

contribution to the global church. Ecumenical in scope, it can be used as a starting point to bridge evangelical concerns with the wider Catholic, Orthodox, and mainline Protestant traditions.

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Just Water: Theology, Ethics, and the Global Water Crisis. By Christiana Z. Peppard. Maryknoll, NY: Orbis, 2014. Pp. x + 230. \$28.

It is an oft-cited principle of doing theology or preaching (attributed to both Karl Barth and Reinhold Niebuhr) that the doer must practice her craft “with the Bible in one hand and the newspaper in the other.” As Peppard puts it, most newspapers of record fail to provide sufficient information when it comes to the problems of water scarcity, fracking, and the impact of agribusiness on fresh water supply. Thankfully, P. has produced a volume on the global water crisis that will serve theologians and preachers alike as a remedy to such oversights.

By turns informative, shocking, and witty, P. dives into this topic expertly and makes her arguments accessible to a wide range of readers. The volume’s most significant contribution is a linking of the three areas listed in the subtitle. In so doing, she has produced what should be required reading of anyone wishing to deal seriously with water (or food) as a central issue in Catholic social thought. To this end, chapter 4 stands out in a particular way as a clarion call for all who are eager to adopt a consistent ethic of life.

While theology is the primary topic in chapters 1, 4, 6, and 9, it is also an undercurrent in the remainder of the volume. Readers will be amazed at how deftly P. is able to connect theology and ethics with water, which, as she aptly claims, “charts human history” (19). In her introduction, P. notes that she has “tried to minimize supplemental discussion or extensive scholarly citation in the endnotes” (x). I suspect that some readers, particularly academics who may be experts on the issues discussed, may find this to be a weakness, though the text is thoroughly researched and well supported. That minor point notwithstanding, I cannot recommend this book highly enough to instructors—especially of Christian ethics—on the undergraduate level and to facilitators of parish reading groups.

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Animal Suffering and the Problem of Evil. By Nicola Hoggard Creegan. New York: Oxford University, 2013. Pp. xi + 206. \$55.

New findings in biology and evolutionary theory have proven to be both good and bad news for theologians wrestling with theodicy. On the good side, it has now become clear that symbiosis, cooperation, and compassion may be as deeply rooted as are competition