

*Creative Faith: Religion as a Way of Worldmaking.* By Don Cupitt. Salem, OR: Polebridge, 2015. Pp. viii + 139. \$19.

Assuming a religiously pluralistic, post-philosophical, and post-traditional cultural context, Cupitt invites the reader to listen anew to the sayings attributed to the Jesus of history. Arguing that secular humanitarianism is a product of the ethical teachings of Jesus lived out in the public sphere, he challenges Christians who have privatized the moral imperatives of the historical Jesus to deal with the following question: What does it take to move from a metaphysics-led way of life to an ethics-led engagement with the world?

Weaving highlights from the example of the life of Nelson Mandela into various chapters of the book, C. seeks to advance an activist Christianity that not only interprets the world, but also seeks to change it in pursuit of “a new moral world, [Jesus’s] kingdom based on non-violent love” (6). In eighteen brief chapters, C. succinctly and creatively engages the reader’s moral imagination by putting a contemporary twist on key biblical and theological themes as well as significant historical points of reference. Beginning with the ethical teachings of Jesus, C. delves into themes such as the Kingdom of God, the interactive dynamics of worship and ethics, creation and eschatology, divinity and humanity, faith and hope, the priorities and worth of everyday life, reality and the Dream, morality and mortality, and finally, the philosophy of life and fundamental theology. In addition to his considerations of the differing logics present in diverse interpretations of the Christian tradition that pertain to the themes discussed, C. also provides helpful observations regarding specific contrasts in belief and behavior that exist between Christianity and other religious traditions such as Islam, Hinduism, and Buddhism.

Readers with substantial background in theological and religious studies will find the book provocative and challenging. Those with limited or no background will be introduced to important interpreters of the Christian tradition as well as significant debates, divisions, and distinctions that have informed and influenced Christian life and practice. This book will lead curious minds to further inquiry and restless hearts to deeper reflection. While bold in his claims, C. insightfully anticipates the predictable responses and contrary opinions of his critics. In doing so, he creates the necessary conditions for serious discussion and robust dialogue.

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*Catholic and Mormon: A Theological Conversation.* By Stephen H. Webb and Alonzo L. Gaskill. New York: Oxford University, 2015. Pp. xi + 218. \$27.95.

Historically, many Protestants have grouped Catholics and Mormons together as dangerous examples of church authority gone awry. In their thoughtful and deftly written exchange, Stephen Webb, a Catholic, and Alonzo Gaskill, a Latter-day Saint, show

that Catholics and Mormons are aligned not only by their historical status as pariahs, but also by their religious thought. Crafted as a true conversation, W. and G. discuss various points of confluence and dissonance in Catholic and Mormon theology, tracing topics from the dual natures of Jesus, to the creation of souls, and the purpose of heaven. The book is at its best when the theological conversation provides alternative answers to classic questions of theology (for example, the question of God's materiality). The chapters on "Matter" and "Heaven" are exceptional in this regard. In their tone, W. and G. are respectful without being reverential, enabling moments of real debate (see in particular the chapters on "Matter" and "Soul"). Their goal in showing the various intersections of their respective theologies is not to find simple commonality or solutions to theological conundrums, but to set the course for a continued discussion—one that could prove generative both for the relationship between these two forms of Christianity and for their respective self-understandings.

In seeking common discursive ground, the authors occasionally lapse into an overly general characterization of Protestantism. Though the authors are careful to note in their conclusion that they did not wish to make a bogeyman of Protestantism, there are several points where all forms of Protestantism are glossed into a single, representative monolith, which belies the multiplicity of Protestant theology and thought. For example, Protestants, writ large, are said to treat the Bible as an idol (65). However, this does not diminish the contribution of this book, which has opened a rich new source of theological analysis for, and about, Catholics and Mormons.

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*Catholic Theological Ethics: Ancient Questions, Contemporary Responses.* By Todd Salzman and Michael Lawler. Lanham, MD: University Press of America, 2016. Pp. xv + 257. \$36.99.

Longtime collaborators and Creighton University professors Todd Salzman and Michael Lawler have compiled an updated collection of ten of their previously published essays on various topics in fundamental moral theology and applied ethics. After a prologue, the individual chapters deal with method (with separate chapters on human experience and theology and science), the relationship between theologians and the magisterium, virtue ethics, and various aspects of sexual ethics for which the authors are particularly noted. The penultimate chapter comes from a 1999 article on divorce and remarriage in the church, which of course could not include the 2014 and 2015 Synods on the Family and Pope Francis's 2016 Apostolic Exhortation *Amoris Laetitia*. The final chapter on ARTs (artificial reproductive technologies) is taken from the authors' 2012 book but focuses mostly on the CDF's 1987 Instruction *Donum Vitae* and, oddly, completely side-steps the 2008 updated Instruction *Dignitas Personae*. Each chapter has a set of reflection questions that would be helpful in small-group discussions. The eight-page prologue is really the only "new" contribution, but their