

with the arrival of new migrants? Where is the balance between a country's sovereign right to control its borders and the right to emigrate?

Given the editors' desire to give voice to the migrant, such exploration might have been beyond the scope of the book. However, these questions could have been more widely acknowledged. Instead, a few contributors seem bent on alienating those who raise these questions. Two examples will suffice. Guerra writes that migration theologians discover two sides to the immigrant's plight. On the one side is "the migrant's faith, hope, and love." On the other is "xenophobia, racism, ethnocentrism, intolerance, and exclusion" working to marginalize the immigrant (260). In reference to U.S. border policy, Campese writes: "When is this slaughter going to end" (271)? He is irritated by the American government's claim that deaths in the desert are "unintended consequences" of this policy, calling this response "an excuse [by] those in power to avoid responsibility" (281).

A Promised Land is an important contribution to the development of a full and robust theology of migration. As this project goes forward, I encourage the editors of and contributors to the volume to acknowledge fully the nuances, complexities, and tensions in a Catholic understanding of immigration and to undertake the difficult task of dialoguing with those who in good faith arrive at different answers.

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After Modernity? Secularity, Globalization, and the Re-enchantment of the World

James K. A. Smith (Editor)

Waco, Texas: Baylor University Press, 2008 (333 pages)

Modernity, secularization, globalization, the resurgence of religion, the failures of capitalism and liberal democracy, ecological catastrophe, the political recognition of refugees, marine resource management, agrarianism, the future of Christianity—any *one* of these would surely be enough to focus the attention of an interdisciplinary group of academics. That James K. A. Smith, under the auspices of Calvin College's Seminars in Christian Scholarship, assembled a group of twelve philosophers, geographers, theologians, and economists to tackle them *all at once* was nothing if not ambitious. *After Modernity?: Secularity, Globalization and the Re-enchantment of the World* represents the fruit of this grand undertaking.

Contributors to the book include John Milbank and Graham Ward of the United Kingdom; Smith and Janel Curry of Calvin College (Grand Rapids, Michigan); Ronald Kuipers and Lambert Zuidervaart of the Institute for Christian Studies (Toronto); and a number of other professors with links to the Reformed tradition from American, British, and Canadian universities. What would seem to unify their various contributions are the common convictions: (1) that all is not well with modernity (in fact, very little

would seem to be right with it); (2) that capitalism, liberal democracy, and conservative Protestantism are all, by and large, to blame for what is wrong; and therefore (3) that moving constructively forward is going to require us to rethink pretty much everything theoretically, Christianly, and theologically.

In the first chapter following Smith's introduction, for example, John Milbank suggests that the contemporary world "is increasingly governed and fought over by a fearful combination of literal readers of the Hebrew scriptures [read: evangelical Protestants] together with out-and-out postmodern liberal scientific nihilists . . ." We must, Milbank therefore contends, "surpass" liberal democracy by way of a "global liturgical polity" freshly conceived in terms of created nature and operating under divine grace. Graham Ward, similarly, suggests that "the permanent identity crisis that we call democracy" and the myth of the global free market—both of which tap into the universalisms of a secularized Christianity—must somehow now be reimagined. The West, he concludes, is situated "imaginatively, politically, even religiously, somewhere between the first trilogy of Lucas' *Star Wars* and the last part of Jackson's *Lord of the Rings, the Return of the King*." Alas, if only he could have explained what he meant by this.

Other chapters probe the links between secularity and secularization, suggest the utility of Horkheimer and Adorno's *Dialectic of Enlightenment* for criticizing globalization, contend for our moral and political obligation to refugees, discuss Christianity's historical role in legitimating international capitalism, explore the implications that the ideas of society and nature have for marine resource management in New Zealand, encourage the celebration of the Christian liturgical calendar as an antidote to the quasi-liturgies of globalization, and commend Wendell Berry's agrarianism in the interests of cultural and spiritual renewal. Ian Wallace's chapter detailing the crisis of globalization is perhaps noteworthy for his use of Paul Crutzen's term *Anthropocene* to suggest that our capacity for transforming our environment rivals that of past geological processes—a sobering thought indeed. In a chapter entitled "The Time Between," Michael Horton helpfully points out that neither the baptism of American liberal values (i.e., by fundamentalists) nor the disparagement of such values in the name of a new traditionalism (i.e., MacIntyre, Hauerwas, et al.) or radical orthodoxy (Milbank, Ward, et. al) really do justice to catholic Christian thinking about the limited but very real value of the secular order this side of the kingdom of God. "It is not by resacrilizing the secular in the name of Christ and his kingdom," Horton writes, "but by resecularizing it—locating it in this time between—that we can preserve the secular or common from both secularist ideology and from Christian triumphalism." Horton is surely correct. The time is ripe for a retrieval of a balanced theology of the secular.

Not surprisingly, given its ambitious scope and the disparate backgrounds of its various authors, *After Modernity?* does not hang together particularly well. Although Baylor University Press tries to prepare the reader for this problem with jacket comments that include phrases such as "refreshingly different" and "engaging precisely because its contributors do not speak with one voice," the book is ultimately disappointing. Its reach

simply exceeds its grasp. “After modernity?” is a very good question. Unfortunately, the answer to this question, at least if this collection is any indication, would not yet appear to be “clarity.”

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Ethics Without God? The Divine in Contemporary Moral and Political Thought

**Fulvio Di Blasi, Joshua P. Hochschild,
and Jeffrey Langan (Editors)**

South Bend, Indiana: St. Augustine’s Press, 2008 (146 pages)

Ethics Without God? is an unusual collection of four short original articles, followed by two separate “book discussions” of John Rist’s *Real Ethics* (2002) and Russell Hittinger’s *The First Grace* (2003), wherein each author responds to his reviewers. The collection is aptly introduced by the editors when they state that the original essays and reviews, “bring a theological perspective to bear on a range of current political and theoretical questions” (x).

In “God, Nietzsche and Contemporary Political Philosophy,” Jeffrey Langan uses the Declaration of Independence as an exemplar of how the existence of God can be affirmed publicly within a polity. Langan proceeds to outline the theistic presuppositions of the Declaration, comparing it with contemporary readings of Locke’s deistic natural rights theory and William Connolly’s revived “immanent naturalism.” Set against Nietzsche’s premature pronouncement that God is dead, the article begins to explore what is living and what is dead in the Declaration of Independence’s underlying philosophy without drawing any hard-and-fast conclusions beyond the document’s continuing general relevance.

“Preserving Kantianism from Consequentialism,” by James Krueger critiques Christine Korsgaard’s reformulation of Kantianism in her book, *Creating the Kingdom of Ends*. Krueger contends that Korsgaard, by sidelining Kant’s practical postulates of God’s existence and the immortality of the soul, ends up propounding a form of consequentialism with an otherwise Kantian hue. Using so-called tragic cases such as those of the Maltese conjoined twins, Krueger tries to demonstrate that Korsgaard invidiously countenances doing evil to achieve good. Though Krueger laudably concludes by stressing the import of the highest good and ultimate ends in moral reasoning, his focus on so-called hard cases limits the effectiveness of the overall critique.

Laura L. Garcia’s forthright essay, “Ethics on One Wing,” takes clear aim at three contemporary theorists: Kai Nielsen, Michael Moore, and Steven Pinker. Using a typical example of each author’s work, Garcia takes them to task for inconsistent eclecticism, reductionist materialism, and amateur philosophizing, respectively. There is a whiff of polemic in some of her asides against each author, but many of her fundamental points