When the Nazis forbade the publication of *Stimmen der Zeit*, it was one of a few Catholic periodicals still in print. How did it survive until 1941? Going beyond Ederer, Männer contends that the journal's survival depended in large part on "the fact that the Jesuit authors accommodated and submitted themselves to the National Socialist system" (302). She does not characterize the journal as pro-Nazi. Its criticism of the regime, she points out, was subtle and indirect. Yet by joining in 1935 the Association of the Catholic-Ecclesiastical Press (*Fachschaft der katholisch-kirchlichen Presse*) for protection from the regime, the journal forfeited the ability to criticize National Socialism and as of 1937 was forced to print National Socialist advertising.

Männer has deftly drawn attention to the insufficiently researched history of Jesuit journalism. Her book offers thematic and methodological approaches for imitation in the study of journals edited by Jesuits in other countries. Above all, it will guide and inspire detailed studies of the editors, editorial policies, and authors of *Stimmen aus Maria Laach* and *Stimmen der Zeit*.

Hilmar M. Pabel

Simon Fraser University

pabel@sfu.ca

DOI:10.1163/22141332-00701009-09

Kenneth Oakes, ed.

Christian Wisdom Meets Modernity. London: T&T Clark, 2016. Pp. xvi + 249. Pb, \$35.95.

Christian Wisdom Meets Modernity is a collection of twelve essays that comes to us as the product of a 2014 conference at Notre Dame, which bore the same title as the volume. The editor, Kenneth Oakes, tells us in the introduction that the collection could be divided into three sections. The first two essays focus on nineteenth-century thinkers; the next seven focus on twentieth-century thinkers; and the last three essays are thematic, focusing respectively on Christology, imagination and conversion, and the contemporary renewal of Christian philosophy. The lion's share of the collection, then, belongs to twentieth-century continental philosophy and theology and their confrontation with modernity.

Several essays stand out especially for their incisiveness regarding the particular theologian or philosopher under investigation. Other essays provide the reader with a small taste of the thoughts and concerns of the author of the essay. Some do a bit of both. Cyril O'Regan's essay, for instance, is an erudite (though obviously brief) archeological investigation into Hans Urs von Balthasar's complicated reception of and dialogue with Heidegger, as well as

a brief introduction to his own forthcoming second volume of *Anatomy of Misremembering*. D. C. Schindler's essay on Ferdinand Ulrich serves as a useful yet alluring introduction to a powerful thinker who until now has gone unrecognized in the anglophone world. David Bentley Hart's exercise in prosopoeia (which was, apparently, supposed to be the genre of every essay) is both memorable and amusing, providing us with a helpful way to grasp the concerns and the rhetoric of Charles Baudelaire almost firsthand.

There are a number of other reasons one might pick up this volume. For the readers of this journal in particular, two of the essays focus on Jesuit thinkers: John Betz's essay on Erich Przywara and Cyril O'Regan's on (the former Jesuit) Hans Urs von Balthasar. Karl Rahner and Henri de Lubac are also briefly discussed in a few of the essays. Speaking more generally, the collection presents the reader with a valuable distillation of various ways nineteenth- and twenty-first-century theologians have attempted to deal with the relationship between Christianity and modernity. The reader could acquire a decent overview of how a number of (mostly Catholic) theologians have attempted to deal with modern philosophical issues. This is not to say that the essays are by any means introductory or generally at the undergraduate level, for all of the essays are quite advanced and some are highly specialized. It is only to say that a significant portion of the relevant issues and Christian approaches to modernity, at least as they appear in continental thought, are collected in this volume.

As is fitting for a volume in Notre Dame Press's "Illuminating Modernity" series, the genre of this volume is continental thought. Furthermore, throughout the collection, "modernity" is understood in mostly a philosophical—rather than, for instance, a political or a literary—sense. These parameters shape in various ways the meeting between Christian wisdom and modernity as it occurs in this volume. I will mention only three of these ways.

First, in the collection "modernity" is principally understood in philosophical terms; modernity, so the argument goes, begins remotely in nominalism and proximately in Descartes and culminates, as various essays in the collection point out, in either Hegel, Kierkegaard, Nietzsche, or Heidegger. Many (but not all) of the essays take Heidegger as their primary interlocutor and often as a thinker who in one way or another sets the agenda for the confrontation between Christian wisdom and modernity in the twentieth century. That does not stop, of course, any of the thinkers discussed in these essays from attempting to reset or otherwise shift the agenda for twentieth-century theology and philosophy. But it does provide a particular line of inquiry that may not be of the highest importance to those interested in the meeting of Christian wisdom and modernity from far different areas of concern.

Second, the collection rarely acknowledges the meeting of Christian wisdom and modernity in, for instance, either its anglophone or South American

contexts. While there are notable exceptions, the political and economic implications of modernity have been more pronounced in these other contexts, whereas continental thought has never been shy of its metaphysical ambitions. Hence, metaphysics stands front and center in this volume, whereas the multitude of political or economic issues very much present in and constitutive of modernity receive far less attention. That is not to say these issues are entirely off the radar for these writers—indeed, some essays begin to approach them tangentially and some even trace them back to metaphysical issues—but they are clearly not the main item on the agenda in the meeting here. It would thus not be unfair to say that the Christian wisdom meeting modernity in this volume is more the Christian *sapientia* than it is the Christian *prudentia*.

Third, the heart of the collection is Roman Catholic, though several thinkers under discussion, such as Kierkegaard and Barth, are Protestant and some of the authors are Protestant or Eastern Orthodox. Still, the meeting of Christian wisdom and modernity, as it occurs in this volume, mainly takes place on Roman Catholic soil. One may thus wonder how the meeting of Christian wisdom and modernity would look if it took place on other soil—whether it be Eastern Orthodox, Protestant, or even atheist. Could an authentic meeting could just as well take place on, for instance, atheist soil? Such a question brings to light another one, with which I will close: could the editor have reversed the subject and object of the collection's title—rendering it, “Modernity meets Christian Wisdom”—without abandoning or otherwise shifting the orientation the line of inquiry receives in this collection? Such a meeting may, indeed, appear very different in that context. However, since all of us *de facto* live in modernity, it is, arguably, a more suitable context in which the question could arise. But perhaps that would be a topic for another series of papers.

Robert Elliot

Boston College

robert.elliott@bc.edu

DOI:10.1163/22141332-00701009-10