

epistemological considerations relating to the discipline (Colleen M. Griffith) and the merits of a revised correlational method within practical theology (David Tracy). In the second section, attention turns more explicitly to practice and context, with emphasis placed upon everyday experience and concrete practice as sources for practical theology. The various areas include ecclesiology and practices of dialogue, family ethics, Latino/a popular religion, missiology, and spiritual direction. A final section focuses on teaching and research, describing pedagogical practice and research methodology. In addition to delineating the contours of Catholic practical theology, the book's contributors establish a practical theological lexicon. For example, M. Shawn Copeland describes "practical theological agency" (129–31) referring to the formation of African American Catholic laity and their engagement in cultural issues and praxis within faith communities. This term may define other practical theological endeavors that seek to empower participants, especially the marginalized.

The book's essays mine the rich seams of the Catholic tradition—including the Catholic imagination, the importance of beauty and aesthetics, liturgical experience, and mysticism—and complement ecumenical work in the practical theology arena. This volume will be of value to students, those engaged in pastoral practice and formation, and scholars alike, and will advance the work of practical theologians in the USA and worldwide.

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Republican Theology: The Civil Religion of American Evangelicals. By Benjamin T. Lynerd. New York: Oxford University, 2014. Pp. xii + 249. \$99; \$27.95.

Lynerd's book offers a subtle and historically rich accounting of a political duck-billed platypus. The creature in question—dissonantly hybrid and seemingly bound for extinction—is American evangelicals' civil religion. An amalgam of a libertarian ethos ("small-government economics") and a traditionalist public moralism ("big-government moralism"), one would think it not long for this world (205). After all, as political scientists often point out, moments when libertarian and evangelical interests align are often short-lived. And, as many Christian social theorists contend, this amalgam is too fraught with "internal ambiguities" (200) to survive as a coherent and thus viable perspective.

Yet it does. Finding such political and theoretical assessments to be wanting, L. provides a distinctly "theological account" (6). Evangelicals' civil religion, he argues, is underwritten by a species of political theology—what he dubs republican theology—that renders freedom, virtue, and faith as being mutually interdependent. Hence, the apparent tension between limited government and state-sanctioned moralism gets resolved theologically. Limited government is the condition for a thriving church (and for individuals' sanctification) and posits republican theology. The health of the

republic is contingent upon a virtuous citizenry that only the church can reliably be enlisted to ensure.

This mutual interdependence is the constant. But what is most fascinating about L.'s work is his depiction of the many ways in which civil religion becomes manifest throughout American history: its origins in covenant theology and its partial accommodation of Scottish commonsense philosophy; its various adaptations from the First to the Second Great Awakening; its embrace of a free-market ideology in the 19th century and its role in shaping the New Right politics of the late 20th century. The road winds considerably, and L. proves himself to be a dependable guide.

L.'s concluding insight that, despite its contradictions, republican theology's longevity is due to its "three broadly attractive principles" (207)—individual rights, personal virtue, and a divinely blessed nation—seems sudden and unsubstantiated. Nonetheless, L. knows this creature well, and he gives us reason to suspect that it will continue to populate America's political landscape well into the foreseeable future.

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Vainglory: The Forgotten Vice. By Rebecca Konyndyk DeYoung. Grand Rapids, MI: Eerdmans, 2014. Pp. x + 157. \$14.

In her aptly titled work, philosopher DeYoung draws upon Aquinas, Augustine, and the desert fathers to analyze a character flaw rarely addressed in contemporary ethics, despite its ubiquity (under other names) in contemporary Western culture. As D. explains, vainglory poses a number of problems for Christian ethics. If vainglory is a vice, in what sense is glory a virtue, especially given the traditional emphasis upon humility in Christian thought? Moreover, Aquinas's approach to vainglory, upon which D. relies, includes a broad range of behaviors that raise disparate spiritual questions, from the pursuit of notoriety at any cost to the pursuit of excellence or even sanctity for unworthy reasons. As a result, success in overcoming some aspects of vainglory can create a temptation to other more insidious forms, including the "seductive addiction to applause" (8). D. also poses two interesting methodological questions. Since the Christian tradition sees the glory of created things as derivative from and evidence of divine glory, to what degree can one discuss vainglory as a secular vice? Alternately, how can Christian ethics analyze vices and virtues (including vainglory and glory) without losing sight of divine grace, and degenerating into a works-righteousness that is, in itself, a form of vainglory?

This volume is effective both as an introduction to Christian thought regarding vainglory and to the topic's contemporary relevance. D.'s illustrations from everyday experience (e.g., iPhone advertising as an example of the medieval "presumption of novelties") are pedagogically engaging. Her insight that vainglory can arise from fear as well as pride—its more generally recognized foundation—is intriguing and deserves