

Rethinking Cooperation with Evil: A Virtue-Based Approach. By Ryan Connors. The Catholic University of America Press, 2023. xiii + 313 pages. \$34.95.

Fr. Ryan Connors's book *Rethinking Cooperation with Evil* provides a breath of fresh air for those teaching or using distinctions related to the cooperation with evil tradition in Catholic social and biomedical ethics. Following the renewal of Catholic moral theology of the past century, Connors aims to apply "virtue-based moral reasoning to questions of cooperation with evil" without resorting to the distinctions involving formal or material cooperation (4).

The book proceeds in five chapters. In the first, Connors reviews the dispersed teachings on cooperation with evil in the work of Thomas Aquinas. Connors focuses on five disparate issues in the teaching of Aquinas to help build a Thomistic approach to cooperation with evil. The framing of these five issues, ranging from borrowing from a usurer to requiring an oath from a known perjurer, point to Aquinas's insistence on the analysis of the nature of the actions under consideration without recourse to questions of voluntariness, proximity, or intention. Connors then continues with a select review of Thomistic commentators such as Capreolus, Cajetan, and John of St. Thomas, who all follow Aquinas by focusing on the nature of actions. Connors then concludes the chapter with the rise of casuistry in Thomas Sanchez's work and St. Alphonsus Liguori's solidification of the theological terminology involving formal and material cooperation. In the second chapter, Connors surveys significant late nineteenth and early twentieth-century theologians as a way to show the "disparity of conclusions" and the "ultimate lack of resolution" in evaluating issues of cooperation among most of these theologians using the cooperation with evil distinctions (6). In the third chapter, Connors attends to the renewal of moral theology, especially a focus on virtue, natural teleology, and the *per se* effects of human action in the post-conciliar period in the writings of Steven A. Long, Bishop Anthony Fisher, and Andrew McLean Cummings. The fourth chapter is where Connors provides the outline of his methodology of virtue-based reasoning grounded in, not surprisingly, the teleology of human action. "In order for one to develop the virtues necessary to confront challenges of moral cooperation, one must examine the nature of any proposed action and its *per se* effects" and then undertake a consideration of the virtues necessary for social living, which by the nature of virtues excludes evil actions (225). With chapter five Connors concludes with an examination of five different cases involving cooperation using the aforementioned virtue-based perspective with attention to the nature of the proposed actions and their *per se* effects.

Several things make this book stand out from any previous work that tackles cooperation with evil. First, Connors is not content to let casuistry and the formulation of cooperation-with-evil distinctions remain central. Even though this method of analysis is pervasive in Catholic social and biomedical ethics, it has proven to be either confusing or too unwieldy to offer concrete moral guidance which can be both acquired and used by individuals. Second, this virtue-based method shifts the focus on issues of cooperation from subjective elements of intention, voluntariness, and proportionate reasoning to a combination of objective elements involving the nature of the act and its *per se* effects and new subjective elements concerning the kinds of virtues or vices involved and inculcated in particular actions with special attention to prudential considerations. Third, the virtue-based method proposed by Connors corresponds better with the renewal of moral theology in the past century alongside post-conciliar magisterial teaching than does the casuistical tradition of cooperation with evil distinctions. Finally, this work, while I wish it could reach a more general audience, is aimed at those familiar with the Catholic moral tradition and especially with the tradition involving cooperation with evil. That being said, this work is perfect for scholars in the field as well as ethicists in healthcare, biomedicine, and the social tradition, along with graduate students and even talented undergraduate theology or philosophy majors. This book, as with many others being published today, continue to show the blossoming of the renewal of Catholic moral theology that draws from the richness of the tradition and aims for clarity for everyday individuals in difficult and complex situations.

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Viri Dignitatem: Personhood, Masculinity, and Fatherhood in the Thought of John Paul II. By David H. Delaney. Emmaus Academic, 2023. 386 pages. \$49.95.

John Paul II (Karol Wojtyła)'s prolific writings include a focus on women and motherhood previously unconsidered in papal documents, recently prompting a growing interest in an equivalent evaluation of men and fatherhood. *Viri Dignitatem: Personhood, Masculinity, and Fatherhood in the Thought of John Paul II* is David Delaney's effort to systematize John Paul II's writings on men, masculinity, and fatherhood. Considering his concern that "properly understanding" the pontiff's thought on fatherhood is "fundamental" to adequately grasping his anthropology, Delaney organizes diffuse texts which specifically focus on men and fatherhood to forward an understanding