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The Sacrament of Same Sex Marriage: An Inclusive Vision for the Catholic Church. By Bridget Burke Ravizza. Rowman & Littlefield, 2024. xxi + 211 pages. \$24.00 paperback.

The Sacrament of Same Sex Marriage follows the author's previous book, *Project Holiness: Marriage as a Workshop for Everyday Saints* (with Julie Donovan Massey, Liturgical Press, 2015), which did not attend to the stories of same-sex couples. The title of this book points toward the thesis. Burke Ravizza argues that the marriages of the twenty-two same-sex couples she interviewed "are *de facto* sacramental" and that "the Catholic magisterium would do well to expand its definition of sacramental marriage to include same-sex couples" (xx). *The Sacrament of Same Sex Marriage* unfolds in five chapters. The first focuses on how each spouse is sacrament to the other. The second focuses on how the couples are sacrament for others. And in chapters 3 to 5, we hear stories of gay and lesbian couples' experiences of family life, the church, and navigating Catholic institutions. While there is some repetition and overlap, the framing of the chapters makes sense, and they flow nicely.

Burke Ravizza offers careful descriptions of magisterial teachings throughout, with helpful analysis of key ideas such as sacrament, intrinsic disorder, complementarity, procreation, sin, scandal, virtue, and conscience. The book exposes tensions and contradictions in Pope Francis's legacy, previously noted by other Catholic scholars, as well as organizations such as New Ways Ministry and DignityUSA. In Burke Ravizza's analysis of *Amoris Laetitia*, she cites paragraph 251's legalism and moral absolutism: "There are absolutely no grounds for considering homosexual unions to be in any way similar or even remotely analogous to God's plan for marriage and family," as well as paragraph 305, which warns that moral laws should not be used as "stones to throw at people's lives" (50–51). Drawing on insight from outside the Catholic tradition, Burke Ravizza cites Christian ethicist David Gushee, who argues that pastoral change is not enough because doctrinal change is necessary.

Ethnography brings limitations: these couples do not speak for the entire LGBTQ community, and these interviews do not speak to each couple's entire story of married life. If this text is read as a first step in the church's listening, as it is intended to be, the stories curated for our listening can be understood as valuable in themselves without needing to be understood as representative or as the final word on the

issue. While the testimonies do not linger on stories of struggle that every marriage has at some time (patterns of unkindness, fighting, boredom, failures to love), I think it is the right decision. Had the text contained descriptions of LGBTQ couples' failures to love, I wonder if some readers may have used those disclosures as evidence of the wrongheadedness of the book's central thesis. Reflecting honestly on the limitations of the use of narrative in ethics remains important even as reflections on lived experience are essential in forming and reforming Church teachings.

I want every seminarian, priest, pastoral minister, youth minister, diocesan employee, bishop, theologian, and undergraduate student to read this book because it generates open-hearted conversations. It could be adopted in parish book clubs as well as assigned in undergraduate and seminary courses, especially courses focusing on Christian marriage, sexual ethics, or sacramental theology. The prose is accessible and engaging, and the stories are deeply moving. I assigned *The Sacrament of Same-Sex Marriage* in my undergraduate course on sexual ethics and the Catholic tradition, alongside Vatican documents that defend magisterial teachings. When we circle up to discuss what we learned, discussion is animated. Some of us are moved to tears when discussing the internalized homophobia that led Megan and Mary to "give each other up for Lent" early in their courtship (4–5); the injustice of Frances losing her job because of her marriage to Sofia (160); the arguments among Jaime's family members as Jaime and Dan planned their wedding (102–104); and Liam and Marty's co-parenting strategies (72). I will keep assigning this book in my Sexual Ethics course because of how it aligns with the learning outcomes of the course. Burke Ravizza explains Catholic teachings; describes and critically analyzes the methodology of Catholic teaching; helps students to build skills in empathetic listening; and challenges readers to consider complex issues from multiple perspectives. Burke Ravizza shows what it means to be a theologian attuned to the presence of God all around us, including in the lives of same sex married couples. I am grateful that this book exists.

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Art and Moral Change: A Reexamination. By Ki Joo Choi. Georgetown University Press, 2024. x + 249 pages. \$44.95 paperback.

The link between aesthetics and ethics has long tantalized and frustrated philosophers and theologians. Many find the hope that "beauty will save the world" compelling but struggle to account for the diversity of ways that aesthetic experiences, such as focused