

Elmar J. Kremer *Analysis of Existing: Barry Miller's Approach to God* New York: Bloomsbury, 2014

The primary aim of this short book—which begins with a Foreword by David Burrell C.S.C.—is to review and promote the philosophical theology of the Australian Marist priest, Barry Miller (1923-2006). Miller's best known works are a trilogy of books—*From Existence to God* (1992), *A Most Unlikely God* (1996), and *The Fullness of Being* (2002)—which, among other things, defend the claims (1) that existence is a real property of concrete individuals; (2) that it is possible to prove—without any principles of causality or sufficient reason—that there is an uncaused cause of the universe; and (3) that the uncaused cause is the simple God of 'classical theism' (a.k.a. mainstream Catholic theology). The central chapters—'Beginning with Existence', 'From Existence to God', 'Divine Simplicity', and 'Simplicity, Creation and Human Freedom'—fill out the details of Miller's Thomistic metaphysics. These chapters are bookended with an introductory biographical sketch, and a concluding set of responses to critics of Miller's views (including Katherin Rogers, Nick Trakakis, Bruce Langtry, Ronald Hepburn and Nicholas Wolterstorff). The book is rounded out with a bibliography that lists all of Miller's publications, and all of the reviews of his three major books.

At least for those not overly familiar with Thomistic terms, distinctions and doctrines, the book is an easier read than Miller's original work, though not enormously so. Miller took his primary audience to be Christian theists who embrace either Perfect Being Theology or Negative Theology; it is hard to imagine that he seriously supposed that other types of readers ought to have been convinced by the arguments that he presents. If you balk at 'Subsistent Existence', 'that which is identical with its own existence', 'the limit case instance of knowing true propositions about the universe is completely active', 'existence can vary in its ontological richness from one individual to another', and so forth, then you are unlikely to find yourself in a meeting of minds with Miller.

Kremer's book is a useful addition to Australasian philosophy of religion. It is careful and scholarly, and exhibits the same intellectual virtues as the work of Barry Miller. It won't be everyone's cup of tea, but it will certainly be on the reading list of those interested in complicated arguments for the existence of God drawn from assumptions about the contingency of the existence of natural entities.