

*cal context in terms of which the world can appear as lovable and delightful.*" Throughout, Wirzba mounts deft criticisms of culture and church insofar as these thwart abundant living. Particularly insightful is the discussion of what he calls "adventures in artificiality" wherein we fall prey to boredom, "the society of the spectacle," and the elusive promises of consumer desire. Neither popular nor technical, but thoroughly ecumenical, interreligious, and interdisciplinary, this book on Christian living will appeal broadly to ecclesial and university audiences.

John N. Sheveland  
Gonzaga University

**SPIRITUALITY AND MYSTICISM: A GLOBAL VIEW.** By James A. Wiseman. Theology in a Global Perspective. New York: Orbis Books, 2006. Pp. ix-xiv + 242. Paper, \$20.00.

This book assesses the value of certain discrete historical expressions of Christian spirituality to contemporary Catholics. It focuses on the spirituality associated with particular individuals—not on broader patterns of piety. A first chapter on methodological matters is not integrally connected to the bulk of this book; subsequent chapters proceed chronologically from biblical spirituality to the sixteenth-century reformation before turning to Asia, Africa, and the Americas. Although not a work of original scholarship, Wiseman's voice is most clearly heard in directing evaluations of the spiritualities under review. Wiseman assumes shared conceptions about a "healthy" modern spirituality, where Bernard of Clairvaux's affective religiosity is "problematic" and Eckhart's understanding of *unitas indistincta* is "troublesome." Wiseman juxtaposes approbatory remarks (Pope John Paul II on Francis of Assisi) and critical comments (Ratzinger on Gustavo Gutierrez) to inform the reader's appropriation of the spiritualities under discussion. While liberal use of often beautiful block quotations is evocative, Wiseman conveys little of the variety and complexity of Christian spirituality: Francis figures prominently, but we hear nothing of Peter Waldes; Clare is "the person who most closely adhered to Francis' own ideal," but students will not learn that she was prohibited from following the friar in the mendicant life. Appropriate, with critical guidance, for lower- and upper-level undergraduate courses on contemporary Catholic spirituality.

Anna Harrison  
Loyola Marymount University

## Ethics

**TROUBLED WATERS: RELIGION, ETHICS, AND THE GLOBAL WATER CRISIS.** By Gary L. Chamberlain. Lanham, MD: Rowman & Littlefield, 2008. Pp. ix + 227. Cloth \$72.00, paper \$27.95.

Thanks to human population increase, climate change, and other ecological factors, water has been at the center of

all sorts of recent prognostications. Thus, filled with information on the complexity of contemporary water resource issues, Chamberlain's book is a well-timed addition to the literature on religion and ecology. The first few chapters describe the symbolism and use of water in indigenous, Asian, and Abrahamic religious traditions. Because he seeks to show how a new cosmological understanding is needed in order to deal with environmental crises (in this case, water shortages and pollution), his treatment uses rather broad strokes to show how water has been a perennial religious concern. The middle of the book catalogues the environmental, political, and economic issues associated with human water use and, in many cases, our mismanagement and excess. Final chapters raise the question of what a religious water ethos and ethics would entail. His important insight is that our distribution of water must account for and draw on frequently occurring cultural and religious associations with water. At the same time, Chamberlain's book covers a great deal of territory, which means that many topics are not covered in great depth. As a well-organized starting point for how religious thought might discuss the topic of water, this book provides an overview of the subject for both scholars and students.

Forrest Clingerman  
Ohio Northern University

**FAITH AND FORCE.** By David L. Clough and Brian Stiltner. Washington, DC: Georgetown University Press, 2007. Pp. vii + 304. \$26.95.

Few texts on the ethics of peace and war engage readers in an open-ended debate between authors who represent differing streams in Christian ethics. Clough, a principled pacifist, and Stiltner, a contemporary Just War advocate, challenge each other about the war in Iraq, humanitarian interventions, weapons of mass destruction, and weapons proliferation in the face of terrorism. Stiltner, a Roman Catholic, embraces a historically conscious natural law position that rejects both the Christian Realism of Reinhold Niebuhr and those pacifists who refuse engagement in the public policy debate. Clough, an English Methodist, accepts the principle of discrimination taken over from natural law into international law but grounds his position in discernment of scripture, religious tradition, experience, and reason. Both search scripture and Christian tradition as well as other historical sources for common ground. Clough situates his own pacifist position in relation to other streams and argues a qualified acceptance of some military humanitarian interventions after peace-building practices have failed. Stiltner agrees that such practices as well as more limited military action might have prevented the genocides in Rwanda and the former Yugoslavia. Both argue for preventive controls on weapons materials and greater consistency in treatment of friendly and enemy nations that have acquired nuclear capability. They also cite inconsistency in human rights policy toward Saddam Hussein as a moral and diplomatic failure. *Faith and Force* models a framework for

public dialogue that could be transformative for students and theological ethicists.

*Rosemarie E. Gorman*  
Fairfield University

**CHRISTIAN POLITICAL ETHICS.** Edited by John A. Coleman, S.J. From *The Ethikon Series in Comparative Ethics*, series editor Carole Pateman. Princeton, NJ: Princeton University Press, 2008. Pp. xvii + 289. \$21.95.

This edited collection, comprised by an interdisciplinary group of scholars representing diverse Christian theological commitments, explores a wide range of topics under the broader heading of "Christian political engagement." Divided into five sections (state and civil society, boundaries and justice, pluralism, international society, war and peace), the volume's thirteen essays by luminaries such as M. Stackhouse and N. Biggar provide lucid accounts of the thorny engagements between politics and theology. Part of Princeton UP's series on comparative ethics, the volume offers divergent opinions on the five topics present in the book to provide the reader with an account of the state of the question in each case. That being said, while the majority of the essays are well crafted and poignant reflections on pressing political-theological themes, the volume as a whole struggles to cover the ground it sets before it. With only thirteen essays divided into five sections, each section consists of opposing viewpoints on the topic, with some sections covering their ground more adequately than others. The section on war and peace is particularly well covered, while the section on boundaries is more inadequate, despite excellent essays by N. Biggar and R. B. Miller. The volume serves as a good supplementary text for a course on political theology or religion and civic engagement. The diverse views on each topic will serve to spark good conversation in the classroom setting in particular.

*Myles Werntz*  
Baylor University

**DEFENDING PROBABILISM: THE MORAL THEOLOGY OF JUAN CARAMUEL.** By Julia Fleming. Washington, DC: Georgetown University Press, 2006. Pp. xi + 201. \$44.95.

Historical studies of significant seventeenth century theologians like Caramuel are few because of the lack of critical editions and difficulties in translating some Latin texts from microfilm. The Spanish Cistercian and bishop who was called the "prince of laxists" by enemies has retained that title due to A. Liguori's willingness to accept the opinions of others in the absence of an accessible corpus. Fleming's effort to set the record straight and make available an important moral theologian's defense of provisional moral knowledge is motivated by historical interest and the conviction that "probable opinion," once a factor in penitential practice, offers us key insights in the face of new technologies and contemporary debates. Caramuel's battles with Jansenists and sympathy for German Protestants took on political significance. The juridical view of absolution linked

to a metaphor of law seems strange today, yet princes required legitimization. Fleming offers a fascinating account of Caramuel's defense of the Peace of Westphalia, which surrendered Catholic properties in order to save lives. Caramuel displayed an admirable willingness to admit errors in his evolving theology. In her moving Afterword, Fleming asks whether Caramuel's compassion to penitents in the face of uncertainties and the impossibility to do otherwise might tell us something about the God in whom he believed. "God's love for all, and desire to save all, is the first theological key for ethical analysis." Moral theologians will find this critical retrieval of Caramuel's works an important contribution.

*Rosemarie E. Gorman*  
Fairfield University

**HOW JUST IS THE WAR ON TERROR? A QUESTION OF MORALITY.** By Eileen P. Flynn. New York: Paulist Press, 2007. Pp. ix + 121. \$14.95.

In this popular treatment, Flynn primarily examines personal ethics in war. She writes from entirely within the Just War tradition with the aim of encouraging people, especially soldiers, to take its restraints seriously, and thereby discourage them from committing crimes against innocents. She briefly describes the Just War tradition, then shows how the tradition protects and depends upon the consciences of individual soldiers. She argues that rules of engagement must take into account Just War restraints and concludes with an examination of the special considerations raised by the war on terror. She does suggest that military personnel ought to believe that wars in which they participate are justified, and, while normally they will give their leaders the benefit of the doubt, their evaluation of the justice of their cause may change as the war progresses. Examples taken from recent events (such as Abu Ghraib) enhance her discussion. Each chapter has questions for discussion and a case study, although some of her case studies may lack credibility, especially among soldiers. Flynn's writing is uneven but accessible. This book is suitable for high school libraries and non-scholarly discussion groups.

*Glenn M. Harden*  
Baker College

**WAR & ETHICS: A NEW JUST WAR THEORY.** By Nicholas Fotion. New York: Continuum, 2007. Pp. viii + 178. Cloth \$90.00, paper \$16.95.

In this work, Fotion both defends and proposes revisions to Just War theory. He sidesteps the philosophical and theological sources for the tradition and instead focuses on practical criticisms made by both realists and pacifists. He generously admits that most criticisms contain some truth but resists the idea that Just War theory is fatally flawed. His most significant contribution to the tradition is to divide the theory into two parts; one part applies to wars between states, while the other applies to irregular wars between a state and non-national groups. While some aspects of the

theory remain the same for each—respect for noncombatants, for example—other aspects reflect the asymmetrical nature of irregular wars. Thus, rebellion does not need a legitimate authority to declare war, although it still needs a just cause. More controversially, Fotion argues that a just cause could result from an accumulation of many causes, each by themselves unworthy of war, but that together meet the just cause criterion. He also recognizes the possibility that preventative wars might be permitted in cases that involve weapons of mass destruction. He does not defend the Iraq war as just, although he recognizes that some believed it so, and not without reason. Fotion's writing is accessible and recommended for most college libraries.

Glenn M. Harden  
Baker College

**JOHN CUTHBERT FORD: MORAL THEOLOGIAN AT THE END OF THE MANUALIST ERA.** By Marcelo O. Genilo. Washington, DC: Georgetown University Press, 2007. Pp. ix + 217. \$49.95.

In 1944, American manualist, J. C. Ford published his influential condemnation of obliteration bombing, which contributed to a change in Roman Catholic teaching at the Second Vatican Council. Ford also addressed the possibility that a Catholic might, in conscience, refuse participation in such acts or claim selective conscientious objector status. *Gaudium et spes* (1965) affirmed the rights of conscientious objectors and condemned all counter population strikes. Ford evaluated psychological arguments on addiction as a guide to pastoral practice. His acceptance of rhythm as well as surgical removal of a weakened uterus to protect the mother reversed earlier manualist teachings that had determined confessional practice. Yet, Genilo demonstrates from Ford's private meeting notes that the Jesuit also influenced Paul VI's decision to ignore his theological commission's majority opinion on contraception. In a fascinating account of Ford's behind-the-scenes actions to have theologians removed from the commission who supported doctrinal change and his efforts to convince the Pope that Pius XI's *Casti connubii* was an infallible teaching, Genilo reveals another side of this manualist. He contrasts J. Fuchs's transformation during hearings on women's experiences to Ford's insistence that a moral crisis existed. Genilo's treatment of the two moralists illustrates a significant shift from the traditional manualist to a historically conscious moral theology. This important historical study should interest professors and graduate students in ethics.

Rosemarie E. Gorman  
Fairfield University

**UNITED STATES WELFARE POLICY. A CATHOLIC RESPONSE.** By Thomas Massaro. Washington, DC: Georgetown University Press, 2007. Pp. v + 257. Cloth \$59.95, paper \$26.95.

The 1996 welfare reform act abolished the existing Aid to Families with Dependent Children program in favor

of a Temporary Assistance for Needy Families initiative. Massaro explores the mixed and conflicting results of this public policy change through the lens of Catholic social teaching, especially in light of Pope Paul VI's shift from a deductive method grounded in universal principles to an inductive method that combines observation of experience at the local level with appeals to norms. Initially, Massaro locates his argument for prudential judgments that might guide policies both within the Catholic social encyclical tradition, and within J. Ryan and J. Murray's applications of this tradition. Massaro then weaves his case for humanizing policy changes from the English poor houses and their impact on US culture, through Ryan's support for New Deal reforms, and finally to the US Catholic bishops' pastoral letter on the economy. His advocacy for public policies that might better protect women and children from sporadic periods of impoverishment and incentives to unstable marriages or abortion are based on careful empirical research and grounded in Catholic teaching. He offers a nuanced case for those who need further job training and interim support as well as care for women who lack the capacity to become self supporting. Massaro's careful analysis of empirical studies makes this an important text for ethicists, their advanced students and policy makers.

Rosemarie E. Gorman  
Fairfield University

**CAN A HEALTH CARE MARKET BE MORAL? A CATHOLIC VISION.** By Mary J. McDonough. Washington, DC: Georgetown University Press, 2007. Pp. vii + 256. \$29.95.

Skyrocketing health care insurance premiums force some nonprofit institutions, small businesses, and individuals to choose plans with less coverage or even to forfeit what the Catholic social tradition considers a basic right to health care. As a former advocate for Legal Services who has held office in the Montana State House of Representatives, McDonough writes about the need to balance a critical justice claim with the availability of funding in the face of technological advances. She makes the case that market forces can contribute to cost containment, but the market alone fails to afford justice to average citizens. Catholic Social Teaching rejects the notion of the isolated, atomistic individual who purchases basic services in a competitive society; rather, it treats justice and the common good as goals of civil society. McDonough synthesizes the foundational claims of CST and then examines the history of medicine's relationship to economic limits; considers European and Canadian efforts to balance health care justice with incentives for cost containment; and explores four economists' arguments that the market can be compatible with access to basic care. For example, she notes how D. Callahan urges an acceptance of limits for an aging population that requires basic health care, yet ought to accept the need to contain costly technological interventions. McDonough also puts Callahan's work in dialogue with that of the late R.

McCormick and concludes with a theological exploration of suffering. This book should interest ethicists, policy makers, and advanced students.

*Rosemarie E. Gorman*  
Fairfield University

**WHERE IS THE GOD OF JUSTICE? BIBLICAL PERSPECTIVES ON SUFFERING.** By Warren McWilliams. Peabody, MA: Hendrickson Publishers, 2005. Pp. xxvii + 259. \$16.95.

This biblical approach to theodicy surveys a broad range of suffering, including social discrimination and animal suffering. McWilliams seeks to dislodge the view that others' suffering is retribution for sin. While this may be how believers may wish to interpret their own pain, with respect to others, "God alone . . . should make the connection between sin and suffering." McWilliams prefers that believers ask instead if *their* sin has contributed to *others'* suffering. Believers may attribute their own suffering to natural forces or Satan or perceive it as a test of faith or a path to wholeness. McWilliams recommends responding to suffering with creative labor and discipleship to a faithful God who "woos his people back to him." He reviews recent works in theodicy but rarely offers critique or assessment. The book's breadth is purchased at the expense of depth and, hence, is recommended for lay readers who will find his opening and closing chapters most helpful in framing the question.

*Judith W. Kay*  
University of Puget Sound

**EYE FOR AN EYE.** By William Ian Miller. New York: Cambridge University Press, 2006. Pp. xiii + 266. Cloth \$28.00, paper \$19.99.

In this fascinating and provocative popular book, Miller reflects on the *lex talionis*—"an eye for an eye, a tooth for a tooth, measure for measure"—as a legal ethical principle. A professor of law, he explores Jewish and Christian scripture, Icelandic sagas, Shakespeare's plays, Clint Eastwood movies, and ancient and current legal codes. Miller argues that by using the body as the unit of measure, the talion encourages respect for life and is a form of corrective justice that can lead to peace. A social ethical problem arises because talionic societies are usually "honor" cultures in which only "honorable life" is not cheap. But in such cultures, the poor, widow, and orphans are avenged by God, as seen, for example, in the Psalms and the Prophets. To the Jewish idea of talionic justice, Miller adds "the Christian idea of Incarnation, of transforming spirit and abstraction into flesh so that it can be sacrificed and paid over to satisfy an angry Creditor." His discussion of "Jew hating" in the "Merchant of Venice" is particularly insightful. Recommended for biblical scholars, theologians, and ethicists interested in rethinking our current understandings of justice. A list of biblical citations is included in the index.

*Pamela K. Brubaker*  
California Lutheran University

**AFRICAN AMERICAN BIOETHICS: CULTURE, RACE, AND IDENTITY.** Edited by Lawrence Prograis Jr. and Edmund D. Pellegrino. Washington, DC: Georgetown University Press, 2007. Pp. vii + 169. Cloth \$44.95, paper \$26.95.

Are cultural values that influence health care choices an important consideration for bioethicists? In this text, an interdisciplinary group of contributors explores the question: "Is there a distinctive African-American bioethics?" R. Peniston argues: "If there is a true and recognizable African-American perspective, it certainly and fundamentally includes a concern for justice, and its denial to people of color." C. Sanders treats the case of the anthrax contaminations and five deaths following 9/11, in which nine postal workers contracted anthrax before testing and treatment were made available. A high percentage of postal workers in Washington, DC are African American; most later refused the vaccine out of a fear of becoming guinea pigs. Some put confidence in faith healers whose rituals had sustained communities. In light of the findings from the Human Genome Project, it appears that race is less helpful as a category than biogeographical ancestry; therefore, certain genetic differences associated with diseases such as premature heart disease may be best related to ancestry. Debate for or against developing genomic medicines raises questions of costs: what might be the impact of specialized medicines on the cost of health care and its consequent availability to all? Would African-American bioethicists judge the possibilities for targeted cures worth the cost? Authors of eight articles in this volume contribute provocative questions for anyone interested in bioethics; professionals in the field and graduate students might find it most stimulating.

*Rosemarie E. Gorman*  
Fairfield University

**LET THEM GO FREE: A GUIDE TO WITHDRAWING LIFE SUPPORT.** By Thomas A. Shannon and Charles N. Faso. Washington, DC: Georgetown University Press, 2007. Pp. v + 61. \$6.95.

In the wake of the T. Schiavo case, many families experience greater confusion about decisions regarding the withdrawal of life-sustaining medical technologies. Ethical debate about patients who are not terminally ill yet exist in a persistent vegetative state is available to bioethicists and their students, but average Christians are often perplexed. Am I killing my loved one if I do not decide to continue their use of life supports? What would she want? Shannon and Faso have written a simple guide for pastoral caregivers and families that includes a historical overview of the earlier medical ethics and newer questions related to life-prolonging means that were not available to older generations. The guide allows average families to weigh positions particularly in Catholic bioethics. It is pastoral in scope and shows sensitivity to the patient's family members without

offering one solution. Artificial feeding of nonterminal patients is carefully treated with a listing of both positions. The decision to donate organs is included. The small guide concludes with an ecumenical prayer service that most Christian families might find appropriate as they pray with a loved one before the medical technology is discontinued.

This booklet should be widely available to those with pastoral roles in the community.

*Rosemarie E. Gorman  
Fairfield University*

**SOCIAL SELVES AND POLITICAL REFORM: FIVE VISIONS IN CONTEMPORARY CHRISTIAN ETHICS.** By C. Melissa Snarr. New York: T & T Clark International, 2007. Pp. xxvi + 134. \$150.00.

In this lucid and timely book, Snarr discusses and evaluates the work of "five important 20th century Protestant Christian ethicists," each representative of one of five major trajectories in contemporary Christian ethics: W. Rauschenbusch (social gospel), Reinhold Niebuhr (realist), S. Hauerwas (communitarian), B. Harrison (feminist), and E. Townes (womanist). Her project aims to contribute to "a moral anthropology for Christian political ethics that is descriptively accurate of moral formation and dynamics of institutional change." Snarr concludes with "six core convictions for the social self," drawing on the strengths and weaknesses of these ethicists. Overall, her assessment of each is perceptive, well supported, and useful for her project. However, Snarr's claim that Harrison's "work for reform focuses on economic priorities" and only occasionally discusses the political process is flawed by her neglect of Harrison's major work, *Our Right to Choose: Toward a New Ethic of Abortion* (1983). There, Harrison astutely analyzes "abortion politics" and morally advocates for bodily integrity and procreative choice as essential to women's-and to everyone's-well-being. For Harrison, as for Townes, the social self is also an embodied self. I would recommend this work for seminary libraries.

*Pamela K. Brubaker  
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**THE GLOBALIZATION OF ETHICS: RELIGIOUS AND SECULAR PERSPECTIVES.** Edited by William M. Sullivan and Will Kymlicka. The Ethikon Series in Comparative Ethics. New York: Cambridge University Press, 2007. Pp. vii + 305. Cloth \$80.00, paper \$27.99.

This impressive volume consists of contributions by eleven eminent scholars examining a range of influential ethical traditions including international law, Judaism, Christianity, Buddhism, Islam, Confucianism, Thomistic natural law, liberalism, and feminism. An Appendix includes key historical documents on global ethics and human rights. In his "Introduction," W. Kymlicka

distinguishes between the *ethics of globalization* and the *globalization of ethics*. Much is being written these days about the *ethics of globalization*—about the moral costs and benefits of those technological, economic, political, and cultural changes that are shaping the era in which we live. Less has been written about the *globalization of ethics*—about the ongoing efforts by activists, academics, and government officials around the world to discover or create a common moral vocabulary that will enable people to discuss their ethical concerns about globalization across religious, cultural, and national boundaries. While the chapters in this volume do report on ethical debates within each tradition about the nature and consequences of globalization, their main focus is on how each tradition views the possibility and desirability of articulating and implementing a set of moral values and guidelines that can be shared by the world's diverse peoples. Each chapter also addresses the diversity that exists within as well as among the traditions under discussion. Through its analysis of disparate approaches to ethical universalism and particularism, this book makes an important contribution to the theory and practice of global ethics and to the comparative study of religious and secular ethics.

*Bruce Grelle  
California State University, Chico*

**JUSTICE EDUCATION: FROM SERVICE TO SOLIDARITY.** By Suzanne C. Toton. Milwaukee, WI: Marquette University Press, 2006. Pp. 184. \$20.00.

Toton draws on twenty years of experience in social ethics and justice education to contend that "Christian and Catholic" colleges and universities must move beyond upholding the idea of justice to "participating in its creation." She develops a "working theology" for justice education that will "identify with the poor and marginalized of society, stand in solidarity with them, and accompany them in the struggle for justice and peace." Toton presents the Latin American Church as an example of "a church working for justice" and the University of Central America (UCA) in San Salvador as a "university working for justice." She discusses the Industrial Areas Foundation (IAF), focusing on East Brooklyn Congregations and Philadelphia Inter-faith Action (of which she is a member), to make "a local connection" to US congregations working in solidarity with the "poor with spirit." Toton powerfully makes her case for the move from service to solidarity. Her discussion of the limits of many community service and service-learning programs is insightful. However, she does not discuss ways of connecting US educational institutions to IAF groups, even though her discussion of UCA offers the reader a useful example on which to draw. Recommended for college and seminary professors interested in service-learning and justice education.

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