

thwarted, by the polarities that exist among those who are engaged in this complex legacy. His eight theses challenge Christian ethicists to understand more deeply the complex relationships among the church and the world's constitutive elements and conditions (e.g., history, culture, politics, science, plurality, and oppression). His aim is faithful responsibility that is grounded in Christian practices and open to the broadest possible understanding of the divine activities of creation, preservation, and redemption.

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The Global Face of Public Faith: Politics, Human Rights, and Christian Ethics. By David Hollenbach, S.J. Washington, DC: Georgetown University Press, 2003. xvii + 290 pages. \$26.95 (paper).

In this volume, David Hollenbach has collected eleven previously published essays and written one additional piece, all of which he has organized into three parts that address questions, both theoretical and applied, on the intersection of religion and politics. The essays are uniformly excellent; better still is Hollenbach's judicious selection of previous work to create a book that coheres as an integrated text in social ethics.

The three parts discuss political philosophy and theology, religion and politics in the U.S. and global issues, respectively. Part one begins with the question of pluralism and the Christian claim of the distinctiveness of the Gospel. The first essay raises issues of religion's place in the public square and Catholicism's stance vis-à-vis other religions in a political context, themes that appear throughout the book. It also introduces the reader to thinkers, events, and ideas encountered throughout: Rawls, Murray, the Second Vatican Council, natural law, and others. The next chapter addresses the interpretative problem raised by historicity, and the following puts forward two virtues useful for fruitful dialogue in the new hermeneutical context, humility and reverence. A vibrant essay on the relevance of the cross and its possibilities for finding meaning in a post-Holocaust, still genocidal world closes part one.

Part two's first essay examines conservative Protestant and Catholic commentators' understandings of religion's role in American politics and proposes an alternative. The next chapter examines the place of religious ideas in the public square, a question raised in the book's first essay in greater detail. A careful study of John Courtney Murray's arguments on religious freedom and the *Declaration on Religious Freedom* of the Second Vatican Council so indebted to them follows. The last two essays in the book's middle section argue that religion's most effective role in society is not necessarily directly political but social and cultural.

The book's final part contains three essays. First, a new agenda for Christian ethics after communism's collapse tackles ethicists' former support of socialism and the rise of capitalistic triumphalism. The second essay takes from the contemporary African experience the lesson that both negative and welfare rights must be part of any meaningful discussion of human rights in a

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-