

and have traumatic memories that are typically associated with vivid sensory “flashbacks” (114).

Chapter 6 examines another aspect of migration that is often overlooked; that is the situation of those who have found a new home in exile and then resettled in the country from which they or their forebears originated. The biblical illustrations come from Ezra and Nehemiah. Chapter 7 examines the life and teaching of Jesus from the perspective of migration. It also briefly deals with the situation of the early Christians as strangers and aliens, drawn from 1 Peter and Hebrews. While the analysis is insightful, the treatment is extremely brief and, to my mind, inadequate. Noticeably, there is no mention of any stories found in the Acts of the Apostles nor of Paul and his communities. Finally, chapter 8 explores the theme of hospitality in the Bible and its implications for Christians today.

Realizing the complex issues of international migration, the author offers no magic or simple solutions nor does she attempt to comprehensively cover all possible biblical texts. However, the book does challenge contemporary readers, especially Christian believers, to take a moral stance and responsibility to act justly and with compassion toward the immigrants in their midst if they claim to be inspired by the sacred Scriptures. Finally, H.’s knowledge of the complex issues of international migration and skillful analysis of the biblical texts, woven into accounts of contemporary refugee and migrant situations, provide a timely book that will be an important resource for scholars and students of Scripture, theology, religion, and human rights.

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*A Step Along the Way: Models of Christian Service.* By Stephen J. Pope. Maryknoll, NY: Orbis, 2015. Pp. xxiii + 262. \$25.

Over the past two decades, service has become an important element of Catholic institutional life in the United States. High schools and colleges have introduced service trips and service learning programs. Parishes mandate “service hours” for Confirmation. And each year over 19,000 people volunteer in more than 200 programs affiliated to the Catholic Volunteer Network such as Jesuit Volunteer Corps (see, for instance, the *2015 Membership Survey*, [www.catholicvolunteernetwork.org](http://www.catholicvolunteernetwork.org)). Despite all of this attention, there is little sustained reflection about the meaning of service. For example, what exactly is meant by service? How does service today fit into the overall Christian tradition? And how can we avoid the dangers and pitfalls involved? Pope offers his readers a much needed resource that illuminates the value, meaning, and hazards of service.

Approaching service through the lens of virtue ethics, P. reminds the reader that Christian service concerns more than a response to community need. It is also about forming character. To highlight this point, the book begins with brief chapters that summarize the service of six exemplars: Dorothy Stang, SND, Dorothy Day, Mother

Teresa, Martin Luther King Jr., Oscar Romero, and Pierre Claverie, OP. Each of these profiles in service—none more than twelve pages long—describes the figure's significance, the context in which each served, and some theological dimensions to their lives. As with any list of exemplars or case studies, questions could be raised as to the choices made here. For example, other than King, all are unmarried Catholics who come to service from positions of relative privilege. P. seems very aware of these limitations and makes a convincing case as to the value of learning from, admiring, and "selectively imitating, but not replicating, the acts and attitudes of exemplars" (6).

In the second, and more innovative section of the book, P. outlines models of service that roughly correspond to the six exemplars described in the first part: stewardship, hospitality, compassion, advocacy, solidarity, and witness. Each of these models, in turn, is analyzed in five steps: "its biblical roots, its connection to one important Christian theme, its dependence on a particular moral virtue, ways in which we can grow in that form of service, and the temptations that are characteristically associated with it" (xxi).

Herein lies the two principal strengths of this project. First, with each model of service, P. weaves together biblical and theological teachings with insights from virtue theory. For instance, in chapter 7 he examines a stewardship model of service, which relates in a special way to Stang's experience in Brazil (chap. 1). He then roots this model in the biblical teachings on stewardship, the theology of creation, and the virtue of temperance.

This is an important contribution to understanding service. Far too often, theological reflection on service and communal action is limited to the themes of Catholic social teaching. More attention to the biblical, spiritual and virtue roots of service is needed to appreciate it as a constitutive dimension of Christian life and its role in shaping moral agency. This project is an important contribution in this regard.

A second strength of this book lies in the ways it outlines the "temptations of service." P. calls the reader's attention to the dangers involved in how service is lived out. Consider his approach to the stewardship model in chapter 7. Here, he identifies five temptations: "stinginess, domination, workaholism, neglect of loved ones, and neglect of people who fall outside our particular domains of stewardship" (106). In the advocacy model of service (chap. 10), "paternalism, fanaticism and self-righteousness" (171) surface as the obstacles to true Christian service. While very real, the pitfalls involved in service are often overlooked. Having them clearly named in relation to different models of service could be very constructive for volunteer communities, service learning courses, and groups preparing for emersion trips.

Acknowledging the differences between these models, the final chapter explores some points of tension and linkages between them. In a move deeply informed by Thomistic virtue theory, the chapter concludes by briefly drawing attention to the primacy of love, as a virtue that "runs though all of these six forms of Christian service" (244) and the necessity of the virtue of practical wisdom to properly live out any of the models (247). The relationship between service and the virtues of love and prudence is an important question that needs to be developed in the future.

P.'s work offers a valuable contribution to the ongoing conversation on the nature and role of Christian service. Its structure and subject matter make it ideal for college or parish groups preparing for service trips, service learning courses, volunteer communities, and individuals in service professions seeking to situate their work within the Christian tradition.

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*Christianity and the Disciplines: The Transformation of the University.* Edited by Oliver D. Crisp, Gavin D'Costa, Mervyn Davies, and Peter Hampson. T & T Clark Religion and the University Series, 2. New York: Bloomsbury T & T Clark, 2012. Pp. xiv + 286. \$34.95.

This second volume in the series which seeks "the revitalization of Christian culture through the reform of the University" is a collection of 17 essays by scholars across disciplines: from natural and life sciences, to human and social sciences, to humanities. All grapple with fundamental questions about how Christian theology relates to non-theological disciplines. The editors observe that "for large periods of history theology as an academic discipline was done in careful isolation from other disciplines," a move that at one time was meant to protect the uniqueness of theology's objective of knowing God, but which in the modern period has led to "theology's own self-secularization and isolation" (2). The essays address two questions: "Methodologically, what shifts might occur in your subject . . . if Christianity were taken as true" and "what transformations might be seen in your subject area if the truth of Christianity were to penetrate those . . . who study and engage with the subject."

The book is the most substantial anthology of multidisciplinary engagement with theology, and as such will be of profit to academic leaders seeking to foster a more integrated intellectual life among faculty in Christian colleges and universities. While it is similar to Eifler and Landy's *Becoming Beholders* or John Haughey's *In Search of the Whole*, which invite intellectuals to reflect theologically on the tasks of teaching (in the former) and becoming integrated persons (in the latter), this book focuses primarily on the intellectual disciplines per se.

Reflecting Mervyn Davies's reminder in his essay "Newman's Challenge to the Contemporary University" that Newman called for a "long view" of our societies and ourselves (24–25), successive authors present their subjects in dialogue with a theology that strives for such a hermeneutic. Michael Heller and John Polkinghorne address how mathematics and physics help human beings understand the physical world, but the latter points to the larger challenge of theology "not to try to do science's work for it, but to set scientific discoveries in a wider and deeper context of intelligibility" (50). Alister E. McGrath looks seriously at the legacy of Darwin and the ways that evolutionary theory have impacted theology, but also at the ways that theology might inform naïve breaches of empirical method. Celia Deane-Drummond and Andrew Sloane