

adequate or helpful . . . in describing the dynamics of cross-racial, transformative love” (156). He needs to develop this important insight further.

P.’s book is a breath of fresh air. Among the small but growing number of white Catholics attempting to address racism and white supremacy as theological problems, P.’s work is unique and one of the finest.

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Figure filosofiche della modernità ebraica. By Stéphane Mosès. Translated from the French by Ottavio Di Grazia. Naples: Luciano, 2012. Pp. 155. €16.

Translated from the original French edition, the present work brings together six lectures delivered by the late Stéphane Mosès (1931–2007) at the Institut catholique of Paris in 2006, while he was the holder of the Étienne Gilson Chair in Metaphysics. The authors he treats—Franz Rosenzweig, Walter Benjamin, Gershom Scholem, and Emmanuel Lévinas—reflect his lifelong passion both for these specific thinkers as well as for the larger metaphysical questions about meaning they raise with respect to modern Jewish thought as a whole. Christian readers may detect echoes of the debate between a hermeneutics of continuity versus one of rupture in the central and even more radical distinction guiding the argument of this book: between “normative modernity,” which conserves the resources of tradition all the while bringing it into dialogue with the people of today, and “critical modernity,” which abandons traditional metaphysics altogether.

The final chapter on Lévinas is the high-point of M.’s ruminations. He invites readers to accommodate the two clashing visions of modernity previously mentioned by going back to a layer of tradition we have never visited, through a return that is also a going beyond, where the sound of God is allowed to resonate with a liberating lightness, and without being weighed down by the potential burden of centuries of discourse.

M.’s reflections, which distill the results of a lifetime of thought, could be fruitfully pondered by Christian theologians engaged with modernity, and also usefully compared and contrasted with Hilary Putnam’s decidedly different approach in *Jewish Philosophy as a Guide to Life* (2008).

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Aquinas: On the Beginning and End of Human Life. By Fabrizio Amerini. Translated from the Italian by Mark Henninger. Cambridge, MA: Harvard University, 2013. Pp. xxii + 260. \$29.95.

In recent years many philosophers and theologians have attempted to bring Thomas Aquinas into conversation with contemporary bioethics. So much ink has been spilled