

that conceals and fortifies the social reality” (11). It is this “purely abstract unity” that D. tries to isolate “for the sake of moving decisively, clearly, and confidently beyond it” (10). He turns to Gillian Rose’s reading of Hegel to diagnose “the cause of the abstractness of contemporary philosophy and social theory (and theology, by extension) as the unacknowledged influence of bourgeois property right, which surreptitiously determines our experience of the world” (2–3). Chapters 2 and 3 depict Rose’s reading of Hegel through an overarching lens, which D. uses to analyze the union of the doctrines of grace and creation in Catholic (Henri de Lubac and Karl Rahner) and Protestant (Friedrich Schleiermacher and Karl Barth) theologies, arguing that the union achieved in these theologies is “illusory, because it is abstract and negative,” and this “serves only to perpetuate the separation” (91). Chapter 4 treats the historical sources (Augustine, Aquinas, and Luther) that “reinforce the fragmentation of this order and reproduce its illusions” (92). Chapter 5 argues that “in order to resist abstractness the thought of this union [of creation and grace] must include an awareness of its social determination” (5).

D.’s argument is dependent upon Rose’s interpretation of Hegel, yet D. provides a far too cursory account of Rose’s thought, thereby making D.’s overall argument difficult to understand and assess. In addition, D.’s prose tends to obfuscate rather than illuminate. This is not a text I would recommend for reliable readings of major figures in the history of Western theology on the question of the relationship of creation and grace (for example, D. misreads Rahner and seems unaware of Aquinas’s technical understanding of relations); rather, it is a provocative text by a creative thinker that in many places is insightful and can point to promising directions for thinking through the creation–grace relationship.

Richard W. Miller  
Creighton University, Omaha

*The Theological Notion of the Human Person: A Conversation between the Theology of Karl Rahner and the Philosophy of John Macmurray.* By Gregory Brett. New York: Peter Lang, 2013. Pp. 288. \$93.95.

This is the one book I would recommend to anyone seeking a lucid overview of Macmurray’s philosophical project as well as a perceptive explication of several key Rahnerian themes. More specifically, Brett’s well-crafted study initiates a conversation between Rahner and Macmurray as a theological way of examining their “convergence” on the notion of the human person as relational and as more a “who” than a “what.” Both thinkers, in B.’s view, emphasize that God/Mystery is the ambience of all human life but especially of human relationships.

B. rightly understands Rahner’s view of the human person as one able to “return to self” only because of being related to Mystery, to other persons, and to the world (thus a self-presence with an absence dimension). In B.’s view, Macmurray is the sole philosopher of his generation to place persons in relations at the center of his metaphysical

system. Offering a trenchant criticism of both Descartes and Kant, Macmurray contends that a person's core certainty is not "I think" but "I do." (Have both Macmurray and B. incorrectly reversed the Scholastic *agere sequitur esse*?)

Lucid and astute is the manner in which B. sets in motion the chronological flow from Rahner's earlier to his later works in order to highlight his ever-deepening comprehension of relationality, personhood, the intrapersonal, the interpersonal, community, and world church. B. underscores the convergence between Rahner's understanding of *Vorgriff* and Macmurray's focus on the "qualitative infinity" or "limitless matrix" of reality. Both thinkers view the centrality of love as the key to understanding the human person. The thinkers diverge, however, because Rahner has a fruitful philosophy of spirit and analogy, whereas Macmurray rejects spirit as dualistic and also embraces a vague theory of the "partial univocal."

B.'s volume evinces a careful reading of the works of both Rahner and Macmurray, and includes a helpful exposition and criticism of their disciples and critics. It is not clear to me whether B. knows German, is acquainted with Rahner's *Sämliche Werke*, and realizes that the translation of Rahner's seminal work *Geist in Welt* as *Spirit in the World* was not the translator's error but the result of an infelicitous editorial decision.

Harvey D. Egan, S.J.  
Boston College

*The Future of Ethics: Sustainability, Social Justice, and Religious Creativity.* By Willis Jenkins. Washington: Georgetown University, 2013. Pp. vii + 340. \$34.95.

Jenkins is the foremost Protestant environmental ethicist of his generation. This, his second book, focuses on "how emerging problems of human power"—especially industrial civilization and environmental degradation—"challenge [traditional] ethical inquiry." The book is both a depiction of the problem and a constructive example of the "moral creativity" that might open "possibilities of meaningful response" (vii). J. links recent data from the natural and social sciences with theoretical frameworks, cultural critique, and theological insights in a cohesive, coherent way. For J., the minimum goal is "to pass on the capacity of future generations to forgive us . . . for the risks our actions pose to the future" (316). This claim generated much discussion when I taught the book in a graduate course on ecological ethics; it deserves significant attention from philosophical and theological ethicists alike.

Individual chapters can stand alone, though the book as a whole is a complex and rewarding mosaic. Environmental ethicists should take special note of chapters that address the Anthropocene and climate change (chap. 1), sustainability science and its fissures (chap. 4), and toxicology and environmental justice (chap. 5). Scholars of Catholic social thought will find points of resonance in those chapters and in chapter 6, "Impoverishment and the Economy of Desire." Questions of pluralism (chap. 3) and "unprecedented problems" (chap. 2) resonate with emerging inquiry about global theology and ethics in the 21st century. Chapter 7, "Intergenerational Risk and the Future of Love," reveals J.'s own provisional conclusions.