

American venues. He exhibits a close familiarity with Francis's published documents and homilies, and understands the significance of his pastoral gestures. He characterizes Francis's theology as basically kerygmatic, one that includes the strong influence of the 19th-century theologian Karl Christian Friedrich Krause's "democratic romanticism." He sees Francis not as a covert Franciscan, but as a Jesuit through and through, especially in his appeal to the Ignatian discernment of spirits.

Chapter 5 draws on some of the themes developed in K.'s recent book *Mercy: The Essence of the Gospel and the Key to Christian Life* (reviewed in *Theological Studies* 75 [2014] 193–94). Chapter 7, "Perspectives of Ecclesial Renewal," stresses the pope's wish to bind together collegiality and papal primacy, a theme close to K.'s own convictions. Chapters 8 and 9 provide insights into Francis's ecumenical outreach, especially to the Orthodox and the Pentecostals, as well as his concern for dialogue with Judaism, Islam, and various Asian religions. Chapter 10 emphasizes the pope's commitment to the church of the poor as highlighted for instance in the famous 2007 Aparecida Document from the Fifth General Conference of Bishops of Latin America and the Caribbean (CELAM) for which he served as chair of the editorial committee.

In some theological quarters today, one hears the lament that European theology is not as productive as it was before, during, and after Vatican II. However, anyone perusing K.'s extensive academic footnotes to European (especially German and Italian) cited publications should be convinced that Continental research is in fact alive and even outstripping North American output.

Reading this assessment of the pope's program may well promote one's joy and hope of the gospel.

Michael A. Fahey, S.J.
Fairfield University, CT

A Trinitarian Theology of Religions: An Evangelical Proposal. By Gerald McDermott and Harold Netland. New York: Oxford University, 2014. Pp. xi + 331. \$29.95.

Religious pluralism is increasingly a challenge for theologians and missiologists as they contemplate Christian witness in a globalized world. In various attempts to think about and respond to other believers, Christian scholars have theologized about the merits of other religions in the divine plan of salvation. McDermott and Netland's present work is a welcome effort to address the concerns and issues raised by evangelicals and other Christians on how meaningfully to engage with religious others in a respectful and sensible way.

The book begins with a survey and evaluation of contemporary theologies of religions written in the past 40 years, proposing that evangelicals move beyond "parochial" positions on religious pluralism (43–44). In chapter 2, the authors call for a return to a trinitarian foundation to safeguard the boundaries of evangelical orthodoxy. In the authors' assessment, any theology that divides the salvific work of Christ from that of the Holy Spirit disconnects the human Jesus from the divine Christ or

the eternal Logos, or that separates the revelation of God from that of Jesus Christ is inadequate (54–72). The God of the Christians is not a generic god, but the revealed Trinity.

Chapters 3 and 4 focus on divine revelation and salvation, central concerns of Christianity. While acknowledging that non-Christians can gain partial knowledge of God, their knowledge is explained by the theories of general revelation, *prisca theologia*, or the work of the Logos, and is ultimately connected to the God of Israel (111–21). Theories of salvation of the unevangelized (146–55) or salvation through other religions (155–60) are discussed and evaluated, but universalism is rejected (167–81).

The next three chapters focus on the practical concerns of Christians living amid religious pluralism. Chapter 5 explores morality as a common starting point for inter-religious engagement. Although Christians can learn much from other faiths' moral practices (198–204), any disconnection of morality from doctrine will result in a misrepresentation of the Christian faith or a distorted understanding of religions.

Chapter 4 discusses the contentious issue of conversion (160–67), taking up the complex relationship between religion(s) and culture(s) in chapter 6. After exploring various concepts of religion and culture, the authors conclude that to be a Christian is not necessarily to be wedded to any particular culture; Christian converts, especially those from Asia, do not have to completely sever themselves from their cultural roots. Nevertheless, not everything from other religious practices can be uncritically adopted.

The last chapter (7) addresses the issues of mission and evangelization in a pluralistic context. The authors urge evangelicals to participate in interfaith dialogue for three reasons: as a way to (1) affirm and respect the religious others, (2) listen deeply to their concerns and build mutual trust, and (3) establish relationships that allow effective Christian witness both in word and in deed. To make disciples of religious others is also to love and treat them the way Christians would want to be loved and treated (277–83). This would include “interreligious apologetics” as a distinctive evangelical approach (283–92).

The volume also includes four responses by distinguished Christian scholars across the globe—Lamin Sanneh, Veli-Matti Kärkkäinen, Vinoth Ramachandra, and Christine Schirrmacher (295–322). These, together with the authors' responses, allow the reader to continue the conversation beyond the book.

The volume can be seen as an intra-evangelical dialogue. The authors should be commended for their laudable effort to navigate between two opposite directions: a liberal attitude that dilutes the evangelical commitment by uncritically espousing religious pluralism, and a blind attitude that insists on the superiority of the Christian faith without nuance. In a global market of religions today, Christian witness should be done in a responsible way, even when one is fully committed to evangelism.

Interestingly enough, the book's strongest claim—to lay out a trinitarian theology of religions—is also its weakest link. The initial promise to deliver a trinitarian outlook, as advertised in the title, does not materialize. The book's cursory treatment of such an important doctrine is puzzling, as Kärkkäinen rightly observes in his response (304).

Negative criticism aside, the book is well researched and lucidly written. It provides a wealth of information for the uninitiated reader. The authors engage not only

with evangelicals but also with other Christians and scholars from other religious traditions. The book can be used as a textbook for students of theology and interested readers, comparable to Jacques Dupuis's *Toward a Christian Theology of Religious Pluralism*. Both works articulate a theology of religions from different Christian perspectives, Catholic and evangelical, that is faithful to Christian tradition and yet open to exploring new frontiers in engagement with religious others.

Anh Q. Tran, S.J.
Jesuit School of Theology of Santa Clara University

Law's Virtues: Fostering Autonomy and Solidarity in American Society. By M. Cathleen Kaveny. Washington: Georgetown University, 2012. Pp. xii + 292. \$29.95.

In this valuable book Kaveny proposes a “new framework through which to view the relationship between troubling life issues and the realm of law in pluralistic liberal democracies such as the United States” (1). In addressing vexed subjects like abortion and euthanasia, K. prefers neither the “firewall” model favored by many social liberals that separates morality from law, nor the “enforcement” model favored by many social conservatives that legally bans immorality. By oversimplifying relations between public morality and law’s functions, both models lead to unclear, ineffectual, even harmful policy-making. Working from a stance she describes as broadly Thomistic, K. promotes an alternative model of law as a “teacher of virtue.” Isidore of Seville’s seventh-century précis of good law as “virtuous, just, possible to nature, according to the custom of the country, suitable to place and time, necessary, useful; clearly expressed, lest by its obscurity it lead to misunderstanding; and framed for no private benefit, but for the common good” (3, 30, 97) provides a larger grid that lends flexibility to K.’s analysis and arguments. As she navigates the complexities of legal theory, philosophical and theological ethics, and public policy, K. asks readers “to consider the proposals I make on their own terms and for the reasons I advance” (6).

Lawmaking in a pluralistic, often conflictual public arena is best pursued by strategies that are “optimistic about the effectiveness of moral pedagogy without being utopian, and realistic about moral disagreement without being relativistic” (2).

A pedagogical approach to law, K. believes, can help overcome “liberal–conservative culture-war impasses.” The book models legal ethics as an exercise in *phronesis* and makes an appeal for a normatively committed jurisprudence that works patiently and incrementally to advance public morality on disputed matters.

Part I, “Law as Moral Teacher,” addresses foundational questions concerning law’s features and functions, the relationship between law and morality, and what and how law should “teach.” In a pluralistic democracy, K. argues, the law ought to embody two paramount virtues: “autonomy” (understood in Joseph Raz’s sense as a socially situated capacity for individuals to be part-authors of their own lives through decisions “to pursue one of a number of options for living that are widely recognized to be morally worthwhile,” 129); and “solidarity” (in Pope John Paul II’s sense as the willingness to