

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.

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*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;

teleologically, he points out how the various ways the professionals live (or do not live) out their professions will affect not only the development of their own moral character but also the common good and moral culture of the broader society as well.

The largely descriptive part I considers how the professions of law and psychology approach cooperation with national-security interrogations that use “enhanced” techniques such as sleep deprivation, stress positions, water-boarding, and so forth—technologies that exceed what is normally allowed in the usual criminal-justice or military-code interrogation. Chapter 1 focuses on psychologists and their take on coercive interrogations, indicating how both supporters and critics of the involvement of psychologists in national-security interrogations made their cases using the American Psychological Association’s code of ethics. Chapter 2 moves to the intersection with national security and tackles the question of to what extent, if any, professional psychologists should be involved in interrogations.

Chapter 3 zeroes in on the infamous “Torture Memos” that attorneys of the Bush Administration used to legitimize the “Bush Doctrine” as it related to the “War on Terror.” Chapter 4 considers the classic hypothetical case of the “ticking bomb” scenario in which practical information to thwart the bomb plot can only be obtained (supposedly) by torturing the bomber. L. discusses Alan Dershowitz’s “torture warrants” proposal that would justify torture under the conditions that its use would uphold larger “democratic values” of protecting citizens and maintaining a democratic society’s openness. These values would trump the claims of basic human rights against the use of torture. L. is fair to Dershowitz’s position but concludes that, while these values are ultimately at odds, “we have an obligation not to reduce fellow human beings to nonhuman status, even if we would describe what they have done as inhuman” (180). This is a very helpful distinction, and part II engages this discussion further in terms of what should count as moral normativity in these types of situations.

Included in this discussion is a consideration of virtue theory in its relationships between professional roles and moral responsibility. Chapter 5 outlines the issues involved in professional ethics in treating terrorists, while chapter 6 focuses on professional accountability when psychologists use their skills to discipline and/or punish terrorists. Chapter 7 pulls back a bit to look at the wider issues of professional responsibility and the “virtuous professional,” using virtue ethics theory, and chapter 8 (one of the most intriguing chapters) focuses on the military code of conscience and many of the difficulties that professional soldiers had with “enhanced interrogation techniques.” Chapter 9 summarizes the earlier discussion that centered on contrasting notions of human dignity and the proper role of law, and chapter 10 outlines what should not be done in moving forward.

The book covers much ground; I therefore find it surprising that, except for a rather brief appearance on p. 100, classic natural law arguments about the intrinsic evil of terrorism and related church pronouncements do not enter into the discussion. One might well reply that the book’s focus is elsewhere, but I suggest that combining a natural law analysis with L.’s virtue-ethics approach would have strengthened this already fine book.

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*Liturgy as a Way of Life: Embodying the Arts in Christian Worship.* By Bruce Ellis Benson. Grand Rapids, MI: Baker Academic, 2013. Pp. 160. \$17.99.

Benson attempts to bring the often-secularized world of art and aesthetics into conversation with religion, particularly a faith community's acts of liturgical worship. The work is ecumenical, with particular attention to a Protestant approach that has often shunned a formal "ordo" of patterned ritual and texts. As such, B., in line with his Episcopal liturgical roots, opens the type of interdisciplinary conversation between art and its use within the liturgy that liturgical theologians have long advocated. In a series of five clearly written, but somewhat disparate, chapters, B. looks at (1) the dynamic of liturgy and all of life as "call and response"; (2) the philosophical discourse pitting "imitation" and "originality" in the creation of works of art; (3) his own conclusion about all creativity as an act much like jazz improvisation, that is, not *ex nihilo* but "*from something*" (72, emphasis original); (4) the artist's responsibility to the community that does not compromise one's integrity; and finally, (5) the improvisation we call "liturgy," that is, "festival time," honoring both scripted and spontaneous prayers of a community (152) that help shape "living pieces of art that glorify God" (146). Such a way of understanding liturgy welcomes artistic fashioning, which "can *itself* become a way of praising and praying" (133, emphasis original). B.'s ability to communicate the issues of a philosophical aesthetics in conversation with modern culture is worth noting, especially for those who have been largely shaped by the deconstruction of the whole in postmodern perspectives.

In the sphere of liturgy, however, B. seems to obfuscate the issue. Contemporary liturgical theologians have embraced a dynamism and rhythm to ritual activity when the church gathers to celebrate. An ecumenical array of figures such as David Power, Gordon Lathrop, Alexander Schmemmann, Geoffrey Wainwright, Louis-Marie Chauvet, and others affirm B.'s contention that liturgy in public worship and lived in the concrete world of our ethical and social lives participates in an ongoing improvisation that shares faith and practice with "a community of improvisers" (93) who have gone before us. Christ is "really present," and the Trinity's *perichōrēsis* is shared with creation. This communion in the Trinity and incarnated in Christ's presence, unfortunately, is barely a background motif of this volume.

In spite of that lacuna, B. insists that "intensive liturgy" (the ritual gathering itself) makes the rest of living liturgically ("extensive liturgy") possible (15, 156). Hence, readers would expect a book entitled *Liturgy as a Way of Life* to contain more than the final few pages to attempt to draw that central moment of liturgical embodiment into this important conversation. The book highlights for readers the aesthetic principles at work that encourage contemporary culture to engage in a mutual and reverent appreciation for both art and religious faith. B. wades into the artistic world with grace, employing the popular novel *My Name Is Asher Lev*, classical and contemporary