

contemporary approaches to Christology, many of which he cites approvingly and to good effect.

The appearance of this volume just after the pontificate of Benedict XVI presents an opportunity for some novel analysis. H. provides an admirable review of the supposed split between the notions of social charity (accorded clear priority by Benedict) and social justice in his encyclicals and related church documents of recent decades. The evidence suggests that the closer one examines the putative controversy, the less significant for the social agenda of the church appears the semantic distinctions represented by these phrases. Benedict's caveats (especially in *Deus caritas est*) regarding the dangers associated with confounding charity and justice, such as when the church usurps the proper role of government in providing social services, or vice versa, never really rang true for American audiences from the start. H. comments insightfully on these recent debates, especially in his telling summary statement that, in light of the incarnation, "separating social charity from social justice is foreign to who Jesus is" (203).

Third, what makes this volume especially persuasive is the author's evident facility in consulting many relevant theological opinions. One might quibble at a few junctures about H.'s choice of primary interlocutors, but he covers the ground reliably and considers with consistent fairness the major objections to his claims. The most prominent potential criticisms of this project would invoke its indeterminacy; even the fine closing chapter addressing the task of engaging in public theology in a contemporary (and pluralistic) context will seem skeletal to many readers. Should we all somehow agree that the messianic potential affirmed in orthodox credal statements such as Chalcedon's makes a difference for public theology, a wide range of possible interpretations of the proper understanding of the social mission of any church dedicated to discipleship of this Messiah still remains. How precisely does Christ's divinity bear on proper social teachings and public engagement? No single answer to this question will ever satisfy all Christians. A range of styles and preferences regarding "the faith that does justice" will inevitably persist. In this whirlwind of contending opinions, the most articulate voices may well be those familiar with the reasoning contained in this satisfying work.

H.'s volume calls ethicists and public theologians to appropriate the profession of the creed in a more profound way than ever before. With the benefit of the insights provided in these pages, Christians enter the public sphere in pursuit of social justice on a more solid footing. Christian social ethics is a more promising enterprise because of this work.

Thomas Massaro, S.J.  
Jesuit School of Theology of Santa Clara University

*Biblical Ethics in the 21st Century: Developments, Emerging Consensus, and Future Directions.* By Lúcas Chan, S.J. New York: Paulist, 2013. Pp. xix + 171. \$24.95.

*The Ten Commandments and the Beatitudes: Biblical Studies and Ethics for Real Life.* By Yiu Sing Lúcas Chan. Lanham, MD.: Rowman & Littlefield, 2012. Pp. xxviii + 256. \$80; \$29.95.

Ideally, these two books should be read together because the (minor) deficiency of each is the strength of the other. *The Ten Commandments and the Beatitudes* is rather short on hermeneutical theory, including only a bare-bones discussion of virtue ethics as a lens for interpreting Scripture, but it amply demonstrates the promise of that theory in practice. *Biblical Ethics in the 21st Century* includes a much more satisfying theoretical account of Chan's hermeneutical proposal but ends without demonstrating the theory.

One should read *Biblical Ethics* first in order to get a fuller understanding of the hermeneutical method C. proposes in both books. *Biblical Ethics* aims to pick up where William Spohn left off nearly 20 years ago with his second edition of *What Are They Saying about Scripture and Ethics?* (1995). C. provides a helpful analytical survey of writings by both Scripture scholars and theological ethicists, taking away important insights that are later incorporated into his own proposal. C. draws heavily on Allen Verhey's method of remembrance and Spohn's use of analogical imagination, both of which demand employing careful exegesis of texts before going on to explain their meaning for contemporary Christians.

Virtue ethics is at the center of C.'s method. It is not a framework artificially imposed on Scripture but is embedded in the Bible itself. Scripture demands that we become Christ-like persons in response to revelation and divine activity. A crucial task of biblical ethics is to uncover the virtues implicit in Scripture itself and to articulate how those virtues should be embodied.

C. claims to move beyond Spohn and Verhey by offering "a more systematic way of demonstrating how virtue ethics is relevant in reading Scripture" (107), but the five pages devoted to substantiating that claim are not entirely convincing. Instead it seems that C. largely follows Spohn's approach while offering a few enhancements such as using biblical exemplars to illustrate virtues and speaking more explicitly to the social and communal dimensions of virtue. That said, to enhance Spohn's framework (even modestly) and put it to use on a wider range of texts is itself a significant achievement.

In the second book, C. notes that Augustine, Aquinas, Luther, and Calvin all produced works on the Ten Commandments that were "homiletic, catechetical, and pastoral in nature" (26). C. helpfully draws on those great works in producing his own work, which has a strong pastoral sensibility without compromising high academic standards. It is written in accessible language suitable for undergraduates and perhaps even parish Bible study groups, and yet it would also be of interest to scholars who study the relationship between biblical studies and Christian ethics because it illustrates so well how to combine careful exegesis and ethical interpretation.

Drawing on a virtue-ethics framework, C. takes the view that the commandments and beatitudes are primarily about developing good internal attitudes and dispositions. Following Hauerwas, C. also accepts that the Decalogue and Beatitudes are not

timeless rules for humanity in general, but rather provide “a distinctive way through which we know of and about God and form a truthful community” (27). Combining these insights, C. approaches each commandment and beatitude in the same way: first, a close exegesis; second, a theological analysis that draws on classical sources and contemporary moral theology; third, consideration of what virtue is endorsed by the text as well as what practices would support development of that virtue; finally, the social and communal aspects of the commandment and its associated virtue are examined.

C.’s approach is effective overall. I am not a biblical scholar, but I found his exegesis to be quite sophisticated while remaining accessible. He demonstrates command of the relevant exegetical commentaries, makes frequent, insightful connections to other biblical texts, and is at ease working with issues of translation. His linking of virtues to each commandment and beatitude consistently provides a useful means of explaining the ethical implications of these important biblical texts. Although C.’s approach works well, at times parts of his analysis would benefit from further development and more lengthy treatment. For example, his often cursory discussion of moral exemplars lacks the detail and texture necessary to enhance the reader’s understanding of the virtue in question. Nevertheless, C. has succeeded in writing a book that draws deeply on Scripture to describe the shape of the virtuous Christian life and the demands of Christian discipleship. These two books make a significant contribution to the field.

Christopher P. Vogt  
St. John’s University, Queens, NY

*The Ethics of Interrogation: Professional Responsibility in an Age of Terror.* By Paul Lauritzen. Washington: Georgetown University, 2013. Pp. x + 227. \$26.95.

Terrorism touches virtually every segment of our global population; it is clearly both a new and critical ethical challenge of our age. Given its relative newness, we have not seen a lot of sustained ethical reflection on terrorism, and what we have seen tends to focus on the application of the just-war theory to the “war on terror.” Lauritzen approaches this challenge through the lens of professional virtue ethics. In so doing, he presents both a novel and welcome addition to the growing corpus of ethical reflection on these issues.

The project was initially part of the Brady Scholars Program in Ethics and Civil Life at Northwestern University during a sabbatical research position there, as well as a professional ethics seminar organized along with Sumner Twiss. Versions of chapters 4 and 9 appeared previously in the *Journal of the Society of Christian Ethics* and *Soundings*.

L. highlights two themes that embrace both deontological and teleological approaches to moral normativity: deontologically, he engages well how the canons of the profession should be integrated and followed by those in the profession;