

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

of John Paul II's work as a whole (5). The book draws its title, a reference to John Paul's apostolic letter "On the Dignity and Vocation of Women," *Mulieris Dignitatem*, from Delaney's hope to "fill the gap" created by John Paul II's documents on women (1). In some measure, this parallels the work of Deborah Savage and others on a "masculine genius," an expansion of the pope's notion of the "feminine genius" developed in his 1995 "Letter to Women." This volume organizes much of John Paul II's thought on masculinity and fatherhood into a more centralized offering which addresses personhood, marriage, sex and family relationships, and the social interactions of men and women.

This book is organized into four parts: (1) Human Personhood, (2) Sex Difference and Masculinity, (3) The Fatherhood of God, and (4) Assessing John Paul II's Theology of Fatherhood and Masculinity. Part one is a well-researched overview of John Paul II's Thomist personalism and metaphysics, philosophical and theological influences, hylomorphic theory, and philosophy of the acting person. These chapters trace the key themes of Wojtyla's broader thought across earlier scholarship and his papal documents. In this section, Delaney establishes Wojtyla's personalism as the foundation for his views on fatherhood insofar as personhood, masculinity, and fatherhood "are interrelated and inseparable aspects of what it means to be human" (9).

Parts two and three engage John Paul II's theological anthropology and his use of the spousal analogy of Christ and the church in such texts as *Man and Woman He Created Them*, *The Acting Person*, and *Mulieris Dignitatem*. Part two especially offers analysis of the latter, including John Paul II's emphasis on the freedom of human actions. Delaney employs a complementarian approach regarding sexual difference, based on interpretations of the pontiff's work. Part three likewise unfolds a theology of masculinity and fatherhood based primarily on the spousal analogy. Central to this is an emphasis on a masculine vocation to love one's spouse as Christ loved the church, overcoming concupiscence with self-gift (234). Especially noteworthy is Delaney's employment of Wojtyla's lesser-known play *Radiation of Fatherhood*, in which the protagonist "learns that a man is called to be a child, brother, bridegroom, and finally father through suffering and death-to-self in the image of the self-giving love of the Trinity as revealed through the Son" (221).

Part four offers a multi-pronged assessment of earlier proposals, in which Delaney addresses arguments, detractors, and additional attributes of spiritual and natural fatherhood as essential to masculinity/maleness. Considering critiques from notable feminist scholars and others, he weighs John Paul II's work against accusations of binary human natures and biologism (321). This final analysis of

John Paul II's thought includes topics such as natural and spiritual fatherhood and the vocation of "spiritual fatherhood . . . towards anyone in need of paternal solicitude . . . modeled on Christ," especially within the priesthood (277). This promotes a theology of masculinity and fatherhood as a mutual pathway toward reimagining societal roles which have been primarily modeled by only one sex (363).

There are limitations to the task undertaken by Delaney of systematizing a theology of masculinity from John Paul II's otherwise non-systematic writings. His body of work addresses the person primarily as "man: male and female" or amplifies women's particularities, yet it stands to reason that a synthesis of his texts focused on masculinity and fatherhood lends a broader scope to an adequate anthropology. I also have some concerns about Delaney's use throughout of the concept of complementarity—a word often used to describe John Paul II's work but which only very rarely occurs in his texts—without a thorough, upfront discussion of the variety of meanings given to the term by Christians and its theological misappropriations (315). Nevertheless, this volume would be useful for graduate scholars interested in John Paul II's influences, Thomist personalism and theological anthropology, and sexual difference. It would also serve well scholars already familiar with John Paul II's major works or interested in questions central to fatherhood.

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Sant'Egidio's Dream: How a Catholic People's Movement Is Meeting the Challenge of AIDS in Africa and Shaping the Future of Global Health. By Roberto Morozzo della Rocca. Translated by Caroline Swinton. Georgetown University Press, 2024. xiii + 320 pages. \$25.95 (pbk.)

Sant'Egidio's Dream is haunted by two words—solidarity and subsidiarity—which never appear in its pages. A reader anticipates them from the subtitle—*A Catholic People's Movement*—and the foreword, which describes the AIDS pandemic as a moral failure and DREAM as a moral response.

Within the main text, the moral response is delayed for the first hundred plus pages. In its first chapters, della Rocca instead revisits the history of the AIDS pandemic. In the United States, AIDS evoked a moral panic because of its prevalence among men who had sex with men. The response was a fight, led by the gay community, in search of prevention and treatment. The fight was forever altered by the arrival of antiretroviral combination therapies, which demonstrated an ability to reduce the viral load to the point of being undetectable and