

significant addition to contemporary theological studies. The book's engagement with Lonergan's work and its extension through Doran's contributions provide a theoretical framework that can enhance scholarly understanding and teaching of conversion processes. Psychologists and practitioners in related fields will find the interdisciplinary approach of this volume enlightening. The incorporation of psychological theories, such as neuroplasticity and Jungian psychology, into the discourse on psychic conversion highlights the relevance of this concept for understanding human behavior and mental processes. This makes the book a useful resource for those looking to integrate theological insights with psychological practices, particularly in the context of healing and personal development.

Overall, *Perspectives on Psychic Conversion* stands out as an invaluable resource that bridges theology, psychology, and social ethics. Its interdisciplinary approach and diverse applications make it a crucial text for anyone interested in the multifaceted nature of conversion and its implications for both personal and societal well-being. By addressing contemporary issues through the lens of psychic conversion, Ogbonnaya's volume offers a comprehensive and practical guide for scholars, practitioners, and educators alike.

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*On Helping One's Neighbor: Severe Poverty and the Religious Ethics of Obligation.* By Bharat Ranganathan. New York: Cambridge University Press, 2024. xxvi + 204 pages. \$110.00.

Jesus makes it abundantly clear throughout the Gospels that we are to love our neighbor and shows us how to help our neighbor through the parable of the Good Samaritan (Luke 10:25–37). In *On Helping One's Neighbor: Severe Poverty and the Religious Ethics of Obligation*, Bharat Ranganathan retrieves this message through the lens of extreme poverty. The author argues that severe poverty is not merely an economic or social problem, but a moral failing which demands ethical reflection and action. Through Catholic ethics and moral philosophy, he shows the potential for Christian ethics to inform and enhance secular approaches to poverty alleviation. Ranganathan advocates for a more comprehensive understanding of ethical obligations toward the poor by transforming ethical principles into concrete actions and policies. The text encourages readers to reflect on their own moral responsibilities and the broader societal obligations to support those in need.

Ranganathan seeks to integrate religious and secular ethical perspectives to motivate individuals, communities, and policymakers to take concrete steps towards reducing poverty. The text is organized systematically to build the argument and explore various facets of the topic. The first chapter discusses religious ethics and obligations to others. In chapter 2, he broadens his arguments to include various political philosophies, with particularly helpful theories of poverty from Peter Singer and Amartya Sen. The third chapter refines these theories as they relate to institutional obligations toward the poor. It becomes more personal in chapter 4 where he argues that the rich have more obligations to the poor than simply to donate to charity; rather, the rich must actively work to simplify their own lives and work to change the unjust structures that contribute to poverty (166). In the final chapter, Ranganathan analyzes the consequences of morality and offers sensible methods for the rich to implement their obligations to the poor. The analysis and practical solutions serve as a motivational framework, encouraging readers to turn ethical principles into action.

Readers of this journal will appreciate Ranganathan's multidimensional approach to ethical obligations regarding justice, human rights, and human dignity. He reinvigorates religious moral teaching with analysis that bridges the gap between Christian moral teaching and the challenges of universal modern ethics. His well-developed argument shows that while specific religious teachings have unique approaches to moral obligations, common ethical imperatives can unite diverse groups in the fight against poverty through interfaith cooperation. Ranganathan emphasizes the practical implications of ethical obligations, encouraging readers to act. Each case study includes careful analysis before offering solutions for real and practical applications. While many affluent persons may readily accept an obligation to provide charity to the poor, there is the potential for controversy in the author's advocacy for simplifying their life. Nevertheless, the text makes a compelling argument based on biblical and theological teaching. These implications provide concrete evidence of how moral theology can impact lives and improve conditions for the poor.

*On Helping One's Neighbor* offers several notable contributions to moral theology. Ranganathan's book enriches the ethical discourse on poverty by incorporating diverse perspectives and thorough ethical analysis. By addressing severe poverty as a global ethical issue, the author contributes to the broader discourse on global justice. He emphasizes the interconnectedness of global communities and the shared responsibility to address systemic injustices that spread poverty. Ranganathan underscores the role of compassion and empathy in ethical responses to poverty. By advocating for an empathetic approach, the book highlights the importance of

understanding and addressing the lived experiences of those suffering from poverty. Moreover, the author's analysis has great potential to stimulate ethical reflection and dialogue. Ranganathan goes beyond individual ethical obligations to consider structural and systemic factors that contribute to severe poverty. This holistic perspective is crucial for understanding the root causes of poverty and developing comprehensive solutions.

Bharat Ranganathan's book successfully integrates religious and secular ethical perspectives, creating a rich, multidisciplinary dialogue. Nevertheless, this attempt to harmonize diverse academic traditions risks oversimplification or a loss of nuance. Some readers may feel that the treatment of certain theological or philosophical theories lacks depth or fails to fully capture their complexities. Nevertheless, the author's thorough analysis should appeal to scholars and others with a deep interest in ethics and religious studies.

This book offers a deep and nuanced understanding of moral obligations towards poverty alleviation with a comprehensive ethical analysis of religious and secular perspectives. This interdisciplinary approach enriches the theological and philosophical study of practical ethics, making it relevant to scholars, practitioners, and policymakers. While the text is structured and priced to be most suitable for a classroom setting, the author's message should be conveyed through the work of other moral theologians in publications that will reach a wider audience. A key strength of the book is its focus on turning ethical principles into practical actions.

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*Deep Inculturation: Global Voices on Christian Faith and Indigenous Genius.* Edited by Antonio D. Sison. Maryknoll, NY: Orbis Books, 2024. xxviii + 228 pages. \$45.00.

Much of the existing scholarship on inculturation tends to examine the interaction between Western Christianity and local culture as a form of compromise or conflict. In this provocative collection of essays, Antonio Sison offers a challenging and innovative perspective of inculturation as an evolving concept. As he mentions in the introduction, the book intends to renew the discussion of inculturation with consideration of "contextual, inductive, creative, and dialogical approaches" (xvi). The authors emphasize a path of interdisciplinary engagement to unite varied perspectives in creative interaction. While remaining consistent in understanding the introduction of religious practice into new cultures as a mutual relationship that leads to a