

biography and times, a new, up-to-date list of his works, and a sketching out of his immediate historical and theological context. The next part, “Theological and Philosophical Influences” (125–249), tackles the intellectual and ecclesial background to Maximus’s thought from different yet complementary standpoints, including his use of Aristotelianism and Platonism, Origenism, and the Ascetic Tradition, as well as his engagement with Pseudo-Dionysius, and the various influences on Maximus’s approach to the “will.” The third part on Maximus’s “Works and Thought” (251–435) traverses the grand landscape of the saint’s writings, including but not restricted to his exegetical techniques and use of literary genres. It must not be forgotten that Maximus’s lifestyle as a Christian monk had an impact on his interests, so this part, most importantly, emphasizes the christocentric character of the saint’s thought that permeates all of the topics he addressed, including cosmology, anthropology, eschatology, and the experience of holiness. The last part of the volume, on the “Reception” (437–580) of the Maximian legacy, delineates the saint’s influence geographically—in Georgia, Greece, Russia, Ukraine, and the West—as well as in Byzantine and modern Orthodoxy. While including chapters on his importance for ecumenism, as well as his general impact on the theology of the will, this part also explores his legacy outside of the ecclesiastical sphere by including contributions on the possible interstices between Maximus’s thought and modern psychology, and the reception of Maximian thought in modern scholarship. The editors of and contributors to this volume should be congratulated for this monumental achievement, a watershed for Maximian studies and patristic scholarship in general.

Mario Baghos

St Andrew’s Greek Orthodox Theological College, Sydney

Faith, Hope, and Charity: Benedict XVI on the Theological Virtues. Thomas P. Rausch, SJ. New York: Paulist, 2015. Pp. ix + 146. \$17.95.

Benedict XVI’s encyclicals, *Deus Caritas Est*, *Spe Salvi*, and *Lumen Fidei*, treat of love, hope, and faith respectively. The last was drafted by Benedict and completed by Francis. Rausch presents the content of these three encyclicals on the theological virtues in a thorough and lucid manner. He does not engage with Benedict’s social encyclical, *Caritas in Veritate* (2009), although he alludes to it occasionally (50, 53, 138). His thorough familiarity with Ratzinger’s writings enables him to highlight the presence of perennial Ratzinger themes throughout the encyclicals of Benedict. He notices shifts and developments in Benedict’s thought, for example, his move from grounding faith in eternal life in communion with God (this is Ratzinger’s “dialogical immortality” of the 1970s and 1980s) to grounding it in the requirement of justice for history’s innocent sufferers in *Spe Salvi* (56, 69, 128). R. demonstrates clearly that Ratzinger and Benedict are the same person, even if the encyclicals of

the latter are different in tone and style—and are more pastoral—than the theological works of the former (5, 128–29).

The reception of the encyclicals is reviewed and some of the more substantive critiques of each are discussed. R. is reticent about revealing his own hand in these discussions, although less so in his first chapter introducing Pope Benedict and in his final chapter investigating some of his “characteristic themes” (105). I wondered about the necessity of these two chapters, however, since the first is preceded by an introduction to the theological virtues that positions the reader perfectly for R.’s treatment of these in the chapters on the encyclicals themselves. The last chapter examines themes that, although they are relevant for the encyclicals, are already covered elsewhere in English. The dual authorship of *Lumen Fidei* is deftly handled: the name “Francis” is used, but the presence of Benedict is often, and accurately, highlighted. This is because R. is a recognized and sure-footed guide to his thought, as this book demonstrates.

James Corkery, SJ
Gregorian University, Rome

Interreligious Dialogue. An Anthology of Voices Bridging Cultural and Religious Divides.
Edited by Christoffer H. Grundmann. Winona, MN: Anselm Academic, 2015. Pp.
209. \$23.95.

This anthology of short texts on various aspects of interreligious dialogue is intended as an introduction to the subject mainly for undergraduate students. It attempts to cover both the more theoretical foundations and some concrete examples of the dialogue between religions, and to draw from various religions in the process. Though the majority of the articles are written from a Christian perspective, there are also pieces by important Jewish, Hindu, Muslim, and Buddhist scholars. Most of the contributors are well-known figures in the field: Paul Knitter, Jonathan Sachs, Seyyed Hossein Nasr, and Thomas Merton. The editor has also included interesting pieces by lesser-known scholars such as George Gispert-Sauch or Andrew Wingate who reflect on the topic from many years of deep personal engagement in dialogue. The editor offers short biographical introductions to each of the articles.

Because the volume brings together basic and introductory articles on interreligious dialogue, they are at times a little repetitive, touching upon some of the same basic attitudes necessary for dialogue: openness, trust, listening, witnessing, and so forth. All of the articles argue for the importance of interreligious dialogue and take for granted the possibility of deep mutual understanding between members of different religions. As the volume seeks to offer an uplifting and inspiring message about the dialogue between religions, it skirts over some of its more challenging dimensions. The one article (by Thomas Merton) that reflects more critically or self-critically on the limits or lack of understanding the other pertains not to interreligious dialogue but to the dialogue with unbelievers.