Subsequently, Rambo looks at the power of wounds as sites of 'crossing' between death and life in terms of their power to resurrect violent racial histories that the Christian tradition (and its narrative of 'pure' resurrected bodies and discomfort with wounds) tends to move over too quickly. The resurfacing of wounds and the capacity to examine them (as Jesus invites Thomas to plunge his hand into Jesus' side) allows for past trauma to breathe and 'be tended' (p. 89).

The final chapter examines veteran healing and eloquently articulates a theology of attention to the discovery of wounds as a locus of resurrection between American society and veterans suffering from the trauma of war. It serves as a poignant and necessary critique of the way Christian theology is often twisted in support of a system in which the wounds of 'soldier-saviors' (p. 113) are covered over, their importance ignored in service of a larger cultural narrative of resurrection. The description of trauma here is powerful, yet articulated from something of a respectful distance, occupying the space of a civilian letting the wounds of the veteran speak to societal trauma and larger issues of brokenness.

Overall, the book carefully articulates a theology of wounds that reimagines aspects of the Thomas pericope in powerful, direct and relevant ways. It is most effective in doing so when, as in the first few chapters, Rambo is able to contrast a particularly dominant theological narrative (Calvin's concern about both flesh and spirit leading to an erasure of wounds, Gregory's connection between Macrina's holiness and her pure, unmarked body) with the view of wounds as sites for something holy, envisioning resurrection as a strange space for examination, discovery, touch; and through those aspects – not their absence – come healing and new community. In later chapters, the phrase 'Christian theology' often stands in for a generic patriarchal narrative, which lessens the poignancy of the imaginative contrast that she draws – particularly as there are numerous contemporary examples that diverge from this characterisation.

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doi:10.1017/S0036930618000480

William Mattison III, *The Sermon on the Mount and Moral Theology: A Virtue Perspective* (Cambridge: Cambridge University Press, 2017), pp. xiii + 279. £75.00.

Let me cut to the chase. I have good news and bad news about William Mattison's virtue-centred approach to the Sermon on the Mount. The bad

news is that if you don't already know your way around Thomas Aquinas' moral theology you may be puzzled by some of the discussion. Mattison weighs in on questions mostly of interest to other Thomists, and those outside the conversation may not always see why these questions need to be covered. If you have already been initiated into the mysteries of Thomas' ethics, that's good news: you will find Mattison's treatment thorough. And if you want to learn about Thomistic moral theology, I have very good news: this book will introduce you to some key themes, and point you both to the relevant sections of the *Summa*, and to a wealth of secondary literature.

Mattison introduces the volume by mapping the terrain to be covered. This he does carefully, in precise technical language, explaining the reasons for his approach humbly but firmly. Throughout, he strikes a good balance between textual commentary and constructive argument in moral theology. The chapters treat the sections of the Sermon as he has mapped them, ordered (mostly) as they appear in Matthew's Gospel. The exception is the section containing the Lord's Prayer, which he saves for the concluding chapter.

Starting with the Beatitudes, Mattison uses moral-theological considerations to guide interpretation. The Beatitudes are about happiness, he argues, illustrating the intrinsic relationship between the conditions and the rewards. Mattison declares his intention in the book is to bring moral theology into contact with the project of 'moral formation', that is, discipleship. He begins to do this in earnest in the second chapter, in his discussion of the injunction to 'be perfect' (pp. 78–82). The virtue-centred approach he advocates goes beyond 'obligation' to encourage ongoing Christian formation.

At the heart of this ongoing formation is participation in the sacraments, which are 'paradigmatic observances of the new law' regulating 'new life in Christ' (p. 110). In a move that is speculative, but not forced, Mattison aligns the sacraments with the antitheses (Matt 5:17–48), an association he admits is not intuitive. Although the argument of the chapter does not rest on this alignment, he suggests that 'if (as Christian thinkers have consistently maintained) there is correspondence between the old observances and Christ, including the observances best typified in the sacraments, then it is appropriate to note the convergence between the sacraments of the new law and the antitheses where Christ describes the new law's fulfillment of the old' (p. 114).The connection that Mattison makes between Jesus' fulfilment of the law and the way Christian discipleship is lived through the sacraments makes sense, given that part of his aim is to reconnect the Sermon on the Mount with spirituality, or, better, the practice of Christian life.

https://doi.org/10.1017/S0036930618000480 Published online by Cambridge University Press

The third, fourth and fifth chapters continue in this vein, drawing connections between the Sermon on the Mount and the moral life that further support Mattison's claim. The Sermon, he insists throughout, belongs at the heart of Christian discipleship. One strong piece of evidence for the success of the book's argument is that by the time he comes to argue for the alignment of the seven petitions of the Lord's Prayer with the theological and cardinal virtues, his conclusions seem obvious: it seems natural that, for example, 'thy kingdom come' ought to be aligned with the virtue of hope, and 'give us this day our daily bread' with prudence (pp. 254–5 and 257–9, respectively).

Yet, for all its clarity of organisation and presentation at the level of the argument overall, individual sentences can be less clear (and Cambridge should have done a better job of copy-editing). A particular gem: 'The sixth antithesis, like the fourth one which also concludes one of the two sets of three proposed here, contains teaching about who God is' (p. 118). Less mathematically challenging, but still needing to be read twice (at least): 'Too often thinkers fail to clearly differentiate in a manner akin to Luz how fulfill refers both to the teachings of Jesus about human (moral) activity and to the life and ministry of Jesus as fulfilling the law' (p. 67). Still, working through the could-be-clearer sentences is worth the effort: Mattison treats an important topic with skill and erudition.

As a study in moral theology, this book achieves its aim. Mattison's careful scholarship is organised well and clearly presented – and is convincing. As an attempt to bridge the gap between ethics and discipleship, it is less so. Perhaps it might be better said that Mattison opens a window through which Catholic (and especially Thomist) moral theologians and Christian ethicists might see that the terrain of Christian practice (spirituality and discipleship) surrounds them, so that they can consider this landscape as they work. Students of the more practical sub-disciplines, like practical theology and spirituality, will be less likely to notice the new window on the side of the (somewhat intimidating) edifice of Thomist moral theology. Mattison writes, appropriately, in the language native to his own discipline. The work of applying his arguments to the other sub-disciplines he wishes to draw into the conversation will require adaptation and further construction. It is, however, a job well worth doing, and those of us who work at the intersection of moral theology and Christian discipleship will benefit from this contribution to the discussion.

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https://doi.org/10.1017/S0036930618000480 Published online by Cambridge University Press