cultural ritual expression? As Gabriel Kuman notes in his chapter, "Salvation … came once and for all and at a specific point in time and history. But the redeeming and saving action of God must be intimately experienced by all people everywhere" ("The Simbu Pig-Kill Festival and the Eucharist," 58–59).

This text is flexible and will be useful in many different academic settings. In its entirety it fits well into a graduate-level ritual studies course. It draws upon both anthropological and ritual theory and raises important questions about inculturation and Christian tradition. There are a number of chapters within this text that would enrich a course on sacraments or sacramental theology. Themes that deal with reconciliation and Eucharist abound. A discussion about worship and ritual practices presented in these chapters, in light of the Church's theology, would present students with a new and perhaps challenging viewpoint. It would surely raise fascinating questions about the role of culture, ritual, and sacrament for instructor and students alike. The same can be said of the chapters that address spirituality or scripture. These chapters proffer unexpected entry points into a variety of perspectives for those who most likely encounter Christianity primarily through a Western cultural perspective.

Shaw and Burrows have prepared a text for the challenges facing twenty-first-century Christianity as it moves beyond its Western roots. The text succeeds because its editors have recognized that the living tradition of the church has met such challenges before. Drawing on modern scholarship in anthropology and ritual theory, they have organized their project in such a way that it is accessible to scholar and student alike. While probably most beneficial for those at the graduate level, the text will yet lend itself easily to a variety of course settings and conversations.

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Interrupting Capitalism: Catholic Social Thought and the Economy. By Matthew A. Shadle. New York: Oxford University Press, 2018. x + 380 pages. $99.00.
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Interrupting Capitalism: Catholic Social Thought and the Economy provides a history of the development of modern Catholic Social Thought (CST) in the twentieth and twenty-first centuries and advocates for a particular Catholic engagement with modernity, deploying a "theology of interruption" with the potential to challenge views of markets' independence and neutrality.

Accounts of the development of modern Catholic thought in Europe, Latin America, and the United States make up the majority of the book. Each region

receives summaries of approaches starting with the political and economic context, narrowing to theological and economic thought that grew out of those contexts. Shadle offers pithy yet comprehensive treatments of the European social Catholicism and Christian democratic movements that informed the social vision of Vatican II; the Latin American engagement with Marxism and dependency theory that formed the context for liberation theology; and the individualistic US social and economic context that gave rise to thinkers as varied as John A. Ryan, Michael Novak, and M. T. Dávila. CST's own vision of social and economic life is ultimately both *organicist*—viewing workers, markets, and civil society as distinct yet interdependent parts of one body—and *communitarian*, prizing and seeking the goods of communities rather than those of individuals, and holding that the goods of individuals will be found in their participation in flourishing communities. Throughout, Shadle demonstrates how CST framers built a consistent organicist communitarian vision from a variety of secular and theological perspectives that might themselves be organicist, communitarian, both, or neither.

His carefully handled, meticulously researched histories of theological perspectives in their social and economic context allow Shadle to clear up common misconceptions about various theological approaches. For example, the "aggiornamento framework" of Vatican II, often characterized (by fans and foes) as a turn toward the political left, more accurately captures the organicist vision of Christian democratic political parties in Europe (90). Again, not only theological movements, but also the political and economic schools of thought that informed them are treated, requiring Shadle to cover a vast range of perspectives. He does so admirably, without overgeneralization, giving each viewpoint texture and a fair hearing.

Disparate interpretations of CST from liberationist, neoconservative, and progressive perspectives share one thing in common for Shadle. All are "theologies of continuity" that emphasize the shared values of Catholicism and modernity, leaving them less able to critique the ways modernity challenges CST's priorities (22). Rather than the unrealistic extremes of restructuring the global economy or attempting to withdraw from it completely, Shadle's theology of interruption proposes "'breaking into' the economy, adopting practices of solidarity that have the potential to transform the economy, while recognizing the limits of our control over economic institutions and structures" (4). The book concludes with a discussion of how Pope Francis' contributions to Catholic Social Thought support this vision. Still, Shadle's case for the theology of interruption is most thoroughly worked out in his analysis of other approaches, and the monograph would have benefited from a more sustained presentation of his own vision. In particular, in his fair-minded evaluation of various perspectives on CST throughout the book, Shadle

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rightly discusses whether each perspective views CST as a tool for dialogue and shared action with non-Catholics or as a particular expression of the gospel best suited for use by the baptized. It seems to me that Shadle's theology of interruption, deeply rooted in theological understandings of incarnation and grace, adopts the latter view, implicitly rejecting the view of CST's potential in pluralistic contexts advanced by interpreters such as David Hollenbach and Meghan J. Clark. Shadle's dichotomy between theologies of continuity and interruption may require this, but I would have liked to see a more sustained discussion of the choice and its implications.

While its short, pithy chapters are eminently assignable, this book's price may unfortunately exclude it from classroom adoption in many cases. Still, it is an invaluable background resource for anyone who teaches Catholic Social Thought, liberation theology, or modern Catholicism, and justly deserves a place on instructors' own bookshelves and in university libraries.

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Divine Currency: The Theological Power of Money in the West. By Devin Singh. Stanford, CA: Stanford University Press, 2018. x + 280 pages. $24.95 (paper).
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Money is curious. It is a means of exchange but also a symbol system, providing meaning in the world. While numerous scholars have examined how money works in the latter sense in the contemporary world, Devin Singh's *Divine Currency* explores how money did this in the ancient world, both drawing from and shaping theology.

Singh's study is not intended as a comprehensive work of economics and theology in early Christianity. Singh's narrower focus is on Gregory of Nyssa's devil's rights soteriology and the cultural context that gave this theory its power and intelligibility. While this theory—that humanity owed a debt to the devil because of sin, and God tricked the devil into taking the life of Jesus and thereby caused the devil to forfeit his claim over all life—is highly problematic, Singh explores how the soteriology hinges on an understanding of money being linked to the power of a ruler. Using a realm's coin implied one was subservient to the realm's ruler. In accepting moneylenders' terms, it was as if people were accepting their rule. Moneylenders used this understanding to turn debtors into slaves. Through compound interest, the initial debt quickly became unpayable. Since the borrowers were forever in debt, they were perpetually under the lender's rule, becoming debt slaves.