

*Resurrected to Eternal Life: On Dying and Rising.* By Jürgen Moltmann. Fortress Press, Minneapolis, MN, 2020. viii + 88 pages. \$24.99.

Moltmann makes clear in his foreword that *Resurrected to Eternal Life* is not written for academia (vii–viii). Rather, it is written in response to the death of his wife Elisabeth and his resultant shift in theological perspective regarding the hope of eternal life (vii). Moltmann’s intended purpose is “to provide comfort and hope, and a sense of assurance, for memorial services” (vii). Moltmann claims that he has tried “to learn what grief is” and imagine “the life of the world to come” (viii). One might imagine that this volume would find its corollary in C. S. Lewis’s *A Grief Observed*, but it does not. Seemingly, this work could find its place near *On Death and Dying* by Elisabeth Kübler-Ross, or *The Grief Recovery Handbook* by John W. James and Russell Friedman. Again, *Resurrected to Eternal Life* proves itself to be unique from what would, at first look, seem to be its place among the well-known extant literature. At a slender seventy-seven pages of text, with an admission of intentional lack of academic focus, this volume may best be read as a devotional level book that is, nonetheless, written to prove a point; or, more generously, written to comfort a person in grief.

*Resurrected to Eternal Life* presents many challenges. To begin, Moltmann makes the claim that “we do not experience our own death. ... No one has ever experienced their own death” (1). Excluding near-death experiences, there are people who have experienced their own deaths, been declared dead, and have been revived. Claiming nobody has experienced their own death is a statement made for effect and to set up his point that death is therefore not known to anyone. The statement, however, is false and sloppy even for a non-academic work. After Moltmann makes his definitive statement that no one has experienced death, thereby leaving the experience of death a mystery, he goes on to explain what we will experience in death. An additional concern is that Moltmann seems rather loose in his use of the biblical text. Moltmann claims that from the very beginning men have tried to discredit Mary Magdalene and cites Luke 7 as the evidence (7). He then goes on, however, to explain that Pope Gregory I falsely conflated the sinful woman in Luke 7 with Mary Magdalene (8). Did Moltmann not recognize the internal inconsistency of his own work, where just one page earlier he did the same thing? Moltmann declares that “it is not our corpse that is raised from the grave,” and cites various verse fragments to indicate a resurrection of spirit only (25, verse fragments scattered throughout). In doing so, Moltmann ignores Romans 8:1–30 (among other passages), which deals directly with the reality of bodily resurrection. These are representative examples of

Moltmann's use of the biblical text. It seems he is most willing to extract from context what suits his purpose and ignore that which runs counter to his position.

There are, however, some positive elements to the book. On pages 31–33, Moltmann describes a view of purgatory that is worth some discussion and debate. Moltmann writes from a position affirming the reality of purgatory, but with a different explanation of how one's sins are purified while there. Rather than a time of torment and punishment, Moltmann suggests that the purification comes from living the life that was intended but not lived while alive, thereby correcting errors, imperfections, and lives cut short (31ff). This concept is of enough merit to be worthy of exploration within the doctrine of purgatory. What seems the most helpful in *Resurrected to Eternal Life* is Moltmann's assertion that rather than seeing dying as the entry to death, we should associate dying "with being woken to everlasting liveliness" (59).

Ultimately, *Resurrected to Eternal Life* does not seem suitable for research or classroom use. The shortcomings it contains far outweigh the few strengths it includes. Recognizing that it is a book written in response to deep personal grief, the cherry-picked biblical references and internal inconsistencies can be understood. While not as valuable academically as other works by Moltmann, it may be of personal assistance to those dealing with grief.

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*The Forgotten Radical Peter Maurin: Easy Essays from the Catholic Worker.* Edited by Lincoln Rice. New York: Fordham University Press, 2020. 584 pages. \$38.00.

"In addition to a philosophy of work, and a philosophy of poverty which would intensify the need to work, and provide work for others who are without work in time of crisis ... there was also the study of man's freedom and this seemed to be the foundation of all Peter's thought" (Dorothy Day, *The Catholic Worker*, May 1965).

This volume—in its content and organization—provides a valuable insight into Peter Maurin's thought. As Dorothy Day's cause for canonization continues to move forward, now is also an excellent moment for sustained attention to Maurin, whose life and writings complement Day and shine a light on the early history of the Catholic Worker, as well as offer a visible and beautiful witness of a Catholic vision of flourishing, peace, *shalom*, and *eirene*. This text, however, is not just a look back. Lincoln Rice wisely notes that "the solutions proposed by Peter Maurin more than eighty years ago continue to provide a fresh perspective for perennial problems" (14). As cofounder of the Catholic Worker movement, Maurin may be best known for his