

being. While neither a strictly philosophical nor theological study of Balthasar, the book focuses on philosophy's openness to fulfillment in theology in his thought. In chapters 2 to 4, J. charts Balthasar's navigation between two theses that describe the God–world relation, namely, “pure difference” and “identity.” J. then locates at the center of Balthasar's thought the Bonaventuran principle of the incarnate Christ as both the exemplar of all created being and the expression of God, forming within himself the two poles of the analogy of being.

The more explicitly theological chapters (6 and 7), which deal somewhat more tentatively with topics such as Trinity, love, and kenosis, require close reading to keep J.'s metaphysical argument clearly in view. The difficulty in doing this might lie more at Balthasar's door than J.'s, as Balthasar's most expansive thought on these topics arises most prominently in the volumes that are least systematic. The reader should not expect a treatment of the more controversial aspects of Balthasar's trinitarianism and anthropology, such as the influence of Adrienne von Speyr or Balthasar's theology of gender. But J. does provide, with much confidence and expertise, synthetic observations in a linear account of the deep structure of Balthasar's thought. This is a significant achievement, given the very nonlinear fashion in which Balthasar composed his “triptych.” The volume is a valuable systematic resource for readers who desire concision and clarity when dealing with the philosophical presuppositions underlying Balthasar's most ambitious and wide-ranging theological project.

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Mysticism and Spirituality, Part I, Mysticism, Fullness of Life. By Raimon Panikkar. Edited by Milena Carrara Pavan. *Opera Omnia* 1/1. Maryknoll, NY: Orbis, 2014. Pp. xxv + 286. \$75.

Panikkar (1918–2010) was a most profound and original thinker. The English publication of his *Opera Omnia* emerges with this first of two books on *Mysticism and Spirituality*. These “complete works” are not merely the reproduction of earlier writings, but represent P.'s own abridgement, refinement, selection, and extension of his previous writings from the perspective of his final years.

Why begin with mysticism? Because, P. states, it is the “indispensable hermeneutical key” inspiring all his writings (xiii). It is also his primary category for critiquing his *bête noire*, Western body–soul dualism, with its forgetfulness of spirit. One needs to see with the “third eye” to integrate all human ways of knowing, being, and loving. P.'s mantra: mysticism is not for the privileged few, but “the integral human experience” involving a “new innocence,” prayer, silence, and contemplation. The Christian examples of Clare, John of the Cross, and Teresa of Avila (93–104) are given prominence even as P. notes how monotheism is problematic in encouraging mysticism.

The third section of the work, entitled “The Mystical Experience,” is the most systematic, especially in its presentation of nine sutras on mysticism (127–210) and

“mystical languages” (211–42). Here P.’s intercultural and interreligious credentials come to the fore as he explores diverse concepts, symbols, and images, from both theistic and nontheistic traditions, pointing to a singular ineffable mystery. P. is like a spiritual master presenting a series of reflections on a similar theme from multiple standpoints. If he overwhelms with his knowledge of philosophers and theologians, East and West, ancient and modern, all voices may contribute to the mystical harmony—or what he has long called the “cosmotheandric vision.”

P. correctly states that “this book is not for the impatient” (110). It can be dense, repetitive, and without always clear referencing to P.’s earlier works. Some may find its lack of engagement with contemporary scholarship on mysticism problematic. For all that, the book is a worthy beginning for the (re-)writing of P.’s essential insights. Finally, for many, P.’s prayers (243–46; 271–73) will convey the depth of mystical experience more profoundly than the other thousands of words.

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Aspiring to Fullness in a Secular Age: Essays on Religion and Theology in the Work of Charles Taylor. Edited by Carlos D. Colorado and Justin D. Klassen. Notre Dame, IN: University of Notre Dame, 2014. Pp. x + 302. \$39.

The importance of Charles Taylor’s theological commitments for his broader reflections on modernity and social theory is only matched by their incompleteness. This engaging collection of essays ferrets out and evaluates these commitments.

Many examine Taylor’s key explanatory distinction between transcendence and immanence, most thoroughly in Paul Janz’s searching analysis from a philosophically sophisticated neo-orthodox perspective. Complementing this approach from radical orthodoxy’s robust commitment to materialism, Justin Klassen extends Taylor’s largely poetic response to “excarnation.” Attentive to the secular pluralism of the Canadian context, Charles Colorado seeks to cast Taylor’s profound theological debts as nonetheless somehow entailing weak ontological commitments, while Ruth Abbey adds sociological data to support Taylor’s “conjuring [of] possibilities” and questions whether “fragilization” is really contemporaneous with the age of authenticity. With some shoehorning, William Schweiker explores the central tensive dynamic of transcendence/immanence in the context of his own project of theological humanism, while Charles Mathewes and Joshua Yates take up Taylor’s key insight into how the “Reform” movement alters that dynamic in unintended ways, cautiously opting for a Kuyper-inspired neo-Calvinism.

An excellent piece by Jennifer Herdt argues for the complementary role of institutions alongside the “poetic ascent” to the “network of agape” that Taylor favors, an argument revisited in more exhortative form by Eric Gregory and Leah Hunt-Hendrix in the context of Taylor’s reliance on Illich’s reading of the Good Samaritan parable. The book’s final section lodges corrections from a somewhat complex, theoretical