

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

with Schillebeeckx's manner of speaking of humanization in dialogue with secular humanism. Here Poulson analyzes the relational dialectic of finitude and contingency in Schillebeeckx's thought, emphasizing his assertion of the distinction between the believer's experience of contingency and that of the nonbeliever. Poulson's analysis here reveals potent resources in Schillebeeckx's work for today's increasingly complex conversation between religion and science where creation is concerned.

The third and final section of chapter 4 engages Schillebeeckx's *Sequela*, extrapolating from Schillebeeckx's reflection on the Christian life as a *sequela Jesu* to an analysis of Schillebeeckx's own work as both a *sequela Aquinas* and a *sequela Irenaeus*. Poulson sees in Schillebeeckx a *sequela Aquinas* in the sense of a "critical correlation of continuity and change" (145). That is, Schillebeeckx creatively interprets Aquinas in dialogue with the time and place in which he is writing. Poulson thus engages the notion of *sequela* as an example of what Schillebeeckx means when he says that "structural continuity may be best expressed in and through conjunctural breaks." From here, he devotes his final two chapters to the development of a "Schillebeeckian approach to theology in which relational dialectic can play a key role" (149).

If chapter 4 provides the pivotal substance of Poulson's understanding of relational dialectic in Schillebeeckx's theology, chapters 5 and 6 offer his own creative constructions of a Schillebeeckian relational dialectic, first retrospectively, then prospectively. Retrospectively, Poulson offers a reading of Aquinas on analogy that he terms Schillebeeckian because of Aquinas' use of mediated immediacy and relational dialectic, and the presence of continuity and change in his examples of analogical predication. That is, in Aquinas, Poulson finds the continuity and breaks that Schillebeeckx deems essential to genuine orthodoxy. Poulson defends his reading of Aquinas as a Schillebeeckian retrospect through engagement with Schillebeeckx's own material on analogy in Aquinas, which he maintains needs to be modified in order to defend Schillebeeckx fully. This correction and completion of the master's work he proposes as his own *sequela Schillebeeckx*.

Prospectively, chapter 6 "considers the possibilities disclosed by the theme of participation in God, particularly with regard to divine and human action, the interaction of freedom and commitment, and God's knowledge of creaturely action" (11). Here Poulson emphasizes the seamlessness of theological themes made possible by relational dialectic. In particular, he demonstrates how creation and salvation, and humanization and divinization, respectively, are linked in Schillebeeckx's theology. These moves serve on the one hand to diffuse the disagreement among Schillebeeckx scholars as to whether creation or salvation is primary in

Schillebeeckx's work, and on the other to open a path to interreligious dialogue on the basis of creation-faith.

In sum, Poulson's philosophically nuanced study offers a much-needed classically oriented Schillebeeckian foundation for exploring the most controversial theological questions evoked by creation science today.

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*The World in the Trinity: Open-Ended Systems in Science and Religion.* By Joseph A. Bracken, SJ. Minneapolis: Fortress Press, 2014. x+274 pages. \$39.00 (paper).

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Bracken continues his quest to bring a process-oriented understanding of the God-world relationship to the ongoing dialogue between science and Christian theology. As one who describes himself as neo-Whiteheadian, he argues that "some form of process philosophy is the best candidate for mediating between the rival truth claims of religion and science" (219, also 221). Critical to his quest is the goal of synthesizing the truth claims of the natural and the supernatural levels of existence and activity within the one coherent worldview elaborated in a comprehensive metaphysics that is compatible with the truth claims of Christian doctrine and with contemporary scientific understandings of physical reality.

Bracken argues that a commonly accepted philosophical worldview and a new common language intelligible to both sides are vital to fruitful dialogue. Critical to his case is a shift in focus from individual entities to enduring patterns or systems of their dynamic interrelation. He would persuade us that, notwithstanding appearances, reality consists not of individual things existing in their own right, and involved in contingent relationships to one another, but an ever-expanding network of processes or systems in which the patterns of existence and activity between and among constituent parts are more important than the parts themselves. "We do not live in a world of things, relatively fixed and unchanging material objects, but in a world of interrelated processes or systems in which the things that we perceive are the momentary byproduct or result of these processes both within us and around us that we cannot directly perceive but can only infer on the basis of rational reflection upon empirical data" (37).

Bracken proceeds to take this systems-oriented approach to the notion of panentheism (the notion of all finite things existing within God but retaining their own ontological identity, albeit in dependence on God as the ultimate