

*Christian Anthropology: An Introduction to the Human Person.* By Michele Saracino. New York: Paulist, 2015. Pp. viii + 237. \$29.95.

Saracino writes her theological anthropology as an undergraduate text for beginners making their first forays into all the issues suggested by this traditional theological locus. Rather than laying out the subject matter as a systematic theologian typically might, relating Scripture to doctrine, and doctrine to doctrine, S. assumes the role of a questioning guide through the material, sharing with her readers her own Christian fears and hopes about the task of becoming authentically human. In this pedagogically sensitive book, she places herself sympathetically in the midst of her students' most basic questions about what it means to be a created person in relation to God—someone yearning for meaning in a world of empty promises, broken in sin, challenged to seek and offer forgiveness, and called by God in grace to see one's life as a journey into the mystery of God that unfolds now in ordinary time. S. offers her wise theological reflections on all these matters with a sense of humility that models for her readers the searching character of theological imagination.

Especially welcome in this theological anthropology for the classroom is the author's attention to gender issues, ecological ethics, and to the myriad ways that social media work to build and corrupt human community. Each chapter ends with a helpful summary and with practical exercises to promote further reflection and in-class discussion. This is a book that at once meets so many of our undergraduates where they are and offers Christian pathways they might follow to be more.

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*Just Sustainability: Technology, Ecology, and Resource Extraction.* Edited by Christiana Z. Peppard and Andrea Vicini. SJ. Maryknoll, NY: Orbis, 2015. Pp xi + 292. \$42.

This collection of works by scholars from around the world, written from different contexts and perspectives, constructs a framework to bring all the works into one coherent whole. This framework consists of three parts. Part I, "Locations," provides the experiential/contextual grounding, with reference to concrete ecological problems faced in various countries. Part II, "Structures," discusses ecological systems, poses critiques of their premises, and recommends proposals for transformative ecology. Part III, "Theological Stances and Sustainable Relations," addresses global realities from a theological, ethical, and spiritual perspective, with Catholic social tradition as its primary interlocutor.

The thread woven through these three parts is the theme of just sustainability. The book proposes the definition of sustainability as "the ability to meet the individuals' needs in the current world while protecting sufficient resources to allow future generations to meet their own needs" (1). Any path to sustainability must be just, as it reckons with the ethical issues arising from the interlocking of ecology, economics, culture,