

fully considered not only by Jewish religious and ethnic leaders but by all students of religion and ethnicity.

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Global Poverty and Personal Responsibility: Integrity Through Commitment. By Elizabeth Morgan with Van Weigal and Eric DeBaufre. New York: Paulist Press, 1989. 190 pp. \$9.95.

This volume is sub-divided into three parts, consisting of moral theory, various aspects of poverty, and suggested strategies for treating poverty. Many strengths are exhibited throughout, primarily in the explication of practical aspects concerning the overall problem. Its description of the plight of the poor is moving. The delineation of organizations which are involved in combatting poverty is especially helpful.

For this reviewer, the apex of the volume is reached in the suggestions for simple living. It was gratifying to realize how such goals are immediately applicable. Throughout, there is also an exemplary effort to stay relatively free of political partisanship; assisting the poverty-stricken does not depend on one's political persuasion.

The book is weaker in its discussion of moral theory. For example, *why* is assisting the poor right? Further, the treatment of the Judeo-Christian tradition contained several imprecise claims. For instance, as much as Jesus taught radical commitment to the poor, he did not identify it with one's spiritual commitment to God, which he taught was most important.

Perhaps the most striking claim in this book is the repeated indictment that there is plenty of food and land for all, so absolute poverty need not exist in the world. Mixed with the conviction that even most Christians are probably not radical enough in their commitment to the consistent teaching of the New Testament, this reviewer would add two further points. More emphasis needs to be placed on the part that should be played by the church in addressing the world's poverty. Further, Christians should take appropriate steps of simple living in order to actually share what is saved directly with those who are suffering.

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