

The main contribution of Brady's book, however, is to be found in chapters 9 to 11. Although chapter 9 reviews the thinking on war and peace, the second edition now includes Pope Francis' apostolic exhortation *Evangelii gaudium* with a primary focus on peace and social dialogue. Chapter 10 begins with a short introduction to environmental theology, followed by Pope Francis' encyclical *Laudato si'*. In the final chapter, Brady offers brief excerpts of *Dives in misericordia*, *Deus Caritas est*, *Caritas in veritate*, and, again, *Evangelii Gaudium*. He highlights the different character of these writings for social thought as they pertain to Catholics and Christians, and not the general public.

The strengths of this book lie in its revised content and structure. The addition of Pope Francis' writings is a major contribution to the general usefulness of the book. In a clear manner, Brady introduces the main themes of *Laudato si'* and its importance to the world as the issues of global warming and climate change move closer to the hearts of Christians. What makes this book also rewarding is the way in which it is written and structured. Brady engages the reader by referring to previous chapters as well as asking intermittent and thought-provoking questions throughout the chapters, which invites immediate reflection. In addition, his abridged and edited versions of the social documents offer a path into the oftentimes complex language of the documents of the church. The questions added at the end of every chapter also provide room for reflection and conversation.

The book is pitched primarily for undergraduate classrooms but can also be used in church settings. Its clear and unique use of both primary sources and historical and theological analysis of such makes Brady's book an easily accessible work for everyone who is interested in the social teaching of the Catholic Church as well as a reference book for those who would like to continue to explore its rich social tradition.

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A Theology of Southeast Asia: Liberation-Postcolonial Ethics in the Philippines. By Agnes Brazal. Maryknoll, NY: Orbis Books, 2019. xxxiii + 232 pages. \$36.00 (paper).

doi: 10.1017/hor.2020.5

Brazal's *A Theology of Southeast Asia* is a gift to the interdisciplinary studies of theology, ecology, gender, communication, politics, anthropology, and sociology. First, it is a gift, not in the Derridean sense of the cancellation of a gift (at the identification of one), but a gift to the community of

theologians, both locally in the Philippines and globally. Next, and quite importantly, it is a gift to the marginalized communities whose narratives so richly inform her theologizing, for example, women, indigenous peoples, migrant workers, survivors of cyberbullying (“slut-shaming,” etc.), and those affected by the populism of President Rodrigo Duterte. Additionally, it is a methodological gift to the reader as Brazal, in demonstrating a proficient grasp of thinkers such as Stuart Hall, Marcel Mauss, and Gayatri C. Spivak, carefully applies key theoretical concepts such as “representation,” “the gift,” and “subaltern” and systematically builds a liberation-postcolonial theological ethics that moves beyond the colonizer/colonized binary and roots itself in the indigenous cultures and plural spiritualities of the Filipinas who inhabit local, regional, and global spaces. And finally, but not least of all, it is also a gift to policy-makers and grassroots, religious, and lay communities that points out ways in which these communities can further integrate their Christian praxis into everyday living by engendering solidarity with other humans, the Earth, and planetary systems.

The book is the fruition of lectures delivered at Boston College in 2017 as part of the Duffy Lectures in Global Christianity and its scholarship, in turn, facilitated by previous fellowships received by Brazal. *A Theology of Southeast Asia* is composed of two parts: The first covers post-Vatican II contextual methodologies, and part 2 reflects Brazal’s impressive range of research expertise with chapters titled “Feminism in the Catholic Church” (chapter 3), “Ecological Cultural Struggles of Indigenous Peoples: Toward Sustainability as Flourishing” (chapter 4), “Migrant Remittances as *Utang na Loob*: Virtues and Vices” (chapter 4), and “Facebook and Populism: Reflections on Cyberethics” (chapter 5). Brazal offers her own distinctive contributions in each of these chapters.

In drawing on the heritage of postcolonial biblical and theological-ethical contributors (e.g., Asian postcolonial theologians such as R. S. Sugirtharajah and C. S. Song), she uses chapter 3 to foreground *Bai* theology, which is doing theology from the standpoint of women’s struggles against authoritarianism, neoliberal capitalism, and oppressive church hierarchs who dismissed and suppressed reports of clergy sexual misconduct. In chapter 4, she expands the rhetoric and practice of “sustainability” with regard to indigenous peoples’ rights to include “caring,” which in turn leads to “flourishing” that goes beyond the central tenets of environmental, social, and economic sustainability as a counter-discourse and praxis to the Mining Act of 1995. Her theologizing on migrants’ remittances in chapter 5 finds expression in the Philippine gift economy, *utang la loob* (a debt of reciprocity as an inverse of shamelessness or one who does not feel indebtedness to kin, country, or God), which recognizes the human person as a gift (and creation

as God's gift to humankind) in a web of relationality among humans and all of creation. She further consolidates the sense of contemporary relevance in chapter 6 with her courageous critiques of the populism expounded by the Philippines' president, Duterte, and the complicity of social media platforms, in particular Facebook, in his violence because these platforms serve as conduits of fake news, identity theft, and cyberstalking. She insists on a cyberethics founded on recovering *hiya* (shame) as a virtue drawing on apt parallels with Confucian ethics.

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Resisting Throwaway Culture: How a Consistent Life Ethic Can Unite a Fractured People. By Charles C. Camosy. Hyde Park, NY: New City Press, 2019. 374 pages. \$19.95 (paper).

doi: 10.1017/hor.2020.25

In his latest book, Charles C. Camosy endeavors to set forth a "Consistent Life Ethic" (CLE) based upon the seamless garment concept named and developed by Joseph Cardinal Bernardin in 1981. The necessity of renewing attention to CLE, according to Camosy, is rooted in a context of continued and even increasing polarization, particularly within the American political culture. Within such a context, Catholics especially note that their beliefs do not easily match up with either political party in the United States.

Camosy argues that "a revitalized Consistent Life Ethic ... could demonstrate how to unify a fractured culture around a vision of the good" (20). A new generation of Catholics thus "can begin the hard work of laying out the foundational goods and principles upon which whatever comes next can be built" (20). After the first chapter's explanation of the CLE concept and primary values, Camosy proceeds to consider various important ethical topics, applying the CLE to them and discussing the implications. These topics include sex practices, reproductive biotechnology, abortion, poverty, ecology and animals, euthanasia, and state-sponsored violence. Camosy concludes by proposing a politics of encounter and hospitality.

Camosy is careful throughout the book to show how CLE is part of the Catholic tradition. In particular, he relies on the words of Pope Francis, seeing Francis very much in continuity with Benedict XVI and John Paul II, and the tradition as a whole. Thus, Camosy sees CLE as countering a "throwaway culture," where human beings (especially the most vulnerable) are used as a means to ends, often violently. CLE involves mutuality, outreach, and hospitality, with care for the stranger and consideration of animals.