

freedom, and decision making, the human person's place in the modern world, and solitude before God, all of which echo in the documents of Vatican II.

If at times the essay challenges the reader to distinguish the voice of Ignatius from that of R., it also offers an imaginative, provocative invitation to discover whether, as R. claims, "a person can experience God personally" (12). Thus, while written by a Jesuit for Jesuits, this volume will appeal both to professional theologians and to others interested in Ignatian spirituality, the devout life, and R.'s own theology and spirituality. Above all, the book defies the "no money, no mission" (my words) attitude that can corrupt minds, hearts, and institutions with the egotistical delusion that "by having more power one can serve one's neighbor better" (64).

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*Suffering and the Christian Life.* Edited by Richard W. Miller. New York: Orbis, 2013. Pp. v + 152. \$22.

"No one has experienced humanity to the full unless he or she has experienced its finiteness and suffering" (70). These words of Walter Kasper frame this slim volume of challenging, thought-provoking essays in which six Catholic scholars reflect on the soul-searching questions prompted by the inescapable fact of human suffering. Each author turns to Scripture and contemporary reflection to examine its meaning in Christian life.

In Part I Daniel Harrington starts with the tradition that informed Jesus' own life, listing the five approaches to suffering found in Hebrew Scriptures. He surveys the psalms of lament before concentrating on Psalm 22, interpreting it "in terms not only of Jesus' suffering and death, but of his resurrection and vindication" (11). Dennis Hamm reminds us of the sociopolitical milieu in which Jesus' passion took place, while his analysis of Philippians 3:7–11 clarifies the theological, psychological, and spiritual demands of discipleship typified in Paul's conversion. It was "a transformation of mindset . . . [that] changed his way of understanding what it meant to be in right relationship to God . . . a righteousness initiated by God and entailing faith" (29) and inevitable suffering.

Susan Calef adds a voice of urgency to the discussion, insisting that we see discipleship in terms of life, death, *and* resurrection. In unpacking what Mark's Jesus likely meant by "take up your cross," she claims that this phrase, as used in the post-New Testament tradition, has been damaging and dehumanizing to all marginalized people. C. reorients us to the story of the hemorrhaging woman where Jesus "lauds the woman's resolute trust that God wills the good for her" (61) and connects her interpretation with Mark 8:34. "This long ordeal was not her 'cross to bear.' It was, rather, an occasion for the reign of God to draw near" (62). This insight illumines Jesus' suffering in Gethsemane and Golgotha, involving "mystery and presence, neither of which explains or justifies suffering, but both of which point a way through it" (69).

Part II considers Christian doctrine and the human condition. M. offers philosophical reconsideration of familiar metaphysical assumptions, suggesting that the “proper theological response to the problem of reconciling human suffering in a God of infinite wisdom, power, and goodness is not to try to solve the unsolvable, but to preserve the mystery of God” (vii). It is the deprivation that comes with suffering that we know we are not united with God who is All in all.

Michael Himes distinguishes between pain and suffering, the latter being our awareness of being out of control, which can lead to despair. Of Jesus’ own physical and mental anguish H. writes, “It is in confronting this suffering that Jesus prayed that his Father’s will be accomplished even though it makes no sense to him at the moment” (117). Yet Jesus did take up the cross and all Christians are to do likewise. “We must remain faithful both to the reality of suffering and to the absolute love of God and not surrender either one to the other” (123).

Moving from personal to global suffering—its causes, immediacy, and depths—to evil and the presence of God, Elizabeth Dreyer concludes, “If suffering has meaning, that meaning is love, for it is love that motivates us to weep . . . [and] to fight for justice” (135). Looking to the cross as what makes us fully human, Dryer sums up the collective insight of this book: “The Christian God takes human suffering seriously and personally enters into it, transforming it from within. . . . Suffering is a journey, allowing us to grow closer to God” (143).

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*Contemporary Catholic Health Care Ethics.* By David F. Kelly, Gerard Magill, and Henken Have. 2nd ed. Washington: Georgetown University, 2013. Pp. xvi + 432. \$39.95.

In 2004 Kelly authored the first edition of this significant volume, reviewed in *Theological Studies* in 2006 by Marilyn Martone. Now emeritus, Kelly has coauthored this second edition with Magill and ten Have, his colleagues at the Duquesne Center for Healthcare Ethics. The authors have kept the book’s original structure of three parts to study contemporary Catholic health care’s (1) theological foundations, (2) methods, and (3) applications.

Part I articulates the Catholic theological anthropology aimed at promoting human dignity in health care. Part II studies both philosophical secular bioethics and methods in Catholic bioethics with a privileged attention to the principle of double effect and birth control. Part III examines end-of-life issues by focusing on the American context with healthcare practitioners as privileged interlocutors. The revisions, expansions, and updates concern mostly part III, where new chapters were added to discuss research ethics, organizational ethics, specific issues in genetics, and global bioethics.

The division into three parts has didactical and pedagogical advantages. Students and practitioners will benefit from such an ordered approach. At the same time, readers might experience a sense of dissociation, maybe even frustration, as if it were up