

There is much to commend in this well-organized, well-substantiated, and well-written monograph. Clearly, Van Wieren breaks new ground in the scholarly field of environmental ethics by focusing on the spiritual, religious, and moral dimensions of restoration activities, which have received little attention from ethicists. She plumbs, weighs, selects, and skillfully integrates sources from ecology, philosophy, ethics, and primarily mainstream Protestant theology to provide a cogent and compelling understanding of the importance and benefits of land restoration. And she provides openings for further research and exploration into the values and ethical principles she identifies and to which she refers in endnotes and a bibliography.

One area of her project remains puzzling: the motivation for Christians to initiate and participate in the restoration projects she highlights. Whereas she is clear about the profound sacramental perspective that spurred and continues to spur the Benedictine sisters at Holy Wisdom Monastery, specificity about the tenets of the Christian faith that motivated other projects is warranted.

Another need pertains to the meaning and use of the term “sacred” when referring to the land (e.g., 184). Though Van Wieren grasps the traditional understanding of “sacramental” when attributing it to Earth and earth/the land as mediating God’s presence, Christianity and the other two Abrahamic religions traditionally reserve “sacred” for God, who is distinct from the world and alone worthy of worship.

These criticisms should not distract from the overall value of Van Wieren’s excellent contribution to the scholarly literature and the path she has opened more widely for additional research and reflection on ecological restoration from a religious faith perspective. Libraries in colleges, universities, seminaries, and parishes will find in *Restored to Earth: Christianity, Environmental Ethics, and Ecological Restoration* an excellent addition to their holdings. It is especially appropriate for use with undergraduate students in spirituality, ethics, and Christian discipleship courses.

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Eros and Self-Emptying: The Intersections of Augustine and Kierkegaard. By Lee C. Barrett. Grand Rapids, MI: Eerdmans, 2013. ix + 414 pages. \$48.00 (paper).

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That Søren Kierkegaard’s thinking can be related to Augustine of Hippo would seem to be almost self-evident. After all, Augustine’s influence

pervades Christian theology, particularly in the West, and Kierkegaard's status as one of modern Christianity's seminal voices implies a connection to Augustine. Indeed, over the years, scholars have linked the two in a variety of contexts, from compendia on the reception of Augustine to evaluations of the historical unfolding of Christianity. And yet, with this in mind, it is more than a little surprising that the relation between Augustine and Kierkegaard has failed to garner focused scholarly attention over the years. Commentators have tended to prefer impressions to intimacy, and, as a result, the relation between Augustine and Kierkegaard remains fuzzy. Are the two thinkers effectively cut from the same cloth, tendering existential, rhetorically adept writings for the sake of spiritual growth? Or is Kierkegaard's ostensible individualism ultimately opposed to the bishop of Hippo's defense of Catholic doctrinal and ecclesial authority?

Into the breach steps Lee C. Barrett, whose *Eros and Self-Emptying: The Intersections of Augustine and Kierkegaard* not only stands as the most fully realized piece of scholarship on Augustine and Kierkegaard yet to appear, but also promises to set the standard for future research. Barrett's book is divided into two overarching parts: the first is broadly historical, examining Kierkegaard's study of and reflection on Augustine, whereas the second locates "particular substantive parallels and divergences between the two thinkers" (22). The former strategy, according to Barrett, is essential for the latter. It is easier to comprehend the similarities and differences between Augustine and Kierkegaard when one sees Kierkegaard's perspective on his patristic forerunner.

Though rendering *Eros and Self-Emptying* rather lengthy, this two-pronged approach ensures that Barrett's contribution is formidable. On the one hand, he demonstrates that Kierkegaard, despite being hampered by tendentious (and now dated) sources, had a fairly strong grasp of Augustinian theology. Even more significantly, he shows that, while critical of Augustine's affinity for metaphysical speculation, Kierkegaard found himself agreeing with Augustine more often than not, especially over "the strenuous principles of the ideal Christian life" (58).

These findings, in turn, lead to Barrett's investigation of the points of intersection between the two thinkers. A variety of topics are surveyed here, from God to the problem of sin to the status of the church. In each case, Barrett provides a careful, balanced assessment, wanting neither to conflate Augustine and Kierkegaard nor to hastily pull them apart. What he ends up with are a pair of figures who have noticeably different ecclesiologies, even as they agree that God is the ultimate object of human desire (eros) and that human beings must continually strive to refine this passion in cooperation with the divine nature (self-emptying). As Barrett puts it, "Perhaps the

most striking and startling parallelism of Augustine and Kierkegaard is their common conviction that the ultimate object of desire is the self-giving love of God" (392).

This is a provocative conclusion, for it moves Kierkegaard away from "the dominant Lutheran nonteleological understanding of faith" (22) and puts him into further conversation with Catholic theologians such as Hans Urs von Balthasar. In this sense, Barrett's work might be considered part of a recent upsurge in interest in Kierkegaard's relation to the Catholic tradition. Whether or not this shift will become central to the reception of Kierkegaard is yet to be determined. Nevertheless, in so skillfully linking Augustine and Kierkegaard, Barrett has by no means impeded the growth in Catholic scholarship on Kierkegaard.

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Music at Midnight: The Life and Poetry of George Herbert. By John Drury. Chicago: University of Chicago Press, 2014. x + 396 pages. \$35.00.

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At the time of this writing, John Drury's *Music at Midnight: The Life and Poetry of George Herbert* has already attracted much critical praise in the mainstream press in Britain and the United States. Clearly Drury has succeeded where most critical studies do not even attempt to fail: as crossover reading for a literate general audience. This is good news because the name and poetry of the singular George Herbert will be even better known. For this accessible success, we owe John Drury a debt of gratitude.

Drury's book is a worthy addition to the Herbert shelf because it shares the spirit, and the sound, of the poet himself. Drury's learned, witty, and also easy style makes the book propulsively readable, and he sheds much light on the relationship of Herbert's life and contexts to particular poems. One of the book's chief pleasures is its profound sense of place. Clearly, Drury has retraced Herbert's original steps, which with his deep, wide historical reading enables him to re-create a you-are-there sense of location in late Elizabethan Wales and Oxford, or Jacobean Charing Cross and Cambridge—an immediacy augmented by many illustrations and a generous sheaf of full-color maps, portraits, and photos. While Drury recognizes the unreliability of Izaak Walton's hagiographical early *Life of Herbert* (1670), he nevertheless borrows Walton's chief technique: to imbed discussions of specific Herbert lyrics in discussions of particular moments and events of the poet's biography.