

Christian Anthropology: An Introduction to the Human Person. By Michele Saracino. New York: Paulist, 2015. Pp. viii + 237. \$29.95.

Saracino writes her theological anthropology as an undergraduate text for beginners making their first forays into all the issues suggested by this traditional theological locus. Rather than laying out the subject matter as a systematic theologian typically might, relating Scripture to doctrine, and doctrine to doctrine, S. assumes the role of a questioning guide through the material, sharing with her readers her own Christian fears and hopes about the task of becoming authentically human. In this pedagogically sensitive book, she places herself sympathetically in the midst of her students' most basic questions about what it means to be a created person in relation to God—someone yearning for meaning in a world of empty promises, broken in sin, challenged to seek and offer forgiveness, and called by God in grace to see one's life as a journey into the mystery of God that unfolds now in ordinary time. S. offers her wise theological reflections on all these matters with a sense of humility that models for her readers the searching character of theological imagination.

Especially welcome in this theological anthropology for the classroom is the author's attention to gender issues, ecological ethics, and to the myriad ways that social media work to build and corrupt human community. Each chapter ends with a helpful summary and with practical exercises to promote further reflection and in-class discussion. This is a book that at once meets so many of our undergraduates where they are and offers Christian pathways they might follow to be more.

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Just Sustainability: Technology, Ecology, and Resource Extraction. Edited by Christiana Z. Peppard and Andrea Vicini. SJ. Maryknoll, NY: Orbis, 2015. Pp xi + 292. \$42.

This collection of works by scholars from around the world, written from different contexts and perspectives, constructs a framework to bring all the works into one coherent whole. This framework consists of three parts. Part I, "Locations," provides the experiential/contextual grounding, with reference to concrete ecological problems faced in various countries. Part II, "Structures," discusses ecological systems, poses critiques of their premises, and recommends proposals for transformative ecology. Part III, "Theological Stances and Sustainable Relations," addresses global realities from a theological, ethical, and spiritual perspective, with Catholic social tradition as its primary interlocutor.

The thread woven through these three parts is the theme of just sustainability. The book proposes the definition of sustainability as "the ability to meet the individuals' needs in the current world while protecting sufficient resources to allow future generations to meet their own needs" (1). Any path to sustainability must be just, as it reckons with the ethical issues arising from the interlocking of ecology, economics, culture,

and politics. The book is envisioned as a catalyst for a robust discourse on these issues, to bring into sharper light what just sustainability is, as critically and constructively assessed, in its experiential, systemic, and normative dimensions.

To have woven more tightly the theme of just sustainability into the format of a tripartite arrangement, a summary and conclusion section should have been provided in each part, to show how the different articles are brought to bear on the theme of just sustainability, and another overall summary and conclusion at the end of the book, to show how the three parts of the book interact and interrelate. This could have pulled the book even more tightly into one coherent whole, with its governing theme of just sustainability.

As a whole, the book is a high-quality volume of articles, marked by a rigor of scholarship, as written by authors of repute in the field. The range of issues it treats is broad and comprehensive, as it is deep and critical, making the book an outstanding resource for studies in ecological science, ecological justice (ethics), and ecological theology and spirituality.

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Kollateralopfer: Die Tötung von Unschuldigen als rechtliches und moralisches Problem.

Edited by Matthias Gillner and Volker Stümke. *Studies on Peace Ethics*, 49. Münster: Aschendorff, 2014. Pp. 258. € 46,00.

The choice of the title *Collateral Victims* reveals the specific perspective of the editors of this volume that the usual military technical term *collateral damage* should be avoided when describing the unintentional damage caused by a military operation. Through this terminological option, Gillner and Stümke emphasize the real consequence of such an intervention that are intentionally covered: the death of non-combatant civilians. The NATO air raid of Kundus in 2009 triggered a heated discussion in Germany about the use of force when non-combatant victims are unavoidable. The volume contains the contributions of officers, experts in military and peace ethics, and jurists gathered for a symposium on this issue. The key question was if there could be any moral justification for the indirect killing of non-combatant persons that was, however, allowed by international humanitarian law based on the principle of proportionality.

The book has four parts: Military Praxis, Legal Regulation, Moral Problems, and Humanitarian Support. The great value of this volume is in its interdisciplinary approach and above all in the presentation of real experience, such as a dramatic situation in the decision-making of a commandant or the psychological consequences of these interventions for the soldiers and for the relatives of the victims. The book concludes with a summary of the symposium given by G., proposing seven theses for the moral judgement of the military interventions with collateral