

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.

Concerning the Orthodox Church, Darrell Cole notes that just-war principles were less articulated. Distinctive to the Orthodox tradition, on the other hand, is that themes of justice and peace were reinforced by the lives of Orthodox saints, liturgies, and devotional texts. In the twentieth century, Solzhenitsyn is representative of Russian thinkers (novelists, philosophers, clerics, and theologians) articulating the Orthodox approach to moral questions surrounding war.

The second group embraces the Reformed traditions originating with Luther and Calvin. H. David Baer elucidates the theology underpinning Luther's view of political society, the church, and Christian social obligations together with his theories of the two kingdoms and the three estates. Such approaches "inspired significant innovations" in the just war tradition (93), for instance, limiting war's just cause to defense, rejecting crusades and, later, facilitating a theology of resistance.

Keith J. Pavlischek investigates how John Calvin's model of a "mixed regime" or republican form of government, with the interplay of sacred and secular powers (the two swords), "plays a foundational role in his, and subsequent, Reformed and Presbyterian theories of armed resistance" (126). Calvin continued the medieval just war emphasis on restraint concerning both noncombatant immunity and resisting tyranny. Importantly, he emphasized "vocation" or "calling" as a way of glorifying God.

The third group has a stronger pacifist impulse. Mark Tooley examines how mainline Methodism, primarily in the United States, became increasingly pacifistic in the twentieth century (except for World War II)—a stance confirmed with the Vietnam War. Methodist theologian Paul Ramsey, however, was a major influence in retrieving just war teaching as part of the Wesleyan heritage. Timothy J. Demy, again focusing on the United States, proposes that Baptists have included both pacifists and just war proponents. Both positions are grounded in the scriptures and liberty of conscience—central to Baptist thought and experience, past and present.

Finally, for J. Daryl Charles, late fifteenth century social and economic dislocations offered fertile soil for "radical reformers" and Anabaptism (in Switzerland and the Low Countries). Lacking dialogue with the just war tradition, Anabaptism centered on discipleship, separation from the world, an ethic of non-violence, and resistance (both social and religious). Its twentieth century form was John Howard Yoder's peace theology and his opposition to fourth century "Constantinianism," through which, he argued, the church sold its soul to the state.

Just war thinking continues to address current situations, such as artificial intelligence and cyber technology's dark, secret weaponry. Just war, as a field of enquiry, has in the past been dominated by men's voices, but in recent decades women's voices have been increasingly recognized. The volume reflects this development in its acknowledgement of the significant work of Lisa Sowle Cahill, but it could benefit from the inclusion of women authors.

That said, these essays are consistent in their competence and insights and the collection is enhanced by a detailed index. The volume is a valuable resource for scholars, students, and interested lay people.

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