

the import of mortality in the moral life, a focus on a personal encounter with Christ, and the Christian's awareness of forgiveness, resulting in an ethical life that is revelatory of moral meaning, vulnerable to discernment and inspiration by the Spirit, and radically compassionate (93).

The exciting promise of Bachelard's approach, however, is hampered first by her insistence that any system of judging between good and evil will necessarily be dualistic, and so unjustly create victims (60-63), and, second, by her inability to offer clear principles for determining how we can take divine law as normative. Natural law claims risk denying the transcendence of Christian ethics (105), and we must hesitate to make definitive claims about the commandments of God, lest we be too legalistic (111). While defending the validity of God's commands eschatologically, in the current reality Bachelard follows P. Lehman in proposing what is characterized as "contextual ethics"; we must be open to obeying God and not confusing that with literal observance of commandments (112). This is not to say there are no normative principles (i.e., solidarity with victims is a constant), but Bachelard cannot see how a resurrection ethic would offer conclusive norms about the sinfulness of homosexuality (113-14, 182 fn.), or hold all married Christians to the full force of their vows without being unrealistic (162-63). Bachelard takes the desert fathers as compelling examples for living in detachment from material wealth (134) but ignores both St. Paul and the desert tradition when they claim an encounter with the risen Lord is bound up with the divinization of our bodies through chastity. In the end, while Bachelard's articulation of the consequences of a resurrection ethic calls for courageous solidarity and forgiveness, when she touches on sexual ethics, it looks much more like an immanent progressive system than the divinizing transcendence arising from a radical mystical encounter.

KYLE WASHUT

Wyoming Catholic College

Johannine Ethics: The Moral World of the Gospel and Epistles of John. Edited by Sherri Brown and Christopher W. Skinner. Minneapolis: Fortress, 2017. xxxvi + 319 pp. \$79.

The Gospel and Epistles of John are not the most mined biblical books for moral theology. Among the Four Gospels, Matthew and Luke with their Sermons on the Mount and Plain, respectively, are far more common in discussions of Christian morality. Among all New Testament writings, the epistles of Paul are perhaps the most frequently cited sources for Christian moral discourse. In Sherri Brown and Christopher Skinner's ambitious volume, *Johannine Ethics: The Moral World of the Gospel and Epistles of John*, however, John's Gos-

pel and Epistles are the focus. This edited volume takes a fairly thorough and ecumenical look at what can be learned about Christian morality from these neglected New Testament texts, relying on Catholic as well as a wide range of Protestant scholars. That they are helping to fill in such a lacuna alone merits praise. I think the most important text on this topic to date remains Jan G. Van der Watt and Ruben Zimmermann's 2012 edited volume, *Rethinking the Ethics of John: "Implicit Ethics" in the Johannine Writings*, which the present volume references throughout. Van der Watt and Zimmermann's volume, however, is less accessible to students, and the broad accessibility of Brown and Skinner's volume is one of its greatest strengths. This volume is ideally suited to undergraduate students or early graduate students. It will be less helpful for the biblical scholar but might open up further areas of research for moral theologians seeking to incorporate more Scripture in their work.

The book's straightforward organization boasts three major sections. The first part centers on John's positive commands of faith, love, and the discipleship involved in following Jesus. The three chapters in this first part, by Sherri Brown (3–24), Christopher W. Skinner (25–42), and Raymond F. Collins (43–63), focus on these three themes in that order. Brown's essay in particular is a helpful grounding of the entire volume because she emphasizes what I think is the most important point, namely that the Johannine emphasis is on divine filiation, Jesus's enabling his followers to become children of God. The book's second part deals with ethics that are implied in Johannine literature. This portion comprises the majority of the volume, with seven essays by R. Alan Culpepper (67–90), Jamie Clark-Soles (91–115), Adele Reinhartz (117–133), Michael J. Gorman (135–158), Alicia D. Myers (159–176), Toan Do (177–196), and Francis J. Moloney (197–217). These essays deal with topics as diverse as creation ethics and the love of enemies. Reinhartz's essay is unique in the volume in that she argues against the notion that an ethic can be found in Johannine literature and that the literature, particularly John's Gospel, is focused more on Christology. She argues, moreover and quite provocatively, that Jesus is depicted as lying in the Gospel of John (132). The final main section proposes taking the conversation on moral theology and Johannine literature forward beyond the status quo of contemporary scholarship. The three essays of this section by Lindsey Trozzo (221–239), Dorothy Lee (241–259), and Cornelis Bennema (261–281), examine John, respectively, in light of its context as a *bios*, a Greco-Roman biography, in light of whether or not it might contain "a distinctive and plentiful store of ethics" (241), and from the standpoint of virtue ethics. In the end, these scholars have produced a useful volume that would help students explore questions of moral theology from within the framework of Johannine literature. More than an introduc-

tion to such a topic, I think the volume will be best suited for producing further studies on moral theology in Johannine literature, as well as scripturally-grounded moral theology, because of the many questions the essays raise.

JEFFREY L. MORROW
Seton Hall University

Putting Others First: The Christian Ideal of Others-Centeredness. By T. Ryan Byerly. New York: Routledge, 2019. xi + 186 pages. \$140 [e-book \$54.95].

In this recent addition to the *Routledge Studies in Ethics and Moral Theory*, T. Ryan Byerly makes a valuable contribution with his examination on the Christian discipline of “others-centeredness.” He defines others-centeredness as a “disposition to treat the perceived interests of each other person as more important than one’s own perceived interests for purposes of deciding what to do, just because they are another’s” (5). Byerly relies on Philippians 2:3 to argue that the Christian moral life orbits around this obligation to others-centeredness. This means cultivating the character trait of putting others first, which he explores from religious, philosophical, and scientific perspectives.

Chapter 1 defines key terms, explaining the methodological approach for the subsequent chapters, and offers a literature review to provide context. Chapter 2 examines others-centeredness in the New Testament, focusing mostly on Philippians 2:3 and its immediate context (35–42) before exploring other related passages in the Pauline corpus and the Gospels (43–46) in order to propose a “New Testament theology of others-centeredness” informed by Aquinas and Barth (50–56). Chapter 3 explores the normative status of others-centeredness by reviewing the value of interpersonal union through cooperation (62) and navigating challenges of directly knowing the other (64) and indebtedness to the other (65) before moving on to resources for others-centeredness drawn from consequentialism, deontology, virtue ethics, and Christian metaphysics. Chapter 4 addresses objections to others-centeredness, accomplished by discussing the debate between egoism and altruism (94–104) and the question of harm to self, especially given concerns raised by feminist theologians like Barbara Andolsen (104–118), which Byerly characterizes as “fundamentally misguided” (118). Chapter 5 considers the relationship between others-centeredness and related virtues (humility, generosity, and love) as well as opposing vices (hate, malevolence, schadenfreude, envy, pride, and greed). Chapter 6 unpacks the science of others-centeredness, including predictors for others-centeredness and prosocial behavior like empathic concern, secure attachments, and personal responsibility for interpersonal union with others to benefit other persons (174–175).