

to 'Scripture, reason, history, experience and common sense' (299), none of which should be isolated.

Throughout the book, Partee argues that Calvin does not primarily present a system of doctrine, or principles of logic, or a central dogma; rather, Calvin is a theologian who presents a *confession* of faith. Calvin, unlike those who study him, was content to let logical and philosophical tensions exist while he confessed to the God of Scripture and unearthed the treasures of God's grace he found revealed in them. Partee views the Institutes as a 'systematic confession' (297), a confession of Christ's Lordship where 'in God' and 'union with Christ' (298) are wonderful expressions of God's grace. The only negative comment on this edition of the book is the smallness of the print, but that aside, it is both a useful and enjoyable tool to work with, even when one might be in disagreement with the author.

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Bonhoeffer's Intellectual Formation

Peter Frick (ed.)

Tübingen: Mohr Siebeck, 2008, xiii + 342 pp.,
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SUMMARY

This volume collects more than a dozen essays that explore Bonhoeffer's intellectual debts to a range of figures in the Western theological and philosophical tradition. Several essays conveniently summarize previous larger-scale studies into the influence of figures such as Barth, Dilthey and the German Idealists; others usefully consider obviously important influences such as Luther, Harnack and Kierkegaard. A final group explore Bonhoeffer's relation to less evidently influential sources, ranging from Augustine to Thomas à Kempis, Niebuhr to Heidegger. Overall, the volume makes a valuable contribution to contemporary efforts to hold Bonhoeffer in his intellectual context.

ZUSAMMENFASSUNG

Dieser Band ist eine Sammlung von über einem Dutzend Artikeln, die Bonhoeffers intellektuelle Anleihen bei einer Reihe von Personen aus der westlichen theologischen und philosophischen Tradition untersuchen. Mehrere Artikel fassen frühere größere Studien über den Einfluss von Personen wie Barth, Dilthey und die deutschen Idealisten bequem zusammen; andere Artikel bedenken offensichtlich wichtige Einflüsse wie Luther, Harnack und Kierkegaard. Eine letzte Gruppe untersucht Bonhoeffers Beziehung zu weniger einflussreichen Quellen, die von Augustinus bis Thomas von Kempen, von Niebuhr bis Heidegger reicht. Alles in allem stellt der Band einen wertvollen Beitrag zu gegenwärtigen Anstrengungen dar, Bonhoeffer in seinem intellektuellen Kontext zu halten.

RÉSUMÉ

Les douze contributions de cet ouvrage sont consacrées à l'étude de la dette intellectuelle de Dietrich Bonhoeffer à l'égard de diverses figures de la tradition théologique et philosophique occidentale. Plusieurs articles résument de manière appropriée des études antérieures plus développées sur l'influence exercée sur Bonhoeffer par Barth, Dilthey et les idéalistes allemand. D'autres considèrent les influences importantes de Luther, Harnack et Kierkegaard. D'autres encore examinent d'autres sources d'influence moins évidentes, comme celles qui vont de St Augustin à Thomas à Kempis, ou de Niebuhr à Heidegger. L'ouvrage est utile pour replacer la pensée de Bonhoeffer dans son contexte intellectuel.

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It is curious that a book of this sort has not been published before now. The volume collects thirteen original essays, each of which explores the influence of a particular theological or philosophical figure or figures on Bonhoeffer's own theology. The editor himself contributes the studies of Thomas à Kempis, Nietzsche, as well as Bultmann and Tillich. Several contributions digest quite helpfully the insights of previous and more expansive studies (so, e.g., Ralf Wüstenberg's essay on Dilthey, Andreas Pangritz on Barth and Wayne Floyd on Kant and Hegel; all offer compressed restatements of views worked out at length in earlier monographs). While many of the figures considered in the remaining essays are obviously to be counted amongst Bonhoeffer's influences – Luther (Wolf Krötke), Kierkegaard (Geffrey Kelly), Harnack and Seeberg (Martin Rumscheidt), and perhaps also Niebuhr (Josiah Young) – others are more surprising, like Augustine and Aquinas (treated together by Barry Harvey), Schleiermacher (Christiane Tietz) and Heidegger (Stephen Plant). Across this range of *personae* the nature, extent and significance of 'influence' upon Bonhoeffer vary widely, and this is reflected in the equally wide variety of approaches pursued by the essayists. Readers interested in exploring the connections between the *Leitmotifs* of Bonhoeffer's theology and the wider theological and philosophical tradition will find much of interest and importance to ponder here. I highlight only a few examples here.

It is unsurprising that of all the pre-modern figures treated, Luther should loom largest, and Krötke's very fine essay demonstrates that and how 'Luther is present more than anyone else at every stage of his path and in every dimension of [Bonhoeffer's] thought' (53). That à Kempis' *Imitatio Christi* was another signal influence upon Bonhoeffer's theology throughout the 1930s is also convincingly maintained by Frick. It is the merit of Harvey's essay to indicate how Bonhoeffer grows in appreciation for Augustine's account of original sin as a result of the exegetical work of *Creation and Fall*, and how his late explorations of the idea of 'the natural' and 'penultimate' are like, and unlike Thomistic accounts of

these and related themes.

Bonhoeffer's philosophical debts and engagements are the subject of several contributions: Floyd's instructive discussion of Bonhoeffer's interactions with the philosophy of Kant and Hegel likely overplays its hand in claiming that despite rarely engaging these figures outside Bonhoeffer's dissertations, they 'become part of the very structure ordering all topics of conversation that do get discussed' (113). So too, I suspect does Würstenberg's strong conclusion that a notion of 'life' drawn from Dilthey provides the 'basic cognitive-theoretical concept' of Bonhoeffer's late work (172). Frick carefully demonstrates the real influence of, and Bonhoeffer's no less real break with, Nietzsche's thought by an impressively close reading; while Plant's study of Bonhoeffer's relation to Heidegger – culminating in the thought that Bonhoeffer's 1933 lectures offer a 'phenomenological christology' (326) – wins assent precisely by virtue of its properly hesitant and suggestive mode.

Tietz's essay on Schleiermacher, Frick's on Bultmann and Tillich, and Pangritz's reflections on Barth's central influence, conspire happily together to illumine Bonhoeffer's commitment to pursuing the distinctive themes thrown up by *modernity* and modern philosophy – e.g., sociality, anthropology, the problem of knowledge, human religion – in a thoroughly *theological* manner marked by a cardinal concern for revelation and a relentless christological concentration; his critical demurrals from other theological positions, it becomes clear, reflect Bonhoeffer's dissatisfaction at a loss of theological nerve at just this point. Young's essay on Niebuhr also confirms this.

Rumscheidt winsomely indicates how even as Bonhoeffer grew away from the vision of theology as university *Wissenschaft* advanced by his own Berlin teachers, he nonetheless remained deeply impressed by the seriousness and fundamental decency of Harnack's humanistic posture in particular throughout his life. And Geoffrey Kelly's account of the profound and direct influence of Kierkegaard's ideas upon *Discipleship* and *Life Together* deserves the attention of all students of these works for the light it casts upon their inspiration and goals, as well as upon the conflicted place of Kierkegaard in the struggles of German theology in the 1930s.

I note with interest the absence of any particular consideration of biblical scholars and exegetical scholarship in this volume. This is no particular criticism, as the collection focuses sensibly upon theological and philosophical figures (for reasons set forth in the introduction, 3-9), and makes no claim to exhaustiveness. Yet, perhaps present sensibilities concerning the distance between biblical and theological scholarship unhelpfully incline contemporary students of Bonhoeffer's theology away from attending to the place of biblical and exegetical matters in his formation and towards privileging the philosophical. That such matters cannot finally be disregarded is already made patent within this volume itself by the fact that the theologians who most profoundly and consistently shaped Bonhoeffer – Barth, Luther, Kierkegaard

– were all, like Bonhoeffer himself, devoted students of Scripture and expert practitioners of the arch-theological art of attending to the Word.

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The Family in Christian Social and Political Thought

Brent Waters

Oxford: Oxford University Press, 2007, xvi + 313 pp.,
£55.00, hb; ISBN 978-0-19-927196-2

SUMMARY

Brent Waters sets out to recover the notion of family as related to and grounded in natural affinities for a Christian political ethic. His treatment develops a teleological account of the doctrine of creation in order to emphasise the marital good of procreation in defining marriage, and suggests a range of ways in which this strong linkage of family with biological children can circumvent nonsensical accounts of family in contemporary political philosophy and theology.

ZUSAMMENFASSUNG

Brent Waters nimmt sich vor, die Vorstellung von der Familie in ihrem Bezug zu und in ihrer Verwurzelung in natürlichen Affinitäten für eine christliche politische Ethik zurückzugewinnen. Seine Behandlung des Themas entwickelt eine teleologische Darstellung der Schöpfungslehre, um das eheliche Gut der Fortpflanzung für die Definition der Ehe zu betonen. Er schlägt eine Reihe von Wegen vor, auf denen diese starke Verbindung zwischen Familie und biologischen Kindern widersinnige Darstellungen der Familie in der gegenwärtigen politischen Philosophie und Theologie unterlaufen kann.

RÉSUMÉ

Waters tente d'élaborer une notion de la famille fondée sur les affinités naturelles en vue d'une éthique politique chrétienne. Il a une approche téléologique de la doctrine de la création pour souligner le bien de la procréation dans la définition du mariage et montre de diverses manières comment une notion de la famille fondée sur le lien biologique avec les enfants peut renverser les conceptions absurdes de la famille dans les théologies et les philosophies politiques contemporaines.

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In this work of political theology Brent Waters strides boldly into the contentious conceptual landscape between the terms 'family' and 'politics', asking: 'how should the family be ordered in respect of civil society, political community, and the church? And how in turn should the church, political community and civil society be ordered in respect of the family?' (140). His answer