

proved immensely attractive. Downey offers a nuanced assessment of the formative influence on Day's spiritual life of Frs. Hugo, Louis Farina, and Pacifique Roy through her participation in the Lacouturite retreat, a "spiritual combustion engine" for her own blend of contemplation and action. "She absorbed the perfectionist mandate to do all things in God's name, purify supernatural motives, oppose the impulse to fashion idols out of temporal phenomena; to quietly and patiently (if not always cheerfully) endure bouts of suffering, and pattern oneself on an exigent reading of the Sermon on the Mount—which Day called a 'manifesto' for all Catholics, but in an exceptional way for the Catholic Worker" (208).

Throughout the book, Downey trains a keen eye on the human condition in all its messy fragility. He points out frequently that Lacouture and Hugo could not resist—and sometimes seemed to relish—combative theological debate in defense of their approach to asceticism, even though the seductions of pride, anger, and lack of charity seemed to undercut their quest for supernatural perfection (e.g., 149, 153, 162). For her part, Dorothy Day contended with some Catholic Workers who engaged in "competitive penance" on the retreat and with others who did not share her intuitive grasp of the essential links among ascetical spiritual practice, pacifism, and voluntary poverty in the Sermon on the Mount. Many resisted participation in the Lacouturite retreat as well as her insistence on pacifism as intrinsic to the Catholic Worker form of life. Fortified by her spiritual practices, she remained steadfast, leading to her moniker as the "chief Anarch" in the Catholic Worker version of anarchy.

For scholars sharing the author's enthusiasm for fine-grained historical analysis of American Catholic theology, particularly in its more radical formulations, this text will reward close reading. For those mining the Catholic Worker literature for greater understanding of Dorothy Day's spiritual development, Downey makes an important contribution to the field by engaging key interlocutors and presenting a fresh, well-crafted perspective on the theology and significance of the Lacouturite retreat.

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Christian Ethics at the Boundary: Feminism and Theologies of Public Life. By Karen V. Guth. Minneapolis: Fortress Press, 2015. xi + 231 pages. \$39.00 (paper).

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Karen V. Guth has written an important book about the costs of separation in scholarship and the benefits of substantive engagement across divisions.

Writing primarily to scholars in Christian ethics, Guth describes the dynamics of forging one's intellectual work in contrast to other schools of thought. In carving out his or her distinctive path, the scholar often reifies and truncates other approaches and renders unlikely any meaningful engagement with difference. These dynamics (separation, reification, and truncation) do a great disservice to scholarship, teaching, and learning. They also undermine the capacity of scholarship in Christian ethics to serve purposes beyond itself and to address the moral demands of our time, which are many indeed.

Guth advances her argument about methods of scholarship in Christian ethics through a careful exploration of three schools of thought: realism, witness theology, and feminism. One of many compelling features of Guth's text is that it takes seriously the merits of the practices and positions she finds problematic. Guth carefully delineates the arguments that constitute the boundaries around these different approaches to Christian theology and ethics. But she makes her case for the costs of separation by demonstrating its impact on scholarly engagement with three formative figures in American Protestant ethics: Reinhold Niebuhr, John Howard Yoder, and Martin Luther King Jr. In each of three chapters, Guth explicates criticisms launched from different directions toward these figures (for example, from witness theologians toward Niebuhr, from realists toward Yoder, and from womanists and feminists toward King). She works with these criticisms in a remarkably nuanced way, noting the truth within them and carefully documenting the places where the critics have dismissed, misrepresented, or overlooked things that do not conform to the criticism. Guth then practices the very kind of engagement that she calls for, drawing on Kathryn Tanner's "genuine community of argument." For each figure, she identifies an agenda item that emerges when one utilizes the critical concerns in more constructive ways. Thus, the points of contention—which remain clear—provide traction to take discussions of these well-known figures in new directions.

Christian Ethics at the Boundary is a complicated text, and readers will be grateful for Guth's clear organization and prose. She is working with arguments on several levels: differentiating methods of scholarship, tracking disagreements historically, considering particular criticisms of familiar figures, working constructively to map new conversations, and making a case for the relevance of Christian theology in a hurting world. These points and purposes cohere, but they make for a complicated text better suited to advanced study in ethics than to introductory courses. While she explains ideas and arguments fully, Guth does assume knowledge of the figures and schools of theology and ethics she explores. The book would work well in advanced ethics courses where students have received an introduction to Niebuhr, Yoder, and

King, or to the approaches of realism, witness theology, and feminism. Guth's text would certainly be a welcome addition to any course where one intends to engage contemporary critics of these formative figures in substantive ways. On this point, special mention of Guth's treatment of Yoder is warranted. As documented in the lengthy footnote in the introduction, there is now public acknowledgment of Yoder's sexual violence toward women over many years. Guth notes in an unflinching way Yoder's crimes and "profound failures to personally embody feminist ideals," but she does not obscure the presence of those ideals and commitments in his writing. Indeed, Guth powerfully argues that Yoder's violence toward women makes it imperative for witness theologians to fully develop "an account of feminism as Christian politics." Here and elsewhere, Guth does not aim for agreement, but works constructively with argument, thus modeling the approach to scholarship that she commends.

For those of us in the field of Christian ethics, whether we are senior scholars or doctoral students, *Christian Ethics at the Boundary* is a must-read. With astute observation, fresh insight, and a crucial claim about the larger purposes of scholarship, Guth reminds us why we must participate in communities of argument.

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Freedom, Truth, and Human Dignity: The Second Vatican Council's Declaration on Religious Freedom; A New Translation, Redaction History, and Interpretation of "Dignitatis Humanae." By David L. Schindler and Nicholas J. Healy Jr. Grand Rapids, MI: William B. Eerdmans, 2015. ix + 477 pages. \$45.00 (paper).

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This resource-rich volume demands close reading. At first blush, it would appear that the volume includes seven discrete components: a new English translation of *Dignitatis Humanae* (DH) side by side with the original Latin text (part 1); an interpretative essay by David L. Schindler (part 2); a history of the drafting of the conciliar document by Nicholas J. Healy (part 3); the five conciliar schemas side by side in English and Latin (part 4); a comparison between the third schema and the final text of DH in both English and Latin (part 5); and two appendices, namely, the conciliar interventions of Karol Wojtyła and Alfred Ancel.

Indeed, each of these components has value in itself. Through a series of footnotes, the new translation of DH collates subtle differences in the ways in