

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

persons are already regarded as at least equal to humans in the hierarchy of being, does not an exclusive focus on human primacy and human desires alone constitute unjust and unjustifiable speciesism? As we identify elements of intelligence, self-awareness, and sociality in other animals, does that not give them a dignity that calls for our respect?

C. contextualizes the question of how we treat animals, especially animals used for food, in the contemporary world of a consumerist culture, widespread factory farming, a looming ecological crisis, and a global need for more equitable use of resources like water and grain. He offers an ethic of resistance in the form of nonviolence, respect for life, especially vulnerable life, and a rejection of blind and selfish consumerism. As he concludes, he returns to factory farming and its harms to animals, workers, and the environment, and to the larger question of eating meat at all. He makes a powerful case for Christians and Christian communities to take a stand against the cruel excesses of industrial animal production. Justice must be manifest in action in society, not merely in private life. He raises, but does not seek to resolve, related questions of animal research, hunting, and even keeping pets, noting the ambiguities of each issue.

This book should trouble us. While a longer work might engage more deeply issues of the science of animal cognition and self-awareness, C. aims precisely at the cognition and self-awareness of Catholic (and other) Christians—how can we justify the massive abuse of animals for unnecessary, even trivial, ends? This is an important and increasingly urgent moral question, a matter of social sin yet imperfectly recognized. C.'s work provides a helpful and accessible primer for Christians who have ears to hear. The focused theological approach to what can easily become a vast question is a strength of this work, as are the questions for reflection that conclude each chapter. I can imagine this book sparking lively discussions in homes, churches, and classrooms.

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Selbstaufklärung theologischer Ethik: Themen—Thesen—Perspektiven. By Klaus Demmer. Paderborn: Ferdinand Schöningh, 2014. Pp. 238. €29.90.

This volume by Klaus Demmer (1931–2014), one of the greatest post-Vatican II moral theologians, was completed a couple of months before his death. He taught at the Pontifical Gregorian University for more than 30 years (1970–2003) and trained and greatly influenced several generations of theologians around the world. His colleague, Antonio Autiero, edited the book for publication. A synthesis of D.'s thought for today's church and society, the volume is written in very concise and technical language and, to understand it well, requires an extensive knowledge of moral terminology, history, and the current ethical debates.

The book provides neither major innovations nor deviations from D.'s previous works, but reveals how he continued to examine and improve his own system of