reader's takeaway is a clear, motivating challenge—till and keep the very space in which you live, both literally and figuratively.

Transitioning to the metaphorical by way of the metaphysical Rasmussen concludes the first section of his book discussing the human notion of self. Those familiar with his work find already trodden territory here. We must, he asserts, move from ego to ecosphere, from soul to sole to soil. This is possible when religion, and more specifically, monotheistic traditions such as Christianity, repent of wayward dualisms and abandon anthropocentric models of dominion and stewardship. Related to his point, albeit seemingly forced into the flow of his overall argument, is the environmental justice movement. Rasmussen's concern for justice is unquestionable, yet his decision to address ecological matters pertaining to race, gender, and economic station in tandem with his overall schema rather than as central to it appears to counteract his aforementioned emphasis on community. Moreover, the anecdotal nature in which Rasmussen discusses environmental justice, while no doubt intended to personalize the issue, might too easily be misconstrued as a peripheral issue rather than a central one.

The latter section of *Earth-Honoring Faith* builds upon the ethical criteria mentioned above and attempts a "constructive response that takes the form of renewed deep religious traditions speaking to Earth-destructive forces." Rasmussen with great care and in thoughtful detail considers asceticism, sacramentalism, mysticism, and prophetic-liberative approaches, respectively. His exegesis of these varied religious approaches is an immensely helpful resource for religious leaders who seek paradigmatic approaches to faith and ecology, as well as for students in need of greater understanding of religious understandings of ecology. The breadth with which Rasmussen canopies these perspectives coupled with his unique ability to note symbiosis and synthesis among them is remarkable, and evidence of his mastery of the field. Ultimately, Rasmussen argues for a wisdom approach to an eco-centric faith wherein elements of all of these traditions can be honored and feasible practices and embodied principles can emerge.

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AFTER ENLIGHTENMENT: THE FOST-SECULAR VISION OF J. G. HAMANN, by John R. Betz. Oxford: Wiley-Blackwell, 2009. Pp. 355. $41.95 (paper).

Recently there has been an increasing interest in the thought of the eighteenth-century philosopher, linguist, and theologian Johann Georg Hamann. Isaiah Berlin opened this new conversation on Hamann in English with his work *The Magus of the North* (1–2). Berlin argues that Hamann began the irrationalist rebellion against the enlightenment, which ran from Herder and the Sturm und Drang movement through romanticism, and culminated in Hitler (16). This assessment of Hamann has not been without its challengers. In *After Enlightenment*, John Betz adds his voice of dissent to those of James C. O'Flaherty, John Milbank, and Oswald Bayer, who reject the idea that Hamann's thought amounts to irrationalism—much less that he is responsible for the philosophical basis of the Third Reich (1–2).

According to Betz, Hamann is a forerunner of post-secularism and the postmodern turn to language and rejection of pure reason. For Betz, Hamann represents an alternative to the dominant strain of Kantian rationalism followed in modern philosophy and theology. Instead of following an intellectual idealism, Hamann approaches nature, life, and theology as real experiences brought into being by the Word of God that creates reality out of nothing.

As Kant's friend and first critic, Hamann pushed back against Kant's assumption of the existence and prescience of reason above all and before all. Hamann argued that speech precedes reason and that, indeed, God's speech created reason. In this "Metacritique" of Kant, says Betz, Hamann did not reject reason itself, as Berlin maintained, but rather rejects the idea of a pure, abstract reason in which lies the power of being and the explanation to existence (234–235).

Betz sees Hamann's views as very timely for postmoderns. Hamann, like Nietzsche, Heidegger, and Derrida, calls into question the basic assumptions of modernity, especially the uniformity of reality through abstract reason. At the same time, Hamann recognizes the importance of language and narrative. Yet, unlike the "postmodern triumvirate," Hamann does not devolve into nihilism and irrationalism (313–319). For Betz, Hamann stands between the extremes of absolutist, objectivist rationalism and subjective existentialism, qualifying reason by its relationship and subjugation to faith, but not rejecting it entirely (193).

Students, professors, pastors, and lay Christians can all learn something valuable from this work about the sometimes forgotten figure of Hamann. For theological academics, Hamann's criticism of Kantianism and other streams of modern thought can be a breath of fresh air, enlivening current conversations about reality, reason, and language. For pastors, the way Betz relates Hamann's views on Scripture is illuminating. Betz portrays Hamann as true reader of Scripture who is willing to use his mind and critical analysis to read the biblical text but who is also attentive to the voice of the God of Abraham, Isaac, and Jacob, the God revealed in Jesus Christ, who speaks through the Bible (43–44). Indeed, all Christians have something to learn from this reader who is attentive to the God who speaks "glory in the 'rags' of Scripture" (43). As Betz relates,

the voices of modernity have often ignored or tried to drown out the voice of God in the Scriptures, and Hamann can help us as postmodern Christians to retune our ears to that voice.

Hamann appears in Betz's work as something of a pilgrim for whom the narrative of Scripture forms the personal narrative of one's life. In the story of Scripture, with all its gore and sexual content, one finds the word of God spoken through the grit and earthiness of real life. In the same way, says Hamann, the Holy Spirit uses the Scriptures to bring the word of God into our real lives with all their varieties of experience (40–44). Such a view of the Bible's narrative formation of the reader brings a fresh perspective to the notion that—as Betz quotes Bayer on Hamann—"Scripture interprets me, and not I Scripture" (41). For Hamann, the Author of Scripture is also indelibly the Author of a person's life history (40). The story of Hamann's life, including his conversion, travels, intellectual relationships, political intrigues, and sexual experiences, comes alive with theological meaning in a way that postmodern Christians who value the power of story will appreciate.

Yet, there are two drawbacks to this volume (19). The first is that the author's own Catholic theology noticeably affects how he reads Hamann. Betz describes Hamann's regard for the word of God as that which calls reality into being as a "Catholic universalism (with all its objectivity and sacramental view of reality)." That Betz is speaking of a Roman Catholic sacramental worldview is evident by the fact that he capitalizes "Catholic" and juxtaposes it to a "Protestant Christocentrism." This conflicts with what Hamann actually said against Roman absolutist metaphysics, the papacy, and the viability of a universal worldview, and is at odds with Protestant scholarship of Hamann, especially Bayer's. Betz desires Hamann to be a figure who brings together the best of Protestantism (i.e., Christocentrism) and the best of Catholicism (i.e., a "sacramental" metaphysic) in a philosophical theology that then serves as an alternative to Kantian rationalism, the subjective romanticism of Schleiermacher, and the existentialism of Kierkegaard and Barth. Whether or not the real Hamann actually is this figure is questionable. The second drawback is that through Betz's longings that modern thought had followed Hamann instead of Kant, this volume is permeated by nostalgia for what might have been (18–19, 337–340). Readers may legitimately question whether such nostalgia for an alternative history is productive, especially considering Hamann's expressed desire to live on "crumbs" of truth rather than a comprehensive worldview (82–83).

Despite these drawbacks, Betz's work provides a helpful and thorough sketch of Hamann and his thought. Betz presents Hamann as someone who was skeptical of the absolutist claims of reason without being a skeptic, who realized the precedence of language and God's word, and who read the Bible and saw God through it as the Author of his life's story. Most of all, Betz's work is valuable because it encourages its reader to get to know Hamann as someone who can be a genuinely valuable resource for doing christocentric theology and preaching the word of God in a world "after enlightenment."

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