

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

to them to create a greater synthetic unity between foundational approaches, methodologies, and ways to address concrete matters in health-care settings.

Globally, recent scholarly publications in theological bioethics are extensive. It is not surprising, therefore, that this volume suffers from noticeable omissions: (1) missing authors (e.g., Christopher P. Vogt on end-of-life issues); (2) insightful contributions of colleagues already quoted (e.g., Lisa Sowle Cahill's *Theological Bioethics*, and James F. Keenan's essays on genetics); and (3) scholarly publications from Africa, Asia, and Latin America. Moreover, while the authors consider global health and environmental ethics integral to today's health-care ethics (367–68), a more extensive discussion could have focused on promoting public health and primary care in developing countries. Finally, virtue ethics could have received greater attention because of its relevance in health-care practices and in ethical discourse where it bridges the gaps between theological foundations, method, and application.

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Hope Sings, So Beautiful: Graced Encounters across the Color Line. By Christopher Pramuk. Collegeville, MN: Liturgical, 2013. Pp. xxv + 201. \$19.95.

Pramuk's book is an experiment in navigating the color line through a methodical interdisciplinary approach. This is not a traditional academic work. P. explores white racism and cross-racial encounters through chapter-length vignettes that are loosely focused on a theme, including "awakenings," "streets," "crucifixions," and "song circles." The sources that give life to these vignettes range from black Catholic theology and critical race theory to the music of Stevie Wonder and Billie Holiday, to the writings of mystics Howard Thurman, Etty Hillesum, and Thomas Merton, to P.'s own experiences in cross-racial relationships and within his own "white habitus." P. also includes a variety of photographs and other artwork as points of reflection for each chapter. These vignettes are seeds of contemplation meant to interrogate white Catholic theological imaginations through a theology of grace that "interrupts" and reorients them to the presence and movement of God's Spirit. P. is offering a method for truly seeing the racialized world in all its sufferings, struggles, and joys.

Since this book is experimental, not surprisingly a few of P.'s chapters fall short. Chapter 5, for example, explores P.'s burgeoning interest in and relationship with Native American communities and their white interpreters but lacks the insight and critical analysis found in other chapters. Furthermore, P., like many authors, occasionally relies on platitudes and rhetorical questions when dealing with white privilege, whereas an extended theological investigation could detail the challenge white privilege poses to graced encounters across the color line. P. hints at this complexity when he observes, "While I appreciate what notions such as 'becoming black' and a 'new way of being white' aim to communicate, I am not sure such descriptors are quite