

potentials such as a wave function, then the same entangled divine relation can be experienced as incarnation, not just origination" (152).

This quantum-trinitarian model is breathtaking, especially when conceived in a panentheistic framework wherein God's love is depicted as truly *kenotic*, that is, self-limiting and making room for another—creation as relationship that affects Creator and creature alike.

In sum, *The Entangled Trinity* succeeds, admirably and creatively, in its stated intention "to allow contemporary scientific thinking to inform theological reflection" (51). The reality of interrelatedness points to our common responsibility to address all of our contemporary global crises as we become one greater global society. As such, the book is highly recommended not only to those engaged in the academic study of theology, but to all who are committed to the intellectual and practical task of building bridges across divides, and fostering respect for unity-in-diversity.

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Embedded Grace: Christ, History, and the Reign of God in Schleiermacher's Dogmatics. By Kevin M. Vander Schel. Minneapolis: Fortress Press, 2013. ix + 247 pages. \$59.00 (paper).
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Kevin Vander Schel investigates Schleiermacher's distinctive approach to Christian theology. He rightly suggests that Schleiermacher's theology is best understood as the attempt to overcome the impasse between the rationalism and supernaturalism of his time. He shows this by analyzing two central concepts and their interconnection in Schleiermacher's mature theological writings—namely, the supernatural and the historical. Vander Schel is aware that this task is daunting because these two categories are not open to a simple definition within Schleiermacher's work, where reflections on the supernatural are not treated speculatively in themselves, but primarily in relation to other categories. Schleiermacher's understanding of the Christian faith is Christocentric, and his theological system affirms the centrality of the redemption brought about through Jesus. It is the impact of the redemption through Jesus that inaugurates God's reign in history. For Schleiermacher, therefore, it is this redemption that in some measure displays the "supernatural" rightly understood.

Likewise, Schleiermacher's understanding of history also cannot be easily classified. It should not be identified with the speculative conception of universal history in Hegel's work. Nor can it be identified with the historicism of

the later German historical school, especially Leopold van Ranke's. Nor can it be identified with the historicism of Ernst Troeltsch that the neoorthodoxy of Karl Barth and his followers roundly rejected. Therefore, Vander Schel approaches this task by analyzing Schleiermacher's work in its totality. He first explains Schleiermacher's conception of theology (chapter 3), then his distinctive understanding of what it means to be a Christian (chapter 4), the contingency of grace as seen in Christ as redeemer, the role of the Spirit, the divine decree, and the reign of God (chapter 5), and finally the distinctive shape of Christian ethics that flows from Christian redemption (chapter 6), and its implications for historical Christian action (chapter 7). He underscores the importance of the family over missionary work in this Christian action. The book concludes with a summary of the results of his interpretation.

Vander Schel's overall tendency is to give a sympathetic reading of Schleiermacher that underscores how Schleiermacher endeavors to mediate contemporary challenges and traditional Christian thought. In this respect his book is superior to Andrew Doles' recent work on Schleiermacher's understanding of religion and nature because it avoids Doles' sharp contrast between the natural and the supernatural. Instead, Vander Schel underscores how Schleiermacher bridges that contrast. This is the advantage of Vander Schel's book. The disadvantage is that the degree to which Schleiermacher's theology is indebted to a Newtonian conception of nature does not receive adequate discussion. The divine activity takes place in the realm of spirit, but in such a way that grace becomes embedded in history and in practice. In that sense grace transcends the realm of nature and yet is embedded in redemptive activity.

The use of the term "dogmatics" in the title as well as throughout stands somewhat in contrast to the conception of Schleiermacher's theology that Vander Schel has worked out. As is well known, Augustine refers to "Christian doctrine," Aquinas to "sacred doctrine," and Calvin to "Christian religion." In twentieth-century Protestant theology, "dogmatics" is the term that Karl Barth deliberately and polemically adopts in writing a "Church Dogmatics." Schleiermacher's major work is entitled *Glaubenslehre* (literally "teaching of faith"; the official English title is *The Christian Faith*). To use the word "dogmatics" refers much more to Protestant scholastic and neo-orthodox theology than to an understanding of God's redemptive activity and the teaching understood as embedded in history. It belies an interpretation that seeks to nuance the relation between natural and supernatural.

In short, Vander Schel's book is an invaluable introduction to Schleiermacher's theology, presenting a broad and nuanced treatment of its diverse elements. Vander Schel is less concerned with Schleiermacher's philosophical approach to religion (which has been the preoccupation of much

scholarship), but seeks to show the embedded character of divine grace in the impact of Christ's redemptive activity on Christian life and practice. It is a special merit of this book that it details how Christian ethics flows from Christian faith. Moreover, the book is extremely well written—and clearly so; therefore it can easily be recommended as a required book in any course on the history of modern Christian theology. As such it is a commendable achievement.

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Aquinas on the Beginning and End of Human Life. By Fabrizio Amerini. Translated by Mark Henninger. Cambridge, MA: Harvard University Press, 2013. ix + 260 pages. \$29.95.
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This volume focuses on Thomas Aquinas' metaphysical account of human embryogenesis. Fabrizio Amerini seeks to provide a textual reconstruction of Aquinas' account in comparison to alternative interpretations formulated in light of current scientific understanding. Amerini argues that, despite the flawed biology Aquinas inherits, the metaphysical principles he applies to the question of how a human being comes into existence remain sound. He further argues that the contemporary biological understanding of conception, along with embryonic and fetal development, does not alter Aquinas' conclusion that a human being does not come into existence until the necessary organs develop to have the capacity for rational thought. Amerini thus disagrees with other Thomistic interpreters who argue that a human being comes into existence once sperm and ovum genetically fuse at conception. Nevertheless, he notes that Aquinas condemns early-term abortion as intrinsically immoral, even if it does not count judicially as "homicide," for even though an early-term embryo or fetus is not yet a human being, it is the numerically same subject that will progress through a series of substantial changes from a vegetative life-form into a sentient animal and finally into a rational human person.

Amerini also discusses how death should be defined for human beings. He addresses the case of human beings who fall into a "persistent vegetative state" and are considered by some interpreters of Aquinas as having ceased to exist as a person prior to the end of their existence as a biological organism. Amerini argues against this interpretation and contends that the end of a human person's existence is coextensive with his or her death as an organism.

This volume presents a valuable contribution to the debate concerning when a human being first comes into existence and later dies. These