

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.

In the first section, the authors point to a variety of foundational lenses through which to view contemporary problems within the volume's reproductive focus. Julie Clague uses World Health Organization data to show that unintended pregnancies occur more often in low- and middle-income countries; female empowerment can counteract these trends. Kate Ward shows economic constraints on decisions to form families and the limits of the restrictions-only approach taken by the US Conference of Catholic Bishops. Kathryn Lilla Cox begins with the narrative of "Miriam," a former student, to explore the harmful effects of sin language that over-individualizes the decisions of women and the potential for communal sin language to create better theological analysis. Hoon Choi engages in an imaginative exercise to counteract the tendency to obscure the role of men in reproductive stories and the patriarchal undertones of this double standard. Suzanne Mulligan analyzes the history of the Magdalene Laundries in Ireland to highlight the shortcomings of the Catholic social values of dignity, especially when interpreted in the context of nationalist aspirations. And finally, Simeiqi He dives into developments in Catholic social teaching from John Paul II to Francis that center the primacy of love and that have the potential to create a more expansive theological vision of reproduction, similar to values within Chinese philosophy.

In the third section focused on particular contexts, authors treat global scenarios in which Catholic theology or praxis could prove influential on policy, culture, or pastoral reproductive care. Stephanie Ann Puen details the policy obstruction to reproductive health law by Catholic lobbies and bishops in the Philippines and, in response, lays out a Catholic ethical argument for the importance of comprehensive reproductive health education. By centering migrant women agricultural workers in the US, Karen Peterson-Iyer shows that reproductive justice intersects with unjust immigration policy; through its ideal of the preferential option for the poor, Catholic thought has great potential to contribute to national policy discussions. Mary M. Doyle Roche turns to scriptural stories about women and Jesus' ethic toward women and girls as resources for understanding the dignity of Black mothers in the US, in the wake of data about their disproportionate perinatal mortality. Mary Lilian Akhere Ehidihamhen details how Catholic teachings aimed to protect life can instead result in dehumanizing women in cultures of patriarchy and in complex reproductive cases in Nigeria. Eric Marcelo O. Genilo finds that statements from the Congregation for the Doctrine of the Faith on sterilization in Catholic hospitals significantly neglect the lived experiences of women and conflict with the growing emphasis on a personalist framework in CST that would more directly support women's dignity in these complex pastoral cases. Emily Reimer-Barry

considers situations in Catholic hospitals in the US where consciences of patients or providers come into conflict with Catholic magisterial positions, suggesting communal discernment to support complex decision-making. And finally, Virginia Saldanha shows the ways that religious and cultural symbols in India have been appropriated to justify patriarchy and reproductive injustice against women, and the role of feminist theological method and religious activist movements in reclaiming spiritual and practical agency.

The editors aimed for the volume to be a practical guide for medical practitioners in Catholic institutions, educators and students of theology and ethics, ecclesial leaders, and the faithful, and they have succeeded. In particular, the round table chapters consolidate many of the book's major themes and put different global contexts into conversation. These chapters would work well to assign on a syllabus or to a parish reading group. In their concluding arguments, some authors are optimistic about the role of Catholic theology in furthering reproductive justice, while others criticize the institution's limits and failures in supporting the dignity of those who reproduce. Taken together, the authors' heterogeneous views resist flattening the complexity of the topics of reproduction and the common good and illustrate the urgency of discussing them across global and cultural contexts.

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Holy Body: Gender and Sexual Difference in Theological Anthropology and Ecclesiology. By Brianne Bell Jacobs. Lexington Books, 2025. x + 177 pages. \$105.00 hardcover, \$94.50 ebook.

Debates about sex and gender are popping up like whack-a-mole, and the topics of gender, sex, biology, and gender roles are at the forefront of politics and social life, from trans* inclusion in sports to the Catholic Church's talk of "gender ideology." It is in this context that *Holy Body: Gender and Sexual Difference in Theological Anthropology and Ecclesiology* offers a timely and compelling account of gender and sexual difference that is unparalleled in scope, content, and method. Brianne Bell Jacobs takes the wide range of topics and issues seriously while simultaneously taking a step back to theologically assess the entire picture. In doing so, she frames the problem as a "Patriarchy Crisis" and sets out to "reevaluate the meaning of sexual difference in theological anthropology and ecclesiology" (1).

To begin, Jacobs asserts that "The meaning of sexual difference is not already there, a priori, in biology" (36). Jacobs draws upon scientific studies in an accessible way, demonstrating that biology