

that Catholics and Mormons are aligned not only by their historical status as pariahs, but also by their religious thought. Crafted as a true conversation, W. and G. discuss various points of confluence and dissonance in Catholic and Mormon theology, tracing topics from the dual natures of Jesus, to the creation of souls, and the purpose of heaven. The book is at its best when the theological conversation provides alternative answers to classic questions of theology (for example, the question of God's materiality). The chapters on "Matter" and "Heaven" are exceptional in this regard. In their tone, W. and G. are respectful without being reverential, enabling moments of real debate (see in particular the chapters on "Matter" and "Soul"). Their goal in showing the various intersections of their respective theologies is not to find simple commonality or solutions to theological conundrums, but to set the course for a continued discussion—one that could prove generative both for the relationship between these two forms of Christianity and for their respective self-understandings.

In seeking common discursive ground, the authors occasionally lapse into an overly general characterization of Protestantism. Though the authors are careful to note in their conclusion that they did not wish to make a bogeyman of Protestantism, there are several points where all forms of Protestantism are glossed into a single, representative monolith, which belies the multiplicity of Protestant theology and thought. For example, Protestants, writ large, are said to treat the Bible as an idol (65). However, this does not diminish the contribution of this book, which has opened a rich new source of theological analysis for, and about, Catholics and Mormons.

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Catholic Theological Ethics: Ancient Questions, Contemporary Responses. By Todd Salzman and Michael Lawler. Lanham, MD: University Press of America, 2016. Pp. xv + 257. \$36.99.

Longtime collaborators and Creighton University professors Todd Salzman and Michael Lawler have compiled an updated collection of ten of their previously published essays on various topics in fundamental moral theology and applied ethics. After a prologue, the individual chapters deal with method (with separate chapters on human experience and theology and science), the relationship between theologians and the magisterium, virtue ethics, and various aspects of sexual ethics for which the authors are particularly noted. The penultimate chapter comes from a 1999 article on divorce and remarriage in the church, which of course could not include the 2014 and 2015 Synods on the Family and Pope Francis's 2016 Apostolic Exhortation *Amoris Laetitia*. The final chapter on ARTs (artificial reproductive technologies) is taken from the authors' 2012 book but focuses mostly on the CDF's 1987 Instruction *Donum Vitae* and, oddly, completely side-steps the 2008 updated Instruction *Dignitas Personae*. Each chapter has a set of reflection questions that would be helpful in small-group discussions. The eight-page prologue is really the only "new" contribution, but their

selection and organization of their quite well-written published essays does give a good overview of some of the more important developments and ongoing debates in the areas of moral theological method and contested applications in the area of sexual ethics. The authors' own preference for what they term the "Revisionist School" of moral theology is clearly presented, but their treatment of contrasting approaches is always carefully and honestly presented—something that is often difficult to do in the face of a perennial *odium theologicum* that too often marks the discipline. While probably not geared toward an undergraduate audience, graduate students and professionals will profit by reading the collection and it would serve well for adult education audiences of various types.

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Fruit of the Spirit: Pauline Mysticism for the Church Today. By Michael H. Crosby. Maryknoll, NY: Orbis, 2015. Pp 336. \$24.

One of the most inspiring things about the Good News is the information it includes about the fruits of the Spirit—that they are real and that they grow in people and that the Spirit is their author. But by and large these fruits are not noticed, nor discussed with much clarity or celebrated with any degree of frequency in Christian circles. This book could affect that record positively. C., a Capuchin Franciscan, gathers much of the relevant commentary on the subject matter, which, truth be told, is amazingly sketchy. He gives these few writings their due attention so that the drama of the fruit of the Spirit can become more of an object of attention, edification, and admiration.

Prior to his coverage of the distinct fruits, C. registers two important caveats. One concerns "covenantal nomism," by which he means any of the ways of reducing and centralizing the faith around something short of what Christ's Spirit produces, as in a patriarchal hierarchy. The other caveat, related to the first, is a searching examination about whether we read the fruits with a sexist bias.

There is some slight variation in the tradition about which fruits should be placed on the list, but C. covers nine of them thoroughly and, having achieved this, one knows what they should look like in practice. C. gathers information from scholarly sources, and the result, far from abstract, is a spiritually valuable treatise.

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Christian Practical Wisdom: What It Is, Why It Matters. By Dorothy C. Bass, Kathleen A. Cahalan, Bonnie J. Miller-McLemore, James R. Nieman, and Christian B. Scharen. Grand Rapids: Eerdmans, 2016. Pp. vii + 352. \$30.