

schen Denker der Moderne” zu entdecken vermochte, dessen Denkanstöße in Zeiten eines um sich greifenden Naturalismus wohl ihr Unabgeholtenes haben dürften.

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Markus Vogt, *Prinzip Nachhaltigkeit. Ein Entwurf aus theologisch-ethischer Perspektive* („Hochschulschriften zur Nachhaltigkeit“ 39), Oekonom Verlag, München 2009, 555 S., ISBN 978-3-86581-091-5.

This book of the Munich scholar of social ethics Markus Vogt is a milestone: By theologically and ethically reflecting on sustainability, it interlinks theology of creation, fundamental ethics and applied ethics; it conducts the dialogue between theology and science; and it develops concrete, ethically justified strategies of action for some of the most pressing political challenges of our time.

In the first section Vogt gives a detailed introduction to question and method of his study. Here already central keywords are found: The first subsection describes the need to establish sustainability as a new social principle.

The two subsequent subchapters, „The signs of the times‘ as a theological and ethical challenge” and the examination of the question of the development opportunities of the Church’s ethical competence in the midst of a pluralistic society are among the best that was published about these topics for a long time. Shaped by Vogt’s decades of experience in various important advisory bodies in matters of Church-State policy, they are to be recommended as required reading for all those who are professionally or on a voluntary basis active at the interface between society, politics and church.

The second section on the one hand describes in detail the conceptual history of the guiding principle ‚sustainability‘, and on the other hand it illustrates the initial infiltration into the church discourse on environment and development and then the increasing influence of this model. Framed by these historical ascertainments Vogt develops seven so-called „ethical policy cores” of sustainability, including the approach of ‚environmental capital‘ with its debate about strong and weak sustainability, the implications of „social sustainability”, and – due to his rejection of the traditional three-pillar concept – the attempt to define sustainability as „cross-sectional task”.

Thus, the field is prepared for the following two core sections on the ecological dimension of sustainability – drafted as a discussion between theology of creation and science (Section 3) – and its socio-economic dimension with the central question after the establishment of intergenerational and global justice (section 4). The former gives a report on the various views on nature held in the discussion of

the past four decades, deals with the different understandings of ecology – oscillating between science and doctrine of salvation, comments on the relationship between evolution and Creation, and analyses the meaning of the radical changes in the understanding of nature in some empirical sciences (inter alia quantum physics and chaos theory) for the sustainability discourse. The fourth section focuses on dilemmas and criteria of intergenerational and global justice, and is thus both a solid summary and ethical evaluation of the current discourse on environmental and development policy; it is certainly no accident that central ideas – formulated more briefly and simply – can be found in the position paper on climate change (2006) of the German Bishops' Conference.

With his conclusion in the fifth section Vogt takes in the end up the initial question and justifies his demand for entrenching sustainability – in addition to personality, solidarity and subsidiarity – as the fourth social principle both in social ethics and in the church's social teachings.

This is a weighty book in every sense. The individual sections of the study are built each upon the other but can also be read separately without any loss. As a theologian, philosopher, politically thoughtful intellectual, and experienced practitioners, Vogt equally addresses both his church and the secular science, society and politics. The book is because of the concentrated reasoning and the linguistic challenge no easy, but always worthwhile reading for all these different target groups.

Mattias Kiefer, Erzbischöfliches Ordinariat München

Lucjan Balter, *Eschatologia współczesna dla duszpasterzy i katechetów*, Wydawnictwo Homo Dei, Kraków 2010, ss. 342, ISBN 978-83-60998-64-9.

W roku 2010 w Wydawnictwie Homo Dei ukazała się publikacja księdza profesora Lucjana Baltera (zmarłego w tym samym roku!) poświęcona zagadnieniom z zakresu eschatologii. Dodatkowego znaczenia nabiera fakt, że na podsumowanie swojej naukowej twórczości, niejako w „przeddzień” śmierci, ks. Balter wydał książkę z zakresu eschatologii i to dodatkowo adresowaną do duszpasterzy i katechetów. W ramach wprowadzenia autor dzieli się spostrzeżeniami z Międzynarodowego Kongresu Mariologiczno-Maryjnego, który odbywał się w Lourdes w dniach 4–8 września 2008 roku. Na kongresie tym liczni prelegenci zwracali uwagę na eschatologiczny wymiar objawień Maryjnych oraz na konieczność traktowania eschatologii jako jednego z bardziej zasadniczych przedmiotów teologicznych. Eschatologia ukazuje bowiem sens i cel życia ludzkiego, napełnia to życie treścią i nadzieją. Pomaga także właściwie rozeznac i ustawić inne ważne kwestie teologiczne, łącznie z celem przyjscia Chrystusa na świat, rolą i obecno-