

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

adequate or helpful . . . in describing the dynamics of cross-racial, transformative love” (156). He needs to develop this important insight further.

P.’s book is a breath of fresh air. Among the small but growing number of white Catholics attempting to address racism and white supremacy as theological problems, P.’s work is unique and one of the finest.

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*Figure filosofiche della modernità ebraica.* By Stéphane Mosès. Translated from the French by Ottavio Di Grazia. Naples: Luciano, 2012. Pp. 155. €16.

Translated from the original French edition, the present work brings together six lectures delivered by the late Stéphane Mosès (1931–2007) at the Institut catholique of Paris in 2006, while he was the holder of the Étienne Gilson Chair in Metaphysics. The authors he treats—Franz Rosenzweig, Walter Benjamin, Gershom Scholem, and Emmanuel Lévinas—reflect his lifelong passion both for these specific thinkers as well as for the larger metaphysical questions about meaning they raise with respect to modern Jewish thought as a whole. Christian readers may detect echoes of the debate between a hermeneutics of continuity versus one of rupture in the central and even more radical distinction guiding the argument of this book: between “normative modernity,” which conserves the resources of tradition all the while bringing it into dialogue with the people of today, and “critical modernity,” which abandons traditional metaphysics altogether.

The final chapter on Lévinas is the high-point of M.’s ruminations. He invites readers to accommodate the two clashing visions of modernity previously mentioned by going back to a layer of tradition we have never visited, through a return that is also a going beyond, where the sound of God is allowed to resonate with a liberating lightness, and without being weighed down by the potential burden of centuries of discourse.

M.’s reflections, which distill the results of a lifetime of thought, could be fruitfully pondered by Christian theologians engaged with modernity, and also usefully compared and contrasted with Hilary Putnam’s decidedly different approach in *Jewish Philosophy as a Guide to Life* (2008).

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*Aquinas: On the Beginning and End of Human Life.* By Fabrizio Amerini. Translated from the Italian by Mark Henninger. Cambridge, MA: Harvard University, 2013. Pp. xxii + 260. \$29.95.

In recent years many philosophers and theologians have attempted to bring Thomas Aquinas into conversation with contemporary bioethics. So much ink has been spilled