

(155). Adult study groups and students of ecclesiology will find this text highly informative, engaging, and stimulating.

Patrick J. Howell, S.J.
Seattle University

Figuring Out the Church: Her Marks, and Her Masters. By Aidan Nichols. San Francisco: Ignatius, 2013. Pp. 187. \$15.34.

Publishing a wide variety of theological texts over the past decades with seemingly indefatigable energy, in this latest work Nichols treats ecclesiology through a two-part study (indicated by the book's title) and concludes with a chapter on loving the church. Operating behind the scenes throughout the book—as N. acknowledges with gratitude—are the ecclesiological insights of French Dominican Yves Congar.

Here, as in his other works, N. compactly synthesizes a vast number of insights. Part I examines the classic marks of the church from the creed—one, holy, catholic, and apostolic in four chapters. He shows how each mark relates ontologically, epistemologically, pedagogically, and eschatologically to the church. These considerations are related in a complementary and synthetic way.

N. blends *ressourcement* and neo-Scholastic thought throughout the volume. In chapter 1 he draws from the thought of Heribert Mühlen to show the unity of the church through the Holy Spirit versus the church being comprised of so many individual persons. In chapter 2 N. incorporates Albin Michel's neo-Scholastic considerations for recognizing the holiness of the Church of Rome. Chapter 3 relies on insights from Avery Dulles to relate the mark of catholicity to its not-so-obvious connection to the Trinity. Chapter 4 begins with Yves Congar and how the church links to the dominical past.

The four chapters of Part II cover four important theologians: Henri de Lubac, J.-M.-R. Tillard, Hans Urs von Balthasar, and Charles Journet. This part is particularly helpful for its skillful organization of the life, key works, and key ecclesiological themes as they relate to the four marks treated by each thinker.

Steven J. Meyer
University of St. Thomas School of Theology, Houston

Self, World, and Time: An Introduction. Ethics as Theology I. By Oliver O'Donovan. Grand Rapids, MI: Eerdmans, 2013. Pp. 138 + xiii. \$25.

O'Donovan begins his proposed three-volume work by situating his reflections within their contemporary context. On the one hand, he notes the disintegration of the discipline of theological ethics, at least within Protestant circles, citing Johannes Fischer. On the other hand, though he critiques the “over-simple knowingness about itself” of

late modernity (x), he seeks to weave a consistent form for the discipline of ethics, doing so in a deliberately inductive way.

In this slim volume, the reader experiences a great scholar reflecting on his own craft. O'D. does so, bearing in mind two principles: ethicists must "enter into the lived experience of practical deliberation . . . and inhabit it as residents," not as occasional guests (ix). At the same time, they must engage in an architectural enterprise that joins divergent themes together. While many of the themes O'D. develops do not blaze new trails, his careful construction and balance result in an important contribution to the field.

Echoes of O'D.'s earlier work *Resurrection and Moral Order* (1986) surface, but this work gives a distinct focus to the implications of Christian faith, hope, and love. O'D. eschews what he calls an "idealist" ethic, calling instead for careful appreciation of the nature of the present age and the call to discipleship in anticipation of the kingdom of God that real ethical reflection implies. It is not surprising, then, that he begins his volume with a call to "moral awareness," attentiveness to the moment as a regular discipline, but an attentiveness that remains always open to God's gift in Christ by which "our agency is summoned to exist" (132).

Throughout the book one finds a clear desire to balance theological and philosophical ethics, and a recurring call to the hard thought that alone gives rise to appropriate normativity. For the scope of the book's engagement with modern philosophical and theological ethical thought alone, one would be well advised to read it.

Ronald A. Mercier, S.J.
Saint Louis University

Overcoming Pornography Addiction: A Spiritual Solution. By J. Brian Bransfield. New York: Paulist, 2013. Pp. x + 101. \$14.95.

In this compact and rich volume, Bransfield deals with the current "public health crisis" (v) of Internet pornography by providing a case study, a scriptural framing of each topic, a thorough phenomenological description of the disorder, and integrating current psycho-theological treatment approaches.

"Tom," a happily married man with children and a successful high-paying but high-pressure job, is caught in the web of spending hours daily with his habit of viewing graphic sexual material on the Internet. Falling asleep one night, he is discovered by his concerned wife, and his hitting bottom begins his change. Tom's story, so like that of many similarly ensnared, unrolls in each chapter.

The Johannine narrative of Jesus with the Samaritan woman at the well (chap. 4) illustrates the transformation of the woman and Tom from sufferer to encountering Christ and being saved.

The various stages of Tom (and others like him) from initial curiosity through gradually increasing time on the Internet, and slow, steadily deepening involvement in his destructive habit are graphically and fully described. An analysis of the deep, early pain leading to this addiction is realistically outlined.