

problem or weakness of Asian feminist theology, which makes women the eternal victims of patriarchy and colonialism, along with a critique of Western theological discourse, which has selecting power and limits Asian women's theopolitical talk. However, the author does not offer definite methods for doing this theology of diasporic feminist discourse. Rather, she emphasizes that we must avoid representation and negate the binary system which distinguishes Western/non-Western, men/women, citing postcolonial theorists. As the subtitle *Asia and Geopolitic Imagination* suggests, K. envisions various aspects of contemporary life and that of Asian women, including her vision of religion from the perspective of alterity or *différance*. According to K., religion should move into being grassroots, community-based, nonhierarchical, intersubjective, and small-scaled, based on the principle of holistic thinking (162). She offers a very insightful vision of religion, and of Christianity in particular, one which stimulates readers to further discussion regarding methods for actualizing this vision.

The author advocates doing feminist theology with a diasporic consciousness—that is, doing a diasporic feminist theology, although she only vaguely defines diasporic feminist theology as “defending, representing, articulating the need to work together in multiple and interstitial gatherings of living together for the justice and peace of each and every individual human being who is marginal and who cannot find a home in the world” (39). She thus implicitly situates her diasporic feminist theology in the context of doing a theology that aims at transformative action.

K.'s explanation of diasporic feminist theology extends the object of Asian/postcolonial feminist theology to every human being at the margins. As a border thinker, K. creates an in-between space which invites, affirms, and challenges readers to inquire about multiple crossroads and heterotopic spaces for doing theology, or perhaps interchangeably, doing a diasporic feminist theology.

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Power and Purpose: Paul Ramsey and Contemporary Christian Political Theology. By Adam Edward Hollowell. Grand Rapids, MI: Eerdmans, 2015. Pp. x + 230.

This book develops the author's doctoral research and turns it into a full study of the figure and significance of the Methodist theological ethicist and Princeton professor, Paul Ramsey. Hollowell's thesis is that the secondary literature on Ramsey has wrongly considered him to be a casuist focused on controversial issues, something that has led many of his contributions to be ignored. On the other hand, H. thinks Ramsey is a rather political or public theologian who develops a full theological reflection on political authority. Not only does H. claim Ramsey's theological depth, but he also stresses Ramsey's influence on modern theological ethics.

In the book's first section H. presents the main elements of Ramsey's political theology. He first examines the concept of the covenant as the basis of Ramsey's position. Initially, Ramsey had proposed an analogy between Yahweh's covenant with the

people of Israel and Rousseau's idea of a social contract. However, later in his career, Ramsey tended to find inspiration in Barth's connection between covenant and creation: covenant works in creation by determining norms of equity in nature and political institutions.

H. then shows how Ramsey treats the inherent ambiguity present in politics, the problem of "dirty hands." Ramsey tried to account for this fact through the idea of a "deferred repentance" in the political realm. This concept expresses the difference between divine and human judgments, the complexity of political structures, and the importance of time in politics. Proceeding this way, however, presents the risk of opening the door to moral relativity in the political arena.

H. highlights Ramsey's scriptural reasoning in order to answer the many criticisms thrown at him for not being a sufficiently theological ethicist. Two main examples of this scriptural reasoning are the use of the narratives in the covenant with Noah (Genesis 9) and the tower of Babel (Genesis 11) to show political authority as a gift from God to the fallen world; and citing Luke 14:25–33 to express the uncertain conditions of political activity.

In the following section of the book, H. focuses on main points of Ramsey's views on practical reasoning, a view that for him represents the origin of today's recovery of virtue ethics. H. begins by showing Ramsey's rejection of situation ethics. For Ramsey there are moral rules and norms that come from the covenant and embody God's love for humanity. These rules and norms establish practices in the political field. The role of the church is to be a reminder of these rules and not just to react blindly to any political event. H. also maintains that Ramsey integrates the role of these rules of conduct through his concept of tragedy: the Christian magistrate faces many situations in which "intervention remains incompatible with faithful obedience" (115).

H. then points how Ramsey's rejection of situation ethics and his defense of moral norms contributed to "a turn toward the virtues in contemporary Christian ethics" (137). Ramsey affirmed the need for moral rules but recognized at the same time that the resolution of a particular situation always needs a personal decision. That is why Ramsey's practical reason ultimately means "probing the bonds of our covenant with God," and, therefore, "involves growing in the virtues" (131).

Finally, in the book's last section, H. connects Ramsey to some major present ethical positions. On the one hand, Ramsey's positive understanding of agency and virtue in politics puts him in line with authors dealing with virtue ethics and Aquinas's thought. On the other hand, Ramsey acknowledges that the ambiguities of political life are in line with a neo-Augustinian understanding of society. However, in contrast with the neo-Augustinians, Ramsey does not focus on the role of sin producing such ambiguity but on the role of virtue as capable of overcoming it. For Ramsey, politics are "an exercise of power and an exercise of purpose" (180). H. also identifies a Christocentric view of ethics in some of Ramsey's work.

In summary, this is a good and thorough work on the thought of a US ethicist who is an important voice, although not the one most quoted. This book is of great help to understand the development of public and political theology in the United States because it presents the evolution of ethical answers responding to sociopolitical

challenges in the last 40 years. The book could have offered a more practical approach by showing the value of Ramsey's thought when facing current social issues. H.'s work is more centered on intra-academic discussions that are not so evident for the readers. In any case, this is an important study that helps lay the foundations of other modern public theologies.

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More Than a Monologue: Sexual Diversity and the Catholic Church. Edited by Christine Firer Hinze and J. Patrick Hornbeck II. Vol. 1. *Voices of Our Times.* New York: Fordham University, 2014. Pp. xiii + 221. \$90; \$26.

More Than a Monologue: Sexual Diversity and the Catholic Church. Edited by J. Patrick Hornbeck II and Michael A. Norko. Vol. 2. *Inquiry, Thought, and Expression.* New York: Fordham University, 2014. Pp. xiii + 247. \$100; \$28.

These two volumes are the result of a series of four conferences, two at Jesuit universities, Fordham and Fairfield, and two at nondenominational divinity schools, Union Theological Seminary and Yale. They address sexual diversity and the Roman Catholic Church. The theme of listening is foundational for authentic conversation and sets the tone for all four conferences. To listen is not only to hear but also to discern and to act on what is valuable and true in what one hears (vol. I, 8). Those voices include the wisdom of the Catholic tradition, Scripture, the biological and social sciences, and experience, especially of the marginalized, in historical and cultural contexts that attempt to discern the "signs of our times." When some voices are heard and others are not heard, there can be no authentic conversation; there is no dialogue but only a monologue. Though the conference organizers leave open the question of whose monologue needs to be changed, the essays in the collection leave us in no doubt about the answer to this question. Collective and individual hierarchical church voices, and the power structures they utilize, have consistently engaged in a monologue on issues of sexual diversity and have attempted to silence voices that disrupt that monologue. The conferences attempt to remedy this situation and to "change the conversation about sexual diversity and the Catholic Church" (vol. II, 5).

The *More Than* in the title of these volumes indicates a commitment to move beyond the *Monologue* of ecclesiastical teaching on sexual diversity, and those who defend that teaching, and engage the voices and lived experiences of people. Listening to "the signs of our times" (vol. I: *Voices of Our Times*) is a point of departure for more systematic theological reflection (vol. II: *Inquiry, Thought, and Expression*) on what it means to be a sexual person and to live in responsible, just, loving, faithful relationships, with God, neighbor, partner, and self within, and outside of, the Church. These voices comprise a wide spectrum of perspectives including LGBTQ and heterosexual people, pastors and pastoral ministers, teachers, students, theologians, journalists, and