

Participants are preeminent theologians, philosophers, scientists, and ethicists, primarily from the North Atlantic region, one each from Japan and India, but only one woman among them. Three essays introduce the general topic, four provide scientific perspectives, six comb resources from the Christian tradition (especially the Bible and Augustine), and seven explore theological, ethical, and interdisciplinary challenges. All the contributions provide an alternative to the often-dualistic approaches that have so often bedeviled the tradition. The essays are written in a way that makes them accessible even for those not familiar with the scientific disciplines, so they should serve a wide audience.

Given such multifaceted contemporary approaches to the human person in the academic world, it is not surprising that selections had to be made, and some issues sidelined, such as the interplay between biological-evolutionary and cultural development.

Origen Jathanna's significant contribution on the concept of the body in Indian Christian theology was especially enlightening, and whetted the appetite for more than one non-European perspective. The collection might also have been enriched by an essay on the intense interest in the person shown by medieval authors. All in all, however, this is an important, readable, and welcome contribution to the field.

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Questioning the Human: Toward a Theological Anthropology for the Twenty-First Century. Edited by Lieven Boeve, Yves De Maeseneer, and Ellen Van Stichel. New York: Fordham University, 2014. Pp. vi + 254. \$24.

This collection of essays grew out of a 2011 conference inaugurating the *Anthropos* seminar at the Catholic University of Leuven. The seminar provides a platform for systematic theologians and ethicists to explore issues in theological anthropology in dialogue with philosophy and the natural and social sciences. The range of issues about the human raised in contemporary cultures, the sciences, and philosophy is admittedly broad, and the ten authors in the volume are careful not to overextend themselves. The essays are grouped under three headings: "Human Nature and Science" (where issues of human "nature" and the natural law are discussed); "Christ and the Disputed Self" (taking up issues from neuroscience, Charles Taylor's concept of the "buffered self," and the self in the philosophies of Derrida and Marion); and "Relating in a Fallen World" (relationality of the body, issues on a variety of feminisms, racism, public theology, and Girard's theory of mimetic desire as a way of understanding original sin and social violence). Also included are an amazing number of points of contact between theological anthropology and ethics with other disciplines. David Kirchhoffer provides an illuminating conclusion that finds five recurring themes in the papers and includes other voices from the seminar. The themes are relationality (the inevitable pluralism that marks contemporary life versus a metaphysics of substance as a point of departure for theological anthropology); the dangers of

anthropocentric approaches; a commitment to historicity and historical thinking; vulnerability rather than an emphasis on autonomy; and the need to communicate in and through multiple languages and modes of expression.

This collection lives up to its promise as a launching pad for a theological anthropology in the 21st century. It does not pretend to provide answers, but it certainly gets many of the questions right.

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Hope in Action: Subversive Eschatology in the Theology of Edward Schillebeeckx and Johann Baptist Metz. By Steven M. Rodenborn. Minneapolis: Fortress, 2014. Pp. 364. \$39.

Rodenborn tracks Metz's and Schillebeeckx's publishing careers in text-by-text, chronological order so as to demonstrate both theologians' evolutions from sanguine appropriators of modern secularism to critical proponents of prophetic, practical eschatology for a threatened humanity and planet. R. eventually arrives at accurate characterizations of Schillebeeckx's mature eschatology as prophetic, grounded in "protology" and Christology, and of Metz's as apocalyptic, grounded in a practical fundamental theology. While articulating their differences, R. also insightfully demonstrates how Metz's deployment of the practical categories of memory, narrative, and solidarity as disruptive of modern apathy functions analogously to Schillebeeckx's notion of "contrast experience."

The book's six chapters are each devoted to one or the other theologian—chapter 1 to Metz, chapters 2–4 to Schillebeeckx, and chapters 5 and 6 to Metz again—rehearsing the respective theologian's arguments, along with discussion of philosophical influences to his evolving thought. Footnotes often provide further detailed treatment of the philosophical and theological interlocutors, making the work a useful resource for the study of Catholic European theology in the second half of the 20th century. On the other hand, R. ignores some of the secondary literature on Metz, resulting in a failure to recognize how mystical practices of prayer, especially the Eucharist, figure so essentially in Metz's eschatology. "Dangerous memory" is not just a term from Walter Benjamin that Metz exploited; it is also a concept profoundly nurtured by eucharistic acts of "remembrancing." R. likewise ignores Schillebeeckx's career-long treatment of sacraments in eschatological terms, notably as fragmentary mystical moments nourishing ethical-political praxis. This dual failure points to a weakness in the book's methodology, reducing the two scholars' theologies to academic philosophical enterprises devoid of the prayer and sacramental liturgy so fundamental to their theories and praxes of faith.

Although nowhere acknowledged, the book appears to be R.'s doctoral dissertation by the same title and subtitle (University of Notre Dame, 2009). Its publication felicitously coincides with Bloomsbury's recent release of *The Collected Works of Edward*