

Given the central place of intention and freedom in moral judgment and action, Jackson-Meyer draws on a concept from Aquinas—namely, “repugnance of the will”—in two ways. First, she uses the phrase as a bridge between the tradition and contemporary thinking about tragic dilemmas. Second, an expanded account of intention (and mixed actions) through careful use of texts in Aquinas enables the author to offer a revised interpretation of the principle of the double effect to include “the foreseeable wanted and the foreseeable unwanted effects of an action” (102).

Implied in the above is an approach to the will that balances its capacity for choice (*electio*) but also for its orientation to the good through desire and affection (*dilectio*). Again, in probing feelings of regret, distress, and lament, Jackson-Meyer underlines the need to take human experience seriously, especially our emotions, in particular those distressing and painful. They can offer a source of moral insight and thus are integral to moral living and ethical appraisal—a view consistent with the work of Aquinas.

The publication has a very accessible index, endnotes for each chapter, and an extensive bibliography plus a striking cover that reflects the tone and theme of the contents. This is a thoughtful book, in three senses: it is insightful, well argued, and finally—and importantly—the author is attentive to her readers in her presentation of the material. For those reasons, while aimed mainly at professionals and researchers in the field of Christian ethics, the book could be of interest more generally, especially through the author’s use of stories and historical events to anchor her discussion. This work is a fine piece of scholarship, but also, it should be noted, its pastoral implications are both helpful and hopeful.

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Confronting a Church in Controversy. By Bradford E. Hinze. Mahwah, NJ: Paulist, 2022. xvii + 190 pages. \$27.95.

In this book, as the title suggests, Bradford Hinze confronts a church strongly criticized for its response to the clergy abuse crisis. Hinze undertakes this endeavor rigorously considering a variety of historical, psychological, statistical, and journalistic sources, yet never losing the distinctively theological significance of his work, solidly founded on an engagement with Scripture and recent theological publications. In six chapters, Hinze’s book successfully delivers a picture of the extent of the crisis and its causes while simultaneously imagining pathways forward. The book’s originality can be captured by its beginning, the core of its argument, and its closing. The book’s

outset is not marked by clerical voices but by those who suffered the most from the clergy sexual abuse. Although this may seem a natural starting point, it stands in sharp contrast to the response of the institutional church that, in too many instances, failed to heed those abused. Victims suffered a process of second victimization by encountering an institution more concerned with protecting its image than the people entrusted to its care. Hinze's account highlights the necessity to expand our ability to comprehend the voice of the Spirit in the often misunderstood discourse of victims/survivors of abuse.

The book's core argument develops from the anatomy of a pathology that goes beyond the responsibility of the single priest-abuser and includes the failure of the institutional church to respond. The problem is not only personal; it is structural, and so must be the solution. Through an interdisciplinary assessment and the analysis of responses given by the last three popes, Hinze uncovers a *matrix of power* that interweaves patriarchal political power with that of the church. Following the diagnosis, the reader is convinced of the necessity of prophetic actions that foster a new social imagination, denounce unjust structures of power, and promote a culture of healing for a new hopeful future in the church.

The book's closing, however, does not leave the reader with a grim and helpless picture. Hinze proposes pathways to move forward, repair the damage suffered by many survivors, and honor the memory of the victims. The last two chapters of the book deal with the question of what we need to do to promote changes. Hinze insists that a baptismal theology centered on the fundamental equal dignity of all the baptized is a necessary and too long delayed condition to counteract the damage that clericalism and hierarchicalism produce in the church. Hinze considers four topics not new to the theological debate: rethinking mandatory celibacy, women's ordination, the acceptance of gay seminarians and priests, and a new theology of gender and sexuality in the church. However, Hinze argues that—to be effective—all these considerations must be developed within a theology that recognizes laypeople's dignity and engages more fully the contribution they can offer. Moreover, *parrhesia*—courageous and potentially dangerous speech—must be encouraged in the church to defeat a culture of secrecy and lying that makes it impossible to grapple with the diversity of factors that allowed the abuses and their denial to happen. Hinze identifies a pathway forward in a synodal way that prompts a culture of dialogue through authentic participatory structures respecting honesty and open speech, the way of restorative justice that also seeks fundamental structural changes, and the way of the seekers at the margin that heed to the voice of those ignored.

Hinze's engaging style, his clarity of exposition, and the accuracy of the data collected make this book suitable for an academic setting

but also a precious resource to promote conversations in pastoral milieus and discussion groups. Ultimately, the reader is invited to enter the conversation and imagine a course of action to prevent these abuses from happening in the future.

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You Shall Not Bow Down and Serve Them: The Political Economic Projects of Jesus and Paul. By Richard Horsley. Eugene, OR: Cascade, 2021. viii + 236 pages. \$31.00.

This book is a comprehensive examination of the political and economic context in which Jesus and Paul lived and taught. The book is divided into four parts, with each section exploring different aspects of Jesus and Paul's economic and political projects. Part One provides an overview of the biblical concept of economic justice, focusing on the Hebrew Bible and the New Testament. Horsley argues that the biblical tradition is deeply concerned with issues of economic justice, including land ownership, debt, and labor relations. He provides a detailed analysis of biblical texts addressing these issues and shows how they offer a powerful critique of the dominant economic system of their time.

Part Two focuses on the political and economic context of Jesus's time and argues that his message was primarily concerned with the creation of a just and equitable society. Horsley provides a detailed analysis of the Roman Empire and its client rulers in Palestine, showing how they maintained their power through a combination of military force and economic exploitation. Jesus's teachings, Horsley suggests, directly challenged this system of oppression, as evidenced by his parables about the kingdom of God and his confrontations with the religious and political authorities of his time.

Part Three, "Paul and Political Economy: An Alternative Society of Local Communities among Peoples Subject to Rome," examines the economic and political context of Paul's time and argues that Paul's vision of the church as a community of equals was a radical challenge to the prevailing hierarchical and patriarchal social norms. Paul's message, Horsley contends, was aimed at empowering the marginalized and oppressed, and at creating a new kind of community that transcended the ethnic, social, and economic boundaries of his time.

Part Four, "The Bible and the New Form of Empire," offers a critical analysis of contemporary forms of imperialism, arguing that they are rooted in the same economic and political structures that Jesus and Paul challenged in their time. Horsley suggests that the biblical