

devotes a fair amount of this section to the recent popular work of Plantinga: *Knowledge and Christian Belief* (a more basic version of his Warrant series) giving a brief, but informative commentary on various chapters and topics in the book.

Chapter eight, Eschatological Certainty and the Holy Spirit, brings this fine work to a close. The author interacts with Hick, Pannenberg, and Ricoeur, especially on the subjects of verification and revelation in an eschatological context, before looking at the last judgement in the biblical text and through the eyes of theologians such as Rahner, Pannenberg, and Moltmann, concluding with an affirmation of the centrality of the Holy Spirit for present and future ‘certainty.’

I highly recommend this book. It covers a tremendous amount of ground in an accessible manner on crucial topics. Doubt, faith, and certainty are essential to better understand and to live understandably if we are to have and offer a credible and vibrant picture of God, ourselves, and the world. This work is Classic Thiselton. Well researched, written, and argued.

Gregory J. Laughery
greg.laughery@sunrise.ch

Hermeneutics and the Philosophy of Religion. The Legacy of Paul Ricoeur
Ingolf U. Dalferth and Marlene A. Block, eds.

Tübingen: Mohr Siebeck, 2015 (291 ss).

This is an important and useful volume from the 34th Annual Philosophy of Religion Conference of 2013, which was devoted to the work of Paul Ricoeur, probably the most published philosopher of the twentieth century. Ricoeur wrote so much and on such an array of topics it is difficult, nigh impossible, to adequately

represent his work, even with a dozen doctorates. Nonetheless, the efforts put forward by the group of scholars that have contributed to this conference and book is a helpful undertaking in exploring Ricoeur’s legacy, precisely because we need to take the bits and pieces of Ricoeur’s writings and try to understand them before returning to view his work more holistically.

Following the brief, but illuminating Introduction to Ricoeur’s hermeneutics by Dalferth, the rest of the book is made up of several outstanding essays and the excellent responses to them.

The first section is entitled Hermeneutics and Religion. There are three essays and three responses. This format makes for a delightful interaction between scholars and is by and large a benefit for readers. Tracy explores Ricoeur and religious forms of life, in particular, ‘manifestation and proclamation.’ Block responds to Tracy by looking into philosophy as a way of life for Ricoeur and then specifically turns to the notions of manifestation and proclamation. In the second essay of this section, Anderson deals with confidence in memory and Ricoeur’s hermeneutics of life. She especially examines the place of epistemological confidence in the later ethical and political work of Ricoeur. Livingston, in response, discusses not only the issue of confidence in memory, but also its fallibility. Schweidler, in the third essay, delves into Ricoeur’s hermeneutics via ontology and religion. Greely’s response queries Ricoeur’s picture of God and ontology, while putting forward another metaphysical orientation.

Section two is Philosophy and Biblical Poetry. There are two essays and two responses. Pallesen considers what is referred to as ‘a questioning lament,’ via

Psalm 22 and Mark's passion, two texts that Ricoeur worked through and wrote about. He does so within the context of a proposal of the Hegelian moment in Ricoeur's philosophy of religion. Gale responds by focusing on two aspects of Pallesen's chapter: the 'plausibility' of a Hegelian moment in Ricoeur's philosophy of religion and the 'path' that he takes to make the connection between these thinkers. Min, in the second paper, addresses the topic of philosophy of history and suggests some Hegelian responses to Ricoeur, while offering his own critical insights into Ricoeur's 'historical' work. Kira's response engages with the philosophies of Hegel and Ricoeur and the notions of history and action.

Section three is Hermeneutics and Theology. There are three essays and three responses. Bühler develops the perspective that Ricoeur's hermeneutics of self is grounded in Reformation thought. Gerdes responds by probing further into selfhood and what she refers to as 'the space of radical otherness' to better understand the notion of personhood. Stricker, in the second essay, sets out to re-view and re-evaluate Revelation, pri-

marily focusing on two articles by Ricoeur: *Manifestation and Proclamation* and *Toward a Hermeneutic of the Idea of Revelation*. Hall's response aims to refute fundamentalist notions of Revelation and to adopt a more 'philosophical reading' of the biblical text. Gschwandtner contributes the third and final paper of the book. She deals with Ricoeur's work on texts and actions, his religious writings, his philosophical views, and his religious hermeneutics in order to offer guidance for moving 'from sacred text to faithful action.' Murico's response covers the topics of the sacred and profane, and how these complicated terms are to be understood in Ricoeur's work via the notions of manifestation and proclamation.

I highly recommend this book. The essays and responses are insightful and interesting. They not only make a strong contribution to understanding the complexities of Ricoeur's work, but they use it to significantly advance crucial discussions, notably in the fields of the philosophy of religion and biblical hermeneutics.

Gregory J. Laughery
greg.laughery@sunrise.ch