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Review of *Urspruenge des Atheismus* by Winfried Schröder

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celebration of the 1910 Edinburg World Missionary Conference. A formidable array of knowledgeable authors contributed to the symposium.

The first two articles chart the remarkable history of the World Council of Churches from two perspectives, Protestant and Orthodox. The Orthodox writer revealingly notes considerable tensions in the recent Special Commission that exemplified “the obstreperous and otherwise frustrating character of us Orthodox” and also the WCC’s “fickleness and obstinate refusal to yield a certain *de facto* superchurch pretension” (23).

Subsequent articles follow a more irenic pattern. Mary Tanner, tracking the remarkable progress in the Faith and Order dialogues, affirmed with an early bishop, “We have dared and God has justified our daring.”

After the four overarching reports, individual authors describe in succinct and frank detail the many bilateral dialogues in which the Roman Catholic Church is engaged—Lutheran, Methodist, Reformed, Pentecostal, Evangelical, Disciples of Christ, both Eastern and Oriental Orthodox, Baptist, and Mennonite. Each author speaks from a strong theological and experiential background.

Jared Wicks in “Lutheran-Roman Catholic World-Level Dialogue” underscores four major achievements in the ecumenical movement: (1) the faith affirmation of the World Council of Churches (1948, 1961); (2) Vatican II’s Decree on Ecumenism, *Unitatis redintegratio* (1964); the WCC Commission on Faith and Order document, *Baptism, Eucharist and Ministry* (1982); and finally the breakthrough Lutheran-Catholic *Joint Declaration on the Doctrine of Justification* (1999).

Those wanting a more integrated view of ecumenical achievements might turn to Walter Kasper’s *Harvesting the Fruits* (2009), in which he summarizes the positive convergences of ecumenical dialogue and lays out a map for the future.

The Radano collection, however, is a great resource for scholars and students of ecumenism who wish for excellent summations of all the bilateral dialogues with the Catholic Church.

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URSPRÜNGE DES ATHEISMUS: UNTERSUCHUNGEN ZUR METAPHYSIK- UND RELIGIONSKRITIK DES 17. UND 18. JAHRHUNDERTS. By Winfried Schröder. 2nd ed. Stuttgart: Frommann-Holzboog, 2012. Pp. 645. €148.

This is the second edition of Schröder’s 1998 groundbreaking study on the origins of atheism. It differs from the first edition through an important new essay about atheism as the topic of philosophical historiography and a considerably enlarged and updated bibliography (altogether 80 pages). The latter will be especially appreciated by English-speaking scholars who are not fully immersed in specialized literature and new critical editions in French, Italian, German, and Dutch.

Despite the fact that experts in early modern history regard this work as the (!) magisterial work on this topic, Anglo-American philosophers and theologians are to a great extent still unaware of it. S. challenges Michael Buckley’s claims in *At the Origins of Modern Atheism* (1990) that modern atheism had its foundation in d’Holbach and Diderot, that historical biblical criticism helped the emergence of atheism, and that natural theology was the “midwife” for atheist thought. Long before Diderot and d’Holbach published their texts, a clandestine milieu existed where manuscripts with atheist content circulated. In these texts, authors freely speculated and could do so because they did not have to hide their thoughts out of fear of censorship. It is this clandestine atheist culture that the author resurrects in his study and meticulously analyzes. S.’s scholarship, which consequently relativizes what distinguished authors like Louis Dupré (*The Enlightenment and the Intellectual Foundations of Modern Culture*, 2005) and Charles Taylor (*A Secular Age*, 2007) have communicated about the origins and nature of early atheism, because they relied entirely on Buckley (and Peter Gay). The appendix gives an overview of the most important manuscripts and the hitherto published editions (395–526) and thus helps the reader understand the context of the analyzed texts better. It is time that theologians take up this important book and learn from it the complex history of

modern atheism. An abridged, English translation of this important book would be highly desirable.

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AFTER VATICAN II: TRAJECTORIES AND HERMENEUTICS. Edited by James L. Heft with John O'Malley. Grand Rapids, MI.: Eerdmans, 2012). Pp. xxii + 194. \$40.

This collaborative volume followed a meeting organized by Heft to discuss O'Malley's landmark work, *What Happened at Vatican II*. The book is framed by an introduction by O'Malley (who prefers to speak of "trajectories" emerging from the council rather than of its "hermeneutics") and by Joseph Komonchak's closing chapter ("Interpreting the Council and Its Consequences").

Darlene Fozard Weaver ("Vatican II and Moral Theology") outlines the profound shift brought by the move from preconciliar moral theology to the teaching of *Gaudium et spes*, *Dignitatis humanae*, and other conciliar documents—not least *Lumen gentium* with its insistence that all baptized Christians are called to an exacting and committed life of holiness. She ends with remarks about the trajectory of post-conciliar moral theology and Pope John Paul II's encyclical *Veritatis splendor*. Applying the three fundamental issues proposed by O'M. (change and continuity; center and periphery; and rhetoric and style), Cathleen Kaveny ("The Spirit of Vatican II and Moral Theology: *Evangelium vitae* as a Case Study") argues that this encyclical, far from being simply against the spirit of Vatican II, embodied many qualities of moral teaching nourished by the council.

Concerns about the followers of other living faiths inspired the chapters by Francis Sullivan ("Vatican II and the Postconciliar Magisterium on the Salvation of the Adherents of Other Religions") and John Connelly ("The Catholic Church and Mission to the Jews"). Here it is essential not only to

understand accurately what the bishops intended to say through *Nostra aetate* and other conciliar documents but also to appreciate what the postconciliar implementation of this teaching has brought, both in success and failure.

In her chapter on Henri de Lubac ("A Soldier of the Great War: Henri de Lubac and the Patristic Sources for a Premodern Theology") Robin Darling Young evaluates the context and contribution of his thinking and, in particular, his nostalgic "fabrication" of a patristic past. Incidentally, Jean Daniélou died in 1974 (not 1964) and was considered by very few observers to be "a candidate for the papacy" (148).

Massimo Faggioli continues to make his mark in Vatican II studies. His chapter ("Between Documents and Spirit: The Case of the 'New Catholic Movements'") argues that these movements have not helped implement the collegiality and ecclesiology of the local church that the council espoused from the very first document promulgated, *Sacrosanctum concilium*.

Some contributors continue to speak of the council "as event" (singular). The expression can make sense and be justified. But, historically speaking, it seems more accurate and illuminating to speak of the often dramatic "events" (plural) that constituted the run-up to Vatican II, the four years of its being in session, and its complex aftermath. I find a similar difficulty with the expression "the experience of the council." It respects better the historical record to speak of "the experiences" (plural) of Vatican II that affected two popes, individual bishops, national groups of bishops, the *periti*, the observers, the auditors, Catholics and other Christians around the world, and other people involved in one way or another in the council's preparation and history. While their experiences often converged, they also remained irreducibly personal. To speak in the singular of "the experience of the council" risks selling short the complex and radical differences between the ways in which Vatican II was experienced, interpreted, and implemented (or not implemented).

But, all in all, the contributors to this volume offer many sharp and