

but rather cruciform living. In making the nuptial paradigm fundamental, Ouellet has made sex the framework for understanding the Incarnation and Crucifixion, the reverse of what most Christians believe. As a result, heterosexual activity becomes the primary way to follow Christ instead of something like the corporeal works of mercy noted in Matthew 25:31–46.

By making sex the fundamental metaphor for Christianity, Ouellet's project transforms the heart of Christianity into an antigay argument. Given this radical implication, Ouellet's book is not very useful for understanding marriage, sacraments, and Christianity in ways consonant with the tradition. Thus, the value of Ouellet's book is not in its content per se but rather as an example of the lengths some will go to oppose homosexuality.

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Catholic Theology of Marriage in the Era of HIV and AIDS: Marriage for Life.

By Emily Reimer-Barry. Lanham, MD: Lexington Books, 2015. viii + 238 pages. \$90.00.

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About a decade ago, Emily Reimer-Barry's volunteer work at an AIDS outreach agency in Chicago prompted her to confront complex ethical and theological questions about Catholic Church teaching on sex and marriage, and how that teaching impacts the lives of women living with HIV and AIDS. She decided then to interview eight married Catholic women living with HIV in order to discern whether church teaching is in fact *good news* for them—contributing to their flourishing in mind, body, and spirit—and to consider how the church might best support persons with HIV. In a refreshing way, Reimer-Barry's ethnographic method answers Pope Francis's call in *Evangelii Gaudium* to evangelize by moving beyond “a desk-bound theology” and by practicing accompaniment, which requires reverent listening to persons, especially those who are suffering (5). Reimer-Barry draws effectively on contemporary research in theological ethics and the work of interdisciplinary scholars, while keeping the stories of her courageous research participants at the project's heart. She thus proposes a grounded theology of Christian marriage that is life giving for people living with HIV and AIDS.

The book begins with the stories of eight resilient women who are HIV positive; the reader discovers how each learned of her diagnosis, and how that diagnosis transformed her sense of self and relationships. Reimer-Barry focuses on four threads in the women's stories: survival, sex, faith, and self-care. Readers learn about the daily fears and challenges navigated

by these women in order to simply survive, let alone flourish. For example, they struggle to gain access to good medical care and sometimes must “choose between medicine and food” because of prohibitive medical costs. They must navigate relationships in communities (including church communities) marked by stigma and ignorance, as well as intimate sexual relationships that are significantly changed by HIV status (46–47). What becomes clear is how difficult self-care can be for these women, and how reliant self-care is on healthy and just social, economic, and environmental conditions.

Informed by their stories, Reimer-Barry recommends ways that church communities may better encourage self-care of women living with HIV and truly become pro-life in response to HIV and AIDS. First, she suggests that church communities emphasize life-affirming messages about God’s saving love, proper self-love, and the necessity of mutuality and equality in relationships. These messages foster self-care and help people distinguish between healthy and unhealthy Christian self-sacrifice. Second, church communities must counteract stigma with hospitality—actively including and supporting persons living with HIV and refusing to describe them as sinful or illness as punishment for sin. Third, churches should provide comprehensive sexual education that promotes empowerment, self-care, and responsibility (106). Further, churches should advocate for harm-reduction strategies like condom use and needle exchange programs and increase social-action programs. Ultimately, Reimer-Barry proposes a theology of marriage that explicitly rejects “the legacy of patriarchal marriage traditions and the lingering effects of this sexism in Christian theology and practice,” which undermine the church’s claim that marriage is a partnership ordered to the flourishing of both spouses (179). She argues that family ministries, marriage-preparation programs, and the wedding liturgy provide opportunities to evangelize couples and the wider community about a more inclusive, liberating theology of marriage.

Surely, not all church leaders and ethicists will agree with the moves Reimer-Barry makes—for example, advocating for comprehensive sex education, condom use, and needle exchanges, and de-essentializing procreation in the definition of marriage in light of “the ordinary messiness of sexual loving in real life” when one or both partners are HIV positive (133). Indeed, Reimer-Barry rightfully acknowledges and carefully engages related theological-ethical debates in the text. With this project, she makes a valuable contribution to ongoing conversations. Reimer-Barry gives readers a glimpse of the daily fears, struggles, and triumphs of women living with HIV. She helps us understand how these women largely feel “ignored and silenced within the church,” rather than feeling supported by its gathered communities and teachings. Deftly, even lovingly, Reimer-Barry puts their “unsettling and de-

centering” stories in dialogue with church teaching and contemporary research in Catholic ethics in order to propose concrete ways they might better be supported and to develop a truly life-giving and inclusive theology of marriage (28). Not only will undergraduate and graduate students be enriched by reading this accessible and insightful book, but anyone interested in Catholic Church teaching on sex and marriage will benefit as well.

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Politics, Justice, and War: Christian Governance and the Ethics of Warfare. By Joseph E. Capizzi. Oxford: Oxford University Press, 2015. vii + 223 pages. \$90.00.

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Politics, Justice, and War extends a venerable strand of just war thinking that runs from Augustine and Aquinas to Paul Ramsey and Oliver O’Donovan, grounding the just war ethic in the love of neighbor and reenvisioning the use of force as an extension of political judgment. Taking inspiration from Augustine’s counsel to the fifth-century Roman general Boniface, “Be a peacemaker, even in war,” Joseph Capizzi defends the counterintuitive thesis that war can be understood as a form of peacemaking. He does so by reclaiming the centrality of the criterion of right intention. On his account, the use of force is justified only when it intends to defend the innocent neighbor from harm and bring about a more just peace. Right intention serves as the unifying criterion of the just war ethic, giving the other criteria their coherence and intelligibility.

The argument proceeds in four dense, carefully argued chapters. The first addresses skeptics wary of the claim that war can be an instrument of policy, as well as those who would prefer to see the just war ethic as a humanitarian ethic, divorced from any substantial claims about justice or peace. Capizzi counters that moral discipline in war is not indifferent to political ends; it flows from them. To reconnect war to politics is to subordinate the use of force to limits, in both the resort to war and its conduct. It also introduces a broader international horizon that corrects a narrow focus on state self-defense and promotes the interests of all involved, bringing the potential benefits of peace not only to the innocent victim, but to the enemy as well (40).

The second chapter focuses on right intention and how it unifies the just war criteria. Right intention, Capizzi argues, concerns more than the subjective motivations of soldiers; it relates to the objective goals or purposes that animate the enterprise of war (110). This involves the retrospective task of