

But are we to assume, for instance, that God is more concerned with upholding the free will of the perpetrators of genocide than with the very lives of those massacred? One wonders if, according to O.'s model, God values more the ideal of cosmic and human autonomy than the flourishing of life. And what about Pharaoh's hardened heart? While O. still maintains the possibility of miracles, describing a miracle as a call from God to which creation must respond, it is hard to imagine why inorganic matter cooperates with God on only certain occasions. These criticisms notwithstanding, this book could function as a provocative introduction to the doctrine of God's providence for graduate students—one that will test traditional conceptions of God and raise a host of important related issues.

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Selon l'esprit de sainteté: Genèse d'une théologie systématique. By Christoph Theobald. Paris: Cerf, 2015. Pp. 539. €29.

Theobald is one of the most important living theologians in the French-speaking world. His latest book consists of 18 essays in systematic theology written over the previous years, most of which have been published in journals or edited volumes. The topics of this insightful book range from hermeneutics to ecclesiology, displaying the breadth of the theological output of the author. T. pursues in them the research he set forth in his acclaimed two-volume *Le Christianisme comme style* (2007), by exploring further ramifications of his leading theme of reading the Christian faith as a style—more than as content. T.'s notion of style has aesthetical roots, but unfolds in the fabric of life. This attention to style leads him to refer frequently to Vatican II, since that council epitomizes a radical change in theological style (we can think here of John W. O'Malley's analysis) and Christian living. T. is also a noted specialist of the history of the reception of Vatican II.

Despite the disparate quality of the various chapters, with their own focus, T. brings some cohesion by arranging these building blocks in an organic order. The first part, "fruitful ground," deals with the history of theology in the twentieth century, especially through Karl Rahner, Hans Urs von Balthasar, and the exegete Alfred Loisy—a French favorite. The second part, "new paths," pertains to style, identity, tradition, and Christology. The final part, "compositions," is more particularly rooted in an interpretation of Scripture and touches upon such themes as the messiahship of Jesus, the Kingdom of God, and ecclesiology.

T.'s style is dense, replete with a strong philosophical apparatus in the German speculative tradition. The author displays deep knowledge of continental theological scholarship. This book allows the scholar to access in a single volume the most recent development of T.'s scholarship, but it could also constitute a challenging entry point into the theological universe of this original theologian.

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