

among many, and not the paradigmatic one. Christians ought to love others, and the shape of love is analyzed with care (129–133), but that does not suggest that everyone will be friends. Like Aristotle, Chartier sees that the commitment required for close friends means that their number is necessarily limited.

Chapter 6, the strongest chapter, features beautiful reflections on friendship and its relationship to moral and spiritual growth. Reflecting on the moments of vulnerability and dependence that friendship inevitably entails, Chartier observes: “But accepting gifts is part of what it means to be a friend. To let a friend know that she has something valuable to give by accepting her gift is a gift in its own right. And when we grant the reality of our dependence by accepting our friends’ gifts, we affirm again our status as God’s creatures” (206).

Chartier’s reading on the subject is so broad and his footnotes so numerous that I was slightly surprised not to find a reference to Thomas Aquinas. Chartier maintains that loving our friends is a way of loving God, but Thomas goes further: charity itself is friendship with God. This is not a detraction from such a wide-ranging survey of friendship. When we find friendship, “We gain access to one of God’s simple gifts, a gift we may hope to cherish in the course of an everlasting future” (237).

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*A Field Guide to Christian Nonviolence: Key Thinkers, Activists, and Movements for the Gospel of Peace.* By David C. Cramer and Myles Wertz. Grand Rapids, MI: Baker, 2022. xiii + 178 pages. \$21.99.

David C. Cramer and Myles Wertz identify eight broad streams of Christian nonviolence in their book *A Field Guide to Christian Nonviolence*, which unveils the rich diversity of pacifism and theological scholarship on nonviolence in the Christian tradition.

The book stems from two primary inspirations. First, Christian nonviolence has more to offer than the work of John Howard Yoder, a leading voice for nonviolence later revealed as a sexual abuser (viii–ix). Second, Christian nonviolence is a broad movement, not exclusive to the historic peace churches of Yoder and other pacifists (26). The most painstaking, yet rewarding, chapter is the first, where the authors brilliantly move the Christian nonviolence discourse beyond the shadow of Yoder’s legacy. Likewise, the remaining streams help readers gain a deeper understanding of violence and how it affects societies: “Nonviolence of Christian Virtue,” “Nonviolence of Christian Mysticism,” “Apocalyptic Nonviolence,” “Realist Nonviolence,” “Nonviolence as Political Practice,” “Liberationist

Nonviolence,” and “Christian Antiviolence.” The authors suggest that as violence comes in various forms, so it must be dealt with in dynamic and multifaceted ways (2–6).

As the authors point out, one might be tempted to define each stream through the dichotomy of “the ‘faithfulness’ camp” (streams 1–4) and “the ‘effectiveness’ camp” (streams 5–8). However, “These dichotomies fail to hold up once the nuances of each stream are seen and appreciated” (147). Certainly, the authors break down the oversimplified view of Christian nonviolence by identifying eight broad streams of Christian nonviolence with complementary and contradicting views. Nonetheless, I found their defining split between these eight strands to be more in terms of degree than of type. While all eight chapters provide an array of appropriate means for Christians deepening ecclesial and spiritual life and pushing for a better balance of peace in the world, the last four chapters add more social and political tools to one’s ability to *effectively* resist multiple types of violence.

Chapters 5 and 6 cover the real-world applications of nonviolent theory, accounting for human folly and the presence of many belief systems amongst those seeking nonviolent solutions to world problems. Chapter 5 helpfully details the history of nonviolence movements within Christian groups. The authors outline a complex historical evolution of various Christian ethical theories, including the social gospel movement of the early 20th century, Christian realism, and nonviolent realism. The last is widely regarded as a primary ethical standard for Christians today as “a realistic recognition that war in no way approximates the ideals of the kingdom of God but is in direct opposition to them” (79–80).

Chapter 6 explains the role of Christianity in nonviolent public protest and may be meaningful even to non-Christian readers. The authors emphasize that the use of Christian nonviolence in the public sphere has successfully created change over time and constructed a “beloved community” (108). On the other hand, focusing on influential nonviolent peacemakers such as Martin Luther King, Jr., and activists in the 2002 Plowshares Movement, the authors convincingly discuss how audiences of all religious identities can appreciate nonviolent political protests (102). Likewise, Catholic labor leaders such as Cesar Chavez incorporated more than Catholic imagery within their protests, just as King and others used a nonsectarian form of natural law within their performances (104).

Of all the nonviolent streams explored in the book, the last two chapters offer the most useful resources for practical engagement with the Christian nonviolence tradition. Liberationist nonviolence and Christian antiviolence are two concepts that offer tangible paths to positive internal and societal change. Chapter 7 clarifies the topic of

liberationist nonviolence and how to break the spiral of violence. Drawing on Oscar Romero, José Míguez Bonino, and Helder Camara, the authors argue for solutions to systemic roots of violence and present the strategies necessary to end the spiral of violence.

Chapter 8 introduces diverse tangible practices of Christian antiviolence to combat sexual violence. This chapter can be extremely powerful for women who have survived sexual violence as it provides concrete ways they can live a fulfilling life after their trauma, as well as acknowledging their experiences and how they may have been dismissed or underplayed due to faults within religion (128). For Christians, this strategy allows victim-survivors to change the way they view their faith and use it to strengthen their life rather than weaken it.

This book is a must read for Christian leaders looking to end violence, as well as student groups and general readers who want to learn deeply about what Christian nonviolence is and how it operates in our whole society via case studies and theological reflection on violence. However, despite the authors' inclusion of insights from public and global churches' ecumenical and interdisciplinary perspectives, the book as a whole speaks from a very Christian perspective. Readers need a general knowledge of Christianity and its tenets to understand the arguments, and the subtle differences between some of the historical movements, that the authors present.

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*Created Freedom under the Sign of the Cross: A Catholic Public Theology for the United States.* By David DeCosse. Eugene, OR: Pickwick, 2022. ix + 179 pages. \$28.00.

“Freedom” is central to American political debate, yet its meaning is highly contested. In *Created Freedom under the Sign of the Cross: A Catholic Public Theology for the United States*, David E. DeCosse offers a rich and nuanced Catholic understanding of the term. He proposes a vision of freedom that is “liberal” in the best sense of the term, protecting the rights of people to have agency over their own lives and their communities, but also grounded in substantive truths about the human person: “Created freedom is embodied, historical, relational, and oriented to the good and to God” (12).

DeCosse's primary task is to challenge what he calls “libertarian” freedom, the dominant view of freedom in American discourse. In this view, freedom is the ability to do what one wants without constraint. As DeCosse explains in Chapter 1, this view is not so much false as limited. Libertarian freedom sees the person as an abstraction,