

facility with a wide range of sources, and in these early sections in particular, he deserves commendation for adeptly offering concrete examples to clarify abstract ideas.

In the second half of the book, L. considers how the perspective pluralist should respond to opposing viewpoints. He presents six different options, ranging from simple toleration, to active cooperation, to coercive resistance. While this general framework is useful on a speculative level, it lacks sufficient practical guidance to help an individual adjudicate between the various responses in real life. In contrast, L.'s ten criteria for deciding when one can advocate for legislation using an overtly religious rationale—despite a *prima facie* duty to use exclusively public reasoning in pluralistic contexts—is much more serviceable. Overall, the volume is a worthy and timely contribution, arguably most laudable for its efforts to offer an alternative to the rash demonization and apathetic polarization that typically define contemporary political discourse in the United States.

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Filled with All the Fullness of God: An Introduction to Catholic Spirituality. By Thomas McDermott, O.P. London: Bloomsbury, 2013. Pp. 115. \$22.75.

McDermott offers a well-written, classical Catholic spirituality. He asserts that the key to spiritual growth is “more knowledge of the truth” (89). One cannot love unless one knows the beloved. This emphasis on knowledge and on the will moved by knowledge toward love is typically Thomistic and Dominican.

M.'s subtitle is deceptive. The book is anything but an “introduction.” It draws on insights from the rich heritage of Christian Scripture and the spiritual tradition, especially that of Thomas Aquinas and Catherine of Siena. This vantage point is not surprising since M.'s earlier scholarship has been devoted to the spirituality of Catherine.

Readers familiar with the Dominican tradition will not be surprised that M. begins with a chapter on self-knowledge, followed by a chapter on knowledge of God. He does not describe prayer itself and its stages of development until he is two-thirds into this compact, intelligent treatise. Thereafter, M. traces spiritual growth in grace by exploring the image of Christ as bridge, a metaphor Catherine of Siena had used for the three traditional stages of prayer: purgative, illuminative, and unitive.

M. deftly treats traditional topics such as the cardinal virtues of prudence, justice, fortitude, and temperance that bring healing to the “the four wounds of the soul left by original sin” (11), namely, ignorance, malice, weakness, and concupiscence.

I found the book consoling. It reintroduced me to old friends on the spiritual journey whom I had too long neglected. But someone looking for an introduction to prayer or for a contemporary spirituality that grapples with social justice will need to look elsewhere.

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