

republic is contingent upon a virtuous citizenry that only the church can reliably be enlisted to ensure.

This mutual interdependence is the constant. But what is most fascinating about L.'s work is his depiction of the many ways in which civil religion becomes manifest throughout American history: its origins in covenant theology and its partial accommodation of Scottish commonsense philosophy; its various adaptations from the First to the Second Great Awakening; its embrace of a free-market ideology in the 19th century and its role in shaping the New Right politics of the late 20th century. The road winds considerably, and L. proves himself to be a dependable guide.

L.'s concluding insight that, despite its contradictions, republican theology's longevity is due to its "three broadly attractive principles" (207)—individual rights, personal virtue, and a divinely blessed nation—seems sudden and unsubstantiated. Nonetheless, L. knows this creature well, and he gives us reason to suspect that it will continue to populate America's political landscape well into the foreseeable future.

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*Vainglory: The Forgotten Vice.* By Rebecca Konyndyk DeYoung. Grand Rapids, MI: Eerdmans, 2014. Pp. x + 157. \$14.

In her aptly titled work, philosopher DeYoung draws upon Aquinas, Augustine, and the desert fathers to analyze a character flaw rarely addressed in contemporary ethics, despite its ubiquity (under other names) in contemporary Western culture. As D. explains, vainglory poses a number of problems for Christian ethics. If vainglory is a vice, in what sense is glory a virtue, especially given the traditional emphasis upon humility in Christian thought? Moreover, Aquinas's approach to vainglory, upon which D. relies, includes a broad range of behaviors that raise disparate spiritual questions, from the pursuit of notoriety at any cost to the pursuit of excellence or even sanctity for unworthy reasons. As a result, success in overcoming some aspects of vainglory can create a temptation to other more insidious forms, including the "seductive addiction to applause" (8). D. also poses two interesting methodological questions. Since the Christian tradition sees the glory of created things as derivative from and evidence of divine glory, to what degree can one discuss vainglory as a secular vice? Alternately, how can Christian ethics analyze vices and virtues (including vainglory and glory) without losing sight of divine grace, and degenerating into a works-righteousness that is, in itself, a form of vainglory?

This volume is effective both as an introduction to Christian thought regarding vainglory and to the topic's contemporary relevance. D.'s illustrations from everyday experience (e.g., iPhone advertising as an example of the medieval "presumption of novelties") are pedagogically engaging. Her insight that vainglory can arise from fear as well as pride—its more generally recognized foundation—is intriguing and deserves

further development, especially at a time when the mass shooting of strangers has become an act of self-definition for the desperate.

D.'s concise, well-written book will appeal to undergraduates and to general readers as well as to professional scholars. This would make fine supplemental reading for a course in virtue ethics.

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*Cultivating Virtue: Perspectives from Philosophy, Theology, and Psychology.* Edited by Nancy E. Snow. New York: Oxford University, 2015. Pp. vii + 349. \$35.

Books on virtue ethics often have misleading titles that imply that growth of moral character is the topic at hand when in fact the book addresses specific virtues or virtue theory in general. But Snow actually does address the cultivation of virtue. This volume of mostly new works appeared only a year after S. and Narvaez were chosen as recipients of the Templeton Religion Trust grant in support of interdisciplinary work on virtue theory. The beginning of the trajectory of their work of considering virtue as "located" in the whole self (rather than in the personality) is reflected here.

Because cultivation of virtue is the focus, much of the discussion addresses the conditions and practices necessary for very young children to become virtuous adults. Developmental psychology partners with philosophy and theology here, and this partnership works well under S.'s direction. The book offers multiple perspectives both from virtue theory and psychology.

Readers in psychology might find the book insufficiently critical of the approaches within which they work, and religious studies scholars and theologians will find the religious cosmologies summarized here to be introductory rather than groundbreaking. This is a characteristic of good interdisciplinary work, however, and S. leans toward the side of hospitality, preparing soil for fruitful interdisciplinary conversation. The book avoids excessive jargon and deftly contextualizes concepts for readers. It also considers important issues that are rarely well examined in Western virtue theory (such as the potentially narcissistic tendencies of virtue ethics). Interdisciplinarity here allows for new development of these topics, breaking some new ground. The book fortunately also avoids the fixation of many contemporary works on redefining specific virtues and formulating various situation-specific virtue ethics. Likewise S. addresses the struggles of virtue ethics (with situationism, for example). Her work is successfully interdisciplinary, thoughtful, thorough, and important for scholars working in virtue ethics.

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