

The real heart of the book is located in C.'s masterful treatment of the place of sexual energy in the trinitarian projects of Gregory of Nyssa and Augustine. Seeking to avoid reductionist readings, much less a purely doctrinal exegesis, she uncovers dimensions of their thought that standard doctrinal accounts have been brushed over or ignored altogether. Here she has unearthed some long-hidden treasures, particularly in Gregory's work but also in Augustine, that will surprise the modern reader and help retire stereotypes about "Eastern" and "Western" approaches to the Trinity. The treatment of these two theological giants is in the service of a fresh explication of the Trinity, charged with a reading of Romans 8 that gives a formal primacy to the Spirit, but in a nonlinear pattern, and through whom we are led into the unfurling of the relations between Father and Son. C.'s densely argued treatise on the Trinity could well be read as a counterpoint to Catherine LaCugna's work.

C.'s lengthy chapter on iconography and art as sources of trinitarian theological reflection stands on its own as a gem in its own right. Extensive bibliographical essays at the end of each chapter are testament to the depth of C.'s erudition and serve as accessible and informative resources for the serious reader.

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*Salvation as Praxis: A Practical Theology of Salvation for a Multi-Faith World.* By Wayne Morris. London: Bloomsbury, 2014. Pp. ix + 197. \$27.95.

Salvation has never been defined by any council, nor has any interpretation of salvation been universally agreed upon by Jews and Christians. Biblical texts are notoriously ambiguous, which is why salvation can be taken to mean different things such as material prosperity, a happy life, or a blessed hereafter. Christian theologies generally agree that salvation was wrought by the death of Christ, but there is no agreement about how or why precisely that death was salvific. Morris points out that in early Christianity, according to Origen, it was "a ransom paid to the devil for the sins of humankind" (40). In Anselm's theory of atonement, it offered satisfaction to God's honor for the disobedience of Adam and Eve, and only the Son could offer infinite satisfaction. According to Abelard, the crucifixion demonstrated Christ's love for the human race: "the cross thus causes humans to repent, allowing their forgiveness" (40). Calvin interpreted it in terms of substitution, with Jesus bearing the punishment for all the sins committed by human beings.

M. observes that despite their differences, all Christian theories of salvation have had one thing in common: they share a "presumption of superiority" toward other religions and the people who practice them (65). This presumption rationalized anti-Semitism throughout history, it justified the Crusades in the Middle Ages, it provided moral cover for modern colonialism and the denigration of non-Western cultures, and it allows for the demonization of non-Christians, especially Muslims, today.

At the same time, there is at the heart of the gospel "a commitment to ending human suffering, fostering well-being, and seeking human liberation, freedom and equality"

(65). On this basis, some theologians have begun to rethink the meaning of salvation and to offer alternative soteriologies. Various forms of pluralism suggest that religions offer a plurality of ways to be saved and, indeed, different notions of salvation. Inclusivism suggests that all are included in God's plan of salvation even though people of other faiths do not understand it as well as Christians. Universalism suggests that "salvation is possible for all, and can be realized through many different means" (97).

Practical theology takes the rethinking of salvation a step further. It suggests that salvation is more a matter of practice than of beliefs, with an emphasis on praxis, described broadly as "committed action" and more narrowly as "acts of radical commitment to social transformation informed and shaped by a particular understanding of the Christian Gospel" (6). In this work, M. enumerates three theologies in which salvation is understood as a form of praxis are explored.

The first theology derives from the Orthodox tradition and its notion of *theosis* or deification, which is a participation in the divine or the acquisition of godlike qualities. Based on the principle of incarnation and the revelation that humans are made in God's image, Eastern theology proposes that the purpose of the incarnation was "to enable human persons to grow more fully into the likeness of God" (118). "Deification, therefore, involves a transformation of persons in the present, it is lived in the present, and it is a form of praxis: committed action toward one final end, the eschatological communion of the individual, humanity, and maybe the entire cosmos with God" (119).

The second is based on the healing narratives in the New Testament, in which the Greek verb *sozein*, which basically means to save, is often used to mean being rescued from some illness, disability, or spirit possession. Read from the perspective of people who are disabled, these passages imply more than an individual's return to physical or mental health, for in ancient times more so than today the sick were marginalized and regarded as sinful or unclean. Thus, healing in the Scriptures implies the overcoming of marginalization and a healthy integration of persons in community. "The health and well-being of the body and mind matter as much as the restoration of the person to full participation in society, and so a body and mind that is 'well' and a person that can participate fully in society is a person whom we can describe as 'healed' or 'saved'" (141). The praxis of salvation in this context is conscientiously working toward a world cured of those social ills that prevent the full realization of personhood.

The third theology expands on the theology of liberation that first promoted the reshaping of repressive societies in Latin America and later supported the elimination of other forms of oppression such as poverty, racism, patriarchy, and homophobia. These liberation theologies aim at the transformation of social structures that are sinful because they fall short of God's purposes for humanity, and they promote the salvific praxis of eliminating evil through involvement in all levels of the political process.

By avoiding insistence on beliefs and recasting salvation in terms of praxis, these soteriologies are open to dialogue with other faiths, at least insofar as they too are willing to conceive of salvation in practical rather than doctrinal terms.

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