

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.

James T. Bretzke, SJ
Boston College School of Theology and Ministry

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.

John C. Haughey, SJ
Columbiere Jesuit Residence, Baltimore

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.

Created as a collaborative work rather than as a collection, this volume emerges from its authors' concern with "the often unnoticed practical wisdom that is a necessary element of Christian faith and life" (2), considered in light of the epistemological assumptions of modernity as described by Charles Taylor. As a work of practical theology, this volume both explains and provides concrete illustrations of its subject. Part 1 draws upon each author's experience with a specific example of "engaged, embodied knowing" (26): spooning, swimming, camping, dancing, and "rocking" (i.e., attending a pop concert). Part 2 describes the eclipse of attention to practical wisdom in the West, charts the development of practical theology as an academic discipline, and considers the significance of biblical imagination and spiritual practices for the development of Christian *phronesis*. An intriguing account of the authors' collaborative process appears in a brief final section.

As described by the authors, practical theology is an exceptionally wide-ranging discipline that encompasses both the descriptive and the normative assessment of Christian practices. The relationship between the two is not a major focus of this volume. By necessity, many topics that would logically fall within the definition of Christian practical wisdom—for example, casuistry—receive little or no attention. One should approach this book as a thought-provoking introduction to its subject matter.

While the book will be of particular interest to pastoral educators and students in ministry programs, it also poses important epistemological considerations for the wider academy. Noteworthy illustrations of learning through practice appear in M.-Mc.'s discussion of bodily wisdom, and B.'s account of healing and growth after divorce within a blended Christian family. The engaging style of the book should render it accessible to a general audience, and to advanced undergraduates. Particular chapters would provide useful starting points for reflection by adult faith sharing groups.

Julia Fleming
Creighton University, Omaha

Common Goods: Economy, Ecology, and Political Theology. Edited by Melanie Johnson-DeBaufre, Catherine Keller, and Elias Ortega-Aponte. New York: Fordham University, 2015. Pp. viii + 446. \$35.

This book consists of different presentations delivered during the Twelfth Transdisciplinary Theological Colloquium held at Drew Theological School on February 8–10, 2012. This gathering was inspired by the work of the political philosopher William E. Connolly—author of the book's first essay—who has developed a critical view on modern capitalism based on religious pluralism and the challenges of ecology.

The different essays of the book go deeply into the concept that fruitful convergences between religion and politics are possible today. These convergences may help us evaluate and answer contemporary environmental issues. The goal would be to