

as God's gift to humankind) in a web of relationality among humans and all of creation. She further consolidates the sense of contemporary relevance in chapter 6 with her courageous critiques of the populism expounded by the Philippines' president, Duterte, and the complicity of social media platforms, in particular Facebook, in his violence because these platforms serve as conduits of fake news, identity theft, and cyberstalking. She insists on a cyberethics founded on recovering *hiya* (shame) as a virtue drawing on apt parallels with Confucian ethics.

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Resisting Throwaway Culture: How a Consistent Life Ethic Can Unite a Fractured People. By Charles C. Camosy. Hyde Park, NY: New City Press, 2019. 374 pages. \$19.95 (paper).

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In his latest book, Charles C. Camosy endeavors to set forth a "Consistent Life Ethic" (CLE) based upon the seamless garment concept named and developed by Joseph Cardinal Bernardin in 1981. The necessity of renewing attention to CLE, according to Camosy, is rooted in a context of continued and even increasing polarization, particularly within the American political culture. Within such a context, Catholics especially note that their beliefs do not easily match up with either political party in the United States.

Camosy argues that "a revitalized Consistent Life Ethic ... could demonstrate how to unify a fractured culture around a vision of the good" (20). A new generation of Catholics thus "can begin the hard work of laying out the foundational goods and principles upon which whatever comes next can be built" (20). After the first chapter's explanation of the CLE concept and primary values, Camosy proceeds to consider various important ethical topics, applying the CLE to them and discussing the implications. These topics include sex practices, reproductive biotechnology, abortion, poverty, ecology and animals, euthanasia, and state-sponsored violence. Camosy concludes by proposing a politics of encounter and hospitality.

Camosy is careful throughout the book to show how CLE is part of the Catholic tradition. In particular, he relies on the words of Pope Francis, seeing Francis very much in continuity with Benedict XVI and John Paul II, and the tradition as a whole. Thus, Camosy sees CLE as countering a "throwaway culture," where human beings (especially the most vulnerable) are used as a means to ends, often violently. CLE involves mutuality, outreach, and hospitality, with care for the stranger and consideration of animals.

The author largely succeeds in his overall aim. For example, CLE seems to be helpful in understanding the sexual teachings of the church. Camosy's consideration of contraception and abortion alongside pornography and reproductive technology makes sense in the context of seeking to counter a throwaway culture and restore dignity.

For the benighted undergraduate largely unfamiliar with the church teachings, Camosy presents CLE in a manner that is coherent and would bring great fuel for classroom discussions. The educated Catholic laity struggling to feel at home in our current political culture might also benefit from reading Camosy's description of CLE as he lays out principles to unite various church teachings and documents the faithfulness and consistency of the current and previous two popes.

Those academic theologians more entrenched in their positions will likely find much to their consternation, beginning with contraception. Camosy gives an excellent account of how contraception fits into throwaway culture, allowing women to be used and children to be an afterthought. And yet, although personally I agree with him, Camosy could do more to acknowledge the historically documented stress suffered by mothers of large families prior to the popularity of birth control. Camosy admits the expenses of raising children and envisions better social and governmental support for parents, but this long-term solution does not solve the problem quickly enough for those women who currently rely on contraception.

Many who concur with Camosy on contraception will likely question his convictions (or their priority and place in CLE) regarding the treatment of animals and emphasis on the environment, while also objecting to his emphasis throughout on Pope Francis. Although Camosy envisions CLE as an alternative to political polarization, it is uncertain whether CLE can yet survive current American ecclesial polarization, whether in the academy or in the pew. Such limits of CLE have little to do with the author or this book, and more to do with the current context.

Nevertheless, Camosy's ultimate emphasis on mercy and hospitality are valuable. Even if not completely convinced of CLE or its application across the topics discussed by Camosy, we can see how Catholics willing to reach out to those in need and protect all who are vulnerable could improve a polarized society and church. Indeed, such a crucial takeaway from CLE could be applied equally well in the spheres of the home, the academy, the church, and the country.

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