

Crowe, SJ. The tribute was written in 2009, three years before Crowe's death. As one might expect from the diverse authorship, a variety of topics are covered, some more directly addressing Lawrence's own philosophical and theological outputs, and others with a more Lonerganian focus. Common themes that emerge in the contributions are those of grace–nature, Christology–soteriology, conversation–conversion and friendship.

The contributions are generally of a high standard and would easily find homes in quality journals. Some are truly excellent, adding significantly to current theological debates. Those interested in Lonergan studies, and with Lawrence's own contribution to extending that legacy, will find in these essays much to think about, learn from, and perhaps debate.

My main recommendation is that it would have been helpful to group the essays thematically. Instead the editors have taken the encyclopedist approach of ordering the essays alphabetically, according to the surnames of the contributors. Still, strongly recommended.

Neil Ormerod
Australian Catholic University, Strathfield

The Cambridge Companion to Christian Political Theology. Edited by Craig Hovey and Elizabeth Phillips. New York: Cambridge University, 2015. Pp. vii + 305 pp. \$65.

There has been a substantial growth in interest and courses about public or political theology in the last few years, covering issues about religious faith in secular societies, the origin and function of democratic politics, and the shift of Christianity's center of gravity to the global South. This helpful volume covers the European political theology associated with Jürgen Moltmann and Johann Baptist Metz and deals both with the failures of the German churches in the Nazi period and the reliance on Neo-Marxist analyses by the Frankfurt School. (Moltmann wrote that essay.) Miguel de la Torre's chapter discusses liberation theology in Latin America with a focus on the works of Paulo Freire, José Comblin, Juan Luis Segundo, Jon Sobrino, and Gustavo Gutiérrez. This theology also was open to Marxist analysis and contrasted "development" with "liberation," seeing structural sin through the eyes of the oppressed.

Hak Joon Lee addresses public theology and the question of religious discourse in a pluralistic society. Public theology sees the depth of sin and is often in a kind of alliance with liberal democratic theory, although it tends to critique a notion of merely instrumental reason, excessive individualism in liberal democratic theory, and utilitarian ethics. Public theology often critiques political and liberation theology for not putting enough emphasis on civil society rather than on the state as such.

Lisa Sowle Cahill expertly treats Catholic social teaching, with its egalitarian and meliorist thrust, while D. Stephen Long concentrates on Protestant social ethics, with some attention to the Niebuhrs, focusing on their move from ontology to history. Daniel Bell, Jr. contributes a chapter on post-liberal radical orthodoxy as seen in the work of John Milbank and Graham Ward. Neo-Orthodoxy eschews a radical

distinction between nature and grace and looks to an alternative to modernity. It also opposes correlational moves between theology and liberal-democratic theory.

The remaining essays treat postcolonial theology, Scripture's role in public theology, and the contrast between Augustine and Aquinas (in an essay that stresses virtue ethics in both). An astute essay by William Cavanaugh, "Political Theology as Threat," takes up views which would overly privatize religion in liberal democratic societies and any attempt to over-absolutize the religious-secular distinction.

The volume does not pay much attention to feminist or African and Asian public theologies, but it would make a useful text for courses in political theology (and comes in a less expensive paperback edition).

John A. Coleman, SJ
St. Ignatius Church, San Francisco

An Unexpected Wilderness. Christianity and the Natural World. Edited by Colleen Mary Carpenter. College Theology Society Annual Publication, Vol. 61. Maryknoll, NY: Orbis, 2015. Pp. xxvii + 209. \$38.

How do we survive amid a wilderness we do not understand? This is the question underlying these sixteen essays. Survival does not simply mean liberation from suffering in a projected future but engagement here and now with all the ambiguity and uncertainty that we experience in "our common home," including the chaos that results from both human activity and the natural processes of nature. We have no other world and we are integrally connected to the whole and each of its parts. More concretely, we are rooted in a particular place that is "home."

We often tend to ignore the spatial reality of nature in favor of time as a human, historical achievement. We have arrived at the end of an immense space-time development and are not the center of the universe, which will go on even if we are not here. The creativity of God engages the inherent creativity of the universe, which includes the reflective awareness of humans. We need "a transdisciplinary thinking . . . a thinking of the entanglements of vast diversity, a thinking across unexpected wildernesses dire" (11). Rather than romanticizing either nature or culture, or seeking to retrieve the past, we must learn to imagine and create a new world "from the depths" (13).

Creating a new world entails listening to the voices of those most deeply affected by the destructive behavior of chaotic nature and of human oppression such as super-typhoon Haiyan, the despoiling of the land in Appalachia, the exclusion of indigenous peoples from the care of our natural resources, the cry of the poor. Essential is Thomas Berry's "core insight that 'the universe is a communion of subjects, not a collection of objects'" (137).

We must learn to love the places we are from and to engage ecological despair and/or depression by entrusting ourselves to a God who not only liberates but enables us to