

Vocation of Anglicanism (in each chapter of which that vocation is described with a number of adjectives); and Three-Dimensional Anglicanism (in which three “dimensions” of Anglicanism—catholicity, reform, and criticism—are described in each case by three more principles). Frequently, the essays were originally delivered across the world, and one gets the sense that he has listened to his audiences in redrafting them as book chapters. His approach is non-partisan, following F. D. Maurice’s finding that (as A. paraphrases) “people were generally right in what they positively affirmed, but ... generally wrong in what they denied or neglected” about alternative church parties or traditions (171). Incidentally, A. is at his own best when stating things positively: one long sentence in which the word “not” appears seven times is very difficult to follow (60)! A.’s theological method is therefore to build consensus, as in one paragraph where he aligns Vatican II with the theology of Charles Gore, Bonhoeffer, Barth and Rahner (151–52). One is left pondering, however, if these theologians would have accepted that they were in agreement.

Charles Gore is perhaps A.’s exemplar of the theology and ecclesiology that represents Anglicanism “at its best,” grounded in the Bible and antiquity but critically informed. Gore explained in the famous *Lux Mundi* (1889): “the epoch in which we live is one of profound transformation ... and certain therefore to involve great changes in the outlying departments of theology, where it is linked on to other sciences, and to necessitate some general restatement of its claim and meaning.” A.’s posture of theological openness is as attractive as Gore’s, in which “everything but everything” is open to criticism (133). Yet notice that for Gore change is only really allowed in “outlying departments of theology”: core doctrine is insulated. Likewise, for A., “In practice, no theological question is closed, though if a member of the clergy openly repudiated the doctrine of the Trinity, the deity of Christ, the Resurrection, the inspiration of Scripture and the value of the sacraments, I think (and hope) that he or she could expect censure or discipline” (139). As Bishop of Oxford, Gore censured his clergy who did not believe in the Virgin Birth or Resurrection.

Gore’s sort of Anglicanism is still appealing today, although it carries with it an understanding of episcopal authority that is not welcomed by all Anglicans. Rather, where A.’s book is most valuable is in showing that Anglicanism possesses a robust intellectual tradition, so it is by means of debate that disagreements can be resolved (or not) and that Anglicanism can continue to hold together.

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Friends and Other Strangers: Studies in Religion, Ethics and Culture. By Richard B. Miller. New York: Columbia University, 2016. Pp. xvi + 171. \$80.

In an increasingly secular society, where moral relativism and identity politics are easy answers to difference, can religious ethics play a critical, constructive role, both in politics and in academia? Miller answers in the affirmative, arguing for

religious ethics' normative and even prophetic contributions. These are grounded in the recognition that identity and otherness ("intimacy and alterity") exist in a dialectical relationship, "which calls for responding to the other as someone to whom I am responsible" (3), not only as one I tolerate.

M. envisions religious ethics as a discourse whose home is in public and private universities, not seminaries for "the professional formation of religious clergy" (30). It assesses the social contributions of religious traditions without endorsing their backing faith commitments. Thus M.'s basic normative criterion is a liberal one: "the non-relative value of moral subjectivity," and "autonomy as the ability to self-critically adopt" commitments, "under our own authority" (99). Further, to battle "illiberal sentiments" such as "patriarchy, racial supremacism, religious discrimination or zealotry" (5), it is necessary to make a "cultural turn" to the real world, aided by anthropology and ethnography. To this end, M. includes one chapter on duties to children, beginning with the case of a critically ill US child; and one on six studies of specific subcultures. Four deal with global Islam, one with religious organizing after Katrina, and one with Catholic and Muslim women negotiating nontraditional roles.

Readers of this journal will recognize that even theological ethics—ethics premised on the relation of humanity and all creation to a God who saves—also today includes practical political concerns, interdisciplinarity, cultural and interreligious dialogue, and the grounding of normative insights in concrete information and *praxis*. In the Catholic world, the abundant literature on Christian ethics and economic inequality, racism, sexism, war and peace, immigration, and ecology, is both attuned to local and global realities, and data-informed on cultural developments such as the resurgence of the religious and political "right" here and abroad. This engaged theology and ethics is generated from within research universities, and draws on a long tradition of Catholic social teaching, with philosophical conversation partners, and the relevant social and human sciences. It embodies another "bottom line" goal complementary to M.'s respect for autonomy: responsibility for building the just and participatory infrastructures of the collective common good.

With a few exceptions (e.g., Augustine, Martin Luther King, and John Paul II), M. does not reference the work of theologians. Fortunately, however, the social character of moral agency and responsibility comes into the foreground as the book moves along, expanding its liberal premise. One example is M.'s chapter on memory, social identity, and political responsibility. He does not cite notable theologians such as Johann Baptist Metz or Miroslav Volf, but they and others who have written on memory, religion, violence, and reconciliation would certainly agree with M.'s main theses. Collective memory is key to political life, and can be constructed and manipulated for good or ill; hence, it is important to "create occasions of memory with an eye toward habituating civic identity and communal solidarity" (265).

A strength of this book is M.'s thesis that consideration of the emotions is essential to understand "the dynamic relationship between character and culture, between the private and public formation of the virtues." Augustine's vision of goods in relation to God (his "iconic realism") teaches that human beings (and implicitly all creatures) deserve to be regarded in their own right, not merely in relation to the self (195–97).

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.

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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