

Globalization, Spirituality, and Justice: Navigating the Path to Peace. By Daniel G. Groody. Maryknoll, New York, US, Orbis Books 2007. Pp. xxiv + 280. \$24.00.

Amid the flood of literature on globalization, this book stands out for its focus and clarity of purpose. The focus is on a Christian (and especially, Roman Catholic) response to the woes of economic globalization. It is intended as a textbook, with clear structure, helpful tables and charts, questions for discussion, and suggestions for further reading in each chapter. Groody, who teaches theology at the University of Notre Dame in the US, has become known for his work on immigration, especially from Latin America to North America. Here he is especially concerned with the response in justice to the negative consequences of economic globalization, especially among the poor in the Global South, and considers the spirituality needed to sustain a genuinely Christian understanding of justice in today's circumstances.

The first chapter provides a general exposition on economic globalization (the book does not treat other dimensions of the globalization phenomenon), and a theological response, as well as a call to Christian discipleship which will entail "making visible the invisible heart of God" (28). This is followed by chapters on the understandings of justice in the Bible and patristic era, especially regarding wealth and poverty. Chapter four summarizes Catholic social teaching as it pertains to economic justice, culminating in John Paul II's call for a "globalization of solidarity." Chapter five looks at justice in non-Christian religions, namely world religions and African indigenous traditions. Chapter six presents five groups of twentieth-century figures who combined mercy and justice, including such people as Mahatma Gandhi, Martin Luther King, Jr., and Mother Teresa. Chapter seven presents liberation theology as an appropriate theological response to the crises created by globalization. Two concluding chapters look at the relation between liturgy and justice, and spirituality and justice.

All in all, this book will be well suited for undergraduate courses in globalization and justice. It is published as part of Orbis Books' "Theology in Global Context" series, edited by Peter C. Phan. It is clearly written, with ample examples given, and a helpful apparatus. Its biblical and patristic sections will have wide ecumenical appeal; the sections on Catholic social teaching and liturgy will be of most interest to Roman Catholics and churches with high liturgical traditions. Most helpful is Groody's emphasis on the importance of a spirituality to undergird the quest for justice. He not only appeals to the abstract concept, but takes steps to outline just what kind of spirituality will be needed.

A couple of shortcomings need to be noted. In the section on religions and social justice, Judaism is rather oddly left out. To be sure, the Hebrew Scriptures are treated extensively, but to stop with that gives an unintended supersessionist tone, as though Christianity has taken over and Judaism has nothing new to offer. The chapter on liberation theology is clearly and sympathetically written, but does not address why these theologies have been less successful in addressing globalization than they were in dealing with national security states in their heyday in the 1970s and 1980s. This can leave the wrong impression regarding their current status. Finally, the chapter on liturgy has to walk a careful line so as not to fall in an instrumentalist view, whereby liturgy is only a motivation for activism.

Beyond these hesitations, however, this book is highly recommended and an excellent addition for teaching materials dealing with globalization and justice today.

Robert Schreiter
Catholic Theological Union, Chicago, US