ordered analysis (concupiscence and hope; delectation, pleasure and joy; and, suffering, pain, and sadness), here we see even further free rein, as in the deepened treatment of suffering in the context of pain.

By the middle of the book P.'s innovative creativity is complete. Ensuing chapters on the virtue of humor and the virtue of silence are followed by treatments of piety, work, rest and leisure, sport, psychology, and uselessness. Each of these chapters, like those that precede it, contain beautiful spiritual reflections on the topic at hand, reflections that exemplify P.'s long-standing argument that moral and systematic theology are withered if not fused with spirituality. Reflections on silence and "noise" seem perfectly attuned to today's spiritual challenges. Even treatments of classic moral questions such as the relationship of mercy and justice are done in a personal and spiritual style.

In sum, this book will have both scholarly and broader appeal. First, we gain greater insight into P.'s mind, which would justify the book in its own right. But second, we see P. creatively treat topics of contemporary and spiritual interest in a manner imbued with the wisdom of St. Thomas even while at times extending beyond Aquinas's thought.

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Lying and Christian Ethics. Christopher O. Tollefsen. New Studies in Christian Ethics. New York: Cambridge University, 2014. Pp. xii + 209. $90.

Lying is a perennial topic of moral analysis, but there are very few monograph-length treatments of the subject from the perspective of Christian ethics. Tollefsen's most recent offering is thus a welcome contribution to the contemporary literature on lying and deception. Drawing primarily on Aquinas, the author touches on a number of the ethical and social issues related to lying, but, at less than 200 pages of actual content, the book's focus is appropriately narrow. He is ultimately concerned with defending the view that lying (defined here as an utterance at odds with the speaker's own mind) is always wrong. A significant percentage of the text is dedicated to defending this "absolute view" against possible objections. This is one of its greatest strengths, as T. does not shy away from the difficult theoretical questions and the minutiae that inevitably arise when dealing with the hard cases of lying.

There are, however, two difficulties that I believe T. has not adequately addressed. These difficulties are of equal interest to interpreters of Aquinas and to opponents of the absolute view against lying. The first is that the author's discussion of the virtue of truth appears as an afterthought and is addressed in the space of only three pages (45–47). This is significant because one could easily imagine developing a rather different interpretation of Aquinas on lying if the virtue of truth were taken as the starting point, rather than taking T.'s "basic goods" approach of advocates of the New Natural Law. The second is the puzzling omission of any discussion of mortal and venial sin.

This distinction appears frequently in Aquinas's treatment of lying, and, even for readers who reject these theological categories, it could be useful for mapping onto present-day moral sensibilities—especially in the classic "Nazis at the door" scenarios (175) to which T. devotes so much intellectual energy. It is striking that he neglects these nuances in favor of a strictly norm-based approach. Nonetheless, this volume is an important contribution to the field, and T. has done a service by bringing sophistication and conceptual rigor to an oft-neglected topic.

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Jesus Christ: The New Face of Social Progress. Edited by Peter J. Casarella. Grand Rapids: Eerdmans, 2015. Pp. x + 370. $45.

This collection of essays explores the love of Jesus Christ as the primary guide for social justice, as articulated by Pope Benedict XVI in *Caritas in Veritate* (*CV*). Nineteen papers were given as part of a conference at the Center for World Catholicism and Intercultural Theology at DePaul University in April 2010. Casarella acknowledges a Bonventuran approach, in retracing to original NT wisdom for the social order of the twenty-first century (8).

The book is divided into four sections on economics, ecology, the social and political order, and the historical context of the encyclical. An essay by Horacio Vela points out the unique orientation with the Gospel of John, found in the encyclical's prologue. Previous social encyclicals had relied primarily on Genesis 1–3 and the teachings found in the Synoptic Gospels. A fascinating essay by Patrick Callahan considers how Benedict XVI shares the visions of global order from John XXIII and John Paul II. *CV* does endorse a global political authority in a Johannine manner (*CV* 67); meanwhile, the encyclical also suggests the enabling of states to address world challenges (*CV* 24), in the mode of John Paul II.

Drawing from a wide range of disciplines, the book offers perceptive considerations of the encyclical's role within wider Catholic social teaching. While the compendium has a briefer treatment of ecology, several substantial essays integrate *CV*'s factors for social progress into the complexity of twenty-first-century capitalism. The contributors recognize some of Benedict's major advancements in economics in his call for intermediate groups (*CV* 7) and acts of gratuitousness (*CV* 36, 38, 39). William T. Cavanaugh notes that "Benedict's preferred solution to the state–market binary is to encourage the formation of alternative spaces that outwit the logic of both market and state" (93). These groups may pursue mutualistic goals and transform the economy as a whole (*CV* 38). Simona Beretta posits that gratuitousness should necessarily end in ongoing investment in human and physical capital (253). Any reader intrigued by *CV*'s innovations in social and economic development would find this volume a worthy complement.

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