

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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