

anthropocentrism. “Humans are a part of the natural world, not apart from it. Given this, it is not clear that it makes sense to claim that humans are responsible for, much less in charge of the planet” (129). Humans need “self-stewardship” (“self-control” or “self-discipline” seem better terms to me) so that we can become responsible citizens of the wider biotic community (130).

Henning draws on Aldo Leopold’s “Land Ethic” in developing a more capacious and adequate environmental ethic. Leopold enlarged the boundaries of community to include soils, waters, animals—collectively, the land. Henning embraces Leopold’s fundamental moral principle: “A thing is right when it tends to preserve the integrity, stability, and beauty of the biotic community. It is wrong when it tends otherwise” (quoted on 133). The great work demands that humanity become an integral and benign member of the biotic community (134). To further flesh out a positive, alternative vision for what Berry calls the “Ecozoic Era,” Henning develops the concept of “Voluntary Simplicity,” a lifestyle that is more fulfilling and more meaningful than a consumer culture, and that might avoid climate disruption. In an appendix, Henning presents the helpful case study “Eating Animals on a Warming Planet.”

Henning presents an environmental ethic, in an undergraduate-friendly format, that is consistent with Christian ethics.

J. MILBURN THOMPSON
Bellarmino University

Sexual Ethics: A Theological Introduction. By Todd A. Salzman and Michael G. Lawler. Washington, DC: Georgetown University Press, 2012. xxix + 250 pages. \$26.95 (paper).
doi: 10.1017/hor.2015.85

The scholarly team of Salzman and Lawler again has delivered a text worth investigating for those teaching undergraduate courses in Catholic sexual ethics. With charity and tact, Salzman and Lawler aim to confront the “pain and disaster” that at times have confounded both the young and the old when it comes to questions and practices regarding sexuality. In short, they seek to articulate an adequate sexual anthropology whose principles inform “truly human” sexuality and sexual actions. Salzman and Lawler accomplish their task for at least three reasons.

First, the overall content of the book is fair. By that, I mean several things. On one level, Salzman and Lawler do not shy away from engaging the long and complicated history of Catholic sexual ethics—the undergraduate reader comes away well informed. Likewise, resources that do not align

with their re-visioning efforts or that others might deem problematic are both acknowledged and used. In other words, a wide variety of scholarly figures is referenced. Any undergraduate reading this text, therefore, should come away with a deep sense of the complexity of trying to articulate fundamental principles that can guide noncelibate persons toward more fully understanding their God-given sexuality in ways that promote love and justice between two equal partners.

Salzman and Lawler succeed for a second reason, and that is, they are candid throughout their presentation about a variety of points. For example, the undergraduate reader is able to grasp the different methodological and anthropological developments that have framed the story line in Catholic sexual ethics. Their historical overview in the first two chapters is brief (as might be expected) but thorough enough that the contemporary reader begins to understand some of the complexity of the debates over, for example, contraceptive use or the homosexual orientation. In addition, the historical overview (which begins with the tradition's use of Scripture) demonstrates there has been a consistent level of learning on the part of both the church and the laity regarding human sexuality. This learning about the human body and its sexual parts and functions, which has taken place over centuries, coincides with knowledge gained throughout history, cultural experience, and scientific discoveries, as well as recent developments in the fields of psychology, sociology, and spirituality.

Third, and most importantly, Salzman and Lawler make an honest attempt to overcome the collapse of dialogue that has taken place among theologians between "traditionalist" and "revisionist" camps, or between the church and the laity. They state up front that their implicit objective is "to stimulate dialogue about sexual morality between Catholic laity, theologians, and hierarchy" (xvii). Put differently, both the magisterium and the laity must dialogue together about the human person "adequately considered." The authors begin their consideration of the human person by marshaling the most recent data first (while keeping in mind that human sexuality is a complicated reality) and making a sincere attempt to interpret that data. Next, they daringly take a second crucial step, and that is, they attempt to pass judgment and render truth from falsity. Lastly, they make decisions about which action(s) stemming from the human appetite of sexuality are loving, unitive, and maybe (but not necessarily) procreative.

In conclusion, this book is productively controversial. Not everyone will agree with Salzman and Lawler's re-visioning of the principle of complementarity from the more familiar notions of biological and personal complementarity to the notion of holistic complementarity. Moreover, debate will continue as to what is meant by a "more adequately considered unitive

sexual anthropology" (versus the primarily procreationist sexual anthropology still operative in the tradition). Finally, some of the actions Salzman and Lawler deem permissible sexual practices will be contested. However, I would caution against dismissing this book, because the topics addressed (sexual actions within marriage, cohabitation, homosexuality, etc.) affect all persons—regardless of marital or reproductive status. As Christians, we profess a belief in the one body of Christ, and when one member experiences pain or suffering in the domain of sexuality, we all suffer. Salzman and Lawler have revived the call to dialogue by writing this text. As a result, we ought to meet them at the table and have more conversations with them, along with the students we teach, and those with whom we disagree.

KARI-SHANE DAVIS ZIMMERMAN

College of Saint Benedict/Saint John's University (MN)

Where Justice and Mercy Meet: Catholic Opposition to the Death Penalty. Edited by Vicki Schieber, Trudy D. Conway, and David Matzko McCarthy. Collegeville, MN: Liturgical Press, 2013. xxi + 225 pages. \$18.95 (paper). doi: 10.1017/hor.2015.86

This volume bears the marks of careful discernment, scholarly analysis, and contemplative listening on the part of the editors and contributors. A communal effort of the faculty of Mount Saint Mary's University and other collaborators, *Where Justice and Mercy Meet* is designed to advance the outreach efforts of the Catholic Mobilizing Network to End the Use of the Death Penalty (CMN).

On the advice of Sister Helen Prejean, the editors begin and conclude each chapter with a narrative focal point and questions for further consideration that integrate stories with the author's main points. As the editors note, this text represents the fruit of many overlapping layers of community, from those who are incarcerated to abolitionists to pastoral ministers to scholars. The method of the text reflects the integrity of the editorial process and invites the reader to remember the reality of human interrelationship in the face of a form of state punishment that definitively interrupts relationality by taking human life.

The relational method of the text also shapes the content, which offers a comprehensive, well-researched treatment of capital punishment spanning a variety of disciplines, including philosophy, theology, biblical scholarship, law, economics, theater, political science, special education, and sociology. Restorative justice serves as the primary lens for interpreting the data and historical context in the United States, offering a dialogical, process-oriented