

root in the BlackLivesMatter movement” (175). Copeland then writes about the “radical love, hope, and collaboration of Alicia Garza, Patrice Cullors, and Opal Tometi,” the three women who founded the Black Lives Matter movement. This movement “urges us all to make an option for the dispossessed, despised, and excluded black children, women, and men” (176).

The unimaginable power of the cross has borne fruit through worldwide Black Lives Matter protests and demonstrations during the spring and summer of 2020, following the brutal murder of George Floyd (earlier deaths of unarmed Ahmaud Arbery and Breonna Taylor in Georgia and Louisville, Kentucky, respectively, were also remembered). From Nairobi to Sydney to Rio de Janeiro to Washington, DC, people of all races joined in. This global groundswell was and is a striking display of resurrection hope and a powerful and long-overdue affirmation of Black life, reminding us of the power of the crucified Christ and the unbreakable hope of enslaved African ancestors.

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Voices in Modern US Moral Theology. By Charles E. Curran. Washington, DC: Georgetown University Press, 2019. 264 pages. \$35.95 (paper).
doi: 10.1017/hor.2020.80

Curran has written a lucid, enlightening, and engaging text introducing readers to the ongoing development of modern US moral theology by tracking a dozen distinctive voices influencing the discipline since the middle of the twentieth century. In a volume seeking to familiarize us with the range of methods and approaches employed by those shaping modern US moral theology, foster dialogue between entrenched camps of conservative and progressive moral theologians, and illustrate the critical import of a thinker’s *Sitz im Leben* in the development of their thought, Curran introduces readers to the broad and unfolding tapestry of a discipline moving far beyond its long confinement in the manualist tradition and invites us to recognize the fundamental importance of method, dialogue, and context.

Underlying Curran’s historical and irenic study of twelve diverse voices shaping modern US moral theology are the twin assumptions that history and context matter in this discipline and that we can better practice the craft of moral theology if we grasp both the range and limits of various methods of resolving moral problems. These assumptions are consistent with both the move by most modern moral theologians beyond an ahistorical classicism and a simultaneous shift from a reliance upon magisterial authority as the primary grounds for decision making.

In this volume Curran reviews the context, method, and contribution of John Ford; Bernard Haring; Josef Fuchs; Richard A. McCormick; Germaine G. Grisez; Romanus Cesario; Margaret A. Farley; Lisa Sowle Cahill; Ada Maria Isasi-Diaz; Brian Massingale; the New Wine, New Wineskins movement; and James F. Keenan. These voices have been chosen because they represent a dozen distinctive approaches found within the discipline over the past seventy years, and perhaps also because a sequential review of their work allows readers to see how differing methods were developed, employed, and critiqued in the discussions and debates that have taken place within the field.

Curran's historical approach offers a short, sympathetic, and practical course in, among other things, the fundamentals and limits of the manualist tradition; the development and critiques of proportionalism; various understandings and applications of casuistry; the role of virtue ethics; the contributions and insights of feminist, *mujerista*, and antiracist ethics; as well as the importance of international and irenic dialogue within the discipline itself.

Additionally, this historical review not only illustrates the unraveling of the manualist tradition in the turn to modernity, the critique of Vatican II, and the contraception controversy, but also traces the shifts brought about in both the content and methods of US moral theology as three distinctive generations of ethicists respond first to *Humane Vitae*, then to broader issues in medical and sexual ethics, and later still to social questions about war, sexism, racism, and globalization. Curran reminds readers how moral theology's move from the seminary to the university radically altered the identity, conversational partners, and audiences of practitioners of the discipline and exponentially expanded the range of topics addressed and disciplinary resources employed. In the present moment, no single theologian could hope to master the scope of topics or the breadth of scholarly resources required to address this burgeoning field. Nor could any one voice speak for the range of perspectives required for a full and vibrant discussion of any significant question.

Still, as Curran's historical tapestry of a dozen distinctive voices shows, the limits of each separate contributor are not a weakness in a more communal understanding of the ongoing and unfinished labors of moral theology. Instead, it is clear that their contributions to a larger intergenerational, interdisciplinary, and international conversation are both an accomplishment and an invitation to others to take up this expanding work.

Decades ago in a classroom at the Gregorian in Rome, this reviewer watched as Josef Fuchs (one of Curran's voices) traced the development of Catholic sexual ethics from Augustine to *Humane Vitae* on a blackboard. With two feet left on the board, Fuchs drew a dotted line and a question mark, indicating the work was unfinished. Curran's review reminds readers

of the importance both of knowing whence we have come in this discipline and of taking up the invitation to move on.

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Break Every Yoke: Religion, Justice, and the Abolition of Prisons. By Joshua Dubler and Vincent W. Lloyd. New York: Oxford University Press, 2020. 256 pages. \$35.00.

doi: 10.1017/hor.2020.79

In their timely book, Joshua Dubler and Vincent Lloyd identify the “abolition spirit” as “both a spirit of righteous protest and a concrete, grassroots organizing practice” that pushes “us to envision the impossible [that all prisoners be free], and to have faith in our power to make the impossible a reality” (17). This spirit animates “the collective projects of those who struggle to dismantle [the ruling American order]” (2) and transform our “prison nation” (1). Dubler and Lloyd maintain that these projects will need to resuscitate a “fully transformative vision of what justice is and must become” (8). This vision, they suggest, can be gleaned from religious traditions.

Whereas prison abolitionism has been largely secularist, Dubler and Lloyd argue that “only by *getting religion* can the movement against prisons sufficiently empower itself to break the prison’s stranglehold on ‘justice’ in America” (8). They document how religion (alongside racial, economic, and political factors) contributed to mass incarceration as, beginning in the early 1960s, liberal Protestantism retreated, leaving room for an “evangelical piety” that is unconcerned with collective life, where justice is identified with law and criminal justice systems. With the religious left weakened, “divine justice was cut off from American politics” (7), and mass incarceration was permitted to explode without a religious or moral check on its expansion. Their answer is not to reject religion, but to harness its alternative spirit and vision of justice for prison abolition.

Dubler and Lloyd are correct that a broad-based, inclusive coalition lit by a fiery desire for justice is necessary to abolish prisons and transform our society. This commitment leads them to make two important moves: first, to welcome “nonreformist reformers” under the abolitionist tent, and second, to leave their meaning of “justice” fluid. I welcome the first move, but wonder whether clarity about the meaning of justice might rather strengthen the possibilities of coalition building, especially with secularist partners.

In the first case, in contrast with some abolitionists who worry about “cooptation and enervation” (225), Dubler and Lloyd are willing to bring