

through the terminology generated by such a discussion over the course of the Church's history. The finite limitations inherent in a construct such as language can prove to be enough of a barrier. However, Placher also recognizes that the relational nature of the Trinity is difficult to describe because it stands in contrast to our fallen nature as human beings. According to Placher, 'While I cannot be human except in relation to others, I am always curving in on myself and failing to be as fully open to such relations as I ought to be' (p. 135). Although difficult to understand, Placher contends that 'it is the divine three that manifest what personhood truly is' (p. 150).

In his attempt to preserve a place for mystery, Placher surrounds himself with conversation partners spanning the Church's history. In his introduction, Placher acknowledges the significant influence that the work of Hans Urs von Balthasar has had on his own work. However, Placher may draw most frequently from the work of Karl Barth. Placher may not always agree with Barth's theological assessments. Regardless, Barth offered an indication to Hans Frei, George Lindbeck, and thus possibly to Placher as well, that efforts of contemporary theologians to grapple with the Trinity were in many ways insufficient. Drawing deeply from figures such as the Cappadocian Fathers and Augustine, Placher is able to escape the traps inherent in the theological language left by Protestant liberalism. The work of Thomas Aquinas affords him a similar way of superseding the understanding that the best work in theology reduces its object to the most infinitesimal, if not also isolated, detail.

Overall, by drawing upon the wisdom of some of the Church's most ancient and influential voices, Placher's work reconnects theology with a form of language which seeks to appreciate God's mysterious nature. A finite construct such as language betrays us at such a point, and Placher is left to work within such a system. By comparison to many of his immediate predecessors, however, Placher is keenly aware of the possibility that the greatest contribution his work can make is that it points us to a reality which cannot be fully explained. The best he can do in *The Triune God* is to help us focus our attention and our efforts. As a result, Placher's effort to preserve a place for the mystery that is God is, in and of itself, a significant contribution worthy of our attention. In many ways, learning to describe less about God ironically allows us to understand God as being so much more.

TODD C. REAM

THE AUGUSTINIAN PERSON by Peter Burnell, *Catholic University Press of America*, Washington, D.C., 2005 Pp. ix+ 218, \$24.95 pbk.

When I told an Oxford tutor of mine that I was about to write a review of a book titled 'The Augustinian Person', he mentioned that two different scholars had begun essays on that topic for a collection he was editing, but neither had been able to bring their work to completion. There is good reason for this. Augustine's first and final formulation of the subject matter of philosophy is 'God and the soul' (*Soliloquia* 1.2.7). Hence, any treatment of Augustine's political, epistemological, or linguistic thought, is bound to be unsatisfactory unless the author has grasped how Augustine's view of a particular secondary subject relates to his views on this all-important primary subject, man's relation to God. This is no easy task. Undoubtedly much scholarship on Augustine continues to be produced to a very high standard. Yet the sheer quantity of Augustine's corpus added to the plague of academic overspecialisation tends to encourage two unfortunate consequences. One is that it has become possible to publish respectable books and articles that make reference to Augustine's epistemology, for instance, without a wider

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