

and sustainable and equitable development into interfaith, intercultural, and ecumenical truth-sharing dialogues. Doing this may, indeed, feel at times like constructing a raft with strangers on unpredictable seas. Yet actualizing Hogan's project may evoke awe and inspire imitation, as has Pope Francis kneeling to wash the feet of a Muslim woman, and the less-well-known post-conciliar global praxis of the Focolare movement seeking just peace through ecumenical, interfaith, and intercultural dialogues toward human unity. Taking up Hogan's project, Catholics will become more Catholic.

Those who teach theology and religious studies should find Hogan's text suitable at all levels. For upper-level undergraduate theology courses in Christian ethics, Catholic social teaching, and peace studies, her sections on the history of human rights and its current vulnerabilities would be helpful in units introducing and reinforcing the basic philosophical and theological vocabulary and grammar of human rights. Her reflections on the human subject, torture, and nonviolence will serve as provocative and timely small group discussion starters.

At the graduate level, both masters and doctoral students will find Hogan to be an intellectual gateway to many veins of research around human rights. This book should also spur instruction in interreligious and intercultural dialogue practice.

Seeing human rights' legacy as well as the tradition's erosion, Hogan encourages us all with these words: "It is both theoretically possible and politically necessary for theologians to keep faith with human rights."

JAMES B. BURKE
Lewis University

A Pursued Justice: Black Preaching from the Great Migration to Civil Rights. By Kenyatta R. Gilbert. Waco, TX: Baylor University Press, 2016. xiv + 210 pages. \$39.95.

doi: 10.1017/hor.2017.39

In his second book, Kenyatta R. Gilbert continues his effort to revive and restore the rich tradition of black preaching through analysis of the strengths of exemplary preachers who responded with insight and power in their contexts of ministry and crisis. The pivotal argument of *A Pursued Justice* pulls together social change and ecclesial response in the early twentieth century. The social upheaval of the Great Migration of southern, rural blacks brought new challenges for ministry to the established black churches in northern industrial cities. Gilbert identifies a crucial transformational response in prophetic preaching that elucidated the new social moment

with the Exodus story and its implications concerning justice for the oppressed. Constant new arrivals in need of basics such as housing, jobs, food, and friendship exposed the continuing systemic oppression present not only in the South, but in the North as well, calling forth a Christian response of prophetic preaching and leadership.

Gilbert identifies three preaching exemplars in the process of describing the birth of a tradition of prophetic preaching that would grow in influence to become foundational for the well-known preaching of the civil rights era and beyond. Reverdy Cassius Ransom served AME churches in Chicago, Boston, and New York, and his innovations of ministry to address the needs of migrants have had far-reaching influence. Florence Spearing Randolph brought holiness influences to her leadership in the AME Zion denomination and through many successful pastorates gained a reputation as an advocate for the poor and for women's rights. Adam Clayton Powell Sr. served many years with the Abyssinian Baptist Church, innovating in many ways to respond to the needs of the migrants arriving steadily in New York.

Examining the preaching of these three, Gilbert arrives at an Exodus model of prophetic preaching that (1) exposes social evil, (2) envisions a better world, (3) empowers people toward just praxis, and (4) invokes beauty in speech and perception (68). The remainder of the book aims to locate a continuation of this tradition through the era of civil rights preaching, analyzing sermons from several notable preachers across the remainder of the twentieth century and into the current time.

Gilbert sets out to accomplish a great deal in a brief book. The opening chapters seek to provide historical context for the post-emancipation era and the eventual black migrations to the North. The presentation of trends and stories is topical and sometimes moves back and forth across time periods rather than holding to a tight linear presentation of details. This approach has its advantages and disadvantages, although the overall effect provides a good impression of the social context and times that gave rise to the Great Migration.

The core analysis of the three exemplary preachers sheds light on Gilbert's argument but seems too brief. Examining more sermons from each preacher would help to make the case that in these figures a specific style of preaching was emerging. As Gilbert moves on from Ransom, Randolph, and Powell to identify heirs of their preaching style, again the brevity of argument does not help his case. More attention to the next generation of preachers, with more specific links between their preaching and the Great Migration innovators, would make a plausible argument more solid. Perhaps the last section, "Post-Civil Rights Sermons" (120ff.), could have been omitted for the sake of expanding the examination of sermons by Ransom, Randolph, and Powell and those he identifies as their heirs.

Gilbert's book will be useful for seminary study and for pastors who engage in lifelong learning. In addition to Gilbert's interesting thesis and analysis of preaching in context, the book contains numerous sermon texts for reading and study. One could use it as a topical or companion text in a preaching class for these reasons. Chapter 3, which sketches the framework for Exodus preaching, could be a useful assignment for comparison of homiletical methods. Chapter 4, which examines sermons of Ransom, Randolph, and Powell, provides useful case studies. Gilbert's overall approach to emphasize the centrality of contextual analysis for effective preaching is a message valuable to all who prepare for ministry.

MIKAEL BROADWAY

Shaw University Divinity School

Drones and the Ethics of Targeted Killing. By Kenneth R. Himes, OFM. Lanham, MD: Rowman & Littlefield, 2016. xv + 196 pages. \$24.95 (paper).

doi: 10.1017/hor.2017.40

Himes contends "that drone attacks are a species of the genus of human action called targeted killing" (ix). He focuses his just war-based ethical analysis on targeted killing, then addresses the new US weapon of choice for accomplishing this: armed drones. The topic may strike the reader as somewhat dry, but it is a significant one, and Himes' approach is well organized, well researched, and clear.

After an introduction to the idea of targeted killing and the nature and use of drones, Himes addresses the topic in four steps. First he traces the history of the idea of targeted killing in Western philosophy and theology. The next two chapters scrutinize targeted killings in two contemporary contexts: first is *Israel's* targeted killing policy in response to the suicide bombings that characterize the Second Palestinian Intifada; second is the process the *United States* uses to target individuals, and how this practice is justified. The final chapter assesses the ethics of targeted killing and the use of drones, which will be my focus here.

Often Himes is content to raise ethical questions, but one of his clearest criticisms of the Obama administration's counterterrorism policy is its *lack of transparency*. There are two contexts for the US use of drones in targeted killing: military counterinsurgency in the battlefields of Afghanistan and Iraq, and CIA counterterrorism in places where the United States is not formally involved in a war, such as Pakistan, Yemen, and Somalia. The latter are by law covert operations (163) and much more controversial in that such strikes seem to override the sovereignty of the countries where they happen. The