

popular culture amidst the dominance of 'neat capitalism' that create new expression of religious practice. Chapter six looks at the expressions of cultural objects and religious identity among born-again Christians and members of mainline Churches (147–175). Chapter seven looks at the expressions of cultural objects and religious identity among what Hoover broadly labels as 'metaphysical believers, dogmatists, and secularists' (176–204). He argues that the new millennium effectively ushered in a new conversation both at the intersection between religion and media, and about religion and media. Religion re-entered public life and public discourse at a whole new level in the years since the September 11, 2001 terrorist attacks. Hoover tends to concentrate on the so-called 'culture wars' based in religion or religious values. The outcomes of media culture can be found in the rise of religious conservatism, especially fundamentalism and evangelicalism within North American Christianity. This book emphasizes the link between religion and media during the US General Election of 2004.

Overall, this work will be valuable for readers concerned about the relationship of media to religion. Hoover shows how specific groups make sacred meaning and religious representation via media culture. He highlights how mass media provide symbolic resources that shape various modes of religious experience, including the body, the visual, objects, ritual, music, and experience itself. Also, he documents the decline in authority and the rise of individual expression and autonomy, a phenomenon that crosses both social class and location within world religions. It remains important for readers to question the hegemony of media over religion and to find examples of religion shaping media. Furthermore, there is a need for scholars of religion to engage this kind of media study by their peers working in journalism or sociology.

God In France. Eight Contemporary French Thinkers on God

Jonkers, P. & R. Welten, eds. Leuven: Peeters, 2006.

ISBN: 90-429-1570-6. Pp. 236.

Reviewed by Nathan Loewen, McGill University.

With *God In France*, Peter Jonkers and Ruud Welten have edited a volume that says almost as much about the current philosophical and theological thinking in the Netherlands as it does about thinking on 'God' in France. Presumably, given the many options, these are the figures who generate the most interest and response among Dutch academics. This volume reviews nine intellectuals that figure prominently in France.

Nine? Indeed. Jonkers' outstanding introduction details Martin Heidegger's ambivalent French legacy. The book's figures turn to religious questions as heuristics by which Heidegger's work is commemorated, criticized, extended, and radicalized. Reflection upon religious modes of thought "helps them to free philosophical thinking of the dominance of instrumental, technical, 'totalizing' rationality and its all too visible consequences in contemporary society" (Jonkers 7).

Jonkers' introduction presents this volume as a corrective to the recent works of Dominique Janicaud and Hent De Vries. Janicaud's claim that a "turn" towards the metaphysico-theological (Fordham U.P., 2000) rightly notes the recent focus on hermeneutics and phenomenology; yet this is not a turn towards theology but an attempt to renew philosophy. Likewise, De Vries' "turn to religion" (John Hopkins U.P., 1999) usefully commends philosophical reasons to engage religious questions; yet that analysis oversteps itself by unifying heterogeneous figures under the same heading while reducing religions to archives at philosophy's theoretical disposal. Jonkers proposes that the last thirty years of French philosophizing is part of a larger attempt to provide solutions to some major problems of European culture with non-instrumental ways of thinking and experiencing.

With regard to the title, certain contributions are more on-task than others. The reviews of René Girard and Jean-Yves Lacoste are not substantive expositions on 'God'. Theo De Boer's essay on Paul Ricoeur risks tipping the balance away from 'God' while he meticulously reviews Ricoeur's oeuvre. De Boer speculates that the final installment for *Philosophy of the Will* remained unwritten due to Ricoeur's struggle with the nature of philosophical writing that impoverishes the re-presentations of its poetic others.

This sort of tacit difficulty for thinking of God is made explicit in the other contributions. Johan Goud notes how Emmanuel Levinas works through 'God' to illuminate the deep metaphysical yearnings of philosophy and the problems for thinking transcendence. Goud's essay describes the modalities of Levinas' sayings about God as the absolutely unsayable, of which there can be neither uniformity nor logical transparency. Philosophy's constitutive difficulty for thinking on 'God' is also given a more focused presentation in Chris Doude van Troostwijk's discussion of Jean-François Lyotard. For Lyotard, "the absolute explodes the structures of representation, yet there is no other place where it can make its presence felt than in representations" (Troostwijk, 179). Lyotard's textual strategies are well-explained by Troostwijk's elaboration of the phrase and the phrase-affect. The former delegitimizes the possibility of relation between empirical knowledge and the object of an idea; the latter describes the traumatic, libidinal effect of encountering 'something' like the object of an idea. Philosophers cannot but engage this aporia with 'God'. Likewise, Rico Sneller finds that Jacques Derrida repeatedly tests whether philosophy can resist thinking 'God'. Sneller paradoxically reads Derrida's readings

of 'God' in Western thought as performing the constitution of a peculiar God-theory. Sneller claims that Derrida names God as "an original dynamism" (Sneller 163). Despite his close readings, Sneller has difficulty contextualizing Derrida's arguments, which actually trace the sedimentations and compressions of others' arguments. As a result, his contribution does not necessarily read Derrida well.

Ruud Welten provides two outstanding essays. He presents Michel Henry's radical phenomenology, which paradoxically demands the abandonment of all theological assumptions while claiming that all phenomena are revelations that God is Life. Welten finds that Henry's idiosyncrasy promises a novel philosophical comprehension of religion. Welton also astutely elaborates Jean-Luc Marion's radical solicitation of Heidegger's onto-theological accusation, which misconstrues theology as necessarily a scientific objectivation of God. "Marion uses the notion of onto-theology on behalf of theology, trying to shield God's divinity. Heidegger uses the term on behalf of Being, trying to prove that it is not open to objectification. Onto-theology floats between philosophy and theology, which is where Marion's thought finds its home" (Welten, 194). Welton details Marion's profound attempt to overcome metaphysics with grace.

Overall, this volume provides excellent introductions to almost all of its nine thinkers. An established background in philosophy, particularly the 'Continental' sort, is key to receiving the most from the readings.

Michel Henry: Incarnation, Barbarism, and Belief

Michael O'Sullivan. Bern: Peter Lang, 2006.

ISBN: 3-03910-729-1. Pp. 214.

Reviewed by Michelle Rebidoux, McGill University

The publication of Michael O'Sullivan's book—the first in English devoted to the work of French phenomenologist Michel Henry (1922–2002)—is timely. Henry's work, though never without its fair share of criticism, has been widely known and followed closely for many years in France, as well as, among some of his closer intellectual disciples, in Germany and Italy. Only recently, however (more or less within the last decade), has his work started to attract attention from an English audience. Unfortunately, most of his later works, as well as a number of his middle works, including his four novels, remain untranslated. Secondary literature, too, while abundant in French, German, and Italian, has been generally sparse in English until recently. O'Sullivan's book is among the still fairly small yet rapidly growing repertoire of secondary writings on Henry, and it is the first full-length study in English, taking in the full range of Henry's thinking on topics as diverse as Marxism,