

They articulate and respond to various perspectives that originate outside emblematic Western and Christian points of view, which makes for interesting reading, especially for those who embrace such traditional interpretations.

In Part II there are six core essays and five responses engaging the philosophical and theological dimensions of Conversion: Atonement and Love (Eleonore Stump, Deidre Green), Age of Globalization (Anselm Min, Kirsten Gerdes), Truth and Rationality (Heiko Schulz, Michael Rodgers), Moral Change (John Cottingham, Eric Hall), Divine and Human Action (William Abraham, Andreas Hunziker), Religious Rationality (Stephen Davis).

These challenging papers and the lively responses to them offer insights into various aspects of Conversion; potential causes and impacts. Several philosophers and theologians are discussed including, Aquinas, Anselm, Wesley, Kierkegaard, Hegel, Heidegger, and Foucault, while ontology, phenomenology, epistemology, and ethics are explored and assessed. All this makes for a fascinating array of perspectives on both the general and specific notions of Conversion and how to better understand its meaning and potential significance today.

The papers and responses in this book are excellent; rigorous and insightful. There is much here of value and interest, as the question of Conversion remains controversial. The volume offers a robust treatment of this explosive subject and is well worth reading.

Gregory J. Laughery

**Faith, Hope, Love, and Justice. The Theological Virtues Today**

*Anselm K. Min, ed*

Lanham: Lexington Books, 2018 (234 ss).

This thought provoking volume is a timely contribution to the salient topics of faith, hope, love, and justice from a Claremont Graduate University conference. While these four subjects carry tremendous historical weight and significance, some argue it is difficult to understand their relevance in our postmodern context today. Hence, there is a crucial need for deeper investigation and research into the meaning and purpose of these virtues in our contemporary environment. Not only does this book fulfil this objective, but it does so in a creative, astute, and diverse fashion.

The book consists of eight essays and responses. Readers are offered excellent core papers, but also the feedback to them in the text is immediate, and thus promotes a sense of interaction and dialogue with proposed ideas and insights, which are further developed and sometimes challenged. This feature is useful for each part and to the impact of the book as a whole.

The first chapter is an analysis by Thomas P. Rausch S.J. of three encyclicals of Pope Benedict XVI (2005, *God is Love*; 2007, *Saved in Hope*; 2013, *Light of Faith*) entitled "Faith, Hope, and Love in the Thought of Pope Benedict XVI." In Rausch's opinion, Pope Benedict holds that society is threatened by an ever growing culture of secularism, which degrades faith, hope, and love by stripping away any transcendent dimensions from their meaning. Benedict is concerned that things are markedly moving further away from God and that culture needs to be turned away from its present darkness towards the illuminating love of God and

the hope that justice will prevail over evil.

Chapter two, by Ingolf U. Dalferth, “Protest against Death: Faith, Hope, and Love: A Theological Meditation,” offers a Lutheran perspective. Dalferth deals with a number of key issues, including, how are we to live in the face of death? And, can death be overcome? The reply to the first question is through faith, hope, and love, and to the second, yes, through the resurrection of Christ.

In chapter three, Stephen Davis with “The Theological Virtues; ‘And the Greatest of these is Love’” proposes an Evangelical point of view. Davis defines faith, hope, and love, and then goes on to discuss their interplay, while maintaining that love stands out as it will remain forever. Davis argues these virtues are an important feature of justice and standing against evil.

The fourth chapter, “Faith, Hope, and Love and the Challenges of Justice,” contributed by Francis Schüssler Fiorenza, revisits the work of Aquinas and Alasdair MacIntyre. Beyond this Fiorenza makes a case for justice not only as a moral virtue, but also as a theological one. He interacts with several thinkers including John Rawls, Karl Rahner, and Johannes Metz.

Chapter five, by Mary Fulkerson, “Faith, Hope, and Love: The Challenge of Colorblindness,” delves into justice more specifically by signaling out one of the deep injustices of American culture; racism. She explores the Eucharist and views it as a critique of the problem and as having the potential to offer a way forward where all people are welcome irrespective of color, class or gender.

Chapter six, “Incarnating Faith, Hope, and Love: Theo-political Virtues and the Common Good,” M. Shawn Copeland continues in this vein examining the lives of Fannie Lou Hamer and Martin Luther King, Jr., who were both involved with

and committed to the civil rights movement in the United States. Copeland argues faith, hope, and love were central to the lives of Hamer and King as Christians and that the movement as a whole deeply embraced these theo-political virtues.

Chapter seven, by Elaine Robinson, “Faith, Hope, and Love in an Age of Terror,” exposes the all too often, she argues, unnoticed problems of real terror, including, homelessness, poverty, hunger, and sexism. She appeals to a rediscovery and then practice of these theological virtues, underscoring the importance of Christian symbols, the life of Christ, and community.

Chapter eight is a contribution by Anselm K. Min, “Transcendence and Solidarity: Faith, Hope, and Love Today.” He aims to rebuild faith, hope, and love in the light of the work of Aquinas, while keeping an eye of contemporary challenges and problems, in his opinion, noting at least three in particular: Enlightenment humanism, the relativizing influence of other religions, and capitalism. Min proposes several compelling solutions on how to address these, and then offers practical suggestions for moving forward.

Considering the crucial importance of faith, hope, love, and justice today, this book has arrived at an opportune moment. These essays and responses are full of rich and varied insights, address real problems and issues, and show how these cardinal virtues, when applied, can make a difference for a redeemed world before the face of God. In addition, there is a wonderful ‘ecumenical’ blend of Catholic and Protestant perspectives here and each chapter proposes in common accord that a renewal of the theological virtues is essential. We are in debt to these authors for their perceptive suggestions about how to begin to contribute to this in our own day. Highly recommended.

**Gregory J. Laughery**