

of women in Exodus to communities of women that worked to redeem contemporary communities from oppressive and violent situations, women in Rwanda responding to genocide, women in South Africa responding to apartheid, women in Syria responding to the refugee crises, and women in the United States responding to gun violence in schools.

One of the strengths of the book is also its point of weakness. Nikondeha gives multiple examples of contemporary experience to help the reader connect to the Exodus story. At times, employing so many examples in each chapter prevents Nikondeha from digging more deeply into the interior emotions, and the theological richness that might emerge through a deeper connection between her imagined retelling and the Exodus text itself. This book does so much to inspire the imagination of the reader, I found myself longing for deeper theological connections in addition to the many valuable social justice connections.

Defiant is a book that can serve in many capacities: as a textbook in undergraduate classrooms, as a source for study groups in churches, or as a resource for preaching. No one who reads *Defiant* will be able to return to the book of Exodus without awareness of the strength, persistence, wit, resourcefulness, collaborative abilities, and determination of the women in that book. This awareness draws forth in the reader a desire to listen for the way he or she is called to serve the freeing God of Exodus.

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On Love and Virtue: Theological Essays. By Michael S. Sherwin, O.P. Steubenville, OH: Emmaus Academic, 2018. xix + 286 pages. \$34.95.

The re-emergence of virtue in academic and popular discussions over the past sixty years has opened an avenue for thoughtful and critical reflections on the language of virtue and in particular the nature of love as a virtue. Coupling this re-emergence of virtue with the reality of a post-Christian Western world in the twenty-first century, the essay reflections on love and virtue that Fr. Sherwin provides are fundamental for the current situation in which Christians find themselves. How does one live the two-fold commandment, love of God and love of neighbor? How does one form oneself and be transformed to living out this two-fold commandment?

The first part of the collection of essays (chapters 1–2) takes issue with a certain kind of rationality at the heart of modern understandings of morality and love that propose a reductionistic understanding of human nature and desire that is motivated by a subjective experience, a utilitarian calculus, or Stoic nobility. This reductionistic rationality fails to consider human nature on two fronts: first, human nature as it

is lived in the life of a marriage, family, and community; second, through the revelation offered in Christ, that perfect happiness can only be found in heaven with God, while only imperfect happiness can be found in this world.

The second part of the collection of essays (chapters 3–7) focuses on clarifying the nature of love through several historical figures and situations. Sherwin examines the themes or questions of the inconstancy of love with Chaucer and Aquinas, the medieval question/debate surrounding whether charity consists in the desire for God as one's beatitude, a sketch of Thomas Aquinas's account of love in his biblical commentaries, and two reflections on the nature of friendship, one involving the poor and the saints in the writings of John Chrysostom, and the other involving pastors in the work of Augustine.

The third part of the collection of essays (chapters 8–12) concentrates on the recovery of virtue with attention to the language surrounding virtue, the challenges to virtue ethics, the role of infused virtue, and finally finding in Christ an exemplar of virtue for the Christian life.

Two essays from this collection deserve serious consideration from readers. First, in "Friends at the Table of the Lord: John Chrysostom's Theology of Divine Friendship" (Chapter 6), Sherwin synthesizes the elements from the writings of John Chrysostom to develop an account of divine friendship transforming the Roman concept of patronal friendship to show how friendship exists between God and the saints, the holy ones of one's own time, and the poor. In this divine friendship, it is God, as patron, who "desires and earnestly endeavors to obtain our friendship" (131). And it is in the Eucharist whereby "Christ becomes all things for them [the disciples of Christ]. He is their garment, their food, and their friend" (133). This essay serves as a powerful reminder of the friendship that exists between God and humanity and the friendship to which all are called to share in Christ. Second, in his "Christ the Teacher in the Theology of Thomas Aquinas" (Chapter 12), Sherwin provides an essential reminder of the role of Christ as Teacher and subsequently what it means to be a disciple of Christ. This essay serves as a kind of recentering of moral theology that delivers a Christological orientation of the moral life whereby Christian morality is first and foremost a training in following Christ as the way.

Finally, one minor shortcoming emerged from this collection of essays. Sherwin masterfully interconnects the critical reflection on love with works of literature in the first few essays. I believe the collection of essays would have been unified and strengthened if such an interweaving of theology and literature had pervaded the rest of the work so as to enrich the reader's consideration of love and virtue in the lives and stories that capture one's imagination.

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