

Created as a collaborative work rather than as a collection, this volume emerges from its authors' concern with "the often unnoticed practical wisdom that is a necessary element of Christian faith and life" (2), considered in light of the epistemological assumptions of modernity as described by Charles Taylor. As a work of practical theology, this volume both explains and provides concrete illustrations of its subject. Part 1 draws upon each author's experience with a specific example of "engaged, embodied knowing" (26): spooning, swimming, camping, dancing, and "rocking" (i.e., attending a pop concert). Part 2 describes the eclipse of attention to practical wisdom in the West, charts the development of practical theology as an academic discipline, and considers the significance of biblical imagination and spiritual practices for the development of Christian *phronesis*. An intriguing account of the authors' collaborative process appears in a brief final section.

As described by the authors, practical theology is an exceptionally wide-ranging discipline that encompasses both the descriptive and the normative assessment of Christian practices. The relationship between the two is not a major focus of this volume. By necessity, many topics that would logically fall within the definition of Christian practical wisdom—for example, casuistry—receive little or no attention. One should approach this book as a thought-provoking introduction to its subject matter.

While the book will be of particular interest to pastoral educators and students in ministry programs, it also poses important epistemological considerations for the wider academy. Noteworthy illustrations of learning through practice appear in M.-Mc.'s discussion of bodily wisdom, and B.'s account of healing and growth after divorce within a blended Christian family. The engaging style of the book should render it accessible to a general audience, and to advanced undergraduates. Particular chapters would provide useful starting points for reflection by adult faith sharing groups.

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Common Goods: Economy, Ecology, and Political Theology. Edited by Melanie Johnson-DeBaufre, Catherine Keller, and Elias Ortega-Aponte. New York: Fordham University, 2015. Pp. viii + 446. \$35.

This book consists of different presentations delivered during the Twelfth Transdisciplinary Theological Colloquium held at Drew Theological School on February 8–10, 2012. This gathering was inspired by the work of the political philosopher William E. Connolly—author of the book's first essay—who has developed a critical view on modern capitalism based on religious pluralism and the challenges of ecology.

The different essays of the book go deeply into the concept that fruitful convergences between religion and politics are possible today. These convergences may help us evaluate and answer contemporary environmental issues. The goal would be to

develop some kind of “political theology of the earth” that not only would define a shared common good of humanity but would also include nature. This presupposes that we leave behind the impositions of secularization theories from the 1960s and strengthen the critical side of religious thought. It also posits a new view of democracy that avoids being subsumed into simple capitalism, and connects it to nature.

The book’s essays are quite dependent on Connolly’s own approach to political philosophy. This makes it more difficult to find connections to other intellectual approaches. Moreover, because of Connolly’s own eclectic view of political philosophy, and because of the transdisciplinary character of the original colloquium, the different contributions can seem quite diverse and heterogeneous. The introduction tries to unite the essays of the book under the rubric of a “political theology of the earth.” It is difficult, however, to gain a clear idea of what that means. Nevertheless, I appreciate Connolly’s approach to political philosophy because of its holistic character, which connects social life and nature. Some chapters are particularly interesting, such as the ones of Clayton Crockett or John Thatamanil, that relate to the present state of secularism and the public role of religions.

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Remembering the Future: The Experience of Time in Jewish and Christian Liturgy. By Emma O’Donnell. Collegeville, MN: Liturgical, 2015. Pp. xiii + 210. \$24.95.

O’Donnell’s thought-provoking book, originating with her doctoral research at Boston College, explores the theme of time within both the Christian and Jewish liturgical traditions. O’D. employs the motifs of communal memory and eschatological anticipation in the liturgical experience of both traditions to explore the ways in which time is transformed in liturgy.

The book exhibits a rich methodological structure. The author emphasizes the importance of experience in the study of liturgical theology. Lived liturgical experience is to be interpreted as a *theologia prima* or a “theology being born” (22). To this end, O’D. incorporates empirical research and narrates the findings of 14 interviews: six from the Jewish tradition, with the balance from the Christian tradition. The Jewish interview participants engaged in daily Jewish prayer and ritual practice and, while representing a variety of denominational backgrounds, had mutual respect for Orthodox Judaism and Halakhic observance. The Christian counterpart chapter focuses on conversations with eight vowed Catholic religious about the Liturgy of the Hours. The interviews reveal participants’ insights, especially with reference to religious identity and the heightened experience of time within liturgical experience.

O’D. then surveys the complex theme of time in both Christian and Jewish liturgical traditions, integrating the research of various theologians and scholars. A ritual studies and social science analysis follows. These differing hermeneutical frameworks enable a multifaceted examination of the interreligious experience of liturgy and time.