

transformation. It gives credence to the relevance of prophetism as a way of engaging global issues, moves away from tribal discourses on social issues, and also sheds light on how systems of evil define our world.

Finally, Ellis's insights, as reflected upon by the different contributors to this volume, are meant to serve as a guiding star for scholars involved in disruptive narratives intended to bring about the flourishing of all creatures in God's world.

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*Christliche Umweltethik: Grundlagen und zentrale Herausforderungen.* By Markus Vogt. Freiburg im Breisgau: Herder, 2021. Pp. 784. €48.

*Kein Ende der Gewalt? Friedensethik für eine globalisierte Welt.* By Eberhard Schockenhoff. Freiburg im Breisgau: Herder, 2018. Pp. 760. €58.

If it is tempting to assume that the academic hegemony of English extends to the field of theological ethics, two recent German-language books from the eminent theological publisher Herder put the lie to this notion. Markus Vogt's *Christliche Umweltethik* and Eberhard Schockenhoff's *Kein Ende der Gewalt* could serve as bookends (self-supporting, at over 750 pages each) for any collection of the finest recent work in applied Christian ethics. These monographs by two of Germany's most accomplished moral theologians on, respectively, environmental ethics and the ethics of war and peace are unmatched in recent memory in their comprehensiveness and analytical power. And insofar as they are empirically well-informed and rigorously argued interventions that seek to interject Christian insights about ethical issues of the day into the post-secular political arena in Germany and beyond, they stand as admirable examples of public theology.

For V., Professor of Christian Social Ethics at the University of Munich and author of the influential study of sustainability *Prinzip Nachhaltigkeit* (2009), *Christliche Umweltethik* represents the fruit of decades of work as a leading European Catholic environmental theologian. The book, a cohesive, methodologically savvy presentation of Christian ecological ethics, is systematic in two senses. First, it articulates a normative perspective on ecology that thoroughly integrates empirical, social scientific, biblical, philosophical, and theological sources. Second, it incorporates insights from systems theory, cybernetics, and Whiteheadian process thought into an overarching argument that the goal of environmental ethics should be not the preservation of an originary natural order, but rather an ethic of eco-social transformation (323). The structure of V.'s treatment is informed by two predominant concerns, one secular and the other theological. V. accepts, for starters, the discourse of the Anthropocene as an invaluable framework for thinking through changing human responsibilities regarding the earth. At the same time, he sees his study as applying Vatican II's "signs of the times" methodology and more fully developing the key insights of Pope Francis's

encyclical *Laudato Si'*. Along the way, V. applies his critical intelligence to a full list of contemporary debates and disputes in environmental ethics.

In his introduction, V. elaborates his vision of Christian social ethics as a reason-based, interdisciplinary contribution to modern pluralistic societies, insisting that “theological ethics is . . . an interlocutor in the concert of societal voices that must win a hearing for itself through its own plausibleness, credibility and active public communication” (61, all translations mine). The ecological crisis is equally a problem for religious and secular outlooks. And it is not simply a scientific problem: ethical and social concerns reach to its very heart. Thus, “every environmental ethic must be eco-social” (29). Religion is especially well suited to provide constructive moral responses to ecological disruptions because its very purpose has always been to cope with contingency and uncertainty. By the same token, environmental ethics has profound implications for theology; indeed, it is a *locus theologicus* from which new understandings of God can emerge.

V. organizes his constructive account of Christian environmental ethics into four sections. The first is devoted to laying out the methodological apparatus for the book. In successive chapters, V. outlines his understanding of the contributions of religion and moral theory to environmental ethics (chap. 1), provides an overview of the principal issue areas contributing to the overall ecological crisis (2), delivers a balanced exposition of theses and criticisms regarding the Anthropocene and their relevance for ethics (3), and sets out a critique of ongoing economic debates about growth against the backdrop of a history of ideas of progress (4).

Part II comprises four chapters addressing theological and ecclesiastical approaches to environmental ethics. Here, V. first presents his interpretation of biblical creation theology (5). He then comments on official Catholic teaching on the environment prior to Pope Francis, criticizing the hierarchy for its tardiness in taking on the issue and for “blind spots” in papal pronouncements, but also highlighting areas in which the church—and especially the German bishops—has generated an effective public witness on ecological questions (6). Next, he illuminates how the model of “integral ecology” developed by Francis in *Laudato Si'* constitutes a paradigm shift with implications that go well beyond Christian circles (7). One consequence is a renewed, intellectually fertile interreligious project of ecotheology bringing together Christian, Jewish, Muslim, and indigenous voices (8).

In part III V. lays out the core elements of his ethical analysis. The initial two chapters are especially important: first, in a perceptive reflection on the relation between nature and norms, V. grapples with the naturalistic fallacy, advances an updated, hermeneutically sophisticated understanding of natural law, and makes a case for “Christian realism” in environmental ethics (9); then, after criticizing philosophical accounts of anthropo-, bio-, and physiocentrism, he defends an account of *Anthroporelationalität* (or what others have called “relatiocentrism”), and pleads for an ecological expansion of human rights (10). The next pair of chapters emphasizes the central importance of spatial and temporal turns in ethics in connection with, respectively, resource justice (11) and the rights of future generations (12). After chapters on the ethics of risk (13) and animal ethics (14), the logical arc of this section is

completed with a probing analysis of eight dimensions of sustainability—a principle at the heart of V.'s environmental ethics (15).

Part IV wraps up the book with discussions of seven selected issue areas for environmental ethics. These include the Sustainable Development Goals and the Paris Agreement (16), the transition away from carbon-based energy (17), the new bioeconomy (18), green genetic engineering (19), population policy (20), consumerism (21), and the “education for sustainable development” movement (22). In each case, V. provides keen ethical analysis, commentary on theological and ecclesial ramifications, and proposals tied to themes such as innovation, democratic legitimation, and the ethics of responsibility.

V.'s otherwise comprehensive study could have been improved, in my view, through greater attention to the intrinsic connection between environmental ethics and the ethics of peacebuilding. To gain a deeper understanding of the latter topic, one could hardly do better than to turn to S.'s masterly tome.

In *Kein Ende der Gewalt?*, S., a long-time member of the federal German Ethics Council and Professor of Moral Theology at the University of Freiburg until his untimely passing in 2020, provides us with a systematic presentation of what has for some time been known in Germany as “peace ethics” (*Friedensethik*): that is, the time-honored Western tradition of philosophical and theological reasoning about the morality of conflict and the use of force. S.'s compendious survey of this terrain presents judicious assessments of ethical debates regarding war and peace stretching from the Stoics to the present day. The principal argument that emerges from his labors is that since Greek antiquity humans have made steady—if always precarious—progress toward conceptualizing and institutionalizing peaceful social relations, guided in significant part by the compelling ethical framework provided by Christian theology, in a process that has led to our current “just peace” framework.

In the best German tradition, S.'s approach is resolutely historical, taking shape in four diachronically organized sections. Part I details how successive paradigms of war have emerged through history with evolving implications for conceptions of peace. Along the way, S. analyzes historiographical debates (Were ancient wars less violent than those today? Did developments such as the medieval Peace of God movement appreciably limit violence? Was Kissingerian realism more effective in promoting peace than moral commitments to human rights?) and presents his own considered judgments. Part II embarks on an ambitious account of the development of just-war thinking, sure-footedly evaluating the state of scholarship on, among others, Cicero, Augustine, Aquinas, Vitoria, Suarez, Gentili, Grotius, and Vattel before tracing the collapse of the tradition in the early twentieth century and its resuscitation in the era of nuclear deterrence.

S. shifts gears in part III, turning his sharp attention to the dialectic of violence and peace in the Bible and tracing the progressive emergence in the Old and New Testaments of ideals of nonviolence, just coexistence, and cosmic peace. Finally, part IV lays out the main components of a systematic account of the ethics of just peace. S. begins with an exploration of how the biblical conception of just peace has been translated over time into categories of philosophical and political thought, arguing that it

has served as a regulative idea in the Kantian sense (515) in guiding, for example, the recent shift in focus from peacemaking to peacebuilding. In a chapter on anthropology, he considers empirical, philosophical, and theological perspectives on whether people are inherently peaceful and then enumerates a set of virtues supporting the human potential for peaceableness. Next, after assessing how the conception of just peace is related to that of just war, he explicates four “pillars” of a just peace ethic: preventing human rights violations and extreme poverty, promoting democracy and the rule of law, fostering economic cooperation and just global trade relations, and strengthening the international community and its institutions. His closing chapter discriminately applies the just peace framework to contemporary problems including humanitarian intervention, international terrorism, targeted killing, automated weapons systems, cyber conflict, and nuclear arms control.

A drawback to this impressive text is the absence of introductory and concluding chapters synthesizing and contextualizing its many discerning arguments. To my mind S. does not pay adequate historical attention to the Christian reluctance to affirm the morality of killing in self-defense. And like V. he does not adequately develop the deep link between peace and sustainability—an area in which these two works would have complemented each other well. Both works, however, provide valuable entrées into the rich German literatures on their respective topics, while at the same time engaging English-language debates. I, for one, do not know of any recent monographs in English in these fields that approach the acuity and scope of these two books. English-speaking audiences could learn much from an engagement with V.’s exemplary presentation of Christian environmental ethics and S.’s exquisite introduction to the framework of “peace ethics.” For this reason, publishing English translations would be a great service to the academy.

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*The Perfection of Desire: Habit, Reason, and Virtue in Aquinas’s Summa Theologiae.*

By Jean Porter. The Père Marquette Lecture in Theology 2018. Milwaukee, WI: Marquette University Press, 2018. Pp. 158. \$15.

Jean Porter’s slim but comprehensive Père Marquette lecture offers a predictably impressive entrée into a much-neglected area of Catholic thought on the virtues: the problem of virtue’s psychological mechanics. The book should be required reading for every Catholic moral theologian. P. rejects views in which “moral reasoning does all the real work” (11), instead arguing for a “more complex” account of the relationship of desires and reasons. Virtues (as good habits) are “perfections,” that is, “actualizations of the latent potencies natural to something as a creature of a specific kind”—in the case of humans, potencies of intellect, will, and the passions (16). These potencies have an “indeterminacy” that must be further shaped by experience. In particular, the passions become increasingly determined in ways that govern sensory perception,