

(Francis X. Clooney, Reid B. Locklin, Tracy Sayuki Tiemeier), Buddhists (Karen B. Enriquez, James L. Fredericks, Peter C. Phan, Rosemary Radford Ruether), and African religionists (SimonMary Asele Ahiokhai, Marinus Chijioke Iwuchukwu). Each chapter recounts how the friendship with religious others has developed and brings meaning to the authors' lives as teachers, mentors, colleagues, partners, and family. These friendships, whether brief or extended, professional or personal, leave a long-lasting effect and foster a new understanding and appreciation of one's own tradition and that of the others.

Interreligious friendship is not a new phenomenon. It was put into practice by Matteo Ricci in China and Robert di Nobili in India, among others. Still, in the present context of religious pluralism in the United States, this book is a substantial addition to growing body of literature on interreligious studies. Readers who are interested in interreligious dialogue and relations may benefit from these personal accounts. And hopefully, these stories will inspire further interreligious exchange and dialogues of life and collaboration.

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Between Vision and Obedience: Theological Reflections on Rationality and Agency with Special Reference to Paul Ricoeur and G. W. F. Hegel. By George Ille. Cambridge, UK: James Clarke and Company, 2013. Pp. xvi + 277. \$50.

While Ille's study is basically simple in outline, it is an intricately developed treatment of knowledge and epistemology. I. grounds his project in a careful examination of Ricoeur's "hermeneutical journey" and then turns to Hegel's "speculative journey" in order to anchor his concerns "historically and thematically" (x). Finally, I. engages an impressive number of authors from both the continental and analytic traditions and makes use of insights from both Eastern and Western thought in order to "bring hermeneutical philosophy/theology in direct confrontation with Trinitarian theology" (x).

The author skillfully balances appreciation and critique of Ricoeur's work. He believes Ricoeur's weakness lies in his decision to keep separate the philosophical and theological roots of his thinking. From a theological perspective, this separation causes Ricoeur's thought to "fall short on more than one count of responding to the metaphysical malaise it so rightly describes" (117). From Ricoeur, I. moves in part II to "The Absolute Self—Hegel's Journey from Revelation to Meaning." Unlike Ricoeur, Hegel does not aim to separate the philosophical and theological sources of his thinking, and in fact accepts Christian revelation as the starting point of his philosophy with the aim of transforming truth in its religious form into the form of philosophy or absolute knowledge.

In spite of Hegel's grounding of philosophy in revelation, I. finds the Hegelian project marred by Hegel's "false ideal of knowledge": Hegel reduces the Trinity to its economic form. I. appeals to Emil Fackenheim's suggestion that Hegel needed both the immanent Trinity—the internal relations of the three persons—and the economic Trinity, or the trinitarian action of God in the world. I.'s solution in the third part of his

project is to reestablish the primacy of the Trinity as a mysterious reality to which we submit as the ultimate source of our knowing and doing.

Although the essential lines are clear enough and the argument sound, the path the author follows sometimes seems obscured by the luxuriant growth of terminology. This is a work for the intrepid climber.

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Karl Barth and the Making of Evangelical Theology. Edited by Clifford B. Anderson and Bruce L. McCormack. Grand Rapids, MI: Eerdmans, 2015. Pp. v + 237. \$34.

This collection of essays honors and reflects upon Karl Barth's 1962 lectures in America which later became *Evangelical Theology*. The eleven contributors are a combination of established and younger scholars who gathered at Princeton Theological Seminary on the fiftieth anniversary of Barth's visit. All are concerned with addressing Barth's theology and ethics as a living, dynamic theological project.

The volume is organized around four key topics: Historical Perspectives, Doctrinal and Ethical Perspectives, Barth in Dialogue with American Theologians, and Theological Existence in America. The number of contributors to each discussion varies, as does the length and depth of the four sections. The balance of the sections is quite good except for the final topic, which could use another essay.

Co-editor Clifford B. Anderson's introduction orients the reader to the story of Barth's trip to America and outlines the essays that follow. Anderson notes the variety of the approaches that are included in the volume. There are several sterling essays to choose from, such as the pieces by Hans Anton-Drewes, George Hunsinger, Daniel L. Migliore, Peter J. Paris, and Katherine Sonderegger.

A fair question is, "To whom is the volume addressed?" Certainly, to students and scholars of Barth, but less so to the general reader who may want to start by turning first to *Evangelical Theology*. Even then, many will pick and choose the essays that most intrigue them. While there are excellent notes that indicate further reading options, an index would also be useful, but there is none. Foreign words and phrases are not translated.

On the whole, this is a fine overview of current scholarship on Barth's work. It will no doubt help keep going the theological conversation with Barth.

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The Legacy of Vatican II. Edited by Massimo Faggioli and Andrea Vicini, S.J. New York: Paulist, 2015. Pp. xiv + 303. \$29.95.

Even before the fiftieth anniversary of the Second Vatican Council (1962–1965), Paulist Press set itself to publish significant studies on what the Council taught, why it