

concerns preoccupied with unmitigated economic growth. Turning to Islam, Asfaruddin notes that the concept of reconciliation is grounded in God-consciousness/devotion to God (110) and deepened in love for God, which “translates into love for one’s fellow beings” (111), extended by the twentieth-century theologian ‘Abduh to include justice, such that a commitment to justice and love of God together animate reconciliation toward peoples of all faiths. Asfaruddin highlights the Qur’anic commandment to get to know one another (*li-ta’ārafū*) to extend the concept of reconciliation to “all the coresidents of the global village” (115), thereby making space for an Islamic ethical response toward divisiveness in the human community.

Part 5, the closing reflections, is a remarkable testament to the deepening of awareness that ensues as scriptural texts are discussed interreligiously, bringing to light divergences and profound resonances between traditions. This volume, well worth a read, is of particular interest to those interested in how two religions, Christianity and Islam, think about the human condition, and the ethics of being human, and for the broader question of approaches to moral injury and reconciliation.

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*Doing Asian Theological Ethics in a Cross-Cultural and an Interreligious Context.* Edited by Yiu Sing Lúcas Chan, James F. Keenan, and Shaji George Kochuthara. Bangalore, India: Dharmaram Publications, 2016. 372 pages. \$25.00 (paper).

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Containing twenty-six essays presented at the first pan-Asian conference of Catholic theological ethicists, which met in Bangalore, India, on July 17–20, 2015, this is the second volume in the Asian Theological Ethics series associated with the network Catholic Theological Ethics in the World Church, founded by James F. Keenan, SJ, in 2003. The late Yiu Sing Lúcas Chan, SJ (1968–2015), planned and organized the conference, and this volume, dedicated to his memory, is a rich tribute to the bridge building that Chan sought to accomplish among theological ethicists from India to Australia, Sri Lanka to the Philippines, Japan to Hong Kong, and Myanmar to Malaysia.

The essays cover a range of topics, and it soon becomes apparent that while common threads are discernible for Asian theological ethicists, differences also surface. These are seen, for instance, with regard to the task of a Catholic moral theologian in secular Australia in contrast to that of one in

predominantly Muslim Malaysia. Early essays focus on “doing cross-cultural ethics” in Asia, paying attention to context and space in India (Clement Campos, CSsR), Australia (Robert Gascoigne, Bishop Peter Comensoli), and the Philippines (Jose Mario C. Francisco, SJ). These are followed by essays addressing threats and struggles faced by Catholics and theological ethicists, such as fundamentalist Hindutva, as opposed to Hinduism, in India (Stanislaus Alla, SJ), the prodemocracy movement in Hong Kong (Mary Mee-Yin Yuen), and the effects of land grabbing on people, communities, and ecology in the Philippines (Anthonette Collado Mendoza). Doing inter-faith ethics, engaging other religions, is demonstrated in India (Mathew Illathuparampil), Malaysia (Sharon Bong), and Japan (Haruko K. Okano). Timely issues revolving around the environment and economy are tackled in several essays, including the oppression of the poor, women, and the Earth (Christina A. Astorga) and Indonesian labor migrants (Bernhard Kieser, SJ). Bioethics, sexual ethics, and family ethics are treated, moreover, by a number of contributions, including reproductive health in the Philippines (Eric Marcelo O. Genilo, SJ), the “permanence of marriage” in Hinduism and Christianity (George Kodithottam, SJ), and sexual activity among gay-identifying Malaysian men (Joseph N. Goh).

While the entire volume could be a part of a graduate-level course on methods, themes, and issues in Catholic theological ethics, it contains chapters that ought to be inserted into specific undergraduate and graduate courses with narrower scope. Some accessible and interesting chapters that I plan to incorporate into my courses include for my environmental ethics course, the chapter on virtue ethics and ecology in the Philippines (Rhodel N. Nacional) and that on the contributions of Chotanagpur tribes to debates on the environment in India (John Crasta); for courses with units on same-sex relationships, the chapter drawing on interviews with and narratives from gay-identifying Malaysian men, and extending Margaret A. Farley’s framework for just love to nonheteronormative subjects (Joseph N. Goh), will gently challenge common preconceptions; and for my medical ethics courses, an especially fascinating chapter on Chinese and Vietnamese medical ethics is provided by Hoa Trung Dinh, SJ, considering the *dao* of medicine and the principles and virtues from Confucianism. Finally, Australia’s Daniel J. Fleming offers a concise and helpful account of conscience formation that I will use in my basic Christian ethics courses; however, unlike other chapters, I could not tell what difference, if any, his Australian or Asian context added.

Informed by and engaged with Pope Francis’ statements and documents, including *Laudato Si’*, these essays are fresh and up-to-date. Significantly, contributors include several women. My only complaint—a minor one,

though it can be distracting at times—has to do with the number of typos and awkwardly constructed sentences, although these are perhaps understandably due to the fact that English might not be some contributors' first language. Nevertheless, the hope that Yiu Sing Lúcas Chan held for doing Asian theological ethics truly lives on in this important volume.

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*The Love of God: Divine Gift, Human Gratitude, and Mutual Faithfulness in Judaism.* By Jon Levenson. Princeton, NJ: Princeton University Press, 2016. xxiii + 226 pages. \$29.95.  
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Years ago I was privy to a gentle ongoing debate between the rabbi of a tiny congregation and an older Catholic gentleman of the same small town. Among their topics of contention was the meaning of love for God—was it a command to act or an affective invitation? This lovely text by Jon Levenson would have delighted their debate, challenging and nuancing insights for them both.

Love of God is essentially neither a private sentimental matter nor a dry obedience to law. It is the heart of the covenant expressed in the Shema and reflected in Deuteronomy. As the subtitle of this book reveals, it is in divine gift that the love of God originates. God has first loved in the unmerited, mysterious, and arbitrary choice God has made to covenant with Israel. Therefore Israel's love of God is primarily a duty owed by Israel to God as suzerain of the covenant, the gracious liberator of their bondage. But that vassal duty flows from a relationship that is personal and affective. In fact the very deeds this duty commands play a role themselves in creating the emotive response, or in sustaining it through affective dryness. Yes, love can be commanded because the command to remember the covenant, even on doorposts, arises from and is generative of affective response.

Further rabbinic exposition of the behavioral implications for loving God “with all your heart, with all your soul, and with all your might” (Deut 6:12) reveals that far from simple sentiment, such love involves the dimension of self-sacrifice, sacrifice of natural inclinations, of worldly goods, of even the very self to the point of martyrdom. It is not feelings, especially those of suffering, but the foundational gift of divine love that defines the covenant relationship and calls forth a love stronger than death.

The erotic is also a dimension of love of God but not an idyllic romance of contemporary association. Prophetic literature offers rich imagery of a love