

*A Godly Humanism: Clarifying the Hope that Lies Within.* By Francis Cardinal George, OMI. Washington, DC: Catholic University of America Press, 2015. Pp. xiv + 207. \$19.95.

Cardinal George wrote the preface to this volume of essays a scant two months before his death in April 2015. Though not autobiographical, he does offer a telling personal reminiscence. While still in high school, a teacher gave him a copy of *La Vie Intellectuelle* by the French Dominican A.-G. Sertillanges, a gift that opened a new horizon for the precocious student—one that eventually led to doctorates in both philosophy and later in theology.

The unifying theme of the present volume is the Catholic intellectual tradition, whose task is to foster an integration of the Church's tradition, centered on the revelation in Jesus Christ, with the new cultural contexts the Gospel encounters, learns from, and shapes. However, the distinctive manner of proceeding is not "correlational," but rather "assimilative." One might say that the danger of the former is a capitulation to the culture, whereas the latter seeks the recapitulation of a culture's life-giving elements in Jesus Christ.

Hence, a prominent concern manifest in the essays is that of the role and responsibility of the Catholic university in an increasingly fragmented academic context where the "multiversity" dominates. The Catholic university, as a prime steward of the Catholic intellectual tradition, has as its core mission to further that integral humanism, envisioned and encouraged by the post-Vatican II Popes, from Paul VI, through John Paul II and Benedict, to Francis.

The Catholic university should endeavor to counter the false dichotomies prevalent in a secularizing society, by embodying, in its curriculum and undertakings, a deeper vision that integrates faith and reason, philosophy and theology, individual and community. A key concern here is a resistance to any reduction of religion to a private sphere of individual moral preferences, a generic therapeutic deism. Instead, the Catholic university, arising *ex corde ecclesiae*, is called to promote an integral humanism which, by virtue of the Incarnation, is revealed to be "a godly humanism." But this vocation of the Catholic university (and of every believer) entails ongoing conversion which, in Christ, is "conversion to newness of life with him who is the same yesterday, today, and forever" (146).

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*Doing Asian Theological Ethics in a Cross-Cultural and an Interreligious Context.* Edited by Yiu Sing Lúcas Chan, James F. Keenan, Shaji George Kochuthara. Asian Theological Ethics 2. Bengaluru, India: Dharmaram, 2016. Pp. i + 272. Rs 450.

"Do not do unto others as you would that they should do unto you," said George Bernard Shaw. "Their tastes may not be the same." Shaw's *bon mot* contains more than a grain of truth, for too often Western ethics merely generalizes particular cultural bias.