

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

World without Nuclear Weapons”) to the development of conscience in the nuclear context (the topic of “Part V: Moral Formation”).

For readers of the *Journal of Moral Theology*, the chapters focusing on ethical methodologies to evaluate nuclear weapons may be of most interest. They mostly appear in “Part I: How We Got Here” and “Part IV: Evolution of Just War.” To name a few distinct chapters, William Werpehowski describes the moral evolution of the US Bishops and global church from conditional acceptance of deterrence to abolition. William Barbieri innovatively uses Francis’s “moral ecology” to analyze interlocking social systems in relation to nuclear weapons. Tobias Winright argues that the just war reasoning present in Francis’s thought draws a sharp line against the possession of nuclear weapons. Maryann Cusimano Love applies just peace principles to the international nuclear order. Kevin Ahern’s chapter at the end of the work outlines different ways to organize the church towards abolition.

Outside of ethical theory, multiple sources consider the positionality of ethical reflection. “Part II: Witnesses” discusses the policymakers who led the charge for abolition, victims of atomic bombings and radiation from testing, and Plowshares civil disobedience activists. In “Part VII: Responsible Actors,” readers will find considerations from military personnel and scientists, legislators and parliamentarians, nuclear weapons producers, those investing in the global stock market which benefits weapon manufacturers, and “enabled” citizens. Throughout these chapters, readers are met with several possibilities for considering individuals operating within complex economic and military systems.

For the past twenty years, conversations on the moral theology of nuclear weapons have been relegated to the blogosphere, with the occasional monograph on the Berrigans or Plowshares actions. Outside of these Catholic conversations, the burgeoning field of “nuclear humanities” has engaged with the histories of the spaces where weapons were developed and tested or uranium was mined, including Joseph Masco’s *The Nuclear Borderlands* (2006), Lucie Genay’s *Land of Nuclear Enchantment* (2019), Gabrielle Hecht’s *Being Nuclear* (2014), and Tracy Brynne Voyles’s *Wastelanding* (2015). These works focus on race and settler colonial relations within the nuclear production industry, a form of analysis noticeably absent from this book. “Nuclear humanities” works also address the fallout from testing. While Margaret Pfeil mentions the contamination of land from tests and waste in her chapter on conscience formation (which also features an intriguing *examen* that could be performed with students), and Daniel Hall discusses the experiences of downwinders and Japanese survivors of nuclear bombing, a consideration of nuclear tests reorients conversations from use of weapons to considering the whole weapon production system.

These criticisms do not take away from the immense impact of this volume. It will quickly orient students and researchers to a long-overdue discourse. The length of most chapters is appropriate for an undergraduate classroom focusing on peace studies, moral theology, disarmament studies, or international relations. Graduate students will be grateful for the synthesis of arguments and bibliographical citations that lead them to several sources. In the classroom, chapters could be paired with the new pastoral letters from Archbishop Wester of Santa Fe, written testimonies, and other primary sources to deepen scholarly and student engagement with Catholic ideas of war and peace in the still present and ever persistent nuclear age.

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Lying and Truthfulness: A Thomistic Perspective. By Stewart Clem. New York: Cambridge University Press, 2023. xiv + 213 pages. \$110.00.

Considering that some social commentators have described the twenty-first century as a post-truth age, it is very fitting that a new monograph emerges offering a very thorough and compelling account of lying and truthfulness from one of the Christian tradition's most influential and authoritative theologians, Thomas Aquinas. In this monograph, Clem aims "to rehabilitate Aquinas's position on lying and demonstrate its contemporary relevance" while avoiding the common language concerning the permissibility of lying which does not accurately represent Aquinas's thought (3). Central to this rehabilitation of Aquinas's position is the recovery of the virtue of truthfulness in Aquinas's moral framework situating his evaluation of lying amidst the received non-Christian and Christian sources that had a role in shaping Aquinas's view.

After an introductory section outlining the overall project of the book, Clem begins in Chapter 1 by reviewing five proposals on the morality of lying from contemporary Christian thinkers which include Paul Griffiths, Christopher Tollefsen, John Skalko, Janet Smith, and Alexander Pruss. This examination of differing proposals outlines the terminology and framing of the debate concerning lying which, according to Clem, exposes the weaknesses of these positions and establishes the need for a more substantive Thomistic framework rooted in the virtue of truthfulness (15). In Chapter 2, Clem delves into the sources of Christian tradition that precede and give shape to Aquinas's discussion of lying. These sources range from texts of the