

global context. A new reflection intended to create dialogue on the universality of human rights with three philosophies that sometimes demur, Confucianism, Islam, and Western postmodernism, caps the collection.

Remarkable in its richness and careful argument, *The Global Face of Public Faith* presents a broad range of materials lucidly and fairly. Each essay informs the reader of philosophical and theological positions developed on the topic. Hollenbach is not merely descriptive, however. He has his own positions and repeatedly advances the state of the question with solutions founded on important Catholic thinkers and Vatican II, both expansive and ecumenical. Advanced undergraduates will profit from this book in social ethics and political science courses. A thorough index closes the volume. The penultimate section is a superb bibliography of more than 300 items.

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GERALD S. VIGNA

*The Sacred and the Sovereign: Religion and International Politics*. Edited by John D. Carlson and Erik C. Owens. Washington, DC: Georgetown University Press, 2003. xxi + 290 pages. \$26.95 (paper).

Carlson and Owens, two doctoral students in religious ethics, have done a fine service for those interested in religion and international affairs by publishing these previously unpublished papers on the ethics of intervention in the affairs of one nation by another during an era of globalization and terrorism. This collection originated at an October 2000 conference at the University of Chicago but much of the material was updated in the light of the terrorist attacks of September 11, 2001.

The book is divided into three major sections after an informative introduction that includes a helpful set of historical archetypes of state sovereignty. The first section indicates ways in which just war reasoning can validate a humanitarian intervention in provinces or countries such as Kosovo and Somalia or prompt nations to cross another's boundaries to bring terrorists to justice. Thoughtful and very informative essays by some of the most influential thinkers in the field, Bryan Hehir, Jean Bethke Elshtain, and John Kelsay, are interestingly complemented by others by Margaret O'Brien Steinfels and Gen. James P. McCarthy, USAF (RET.), on the application of just war principles to the NATO operation in Kosovo. The second section offers reasons other than just war theory for entering another country: the protection and promotion of religious pluralism or universal religiosity (Susanne Hoerber Rudolf), the awe and allegiance accorded transnational institutions (Lovin), human rights' violations (Appleby), and crimes committed against humans created in God's image (Carlson).

Chapters in the third section challenge the importance of state sovereignty for crossing national boundaries. The most interesting of the three chapters is Robert Gallucci's analysis of international situations (Grenada, Somalia, and North Korea) with which he was personally involved during his diplomatic career. The other two chapters are more theoretical in nature and favor pro-

phetic critique (Paul Griffiths) or support of personal freedom and responsibility (Fred Dallmayr) rather than state sovereignty for intervening in another country's affairs. Owens' conclusion offers insightful suggestions for assisting "weak" or "failed" states to become more responsible actors among the family of nations.

The greatest weakness of this excellent collection is probably its title. A much more accurate and inviting title might be *Crossing National Boundaries: Religious and Political Issues*. An editors' note giving a fuller description of the events in Kosovo in the 1990s would also have helped to set the context for many of the essays, especially since the actions in Kosovo have been overshadowed by the terrorist acts of September 11, 2001 and subsequent events. Otherwise, this book would be a fine text for a course on religion and politics, religion in international affairs, or an ethics of warfare. Undergraduates will especially like its discussion of contemporary events and will find the brief biographies of the authors and the index helpful for their work. It should also be found in any academic library.

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PATRICK LYNCH, S.J.

*Catholics, Politics, and Public Policy: Beyond Left and Right*. By Clarke E. Cochran and David Carroll Cochran. Maryknoll, NY: Orbis, 2003. \$28.00 (paper).

In this concise volume, father and son set out to demonstrate how Catholic social principles can guide judgments about contemporary policy debates. The goal of the two political scientists is to bridge the gap "between the often abstract realm of Catholic social thought and the often obscure world of serious political study . . . in a way that avoids the shallow and partisan tone of so much political commentary today" (x-xi). The pair succeeds in fulfilling this tall order admirably.

The Cochrans' main contribution lies in their ability to link a cohesive social vision with concrete yet flexible policy proposals. While recognizing the legitimacy of many forms of Catholic engagement, they embrace a "creative and centrist" approach that works primarily through existing institutions. They ground their public church model in a Catholic social theory that emphasizes human dignity, a social anthropology, stewardship, option for the poor, and solidarity. They repeatedly draw upon subsidiarity while insisting on governmental responsibilities to promote common good. After a brief overview of Catholic social principles, chapters 2–9 treat a range of policy issues: economic justice, healthcare policy, family life, the elderly, crime and civic revitalization, racial and ethnic pluralism, the environment, and the sanctity of life. This configuration illustrates their own understanding of the wide-ranging nature of "life issues." Each chapter provides an overview of particular policy arenas, relevant Catholic principles, and concrete proposals. They include few direct citations but provide references at each chapter's end. This approach yields a readable if less scholarly tone, however statistic-heavy sections would benefit