

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

being represented. While the example of long meditation on a crucifix or a painting of the tortured savior leading to the physical impression of the stigmata is extreme, it illustrates the late medieval belief in the transforming potency of images.

While this volume will especially appeal to specialists in material history, liturgy, and spirituality, it also can serve those in other theological specializations as an introduction to how devout late medieval people practiced rich bodily engagement with mediated theological doctrines. As one of the anthology's authors notes, in the post-Reformation era we tend to assume that mediation alienates and secularizes, but the late medieval period reveals an alternative possibility. In our media-saturated age, this is worth exploring.

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Indissolubility and the Synod of Bishops: Reflections of a Canon Lawyer. By John A. Alesandro. New York, NY: Paulist, 2015. Pp. ix + 71. \$12.95.

Halfway through this insightful and clear monograph, distinguished canonist John A. Alesandro articulates the dilemma at the heart of the matter: "Sacramentality and indissolubility are stifled in today's world by the austerity of the church's canonical construct of marriage" (34).

The "canonical construct of marriage" is described as the "central theological and juridical propositions about marriage" collected into a unified whole (15). These include but are not limited to sacramentality, indissolubility, consummation, intention, the proper object of marital consent, and canonical form.

In part 1, A. presents the development of the construct through history, and does so in a concise and informative way. Although certain elements are familiar to the experts, the presentation is accessible to all and a valuable summary. The history of the canonical construct of marriage is a striking application of the maxim *lex sequitur esse*. The Magisterium leads in resolving theological debates, while canon law attempts to minimize the obstacles to further discussion and indeed has been known to foster it.

Given the fact that the book was written between the Extraordinary General Assembly of the Synod of Bishops in 2014 and the Ordinary General Assembly of 2015, and thus without the benefit of post-synodal magisterial pronouncements and juridical provisions, part 2 is happily already outdated. A. will no doubt take comfort in this fact inasmuch as many of his recommendations for the streamlining of both substantive and procedural law have been approved, one might say *in forma specifica*, by Pope Francis in the apostolic exhortation *Amoris Laetitia* and especially the *motu proprio Mitis Iudex*. Issues such as the competence of tribunals, the use of single judges and lay judges, the right of defense and the role of the defender of the bond, and finally the review/appeal of an affirmative decision have all been attended to. We can hope that an updated second edition of this book will be forthcoming.

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