

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.

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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.

B. encourages counseling, supportive participation in twelve-step programs, and family encouragement as vital to recovery, but he places primacy of effort on spiritual resources like mass, eucharistic adoration, daily prayer, and most especially the sacrament of reconciliation.

B. places the addictive progression into darkness in its historical context: our current American cultural mandate to “acquire pleasure quickly” (82) is rooted in the industrial revolution (acquire), the sexual revolution (pleasure), and the digital revolution (quickly). He concludes with a call to a different perspective, that found in Pope John Paul II’s theology of the body, which B. explains concisely and precisely.

I have recommended this book to a spiritual directee of mine with great effect, and will continue to suggest it to others who suffer from the scourge of Internet pornography. Even readers not facing this problem will learn much from B.’s compassionate and competent exposition.

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Take the Plunge: Living Baptism and Confirmation. By Timothy Radcliffe, O.P. New York: Bloomsbury, 2012. Pp. viii + 298. \$16.95.

In this volume Radcliffe presents an engrossing description of Christian life. This is not a historical work about baptism and confirmation. R. presents the challenges and realities of the Christian life into which baptism and confirmation initiate people. While each chapter briefly describes the chief ritual elements of baptism, this is a mystagogical work, a gentle, witty, and sober explanation of what it means to become a child in Christ through baptism.

R. shapes his presentation with this thesis: baptism makes everyone into a child, and the child’s vocation is to play. He offers neither an apology for infant baptism nor a trite attempt to promote an archaic rite; rather he shows that becoming like a child ignites imagination and capacitates in each Christian to confront what is new. Life in Christ applies to each new circumstance, environment, challenge, and danger for Christians. To demonstrate his thesis R. draws from an impressive array of ancient and contemporary sources.

Two features stand out among the many admirable qualities of this book: honesty and reality. R. does not conceal the problems that challenge Christianity, but confronts them honestly. For example, he admits that the challenges of “secularism, relativism and indifference” can be addressed only by releasing “the creativity of the whole people of God” (189). His message here is twofold: leaders should encourage people to exercise the priesthood imparted to them at baptism and confirmation, and laypeople will experience tension with clergy who hesitate to share power. The reality of Christian life is that it is rarely rosy: Christians are called to die in Christ, and death is prefigured by illness, persecution, and other sufferings. R.’s realistic depiction shows