

idea of “pragmatic solidarity” (233), this chapter urges Catholics “to create the structures of support that would enable women facing unplanned pregnancies to imagine a ‘good life’ inclusive of parenting responsibilities, while at the same time supporting pregnant women in their discernment and affirming their agency” (234–235). Achieving this goal may be hard to imagine in today’s politicized environment, but Reimer-Barry makes the compelling case that working toward it is a worthwhile initiative for those who embrace Catholicism’s theological commitments.

The book would be at home in graduate and advanced undergraduate courses on moral theology, particularly those that encourage students to grapple with human experience as a locus of moral and theological insight. The text is also an obvious partner for medical ethics courses and would be a standout resource for social ethics courses, where students might profitably put Reimer-Barry’s claims in conversation with theological analyses of the social influences on moral agency, a growing discourse that could have had a stronger impact on the book. This should not detract from the power of the book as written, though, for *Reproductive Justice and the Catholic Church* succeeds where so many other texts would falter, empowering readers to resist reductionism on a topic that deserves genuine nuance, but which all too often rewards the artifices of simplicity.

CONOR KELLY
Marquette University

The Dignity of Dependence: A Feminist Manifesto. By Leah Libresco Sargeant. Notre Dame Press, 2025. viii + 184. \$28 hardcover, \$21.99 ebook.

Leah Libresco Sargeant’s book captivates from the beginning with absorbing content and an easily digestible writing style, making it a quick and engrossing read. While the bright pink dust jacket and subtitle “A Feminist Manifesto” may lead the reader to assume this book is primarily for and about women, the author’s underlying argument transcends the limited view of secular feminism by highlighting dependence as a human characteristic: “Recognizing and honoring the differences between men and women means putting dependence at the heart of our account of what it means to be human” (19).

The embodied difference of men and women shows that women are particularly marked by dependence, but it is a false anthropology to believe any member of either sex is meant to be independent; rather, we are meant to function with mutual dependence. Libresco Sargeant provides numerous examples of how women’s dependency, rooted in their biology and involving menstrual cycles, fertility, and childbearing,

is often regarded as a handicap, shortcoming, failure, or liability to be solved, fixed, begrudgingly accommodated, or made invisible. In the face of this, she states: "For women to fight for a world that welcomes us as women means insisting upon our reality as dependent creatures, who cannot be considered apart from those who depend on us" (41).

While the chapters are topical, most of them consider the problematic demands placed upon women to disregard their particular needs and desires in order to fit an expected mold of independence that relieves (or deprives) them of themselves as women, including their predisposition to care for their family. In such a world, things like periods, pregnancy, breastfeeding, maternity leave, opting out of the workforce to raise children, caring for the elderly or disabled, etc., are better avoided, and those who experience or undertake these things are penalized by society and the economy rather than compensated, appreciated, and rewarded. Yet such an approach does not benefit women, men, or society in general.

Libresco Sargeant's first-person writing style is atypical for academic work but fitting due to the topic—not only because her own personal experience is itself interesting and instructive, but because women's experience, which is often pushed aside in scholarship, is actually crucial for considering these topics in a thorough manner. Likewise, the primary focus on the American setting, while somewhat limiting, is entirely appropriate.

Sections of this book would be an enormous asset to a variety of undergraduate and graduate moral theology courses; one could imagine the author's work fostering excellent discussion for economic ethics (e.g., Chapters 5 and 6) and sexual ethics (e.g., Chapters 3 and 4) in particular, expanding thinking around the pro-life movement from simply opposing abortion to questions of conflicting demands on women's time and the impact on women's well-being. The accessibility of the text, multitude of riveting examples, and compelling arguments make it ideal for beginning theological conversations in the classroom.

Those of us trained in theology, however, may regard this book as largely lacking a robust Catholic theological perspective, despite being in the series "Catholic Ideas for a Secular World." The author draws on a commendable diversity of sources in an astute description of the problem, but these have no particular ranking in terms of authority. This becomes a weakness in later chapters, such as Chapter 7, "The Blessing of Burdens," where the Catholic tradition has a superabundance of sources that could have provided a more robust and compelling account. While Libresco Sargeant does occasionally cite a biblical passage or use a papal quotation, one gets the impression that they are mentioned because they fit nicely into her argument rather than forming the overarching structure.

Does Catholicism happen to accord agreeably with the author's experience and viewpoint, or does Catholicism call the author (and us) to such a view? Those opposed to the word "feminism" in the church might believe the author is forcing the fit, which is why beginning with the Catholic framework in future work would be an asset to those agreeing about the dignity of dependence.

Perhaps this seems an unfair criticism, given that the book was not marketed as theology, nor written by a theologian, despite it being reviewed in this theological journal. Thus, rather than extending additional criticism in such a vein, moral theologians ought to regard the book as an opening for complementary theological work and be willing to take up this important topic, where we certainly see a lacuna in our field.

MARIA C. MORROW
Independent Scholar

Tomorrow's Troubles: Risk, Anxiety, and Prudence in an Age of Algorithmic Governance. By Paul Scherz. Georgetown University Press, 2022. vii + 243. \$49.95 paperback.

Tomorrow's Troubles: Risk, Anxiety, and Prudence in an Age of Algorithmic Governance offers a profound contribution to ethical discourse on probabilistic predictive technologies that many institutions like hospitals, corporations, and governments use to manage risk. Risk management as a technique depends "on predictions based in probabilistic analysis" (1). People use probabilistic analysis to manage risk by attempting to predict all possible outcomes in order to eliminate those outcomes seen as bad. Despite how pervasive these predictive technologies have become in modernity, "relatively little work has been done on" decision theory and population-based governance in moral theology and religious ethics (4).

Tomorrow's Troubles sets out to bring "the distinctiveness of modern understandings of uncertainty" to reflective clarity to move toward richer and more extensive theological reflection on this pressing issue (17). Over the course of this book, Scherz argues that "dangers arise when probabilistic prediction expands beyond its appropriate domain and becomes a worldview" (6). This happens when "decision theory metastasizes from a useful model into the normative form of all practical reason, shaping a mistaken anthropology" (216). Inherent to the problem of a metastasized decision theory is thus a disordered relation to the future. *Tomorrow's Troubles* after all takes its name from the gospel verse: "Do not worry about tomorrow, for tomorrow will bring worries of its own. Today's trouble is enough" (Matthew 6:34, NRSV).