

questions for discussion in each chapter. The book also addresses important related issues such as the racial inequities within the US criminal justice system and the relationship between forgiveness and restorative justice. Through its inclusion of many case studies and voices of those actively engaged in restorative justice processes, the book demonstrates how restoration often comes through encounter between victim and perpetrator within a broader community, and shows how practices such as restorative justice circles and victim-offender dialogues can work as either an alternative or a supplement to conventional forms of punishment such as incarceration.

*Redemption and Restoration* might serve as a resource for academic courses in theology, interdisciplinary studies, and criminal justice, and for community organizers, social workers, parishes and their pastors. Readers are likely to find the book both engaging and timely, as there is growing dissatisfaction across the political spectrum with the inefficacy and economic and social costs of the US criminal justice system. Whether in the context of rethinking a failed war on drugs, addressing hate crimes, adjudicating crime and conflict on campus, or even addressing the sexual abuse crisis in the church, restorative justice is a creative and hopeful alternative to the status quo, and Conway, McCarty, Schieber, and their colleagues have provided a fitting introduction to its theory and practice in this book.

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*No Innocent Bystanders: Becoming an Ally in the Struggle for Justice.* By Shannon Craigo-Snell and Christopher J. Doucot. Louisville, KY: Westminster John Knox Press, 2017. xv + 157 pages. \$17.00 (paper).  
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How can well-meaning white people help create racial justice? This book is an interesting, insightful, practical, and challenging response to that complicated question. It seems easier for straight people to be allies in the struggle for LGBTQ liberation, so the authors use that quest both as an analogy and a contrast to white solidarity in working for justice for black people. Thus both issues are analyzed, but the focus is on racial justice. The primary sources for the guidance offered here are the stories of activists working for justice, which include the authors themselves. Shannon Craigo-Snell is Professor of Theology at Louisville Presbyterian Theological Seminary and is involved in the Black Lives Matter movement. Christopher Doucot is cofounder of the Hartford (CT) Catholic Worker House, which is located in a poor, black neighborhood. Both are white and straight, as am I.

Racism is a form of structural oppression. To explain structural oppression, the authors use the brilliant analogy of a car-centered transportation system—"carism." Public policy decisions refocused the US transport system from rail (trolleys) to the car. The system is so all-encompassing that you don't even notice it, unless you don't have a car. Just as giving up your car won't end carism, not being prejudiced won't address white supremacy, a socially constructed society that is designed to favor whites and subjugate blacks. The racist, white-centered system has to be replaced with a just and equal society. The US Conference of Catholic Bishops (USCCB) fails to perceive this point in their *Open Wide Our Hearts: The Enduring Call to Love—A Pastoral Letter Against Racism* (November 2018). Although aware of a social dimension to racism, they primarily understand racism as prejudice and discrimination. (Nor do the bishops grasp that heterosexism is also an unjust social structure.)

A major problem for white allies in the struggle for racial justice is that whites benefit extensively from racism and have adapted the system from slavery, to segregation, to the "New Jim Crow." The contemporary system of white supremacy is a bit more subtle than slavery but no less effective in helping whites and hampering blacks. Thus the black experience makes it difficult for blacks to trust whites, and "woke" whites, aware of how oblivious they are to the pervasive ideology of white supremacy, are afraid of offending blacks.

The book offers concrete advice for being an ally in the struggle for racial justice rooted in traditional Christian virtues. For example, fortitude, the courage to act when the going gets difficult, is required of justice activists. Whites must face the fear of giving offense and learn to deal with it. We probably will mess up, and when our black friends call us on it, we should apologize, thank them for letting us know, and promise to try not to do that again. We also learn that standing close to the oppressed requires fortitude because it means that the forces of oppression will hit us as well.

Stories illustrate the ways to work for justice, and the final chapter presents four models to follow, one of which is Anne Braden. In 1954, Anne and her husband, Carl, helped their black friends, Andrew and Charlotte Wade, buy a house in a working-class, white neighborhood in Louisville. This house was about a mile from my boyhood home. I was six and only vaguely aware that something was going on. Violence prevented the Wades from ever moving in to their house. The Bradens were charged with sedition under the presumption that they had to be communists to do such a thing. Carl was sentenced to fifteen years in prison, which was overturned on appeal. No one was ever prosecuted for the

violence against the Wades and the Bradens. My uncle was a suspect in those crimes. All whites in America are implicated in the unjust system of white supremacy.

My hope is that this important and helpful book will find its way into every college library and into many undergraduate courses on social justice. It should be required reading for the US Catholic bishops before they write another pastoral letter on racism.

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*Choosing Peace: The Catholic Church Returns to Gospel Nonviolence*. Edited by Marie Dennis. Maryknoll, NY: Orbis Books, 2018. vii + 256 pages. \$25.00 (paper).

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In April 2016, a conference was held in Rome entitled “Nonviolence and Just Peace: Contributing to the Catholic Understanding of and Commitment to Nonviolence.” In what can now seem like a long time ago (before the disheartening stories of 2018 broke: McCarrick, Vigano, etc.) the spring of 2016 was a hopeful moment for many Catholics. Indeed, conference participants generally seemed confident that Pope Francis was about to issue an encyclical that would bring significant change to church teaching on war and peace. *Choosing Peace: The Catholic Church Returns to Gospel Nonviolence* is a product of that conference—and of that moment.

This volume reads like the conference proceedings it is, and would certainly be helpful in undergraduate and graduate courses. It opens with messages to those gathered from Pope Francis and from Hildegard Goss-Mayr, a longtime Catholic peace activist, perhaps best known for leading a peace lobby to Rome during Vatican II that included Dorothy Day, Jim Douglass, and Eileen Egan. An introduction next presents the two central concepts of the conference and volume: nonviolence and “just peace,” which are described as “a Christian school of thought and set of practices for building peace at all stages of acute conflict—before, during, and after” (11).

Following this introduction, the volume breaks into several sections, with each section focusing on a particular theme, such as the idea of nonviolence in a violent world, scriptural evidence regarding Jesus and nonviolence, traditional Catholic thinking about and practice of nonviolence, the Catholic just war tradition, and the practice of just peace. Each section provides a summary of the papers presented at the conference with lengthy quotations. Some sections also include extended papers, e.g., Lisa Sowle Cahill’s paper on