

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

Bible to church fathers including Augustine and medieval figures such as Gratian and Peter Lombard.

With Chapters 3 and 4, Clem offers a close reading of Thomistic texts on the sins of speech and the virtue of truthfulness. These chapters form the heart of Clem's argument for the book as a whole, and he argues two major points. First, he makes a case that Aquinas importantly differentiates lying as venial sin and lying as mortal sin which intends the harm or offense of one's neighbor. Second, by developing Aquinas's account of the virtue of truthfulness, Clem argues that, regardless of intentions and circumstances, lying can never be a good act. In certain cases, it is a venial sin. In other cases where the virtues of justice and charity are contravened, it is a mortal sin.

In Chapters 5 and 6, Clem considers sixteen different cases in light of the analysis of truthfulness and lying he has developed using Thomas Aquinas. Notably, in Chapter 5, even though there have been some significant authorities in the Christian tradition who have defended a version of equivocation, such as Alphonsus Liguori, Clem makes a very persuasive case against it. He then examines the classic case of lying when Nazis come knocking at your door while you are hiding Jews during World War II. With Chapter 7, Clem develops a novel account of the structural sin of truth indifference as a widespread problem in our current culture and the need to recover the virtue of truthfulness, both individually and communally. This focus on truth indifference merits careful attention and further reflection. Lastly, in the conclusion Clem reviews several key elements of his argument: truthfulness as a virtue, the distinction between lying as venial sin and lying as mortal sin, and the Thomistic contribution to current discussions on lying.

Clem's work deserves widespread readership among both scholars and students interested in Thomas Aquinas or in a new approach to typical cases of lying, from the weightier case of the Gestapo at one's door, to more everyday considerations such as whether or not a parent lies to a child when invoking Santa Claus at Christmas. These cases and many others are rightfully situated within the larger context of developing and living out the virtue of truthfulness in an age longing for the truth.

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