

Drawing from, yet moving beyond, Augustine's just war morality, M. argues that "modern, liberal democracies" demand the virtues of "self-restraint, critical self-analysis, and openness to deliberate publicly ... in a context of cultural pluralism" (206).

M.'s liberal take on religion's mode of engagement in public life will be controversial. He thinks religious ethics should adhere to the norms of "public reason" by bracketing any comprehensive vision of the good, in favor of democratic values. Public reason's main task is to establish when and why "coercive public policy" justifiably limits individual freedoms. Religion can encourage "civic empathy" in imagining how this prospect seems to those whose freedom is restricted (293–94). Yet need the public role of religion be so circumscribed? After all, M. himself encourages the efforts of faith communities to form citizens in "empathic indignation" against injustice and in egalitarian "political solidarity" (147). Martin Luther King, "The Nuns on the Bus," Pope Francis, and the Rev. William J. Barber III (leader of Raleigh, NC's "Moral Monday" protests) all use reasons, biblical narratives, and symbolic actions to summon their communities to higher ideals of the common good, in the process evoking resonances and commitment among fellow citizens from multiple traditions. Theirs are passionate and inspiring visions that go far beyond debates about dogmatism, coercion and legally protected freedoms.

That being said, this is an important book for theological ethics and public theology as well as religious ethics. In cultures in which political behavior is driven by xenophobic emotions and "alternative facts," we all need to understand both how progressive faith-based politics might play in secular, liberal circles; and how to make inclusive religious values more emotionally compelling and politically effective in forming responsible citizens.

Lisa Sowle Cahill
Boston College

Die Flüchtlingspolitik, der Staat und das Recht. Trans. Christian Walter und Martin Burgi. Tübingen: Mohr Siebeck, 2017. Pp. vii + 180. €19.

The issue of immigration continues to be a very pressing one in Europe as well as in the United State. However, in Europe, it centers more on the question of political asylum than it does on economic advancement. Yet, for both Europe and the USA the emphasis has often been on the political aspect. This emphasis has been especially strong in Germany because of Angela Merkel's comments during the late summer of 2015 and because of the one million refugees who sought asylum in Germany within the span of a few months. This slim volume is a worthy addition to the discussion about immigration because it approaches the question of political asylum from the legal and political points of view. It is composed of four lectures given at the Ludwig-Maximilians-Universität in Munich. These lectures are devoted to the topic of immigration and asylum, and were given by four of the university's law professors. While

the focus of each of the lectures is on Germany's own situation, the questions and issues they all raise are applicable to every country.

The first lecture sets out some of the history behind the doctrine of human rights as it pertains to asylum-seekers. Christian Walter looks to the various laws and proclamations from after the Second World War until the present. He also reveals the tension between the asylum-seekers' claim for protection and the state's claim regarding sovereignty. And, he also lays out the conflict between the individual's universal right to refuge and the State's claim to invoke particular laws and rules which govern how many refugees could be allowed in and under what circumstances. Thus, he underscores the difficulties in reconciling legal rights with political norms and constraints.

The second lecture is the longest and is focused primarily on the future of the right to asylum in Europe. Ulrich Becker begins by emphasizing the political aspects of asylum-seeking by observing that the EU has a brochure which claims that its system has achieved "historical success" but admits that it is not yet complete (55). Becker reminds us that since 1963 anyone who has been politically threatened has had the right to asylum in Germany, but what this right actually means is not entirely clear. During the 1970s and 1980s the German right to asylum was merged with other European countries, and by the early 1990s it had become part of the Maastricht Treaty. Thus, the continual Europeanization of Germany's asylum laws poses many difficulties, including the issue of regarding the country in which the refugee had entered the EU and what responsibilities the various countries have to help these countries. It also includes the problem of individual countries closing their borders to refugees as well as the issue of what degree of protection refugees deserve. The future of asylum rights is dependent not just on legal norms but on political realities.

The third lecture sets out the challenges that asylum and immigration pose for the EU as well as for its member states. Hans-Jürgen Papier discusses the contrast between legal ideal and political reality, and he shows how even the legal area is colored by lack of clarity, complexities, inconsistencies, and contradictions. He notes how different states have responded to the so-called Dublin III Decrees governing the treatment of refugees, and he explains how the EU's claim to solidarity frequently collides with the actions of individual nations. Finally, he distinguishes between those economic tourists and those suffering real persecution; the former are not entitled to asylum, whereas the latter are.

The fourth lecture takes up the issue of what to do with the refugees once they have been given the right to remain. This issue involves not only questions about housing, education, and work, but also the question about integration. This is more than a matter of "good will" (142) but goes to the issue of how much the state expects from the refugee in response to providing basic needs. Martin Burgi points out the difference in interest between officials and refugees, and he suggests that there is no clear indication of what "successful integration" would be. Burgi notes that this is a legal matter as well as a political one; however, he fails to point out that it is also a social and cultural question. Thus, the question is how far the state can go in demanding that the refugees give up their cultural traditions in the name of integration. All of these questions are extremely difficult, and these lectures do not provide any easy answers. However, they

do offer clear formulations of difficult questions that should make the search for real answers a little bit easier. Anyone interested in the thorny issue regarding asylum and immigration would be well-advised to read this book.

Christopher Adair-Toteff
University of South Florida

T&T Clark Companion to the Doctrine of Sin. Eds. Keith L. Johnson and David Lauber. London: Bloomsbury T&T Clark, 2016. Pp. xiv+472. \$176.

In their introduction, the editors, both associate professors at Wheaton College, note that to interpret correctly even a seemingly straightforward biblical passage such as Psalm 51 “requires a fully developed doctrine of sin [which] must emerge out of a close reading of the biblical text and must be developed in relation to other major doctrines, including the doctrines of God, anthropology, Christology, pneumatology and ecclesiology” (xi). Their ambitious volume purports to serve as a “companion” to this project, joining a series that includes offerings on Methodism, Reformation Theology, Augustine and Modern Theology, and Liturgy, with forthcoming titles to treat Atonement and Prayer.

The largely Evangelical Protestant confessional approach reflects the institutional Scottish history of T&T Clark, though the project’s editorial vision leaves some surprisingly wide gaps—as evidenced in the virtual eclipse of consideration of any Roman Catholic theologian since Thomas Aquinas. It seems this editorial sin of omission is not just a result of space constraints or lack of qualified experts. There is absolutely no treatment in any of the essays of the history and development of Roman Catholic moral theology or the Sacrament of Reconciliation, and virtually no Catholic author is cited beyond three sentences given to Karl Rahner in Katherine Sonderegger’s rather long contribution on “Finitude and Death.” Thus, in a volume that aims to be a true companion to the Jewish–Christian understandings of sin, one might legitimately ask how we are to understand the ecumenical currents developed after Vatican II (to use a Catholic historical marker). Nevertheless, this methodological weakness can serve as a strength for Catholic readers as they will have to consider sin without reference to our own confessional framework to see how Protestants might construct an intramural account of sin. Particularly helpful is the careful exposition of thinkers such as Schleiermacher and Kierkegaard, whose doctrines of sin are not likely to be considered in any detail in a similarly conceived, hypothetical Catholic intramural summary of the doctrine of the sin.

The twenty-seven essays, written largely by mid-career academics, mostly from American Protestant institutions, are organized into three sections: Biblical Background (Old and New Testament); Historical Figures (from Jewish rabbinic perspectives to Karl Barth); and Dogmatic Issues, ranging from Original Sin to Jesus Christ. The *Companion* seems more rearward looking rather than seeking to open up new vistas to the present and the future, though a couple of the final essays do attempt to focus on more recent theological issues such as Stephen Ray’s excellent treatment of “Structural