

of Charles Taylor and a theological anthropology of *imago Dei* informed by the trinitarian theologies of Catherine LaCugna and Elizabeth Johnson provide an important anthropological basis for understanding human rights, solidarity, and their relationship. Since the first UN Decade of Development, Catholic social teaching has engaged social analysis about development, and following this lead, C. engages the work of Amartya Sen, stating his “theory is foundational for global poverty efforts at the United Nations and the United Nations Development Programme (UNDP), especially the emergence of the Millennium Development Goals (MDG) initiative” (74).

A revised dissertation, the first three chapters provide extensive quotes from Catholic social teaching, Taylor, Johnson, and Sen. In Chapter 4, the author’s voice is more prominent as she writes about solidarity as a virtue, noting that an earlier version of this writing appeared in *Political Theology* (111). To illustrate her point that the virtue of solidarity is fostered through actions that promote human rights, the fifth chapter includes accounts of her students’ experience building a house in Costa Rica and of her observation of health professionals in Sudan working to realize the Millennium Development Goal of reducing child mortality. The 70th UN General Assembly looked back at the Millennium Development Goals of the past 15 years and looked forward 15 years as it approved the Sustainable Development Goals. This book provides a context for better understanding the contributions of Catholic social thought that support this development work of the United Nations.

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Feet Rooted, Hearts Radiant, Minds Raised: Living Sacraments in India. By Francis Gonsalves, SJ. Anand: Gujarat Sahitya Prakash, 2015. Pp. 316. \$20.

Gonsalves performs his comprehensive treatment of sacrament and then the seven Catholic sacraments in particular as an exercise in “Indian contextual theology” (15). His method, attributed to Michael Amaladoss and Felix Winfred, is “mainly inspired” by Latin American liberation theology, committed not to mere “study” but to a praxis that “must result in ameliorative action in favour of the earth’s poor” (17). As for historical sources, G. qualifies the usefulness of those he selects as “contextual . . . limited by the spatiotemporal exigencies of particular centuries” (90).

The poverty G. identifies is certainly societal in nature—the financial misery and injustice leveled upon lower castes and rural populations, plus the current ongoing violence and repression against free exercise of particular religions, is such that “Indian Christians are passing through very trying times” (173). Nonetheless, from the start and throughout, he analyzes and seeks to correct the poverty of Indian Catholicism’s theology and practices of the sacraments. The former remains mired in a simplistic cause-and-effect scholasticism, while the dwindling numbers attending Mass or going to confession passively witness and receive from the sacred actions of their priests. One can only rue this state of affairs a full fifty years after Vatican II.

The contours of G.'s contextual theology include "the whole burning issue of mission" insofar as "Christianity is often accused of being arrogant, intolerant and the cause of many societal ills," as well as "the need to be ecumenical and interreligious" in multireligious India (94). G.'s "cosmotheandric" (36) sacramental theology, following Raimundo Panikkar, keeps in perichoretic play the divine, human, and cosmic dimensions of symbolically mediated faith. The overarching concept he adopts from contemporary Western theology is "sacramentality," with constant citation of Bernard Cooke, along with other philosophers, anthropologists, and theologians whose work largely was completed by the late 1980s. The absence of more recent critical theorists in the fields of sacramental liturgy, ritual, and performance studies results, ironically, in G. idealistically insisting on what each sacrament "must" do, rather than wresting more analytically with what in church and society both promises and hinders the reform he so passionately advocates.

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Death, Dying, and Mysticism: The Ecstasy of the End. Edited by Thomas Cattoi and Christopher M. Moreman. New York: Palgrave MacMillan, 2015. Pp. ix + 281. \$95.

The collaboration between the mysticism and the "death-and-dying" groups of the American Academy of Religion gave rise to this informative 14-chapter volume. Cattoi's introduction focuses on the great comforting Christian metanarrative of death in imitation of the saints that is based, in part, on the Cappadocian synthesis of Scripture, neo-Hellenism, common conceptions of humanity, and our shared human reason. He then brilliantly contrasts this with the banal, "end-of-life graffiti" metanarrative of postmodernism that views death as something one must do alone.

Especially impressive are Lee Irwin's and Candy Guenther Brown's excellent summaries of near-death phenomena, and of the conflicting interpretations surrounding them; Cynthia A. Hogan's scholarly summary and incisive criticism of the Jane Roberts's Seth material paradigm; Callum E. Cooper, Chris A. Roe, and Graham Mitchell's article on bereavement experiences; June-Ann Greeley's biography and insightful explanations of the controversial paintings of the tragic Frida Kahlo; June McDaniel's chapter on the arcane Bengali Shakta corpse ritual; and Martin J. M. Hoondert's chapter on Requiem Masses as an attempt to communicate and interpret life-and-death experiences. Most fascinating is Lloyd W. Pflueger's chapter on *sāmadhi* as the pure, unlimited consciousness of the nothingness of ultimate reality that he views as a true death.

Worthy of mention is Lucy Bregman's assessment of interviews with the terminally ill, most of whom discuss not religious issues, but reconciliation with family and their struggles with the medical environment. Darleen Pryds's chapter offers a wealth of information about Lady Jacopa, an aristocrat and spiritual friend, who ministered to the dying Francis of Assisi, and about hagiographers who attempted to suppress,