

types are hallmarks of these efforts. Simone Campbell's afterword reflects further on the praxis of solidarity.

The essays in this volume are directed to societal issues rather than the internal life of the church, unlike Phyllis Zagano's book *Just Church: Catholic Social Teaching, Synodality and Women* (2023), which uses Catholic social teaching as a framework for assessing the justice of the church itself. An essay examining the relationship between the internal life of the church and the credibility and effectiveness of its social teachings would have been a useful inclusion in this volume.

Women Engaging the Catholic Social Tradition: Solidarity toward the Common Good raises the visibility of women in the field of Catholic social thought and action. However, Diana Hayes's foreword simply states that "the presence and participation of women in the research, writing, and content of these [social teaching] documents is almost nonexistent" (ix), and the volume does not examine or uncover women's contributions to the development of formal Catholic social teaching documents.

Teachers of the Catholic social justice tradition will find this volume a useful tool for stimulating reflection in classrooms internationally. However, the specificity of this volume should be acknowledged. The authors write almost exclusively from North American contexts and perspectives. Only Catherine Punsalan-Manlimos engages her transnational experience as a migrant and child of migrants, and First Nations perspectives are absent. Nonetheless these essays may encourage further reflection by women grounded in a wider range of contexts and experiences. The website and blog associated with this book project (womenengagingcst.org) provide a space for a truly international conversation among women on the Catholic social tradition.

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One Church: How to Rekindle Trust, Negotiate Difference, and Reclaim Catholic Unity. By Charles C. Camosy. Notre Dame, IN: Ave Maria, 2022. 180 pages. \$17.95.

With *One Church: How to Rekindle Trust, Negotiate Difference, and Reclaim Catholic Unity*, Charles C. Camosy offers popular readers a roadmap past the divisions in the Catholic Church. Built on an array of case studies ("The Progressive Professor," "The Christmas-and-Easter Catholic," etc.), Camosy employs a hermeneutic of generosity that invites readers to see past stereotypes to engage the motives and perspectives of their fellow believers.

There is a lot in *One Church* to recommend. The book reflects, I think, a well-intentioned attempt to engage the division that plagues the church with the best of the Catholic tradition. Exhortations toward encounter, a hunger for humility, and calls to see the complexity in other points of view abound in its pages. Again and again, the book encourages us to overcome “antagonistic binaries.” Underneath it all, however, *One Church* does not escape the binaries its author wants to overcome.

Camosy is Professor of Medical Humanities in the Creighton University School of Medicine and the Msgr. Curran Fellow in Moral Theology at St. Joseph Seminary in New York. He is also a figure familiar to readers of Catholic periodicals, and he frequently writes for mainstream news publications. This book indulges more than a few self-referential asides (“As someone who has spent many years in theology departments . . .” [108]) that remind readers of Camosy’s academic *bona fides* even as sometimes startlingly snide attacks on the academy (“whatever social theory is being pushed by academics at the moment” [58–59]) seem to side with his popular reader against the ivory tower. This conspiratorial wink rather seriously undermines the effort of his book, insinuating an “us” against a presumed “them.”

Similarly, throughout the book, he writes toward a presumed reader who shares his assumptions that the world and the Catholic Church are insuperably set against one another: “The secular culture frays around us” (163), he writes, as though Catholics are apart from culture and do not journey through and within the *saeculum*. This motif appears and re-appears. A “robust Catholic counterculture” (130) must oppose the ambient culture, even as “we should plan to accompany those with whom we find conversation difficult” (29). We should avoid the temptation of “our antagonistic this-or-that imagination” (27), but “the Church’s tradition and teaching” are opposed by a “contemporary progressive orthodoxy” (116) in which Catholic theologians are complicit. A wonderful passage like “Sinfulness and self-deception can also keep us from seeing that God is doing something new” (59) is undermined on the facing page by accepting without any critical qualification how “the trad[it]ionalist] Catholic community . . . [has] seen much of the beauty, tradition, and meaning in the Church they loved unilaterally taken away from them” (58). *One Church* gives unity with one hand and takes it away with another.

Even the familiar divisions about Vatican II appear in surprising ways. With no supporting data except a gesture toward Stephen Bullivant’s *Mass Exodus* (2019), Camosy writes that “The simple fact of the matter is that the Church (at least in the rich, developed West) did very, very poorly when spirit-of-Vatican-II Catholics were the ones in charge” (43). Further on, Camosy evokes other criticisms of Vatican II when he cites findings reported by Pew in 2019 he seems

willing to take at face value, that “Only 31 percent” (143) of Catholics believe in the Real Presence. Those findings have been disputed widely by me and others since they were reported and have been rebutted in September 2023 by CARA with more focused research.

Despite the cognitive dissonance that plagues *One Church*, I do believe in Camosy’s good intentions. The book, like much of Professor Camosy’s public work, is constrained by the effects of a John Paul II-era vision of church and society, one that earnestly wants a dialogue between the Church and contemporary culture—yet cannot imagine that encounter if not on the church’s own terms. Those constraints sustain binaries that have injured the church, the world, and this book.

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Forbidden: Receiving Pope Francis’s Condemnation of Nuclear Weapons. Edited by Drew Christiansen, SJ, and Carole Sargent. Washington, DC: Georgetown University Press, 2023. xvi + 387 pages. \$44.95.

Nuclear weapons, their producers, and the countries that possess them still threaten our world today. In response, Pope Francis claims Catholic theological, ethical, and spiritual resources can be mobilized to bring about a world without nuclear weapons. In *Forbidden: Receiving Pope Francis’s Condemnation of Nuclear Weapons*, authors including moral theologians, policy experts, defense analysts, a former US ambassador, and a member of the British Parliament agree with Francis to differing degrees. In this impressive edited volume, Drew Christiansen (to whom *Forbidden* is dedicated posthumously) and Carole Sargent assemble thirty-two chapters in seven parts that react, interpret, and discern possible responses to Pope Francis’s 2017 pronouncement that “firmly condemned” the possession of nuclear weapons.

Following moral theology’s understanding that teachings must be “received,” this volume’s authors take up the Church hierarchy’s position on nuclear weapons and attempt to translate it to different audiences—universities, pastoral workers, and military and security personnel “on whom the burden of the condemnation falls most heavily” (xii). Drawing on Pope Francis’s moral pedagogy of discernment, Christiansen’s introduction states that each reader should be asking “What shall I do?” Of course, there are no easy answers when considering the stakes of nuclear weapon abolition from international security (the topic of chapters in “Part III: Towards a