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We live in a very polarized world. Levels of anger and rage are at high tide. We need to understand our anger, listen to it, and in the words of Rebecca DeYoung, we need to discover what our anger is guarding. We are very pleased that Rebecca has agreed to help us construct this class around her book, *Glittering Vices: A New Look at the Seven Deadly Sins and Their Remedies*. In addition to a broad discussion of vices and virtues, we will drill down a bit and look in more depth at the particular vice of anger and also the virtue of hope. We will also bring to you the voice of Dallas Willard in the form of audio (with transcript) of a talk he did under a series with the folksy title, "Anger, Lust and Cussing." Rebecca Konyndyk DeYoung's *Glittering Vices: A New Look at the Seven Deadly Sins and Their Remedies* is an engaging and sobering examination of the seven capital vices of the Christian moral tradition: vainglory, envy, sloth, avarice, wrath, gluttony, and lust. It is one of those remarkable books that successfully presents complex topics at a level that is both interesting to and accessible for the average lay reader. Yet, at the same time, there is enough depth to the book that academic philosophers and theologians will find insights to reward their attention. The book begins with an apology, in the older sense of the term, for the capital vices as serious moral categories. After observing the almost comedic status of the deadly sins in American culture, DeYoung provides a basic definition of virtues and vices: habits and dispositions, either excellent (virtues) or deleterious (vices), that shape our characters and can be acquired and strengthened through practice. Capital vices are vices that address basic human ends or desires and are often generative of other vices. Study of the seven capital vices, DeYoung argues, can help us to better identify the roots and nature of our sinful behavior and pursue the death of the old self that Christians are called to. As stated in the preface, the "implicit frame of the book is sanctification" (viii). In other words, DeYoung is concerned to frame the vices not as mere philosophical objects of study, but as sinful practices to be opposed and mortified within her readers by the power of the Holy Spirit. DeYoung then lays out the history of the capital vices, discussing the origin of lists of the vices and virtues in the patristic period, their development by the desert fathers and scholastics, and their mixed reception in the Reformation period and beyond. She concludes this historical lesson with a more detailed analysis of "capital" vices in particular, as sources for sinful vice and behavior that get to the heart of human sinfulness. The heart of the book is the actual description of the vices. Going over each vice in a short review such as this would be somewhat tedious, so instead I shall describe some general features of DeYoung's account of the capital vices. First, it is worth noting that DeYoung lists vainglory, not pride, as the first vice. This is because DeYoung views pride as the root of all the vices, the source from which all the capital vices flow. Second, DeYoung describes the capital vices both definitionally and practically, both expounding historic Christian reflections on these vices and probing the manifestation of these vices in our day-to-day lives. The vices are habits that touch every aspect of human life and must be understood in such terms. DeYoung pays careful attention to the ways in which vices divert us from or twist proper human ends, and blends monastic wisdom with contemporary examples. The book then concludes with a reflection on spiritual formation, emphasizing the importance of self-reflection, concrete spiritual disciplines, and deep reliance upon the transformative power of God at work within us. In the epilogue, DeYoung strives to leave us hopeful rather than downcast: awareness of our vices and failures should cause us to rely upon and glory in the grace of God at work in us. While I cannot speak to the differences between the first and the second edition, having only read the second, this book is an excellent introduction to and incisive reflection upon the seven capital vices. DeYoung does a superb job of laying out each vice in turn, offering helpful and clear definitions, providing engaging and illuminating examples, and drawing upon Scripture and important figures in the Christian tradition. DeYoung does not simply define the vices themselves, but also provides guidance to counter them. This is, on the whole, a book that should appeal to Christians from a wide variety of backgrounds, though there will likely be elements of certain passages taken from the desert monastics that may make more thorough-going Protestants uneasy. Yet, on balance, DeYoung provides an account of the vices that Protestants should be able to enjoy and benefit from alongside Roman Catholic and Eastern Orthodox readers. This reviewer, as a committed Protestant, certainly found much to appreciate and ponder within these pages. *Glittering Vices* comes highly recommended as an introduction to the seven capital vices. It is both thoughtful and practical, and the serious Christian (and even serious non-Christian moral thinker) will find much to ponder within these pages. J. Caleb Little is a doctoral student in religion at Baylor University. J. Caleb Little At the start of her classes, Rebecca De Young asks her students to imagine that they have died. "Your friends and family gather to grieve their loss and to remember you. What conversations would they have about you? What sorts of memories of you would they share with one another? What sort of person would they remember you as when they gave your eulogy at the funeral?" After her students outline a probable speech, she asks them to write a second speech—the one they wish someone could give at their funeral. Usually there is a gap between the content of those two speeches. "Which is to say there's a character difference between the person I am and the person I wish to become," she writes. Thus the motivation for her book *Glittering Vices*, which seeks to identify and describe each of the seven vices—all rooted in pride—with the purpose of prompting the reader toward more Christ-like living. "I felt like when I was growing up in church there was a really strong emphasis on getting saved," said DeYoung. "Justification was the grand finale, and for the rest of your life you're just hanging around. It seems like we underemphasize the sanctification piece; this is an attempt to rehabilitate sanctification." DeYoung begins the book with a history of the seven "capital vices"—or "deadly sins," as they are often referred to—though she emphasizes that a reader could begin the book at any chapter: "Just pick the vice you're most interested in," she said. The traditional teachings compiled by saints such as Augustine, Pope Gregory I and Aquinas are "pure gold," according to DeYoung. "These are ideas that have stuck around for nearly 2,000 years," she said. "They tap into something deeply true about human nature." With pride as the root of all of the vices, the others—envy, vainglory, sloth, avarice, anger, gluttony and lust—are explained such that readers can identify and diagnose the problem within themselves. "If you have a question about why you keep falling in a particular area, having a diagnosis can make all of the difference," said DeYoung. "The point of a diagnosis is not to make you feel bad about having the disease, it's to point you towards the right remedies." Therefore detecting and naming the vice is a critical first step. "Each vice is an attempt to create a happy life for yourself without God," said DeYoung. "As soon as you turn happiness into a do-it-yourself project, you're in pride territory. Then it's just a matter of which particular vice in which you try to find happiness. If you try to make it a status game, it's going to be envy; if it's a control game, it's anger; if you try to find happiness in possessions, it's avarice; if it's about comfort, it's sloth; if it's pleasure, it's gluttony or lust. So you pick your happiness factor, and that will determine which of the seven you're most susceptible to." But the book goes beyond diagnoses: It offers remedies through the practice of spiritual discipline and character formation. "The counterpart [to the tree of vices] is the tree of virtues rooted in love and humility," said DeYoung, "and we have the perfect example of that. Our project is to become more and more Christ-like. We have a very clear picture of the way it's supposed to be." She stresses this is not a "self-help" book, however. "The minute you take it on yourself to correct these things, you're right back in the problem," she said. "Christ is the physician of souls, and we know to whom we have to turn." DeYoung said she wrote the book for Christians "to give people a reason to take the Christian tradition seriously again. It's about how to be a human being and how to live well, and if you're interested in that project there's a lot to learn from this particular tradition."

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