

that Clavier then finds operative on a massive scale as he details the dynamics of the consumer society. Step two follows Augustine in construing the gift of saving grace rhetorically as the manner in which the gift of the Spirit, God's love poured into our hearts, confers a share in God's eternal delight that enables one to abide in divine wisdom. This is the delight that stands counter to those offered by consumerism, a system that claims that the freedom to choose among commodities is the path to happiness. In a third step, Clavier draws the conclusion that the church's mission calls it to become a rhetorical community whose aim is to aid its members through persuasion and delight to find their identity in its narrative of redemption. *Pace Cicero*, it is only Christ whose divine eloquence can rescue the community, and those who teach within the Christian community serve as the means through which God's eloquent wisdom instructs, delights, and persuades.

Karl Rahner once remarked that the Christian of the future will be either a mystic or no Christian at all and, with his Augustinian identification of the experience of divine grace, love, and delight at the heart of authentic Christian identity, Clavier would seem to agree. He is surely correct in eschewing an Enlightenment conception of disembodied rationality to emphasize the manner in which emotions and feelings provide the mass and momentum of our lives, and so his turn to rhetoric is richly suggestive. At the same time, one might wonder whether the Church's redemptive task involves more than a rescue mission. Might the release from bondage by which grace heals us free as well an intelligent creativity that might penetrate beneath the dynamics of consumerism to imagine and work toward a more just, humanizing economics?

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Wisdom Commentary: Psalms Books 4-5. By Nancy L. deClaissé-Walford. Collegeville, MN: Liturgical Press, 2020. lviii + 340 pages. \$39.95.
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In this twenty-second volume in the Wisdom Commentary Series, Nancy L. deClaissé-Walford presents the final sixty psalms in the Bible from the perspective of a feminine reader or hearer. She employs the lived experience of twelve South African theology students who each provide unique and valuable reflections on several of the psalms a quarter century following the end of apartheid. The author identifies as a "white, relatively affluent female living in suburban North America" who provides a reading of the psalms from her understanding of the world. Having spent a short time in

South Africa, she worked with these students and gleaned their experience of praying these psalms from their worldview and circumstances. Their reflections follow discussions of certain psalms, and they present current feelings and responses to the messages of the psalms they follow. To read of the lived experiences of a culture so vastly different from one's own and from the original setting of the texts helps expand one's own understanding of the one who prays the psalms in the modern world.

DeClaissé-Walford provides a scholarly look at Psalms 90 to 150 (Books 4 and 5 of the Psalter) from the position that not only men pray these psalms, but women do as well. A close reading of the specific vocabulary used in these texts presents attributes of God that speak of traditionally feminine qualities, such as nurturing and womb-love, and to God's creative activity in respect to both the heavenly and the earthly realms. The author draws attention to aspects of these psalms that speak to the needs and experience of people of both genders who pray them.

The circumstances the psalms depict, while having a male-oriented nature and source, are equally applicable to the circumstances of women, particularly those who are oppressed by situations in society or their homes. Such women might be limited by their access to healthy food choices and education. They could be victims of conditions beyond their control, such as power inequities or violence in their public and private lives. Finally, these psalms may also speak to those who are just on the margins of being heard, truly heard, in the cultures in which they live. And though the psalms are written from the viewpoint of the male-dominated ancient Israelite society, the messages they present have a quality free of gender or time, making them equally applicable in ancient Israel as in modern middle America or contemporary South Africa. To read the commentary on these prayers from the perspective of the feminine pray-er is an eye-opening experience, even for one who prays them several times each day. DeClaissé-Walford's inclusion of these South African voices provides a profound insight into others in our world who might be praying these psalms at the same time that I am.

A specific and helpful feature that appears in several places throughout the text is the author's inclusion of "Translation Matters" boxes in which she compares certain specific words across different English translations of these texts. Such information is helpful to students who lack a grasp of biblical Hebrew and Greek and the multitude of ways in which a word's meaning can make a significant difference in the modern understanding of the lived experience of the ancient writers.

The author repeats basic information that will help some audiences, such as undergraduates, studying the psalms at an intro level. She replicates

English translations of certain Hebrew words (such as Hallelujah, womb-love, steadfast love). Similarly, she provides information in the chapter introductions then repeats the same information, sometimes even repeating exact phrases, in the commentaries on individual psalms. For this reason, one would have no difficulty skipping and selecting among the various psalms with their accompanying commentaries, for the commentary on any one psalm can be a stand-alone lesson. Such duplicated material may be useful to beginning scholars, although those who are advanced in biblical scholarship would likely find it distracting.

DeClaissé-Walford's well-researched commentary, because of its presentation of the perspective of the feminine pray-er of these psalms, the "Translation Matters" feature, and especially the inclusion of the South African theological students' experience of these psalms, makes it a must-have for anyone teaching undergraduates this subject.

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An Introduction to Christian Ethics: A New Testament Perspective. By Alberto de Mingo Kaminouchi. Translated by Brother John of Taizé. Collegeville, MN: Liturgical Press Academic, 2020. xii + 200 pages. \$19.95 (paper).

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Alberto de Mingo Kaminouchi has succeeded admirably in producing a clear, persuasive, and succinct account of Christian ethics grounded in the New Testament, especially the Gospels. It is written (or perhaps translated) in a friendly and conversational tone. It is exceptionally readable, which I mean as a sincere compliment for a book that summarizes so much scholarship in concise form.

The first half of the book lays the methodological groundwork and reveals the author's and the book's context within the Catholic tradition. The first two chapters offer a brief but fascinating introduction to the development of Catholic moral theology from the Council of Trent to Vatican II. Anyone who teaches ethics in a Catholic context would benefit from this helpful summary. In terms of approach, the book also situates itself within the relatively recent return to Aristotelian virtue ethics in both Protestant and Catholic thought. Chapter 3, "A Grammar of Ethics," helpfully narrates this return, including a short but important section contrasting the ethics of Jesus and Aristotle.

The second half of the book turns to a study of the Christian way of life using the concepts laid out in the first half. Kaminouchi explores virtue ethics through the three concepts of happiness, virtue, and *philia* (rendered