

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

and philosophical method of US pragmatism. T.'s impressive reconstruction of Dewey's thought bridges the gap between personal and social/cultural religious practice, and between faith and direct ethical action. Thus T. arrives at both a philosophical and metaphysical account of what he calls an "embodied faith in action" (chap. 7), as well as a surprising and intriguing integration between the inductive method that initiates his study and the more theoretical and deductive method that comprises the body of the work.

This exemplary study deserves a place in the emerging canon of Hispanic Latino/a theology. T. successfully articulates one of the most complicated and important contemporary challenges facing Hispanic Latino/a theology, and proposes a clear and constructive proposal in response. This text presents an insightful and creative dialogue between Hispanic Latino/a theology and US pragmatism. As such, the book should be of interest to both students and seasoned scholars attempting to interpret theology, spirituality, and philosophy in a North American cultural context.

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God as Love: The Concept and Spiritual Aspect of Agape in Modern Russian Religious Thought. By Johannes Miroslav Oravec. Grand Rapids, MI: Eerdmans, 2014. Pp. xvii + 518. \$40.

Oravec is impressively faithful to his stated task, "to individuate, contextualize, and emphasize the concept and spiritual aspects that best represent 'God as Love'" over the last two centuries of Russian religious thought (6). O. opens with a survey of Russia's turbulent intellectual history whose ferment was indelibly stamped by long-standing sparring over the strained relationship among the church, state, and culture. Twenty-five religious thinkers are placed in this context and their texts on divine love examined. The historical and textual proximity of lesser and well-known thinkers highlights the diversity and dynamism of Russian religious discourse. O. skillfully weaves in parallel European trends, making evident the influence of German romanticism and the awareness of broader Catholic and Protestant debates. These Russians were no stranger to continental conversations.

Divine love is indeed explored, made evident in the theologically tenacious threads of divine-human communion as both the source and goal of growth into love; the essential fact and risk, from creation itself, of human freedom to love; and the broadly creative fruitfulness of love. Delightfully evident is the insistence that theological reasoning springs from a sensual and emotional experience of God's love, evidenced in the theological manuals of lesser-known thinkers, such as Bishop Sil'v'str Malevanskii (1828–1908) and Nikolai Malinovskii (1861–1917), to the poetic theosophy of Vladimir Solv'ev (1853–1900) and Viacheslev Ivanov (1866–1949).

Missing is a substantive analysis of the content and embodiment of divine love, though Georges Florovsky's (1893–1979) critique of Anders Nygren comes close. This