

Globalization, Spirituality, and Justice: Navigating a Path to Peace. By Daniel G. Groody. *Theology in Globalization Series*. Peter C. Phan, general editor. Maryknoll, NY: Orbis Books, 2007. Pages, xxi + 280. Paperback, \$24.00.

Reviewed by

Dawn M. Nothwehr, O.S.F.
Catholic Theological Union

Groody has penned a volume that clearly demonstrates how action on behalf of justice has and must always be a constitutive element of the preaching of the Gospel. He rightly insists that what is necessary to keep this activity on track is that it must be deeply rooted in a clear vision of the reign of God, a sophisticated social analysis, and sustained by spiritual disciplines and prayer. Indeed, taken together, spirituality and justice form the North point on the church's compass in a globalized world.

The book is divided into nine chapters, each of which primarily draws from Scrip-

ture, moral theology, patristics, interreligious dialogue, hagiography, systematic theology, liturgy, or spirituality. Groody, who was "raised in the suburbs of the northeastern United States, grew up in a household of corporate America, and even for a time worked for one of the largest corporations in the world" and who calls himself a "citizen of empire," draws heavily on his own conversion experiences (xviii). He uses narratives to encapsulate, summarize, or bridge the content of one chapter with the others. Narrative is important in that "the deeper truths of human life can be grasped analogically through story" (xx). In each chapter he provides readers with three perspectives: an "overview," or socioeconomic context; an "under-view," or perspective of the poor; and an "inner-view," or the terrain of the human heart (11).

In chapter 1, Groody unfolds the marvels of the planet Earth and the gift of global community. He shows how the philosophical and economic severance of creation from its creator resulted in the alienation of peoples from each other and the earth itself, and has culminated in untold injustices, violence, and poverty. He calls for a conversion from "money-theism" to "monotheism" that "makes visible the invisible heart of God" (28).

Chapter 2 probes various biblical perspectives on justice. Here Groody elaborates on five biblical metanarratives that explicate the theme of human liberation: (1) Narrative of Empire—shows human domination and oppression; (2) Narrative of the Poor—deals with those oppressed; (3) Narrative of Yahweh—reveals God's liberation of all; (4) Narrative of Idolatry—reveals human self-enslavement; and (5) Narrative of the Gospel—proclaims the kingdom of liberation from sin, idolatry, poverty, and oppression. The Passover Narrative, culminating in Jesus' move from death to life, is paradig-

matic of the conversion needed for human liberation today.

Chapter 3 discloses a contemporary meaning of justice grounded in patristic sources. Those sources show the Trinity as a model for a just society, confront the idolatry of wealth and power, and compel Christians to follow Christ. True discipleship attends to the reign of God, simplicity and freedom, and voluntary poverty motivated by the generosity flowing from God's heart.

Chapter 4 provides an excellent overview of Catholic Social Teaching (CST). Groody distinguishes justice from charity and explains its three dimensions. Utilizing the acronymic matrix—A GOD OF LIFE—he outlines the major themes of CST. Finally, he applies the virtue of solidarity to a globalized world with an eye toward building a civilization of love.

In chapter 5, Groody explores the efforts by the major world religions to articulate a global ethic. Indeed, all world religions seek to respond to the longing of the human heart for justice and peace.

Gandhi, King, Day, Romero, and Mother Teresa are upheld as models of mercy and justice in chapter 6. Groody invites readers to live out their own call to holiness, while drawing inspiration from the likes of these.

Chapter 7 provides a fine overview of the theology of liberation. Groody stresses that the Vatican critique (1984 and 1986) did not condemn liberation theology, but rather affirmed its immense promise for furthering the mission of the church.

The numerous ways that liturgy and worship requires, models, enables, and challenges the faithful to live a life of justice are the topic of chapter 8. Groody illustrates the many links between CST and baptism, confirmation, Eucharist, and the entire liturgical year.

In the final chapter, "A Loving Heart, A Just Faith," the spiritual disciplines of fasting, prayer, community, solidarity, commun-

ing with nature, living simply, and observing times of recollection and sabbath are upheld as means of garnering strength for renewing relationships with self, others, the earth, and God. Indeed, only by engaging these disciplines can we learn to live and love like Christ.

This volume is an excellent text for undergraduate, adult faith formation, and seminary courses dealing with CST. There are numerous charts and diagrams, fine discussion questions, lists of additional readings, an index, and helpful footnotes. I highly recommend this book.