

thought. A major contribution of the book is its refutation of the caricature of “modernity” frequently encountered in self-styled “postmodern” writers.

The editors frankly acknowledge a concentration on a French–German “axis” in modern European thought, although they recognize that this limits the collection’s completeness. Although selectivity is necessary, one might lament the lack of attention to 20th-century Spanish thought, which has had great influence in Latin America.

Despite the inevitable limitations of a work of such ambitious scope, the volume is remarkable for the thoroughness of its coverage, without sacrifice of depth of analysis. It will be useful to students for general background and as a jumping-off point for further research. Each chapter is followed by a list of references and another of suggested readings. The volume certainly should be in every college or university library.

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*Engaging Theologians.* By Aidan Nichols, O.P. Marquette Studies in Theology 80. Milwaukee: Marquette University, 2013. Pp. 208. \$22.

This curious collection of essays looks at theologians Nichols has himself engaged, and whom he recommends the reader to engage. The range is limited to 20th-century theologians and includes both essays on single figures and, more unusually, figures paired. Thus we have Jean Daniélou, Victor White, Carl Jung, Eric Lionel Mascall, Avery Dulles, and Olivier Clément, with Hans Urs von Balthasar paired with Martin Heidegger, and Henri de Lubac paired with Réginald Garrigou-Lagrange. The selection may be personal, but the essays are only lightly leavened with N.’s autobiography.

These are not introductions to contemporary theologians for beginners: being conversant in theology is expected. The prose is occasionally dense, as is likely inevitable in the crossing of Balthasar and Heidegger, but other essays read more easily. The fact that the text begins with that particular pairing could put off the more casual reader, as it can misforecast the subsequent difficulty of the volume. Each essay, however, stands alone, with no requirement to read them in a particular order; in that respect the volume is a true miscellany. The essays devoted to individual figures function as brief but absorbing intellectual biographies, while the three essays featuring a pairing are marked by the narrower focus of the exact intersection to which N. draws attention.

The virtue of the text is that of a good graduate seminar: the chance to encounter these figures in the company of one who has already gone far down that road. Whether as advanced introductions to figures the reader has not yet encountered deeply or as new presentations of those already known, the book’s subjects—both well known and more obscure—are offered appealingly. Original insights are presented, such as N.’s proposal of “unity” as the theme that brings together de Lubac’s disparate works, or

the leitmotif he discerns as emerging in Dulles's undergraduate prize-essay. But these observations do not form N.'s goal of enticing the reader into hearing something of his protagonists' own voices. I can recommend his volume as successful in provoking further engagement with the figures treated.

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*Religious and Ethical Perspectives for the Twenty-First Century.* Edited by Paul O. Myhre. Winona, MN: Anselm Academic, 2013. Pp. 282. \$29.95.

Myhre has produced a strong volume of essays for undergraduates covering contemporary issues in ethics. With a conversational style, the authors introduce students to key thinkers and theories in the current use of technology, medical ethics, war and peace, food ethics, political ethics, environmental ethics, and economic ethics. The format reinforces the style: a preface announces each chapter's goals, and questions for reflection and discussion are inserted in the middle and at the end of each chapter. The questions, however, mainly ask students to reflect on their own experiences, thus possibly drawing them away from wrestling with and comprehending the text.

The collection succeeds where M. has found teachers/scholars who know how to communicate complex ideas to students through an engaging use of examples. Highlights include Maureen O'Connell's opening essay, which is a clear and cogent introduction to religious ethics; James Caccamo's chapter on the ethics of digital communication technologies; Julie Hanlon Rubio's balanced, but challenging, piece on the ethics of food consumption; and the chapters on access to health care and AIDS by Aana Marie Vigen and Kimberly Vrundy, respectively.

The collection is ideal for a course covering contemporary ethical issues, or, as a late-semester resource for a course in foundational religious ethics. As with many volumes designed to take up a variety of applied topics in ethics, the chapters here are often more descriptive than theological or prescriptive, as they assume students are conversant with concepts in religious ethics. As a result, students will benefit most from the text after studying the various schools of ethical method. While the book's title indicates that this is a text in religious and ethical perspectives, the preponderance of attention is given to Christian thinkers and concepts. However, some chapters contain sufficient treatment of non-Christian thought to engage students in the rudiments of interreligious ethics. Faculty who seek an extended treatment of how various religious traditions address contemporary ethical issues will need to look elsewhere.

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