

“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 cotemporaneous 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

Hegelian perspective (Ian Angus) and, in a fascinating and fitting conclusion that gets to the heart of the matter, from Dostoevsky's apocalyptic challenge to Taylor's "dialogical optimism" (Bruce Ward).

Missing is the application of Taylor's insights to interreligious dialogue, or even just to countries beyond the West, as well as a critical examination of Taylor's downplaying of the role of the scientific revolution in the process of secularization. But gaps such as these in a collection of essays on such a wide-ranging figure are to be expected. I highly recommend the volume for shedding light on Taylor's complex, crucial, yet often opaque theological claims.

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The Aesthetics and Ethics of Faith: A Dialogue between Liberationist and Pragmatic Thought. By Christopher D. Tirres. AAR Reflection and Theory in the Study of Religion. New York: Oxford University, 2014. Pp. xi + 223. \$74.

In his ambitious and carefully argued book, Tirres seeks to develop deeper methodological and philosophical foundations for the type of "integral liberation" that liberation theology has always envisioned. Specifically, T. wants to bridge US Latino/a theology's "'aesthetic' discourse around culture, daily life, and popular religion with Latin American liberation theology's 'political' discourse around 'transformative praxis'" (107).

To bridge this gap, T. turns to the thought of North American pragmatist John Dewey. T. believes that a reconstructed version of Dewey's aesthetics offers a metaphysics of experience that demonstrates not only the inherent relationship between personal and communal forms of religious life and practice with direct ethical and political engagement, but also the necessary connections between these aspects of human life. In T.'s analysis it is precisely the aesthetic dimension of life, often represented by religious faith and spirituality, that enables and empowers ethical and political engagement in the first place.

In chapters 1 and 2, T. offers a thoughtful and cogent "inductive" account of the relationship between the ethical and aesthetic aspects of religious faith through an ethnographic account of the Good Friday liturgies at San Fernando Cathedral in San Antonio, Texas. In chapter 3, T. provides an extensive and well-balanced analysis of the attempt by contemporary Hispanic Latino/a theology to define this relationship. He ultimately finds these accounts lacking a secure and coherent logical grounding in the notion of experience itself. In the remaining chapters, he turns to US pragmatism and specifically to Dewey's work to develop a constructive response.

T. attempts both to analyze Dewey's thought and to propose a creative reconstruction of the relationship between religious faith and aesthetics rooted primarily in his lifelong work on the connections between psychology, education, and ethics. In so doing T. gives a remarkably clear and accessible account of the underlying epistemology