

and logic apart from both ethics and theology. In doing so, Rhonheimer takes a different approach to politics than the (quasi-)Straussian position taken by James Schall, SJ, in his learned writings.

This reader would like to have seen a somewhat greater direct engagement by Rhonheimer with some prominent understandings of Aquinas's political and legal theory, in particular that of John Finnis or the Hittinger brothers (Russell and John). The former's monograph *Aquinas: Moral, Political, and Legal Theory* (Oxford, 1998) is a magisterial exploration of Aquinas's relevance to contemporary theoretical debates. It would have been fascinating if Rhonheimer had elaborated his fundamental interpretation of Saint Thomas's political and legal writings in a more systematic way, but perhaps this is a task for a future monograph rather than an essay in a diverse collection. I also missed any interaction with eminent Anglican political thinkers such as Oliver O'Donovan or Archbishop Rowan Williams, whose valuable writings and lectures on modern political life are not mentioned (although Rhonheimer does reference Otto Gierke and the English "pluralist" tradition in "Democratic State and Common Good").

These points aside, *The Common Good of a Constitutional Democracy* is a *tour de force* in Catholic practical philosophy. Rhonheimer aptly blends philosophy and theology in a way commended by Blessed John Paul II who argued in his 1998 encyclical *Fides et Ratio* that the best (Christian) theorizing takes place when theological insights are developed from sound philosophical orientations.

The book will be required reading for those researching political theology or Catholic social teaching relating to economics and politics. Rhonheimer's writing is dense but generally clear and the book, or its constituent chapters, can be recommended to both graduate and undergraduate students.

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How God Makes the World a Better Place: A Wesleyan Primer on Faith, Work, and Economic Transformation

David Wright

Foreword by Jo Anne Lyon

Grand Rapids, Michigan: Christian's Library Press, 2012 (160 pages)

In the introduction to this book, David Wright states that his aim is "to help you make your work and the work of your fellow employees a life-long source of well-being and fulfillment." He pursues that end by reviewing the basics of John Wesley's theologies of conversion, social transformation, and work.

Wright shares his rationale for focusing on work: the dominance of work in daily life, work as the source of material well-being, work as it provides the opportunity to bless others, and the sense of well-being, or personal fulfillment that can be gained through work. Wright also commends to the reader the pursuit of healthy balance in three critical areas of work life: spiritual well-being, social intervention, and compassionate action.

In the discussions of part 1, *Why Work and Economics Matter*, on the relevance of economics to Christian faith, and in part 2, *How Conversion Transforms the Way We Work*, Wright lays foundations for how Christian theology and discipline impact the marketplace. In part 3, *What God Has Called Us to Be*, he explores Wesleyan thought on the assurance of salvation, personal integrity, and living in authentic faith. Finally, Wright considers personal well-being, social and economic well-being, and the expression of Christian compassion as elements of work in part 4, *What God Has Called Us to Do*.

There is little to challenge in Wright's elucidations of Wesley's basic theology and doctrines of conversion and transformation. Unfortunately, the brevity of the book leaves a great deal unanswered. This is noteworthy given the general absence of citations and of Wesley's specific words in parts 1 and 2. There is a great deal to be taken on faith that Wright and his collaborators, at least collectively, are authorities on Wesleyan theology.

Part 3 explores Wesley's thoughts on the nature of Christian character. Wright discusses the Wesleyan doctrine of assurance and how transformed Christian character results in personal integrity and in social service (when social service is understood as both holy compassion and active witness to the world). The critical reader will likely want more substantiation of Wright's assertions because part 3, like parts 1 and 2, relies on little direct citation of Wesley's own words (with a couple of lengthy exceptions) while making significant claims about Wesleyan thought and theology.

Wright mentions work occasionally in parts 1 through 3 but the reader may be wondering about when, how, or if that topic will be discussed in detail. Wright finally addresses work specifically in part 4. This section explores how Christians view work, whether particular work is of real significance or little consequence, and whether or not work leads to spiritual growth, personal fulfillment, and well-being. Wright explores how we undertake work as a socially transformative activity, affecting the spheres of our immediate influence and the impact of the church globally. Finally, he shows how Christian workers can leverage their marketplace activity to minister to the world compassionately. Part 4, the apparent thematic focus of the whole book, introduces a great deal more of Wesley's own words in making Wright's key points. Getting to the heart of Wright's message is a bit of a journey that requires the reader to be patient.

Wright has accurately but thinly presented Wesley's doctrine and theology on conversion, transformation, economics, and work. There is little to argue against in the accuracy of Wright's portrayal. *How God Makes the World a Better Place* lacks the merit to stand on its own academically, but its brevity and the dearth of documentation are excusable in light of the book's intended purpose as a primer.

Wright's book is valuable as it sketches Wesleyan thought on the integration of Christian faith, work, and economic transformation and should be in the collection of scholars and theologians of every Christian tradition. It could prove useful in undergraduate and graduate education but only if supplemented by other sources of Wesleyan scholarship (especially from authors such as Heitzenrater, Maddox, and Outler—all included in the book's bibliography) or introduced merely as a discussion starter.

How God Makes the World a Better Place will likely find its best use in less formal, small group studies. Its clarity and ease of comprehension could help adherents in local churches and societies of the Wesleyan tradition to better understand the founding of their own theological, doctrinal, and practical traditions.

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Abraham Kuyper: An Annotated Bibliography, 1857–2010
Tjitze Kuipers
Barend Meijer (Editor)
Clifford Anderson with Dagmare Houniet (Translators)
Foreword by George Harinck
Leiden and Boston: Brill, 2011 (756 pages)

This annotated bibliography contains a vast amount of information that will be essential for all future Kuyper research. It lists all of Abraham Kuyper's printed publications, with full bibliographical details, and adds a brief description of each. The volume also includes all posthumous publications as well as reprints. In addition, it covers all of the translations that have been made over the years (an exhaustive list in itself). One qualification was unavoidable: *all* here means "all retrievable." Thanks to the generous selection criteria, every item is found here that was ever authored by Kuyper, published or unpublished, if it is extant *in print*, and (of course) if the collectors had it in their possession or were able either to hunt it down or stumble upon it.

The stage is set in a foreword by George Harinck who explains the vital role and ir-repressible urge that publishing—going public—played in the life of this prolific author. Next comes a preface by the translator who reviews the decade-long process behind the finished product. The reader is then treated to a recitation of acknowledgments by the original collector and compiler and an introduction explaining what selection criteria were applied and where items can be found if not already located in the library of Princeton Theological Seminary. An indispensable guide then explicates how the various technical aspects of each descriptor have to be interpreted. Two separate keys to abbreviations are then followed by a six-page chronological outline of Kuyper's life and work, ending in an impressive list of translations of his works in fifteen different languages (75 titles in English alone).

After these seven preliminaries, we get to the heart of the book on page 19: almost 700 pages that list and describe in chronological order the 230-odd publications written by Kuyper. Astonishingly, counted among these 230 publications—besides many pamphlets and smaller monographs, book reviews, letters to editors and telegrams—are no less than five works that consist of three or four volumes each. Regrettably, the bibliography lacks an index of all the titles.