

possibilities of morally satisfactory solutions. But in fact, if not in theory, F. is thoroughly familiar with the difficulties of implementing morally sound policy in a world of bitter conflicts and cannot be dismissed as naïve or utopian. Readers may wish that he had given more scrutiny to the theological issues presented by just war, but that would be to mistake the very real contribution that the book makes to renewing the credibility and the applicability of just-war thinking in the age of jihad, drones, and non-state actors, which is at the same time an age of global communications, multinational oil companies, and divided international organizations.

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CATHOLIC SOCIAL LEARNING: EDUCATING THE FAITH THAT DOES JUSTICE. By Roger Bergman. New York: Fordham University, 2011. Pp. xiii + 203. \$70; \$24.

As one who has spent much energy in writing and instructing on Catholic social teaching (CST), I eagerly began reading this book with the intriguing title of “Catholic Social Learning.” I was not disappointed! Bergman, for many years director of the Justice and Peace Studies Program at Creighton University, has done a great service in grounding an appreciation of CST in the practical experience of himself and his students as they grapple with challenging lessons of faith and life.

Writing about substantive topics (e.g., Aristotle’s discussion of virtue, Newman’s idea of a university, Ignatius’s conversion pedagogy, Alasdair MacIntyre’s emphases on moral inquiry), B. combines scholarship with practicality and a very pleasant style that compels the reader to move forward. I found particularly helpful his constant reference to the experiences of his students who truly “learned” the riches of CST through a moral, intellectual, and spiritual formation.

In both his own experiential growth toward a commitment to justice and his emphasis on his students’ growth, B. is influenced by Gabriel Marcel’s simple response to what provokes the question of what changes one’s life: “Through personal encounters. Nothing else ever changes anyone in an important way” (39). The book explores three paths of personal encounter with reality that affects the outcome of a learning process leading to dedication to justice. These are the curricular offerings of his Creighton program: service learning through immersion experiences and contact with moral exemplars.

All these offerings rely on the well-known “pastoral circle”—or as B. prefers to call it, “pedagogical circle”—the approach that moves through encounter with the poor, analysis of the structural causes of poverty, theological reflection on its meaning, and commitment to action response.

B. emphasizes that the effective learning outcome of the process through this circle is “vocational discernment.”

Three months of exposure to the poverty and hopelessness of people’s lives in Haiti and the Dominican Republic provide students a powerful immersion experience. B. cites a Haitian proverb, “What the eye doesn’t see, doesn’t move the heart” (61). The “seeing” of this experience—living with families, sharing work, deep personal conversations—promotes an empathy and commitment to social change.

But since such an exposure necessarily provides limited access for most students, B.’s second program of service learning is particularly helpful and worth promoting: working in a soup kitchen, tutoring in a slum school, attending to some needs of the homeless, offering assistance in a geriatric home. Like the immersion experiences, these opportunities require study of situations and personal written reflections on them. Reactions of shock, anger, and rethinking of inherited feelings are some of the disruptive moments that can lead to solidarity and commitment to social justice.

A third approach in the learning process is contact with the lives of moral exemplars, persons who have embodied the struggle for justice. B. comments on the impact that a movie about Oscar Romero, the assassinated Archbishop of San Salvador, had on his own development. In a course on “Faith and Moral Development,” B. introduces students to people like Romero, Dorothy Day, Martin Luther King Jr., Mahatma Gandhi, and Mother Teresa. As one of his students remarked, these “examples and exemplars are empowering. They plant seeds that are self-fertilized and breaking at the seams to move to the next stage. They have ruined me [for] mainstream society. . . . But I’m glad I’ve been ruined. Now my life can begin” (113).

Influenced by the writings of John Henry Newman and Ignatius Loyola—both very influential figures in designing the purposes and content of university education—B. argues that these figures saw education as a good, not simply for itself, but for change in the world around them. He declares that “what we now call social justice has long been a fundamental dimension of the Catholic university in its relationship to its students, and who those students are and are becoming, as a matter of intellectual, moral, and spiritual formation” (135).

One emphasis that I found especially intriguing is B.’s explanation of the impact of shame on social-justice learning, especially among the young. Relying on some discussion in Aristotle’s *Nicomachean Ethics*, the author sees that the shame arising from confrontation with social injustice (in any of the three pedagogical models described above) can motivate a learner to try harder. In a learning process, this motive is superior to fear of punishment.

In a fine summary remark, B. explains the twofold nature of education for justice that, he argues, should characterize the Catholic university:

“education of the poor and marginalized for their social advancement, and education of the non-poor and privileged young not only for their entry into the professions but also on behalf of the poor and marginalized—on behalf of justice” (121).

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AN OUTLINE OF NEW TESTAMENT SPIRITUALITY. By Prosper Grech. Grand Rapids, MI: Eerdmans, 2011. Pp. ix + 140. \$18.

Faithful to its title, Grech’s book serves as an “outline” in two senses: its brevity and its unencumbered accessibility. As he forewarns the readers in the introduction, G. at times drives roughshod over some thorny or complex exegetical and theological issues. Yet, for such an accessible delineation of NT spirituality intended to help the reader “respond to God’s gift in Christ with love and discernment,” this is a modest price to pay.

The first chapter examines the biblical view of humanity’s need to be delivered from sin, death, the world, and the flesh. Over against other spiritual and philosophical approaches to existential questions of salvation, Scripture defines the human person “in relation to God” and uses myths like that of Eden to explain what has “never happened and yet happen[s] continually” in the life of every human being (4). G. demonstrates that the New Testament understands Christ as the one who can deliver us.

In chapter 2, G. outlines some of the major themes endemic to Jewish piety with a concise overview of the psalms. While he notes that these same themes could be examined in other OT literature, he chooses the psalms because of the central role they have come to play in Christian prayer, particularly because the church came to read the psalms “in light of the Christ event.” Although G.’s review of the psalms feels somewhat random, he concludes the chapter with a helpful commentary on how Christians can make the psalter their own despite their anxieties about the book’s often bellicose and adversarial words that seem contrary to Christ’s teaching.

Chapter 3, which is by far the longest chapter, examines the Christian response to the kingdom of God, which is at once a present and future reality. After providing some helpful nuancing of the term “kingdom” (*basileia*), G. offers a thematic exploration of the Christian response to the kingdom. His examination of prayer, the Eucharist, and “eschatological spirituality” are especially noteworthy for their insight and beauty.

The Pauline tradition as a spirituality in “response to the Paschal Mystery” is covered in chapter 4. Given the complexities of the Pauline and deuterio-Pauline tradition, this brief chapter only touches on some of