

Khaled Anatolios, the volume's editor, offers a methodologically astute and theologically rich essay: "Personhood, Community, and the Trinity in Some Patristic Texts." A. argues that one ought not to fixate narrowly on the terminology the Fathers employed, but discern their efforts to do full justice to the distinctive structure of the biblical narrative. A. also appreciatively and critically engages the work of John Zizioulas.

For all its excellence, the collection remains, for the most part, rather theoretical, suitable more for colleagues in theology and graduate students rather than for the proverbial Christian in the pew. Happily, the editor commissioned a concluding essay from Brian Daley, S.J.: "A God in Whom We Live: Ministering the Trinitarian God." The essay both provides a fine synthesis of the tradition and suggestively shows how trinitarian faith permeates the prayer and action of the believer. Drawing on the experience of Saint Ignatius of Loyola at La Storta and the reflections of Pedro Arrupe, S.J., Daley contends that to realize how God acts and loves in the world "is to share in the mission of Jesus to transform the world and to experience the power of his Spirit as it reshapes our hearts to be like his" (231).

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Jürgen Moltmann: Collected Readings. Edited by Margaret Kohl. Introduction by Richard Bauckham. Minneapolis: Fortress, 2014. Pp. v + 295. \$34.

It is difficult to overstate the influence of Jürgen Moltmann on modern Christian theology. Students who have never read his original works are often surprised to find how resonant his theology is with contemporary concerns; this is largely because his ideas have influenced so many currents in European and North American theology (e.g., political theology, liberation theology, eschatological theology, trinitarian theology, feminist theology, and theologies of the cross). Kohl's concise reader offers the first English-language collection of many of Moltmann's major works.

The collection is clearly designed for Moltmann novices, ideal for advanced undergraduates or seminary students. Excerpting eight substantial works of theology into approximately 30–40 page selections is no easy task. K.'s incisive inclusions show a masterful knowledge of Moltmann's corpus. Reading the collection straight through immerses one in the power and pathos of Moltmann's theological imagination, while also suggesting the variety and experimentation in his thinking over time.

Of course, few people read collections from cover to cover. And reading 30 pages of *The Crucified God* (1974) or *Theology of Hope* (1967) is more of a sprinkling than a full immersion. As with any reader, the excellent selections belie the absence of other important works: most notably the ecclesial works, *The Church in the Power of the Spirit* (1977) or *The Open Church* (1978), and Moltmann's own reflections on theological method, *Experiences in Theology* (2000). One must hope that an initial encounter with these writings will prompt students to deeper engagement with the full

texts of the works represented and the broader corpus. As a pedagogical resource, this elegant reader is an excellent and much needed invitation to do just that.

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Be Good and Do Good: Thinking Through Moral Theology. By Bernard V. Brady. Maryknoll, NY: Orbis, 2014. Pp. x + 197. \$30.

The Second Vatican Council decreed that moral theology should be “nourished more on the teaching of the Bible” and “should shed light on the loftiness of the calling” of Christians and their obligation to bear “fruit in charity for the life of the world” (*Optatam totius* no. 16). Brady’s new book is a valuable example of a post-Vatican II approach to moral theology.

Well-integrated biblical reflection characterizes the moral reflection that unfolds in each chapter. Yet, there is also strong engagement with church teaching—conciliar documents, papal encyclicals (including Pope Francis’s), and statements by the US bishops. Furthermore, B. has appealed to the thought of classical thinkers (Augustine and Thomas), many recent Catholic and non-Catholic moral theologians, and influential contemporary philosophers. Particularly noteworthy is the interaction with Martin Luther King Jr. and Maya Angelou.

B.’s approach is also unique. True to the subtitle, the book provides pathways into thinking about key themes, concepts, and issues in moral theology, an approach that simultaneously underscores the loftiness of the calling and grounds it in common experiences. As an introduction to moral theology, the work covers most of the content one would expect, leaving some of the more controversial issues open for reflection. For example, chapter 4 introduces the principle of double effect, but the debates around direct and indirect acts or proportionate reason are not covered. The reason for this is, presumably, to get the reader to “think it through.” Moreover, B. seamlessly defines key concepts, which is ideal in an introductory text.

One shortcoming is that the sources and discussions are very US-centric. Nevertheless, I highly recommend this book for undergraduate students anywhere, not only because of its comprehensive way of dealing with the academic field of moral theology, but also because of its constant invitation to the reader to reflect on what this means for his or her own moral identity.

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Human Dignity in Contemporary Ethics. By David G. Kirchhoffer. Amherst, NY: Teneo, 2013. Pp. xxii + 356. \$25.

In recent decades an increasingly widespread use of “dignity talk” that makes absolutist, ambiguous, and often conflicting claims about human dignity has been met with a