

Doing Theology and Theological Ethics in the Face of the Abuse Crisis. Edited by Daniel J. Fleming, James Keenan, SJ, and Hans Zollner, SJ. Eugene, OR: Pickwick, 2023. ix + 374 pages. \$48.00.

This newest entry of the Global Theological Ethics series jointly sponsored by the Catholic Theological Ethics in the World Church network and the *Journal of Moral Theology* is a product of a series of CTEWC member meetings on the church abuse crisis. The editors identify the meetings and ensuing book as a “theological laboratory” (1) consisting of global Catholic voices tasked to analyze and respond to the extensive, global impact of the church sex abuse crisis.

Across twenty-two essays, this international group of contributors grapples with the questions of why scholars of theology in general, and theological ethics in particular, were blind to this crisis, why they were slow to respond when it was revealed, to what degree they were implicated in it, and what constructive responses could be developed (2). Michelle Becka opens the book by arguing that more than a violation of chastity, sexual abuse is a violation of the human vulnerable agency that makes relationships possible. Carolina Montero Orphanopoulos criticizes the term “vulnerable adults” when applied to abuse victims because it isolates, marginalizes, and stigmatizes them. Dawn Eden Goldstein articulates how Pope Francis’s use of his brother Jesuit John Navone’s “theology of failure” attempts to transfigure the wounds of the abused so that the power of the abuser no longer is present there (57). Ronaldo Zacharias, a Salesian formator, offers ten steps to better form religious whose personalities and vocation integrate their sexuality. Stephanie Ann Puen intriguingly borrows ideas from design thinking to address church abuse as a “wicked problem” which requires systems thinking to manage change and develop solutions.

Idara Otu critically retrieves traditional African perspectives on children, for whom the community was an extended family that nurtured and protected them, as children of God in a church that understands itself as the “Family of God.” Štefan Novotný argues that forming priests as a people apart vested with power sets them up to fail at vowed life. Instead, they should be formed as whole persons who minister to communities of which they are already part. Marcus Mescher employs the idea of “moral injury” to articulate the suffering victims of abuse are forced to endure and the features of an ecclesial culture that can heal those injuries. Rocío Figueroa and David Tombs analyze how the spiritual abuse of nuns established a framework for other kinds of abuse. Anthonia Bolanle Ojo argues that children suffer abuse due to the lack of recognition of their basic human rights, both culturally and legally. Daniel Bogner argues that because of its origins in late antiquity, synodality has blind spots to prevent abuse as it lacks insights developed by modern constitutional democracies. Tina

Beattie critiques Hans Urs von Balthasar's nuptial theology and John Paul II's theology of the body for teaching seminarians a theology that makes their anatomy and nuptial love the defining characteristics of their priesthood, setting them up to fail at maintaining the ideal of the perfect male celibate.

Konrad Glombik writes of the Polish media's role and responsibilities in reporting church abuse. Kate Jackson-Meyer proposes a truth and reconciliation commission for the church. Werner G. Jeanrond argues for a shift of ecclesial structures based on unchanging dogmas radiating power to a praxis of Christian love as necessary to prevent future abuse. Massimo Faggioli points out that analysis of the church abuse crisis has been mostly done through journalism and law courts. A historiographical approach, however, is imperative to uncover the origins of the crisis and the ecclesial structures that enabled it. Richard Lennan presents the abuse crisis as a case of ecclesiastical failure and offers sacramental theology as a means for the church to be self-critical and recover its authentic identity as a community always in need of conversion and the mercy of God, instead of seeing itself as an exclusive community of the saved (293). Gill Goulding articulates interconnectedness as a theological theme to promote a synodal response to abuse. Nikolaus Wandinger asks the question whether the eschatological horizon of purgatory can inspire eventual reconciliation between the perpetrators of abuse and their victims. Neil Ormerod argues that the church should adopt paths of redemptive suffering to restore its authentic mission of proclaiming the Kingdom of God. Claudia Leal employs the insights of organizational psychology concerning different types of power used in workplaces to analyze the proper use of ecclesial power. Finally, Nuala Kenny brings in the findings of trauma studies in psychology to promote resilience with the victims of abuse.

The clarity, thoroughness and global reach of this book makes it a strongly recommended read for any educated Roman Catholic concerned for their church. It can serve professors and undergraduate and graduate students as part of courses in ecclesiology, as well as the curricula of programs of theology at any level, including the formation programs of religious, theologates, and seminaries. This book is another outstanding example of the service the CTEWC network performs for the Catholic Church internationally.

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