could be seen as providing such vindication of God. Thus, while most of her readers are familiar with Augustinian and Thomistic theodicies, B. explains to non-specialists how Origen's "two creations theory," according to which humans spiritually have choice despite the *ex nihilo* creation of the physical world, opens the door for free will among the Church Fathers (49–50), or shows how a Kierkegaardian teleological suspension of the ethical in the self's bid to become authentic can also be creatively construed as the overcoming of boredom, "the root of all evil" (147). Yet B.'s broad treatment sometimes misses critical details. For example, this very phrase from *Either/Or* is in fact voiced by a pseudonym, the aesthete Johannes the Seducer, not Kierkegaard himself. B. also occasionally forces connections to preserve historical continuity. Her section on "literary explorations in the Nineteenth Century," where she ties liberal Protestantism to the gothic literature of the Romantics, seems a particularly hard sell (146–48). Finally, some critical works are not treated, such as the most poignant of the empirically sensitive, non-speculative theodicies of the modern era, C. S. Lewis's *A Grief Observed*, where Lewis ties flourishing to pain in a manner which could have served as an effective rejoinder to Leibniz's Enlightenment "best of all possible worlds" defense of the divine.

Nevertheless, for clarity of classic texts as varied as the *Book of Job* (12–14), Augustine's *City of God* (65–66), Luther's *The Bondage of the Will* (96), and even John Hick's seminal *God of Love* from the twentieth century (171–73), one could scarcely write more succinctly or accessibly than B. has done. In the end, the case for a "trajectory," the explicit purpose of the volume as indicated by its subtitle, is duly made.

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The Cosmic Common Good: Religious Grounds for Ecological Ethics. By Daniel P. Scheid. New York: Oxford University, 2016. Pp. xiv + 248. $29.95.

Given the suffering caused by ecological degradation to humans and other creatures alike, theology is tasked in our day to bring the natural world back into view as a subject of religious and moral importance. In this broadly researched and clearly written book, Scheid sets out to do just that with one keystone element of Catholic social teaching: the common good. Not only does he rethink features of this principle, expanding it in an ecological direction, but he also places this principle in dialogue with Hindu, Buddhist, and American Indian traditions. The point of arrival is an interreligious vision of the cosmic common good which can serve as a basis for ethical action to protect the planet, or "to care for God's creation" in Catholic language.

The pivotal argument takes robust shape in chapter 2, which—among its major moves—skillfully works through tension that might arise between the dignity of the human person and a common good that includes the created world. If the human person is a relational being with an essentially social nature, and if the common good affirms the inherent value of the whole composed of intrinsically dignified parts, then a way opens for these two principles of Catholic social teaching to function together dynamically.

Humans in their dignity are an intimate part of the greater whole of the cosmos, which on this planet includes a wider community of life. Ethical implications abound.

S. then deepens the ethical vision by tracing sources for a cosmic common good in classical thinkers Augustine and Aquinas and the contemporary Thomas Berry, and by working out meanings in two related terms that promote the common good, namely, solidarity and rights, now developed as Earth solidarity and Earth rights. If, buttressed by extensive scientific and theological research, this work had just powerfully rethought the common good in an ecological direction, it would have been enough. But the book's move into comparative theology gives its argument yet greater relevance. Marked by self-critical, sensitive use of sources, S. constructs theoretical grounds for the cosmic common good accessible to religious traditions despite their differences.

I read this book in light of an experience last spring at a conference celebrating the 125th anniversary of *Rerum Novarum* (1891), which initiated the modern version of Catholic social teaching. Multiple references by the excellent plenary speakers to the common good were relentlessly focused on human beings in our political, economic, and social conditions. My audience-member query about imperiled ecological elements in each of these arrangements received the response that this was an important question that needed to be considered. Then the discussion flowed back to humans only. It is evident that our theological imaginations need to be reoriented from the ground up so that without strain Catholic social teaching positions human beings within the community of creation, to practical and critical effect. Toward that end this book makes a superb contribution.

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The *Sensus Fidelium* and Moral Theology. Eds. Charles Curran and Lisa Fullam. New York: Paulist, 2017. vii + 300. $26.75

Two-thirds of this volume is more ecclesiology and systematic theology than moral theology. *Sensus Fidelium* refers to the faith of the whole church. The faithful have an instinct for the truth of the faith. There is an infallibility in what the faithful see, by instinct and deep faith, as core to the faith. As Newman saw, the faithful had a truer sense of the faith than the hierarchy at the time of the Arian heresy, and Jerome appealed to the *sensus fidelium* for approval of the veneration of relics and the defense of the perpetual virginity of Mary. Both Pius IX and Pius XII asked for a careful appraisal of the faithful's faith before defining the Immaculate Conception and the Assumption. The belief of the faithful proved decisive for arriving at the canon of Scripture, baptismal theology and practice, and, as Newman demonstrated, belief in the full and unquestioned divinity of Christ.

Vatican II's *Lumen Gentium* 12 insists that *sensus fidelium* is a gift of the Spirit given to *all* the faithful in the church—a gift that helps the faithful adhere to the truth of the Gospel, penetrate it more deeply, and apply it more fully in daily life. We need to avoid