

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.

This splendid collected volume of papers presented at the first pan-Asian conference of Catholic moral theologians in Bangalore, 2015, promises to remedy any such moral myopia.

For Vimal Tirimanna, Clement Campos, and José Mario Francisco, ethics proceeds from an intercultural conversation where the vacuous tolerance of the West gives way to a vital, interfaith dialogue. Stanislaus Alla argues for a “constructive methodology engaging Hindus *as Hindus*”; while for Mathew Illathuparampil, inculturated theological ethics demands an “interfaith ethical dialogue.” In a similar vein, Sharon Bong addresses Malaysia’s “Allah controversy”; Haruko Okano traces the confluence of Shinto, Buddhism, and Confucianism in Japan; and Maurice Nyunt Wai offers an illuminating comparative assessment of Christian and Buddhist ethics in Myanmar.

A truly dialogical, contextual ethics must, moreover, give voice to those whose wisdom has long been suppressed. John Karuvelil analyzes systemic “dehumanization” in India; Morris Antonysamy unveils the roots of gendered violence, rape, caste, and patriarchy, and Vimala Chenginimatam affirms the centrality of women’s theological voice. Eric Genilo addresses the politics of women’s reproductive health in the Philippines; Mary Yuen assesses aspirations for democratic participation in Hong Kong; and Joseph Goh criticizes the ethical bias suffered by gay-identifying, Malaysian men.

Finally, running throughout these essays is the leitmotif of a “cosmotheandric” anthropology, uniting, in Christian Astorga’s words, the “triple cries” of the poor, women, and of the earth—cries echoed in Anthonette Mendoza’s analysis of land tenure and the “fragmentation of ecosystems.” John Crasta writes of India’s Adivasi as exemplary “agents of environmental redemption”; Prem Xalxo underscores the implications of Pope Francis’s *Laudato Si’* in India; and Rhodel Nacional proposes a virtue-centered ecological praxis in the Philippines. Unlike many encyclicals, *Laudato Si’* is less a conversation-stopper than a plea for dialogue. We are deeply indebted to the editors, and especially the late Lúcas Chan, for orchestrating such a wise and eloquent response.

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Living With(out) Borders: Catholic Theological Ethics on the Migrations of Peoples. Edited by Agnes M. Brazal and María Teresa Dávila. Catholic Theological Ethics in the World Church Series. Maryknoll, NY: Orbis, 2016. Pp. xi + 260. \$42.

Agnes M. Brazal and María Teresa Dávila have edited an impressive collection of essays that develop applied and theoretical analyses of the causes and implications of global population movements, and that explore the advances they call for in Catholic theological ethics. Twenty-two authors from seventeen countries grapple with multiple concepts of borders (including political, economic, racial, and gender boundaries) to take up these tasks.

The editors organize the essays in seven parts. They open with sociologist Saskia Sassen’s succinct overview of the systems and mechanisms that shape migrations by influencing how immigrants exercise their agency. They arrange the remaining essays