

the environment of the Second Vatican Council. The last chapter, “The Moral Agency of the Theological Ethicist in Breaking Boundaries,” is devoted to current trends: recognizing human suffering, self-understanding as a global discipline, predominantly lay people as scholars, human experience as the primary epistemic resource.

The book offers an enormously well-researched and also highly readable overview of the history of Catholic theological ethics. English-language studies form the framework of the individual chapters and are enriched by references to publications in other languages. The respective chapters focus primarily on the “innovators,” those individuals and works that changed the understanding of the discipline. From the beginning, the author discloses that he is trying to show his understanding of moral theology (xv): his perspective is the Jesuit one, and his biographical experiences leave their traces in the text (e.g., 27, 31, 34). Of course, this leaves some questions unanswered, such as methodological questions about which hermeneutical tools should be used to approach biblical texts or sources of tradition to reappraise the history of the discipline. Clarifying this would help resolve tensions when, for example, it is said that we should read history “as it was” and another time: “we need that multiperspectival, inclusive approach” (34).

The author has succeeded in making an important contribution to the history of Catholic theological ethics, which has been compiled with an excellent understanding of the subject. The book is recommended to all those who seek a well-grounded approach to the subject: an important reference work for all those working or interested in the subject of Catholic theological ethics.

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The Art of Cycling, Living, and Dying: Moral Theology from Everyday Life. By D. Stephen Long. Eugene, OR: Cascade, 2021. xiv + 144. \$38.00.

One of the refrains in my graduate school education was: What genre is best for doing theological ethics? D. Stephen Long’s book *The Art of Cycling, Living, and Dying* presents an answer: memoir. Long writes that he is “convinced that the best way to teach [ethics] is not by giving people grand ethical theories but by inviting them into stories, memoirs, novels, biographies, or films” (xiv).

The first chapter opens with an account of a harrowing experience that began with an “odd feeling”: “The buzzing in my ears intensified, the room narrowed and began to fade . . .” (9). Through gripping narrative, Long describes life-and-death moments as he discovers he

needs emergency pacemaker surgery. Long had known himself to be a fit, bicycling person: "I had ridden 100 miles just the day before, setting several personal records. . . . People like me don't die of heart failure" (11). And yet, there he was, in surgery, in the ICU, and experiencing the possibility of death. Long reflects: "Something had come to its conclusion, but what it was remained elusive. . . . Was it a sense of being healthy, physically fit? Was it the ability to be the long-distance athlete I had been since the age of thirteen? Was it the end of trivial matters? Was it the loss of a facet of my identity?" (15)

Those questions propel the rest of the book's multiple narratives. Long reflects on cycling intertwined with his growing up, meeting his wife, worrying about his children, and pursuing multiple career paths. Cycling also intertwines with the moral theological themes of *habitus*, how seeing shapes human action, virtues, our broken world, grace, and more, as well as with so-called social ethical concerns like racial injustice, poverty and economic justice, spousal abuse, contraception, sexual ethics, political theology, and more.

Chapter 2 offers reflection on family origins (30–37) and the beginnings of friendships, scholarly vocation (26–30), and cycling. Long observes: "Bicycling creates a world, bringing forth new configurations of space and time and eliciting new technological advances in order to navigate those new configurations" (19). Long considers other overlooked things shaping one's world, including racism or an evangelical Christianity that mirrors Trumpism (48).

In chapter 3, Long considers the ways our lives are fractured. There are the broken bones that come with cycling (51–56), but also the ways our workplaces and churches can fracture individuals and communities. For example, Long describes feeling distrusted in a seminary job (59). He also discusses other points of brokenness, including racism, the church's approaches to homosexuality (67–75), and poverty (60–67). Still, he also names "small graces" that "give hope in the midst of this fractured world" (81). In chapter 4 he claims that we want to remain in the middle of life despite its brokenness, rather than tending toward the "frightening" end, which is death (83). Here Long also discusses virtues that, by definition, are middling between vices (100–109), and on which he reflects via cycling. The final chapter brings the book to concluding thoughts on the purpose of human life. For Long, his cycling pilgrimages lead toward the consideration that life too is a pilgrimage. "The end of a pilgrimage is arrival at a destination, but more importantly it is the perfection of the person who undertakes it" (123). Long reflects on his pacemaker as part of his pilgrimage; it is a good, and yet the material conditions that created it support slavery and environmental degradation. Each of us live a life in which even the gifts we receive are supported by atrocities. What might it mean to live both accepting the gifts and

refusing to assent to the atrocities? Long suggests that in the end, we live in “enough hope to want to say, ‘Let’s do it again’” (142).

This is a beautiful book. I gave a copy to my dad (also an avid cyclist) for Christmas. It is also important to note that this book will resist being an easy read. A professor is not likely to be able to pick up this book and create a syllabus using the table of contents, nor are students going to find a useful index. Actually, I think that’s a good thing.

For while Long is correct that memoirs may be better for reflecting on ethics than our usual treatises, academic essays, and multi-volume works, it requires a different kind of attention. This is not a book made for an efficient, neoliberal audience. We need to sit with the narrative and sift through the many stories to reflect deeply and with complexity about the moral life. There are lessons to learn, but they are not *textbook* lessons. That, too, is part of Long’s point about the genre.

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Just War and Christian Traditions. Edited by Eric Patterson and J. Daryl Charles. Notre Dame, IN: University of Notre Dame Press, 2022. iv + 334 pages. \$45.00.

This essay collection explores the Judeo-Christian roots and denominational frameworks of Christian just war ethics and its applications. The authors bring to the task scholarly expertise and/or practical experience in institutional roles. Editors Patterson and Charles begin with a very fine chapter, providing the reader with the background and key concepts needed to navigate the ensuing eight chapters, which can be viewed in three groups.

First, in the Catholic and Anglican traditions, just war is a consistent strand. Joseph E. Capizzi explains the Catholic approach to the use of force and war viewed as punishment. Daniel Strand and Nigel Biggar note how Anglican moral theology kept its links with late-medieval just war and natural law thinking. They point to F. D. Maurice’s distinctive contribution: a just cause for war is to be found in “the sanctity” of one’s national life and traditions (166). World War II and heightened tensions of the Cold War led to two landmark responses: the Church of England’s *The Church and the Bomb: Nuclear Weapons and Christian Conscience* (1982), totally opposing nuclear weapons in their use or as deterrents; and the United States Catholic Bishops’ pastoral letter, *The Challenge of Peace: God’s Promise and Our Response* (1983), which argued for a strictly conditioned acceptance of nuclear deterrence.