

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

to describe them, or—her preference—spirituality and fallibility. What is at issue is understanding human behavior (xxvi) and affecting it. Probing her subjects' responses thus leads B. into larger theological and philosophical frames that engage other voices (a favorite is Paul Ricoeur). While B. is not writing ecotheology in a formal sense, she engages what, citing Langdon Gilkey, she identifies as the two great questions of the theological task. One is material. How will theologians and citizens address human behavior and the grave ecosocial issues of the day—inequality, ecological degradation, violence, war and peace, oppression and justice? The other is hermeneutical. How are faith's "traditional words, concepts and symbols ... to be interpreted intelligibly in our cultural present" (B. citing Gilkey) so as to address grave issues? B.'s work, carried out in careful social scientific mode (see the Appendix on Research Design and Methods) and influenced by Roman Catholic liberation theology, takes up both questions of the theological task. It's a mix that deepens both "why" and "how to," both confessing the faith and communicating it in deed.

In summary, before this volume we had anecdotes about what mobilizes people of faith to act amidst the planetary crisis as well as anecdotes about what gets in the way, again and again. But we did not have a full qualitative social scientific account, much less answers to draw upon and test. *Inspired Sustainability* will hopefully not be the last such undertaking. But we could not have expected a more effective, accessible, and helpful launch.

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*Conscience and Catholicism: Rights, Responsibilities, and Institutional Responses.* Eds. David E. DeCosse and Kristin E. Heyer. Maryknoll, NY: Orbis, 2015. Pp. xxiii + 216. \$38.

This collection of essays, based on a seminar held at Santa Clara University in 2014, explores competing conceptions of conscience in the context of contemporary debates over the relationship between the primacy of conscience and institutional identity. The backdrop for the volume is the very public dispute between the United States Catholic Bishops and the Obama administration over mandated contraceptive coverage under the Affordable Care Act, but discussions of the nature and scope of conscience range over seven countries and address a much broader set of challenges, e.g., religious freedom for adherents of minority religions, marriage equality, and the ethics of HIV/AIDS prevention.

Taken together, the essays critique the construal of conscience promoted by Popes John Paul II and Benedict XVI and invoked in the debate over contraceptive coverage. In this model, Catholic conscience operates correctly only when one's judgments are in conformity with Catholic doctrine; the relationship between the individual and the institution is binary, taking the form of obedience/loyalty versus dissent; and the role of practical reason in discerning moral norms in concrete circumstances is limited, at best. Through reflection on classical texts as well as case