

narrowly identified part of the great prayer (e.g., Institution Narrative for Roman Catholics, epiclesis for many Orthodox) “consecrates” the Eucharist; rather, the Eucharist comes about through the entire action.

Generous ecumenical passion, then, manifestly drives the authors’ navigation of the Eucharist’s history in the West—in the final three chapters—from the unprecedented medieval developments, through the Protestant and Catholic Reformations, finally to modernity. In the course of these chapters, B. and J. give better attention to the full ritual contexts of eucharistic practices in their periods and places than they do in their more text-focused work in the preceding chapters. Indeed, only in the chapter on the medieval period do they address more fully the fact that already in the fourth century lay participation in communion waned, the great eucharistic prayer was largely inaudible, clerical spectacle buried meal-sense, etc. Balancing text and context in a broad treatment of such a complex phenomenon as the Eucharist is difficult indeed. Professors who adopt this excellent survey as a textbook might want to complement the topics B. and J. have addressed with consideration of such further challenges to eucharistic unity-in-diversity as ecclesial-hierarchical power, popular-conventional piety, and other factors that shape religious imaginations and, thus, practical theologies of the Eucharist.

Vanderbilt University

BRUCE T. MORRILL, S.J.

ETHICS OF HOPE. By Jürgen Moltmann. Translated from the German by Margaret Kohl. Minneapolis: Fortress, 2012. Pp. xv + 271. \$29.

In his groundbreaking work, *Theology of Hope* (1964), Moltmann observed that “from first to last . . . Christianity is eschatology, is hope, forward looking and forward moving, and therefore also revolutionizing and transforming the present” (16). In this long-awaited and deeply engaging exploration of Christian ethics, M. continues in the same spirit. He presents a “transformative eschatology” as his fundamental approach and envisions Christian ethics not as a separatist flight from the world nor as a too-easy adoption or assimilation of its ways. Rather, he understands the real task of Christian ethics to be transformative in providing guidance for changing the world. For M., above all “an ethics of hope sees the future in the light of Christ’s resurrection” (41). With consistently penetrating analysis, M. draws thoughtfully on the Hebrew and Christian Scriptures, on leading thinkers in theology and the sciences, and on many deep moral challenges in contemporary human experience. He observes that an ethics of hope requires “concrete involvement in the face of dangers threatening our world today” (163).

M. examines a wide-ranging number of debated subjects in contemporary morality, including life issues such as euthanasia and embryonic

research, human reproduction, medical ethics, ecological concerns, threats to the environment, violence and war, and human rights. His careful analysis rests on a sound and inspiring theological foundation with Christian faith and hope at the center. For M., the serious risks to survival due to nuclear, environmental, and ecological threats are real and require ongoing care in order to protect future generations. He presents an excellent discussion of the nature of human health and illness and observes that human beings have dignity “that presupposes the continual relation to transcendence” (89). Expressing well-directed sensitivity to the possible objectification of persons in modern medical treatment of illness, M. shows reasoned concern about the potential loss of subjectivity and personhood of patients in medical practice. He argues for a holistic view of health recognizing the human realities of illness and death. His analysis and critique of modern views of body forms, ideas of bodily beauty, and sports competition are engaging and convincing. He wisely observes that “Christian ethics has to move in the framework of human rights if it wants to become relevant today” (228).

Part 3, “Earth Ethics,” presents a theologically rich exploration of God’s creative activity and relation to the earth and to all of creation that forms a key foundation for Christian hope. M. examines the work of leading thinkers in ecological ethics and identifies important challenges in human involvement with nature. He addresses the ecological crisis head on and understands Christ to be the “all-reconciling reality” (139) who brings both human salvation and healing to the ecological environment. For M., Christ’s offer of salvation includes the “reconciliation of human beings with nature” (139). He creatively explores the Gaia Theory that envisions the earth life of the geosystem as a living, interconnected whole—and he offers a strong critique of modern anthropocentrism. He draws on biblical perspectives and proposes that hope endures for the future of the earth because of God’s faithfulness to creation. According to M., evolution looks not only backward into the past but also forward into the future. In this view, God and the human should not only be seen from the perspective of the past (Darwin) and eternity—but also from the perspective of future hope (125). M. considers God’s creative activity and leading theories of evolution from the Christian perspective of eschatological hope in the future of Jesus Christ.

For M., the resurrection of Christ is the ultimate foundation and reason for hope at the heart of Christian ethics. In Christ’s resurrection, the human senses, spirit, and body are transformed in the graced hope of life. M. deals carefully, honestly, and creatively with many of the most important and challenging moral questions of our time. And there is much reason for hope as “Christian ethics moves in a world already reconciled by God, in spite of its deadly contradictions” (228). M.’s book is a welcome and important

work that will surely inspire, challenge, and bring hope to the reader. The smooth translation supports very well the focused reading required by the serious nature of this work.

M.'s ethics is a *tour de force* and deserves a wide readership. Throughout, the book offers rich theological and ethical insight and invites readers to move more deeply into the wisdom and hope at the center of Christian ethics. We can experience "peace in the midst of strife" (239) and even in our moral strife because "the Lord is near" (Phil 4:5), awakening all our senses and leading the human toward the future.

Fairfield University, CT

FRANCIS T. HANNAFEY, S.J.