

only the heartbreaking personal saga of a displaced woman from El Salvador, but also a spiritual journey of an extraordinary person who persistently kept her faith while courageously pursuing justice on behalf of other immigrant detainees. Her story was published in 2003 as a book entitled *The Power of Love: My Experience in a U.S. Immigration Jail*. As C. comments, Amalia's remarkable commitment to justice for others is her faithful "affirmation of their full humanity through ministries of compassion"—the vision of radical inclusion urged by Third Isaiah and Jesus (121). I am glad that C. includes another extraordinary story, that of Reverend John Fife. Fife is one of the two founding leaders of the Sanctuary Movement, and as C. correctly points out, he and his Sanctuary colleagues paradigmatically exemplify the spirit of "prophetic hospitality" by building solidarity with the political refugees from El Salvador and Guatemala as well as by challenging the American body politic, which regards undocumented "outsiders" as a source of political predicament. The last story, that of Roberto Martinez, is an excellent illustration of how an ordinary individual can become an extraordinary agent of justice ministry. Although Martinez was a "quiet, unassuming young father and shy by nature" (182), he emerged as a determined leader of a local Mexican-American community when he courageously stood up against the racist attacks that targeted his own children.

This already fine book would work even better had the authors expanded their brief discussion on racism with an investigation of this critical issue in relation to immigration justice and with a more in-depth analysis of the structural injustice of the American "body politic." In calling for "prophetic hospitality," the book presents powerful proclamation and moving testimonies that should be read and studied in academic circles, faith communities, and churches across the country. It will be good reading particularly for students in theological schools and also for those interested in churches' social justice ministry for immigrant communities.

North Park University, Chicago

ILSUP AHN

CONSTRUCTING ETHICAL PATTERNS IN TIMES OF GLOBALIZATION: HANS KÜNG'S GLOBAL ETHIC PROJECT AND BEYOND. By Aleksí Kuokkanen. Boston: Brill, 2012. Pp. x + 483. \$227.

Almost 20 years ago, the second Parliament of the World's Religions gathered to consider the challenges facing contemporary society. The importance of finding a way to respond to global challenges in a pluralist age seemed clear. Hans Küng facilitated a conversation that resulted in a "Declaration toward a World Ethic," four commandments designed to frame subsequent pluralist ethical discourse.

Central to K ung’s project lay a conviction that only religion could “**lay the foundation** for the **unconditionality** and **universality** of ethical *obligation*” (29). Religion alone has the “power that upholds morality” (21). While reason can argue to the content of a world ethic, the failure of the Enlightenment project, notably in the wake of the horrors of the 20th century, makes recourse to religious grounds for obligation particularly important. This stands in stark contrast to the “civic indifference and passivity” that K ung sees in Western societies (393).

In the book under review, Kuokkanen turns to the task of understanding how such dialogue among religions and ideologies could occur, beyond a merely formal ethic. He develops K ung’s thought but notes significant lacunae in his argument, notably the lack of a sufficient philosophical context for fostering real dialogue. He does so by a deliberate turn to a postliberal paradigm that seeks “to *incorporate* particular religious views as well as other comprehensive ideological world views” (9) into the process, a daunting challenge. Where K ung simply affirms that “true **humanity** is a **prerequisite for true religion** . . . [and] true **religion** is the **fulfillment of true humanity**” (404), K. seeks to understand both the *humanum* and the role of religion.

The path K. chooses in elaborating this new path challenges the faint of heart. His grasp of the Western philosophical tradition is encyclopedic. He weaves a fine path through the two methods sketched out by Kant (the rational) and Hegel (the positive). In chapter 4 alone, which accounts for fully one-third of the book, K. assesses the work of Rawls, Sandel, Pogge, MacIntyre, Habermas, Taylor, Dewey, Marx, Nussbaum, Walzer, Rorty, Gray, Heidegger, Nietzsche, Derrida, Levinas, Stein, Jaspers, and Husserl. He complements this with the way deconstruction and post-modernism highlight the limits of liberalism and reveal possible alternatives. His presentation represents a veritable tour de force as an exposition of the tradition and a laying bare of the difficulties inherent in avoiding both a bland formalism that moves no one and a thoroughly embedded religious ethic that prevents dialogue. Anyone interested in contemporary social ethics would find this chapter enlightening. This chapter alone ensures the value of the book.

In this reflection, K. rightly demonstrates the need for “a metaphysical *telos* prior to the immanent nature of both rationality and experience . . . which informs the otherwise too formal rationality and thus gives the otherwise too informal experience its formal criterion in social contexts” (301–2). Any process toward a global ethic must include space for both dialogue and the exclusivist claims of religious traditions for the resulting ethic to actually motivate action.

Positively, K. would “start from *minimal conditions* for inter-cultural and inter-religious peace” (397) as a framework for the possibility of dialogue,

a practical foundation rather than the “formalism” of the Universal Declaration of Human Rights. This opens to a two-order process. Following Levinas, Loegstrup, and Jonas, K. argues for an “exclusive type of contest between ideologies, cultures, and religions in our radically pluralistic cultures” (411), stressing the importance of engaging the particularity of traditions from within. Yet, one must then “[weigh] up the truth claims” of each tradition, “either by way of rational dialectics . . . or by what John Millbank calls “out-narration” (390–91). This long process finds its driving force in the crises we face in the world around us and in the interior crises of traditions as they face these challenges. No easy way out of particularity and exclusivism exists, though the process as a whole would, K. claims, yield a “balanced inclusivism.”

Readers can certainly profit from tackling this book. Yet, for all its scope, K. recognizes that he has touched only Western religious and philosophical “articulations of global ethics,” a notable lack, given the realities of the modern world (425). Moreover, for all his attention to the granularity of particular religious and ideological traditions, the tensions and diversities within traditions and the interpenetration of traditions in a pluralist society remain topics for a later time. Nevertheless, K. goes beyond Küng in important and useful ways that demonstrate a real path toward a global ethic. Given the complexity of the process he elaborates, however, a global ethic remains but a bright promise.

St. Louis University

RONALD A. MERCIER, S.J.

ST. TERESA OF AVILA: 100 THEMES ON HER LIFE AND WORK. By Tomás Alvarez, O.C.D. Translated from the Spanish by Kieran Kavanaugh, O.C.D. Washington: Institute of Carmelite Studies, 2011. Pp. v + 452. \$18.95.

ST. TERESA OF AVILA: THE BOOK OF HER FOUNDATIONS; A STUDY GUIDE. By Marc Foley, O.C.D. Washington: Institute of Carmelite Studies, 2011. Pp. ix + 546. \$22.95.

With these two publications, the Institute of Carmelite Studies continues to fulfill its mission of making the Carmelite classics better known and understood by both scholars and spiritual seekers.

Alvarez is one of the foremost Carmelite authorities on Saint Teresa and the author of the 1200-page *Diccionario de Santa Teresa*, 2nd ed. (2006). It appears that the original of this book, *100 fichas sobre Teresa de Jesus, para aprender y enseñar* (2007), is a kind of condensation of the larger work to make it accessible (and affordable) to a broader audience. It would be incorrect, however, to call this a “popular” version, as the content is detailed and covers many aspects important to scholars. Those