Sin" and George Hunsinger's extended critical consideration of "victim-oriented soteriologies" in his "The Sinner and Victim."

Virtually all of the essays are clearly and carefully written, and some in particular stand out, such as Ian McFarland's treatment of Original Sin. Villanova's Jesse Couenhoven's treatment of Augustine is mostly expository and laudatory, which is unfortunate because if more serious consideration had been given to the responsible critiques of people like John Mahoney, a service would have been done to all. Instead, C. concludes, "we should judge Augustine's doctrine of sin less on whether we like his ideas about self-love, sexuality or ambition, than on the ways in which he developed his privation account, his soteriology, and his moral psychology" (197). Notre Dame's Randall C. Zachman is one of the few contributors to this volume whose professional work brings together explicitly Catholic and Protestant classical traditions. His essay on John Calvin acknowledges a "point of contention with the Roman Church" (247), but without really resolving for this Catholic reader the conundrum of how God genuinely in God's sovereign love and mercy could/would condemn some, but not others, to eternal damnation, beyond the assertion that "all of the offspring of Adam are guilty of sin and condemnation because God willed that this be so" (243).

Stephen Ray's essay on structural sin is particularly helpful in connecting theology with cross-cultural studies and sociologically informed analyses of racism. He deftly side-steps the common approach of social analysis used by liberation theologians, and instead situates his analysis firmly in the Pauline notion earlier outlined in J. R. Daniel Kirk's "Principalities and Powers" chapter, which Ray then mines to explore racism as a pernicious "social ontology" that has become so embedded in our American culture, illustrating this with a careful reflection on the "Black Lives Matter" movement.

The cost and focus of the *Companion* probably will consign it to the library reference shelf, though it remains a serviceable overview of how mostly Protestant theologians of a certain stripe might consider the doctrine of sin.

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The Holy Spirit and the Church: Ecumenical Reflections with a Pastoral Perspective. Ed. Thomas Hughson. New York: Routledge, 2016. Pp. xiv + 143. $137.

The contributors to this book span a spectrum of Christian churches that differ in many ways while sharing a common belief in the centrality of the Holy Spirit to the faith, worship, and commitments of the Christian community. To enhance the ecumenical dimension of the book, each of the authors engages with *The Church: Towards a Common Vision*, the document published in 2014 by the Faith and Order Commission of the World Council of Churches. In addition, the authors write more generally about the Holy Spirit in relation to the church and, from the perspective of particular ecclesial traditions, seek to identify the implications of the Spirit's activity for the practice of the Christian church as a whole. No small task!

As the editor notes in his preface, the document does not feature equally in all the chapters, but all do make a good effort at exploring various aspects of the church's relationship with, and response to, the Spirit. The chapters are engaging, some confronting, and each worth the investment of time and attention. All of the chapters succeed in illustrating that invocation of the Spirit does not ensure a quiet life for the Christian community.

Martyn Percy indicts various aspects of today's Anglican Church for a lack of appreciation of the Spirit. Percy decries what he regards as an Anglican obsession with management—an obsession that displaces any explicitly theological or pastoral focus. He insists that the dominance of management theory has resulted in a church that is "over-managed and theologically under-led." As an alternative to that perspective, and to what he depicts as an equally unhealthy concentration on "numbers"—the "target-driven pseudo-empiric"—Percy showcases the "wildness" of the Holy Spirit that resists neat categorization and is not susceptible to flow-charts. Percy challenges the church at large to be responsive to the ways in which the life of the Spirit manifests itself in local ecclesial environments, even if these lack a grounding in the latest managerial techniques. The relevance of Percy's insights to traditions beyond his own will be clear to church-goers.

The chapters by Cathy Ross and Eboni Marshall Turman are especially valuable. They are also most likely to be the catalysts for soul-searching in Christian communities, particularly in relation to violence against women and the perception of the Black Lives Matter movement, respectively. In addition to those concrete issues, both chapters raise questions about the methodology of ecumenical documents, and of ecclesiology in general.

Ross asks whether a document that takes twenty years to finalize is "too generalized to be helpful," especially in a world that is familiar with the rapidity both of social change and the emergence of situations calling for an immediate response from the churches. Taking as her example violence against women, Ross develops a five-point missiology that local churches could apply to contest situations of oppression against women.

In a similar vein, but with even more urgency, Marshall Turman challenges the churches to live the consequences of faith in the Spirit. Above all, Marshall Turman emphasizes that the Spirit is concerned not only with "vocalization"—naming and speaking about injustice—but also with "movement"—changing practices that perpetuate even subtle expressions of racial, gender, and other forms of subjugation, including those evident within the church itself. Underscoring the origins of Black Lives Matter in movements beyond the church, Marshall Turman underscores the gaps evident between the language of documents such as *The Church: Towards a Common Vision* and the everyday practices of ecclesial communities in situations of oppression.

Thomas Hughson writes on a broad canvas as he seeks to articulate the role of the Spirit in connecting liturgy to life—connecting Sunday to Monday—especially in relation to questions of social justice. While Hughson names an obviously crucial question for the life of the church, he perhaps attempts to touch too many bases as he develops his answer. The chapter ranges over the inner and outer processions of the

Trinity, Bernard Lonergan's theological method, styles of exegesis, references to various ecumenical texts, and sociological literature. That list would do justice to a book-length study of the Spirit, rather than a single chapter.

One final point about the book concerns its presentation, rather than its content: in my copy, the printing on the pages, especially on the left-hand side, is less dark than would be standard for most books. For a book at this price point, the publisher should surely guarantee high-quality printing. The fine chapters in this book deserve no less.

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Inspired Sustainability: Planting Seeds for Action. By Erin Lothes Biviano. Maryknoll, NY: Orbis, 2016. Pp. xxxiii + 286. $35.

The focus of Biviano's volume is motivation and action. The question is not, in the first instance, whether our theologies can be "greened." They can, and that is underway. It is underway here, too, but this book's overriding question is how the *actions* of faith are "*inspired* and *maintained*" (xxvii, emphasis original) in the face of obstacles and a flagging spirit. B. cites Ecumenical Patriarch Bartholomew: "We are all painfully aware of the fundamental obstacle that confronts us in our work for the environment. It is precisely this: how are we to move from theory to action, from words to deeds? We do not lack technical scientific information about the nature of the present ecological crisis. We know, not simply what needs to be done, but also how to do it. Yet, despite all this information, unfortunately little is actually done. It is a long journey from the head to the heart, and an even longer journey from the heart to the hands" (51).

To make this journey from head to heart, and heart to hands, B. turns to faith-based environmentalists who are already engaged. What is learned from their struggles and her extensive social science research into their spirituality and action? How does faith empower, if it does?

B.'s work with interfaith focus groups over several years yielded emerging patterns that answer questions of "why" (motivation) and "how to" (action). While the chapter titles cannot summarize the richness of her findings, they do capture their body, direction and punch; and they serve as an accurate guide for the extensive sub-sections of each chapter: Seven Patterns in Green Spirituality; Engaging Head, Heart, and Hands to Get Over the Gaps; Finding Strength in Numbers; The Courage to Continue. Renewal and Community Spirit; Spiritual Community; and Shared Self-Giving.

This discussion of spiritual direction ending in concrete action is more than a good documentation of inspiration for sustainability. It is itself inspiration. B. has not only given faith communities their marching orders, but she has also supplied their means, including the means to address the "green blues" (xxiii) and despair we all feel in the face of the planet's degradation and our onslaughts.

B.'s contribution is more than a manual, however. B. knows she and her research subjects are deeply engaged in core theological matters. Free will and sin is one way