

(including the death penalty, trial by combat, duels, and chattel slavery) were largely eliminated, so too a world without war is better than one with it. He further makes the point that this condition is possible, if not entirely probable. A helpful component of Cochran's analysis is his clarification of what a world without war does *not* mean. It would not mean an end to injustice, political violence, or national greed.

The list of texts provided as Recommended Reading, as well as in the Notes, Works Cited, and Index, are invaluable for the reader interested in learning more. The list of Vatican documents and papal statements is especially useful. Other cited texts are drawn from the works of multiple scholars, largely though not exclusively from the 2000s.

I highly recommend study of this book. Cochran provides a good primer with a political focus. The text is a good fit for undergraduate and graduate college courses, as well as parish reading groups and adult faith formation. The title might have been a bit sharper, perhaps along the lines of 'The Contemporary Catholic Socio-Political Case Against War.' In addition to politics, we can point to other sympathetic arguments from the church for peacemaking and against war, such as the World Day of Peace Messages from Pope Francis which emphasize cultivating fraternity, engaging in practices of dialogue, and building a culture of solidarity and mercy. A whole series of guides of similar length and structure but with different starting points, such as the abolition of war and promotion of peace in relation to the sacraments and liturgical participation or to an understanding of the church as a pilgrim people of hope, would be another wonderful resource for teachers and catechists. Right now, though, we can read and study this book with others and follow along where it brings us.

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Parenting: The Complex and Beautiful Vocation of Raising Children.
By Holly Taylor Coolman. Grand Rapids, MI: Baker Academic, 2024.
xv + 144 pages. \$21.99.

The last several decades have seen a dramatic change in the field of moral theology as the percentage of specialists became predominantly lay. Thus, many moral theologians have first-hand experience in an area of crucial ecclesiological and moral importance: parenting. Duties and failures of parents are not exactly a new topic in moral theology, nor is the notion of the family as domestic church.

And popular parenting books abound, focusing on themes from sleep to spiritual advice.

Yet Holly Taylor Coolman's book represents something a bit different, rooted firmly in both the author's experience as a parent and her expertise as a theologian. The format and style of the book, including minimal endnotes and a helpful "Suggested Reading" section, makes this manuscript accessible—and helpful—to non-academics of any Christian denomination. Her insights also are worthy of the attention of moral theologians; parenting is a significant ethical topic.

The author's structure might be considered roughly chronological through the life of a child and the parent's experiences: infancy, toddler, the growing years, adolescence, later adolescence, and into adulthood, including supporting an adult child who is married. Nestled within this chronological structure are topical chapters such as discipline, new technology, survival mode, busy days, single parents, and school. Of note is her conception of parenting viewed as "mapmaking" or "apprenticeship," parents leading and guiding in a companionable way rather than authoritarian (chapter 5). These approaches seem both practical and rooted in Christian faith.

Coolman's particular insight as an adoptive parent adds richness to her account, as seen particularly in chapter 2, "Beyond Birth: Other Ways of Welcoming Children." The book invites the reader to consider hospitality as a theme of parenting, including acknowledging loss and "making space" for feelings of grief. The additional demands of foster parenting or adoptive parenting require greater understanding and support from the community. Reading Coolman, one wonders if the usual normalizing of the biological, nuclear family has left us with a theologically impoverished view of family life.

Recent moral theology has shown us the importance of the social aspect of ethics, and Coolman rightly emphasizes that "parents who build a family are also building a community" rooted in the community of the church, with Christ as the head (17). The circumstances of industrialization and the nuclear family can be isolating to parents, and this can be devastating to their work as parents. Thus, the author highlights the importance of parents finding a good support network and provides excellent practical ideas for others, including churches, to support parents.

The theme of community stretches throughout the book in a unifying manner, and this emphasis on the social and communal aspect of parenting may be one of the book's greatest strengths. We can see the ideal and how crucial support is for parents, whether in crisis or in everyday life. Having a strong network allows parents and children to thrive.

However, a potential pitfall of Coolman's emphasis is community becoming another obligation for already overburdened parents. They may find themselves in circumstances where, despite efforts, they simply cannot get the help they need or find a supportive network that facilitates flourishing. Parents may choose, at great financial sacrifice, to move to a seemingly great community, only to find that this community has a multitude of problems that compromise, rather than further, the integrity of their family. Unfortunately, parents may work hard to contribute to a church community, only to find nothing reciprocated in their times of need. Especially in our modern circumstances, failure to find or participate in a strong community should not lead parents to feel like they themselves are failures.

Instead, this particular imperfect situation can be viewed positively, like other challenges, when it is an occasion for uniting struggles to the cross; moving forward means embracing suffering, including the feelings of isolation that may occur. The Catholic practice of embracing the "death to self" of mortification would be one way to expand on Coolman's work.

Also related, the reader could benefit from Coolman exploring the suffering of parents in a supernatural context, with support not only from the visible church community, but the larger mystical body including the angels and saints, with reliance on the sacraments. The grace of the sacrament of marriage is an important starting point for family life. When parents feel overcome with their own failures, they can turn to forgiveness in the sacrament of confession and try again. Further, when parents cannot find the support they need from a community, they can receive strength and comfort from the Eucharist.

There are advantages to Coolman's book being accessible to any Christian denomination, nor does this preclude relevance to Catholic moral theology. Yet we also see an opportunity for Coolman and other authors writing in this field to think further on topics of parenting.

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Finding Faith in Business: An Economy of Communion Vision. Edited by Andrew Gustafson and Celeste Harvey. Hyde Park, NY: New City, 2024. 300 pages. \$25.95.

The last word of the subtitle of this book speaks to what it is fundamentally about: a different *vision* of economic and business life. The Economy of Communion (EoC) is an association of enterprises, now around 850 worldwide, born of the Focolare movement. As Focolare founder Chiara Lubich remarked in a 1999 address, reproduced as chapter 3, the EoC began in Brazil in 1991 in response