knowledge, and in whom the search for authenticity is at once a dependence on grace and an attentiveness to "consciousness becom[ing] conscience" in a thirst for moral order. A person of rightly ordered love, made possible through grace, seeks knowledge that overcomes the various forms of bias and alienation.

Part 3, entitled "Educating for Value: Authentic Humans and the Order of Love," is the culmination of their argument about the role of the university. The authors examine virtue ethics and value ethics as strong accounts of moral transformation, interestingly citing John Paul II's "Theology of the Body" as an instance of living according to an authentic, intentional vocational life. Ultimately, then, the university exists to promote this kind of transformation. Using Lonergan's notion of cosmopolis, they suggest that the university is a place of cosmopolitan transformation—that is, a place that reverses cultural decline and gives birth to authentic cultural growth. Such an education is rooted in noetic exegesis, self-appropriation, moral and religious conversion, and integration. Their conclusion points to an ambitious goal: "The purpose of a Christian university is to enable . . . the collaboration of humans with each other and cooperation with God towards the goal of self-transcending love—authentic cosmopolitanism (181)."

I recommend this text for graduate students interested in the theology of the modern university, and in particular as an introduction to the seminal work of Lonergan. It may be beyond the reach of most undergraduates, even though it might help explain some of the theory behind the experiences that religiously affiliated colleges and universities invite them to undertake.

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Engineering Education and Practice: Embracing a Catholic Vision. Edited by James L. Heft, SM, and Kevin Hallinan. Notre Dame, IN: University of Notre Dame Press, 2012. xix + 247 pages. $34.00 (paper).
doi: 10.1017/hor.2015.44

Within the knowledge silos of disciplinary compartmentalization, ubiquitous in contemporary universities and colleges, who would have thought that a book would be released highlighting genuine collaboration among engineers and theologians? But here it is, the by-product of a conference at the University of Dayton in 2005 that focused on the role of engineering at a Catholic university. I have been engaged in interdisciplinary pedagogy and research for a number of years, so the conference and book made me wonder: why did it take so long for such an engaging and creative event to occur?

Nevertheless the book is a credit to the conference organizers and the host of author-contributors, who are clearly involved in very interesting, if not exciting, teaching and learning, as well as constructing bridges (civil-engineering pun intended) over the traditional disciplinary boundaries of engineering and theology.

The book is very well organized and well written, and perhaps most important, it is very readable and accessible to anyone interested in this enticing dialogue between very different worlds of knowledge. The text begins with an insightful foreword by David J. O'Brien, who claims that he "came away from this conference more encouraged about Catholic higher education than I have been in the years since I wrote a book on the subject" (xi). It then moves on to a preface by John Staudenmaier, SJ, and an introduction by editors Heft and Hallinan. The main body of the book is divided into four parts: (1) "The Shape and Art of Engineering and the Catholic Tradition," (2) "Building the Bridge," (3) "International Service Learning," and (4) "Formation and Preparation of Students." As the title indicates, the book is primarily about engineering curricula and pedagogy with an interest in integrating a "Catholic vision" into the mix. The primary but not exclusive dose of this Catholic vision is Catholic social teaching (CST), the main characteristics of which are well summarized by Jame Schaefer and Paul C. Heidebrecht, who write that the main "principles are maintaining the dignity of the human person, respecting life, having special concern for the poor and future generations, seeking the common good, and valuing the physical world as God's creation" (122). Where CST is discussed as a curricular issue, the principles of the common good and social justice seem to predominate—and so they should, given the nature and purpose of engineering and the mission of Catholic higher education.

If there is a shortfall in the book it would have to be the meager attention given to social and ecological sustainability. To be sure, a number of chapters mention sustainability and education for sustainability for engineers, most notably in the chapter by Hallinan and Margaret Pinnell (59–89), but overall the issue of sustainability as an applied ethical principle was a missed opportunity for engineering-theological dialogue and collaboration. This assessment is based on two observations. First, there is currently a lively debate within professional associations of engineering on the place and role of sustainability within a code of engineering ethics. Second, the extension of the common good in CST to include the entire planetary commons raises the level of importance of sustainability in relation to the common good —locally, nationally, and globally. Perhaps an engineering-theological framework for sustainability will be the next area of collaboration for engineering education and practice. As far as the intended audience is concerned, it is

https://doi.org/10.1017/hor.2015.44 Published online by Cambridge University Press

doubtful that one can get extensive mileage out of the text for undergraduate education. The book is, however, a must-read for all engineering and theology faculty at Catholic universities and colleges where schools or programs of engineering exist.

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https://doi.org/10.1017/hor.2015.44 Published online by Cambridge University Press