

written by his followers: August Neander, Ferdinand Christian Bauer, Karl Hase, and Karl Hagenbach. Those wishing to understand an important but neglected aspect of Schleiermacher's work should read this book.

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At Play in Creation: Merton's Awakening to the Feminine Divine. By Christopher Pramuk. Collegeville, MN: 2016. Pp. vii + 138. \$17.95.

This book comprises a series of retreat conferences based on the author's more academic study, *Sophia: The Hidden Christ of Thomas Merton* (2009). Pramuk is becoming one of my favorite authors of "Mertonia" because he identifies a central hermeneutical key in Merton's life and thought, one that will likely have a lasting significance: the divine feminine.

A notable artist once suggested that one can view Merton's life as "starved for the feminine." This book of meditative reflections engages this dimension of Merton's thought. According to P., Merton's prose poem, *Hagia Sophia*, provides perhaps the central and unifying theme of his life and thought. This poem arises out of Merton's encounter with the Russian sophiologists and encapsulates what may seem on the surface to be a disparate attempt to bring the various dimensions of sophiology together. For many Merton scholars, this poem also contains a premonition of his future affair with the nurse. Despite what one makes of Merton's romance, in the context of his attempt to pursue and articulate the divine feminine as expressed 15 years earlier in *Hagia Sophia*, one wonders whether his projection of the divine feminine onto her was inevitable.

However, this event in Merton's life forms only a small part of the author's reflections. He also focuses on the social dimensions of divine Wisdom in the discernment of the hidden and oppressed in various parts of the world, but particularly women and children. A reflection on the Holocaust victim Etty Hillesum speaks to the strength of her spirit and other women like her who kept true to their faith and dignity in deplorable and impossible circumstances.

What is also refreshing in this book is the author's own personal experiences. One is aware that Merton's influence on him is deep and has become a part of his concrete living and praxis. Merton was notoriously intuitive, as one former archbishop once told me; he had a way of discerning movements prior to the rest of the community. This was corroborated by Pope Francis's positive comments about Merton to the US Congress last September. Reading this book makes me keenly aware that to the extent his intuition about divine Wisdom is accurate, then we can anticipate Sophia rising.

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