

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

insufficient attention given to virtues, due partly to the influence of technocratic science and the division of moral theology from social ethics (14).

The book is divided into nine chapters, each highlighting the often-overlooked implications for CST when it is studied through the lens of practical wisdom. Yuengert argues that ethical principles alone are insufficient for dealing with contingencies within ourselves and in the circumstances of our choices (49). He advocates for a perspective that combines Christian faith with practical personalism to guide economic decision-making and social action. I found his examination of the essential role of the laity in social reform and the dialogue between CST and economics particularly illuminating. The author's academic credentials and expertise, as evidenced by the book's extensive and meticulous annotations, lend credibility to the arguments regarding how "the economic account of human nature is mutilated by the absence of virtues . . . by which humans decide how to act and order their lives" (221). He also addresses the political tensions between ecclesiastical authorities and laypeople by situating this within the Thomistic analysis of human acts in order to demonstrate "how people of goodwill might disagree, and . . . the many ways in which we may fail to realize human flourishing through our actions" (257).

While intellectually rigorous, the book explains complex concepts with clarity in a systematic and logical manner, which makes it suitable for classroom use. It can be integrated into course syllabi on virtue ethics, moral theology, or Catholic studies, and is particularly appropriate for upper-level undergraduate and graduate courses. Its careful examination of intricate ideas and original contribution to the subject make it a valuable teaching resource.

Beyond its relevance to Catholicism, Yuengert's interdisciplinary treatment—drawing from philosophy, theology, and economics—enriches the global discourse on virtue ethics by demonstrating its applicability across diverse academic fields. One criticism often leveled against CST as a discipline is its perceived lack of engagement with other religions or intercultural dialogue. Yuengert's approach can meet this challenge. His exploration of cultivating virtue and discerning morally right actions in specific contexts provides universal insights into ethical judgement that resonate with virtue ethicists worldwide, as virtues can be understood from a non-religious point of view. While Western virtue ethics has its roots in ancient Greek culture, similar approaches are also present in Eastern traditions (e.g., Confucianism). Scholars have used virtue ethics as an

interpretive framework to articulate the ethical dimensions of African, Islamic, and Filipino philosophies. Yuengert demonstrates how virtue ethics remains relevant today, transcending cultural and religious boundaries. For example, justice—a foundational principle in many ethical traditions—guides individuals and societies toward fairness, equality, and the promotion of the common good (305). In addition, virtue ethics links morality with human flourishing, motivating everyone to lead a moral life, regardless of their religious affiliation or lack thereof.

However, I found that some sections of the book were too abstract and theoretical, potentially challenging readers who lack a strong background in philosophy or theology. Critics might also argue that Yuengert's focus on individual decision-making and personal agency could downplay the significance of addressing power asymmetry and structural injustices embedded in societal institutions. Some readers might desire more direct engagement with contemporary ethical problems and how CST responds to them, such as those concerning bioethics, technology, or emerging social organizations in the digital age.

These critiques are not shortcomings of the book but areas where readers with different academic interests might seek further elaboration. Yuengert's work remains a valuable asset in understanding the connections between CST and social sciences, as well as the limitations of the macro-focused interpretation of CST that emphasizes structural and systemic changes at the expense of individual character formation. The book is particularly relevant for Catholics who seek insight and guidance in applying CST in real-world contexts. By tackling how CST connects with the virtue ethics tradition and how it can be taught practically, this book serves as an excellent resource for theology students and educators in Catholic institutions. Christian faith leaders will find the strategies in the book useful for concretizing CST in their advocacy or pastoral work. Most of all, ethicists will appreciate Yuengert's deep engagement with theological and philosophical ideas.

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