

Moltmann's use of the biblical text. It seems he is most willing to extract from context what suits his purpose and ignore that which runs counter his position.

There are, however, some positive elements to the book. On pages 31–33, Moltmann describes a view of purgatory that is worth some discussion and debate. Moltmann writes from a position affirming the reality of purgatory, but with a different explanation of how one's sins are purified while there. Rather than a time of torment and punishment, Moltmann suggests that the purification comes from living the life that was intended but not lived while alive, thereby correcting errors, imperfections, and lives cut short (31ff). This concept is of enough merit to be worthy of exploration within the doctrine of purgatory. What seems the most helpful in *Resurrected to Eternal Life* is Moltmann's assertion that rather than seeing dying as the entry to death, we should associate dying "with being woken to everlasting liveliness" (59).

Ultimately, *Resurrected to Eternal Life* does not seem suitable for research or classroom use. The shortcomings it contains far outweigh the few strengths it includes. Recognizing that it is a book written in response to deep personal grief, the cherry-picked biblical references and internal inconsistencies can be understood. While not as valuable academically as other works by Moltmann, it may be of personal assistance to those dealing with grief.

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The Forgotten Radical Peter Maurin: Easy Essays from the Catholic Worker. Edited by Lincoln Rice. New York: Fordham University Press, 2020. 584 pages. \$38.00.

"In addition to a philosophy of work, and a philosophy of poverty which would intensify the need to work, and provide work for others who are without work in time of crisis ... there was also the study of man's freedom and this seemed to be the foundation of all Peter's thought" (Dorothy Day, *The Catholic Worker*, May 1965).

This volume—in its content and organization—provides a valuable insight into Peter Maurin's thought. As Dorothy Day's cause for canonization continues to move forward, now is also an excellent moment for sustained attention to Maurin, whose life and writings complement Day and shine a light on the early history of the Catholic Worker, as well as offer a visible and beautiful witness of a Catholic vision of flourishing, peace, *shalom*, and *eiene*. This text, however, is not just a look back. Lincoln Rice wisely notes that "the solutions proposed by Peter Maurin more than eighty years ago continue to provide a fresh perspective for perennial problems" (14). As cofounder of the Catholic Worker movement, Maurin may be best known for his

thought on voluntary poverty, resistance to militarism, and personalist philosophy, but these essays demonstrate his breadth, reflecting on contemporary perspectives on evangelization, education, economic and racial justice, poverty and homelessness, labor and the economy, ecumenical and interreligious dialogue, as well as the role and place of the Church in society. As Maurin drew on the Christian intellectual tradition to understand his times, so too we can read Maurin to better comprehend our own.

The book includes all of Maurin's 'Easy Essays' published in *The Catholic Worker*, organized chronologically by publication date (month and year, from 1933–1945), as well as unpublished essays, interviews with Maurin, a list of book titles cited in the essays and in stand-alone lists, a bibliographic glossary of individuals mentioned in the essays, an index of Easy Essay titles, a name and topic index, and a multi-page essay on Maurin's life. The essays themselves are numbered for simple reference, and annotations indicate the number of times each essay was published in *The Catholic Worker* during his lifetime.

In addition to its comprehensive collection of texts, another strength of this volume lies in the quality of the footnotes, which provide concise explanations of historical events mentioned in the essays, helping the reader who may be lost in identifying various names, titles, and events Maurin alludes to. As noted above, his essays were often reprinted multiple times in the *Worker*, occasionally with wording altered from the original, and these variations too are pointed out in the footnotes.

The chronological organization of the Easy Essays allows for a glimpse into the development of Maurin's concerns and thinking. Reading this annotated collection invites a deeper appreciation of the ways in which Maurin's ideas were evolving in response to the circumstances of his day, as indicated by his multiple references to contemporaneous thinkers and events, and in connection to his reading, suggested by the multiple book titles sprinkled throughout various essays. Studying textual changes in essays that were revised and republished shows Maurin working out and polishing his ideas, or perhaps adapting them to provide different emphases. In this sense, the book makes a valuable contribution to the intellectual history of the *Catholic Worker* and of Catholicism in the United States in the 1930s and 1940s.

Maurin's phrasing and arrangement of text in his essays highlight his many lovely turns of phrase, which stick in the mind and lend themselves to being read aloud. "The Communitarian Revolution is a personal revolution. It starts with I, not with They" (180). "And because the poor were fed, clothed and sheltered at a personal

sacrifice, the pagans used to say about the Christians ‘See how they love each other’ ... And because the poor are no longer fed, clothed and sheltered at a personal sacrifice, the pagans say about the Christians, ‘See how they pass the buck’” (199). “On a Farming Commune, scholars become workers, and workers become scholars” (326).

There is more going on below this first level of interpretation. Rice points out the deep pedagogy behind Maurin’s essays, not surprising given Maurin’s background with the Christian Brothers, but even more what he learned from time spent with and among laborers and poor people on the streets. These are not simplistic collections of quotations and ideas but rather profound syntheses which draw strength from and clearly communicate “the best of the Christian tradition” (14). The essays speak to the depth and breadth of Maurin’s reading, and his knowledge of Scripture, Church teaching, philosophy, politics and history. Quotations show Maurin’s familiarity with G. K. Chesterton, Christopher Dawson, Robert Hutchins, Eric Gill, Bede Jarrett, and John Henry Newman, to name but a few. Those interested in personalist thinking and writing, and in Emmanuel Mounier in particular, will also find this volume a useful resource, given Maurin’s clear engagement with personalism.

While focused on big ideas, Maurin’s own life and writing demonstrate a grounded approach to real problems and to alternate possibilities rooted in faith. His essays direct our attention to the reality of unemployment, including of college graduates, but also propose solutions or at least faith-based responses to unemployment, such as the creation of farming communes which combine work, prayer, and study, and which can thus provide shelter, respite, and intellectual formation for the unemployed and homeless, among other benefits.

This volume invites us to consider Maurin’s own style of reading, learning, teaching, and dialogue. In imitation of Maurin, Rice implicitly encourages readers not simply to study these essays on their own but to bring them into contact with today’s problems, into conversation with other writers both ancient and contemporary, and into actual conversation with those we encounter in our daily lives.

The structure of the book allows for a variety of reading styles and purposes. For example, readers may choose a straightforward chronological reading of the published essays. Some may choose to read essays without the footnotes, to be immersed in Maurin’s thinking and language, while others may use the footnotes to acquire a better historical and conceptual context.

This text can serve as a valuable reference tool and a source for theological study, as well as a teaching aid for courses on Catholic social doctrine or the history of the Church in the US. The beauty of Maurin’s thought, and the clarity of Rice’s organization, also make it

an enjoyable experience to simply pick an essay or two at random, and allow these to serve as fruit for contemplation. In addition to the sheer pleasure of reading Maurin's essays gathered in one volume, we benefit from Rice's scholarly work, as he demonstrates his understanding and his imaginative application of Maurin's ideas to point readers toward a fresh perspective on perennial problems.

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Birth of a Movement: Black Lives Matter and the Catholic Church. By Olga M. Segura. Maryknoll, NY: Orbis Books, 2021. xix + 139 pages. \$20.00.

This fast-paced, passionate polemic responds to the racial justice protests of 2020, when the deaths of Black Americans at the hands of police, and inequitably from the Covid-19 pandemic, sent Americans of all racial identities into the streets to insist on the beauty and dignity of Black life in what Segura describes as an "antiracism rebellion" (xviii). Rooted in personal experience, theology and history, *Birth of a Movement* is timely, but has enduring relevance. It should become required reading for all Christians who care about our faith's potential for social change.

The author, Olga Segura, is a journalist whose reporting on the Black Lives Matter movement since 2014 inspired her to read deeply into political thought on racial capitalism, US white supremacy and abolitionist politics. The book draws on Segura's research into the work of scholars like Shannen Dee Williams, Angela Davis, and Kelly Brown Douglas; original interviews with organizers like #MeToo founder Tarana Burke and Black Lives Matter cofounder Alicia Garza; and reports on police murders of Black men, women, and children, which are no less heart-breaking for their factual presentation. The book advances multiple arguments: how leading racial justice activists of our day are rooted in their own faith commitments and should be treated as leading sources for Catholic social teaching; the institutional Church's complicity in slavery and ongoing racial exploitation; and the complete resonance of Catholic doctrine on justice and human dignity with the Black Lives Matter movement's calls for a more just way of American life.

Segura reflects on this material through her lens as a Black, Dominican immigrant to the US, who as an adult identifies "personally and professionally" with the Catholic faith of her upbringing, despite never having been baptized (56–57). Her more personal reflections on faith and racial injustice are an integral part of