

theological method (*Enzyklopädie*), apologetics, and dogmatics. This volume includes materials from his early phase in seminary education and as the central founding figure of the Catholic theological faculty at Tübingen University.

Series editor Max Seckler and his assistant Winifred Werner here include six distinct theological texts and two collections of texts, one a set of documents from the history of the launching of the premier journal *Theologische Quartalschrift*, and the second miscellaneous parts of the Bavarian Concordat with the Holy See. Each text receives an extensive introduction, commentary on its textual history, substantive analysis of the work, and the history of reception of the text, followed by the text itself. Three texts are widely known. Two were published during D.'s lifetime: *Revision des gegenwärtigen Zustandes der Theologie* (1812) and *Vom Geist und Wesen des Katholicismus*, published in the inaugural year of *Theologische Quartalschrift* (1910). Also included are the notes from his seminary lectures, *Geschichte des Katholischen Dogmensystems* (1812–1813), which provide a valuable companion to his dogmatic lectures, which he delivered for 25 years (1812–1837).

The theological works also include a set of short documents: Justin Martyr's views of millennialism, a historical and theological analysis of the origins and development of the sacrament of confession, and theoretical reflections on doctrinal development. This volume and the entire collection provide invaluable resources for those researching the contribution of D. or any of his influential students, including Johann Adam Möhler, Franz Anton Staudenmaier, and Johannes Kuhn, and the first generation of the Catholic Tübingen school. Every theological research library associated with doctoral programs should have this series in their collection.

Bradford E. Hinze  
Fordham University, NY

*Interreligious Friendship after Nostra aetate*. Edited by James Fredericks and Tracy Sayuki Tiemeier. New York: Palgrave MacMillan, 2015. Pp. viii + 229. \$95.

Without exaggeration, Vatican II's declaration *Nostra aetate* has substantially changed how Catholics are to relate to members of other religious traditions. Gone are the days that the Church could easily dismiss non-Christian religions as human-made traditions or superstitions. This 180-degree change of attitude came about through personal friendships of the prelates and periti at the Council that redirected the interreligious conversations in a positive direction. In commemoration of that momentous event, Fredericks and Sayuki Tiemeier of Loyola Marymount University teamed up to edit a substantive volume on interreligious friendship, moving from an abstract discussion on interreligious dialogue to personal testimonies of Catholic religious scholars and theologians on their encounter and friendship with the religious others.

The 16 stories are snapshots of the authors' insights, gratitude, and collaboration with Jews (Mary C. Boys, John C. Cavadini, Elena Procaro-Foley, David C. Burrell), Muslims (Marianne Farina, Rita George-Tvrtković, Bradley J. Malkovsky), Hindus

(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.

Anh Q. Tran, S.J.

*Jesuit School of Theology of Santa Clara University*

*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