

religion. Once again, not your typical Jesus film. Lastly, the authors bring forward Mark Dornford-May's *Son of Man*, a provocative retelling of the Jesus story as a modern African folktale. This act of relocating Jesus is not new, of course; it echoes other offerings discussed earlier in the book (e.g., *Jesus de Montreal* and *Godspell*). But the direction of Dornford-May, a transplanted white Briton in South Africa, helps to bring a more globalized scope to the book while also raising important issues on race and perspective in an industry and subgenre still dominated by that which is white and male.

The structure of each chapter is wonderfully regular and helpful. They include discussion of each film's plot, characters, visuals, appeal to authority, and cultural location as well as consideration of the director's achievements and style. Each chapter ends with reflections on problematic issues bedeviling the tradition, such as cultural imperialism, anti-Semitism, and patriarchy. To assist teachers and researchers, each chapter includes a listing of film chapters (for DVDs) and the approximate "time" (for both DVDs and streaming platforms) at which key film moments occur. The book also includes a "Gospels Harmony" that locates the time mark at which key gospel incidents appear in these films. Extensive endnotes point readers to other important work on specific films and film criticism in general. While the authors strive to set the Jesus film tradition within a broader understanding of cinema and its interpretation, the DVD/streaming listing and the Gospels Harmony appendix facilitate the use of these films with the gospels and explorations of Christology and the Jesus tradition more generally, making the book an ideal resource for theology and religious studies classes.

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The Abuse of Minors in the Catholic Church: Dismantling the Culture of Cover Ups. Edited by Anthony J. Blasi and Lluís Oviedo. New York: Routledge, 2020. 262 pages. \$52.95 (paper).
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This multidisciplinary collection of essays aims to supplement a simplistic and reductive approach to understanding the abuse of minors in the Catholic Church by bringing together a range of perspectives and expertise drawing principally from psychiatry, cultural sociology, theology, as well as civic and canon law. The book comprises eight stand-alone chapters, reading something like a panel presentation where each author offers their viewpoint without referencing the others' work. The result is a book lacking a coherent

argument or consensus about root causes or key solutions. The editors explain this is by design, given their intention to “review the problem and its context from the neutral grounds of science, theology, and legal studies” (2). The naïve presumption that these fields are neutral—to say nothing of how this ignores a justice-based argument calling for this kind of scholarship to adopt a “preferential option” by centering the survivors of clergy sexual abuse—gives the reader an indication of how this project is framed and why it falls short of being a reliable and helpful guide.

Aside from these and other problematic approaches to the topic, a number of chapters deliver questionable content. For example, the opening chapter rehearses data on sexual orientation to explore a possible link between homosexuality and sexual abuse. It should be noted that the vast majority of studies find that gay men are no more likely to abuse than heterosexual men and that most clergy abusers are “generalists” who chose victims based on access, not sexual attraction. Here and in other chapters of the book, there is a failure to recognize that sexual abuse is often more about power than lust; the reason so many young males were abused is because they were altar servers, active around the parish (in the choir or sports leagues), or prospective or current seminarians. Despite ample evidence of this, the author proposes as “risk-management recommendations” that diocesan priests should be allowed to marry, women should be eligible for ordination, and married persons should be included in church hierarchy and participate in policy-making (37). This fails to adequately address the prominence of clericalism, toxic cultures in seminary formation, and other measures to dismantle the beliefs and practices that protected perpetrators (e.g., by moving them from one parish to another) and silenced or otherwise discredited survivors and their advocates. One inadequate approach to this topic could be overlooked if not for a later chapter dedicated to the “puzzling correlation” between sexual abuse of minors and clerical homosexuality that ultimately concludes “we do not really know to what extent which causal factors are responsible” for the abuse of children (232). If I were a survivor of clergy sexual abuse reading this text, I would be tempted to wonder why so much ink must be spilled to reach such tentative and vague conclusions when, a few lines later, the author admits, “A lot of work is still to be done to seek justice for the victims and to minimize the risk of future abuse” (232). This would have made for a better focus for the book and resulted in a more valuable resource for those seeking to better understand the problem; the psychological, spiritual, ecclesial, moral, and social fallout; and what steps toward healing entail.

Clergy sexual abuse is a profound betrayal of sacred trust and power. The ripple effects of harm extend from the individual to the interpersonal

to the institutional levels of being church. This book makes a minor contribution: where it shines a light on lessons we can learn from the past, all must take heed; where it falls short, it signals to academics and students, church officials and pastoral ministers—ordained, vowed, and laity alike—how much work remains. The abuse of minors is not a problem of the past and does little to help us better understand the causes and effects of the abuse of adults, which continues today. There is still much more research and writing to be done to advance the transparency, accountability, and prevention that are often promised but rarely delivered. This anthology fills in some gaps and points to evidence of needed ecclesial reforms to ensure the church can be a safe space for all. May it spur a wave of new and better scholarship from all parts of the globe.

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Peacebuilding and Catholic Social Teaching. By Theodora Hawksley. Notre Dame, IN: University of Notre Dame Press, 2020. x + 324 pages. \$42.00 (paper).
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Forty years ago, the US Catholic bishops released their 1983 peace pastoral, *The Challenge of Peace*. Emerging out of the depths of the Cold War, the letter is perhaps best remembered for introducing Catholics to the idea that they had “two distinct but interdependent methods of evaluating warfare”: pacifism and the just war theory. While many initially celebrated this newfound recognition of pacifism, in the decades since, this embrace of theological pluralism has led to debates between proponents of each position. It has even been suggested that these debates have all too readily taken on the tone of “culture wars” between left- and right-leaning Catholics, each insisting that their viewpoint is the most—or only—faithful path. This has led a growing number of Catholic scholars and activists to look for a kind of third way between pacifism and the just war theory. It is as such a third way that Catholic peacebuilding has begun to taken on momentum. Theodora Hawksley’s recent publication, *Peacebuilding and Catholic Social Teaching*, is the latest contribution.

For those unfamiliar with this new momentum, advocates of Catholic peacebuilding argue that it offers a corrective to what they see as pacifism’s more sectarian tendencies, which prevent it from being a responsible (in the Weberian sense) Christian position and also as a corrective to the just