

communities and experiences. This key opens the book's closing argument.

Even given the diversity of these moral outcomes, Choi is optimistic about art's constructive possibilities as "the cultural medium through which we can better understand what is possible and not possible" (16), especially in a pluralistic community. This new space for ethical reasoning, he hopes, will draw us toward what Murdoch calls a "selfless respect for reality" (216), where we are able to ask the kinds of questions that will draw us toward the moral transformations that are possible for us.

Art and Moral Change is a great text for any scholar interested in the link between art and ethics. Ki Joo Choi has given us a critical survey of the most important sources in this conversation from the last four decades and opened the discussion to a whole new set of questions. While Choi makes broad use of a wide range of scholars, he does so with clarity—it is certainly accessible for advanced undergraduate majors or graduate students, who would benefit from reading Choi after or alongside his major interlocutors as an opening into the kinds of conversations he hopes that Christian ethicists will begin having about the arts and moral difference.

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Enfleshed Counter-Memory: A Christian Social Ethic of Trauma. By Stephanie C. Edwards. Orbis Books, 2024. xxx + 226 pages. \$40.00 paperback.

There should be little doubt that there is a need for an ethic of trauma. Trauma touches individuals and communities across the globe, arising from, for example, the COVID-19 pandemic, the experience of racism, or sexual abuse in the Catholic Church. A collective shift in approach is necessary to both respond to and prevent trauma. This necessary shift is why Stephanie Edwards wrote *Enfleshed Counter-Memory: A Christian Social Ethic of Trauma*, which constructs an ethical framework for responding to trauma.

Effective response to trauma begins with defining it. Medical criteria such as those outlined in the International Classification of Diseases or the Diagnostic and Statistical Manual of Mental Disorders focus on an individual's symptoms. For example, post-traumatic stress disorder (PTSD) is only diagnosed when a person experiences a life-threatening event. In contrast, Edwards's chosen definition focuses on the *impact* of an experience on an individual or group. Something is traumatic when it "overwhelms one's capacities" (8, 102). That

“something” includes events like those listed above as well as medical conditions or socio-historical experiences such as slavery.

This expansive definition serves two purposes key to answering Edward’s first question, which she borrows from Ruby Sales: “Where does it hurt?” (xvi). First, the one who identifies as traumatized is the expert, not the medical community. Allowing those traumatized to tell their story of hurt is crucial for healing, according to Edwards. Edwards acknowledges the risk of what she calls the “vulgar” use of trauma (xvii), where anything uncomfortable is considered trauma. Nonetheless, she remains with this more accessible definition. This allows Edwards to draw from the work of womanist theologians who take the experience of trauma seriously to remind the reader that trauma is an embodied experience, and bodies are entangled in relationships and structures. That is why a social ethic of trauma is “enfleshed.”

Secondly, this definition is a call to action to those who witness trauma. Edwards does not limit witnesses to those who were at the scene of the event; they include anyone who knows of traumatic events (25). Witnesses are also not passive or powerless; they must respond. Witnesses can participate in the healing process by listening to those who experience trauma and resisting structures that insist on silencing these narratives.

Active witnesses to trauma need a social ethic to guide their work. The latter part of Edwards’s book outlines such an ethic. She begins by constructing a trauma hermeneutic intended to draw witnesses outside themselves and into the experience of those traumatized, resisting structures that silence trauma narratives. Edwards suggests three aspects to this hermeneutic: seeing time as fluid, not an organizing principle; recognizing enfleshed people are positioned within structures; and remembering the trauma together, or the praxis of memory. The act of remembering together moves toward healing by developing new narratives, a “counter-memory,” and changing structures (124). Remembering pain together is an act of structural resistance.

This trauma hermeneutic is the foundation of Edwards’s social ethic. Her final chapter outlines three principles for this ethic: empowering those who have experienced trauma as a way to restore agency and integrity; communal listening to the stories of those traumatized; and orienting relationships with those traumatized through solidarity and the preferential option for the poor (173). This ethic is deliberately “thin,” to use her term, so communities can adapt it to their particular contexts, whether racism in the US, sexual abuse in the Catholic Church, or elsewhere.

Edwards’s approach is hopeful without being optimistic. Readers will find guidance for reflection prior to responding to those who have

already experienced significant harm. There is one area, however, where her hope dips into idealism. She insists that perpetrators of harm be included in a communal response. Many who have experienced sexual abuse in the Catholic Church are afraid to be near the people who abused them. To insist on including their perpetrators in the community without criteria for inclusion can cause further harm. Despite this lacuna, Edwards's work has much to offer and might prompt careful thought about such situations.

There is one other critique of the book, likely related to Edwards's training in social work. Edwards quotes extensively from her source material. While social workers privilege the voices and experiences of the people they serve by quoting them, in this context, it conflates her ideas with those she quotes, some of whom are not addressing her topic, like Harriet Tubman (66). Nonetheless, *Enfleshed Counter-Memory* is an excellent resource for anyone doing theology in the wake of trauma, whatever their context.

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Reproduction and the Common Good: Global Perspectives from the Catholic Tradition. Edited by Simeiqi He and Emily Reimer-Barry. Wipf and Stock, 2025. viii + 422 pages. \$72.00 hardcover, \$52.00 paperback.

This volume emerged from a three-year “virtual table” in which Catholic ethicists from different global locations, many of whom are chapter authors, gathered in feminist “circle” discussions about reproductive justice and Catholic social thought, the book's two guiding frameworks. As the editors note, this dialogical method is represented in the book's three-part structure, which begins with single-authored chapters on theological and theoretical foundations of reproductive ethical analysis, continues with two roundtable discussive chapters, and concludes with single-authored chapters on particular contextual issues. The volume's goal is to “reflect on the suffering unique to women, with a special focus on human reproduction as a site of suffering, inequality, and violence” (2). The authors succeed in showing a striking theoretical symbiosis between the human rights concerns and positive goods focus of reproductive justice and Catholic social teaching (CST)'s emphasis on the interdependent human person and the common good, contrasted with the more ambiguous role of church teaching and praxis in real-world scenarios of gender-based violence, injustice, and intersectional oppression.