

atrocities committed in two ‘Catholic’ nations – Croatia and Slovakia. In any case, we remain hobbled in the search for truth about this pontificate by the refusal of the Vatican authorities to release all the relevant papers.

Pollard describes the overall character of the three pontificates as a return to a Leonine (Leo XIII) model of the papacy. Three prelates – Benedict XV, Gasparri and Pius XII. had a background in Vatican diplomacy. This may explain much of the conservatism and caution which marked their response to great crises. Some progress was made in canon law reform, on the liturgy, over Vatican finances and the internationalizing of the Church, but vast challenges had been inadequately faced. There were tremors of seismic events to come. Dominicans have cause to remember the fall-out following *Humani Generis* which Pollard compares to a ‘re-run of Pius X’s condemnation of Modernism’ and particularly the painful disciplining of the worker-priest movement. Even though the post-war Church looked relatively secure, major reform could not long be postponed. This splendid book brilliantly maps the often precipitous road to Vatican II.

The index is extensive, but typographically not well designed and thus quite difficult to use. Moreover, an expensive book like this should have been checked for the ‘typos’ which appear not infrequently in the text. That said, it is a triumph of erudite, lively and fair-minded scholarship and, for church historians, without a shadow of doubt, indispensable.

TONY CROSS

HEIDEGGER AND THEOLOGY by Judith Wolfe, *T&T Clark Bloomsbury, London, 2014, pp. viii + 242, £16.99, pbk*

After Kant and Hegel no other philosopher of modern times, so the German theologian Karl Lehmann claims, has influenced the development of theology more than Martin Heidegger. This statement seems to be surprising because it is also a common opinion that Heidegger abandoned the Christian faith in general, when he turned away from theology and became a philosopher instead. It is the intention of Judith Wolfe to show in her introduction to Heidegger that for him the discussion with Christian faith and theology was a lifelong project, which shaped the philosophy of Heidegger itself and also the approach to the theological projects of many theologians. Judith Wolfe already presented in *Heidegger’s Eschatology* (2013) her wide and thorough knowledge of Heidegger’s relation to one particular subject within theology. Now she leads us in this study through the development of Heidegger from his origins in South-German Catholicism, his early years as a student of Catholic theology, to the world-famous philosopher and intellectual, who influenced several generations of academics – philosophers and theologians – inside and outside of Germany.

The book presents in eight chapters the context and the development of Heidegger’s work, his dialogue with various theologians, and his reception by theologians, both Protestant and Catholic, like Bultmann, Barth, Rahner and Edith Stein. Wolfe draws on an extensive range of sources, many of which have never been translated into English. With her profound knowledge of Heidegger’s work she is able to point out the main issues regarding his philosophy and its relation to theology. Heidegger, who had started as a student of Catholic theology, abandoned the neo-scholastic model of theology and Catholicism, because he felt that the Catholic system was an obstacle to real philosophical thinking, which had to start without any presuppositions. This scepticism against any fixed system shapes his whole approach to theological concepts, which nevertheless

accompany his own development. This is also the reason why Heidegger draws a sharp line between theology and philosophy, because theology claims to have answers, whereas real philosophical thinking can only present questions. As Heidegger repeatedly states, God is not identical with Being and the question therefore remains, if God, whose expected appearance is the only hope of human salvation, according to an interview in the 1960s, can be in any way identified with the God of the Christian faith. Wolfe shows in her work the complexity of Heidegger's thinking, which cannot be easily adopted by theologians, but which nevertheless remains a critical counterpart for theology.

The most controversial part of the book is without any doubt the chapter on Heidegger and his relation to National Socialism, which up to today causes furious and contentious debate among academics and intellectuals. Judith Wolfe now tries to explain the entanglement of Heidegger with the Nazi-ideology by situating him within the broader context of German nationalism, starting with the early 19th century. She shows how this nationalism was charged with a semi-religious idea of the messianic role of Germany in world history, which even showed an eschatological perspective. Not only Heidegger later identified this coming of a new German 'Reich', which also included the theological connotation of the Kingdom of God, with the new movement of the Nazi party and the 'Führer' Adolf Hitler. The Catholic theologian Karl Adam would be one of the best examples of this error of German academics. Wolfe now tries to show that the engagement of Heidegger with the Nazis has to be understood from this strand of German nationalism, which was not identical with the racist and anti-Semitic ideology of the Nazis. It is interesting that Wolfe does not discuss the question whether Heidegger was anti-semitic or not, a question, which recently found new material for the debate after the publication of Heidegger's diaries, the so-called 'black books'. It is possible that Judith Wolfe could not have read these new passages, which could be interpreted as anti-semitic, because they were published after she finished work on her book. But there are other statements of Heidegger, which have been well known for years, which already gave rise for the question if Heidegger was more involved in the anti-semitic ideology of the Nazis than his defenders tried to make us believe. With regards to the debate concerning theology after Auschwitz it would still be a vital question for a theological engagement with Heidegger and his work. But the main problem with Heidegger's own attitude to his commitment with the Third Reich remains his silence and his refusal to admit that he was wrong.

Judith Wolfe definitely sheds some new light on the development of Heidegger and even his participation in the Nazi movement, but with regards to this question the contextualization of his philosophy in the early 1930s does not explain all of his actions and statements in this particular time. There is still a field of debate and disagreement in the case of Heidegger and the Third Reich. But apart from this controversial point, Judith Wolfe shows in her substantial and comprehensive introduction to Heidegger that his philosophical work is still a challenge for contemporary theology and an important reference for theological questions. Not only because the history of philosophy in the 20th century cannot be understood without the work of Heidegger, but also because this work was developed within a constant debate with the question of religion, especially Christian faith and the question of God. The insistence of Heidegger that the questions are more important than quick and easy answers should be a reminder to every theologian to be suspicious of too hermetical systems in theology. Judith Wolfe shows that especially the subject of eschatology remains a field of research, where theologians should get into a debate with the thoughts of Heidegger. For this coming research, the book by Judith Wolfe will be an indispensable source and guide

for all theologians and philosophers who want a thorough and comprehensive introduction to Heidegger and theology.

CARSTEN BARWASSER OP

SCHOLASTIC METAPHYSICS: A CONTEMPORARY INTRODUCTION by Edward Feser, *Heusenstamm, Germany [Editiones Scholasticae], 2014, pp. 302, \$24.95, pbk*

The grip of scientism, that is the belief that science and only science can give us objective knowledge, continues to exercise a decisive influence on both academics and non-academics. The limitations and inconsistencies of scientism are attested to in the works of philosophers as influential and varied as Wittgenstein, Pieper and Habermas. In the prolegomenon of his book *Scholastic Metaphysics* Edward Feser marshals arguments against scientism and asks why, in the face of so many difficulties, are: ‘so many intelligent people drawn to it?’ Feser paraphrases Wittgenstein’s famous remark when he writes: ‘a picture holds them captive’ (p. 21) and argues that the ‘unparalleled predictive and technological successes of modern science’ (p. 21) has led many to ‘infer that scientism must be true, and that anything that follows from scientism – however fantastic or even seemingly incoherent – must also be true’ (p. 21).

Wittgenstein’s actual saying is that: ‘a picture held us captive’ and refers to his own search for the general form of the proposition, which he came to see as an example of the philosopher’s illness in creating special metaphysical uses of words, an illness he sought to remedy by returning our words to their ordinary use. This is not the remedy which Feser seeks to apply to scientism. Rather, following David Oderberg, he argues that there is no such thing as: “ordinary language” hermetically sealed off from philosophical uses of language and to which the latter must answer’ (pp. 221–222). Here Feser refers to the Thomistic use of analogy in understanding the relationship between philosophical and other uses of language. It is to scholastic metaphysics, and to the writings of St Thomas Aquinas in particular, that Feser turns in setting forth a more adequate way of understanding the world than that provided by modern mathematical physical science.

In order to carry out this task Feser begins by outlining the limits of his enquiry. This is not a work on Scholastic theology, and although he will use insights from the Neoplatonic tradition these are to be seen as incorporated into the Aristotelianism he sees as dominant in the works of the scholastics (p. 6). It is not a historical study, and when Feser refers to philosophical differences between scholastics his purpose in doing so is in bringing Scholastic metaphysics into conversation with contemporary metaphysics. His arguments rest on the truths contained in St Thomas’s metaphysics as they have been developed by commentators, particularly the authors of ‘long-neglected twentieth century manuals of Scholastic philosophy’ (p. 7). The contemporary partners Feser chooses to converse with are analytical philosophers, more specifically (although not exclusively) those who have in recent years developed an analysis of traditional metaphysical topics on Aristotelian lines.

This engagement with contemporary philosophy ensures that the book is more than just an introduction which rehearses the arguments of others. Feser demonstrates a mastery of both the Scholastic tradition he draws upon and the writings of contemporary thinkers, which he uses to provide telling and insightful analyses of key metaphysical notions. All the same it is an introductory text and Feser