

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

transformative experience for everyone involved, this collection helps advance the understanding and practice of inculturation.

This two-part volume first addresses the theme of “Ritual and Performance” and concludes with four chapters on “Method and the Lessons of History.” Sison’s intention is that the collection of essays represents a blend of individual perspectives that offer a harmonious and renewed perspective on inculturation through a “reasoned, appreciative valuation of local culture” (xxvi). *Deep Inculturation* succeeds by presenting seven contributors who offer a diverse interpretation of inculturation through Asian, African, Latin American, and indigenous Australian encounters with European Catholic influences. The individual essays are amalgamated in a collaborative synthesis of liberation theology, Scripture, lived religion, and cultural studies to present a revealing picture of global inculturation.

The most significant contribution to moral theology in this text is the ethical connection of liberation with culture, especially through the perspective of those living on the margins of society. This is most evident in the first chapter, “A Liturgy That Heals,” by Christopher Tirres. Here, the author focuses on the implicit ethical dimensions of ritual in a Good Friday liturgy among Mexican American congregants in San Antonio, Texas. This essay shows how the “aesthetics of the moral imagination” (10) allow ritual practices to structure and shape the participants’ outlook. Tirres understands morality not in terms of an eternal “moral law” or a “system” of rules for living, but as a deliberation to manage a real-life situation of instability that leads to some form of judgment (14). The ethical implications between liberation and inculturation are refined through the perspectives presented in the subsequent chapters.

While the individual chapters offer valuable and exclusive perspectives on the relationships between culture and religious practices, a hidden gem at the beginning of the text is the foreword by Peter Phan. “Inculturation Revisited” allows Phan to reflect autobiographically on his thoughts about inculturation, his methodology, and what he views as the challenges and how to meet them. This contribution provides necessary context on the study of inculturation for the unique case studies examined in this collection. Phan offers direction in terms of the four rules of inculturation: it must be “contextual,” “inductive,” “creative,” and “dialogical” (viii), and cautions that the challenge for the near future will not be a “lack of initiatives for inculturation at the grassroots level but the Roman

Curia's obsession with hierarchical control and fear of 'heterodox' innovations" (x).

One notable lacuna in this volume on inculturation is the surprising lack of analysis related to Mary, the mother of Jesus. The countless examples of Mary embodying Phan's principles of inculturation are evident in her many apparitions throughout the world. Several authors mention Mary's presence or images in their depictions of rituals, struggles, or devotions, yet there is no substantive analysis of the meaning or importance of inculturation in these Marian encounters. While Sison's comparison of Mary and the Buddhist mother goddess offers a glimpse of this possibility (139), the analysis unfortunately falls short as he moves on to other topics. Likewise, Tirres makes a footnote of inculturation in Marian devotion, yet Mary remains absent from the inculturation discourse throughout the text.

The profound and thoughtful interdisciplinary approach of *Deep Inculturation* offers a vital contribution to the continued evolution of relationships between religious practice and culture. This text, although decidedly Catholic in its approach, should be read by anyone interested in studying the ethical implications and development of relationships between global Christianity and local cultures. To be sure, the authors are not content simply to address the principle of inculturation. Rather, they effectively deconstruct sociological assumptions that have led to continued Eurocentric interpretations of Catholic teaching and its implications throughout the world.

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Catholic Social Teaching in Practice: Exploring Practical Wisdom and the Virtues. By Andrew M. Yuengert. Cambridge: Cambridge University Press, 2023. xvii + 334 pages. \$110.00.

The role of virtues in ethical behavior has always been a central theme in Catholic moral theology. Yuengert's book offers a fresh perspective through its comprehensive exploration of practical wisdom, drawing from the neo-Aristotelian tradition, including the works of Aristotle, Aquinas, and their modern interpreters, within the framework of Catholic social teaching (CST). This enriches CST scholarship, which I have traditionally viewed as deontological due to its focus on principles and human rights. By discussing practical wisdom both as a theoretical object and a virtue in action across CST documents, Yuengert fills a significant lacuna in CST literature: the