

Forgiving and Forgetting: Theology and the Margins of Soteriology. Edited by Hartmut von Sass and Johannes Zachhuber. Religion in Philosophy and Theology, 82. Tübingen: Mohr Siebeck, 2015. Pp. viii + 225. \$65.47.

The question of forgetting haunts the various assumptions and forms of religious engagement, perhaps in particular for those religions that find a remembered past to be normative and, with modernity, are vulnerable to historicism. This volume takes up this topic, engaging its multiple dimensions, from the inner life of the believer to the ideology of “public forgetting” (45), and finally, to the status and utility of the “unforgivable.”

Agata Bielik-Robson’s psychoanalytic approach explores the notion that the expulsion from the womb is a defining model for all subsequent forgetting/leaving, with the exodus serving as the exemplar narrative for “birth trauma” (Otto Rank). Simon D. Podmore draws on Kierkegaard to trace the delineations between human and divine forgiveness, circling around the impossibility of fully knowing that which is “forgiven.” Paul Fiddes also draws on Kierkegaard’s description of the painful journey to the other that is the role of the one who would forgive.

Lydia Schumacher reflects on Augustine’s *Confessions* as an attempt precisely to remember his own forgetting of God in order to forgive, which she retrieves via the Augustinian notion of divine immutability. In a program for further study, Phillip Stolte’s searching essay suggests that imagination is not only necessary for memory, but also “the decisive condition of the possibility of forgiveness” (212).

This collection, drawn from papers presented at an Oxford conference on the topic in 2012, is intended for specialists, but is reasonably accessible for scholars and students across the field of religion. The use of several common sources allows the insights that emerge from the perspectives and methods of the authors to emerge with clarity. There is a cumulative effect to the sequence of the essays. Whether read in whole or in part, these essays could enliven many a seminar discussion.

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Passions and Virtue. By Servais Pinckaers, OP. Translated by Benedict Guevin, OSB. Washington: Catholic University of America, 2015. Pp. ix + 139. \$65.

This magnificent work has all the beauty of a late career book written by a master who speaks about his area of expertise simply and wisely. This is not a heavily detailed and footnoted argument. It is a book about the virtues and passions by someone so steeped in the thought of Aquinas that he can approach his topic creatively and boldly, and yet still be firmly rooted in the Angelic Doctor’s thought.

As the book begins it appears to offer a straightforward Thomistic analysis of virtue and passion, with chapters on virtue and passion, lists of passions, and love and hate. We see hints of P.’s creativity afoot with a prominent role for mercy and pity, which do not play such a role in Aquinas. Though the next few chapters mimic a Thomistically