

George Griener and James F. Keenan, eds. *A Lúcas Chan Reader: Pioneering Essays on Biblical and Asian Theological Ethics*. Bengaluru, India: Dharmaram Publications, 2017. xii + 260 pp. Paperback. ISBN: 9789384964726.

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George Griener and James Keenan's *A Lúcas Chan Reader* honors the legacy of the late Yiu Sing Lúcas Chan, a Jesuit ethicist from Hong Kong who had a powerful but all too brief career in theological ethics that spanned the globe. In an effort to extend Chan's legacy, Griener and Keenan have compiled fourteen of Chan's previously published essays along with two of his unpublished writings (the latter of which is an especially moving excerpt from his final homily), creating an edited volume that captures the breadth of Chan's research. Griener and Keenan contextualize Chan's work with their own introductions, which is helpful and which underscores the significance of Chan's achievements for both the specialist and non-specialist alike. The result is a book that showcases Chan's approach to theological ethics and leads the reader toward a renewed appreciation of the need for scriptural ethics and contextual (Asian) ethics in the ongoing development of the Catholic moral tradition.

The book is divided into two parts, "The Biblical Essays" and "The Asian Theological Ethics Essays," neatly organizing the two major themes of Chan's career. There are additional divisions within each part, although the subsections serve different functions in each half. In the case of the Asian ethics essays, two subsections separate Chan's writings on the methodological prospects of Asian theological ethics from those outlining the value of contextual Asian ethics for Western theological discourse. The division provides a good opportunity to grasp one of Chan's central claims about cross-cultural ethics, namely, that dialogue needs to move both ways. The subdivisions in the first part of the book separate individual essays into their own sphere of concern, allowing Keenan to provide individual introductions that summarize each one and explicate its impact.

According to the editors, the individual essays were all selected out of a desire to increase access to Chan's work since he wrote in varied venues on many continents. Each of the essays reflects Chan's clarity and rich engagement with the existing scholarship, whether he is addressing virtue ethics, biblical ethics, Asian ethics, or Confucianism. Consequently, the volume offers some great resources for neophytes looking to break into any one of these fields. "A Hermeneutical Proposal" offers an especially valuable overview of biblical ethics. Similarly, "As West Meets East: Reading Xunzi's 'A Discussion of Rites' through the Lens of Contemporary Western Ritual Theories" and "Bridging Christian and Confucian Ethics: Is the Bridge Adequately Catholic and Asian" present remarkably succinct and accessible accounts of Xunzi's ritual theory and the Confucian tradition, respectively. Other essays that stand out are the excerpts from Chan's *The Ten Commandments and the Beatitudes*, which illustrate the applicability of biblical ethics for the moral challenges of ordinary life, and "Catholic Theological Ethics: Some Reflections on the Asian Scenario," which articulates a constructive proposal for Asian ethics that could be easily adopted by contemporary scholars as a way of preserving Chan's legacy.

Assembled together, the essays serve as a fitting testament to Chan's role as a pioneer in two emerging subfields of ethics, leaving the reader disappointed that his career came to such an untimely end and raising interest in Chan's other books. As a compilation of at least parts of all of one scholar's work, however, the volume does have some unique challenges. The most obvious is that there are repetitions in certain places because these essays initially appeared in stand-alone projects where a brief account of a particular theoretical framework like virtue ethics or the Confucian approach to morality had to be hashed out anew each time. The issue is clearest when one reads the book straight through, but there are indications that this was not the editors' intent (the chapters are not numbered, for example), and most readers will probably not tackle this book cover to cover. Instead, the work seems more likely to serve as a reference volume for readers who will pick up individual essays at different times. From that perspective, there could hardly be a better resource in biblical ethics or in Asian theological ethics. Those who do choose to read the volume as a whole will be rewarded with a glimpse of a young scholar "continuously becoming the theological ethicist he aspired to be" (11).