

Now, I call this reading strategic because it requires of the Aristotelian to re-appropriate Aristotle's claim that the virtuous man must also rejoice in noble actions as an affective value-response – a love for the noble. To give another example of a strategic reading: whereas commentators of Kant are seldom convinced by the postulate of the soul's immortality on the basis of the connection between moral merit and reward, Hildebrand finds Kant's postulate entirely credible on the new basis of the objectivity of moral values – as if Kant was actually more correct than he and his commentators knew.

Concerning this edition of *Ethics*, a word of congratulations ought to be extended to the Hildebrand Project for making this classic of realist phenomenology both affordable and accessible to scholars and first-time readers alike. It includes a superb and extremely helpful introductory study by John F. Crosby which presents the context and salient arguments of Hildebrand's *Ethics* with clarity and cohesiveness. Crosby also helps the readers of Hildebrand by correcting unhelpful or premature interpretations of this work, while also contributing to its critical reception by signaling some of Hildebrand's shortcomings constructively – *Amicus Plato, sed magis amica veritas*. The editor has also updated all textual references to current editions, while also adding where else in Hildebrand's extensive oeuvre one may find continued discussions.

All in all, this is an edition that remains faithful to Hildebrand's original text, though this, too, has entailed a certain editorial decision. The editors of the German translation of this text (in the *Gesammelte Werke*) added chapter breaks and subtitles, likely with the author's approval. In the English edition there are several lengthy chapters that could have benefitted from this division of the text, for ease of reading. Still, no serious student of ethics should find Hildebrand's original English version daunting or unmanageable, written as it is in limpid English and animated by a powerful vision for a life of value-response.

JAVIER E. CARREÑO COBOS

*Franciscan University of Steubenville, USA*

**STREET HOMELESSNESS AND CATHOLIC THEOLOGICAL ETHICS** edited by James F. Keenan SJ and Mark McGreevy, *Orbis Books, Maryknoll, 2019, pp. xxxiii + 278, \$45.00, pbk*

Writing the review of this book at the height of the pandemic is quite odd, for most of the all too many homeless men and women on the streets of Oxford have all been found accommodation. This perhaps testifies to the way in which local authorities may well be able to end swiftly the problem of homelessness, but I am fairly convinced that once the crisis is over, men

and women will return to the street. Part of this, of course, is because of the complexity of the nature of homelessness, which is not solved by simply putting a roof over someone's head, as necessary as that is as a first step. There are countless questions of mental health, poverty, and inequality of opportunity that all contribute to making the problem of homelessness an intractable problem. The editors of this book have done a good job at bringing together many different experiences of those who work with the homeless and showing how it is complicated by our globalised society, where homelessness often goes hand-in-hand with migration, economic exploitation, and statelessness, as well as those we are more familiar with addiction and mental health issues. I am not sure that I am as optimistic about the likelihood of solving the problem homelessness as some of the contributors to this volume.

But while this volume testifies to a broad range of experience, and beautiful and important work done with those who find themselves homeless, there are real problems with this collection of essays. As a collection of sociological evidence, it could indeed prove useful, but as a theological enquiry it is marked by a number of deficiencies. Throughout the work there are more citations to the UN Sustainable Development Goals than there are references to the Sacred Scriptures, only one essay, that of the editor James F. Keenan SJ, offers a sustained engagement with the Scriptures. Moreover, only one article, that of Kelly S. Johnson on the history of the Catholic Worker Movement, cites any papal document before John Paul II. The problem seems clear: a depth of experience is not met in a depth of theological reflection which takes into account the wider tradition of the social doctrine of the Church, or a sustained reflection on the Scriptures. A key question for the editors of this book is how they could bring the experiences of those in poverty and homelessness today into a sustained reflection on the Scriptures - be it the words of the Lord on the poor in the gospels, or the words of the Law in *Deuteronomy*. Because there is not this sustained reflection on a broader tradition, there is no reflection on how the homeless can be better integrated into the life of parishes, particularly in how parishes can answer spiritual needs as well as physical needs of warmth, food, and clothing. Here contributions on the role of pastors, as well as consecrated religious and the lay faithful, in spiritual accompaniment of those suffering from addiction or mental health problems would be appropriate, perhaps reflecting more deeply on questions in moral theology around the nature of addiction.

Part of the problem here is the lack of precision with terms used within the social doctrine of the Church, which Russell Hittinger pointed out so clearly in his 2020 Aquinas Lecture here in Oxford. Catholic social teaching, particularly as it instantiated in the 2004 *Compendium*, rests on a series of principles and values which have not undergone sustained reflection. This volume is certainly a testament to the ongoing work of the Church in caring for the poorest and most disadvantaged, but it requires

significantly more theological reflection to count as an investigation of Catholic theological ethics.

ALBERT ROBERTSON OP  
*Blackfriars, Oxford*

**CHURCH LAWS AND ECUMENISM: A NEW PATH FOR CHRISTIAN UNITY**  
edited by Norman Doe, *Routledge, Abingdon, UK, 2021, pp. xvi + 305, £120.00, hbk*

The title of this volume may seem to many to express a paradox and to suggest that the contents will be written either as satire or in fury (or both). However, thanks in no small measure to the indefatigable efforts of the editor, we can reflect that (in the words of Pope Francis) ‘canon law is not only an aid to the ecumenical dialogue, but also an essential dimension’. These papal words are quoted in this volume by the Grand Ecclesiarch Aetios – already a step forward ecumenically.

The occasion of this work is the *Statement of Principles of Christian Law* produced by a Panel of Experts in 2016 (which is helpfully reproduced as an Appendix), and the various authors come from ten different Christian traditions and reflect on that Statement in the light of their own tradition. The history behind this statement is given in the introductory essay by Norman Doe, and a further reflection on what it means to offer principles is offered in the conclusion by the Grand Ecclesiarch: the idea of principles draws on the legal tradition of maxims and offers a way of looking at legal systems that is sufficiently high level for points of commonality and contact to be visible. And it is remarkable how many of the contributors both note this contact and admit to being a little surprised by it: an engaging example is Paul Rochester’s comment from a Pentecostal perspective that ‘denominations probably share more in common on church law than is generally thought to be the case’, but the same point is made in almost the same words by Astrid Kaptijn who writes out of the tradition of the Eastern Catholic Churches.

Each contributor in the main body of the volume first offers a sketch of the church law system of their own tradition, and these are uniformly informative and engaging. The notion that canon law is applied ecclesiology (a notion familiar to the students of this journal’s book reviews editor) is both used and verified by these contributions. One example of particular interest is the account of Methodist law and discipline by John Harrod, who illustrates how the principles of connexionalism and corporate *episcopate* operate as foundations for Methodist structures. In the wider context of receptive ecumenism, these short accounts offer a fruitful path to better