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listens to us, and we listen to God, then we, in turn, should listen to one another.

On her journey Eilberg also encountered the Compassionate Listening Project, which includes suggestions on how to listen in the presence of conflict. All of this prepares the reader for the chapters that follow: “Peace among Religions,” “Peace among Jews,” and “Peace between Israelis and Palestinians.” In each of these chapters she shares her broad background in pastoral and spiritual direction, grounded in scriptural and rabbinic texts. She then offers practical exercises for dealing with conflict personally, nationally, and internationally.

Eilberg’s many relationships with Jews, Muslims, and Christians enrich the vignettes in which she describes how she has learned and grown from these experiences. Often she puts all Christians in one category, but it might be helpful to distinguish between the varieties in Christianity: Orthodox Christians, Catholics, Protestants—even between mainline and conservative Protestant groups. She describes the similarity between teachings in the Qur’an and Jewish writings (95–96). Perhaps a correspondence between Jewish and Christian writings (e.g., similarities between the sayings of Jesus and the rabbis) would also have been enlightening. Resemblances between the writings of Maimonides and Thomas Aquinas might prove attractive to some Catholic readers (245).

This book is exquisitely written, and both learned and practical. I hope it will be widely used by graduate and undergraduate students, adult education groups, and especially by interreligious dialogue organizations. It could truly enhance our lives with Jewish wisdom and transform many “from enemy to friend.”

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Dolores Christie has written a very good textbook appropriate especially for introductory courses in theological ethics or moral theology. The book is structured in eight chapters, followed by three appendixes that will be particularly helpful tools for classroom instructors in designing assignments and guiding thoughtful discussions.

The book covers most areas traditionally considered key to understanding fundamental moral theology. Chapters 1 to 6 will assist instructors as they
engage students in questions like the following: What is morality? What are the cultural, intellectual, and personal factors that contribute to moral decision making? How do factors like personal experience, reason, the sciences, and one’s own conscience shape perspectives on moral queries? Chapter 7 draws these questions together by outlining a process for moral decision making. Finally, chapter 8 gives students an opportunity to apply what they have learned to moral questions related to sexuality, end-of-life care, immigration, and ecology. Among the most helpful components Christie includes in the text are reflection questions at the end of each chapter, appendixes that include books and films that are illustrative of moral concerns, and case studies that prompt students to consider moral questions using the methods and sources outlined in the text. Throughout each component of the book, Christie illustrates a commitment to teaching students how to think, rather than what to think.

Underlying the text are Christie’s decades of experience teaching undergraduates. Her acumen with regard to what makes the average college student think clearly is most apparent in the numerous examples, specifically geared toward students, that she employs to illustrate the concerns and concepts of fundamental moral theology. Any instructor who has ever felt “stuck” in coming up with real-life, relevant examples will find Christie’s text a godsend. For this reader, the examples sometimes were too numerous or repetitive; however, it is possible that Christie has provided an appropriate number for undergraduate students encountering theological ethics for the first time.

In the spirit of Christie’s own observation that “any book offers the incomplete melody of its singular author” (211), it is important to note that many instructors would likely want to pair this text with a variety of other sources in order to expose students to a more diverse range of perspectives on moral issues. The greatest strengths of Christie’s book are its accessibility, especially for middle-class, American undergraduates, and the tools it offers for teaching that demographic some of the basics elements of fundamental moral theology. A weakness of the text is that it engages largely with Western moral thinking from relatively privileged forms of discourse. While the contributions of feminist theology, black theology, and liberation theology are mentioned and discussed briefly at points, they are not critically engaged as robustly as methodologies such as natural law, proportionalism, and Germain Grisez’s notion of basic goods.

Overall, Moral Choice, when intentionally paired with perspectives from the margins of theological scholarship, can be an excellent text for introductory ethics courses. If one goal of theological education is transformative learning that empowers students to critically analyze the signs of the times,
then Christie’s textbook undoubtedly provides instructors with an avenue toward that aim. In other words, it can be a starting point for shaping students into critically thinking, compassionate people who are thoroughly engaged with the moral questions that arise in their own social contexts.

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Charles Camosy describes himself in the opening pages of For Love of Animals as a “Catholic Christian ethicist” who came to see that doing justice “means being consistent and impartial in giving individuals and groups what they are owed” (2). For him, this means that the Catholic social doctrine of “preferential option” for those who are poor, marginalized, or powerless should be applied to all vulnerable populations, including animals. His book, then, is a theological explanation of his awakening, and a call to action for others to adopt this perspective and work together for the well-being of “nonhuman animals”—in addition to “human animals.” In this relatively brief book, he seeks to explain how traditional values such as nonviolence, respect for life, stewardship of God’s creation, concern for the vulnerable, and rejection of consumerism require us to treat animals morally. In support of his views, he covers a wide variety of topics, including Christianity and “speciesism” (bias in favor of one’s own species over another), animals in the Bible and the early church, attitudes of saints and other great Christian thinkers, as well as the ethics of factory farms, the use of animals in research, hunting, owning pets, and eating meat.

This is the strength of Camosy’s book: his broad introduction to potential readers, perhaps especially undergraduates and older adults, of some basic information that will bring about, he hopes, a dramatic change in the treatment of animals today—in a world (with its urban concentrations) that is increasingly distancing itself from any sense of connection with animals other than as prepackaged, neatly wrapped food sources in supermarkets. Animals, he rightly argues, are now just another aspect of our contemporary obsession with consumerism, and their suffering is totally ignored. Animal rights groups like PETA should not be the only ones at the forefront of defending animals; Christians themselves should be there, too. “Far from mere giving,” Camosy writes, “Christian charity requires that we imitate Jesus’s active loving-kindness for all” (5). His discussion questions at the end of