

The Preferential Option for the Poor beyond Theology. Edited by Daniel G. Groody and Gustavo Gutiérrez. Notre Dame, IN: University of Notre Dame, 2014. Pp. viii + 252. \$30.

This collection of essays attempts to move the preferential option for the poor beyond its normal theological and ecclesiological boundaries. Based on presentations from two international conferences at Notre Dame, the essays present the preferential option for the poor from a wide variety of academic disciplines, including law, economics, science, and politics. According to the editors' claim in the introduction, fully two-thirds of the world's population continues to live in poverty. This reality, coupled with the inherent dignity of every human person, "challenges *all* people to consider in what ways they can help to promote justice and peace here and now" (2).

Some essays prove more enlightening than others. Georges Enderle makes the strong claim that the option for the poor and business ethics need each other, and his detailed tables and statistics prove that the global economic system should be reexamined in light of principles of distributive justice (44). Iguñiz Echeverría adeptly illuminates the multidimensional views of development from an economic perspective. Patricio and José Aylwin brilliantly weave together the implications of politics and the preferential option for indigenous peoples. Utilizing the experience of the former Chilean president, Patricio Aylwin Azócar, they recount the sad history of the marginalization of indigenous peoples and describe the modern history of a society that hopes to bring justice for native peoples through solidarity. Paul Farmer integrates the challenges in global health with insights from liberation theology and social justice. He deftly describes an approach to disease and suffering that protects "the rights and dignity of the poor" (221). Somewhat regrettably a few essays address concerns applicable only within the Notre Dame community, such as the importance of the integration of the preferential option with the "Great Books program" or the South Bend shelter for the homeless (149).

An essay by Groody or Gutiérrez would have given the book more theological weight and cemented the importance of moving the preferential option for the poor beyond theology. But for those interested in the broader implications of liberation theology from an interdisciplinary perspective, the book succeeds in its insightful and worthy mission.

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Restored to Earth: Christianity, Environmental Ethics, and Ecological Restoration. By Gretel Van Wieren. Washington: Georgetown University, 2013. Pp. ix + 208. \$29.95.

In this timely study Van Wieren examines the theory and practice of ecological restoration to better understand its significance for environmental ethics. For V., "ecological restoration is the attempt to heal and make the human relationship to nature whole" (2).