mind.

The chapters focus on the genesis of, and the questions about, evil, and are a fast read and well suited to their audience. The organization of the volume starts with basic historical, biblical, and christological questions that engage readers in an internal dialogue that draws them to imagine new ways of living and communicating their faith.

The volume is the first of a series of four that aim to help nonprofessionals articulate their own faith. Even more important, it is an example to other theologians of how to address the needs of educated middle-class Christians in their own regions. Libraries and books stores carry many works written by theologians for other theologians, or works that interpret the Christian religion from the perspective of the poor and vulnerable. This book and this series, however, target college-educated Christian adults who have not had the opportunity to engage in the theological dialogue that emerges from their own context.

I look forward to reading the successive volumes in this series.

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Christ and Analogy: The Christocentric Metaphysics of Hans Urs von Balthasar. By Junius Johnson. Emerging Scholars. Minneapolis: Fortress, 2013. Pp. xi + 213. \$59.

Johnson's volume is a substantial revision of his dissertation at Yale under the direction of Miroslav Volf. Over eight chapters J. explores the border between metaphysics and theology that runs through Hans Urs von Balthasar's great opus of theological aesthetics, theo-dramatics, and logic. J. refers to Balthasar's 15-volume project as a "triptych," rather than a trilogy, in order to underscore the structural unity the work, which is metaphysically centered on the "panel" of Christ as the concrete analogy of