

With “The Dupuis Case” O’C. takes us into the workings of the Congregation for the Doctrine of the Faith in his most intriguing chapter. O’C. was not only a long-time friend and colleague of Dupuis, but, as the case against Dupuis escalated, he gladly agreed to be Dupuis’s official adviser/advocate before the CDF, to little avail. These are the most revealing and saddest pages about life on the left bank.

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Rwanda before the Genocide: Catholic Politics and Ethnic Discourse in the Late Colonial Era. By J. J. Carney. New York: Oxford University, 2014. Pp. xi + 343. \$74.

Much has been written about the 1994 genocide in Rwanda, both the events leading up to it and the event itself. Understanding just how it could have taken place continues to intrigue us and has given rise to a host of explanations framed by colonialism, racial discourse, and tribal conflict. Carney’s book makes a signal contribution to this discussion by focusing on the role the Catholic Church played in the midst of the events that shaped modern Rwanda, from the beginning of the 20th century through the political turmoil of the 1950s and 1960s, when Rwanda emerged from colonial rule. The special lens is the role of the White Fathers (Missionaries of Africa) who were Rwanda’s principal evangelizers.

C. had generous access to the White Fathers’ archives in Rome and Rwanda and has used them masterfully to develop the narrative within which the ethnic discourse of Hutu versus Tutsi was to develop. He gives us a highly nuanced picture of how the situation developed both internally and through influences from the wider world. By focusing on the two significant bishops—White Father André Perraudin and Aloys Bigirimwami—and the Nyakibanda Major Seminary where the struggles played themselves out in more intense form, we get a clearer sense of the crucial role the Church played (and failed to play) in those critical years.

Along with an important rereading of this history, C. also provides thoughtful commentary on church–state relations in the postcolonial era in Africa, with lessons for places well beyond.

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The Atheist’s Primer. By Michael Palmer. Cambridge, UK: Lutterworth, 2012. Pp. 169. \$18.95.

Many of the recent acerbic criticisms of theistic belief have been more concerned with religion and its aberrations than with the question of God. When the existence of God does come up—for example, in arguments from science against creationism—the

notion of God that is rejected is often one that is childishy naïve. Palmer's book is refreshing in that it approaches atheism from a philosophical perspective, reviewing the major intellectual objections against the notion of God from the ancient world to the present. P. deals with the arguments for God's existence, the problem of evil, the claim that God is needed to found morality (with a fine section on Nietzsche), belief in miracles, and attacks on believers' motivations. Although P. intends to argue for atheism, he does not pretend that it represents a single coherent position. Nor does he create a straw man of theism, but considers some sophisticated theological responses to atheist critiques.

Wide-ranging as it is, P.'s treatment has limitations. P. considers only Western philosophy, and even there he is selective. For example, although Marx is discussed, the Leninist and Stalinist expansions of the philosophy of dialectical materialism are not.

This volume is an abridgement of P.'s previous book, *The Atheist's Creed* (2010). Oriented to a more popular audience, it leaves out the original texts that constituted about half of the earlier book, as well as much of the biographical and bibliographical material. What remains is essentially P.'s introductions and commentaries. These form a narrative of Western atheism's progression that is highly readable and accessible to the general reader. Students of philosophy or theology would be better served by the earlier book, with its fine selection of texts from major thinkers.

It is perhaps not coincidental that both books are published by a traditionally Christian publishing house: the atheistic attitudes that P. considers are ones that have become part of the fabric of the contemporary intellectual world that Christian belief encounters and that Christian thought must engage.

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An Imaginative Glimpse: The Trinity and Multiple Religious Participation. By Joas Adiprasetya. Princeton Theological Monograph Series, 198. Eugene, OR: Pickwick, 2013. Pp. xiv + 202. \$21.60.

Adiprasetya explains in this book how the Christian doctrine of the Trinity is compatible with contemporary interreligious dialogue. He initially focuses on three Christian theologians who make use of the classical doctrine of *perichoresis* in their writings on interreligious dialogue: Raimundo Panikkar, Gavin D'Costa, and Mark Heim. Panikkar proposes cosmotheandricism as his model for the God-world relationship with *perichoresis* as the dynamic link between God, the world of nature, and human beings. D'Costa emphasizes the image of the Son and the Spirit as the "two hands" of God the Father. In this way "the Spirit makes it possible for the particularity of the Son to relate to the universal salvific will of God" (34). Heim claims that there are different "ends" or ways to achieve salvation in each of the world religions. But the multidimensional reality of the triune God (nonpersonal, unipersonal, and interpersonal) accommodates each of those "ends." Using "transversal rationality" as originally developed by Calvin