

of authentic existence as dependent on a certain (existential) relation to one's future" (85); authentic Dasein, in its thrownness, living into possibility, is eschatological.

It is this emphasis on eschatology, Wolfe suggests, that contributed to Heidegger's relation to National Socialist ideology and the Third Reich: "His support for the Nazis was rooted in a pre-existing, quasi-theological taste for eschatology" (118). Wolfe argues that as Heidegger became disillusioned with Nazi ideology, he turned instead to an increasingly apophatic eschatology. Influenced by the poetry of Hölderlin and Rilke, Wolfe notes, Heidegger developed his later philosophy: "his critique of metaphysics as onto-theology, and his call to an ascetic, quasi-mystical discipline of thought capable of waiting for the advent of the 'last god'" (130).

Finally, Wolfe charts Heidegger's influence on theology and offers a brief reception history of this influence, providing the reader with a very helpful and concise overview of Heidegger's theological legacy. Wolfe highlights Heidegger's wish for an engaging *Mitdenken*, a thinking-with, as well as his "consistent emphasis on the need to *live* philosophically" on paths of thought (198). In *Heidegger and Theology*, Judith Wolfe accomplishes precisely this, offering readers a rich and thoughtful *Mitdenken*, thinking with Martin Heidegger as she approaches his work through newer source materials that serve to bring to light and engage the theological paths in Heidegger's phenomenology.

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*From Vatican II to Pope Francis: Charting a Catholic Future*. Edited by Paul Crowley, SJ. Maryknoll, NY: Orbis Books, 2014. xxv + 190 pages. \$28.00 (paper).

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This collection of eleven papers, accompanied by an introduction and an epilogue, originated in a two-day symposium and associated course presentations that took place at Stanford University in spring 2013 to mark the fiftieth anniversary of the Second Vatican Council (podcasts of the lectures are available at <http://catholic.stanford.edu/media/podcast>). Serendipitously for the published volume, the fifteen contributors, to different degrees, were able to take account of the hopes kindled by the surprise election of Pope Francis and his inspirational pastoral actions and programmatic declarations, including his apostolic exhortation, *Evangelii gaudium*. All of the contributions, while reminding the general reader of the council's teachings, are

“proleptic and visionary” (xvii), articulating agendas for a fuller implementation of the conciliar vision.

Grouped under the heading “Contemporary Contexts,” the first three essays address neuralgic issues in contemporary church life. Coining the term “biopolitics,” Stephen Schloesser offers an historical and sociological framing of the controversies concerning sexual morality and bioethics that have roiled the church in the postconciliar period; Sally Vance-Trembath urges “talking back” to the defective anthropological understandings of women that can be found in church discourse; and Jerome Baggett highlights the tensions for American Catholics who adhere to an authoritative faith tradition amid a culture of religious pluralism that exalts the “triumphant Subject.”

The five essays in the second grouping engage the ongoing challenge of appropriating salient conciliar teachings. Retired San Francisco archbishop John R. Quinn refines his case for ecclesial decentralization entailed by Vatican II’s doctrine of collegiality that is grounded in communion ecclesiology. To revitalize the full potential of the *Dogmatic constitution on revelation* for integrating the fruits of biblical study into the church’s life, Barbara Green offers four points for progress that include a criticism of backtracking on modern methods that she illustrates with Joseph Ratzinger’s study of the infancy narratives. Kristin Heyer and Bryan Massingale reflect on the American experience of the struggle for justice promoted by the Pastoral Constitution on the Church, including the ongoing controversy over the Affordable Care Act. Leon Hooper, an expert on John Courtney Murray, gives an analysis of the different arguments that were made for religious liberty that touches on deeper, unresolved issues concerning development of doctrine and the interpretation of Vatican II. Finally, Catherine Cornille approves Vatican II’s “soteriological agnosticism,” namely, the conciliar silence on whether non-Christian religions are *de iure* means of salvation for their adherents. She contends that a fruitful approach to interreligious dialogue should focus on epistemological questions regarding the nature and status of truth.

The final three essays and the epilogue feature contributions by Paul Lakeland on the role of the laity, William Ditewig on a “new way of thinking about ordained ministry,” David DeCosse on the “primacy of conscience,” and Albert and Barbara Charlesworth Gelpi on recovering the *sensus fidelium*. Heartened by Pope Francis’ criticisms of clericalism and a self-referential church, the authors sound hopeful notes.

Overall, one might have reservations about the way the issues are framed in some essays. For example, Schloesser’s reliance on historical narrative and sociology begs to be complemented by a more probing theological and

philosophical treatment of what he terms “biopolitics.” Some historical assertions could have been nuanced: for example, the preconciliar church’s view of labor unions (82). In any event, the issues treated in these essays often touch on what John O’Malley’s *What Happened at Vatican II* identified as “the issues under the issues” (8)—namely, the understanding of change and development, the relationship between center and periphery, and the “style” with which the church communicates and operates.

Largely reflecting the American context and tensions over conciliar renewal, and originally geared to a general university audience, this volume could serve as an ancillary text in courses on Vatican II and contemporary Catholicism. The editor and contributors concur with Cardinal Walter Kasper’s observation that “with the current pontificate, a new phase of [Vatican II’s] reception has begun.”

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*The Dialectics of Creation: Creation and the Creator in Edward Schillebeeckx and David Burrell.* By Martin G. Poulson. London: Bloomsbury T&T Clark, 2014. iii + 203 pages. \$112.00 (hardcover); \$29.95 (paper).  
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Martin Poulson’s *Dialectics of Creation* proposes and successfully demonstrates “a relational dialectic of creation as a hermeneutic, not only for Schillebeeckx’s thought, but for a philosophical theology which follows in his footsteps” (xi). In a manner that mirrors the narrative strategy of Schillebeeckx himself, Poulson leads the reader through the steps of his own investigative process, beginning with a survey of contemporary thought about God and the world, and continuing with a comparative analysis of the creation accounts of Schillebeeckx and Burrell. Finding the hoped-for functional complementarity between the two disrupted in his examination of dialectic, Poulson expresses a preference for the philosophical theology of Schillebeeckx. While the second half of the book primarily engages Schillebeeckx in relation to Thomas Aquinas, Poulson maintains a robust dialogue with Burrell as well as other significant interlocutors.

Chapter 4 is pivotal to Poulson’s study, providing the substantial core of his analysis of what Schillebeeckx’s “relational dialectic” is and how it shapes his philosophical theology. In the first section of this chapter he critically engages Schillebeeckx’s method of correlation, praxis as the relation of theory and practice, and the relational dialectic of mysticism and politics. The second section of chapter 4, subtitled “Humanism,” importantly deals