

Laurie Cassidy deconstructs the thirty-four-foot mosaic of “Christ in Majesty” by Jan Henryk de Rosen that dominates the central ceiling of the National Shrine of the Immaculate Conception in Washington, DC. The blond-haired, blue-eyed, youthfully muscled Jesus fairly screams whiteness. Ironically, she points out, the rest of the church is made up of altars and small chapels to Mary through the eyes and art of various immigrant groups to the United States including Cubans, Vietnamese, Africans, and more. Contemplating that colorful variety and comparing it with the pale and overpowering Christ tells the story of hegemonic Catholic whiteness. It would be worth taking students to the shrine just for that exercise in line with FitzGerald’s insistence on contemplation in educational settings.

My quibbles with the book are two and minor: One is that it lacks an index, which would enhance study of the many and complex issues at hand. The other is that there is no essay on a well-known articulation of FitzGerald’s work by Nancy Sylvester, IHM. Nancy, in her 2000 Presidential Address at Assembly of the Leadership Conference of Women Religious, “Risk the Sacred Journey,” introduced the concept of *impasse* to an audience that embraced it and built on it. She went on to found the Institute for Communal Contemplation and Dialogue<sup>1</sup> based on Constance FitzGerald’s signal insights. ICCD educates and invites people from all walks of life to operationalize contemplative practices in the service of social and cosmic change.

An essay on that work, along with reflections from people well beyond the Christian/Catholic tradition, would make a great companion volume. Likewise, including writers looking for meaning but without interest in religion *per se*, would launch Constance FitzGerald’s work into a wider trajectory. It all enhances the common good.

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*Reimagining the Moral Life: On Lisa Sowle Cahill’s Contributions to Christian Ethics.* Edited by Ki Joo Choi, Sarah M. Moses, and Andrea Vicini, SJ. Maryknoll, NY: Orbis Books, 2020. xxiii + 230 pages. \$35.00 (paper).  
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*Reimagining the Moral Life* honors the work of the paradigm of Roman Catholic feminist ethics, Lisa Sowle Cahill, while also providing a lovely compendium of Christian social ethics. Sowle Cahill’s triune ethical hermeneutic

<sup>1</sup> <https://iccdinstitute.org/>

of appreciation, suspicion, and praxis are applied with her four-part model of Catholic feminist ethics: Augustinian, Neo-Thomistic, Franciscan, and the uniquely Cahillian Junian. Maureen O'Connell and Mary M. Doyle Roche trace the development of Soble Cahill's Junian feminism, a new hagiographical resource for human liberation. Junia is the apostle addressed by Paul in Romans 16, a woman who was prominent in the early church, obfuscated by the patriarchal church, and ultimately emerges as a person who defies categories of gender and sexuality to speak for the church.

*Reimagining* is organized in three parts. Part 1 contains essays on Soble Cahill's contributions to the foundations of Christian ethics. Two overarching aspects of these essays are particularly helpful: the explication of Soble Cahill's methods and the tracing of the genealogies that undergird her work. Even those of us who follow Soble Cahill's work closely may forget the breadth of her mentees and interlockers, including Charles Curran, James Martin, SJ, and Martha Nussbaum. Part 2 of *Reimagining* explicates, details, and highlights some of the many topics that Soble Cahill engages including war, peace, sexuality, family, and health care. Her unique contributions to bioethics, including the turn toward proportionality and away from personalism, bring the reader back to the trinity of appreciation, suspicion, and praxis. Virginia M. Ryan, Hoa Trung Dinh, SJ, and Stephanie C. Edwards rightly highlight Soble Cahill's bridge building and "middle way," in other words, her unique ethical methodologies of construction and deconstruction, as well as connection and suspicion. Part 3 touches on the future of Christian ethics led by Soble Cahill's commitments to Christian social ethics in a global, public sphere.

Part 1 is the strongest section of the book. The clear explication and delineation of Soble Cahill's unique methods is a great gift to those of us who "do" social ethics pedagogy and praxis. Part 2 is good, but as the book progresses there is less of an emphasis on the radical and prophet dimensions of Soble Cahill's work and more situation of her corpus in the systematic Roman Catholic tradition. Vatican II appears over and over again, while liberation theology is barely given a nod, except for frequent references to Soble Cahill's commitment to the preferential option for the poor. *Theological Bioethics* (Georgetown University Press, 2005) is one of the crown jewels of Soble Cahill's corpus, as M. Therese Lysaught, cited by Autumn Alcott Ridenour in *Reimagining*, rightly names Lisa Soble Cahill as "the forerunner for justice and the principles of Catholic Social Teaching within the field of bioethics" (172). This radical and essential connection between science and religion, as well as church and state, is to be celebrated and emphasized. Soble Cahill's middle way is not a path of compromise, but of radical, prophetic dialogue between often polarized stakeholders.

This is not a book for undergraduates, unless they are in a course dedicated primarily to the work of Lisa Sowle Cahill. It is a book for their teachers. This book is a guide for those of us attempting to do Christian ethics with a feminist, liberationist, antiracist orientation. It is a loving and lovely summary of the teaching of Lisa Sowle Cahill, and we are indebted to her students and colleagues for this volume.

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*Re-Enchanting the Earth: Why AI Needs Religion.* By Ilia Delio. Maryknoll, NY: Orbis Books, 2020. xxvi + 238 pages. \$26.00 (paper).

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Ilia Delio's 2020 book integrates Teilhard de Chardin, feminist critical post-humanism, and Donna Haraway's work on cyborgs to show how artificial intelligence (AI) and religion indicate the direction of humanity's evolution toward God. The book describes our evolutionary trajectory of emergence in terms familiar to ecotheology, anticipating a new phase of our journey toward this convergence with God.

The work presents a moral argument. It convincingly describes how humanity ought to evolve through incorporation of cyberneticism. Remarkably, this argument does not capitulate even a tiny bit to the "technological paradigm" against which we have been warned (rightly) in *Laudato si'*. This success lies in a thorough differentiation between trans-humanism (which would lead us to oblivion) and critical feminist post-humanism (which is the hero of the tale).

Most of the book presents the development and meaning of AI and cybernetics. Cybernetics here is a science that examines the information flow in dynamic systems, particularly through feedback loops. Feedback loops occur in ecosystems and in technology. They are the means through which environments and agents are changed. The book focuses not on humans becoming cyborgs but on the meaning revealed by this emergent possibility. Here lies the thrust of the book's prescriptive argument: The *way* we coevolve with cybernetics matters. Religion correctly orients AI.

The book's indispensable introduction defines terms and establishes the argument's necessary assumptions. The first chapter adds a careful explanation of relational holism, parsing distinct positions on the phenomenon of consciousness (among other concepts). Chapters 2 through 4 give the history of humanity's religious and cybernetic engagement. Trans-humanism, the