

While many have reservations about viewing the world as God's body, McFague is herself clear that such models do not identify God and the world. With useful comparisons to models in science and sensitive to the risks of literalizing models, she self-critically assesses the limits of religious language.

As this volume effectively shows, McFague's body of work reveals the proper function of ecological theology: as a reminder of the intertwined themes of sin, finitude, salvation, and the blessed community of creation—an integrated renewal of Christianity and its modes of expression in an ecological age.

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Prayer: Christian and Muslim Perspectives. Edited by David Marshall and Lucinda Mosher. Building Bridges Seminars. Washington: Georgetown University, 2013. Pp. xviii + 192. \$24.

This three-part volume of collected essays is the result of the tenth Building Bridges seminar for Christian and Muslim scholars, convened by Rowan Williams in Qatar (May 2011). Part I offers three Christian and three Muslim theological reflections on prayer. Particularly insightful are the two essays that offer Christian perspectives on Muslim prayer, and vice versa; these two essays present an engaging, scholarly, and theologically fruitful comparison. This section presents more than just distanced, objective comparisons or glosses; rather, it explicitly seeks to offer constructive and practical theological insights. From how prayer informs action to modernity's impact on Sri Lanka, and from how spirituality informs theology to how theology shapes experience, this theologically rich part I is synthesized with a final essay-response by Williams.

Part II presents reflections on the two most-often recited prayers of the traditions: the Lord's Prayer and *al-Fātiḥa*. These essays go well beyond mere doctrinal explications, presenting instead how these prayers shape and are shaped by the experience of believers. Following these two essays are a Christian reflection on Romans 8 and a Muslim reflection on Qur'ān 3:190–94 and 29:45, each demonstrating the central nature of Scripture in cultivating practices of prayer.

In the final part, the essays present the various pedagogical methods and spiritual disciplines that Christians and Muslims have adopted, from childhood formation to practices leading to deeper spiritual lives. The more personal nature of these essays is certainly welcome, but the results are less theologically rigorous than the others.

Before concluding, Mosher summarizes the main talking points and rewarding outcomes of the seminar; Williams then closes the volume with a brief afterword. At the very end are paragraph-long responses from each of the participants.

Despite being a record of a seminar, each essay reads as an independent study. The essays neither pretend to solve grand theological dilemmas and differences that exist between these traditions, nor remain at the level of superficiality by merely offering

descriptions of the theology of prayer for the sake of a jejune understanding. On the contrary, the authors demonstrate a desire for deep engagement with their own tradition in light of an even deeper engagement with the other tradition. Thus, this volume on prayer is eminently theological, reflecting Shah-Kazemi's own assertion that "Praying to God and acquiring knowledge of God are thus complementary aspects of the divine intention underlying creation" (13).

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The Catholicity of Reason. By D. C. Schindler. Grand Rapids, MI: Eerdmans, 2013. Pp. xiv + 358. \$30.

The central argument of this incisive and wide-ranging volume is that false modesty with respect to reason ironically renders it self-enclosed and totalizing. Distinguishing "catholicity" from presumptions to "totality," S. highlights the ecstatic character of reason: its openness to "the whole," its abiding in wonder, its responsiveness to what transcends and elicits it into new understanding. The emphasis on elicitation is key, for S. wishes to make clear that the activity of reason does not so much issue from the subject's intentionality, as some phenomenological and transcendental approaches have it, but responds to a summons from an inexhaustible richness of being, thereby giving the act of reason a "dramatic" character. Balthasar's influence is explicit in this account, in both its appeal to the dramatic and its attempt to reinstate metaphysics at the heart of philosophy and theology. This latter goal might seem ill-suited for our times, given its association with ontotheology. But S., along with Balthasar, and in extended engagement with Heidegger, argues that the true vocation of metaphysics is not to close off wonder or to yoke God to some intramundane reality but to discover being's ecstatic character and hence its movement to what is ever "beyond." Rather than imposing a limit to reason in order to safeguard wonder or to "leave room" for faith, reason's orientation to the whole only deepens wonder, just as it renders it receptive to the dramatic encounter with revelation.

S. develops his argument in three major parts, the first exploring truth and knowledge, the second causality, and the third God and reason. While the chapters dedicated to beauty, wonder, ontotheology, and the relationship between philosophy and theology are especially worth commendation, the entire volume represents a fresh statement in the ongoing discussion and debate about the place of metaphysics in contemporary philosophy and theology. Even where bold or subject to disagreement, the patience and sophistication of its analysis, which includes readings of Ps.-Dionysius, Aquinas, Hegel, Heidegger, Balthasar, and Marion, among others, will make this volume an important contribution for some time to come.

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