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Habermas and Theology, by Nicholas Adams

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and scientific background of the "Mass." Then follow deeper chapters on the salvation of the world, a detailed commentary on specific passages, and essay-length reflections on the "Mass," adoration, and apostolate. Usefully, an English translation of the "Mass" is included as an appendix, along with two bonuses: a prayer service based on the "Mass" and a reflection on the implications for contemporary spiritual practice. There is a helpful bibliography, but no index.

The clarity with which K. presents Teilhard's thought and its contemporary relevance, together with the bonuses, make this an ideal book for introducing the great paleontologist/theologian to a new generation of readers. It would serve as an excellent book for a parish educational program on science, theology, and the environment, and the central analytical chapters make it indispensable for the theological scholar in the fields it touches. Teilhard's vision, passion, and spirituality bid to become part of the church's permanent treasure, and K.'s book helps greatly to keep them alive.

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CHRIST THE ONE AND ONLY: A GLOBAL AFFIRMATION OF THE UNIQUENESS OF JESUS CHRIST. Edited by Sung Wook Chung. Foreword by Alister E. McGrath. Grand Rapids, Mich: Baker Academic, 2005. Pp. xviii + 242. \$24.99.

This volume brings together diverse Protestant theologians who nevertheless share a broad commitment to "the absolute uniqueness of Jesus Christ as the only Lord and Savior of humanity" (x). Alister McGrath introduces their writings as both vigorous protests against "cultural accommodationism" (xvii) and as not shying away from the theological challenge of pluralism. Elias Dantas's opening chapter rehearses the missiological implications of the Incarnation and strongly emphasizes the distinctive character of Christianity (18–19). Three following chapters by Clark Pinnock, Graham Tomlin, and Gabriel

Fackre offer vigorous reaffirmations of traditional christological doctrine, while they emphasize the centrality of the cross in line with Luther's rejection of *theologia gloriae*. Mark Thompson's rendition of Christian uniqueness appears to question the very legitimacy of interfaith conversation, although Veli-Matti Kärkkäinen claims that his trinitarian considerations enable him to encounter the religious other without compromising his own faith (127–28).

The collection truly finds an original voice when it turns to discuss the uniqueness of Christ in relation to different religious traditions. Ellen Charry's reflections on the enduring theological relevance of Judaism address, with honesty and integrity, the issue of the latter's rejection of Christ, while Paul Chung outlines a stimulating comparison between Lutheran and Buddhist approaches to justification, and Ng Kam Weng reminds Christians of the special role played by Jesus in the eschatological vision of Islam. K.K. Yeo's essay on Confucianism and the Pauline reading of the cross treads territory that may be unfamiliar to most Western readers, while he comments on how familiarity with different traditions can deepen our understanding of the Incarnation. Sung Wook Chung's conclusion takes up again the thread of Buddhist-Christian dialogue, ending with reflections on the irreducible tension between mission and dialogue (238–39).

This valuable collection will interest students and teachers of systematic and comparative theology, with a particular appeal to those from the Lutheran and Reformed traditions.

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HABERMAS AND THEOLOGY. By Nicholas Adams. New York: Cambridge, 2006. Pp. ix + 267. \$75; \$29.99.

Adams advances well beyond most previous discussions of Habermas and theology, both in his analytic comprehensiveness and in his focus on that which attracts theologians to Habermas and, in particular, to his theory of communicative action. A. argues, rightly,

that most contemporary theologians seek in Habermas's work a level playing field on which people of many different religions, or none at all, can converse, while they avoid the fideism or a rationalism that Habermas ascribes to them. His theory of communicative action supplies such a playing field, though it means that normative claims must be left at the door, since for Habermas the tradition-bound framework of religious discourse is inimical to discourse ethics. If theologians engage in this discourse, he judges, they inevitably do and must abandon, at least temporarily, that which is specific to theological discourse. And their thirst for dialogue sometimes blinds them to these implications and requirements.

A. sets out this description of theologians' appropriations of Habermas and much more in nine of his eleven chapters, but in the final two he turns to actual theological debates. Chapter 10 adjudicates between postliberal theology and the mediating theologies of Reinhold Niebuhr and David Tracy. A. traces surprising and illuminating correspondences between the Augustinianism of Milbank's "peaceable kingdom" and Habermas's grounding assumption that concord rather than dissonance is the basis of communicative action. Chapter 11 offers "scriptural reasoning" as a theologically appropriate alternative to the theory of communicative action. The recognition that a particular tradition's scripture is authoritative for that tradition offers some basis for dialogue, though A. thinks it "bleaker" than Habermas's theory. Habermas wants more, but theologians go along with him at their own peril; A. settles for less, much less, but without sacrificing the normativity of each tradition. Still, while A. gives Habermas a thorough and insightful analysis, his solution of scriptural reasoning is itself surely *too* bleak; respectful attendance to the integrity of the other is not much of a dialogue. Again, interestingly, his notion of scriptural reasoning is constrained by limits that would appeal to good Augustinians like John Milbank and Joseph Ratzinger.

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FRIENDSHIP: INTERPRETING CHRISTIAN LOVE. By Liz Carmichael. London: T. & T. Clark, 2004. Pp. vi + 250. \$120; \$29.95.

Writing from many perspectives (physician, Anglican priest, chaplain, and theology tutor at St. John's, Oxford), Carmichael offers a uniquely comprehensive study of friendship in philosophy and Christian theology. Her analyses—detailed and critical when appropriate—open up the varied dimensions of this rich topic. She presents this work as a historical prelude to a more thorough systematic analysis to come.

C. is sympathetic to Aquinas's view (albeit informed by recent liberation and feminist thought) that *agape* and friendship intrinsically implicate one another; *agape* reaches its potential for intimacy in friendship, while friendship is stretched beyond narrow exclusivity in *agape*. In fact, friendship is *agape* in its mode of "open" intimacy. One does something *for* another and *with* another in Christian love. *Agape*, as unconditional service potentially open to all, stresses the former; *agape* as friendship, the latter, thus recognizing the other as a partner. These themes apply not only to human practitioners of love, but also to God (a special merit of Aquinas's thought). C. gives the stars in friendship's galaxy the attention they merit: Aristotle, Cicero, Augustine, Aelred of Rievaulx, and Aquinas. But the galaxy is still moving, and the thoughtful suggestions and critiques of later thinkers are noted and analyzed.

I hope C. will write the complete systematics she has planned, as it could make a more sustained case for her view that love is concerned with relationship, that friendship is relationship's central form, and that such friendship entails elements that are ontological (grounded in shared being), deontological (goodness expressing itself in action), and teleological (other-directed to God and to creatures, with a view to mutual joy) (199). C. includes thoughtful suggestions as to why writings on friendship have waxed and waned; we are in a waxing phase, she thinks. I would like to see more on friendship and marital love, however, since some have argued for