

This splendid collected volume of papers presented at the first pan-Asian conference of Catholic moral theologians in Bangalore, 2015, promises to remedy any such moral myopia.

For Vimal Tirimanna, Clement Campos, and José Mario Francisco, ethics proceeds from an intercultural conversation where the vacuous tolerance of the West gives way to a vital, interfaith dialogue. Stanislaus Alla argues for a “constructive methodology engaging Hindus *as Hindus*”; while for Mathew Illathuparampil, inculturated theological ethics demands an “interfaith ethical dialogue.” In a similar vein, Sharon Bong addresses Malaysia’s “Allah controversy”; Haruko Okano traces the confluence of Shinto, Buddhism, and Confucianism in Japan; and Maurice Nyunt Wai offers an illuminating comparative assessment of Christian and Buddhist ethics in Myanmar.

A truly dialogical, contextual ethics must, moreover, give voice to those whose wisdom has long been suppressed. John Karuvelil analyzes systemic “dehumanization” in India; Morris Antonysamy unveils the roots of gendered violence, rape, caste, and patriarchy, and Vimala Chenginimatam affirms the centrality of women’s theological voice. Eric Genilo addresses the politics of women’s reproductive health in the Philippines; Mary Yuen assesses aspirations for democratic participation in Hong Kong; and Joseph Goh criticizes the ethical bias suffered by gay-identifying, Malaysian men.

Finally, running throughout these essays is the leitmotif of a “cosmotheandric” anthropology, uniting, in Christian Astorga’s words, the “triple cries” of the poor, women, and of the earth—cries echoed in Anthonette Mendoza’s analysis of land tenure and the “fragmentation of ecosystems.” John Crasta writes of India’s Adivasi as exemplary “agents of environmental redemption”; Prem Xalxo underscores the implications of Pope Francis’s *Laudato Si’* in India; and Rhodel Nacional proposes a virtue-centered ecological praxis in the Philippines. Unlike many encyclicals, *Laudato Si’* is less a conversation-stopper than a plea for dialogue. We are deeply indebted to the editors, and especially the late Lúcas Chan, for orchestrating such a wise and eloquent response.

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*Living With(out) Borders: Catholic Theological Ethics on the Migrations of Peoples.* Edited by Agnes M. Brazal and María Teresa Dávila. Catholic Theological Ethics in the World Church Series. Maryknoll, NY: Orbis, 2016. Pp. xi + 260. \$42.

Agnes M. Brazal and María Teresa Dávila have edited an impressive collection of essays that develop applied and theoretical analyses of the causes and implications of global population movements, and that explore the advances they call for in Catholic theological ethics. Twenty-two authors from seventeen countries grapple with multiple concepts of borders (including political, economic, racial, and gender boundaries) to take up these tasks.

The editors organize the essays in seven parts. They open with sociologist Saskia Sassen’s succinct overview of the systems and mechanisms that shape migrations by influencing how immigrants exercise their agency. They arrange the remaining essays

in six parts according to the disciplinary perspective that their authors offer: human rights; feminist and healthcare ethics; family ethics; virtue ethics; and theological anthropology. A few of the essays are too short, a necessary editorial decision that delimits the insights their authors attempt to develop. B. and D. conclude the collection with essays that retrieve the order of charity and an ethics of liminality to explore how borders should influence the way Christians treat migrants and think about migration.

The book successfully reflects the complexity that the theological–ethical study of global population movements entails. It curates a collection of voices that mirror the research taking place beyond the United States and the English-speaking world. Its authors also demonstrate an earnest engagement with questions that are arising in pastoral settings across the globe. In the process, they are furthering the kind of scholarship that the church needs to discern the meaning and implications of migration creatively, in light of faith, beyond unnecessary constraints that Northern paradigms may impose on its thinking. Yet, a hauntingly beautiful essay by Peter Phan reminds us of the work that our scholarship still needs to take up: “If an effective ethics of migration is to be developed, it must not only be based on the abstract principles of human rights and justice but also bathed in blood and tears; the hunger and thirst; the grief and pain; the torture; and yes, the deaths of so many migrants on their way to freedom” (180).

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*The Materiality of Devotion in Late Medieval Northern Europe: Images, Objects and Practices.* Edited by Laugerud Henning, Salvador Ryan and Laura Katrine Skinnebach. European Network on the Instruments of Devotion. Dublin, Ireland: Four Courts, 2016. Pp. ix + 191. \$29.95.

This third anthology from the European Network on the Instruments of Devotion offers access to the latest northern European scholarship on the historical use of devotional objects. The range of objects studied is comprehensive, including mystical visions as well as paintings, reliquaries, a variety of meditation rituals and tools, and the claims of such phenomena as bleeding hosts and oil-exuding corpses. The inclusion of thirty-four color plates as well as many black-and-white images greatly enhances the volume’s usability. Its cross-disciplinary value is strengthened by the fact that most essays offer both ample descriptions of concrete practice and astute theoretical discussions of how people used these practices to make meaning.

Several authors allude to the theological assumption of the medieval period that incarnation means that materiality can, in a quite literal sense, make God present on a level accessible to the senses. Yet late medieval people were far from having a simplistic sense of how to interpret such manifestations. They understood that images are ambiguous and polysemic, and that appropriating them is a creative act. Procedures of meditation, memory, and thought wove representational objects together with souls, minds, and bodies, thus potentially transforming persons into new images of what was