

a feeling of certainty; it is the sense of certainty that God is present and the consciousness of the “eternal truths of the spirit.”

There are seven papers on Schelling and two are rather impressive. Jan Rohls offers an examination of Schelling’s criticism of *Über Religion* and Schleiermacher’s response. Schelling objected to Schleiermacher’s emphasis on subjectivity and the neglect of nature, yet Schleiermacher believed that by doing so he safeguarded the independence of religion. Nonetheless, he took some of Schelling’s criticisms seriously and by 1810 had adopted Schelling’s connection between physics and ethics. Yet, Schelling later moved away from his emphasis on nature and moved towards developing a philosophy of mythology. This is the focus of Jens Halfwassen’s paper which traces Schelling’s research on Greek mythology and how it impacts on the modern world. Both religious thinkers and secular poets attempt to explain the infinite and the unchanging within the world of the finite and of becoming.

This collection of papers does not resolve the conflict between theology and philosophy and it certainly does not clear up the opposition between faith and reason. Yet, these papers are enlightening in the ways in which they approach these contrasts. If there are problems with this collection, they do not reside with theological-philosophical interpretations. Instead, they are with the fact that they are devoted primarily to the philosophies of Hegel and Schelling and not so much to Schleiermacher’s theology. And, they are written primarily by specialists, for specialists. Nonetheless, nonspecialists and theologians will find that these essays encourage both philosophers and theologians to rethink the ways in which they approach religion and religions within German Idealism and the opposition between philosophy and theology.

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Rudolf Otto. Theologie-Religionsphilosophie-Religionsgeschichte. Edited by Jörg Lauster, Peter Schüz, Roderich Barth, and Christian Danz. Boston: Walter de Gruyter, 2014. Pp. xvi + 672. \$210.00.

Rudolf Otto is known primarily for one book—*Das Heilige (The Holy)*—and for one concept—the numinous. The book appeared in 1917, immediately became a classic, and remains one today. His idea of the numinous was discussed in religious, theological, and philosophical circles, and it continues to be investigated. Unfortunately, the tremendous interest in Otto’s book and his idea contributed to the assumption that this book was the only one Otto published and the concept of the numinous was the only idea that he had. *Rudolf Otto* is intended to prove that Otto’s books and ideas were more plentiful than commonly thought, and this book admirably achieves that objective.

This volume is divided into seven sections and contains 46 papers which were presented at a three-day conference (2012) in Marburg, Germany. Marburg was chosen

because Otto had taught there and it is where he became famous. The participants were mostly from Germany but others came from Switzerland, Austria, France, Italy, Lithuania, Great Britain, the United States, South Korea, and Japan. There is a section on Otto's reception around the world and while informative, the essays in that section will be primarily of interest to scholars from those countries.

Otto was a theologian, so it might seem surprising that he was also concerned with aesthetics. There are six essays devoted to this topic, but the best two are by Thomas Erne and Markus Buntfuß. Erne suggests that art is connected to religious symbolism because it often expresses feelings (477–78, 486). Buntfuß maintains that Otto adapted the Romantics' notion of the secretive and the mysterious and transformed them in his "poetic" theology of the "holy" (456–58, 462).

There is a section on ethics; while some scholars recognize that Otto became interested in Kant's ethics late in life, the three contributions here demonstrate that his concern with moral questions can be found much earlier. Harald Matern traces Otto's interest in Kantian ethics to Otto's early writing on Schleiermacher (392). Georg Pfliederer agrees that Otto was concerned with Kant's ethics before 1930 but he concentrates on Otto's later writing on Kant's ethics. Pfliederer argues that one of Otto's main issues was the question of values and their relation to morality (408, 413). Friedemann Voigt also emphasizes the importance of value for Otto, but he locates both in Otto's book on Kant's ethics as well as in his earlier one on Fries' philosophy (379–80, 385).

Perhaps what is most interesting are the papers comparing Otto to other theologians. There is little doubt that Otto knew a fair amount about Luther, but Wolf-Friedrich Schäufele maintains that Otto's critical interaction with Luther's theology was a "life-long theme" ("Lebensthema"). He attributes the lack of attention to Otto's conception of Luther to two reasons: that it remained a fragment and it was overshadowed by Karl Holl's book on Luther (166, 177). Albrecht Ritschl was one of the most important Protestant theologians of the 19th century and influenced a large number of religious scholars, including Adolf Harnack and Ernst Troeltsch. Stephan Feldman argues that Ritschl also influenced Otto, especially in adopting the notion of God's wrath (203, 211). Several of the contributors note Troeltsch's influence on Otto, but Martin Laube pays extensive attention to this. He calls attention to Troeltsch's lengthy review of *Das Heilig* and notes that it was primarily favorable. The question of Schleiermacher's influence on Otto is often debated and many of the contributors note Otto's debt to him for the notion of religious feeling. But, Claus-Dieter Osthövener explains that while there are a number of similarities between the two theologians, Otto was also critical of Schleiermacher (179, 188).

Another surprising point that recurs in a number of the essays is the one regarding the "dark side" of Otto's thought. Otto does seem to emphasize the bright and positive side of the "holy"; however, as a number of these scholars point out, he also stresses that the sense of awe is often coupled with a sense of fear. Peter Schütz suggests that this is a type of existential "Angst" while Notger Slenczka refers to this feeling as a certain type of terror (133, 289). Their point is that the religious feeling is not just one of joyful wonderment, but is also one of fearful anxiety.

Otto's writings are, as Hans Joas wrote, classically important, but they also have contemporary relevance (77). As the editors remind us in their preface, Otto's questions are our questions. *Rudolf Otto* was intended to show that Otto he should not be regarded simply as the author of one book and one idea. The contributors to this volume have succeeded in demonstrating that, as the subtitle indicates, Otto has made many contributions to theology, to the philosophy of religion, and to the history of religion.

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Mary's Bodily Assumption. By Matthew Levering. Notre Dame, IN: University of Notre Dame, 2015. Pp. ix + 268. \$28.

Levering, a professor of theology at Mundelein Seminary, has written a beautiful book which takes into account the two demurring sources about Mary's assumption. These have come from biblical criticism as well from the skepticism about these beliefs from non-Catholic Christian traditions. The result of his scholarship is a convincing *apologia* for the dogma of her assumption into heaven. This is no mean feat. Furthermore, both in biblical studies and in ecumenical relations, that event has been a side issue or non-existent. So much is this so that L. notes "the last book published in English on Mary's Assumption appeared over thirty years ago" (2).

L. argues clearly and convincingly that belief in Mary's assumption, body, and soul into heaven rests on three "scriptural pillars." The first of these is the New Testament's typological portraiture of her. His reasoning is accompanied by the best Mariological scholarship available at present. The second pillar undergirding his scholarship rests on the church's belief and his that under the guidance of the Holy Spirit the church has the authority to interpret divine revelation. He gives a credible account for this belief. And the third pillar is that Mary's assumption into heaven completes the picture of what God has had in mind in bringing about the creation of the world and sending his Son and the Spirit into it. Absent her assumption, these mysteries lack a specific endpoint.

Some recent portraits of Mary—for example, Elizabeth Johnson's *Truly Our Sister*—have supplied a considerable amount of empirical data about Mary's life on earth. This approach manages to respectfully take her off a pedestal, but neglects the implications of scriptural typology the biblical authors employed for subsequent generations to spell out her meaning. L. uses three recent trenchant studies of biblical typology, all done by Protestant scholars, to show how biblical authors often have much to say about their subject matter through types rather than through other more explicit forms of discourse like the Ark of the Covenant or Eve. Both of these have proven to be pregnant sources for understanding Mary's role in God's plan for the world's salvation—devotionally, liturgically, theologically, doctrinally.