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The Ethics of Everyday Life: Moral Theology, Social Anthropology, and the Imagination of the Human. By Michael Banner. Oxford: Oxford University, 2014. Pp. xii + 223. $35.

Banner makes a provocative and well-argued proposal for the enrichment of moral theology both through closer attention to the life of Christ and through learning from social anthropology. His key thesis is that the transitional moments in the life of Christ, as enunciated in the creeds, are also moments in human life, and that social anthropology is the discipline best equipped to understand these moments. In this way moral theology can be strengthened in its imaginative capacities and in its therapeutic and evangelical service to church and community.

B.'s option for social anthropology is partly motivated by his exasperation with bioethics, which seems preoccupied with decisions about "hard cases" rather than with the narrative and texture of everyday life. The roots of this preoccupation, he believes, lie in the Catholic penitential tradition that focused on categorizing sins according to "a tariff of penances" (10) for the use of confessors, and particularly in Kant and Mill who rejected the findings of social anthropology as a source for moral philosophy. In contrast, B. argues that it is social anthropology that can enable us to understand the motivations for human behavior and provide resources for understanding Christian life as a "particular way of being human in the world" (28).

B.'s criticisms of much of moral philosophy are telling. (Hegel's concept of *Sittlichkeit* [ethical life] would be congenial to his purpose, but is not mentioned.) More consideration of virtue ethics—for example, the links between the New Testament, spiritual practices, and the virtues developed in William Spohn's *Go and Do Likewise: Jesus and Ethics* (1999)—would have given his appraisal of the present state of moral theology a more comprehensive basis.

The volume is structured according to the moments of Christ's life—conception, birth, suffering, and death—and employs a wide range of sources to develop an imaginative set of connections with everyday life. Besides discussing many recent works of social anthropology, it draws on the rich Christian tradition, including Augustine's writings, medieval devotional history, and selected masterpieces from the history of Western Christian art (included as color plates).

B.'s reflections on conception focus especially on childlessness, arguing that Christian faith accepts neither the notion of the "tragedy of childlessness" nor the proposition that having one's own biological child is the answer to that tragedy. Christian history proposes a "reconstruction of kinship" (38), in particular a spiritual kinship emphasized by the role of godparents in the ritual of baptism, which opposes any reduction of birth to new membership in a clan or ethnic group. Christian initiation ritually enacts the character of the child as a gift, not only to a particular family but also to the Christian community.

Contemplation of Christ's suffering, especially through Lenten practices, such as the stations of the cross and Passiontide scriptural readings, can be a school of compassion and empathy that bears fruit in forms of solidarity such as the L'Arche communities. The art and literature of the medieval *ars moriendi* tradition can assist us in coming to terms with the reality of dying today, which in affluent countries will

more often be a "protracted dwindling of increasing debility," accompanied by dementia, than a "clearly heralded death," for example, from cancer (118). In this light, B. is critical of the hospice movement and euthanasia as both based in a desire to preserve agency and individuality as long as possible, rather than to come to terms with the marginalization threatened by dying as "dwindling." His reflections on burial are provoked by the incomprehension of health professionals (in particular in events at Alder Hey Children's Hospital, Liverpool, UK) at the desire of ordinary people to retain the body parts and tissue of their deceased loved ones. Again, it is social anthropology (especially in the context of rural Greece), together with meditation on the burial of Christ as depicted by the great masters and interpreted in Augustine's writings, that can help us understand the desire to keep the dead close and learn to mourn well.

Finally, remembering is central to the creeds, as are prayers within the ritual of the Eucharist, which is itself an act of remembering. The Christian act of remembering Christ can help the remembering practices of the wider community, especially in learning how to remember with forgiveness, with all the implications this has for prisoners, especially in their reentry into the community.

B. writes in a stimulating and incisive style that emphasizes his book's own exploratory character, while at the same time offering an important methodological proposal and a substantial array of fresh and deeply thought-provoking insights. The book is a major contribution to moral theology. I highly recommend it.

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For Love of Animals: Christian Ethics, Consistent Action. By Charles C. Camosy. Cincinnati: Franciscan, 2013. Pp 136 + xvi. $15.99.

What do Christians—especially Catholic Christians—owe nonhuman animals? In this clearly written, compelling, and, at times, disturbing manifesto, Camosy presents a case study in moral consistency. He begins with his own stance as a pro-life Christian, asking what justice requires of us, not merely in lofty abstractions, but in the "nitty gritty specifics" (4) of loving action with special attention to the vulnerable and marginalized. And does not justice require us to ask whether the vulnerable and marginalized include sentient animals?

C.'s aim is to challenge the Catholic community particularly, though not exclusively. Addressing prominent voices that would lay the blame for speciesism at Christianity's door, C. argues that the tradition has resources for refuting this charge. The argument is carefully constructed, moving from Scripture and through Christian tradition to the contemporary theological scene, including magisterial teachings that note the intrinsic, not instrumental, value of creation.

In a fascinating move, C. points to two categories of nonhuman persons already considered by some thinkers in the Catholic tradition: angels and aliens. Since some nonhuman