

the practices of resistance has led people in Juárez to adopt symbols, practices, and narratives that respond to the unexplainable evil they are facing. P.-M. reminds us that contemporary stories of women's crucifixion are part of contemporary history and should provide strength in the fight against injustices. Taking the crucified down from the cross means participating in a community concerned with transforming the world to end unjust suffering. This involves the reappropriation of language in order to participate in the creation of a common narrative identity—one that reinterprets the past, present, and future of women, that recognizes the inter-relatedness of humanity, and that seeks the active participation of the poor. This book reaches the core of our emotions. Initially it drains us with tragedy but at the end brings us back to life to become active protagonists in salvation.

University of San Francisco

LUIS ENRIQUE BAZÁN

PAUL AND VIRTUE ETHICS: BUILDING BRIDGES BETWEEN NEW TESTAMENT STUDIES AND MORAL THEOLOGY. By Daniel J. Harrington, S.J., and James F. Keenan, S.J. Lanham, MD: Rowman & Littlefield, 2010. Pp. vii + 223. \$37.50.

Collaborative interdisciplinary projects in biblical studies and ethics are rare. All too often, biblical scholars and moral theologians work separately when trying to relate to each other's disciplines. This book by a pair of stellar scholars is the companion to their earlier work, *Jesus and Virtue Ethics: Building Bridges between New Testament Studies and Moral Theology* (2002). Together they help realize Vatican II's vision of enriching moral theology by drawing more fully from Scripture.

As the titles indicate, the two books engage virtue ethics as their moral theological approach, but in this latest work the Pauline literature is the biblical material under study. H. establishes each chapter's theme from the Pauline perspective. His chapters present recent Pauline scholarship in a concise, reportorial style. K.'s theological perspectives are more exploratory. He draws on a wide range of literature, classic and modern theology, art, popular culture, and personal experience.

The book has four parts and a brief epilogue. Part I is a virtual primer on the shape of virtue ethics in general and Paul's ethics in particular. K. begins with the now familiar structure of virtue ethics in its threefold movement from the question of self-understanding (Who am I?), to the question of goals (Who ought I become?), to the question of means (How do I get there?). K.'s theological perspectives attend to the latter two questions of means and ends. He illustrates how virtue ethics focuses primarily on the kind of person we should become, with the virtues serving

both as our guide to the right realization of who we should be as well as the standards for measuring our growth. H. then shows the compatibility of Pauline ethics with virtue ethics because the latter is rooted in Paul's core conviction regarding the moral life: what we have become through Jesus' life, death, and resurrection should shape what we do. "If we live by the Spirit, let us be guided by the Spirit" (Gal 5:25). As the ethical idiom would have it, *actio sequitur esse*.

Part II reflects on the theological virtues. Its six chapters are the briefest in the book. The dialogue between Paul and Thomas Aquinas is a virtual meditation. The reflection on each virtue stretches the imagination way beyond the brevity of the chapters.

Part III examines other virtues (along with vices) in the Christian life. In this section, H. illustrates Paul's primary concern with the moral life: how Christians might best express in action what they have become in faith. K. focuses on humility as a personal and social virtue. Humility is knowing our place in God's world. It calls us out of ourselves to share our gifts so as to build up the community. The Eucharist is the Christian practice that best illustrates this communal ethics.

Part IV treats social and sexual issues. H. gives a concise review of Paul's treatment of church-state relations, social institutions, and issues of sexuality. K. responds by considering the virtue of hospitality for social ethics and the virtues of justice, fidelity, self-care, and prudence for a sexual ethics that respects the relational understanding of being human.

The epilogue is a very brief reflection by K. on how Pauline ethics has been received and lived in the lives of Dietrich Bonhoeffer, Martin Luther King Jr., and Bernhard Häring.

Parts II to IV show how moving from the virtues in the Pauline texts to contemporary experience gives historical dynamism to the virtues. As we better grasp who we are and ought to become, we further reformulate what the virtues demand. The dynamism of the virtues raises the critical question of hermeneutics not addressed in the book: What can be the abiding significance of Paul's pastoral advice for expressing our sexuality and living within the social structures of his time when his advice was worked out in an apocalyptic context that is not ours?

One could not ask for better guides through Paul and virtue ethics than we have in H. and K. The clarity of their exposition and comprehensive grasp of their fields makes this book a welcome resource for any student of Paul and virtue. If there is a weakness in its attempt to bridge disciplines, it may be in how the biblical and ethical perspectives in this work run on parallel tracks. Each perspective can be read to great benefit on its own, but the seamless interdisciplinary integration that would make this a truly remarkable achievement is missing. Since this book invites further interdisciplinary work from those who strive to show the biblical roots of how we

might witness to our faith, we could all benefit from explicit attention to the hermeneutical tools for crossing over from Paul's time to our own.

Society of St. Sulpice, Baltimore

Richard M. Gula, S.S.

MEDICAL ETHICS: SOURCES OF CATHOLIC TEACHINGS. By Kevin D. O'Rourke, O.P., and Philip J. Boyle. Fourth Edition. Washington: Georgetown University, 2011. Pp. xx + 332. \$39.95.

Medical care—its administration, allocation and funding, technological advancements, and heartbreaking treatment decisions—remains the focus of great moral debate in our time. In this new fourth edition, O'Rourke and Boyle, drawing directly on formal Roman Catholic teachings, present a timely and comprehensive guide to many subjects in medical ethics. A central perspective throughout is that from the Christian view "health envisions optimal functioning of the human person to meet physiological, psychological, social, and spiritual needs in an integrated manner" (7). Three chapters in Part I explore theological and normative bases of church teaching—the God-given dignity of the human person being at the center of this moral vision. Here O'R. and B. consider the mysteries of illness, suffering, and death and offer a wise Christian way of considering them in the health-care context. In places the reader may feel "left wanting more" as Part I is brief and summary. Yet, these early chapters carefully present important normative principles of Roman Catholic medical ethics. Included is discussion of the principle of double effect, legitimate cooperation, scandal, informed consent, the principles of totality, subsidiarity, and others.

Chapter 3 closely examines the important role of properly formed moral conscience and notes that mistakes here are often common in the medical area. O'R. and B. observe that "the process of forming and following one's conscience is the touchstone of morality and human fulfillment" (29). The Catholic teachings are seen to represent "the distillation of centuries of faith experience" (32) and positively contribute to faithful conscience formation. Part I also considers leading subjects in Roman Catholic social thought in relation to health care, including discussion of the preferential option for the poor, subsidiarity, the principle of participation, solidarity, justice, and other topics.

Part II, the heart of the book, presents an excellent and extensive selection of formal Catholic teachings on 75 topics (expanded from 61 in the third edition) alphabetically arranged. Included are church teachings on advance directives, assisted hydration and nutrition, intracytoplasmic sperm injection, in vitro fertilization, embryo and stem cell research, cloning, genetic therapies and testing, physician-assisted suicide, withholding and withdrawing life support, organ donation and transplantation, and