

Because Water Is Life: Catholic Social Teaching Confronts Earth's Water Crises. By Gary L. Chamberlain. Winona, MN: Anselm Academic, 2018. 188 pages. \$21.95 (paper).

doi: 10.1017/hor.2020.23

Chamberlain has written an informative, accessible, and helpful text that can be used as part of an undergraduate class in environmental studies, ethics, or Catholic social thought; it could also be useful for adult groups seeking to learn more about and take some action regarding the various global water crises facing our planet.

By integrating contemporary information about the various ways in which the global supply of clean water is being threatened by human action, an analysis of the ways in which these various crises create unjust suffering for the nation and world's poor, and an application of the fundamental principles of Catholic social teaching, Chamberlain provides readers with both the data and the skills required to formulate a "new water ethic."

At its heart this undergraduate textbook is a case study applying Catholic social teaching to the multiple global water crises in which hundreds of millions lack sufficient clean drinking water, billions have inadequate water for sanitation, and dozens of nations will soon endure crippling stresses to their water supply. Not surprisingly, Chamberlain follows John XXIII's "see, judge, act" model of social analysis by presenting the "signs of the times" regarding the current state, shape, and causes of the water crises, then applying the lenses and principles of key CST documents to these water crises, and, finally, suggesting a new and revised global water ethic informed by this analysis. In this way the author provides readers with both a transparent set of arguments in support of useful actions to address the water crises and a clear method for identifying and resolving other social justice issues.

There are several reasons to recommend this extended and in-depth case study of the planet's various water crises as an undergraduate classroom text or a resource for groups interested in knowing more about these water crises and acting to bring about environmental justice. The writing is clear, the arguments accessible, and the information solid and contemporary. All this makes for a persuasive brief in support of both concrete actions and systemic reforms to address the water crises. In addition, Chamberlain incorporates a number of powerful examples and anecdotes illustrating the damage and injustices associated with these crises. He offers several informative sidebar panels highlighting key points and invites thoughtful reflection and discussion with a series of questions in each chapter. One can sense the multiple approaches of a skillful college professor at work here.

In terms of content, there are three specific strengths of this case study. First, Chamberlain offers a thorough list and clear analysis of the various

human activities threatening the global supply of clean drinking water, which include pollution, mining, fracking, various agricultural practices, and the increasing privatization of this basic resource. Second, the author uncovers the structural violence of climate change and the global water crises, processes in which wealthy societies inflict disproportionate and life-threatening harm on weaker and poorer nations and makes a strong case for people to organize and act against them. And finally, in addition to his arguments based on the traditional principles of Catholic social teaching, Chamberlain advances fresh arguments based on nature and water's right to be protected from pollution and destruction. In this way the author, like some of the writers and activists he cites, continues to advance and expand the work of Catholic social teachings.

PATRICK T. MCCORMICK
Gonzaga University

Blessed Are the Peacemakers: Pacifism, Just War, and Peacebuilding. By Lisa Sowle Cahill. Minneapolis: Fortress Press, 2019. vii + 380 pages. \$34.00 (paper). doi: 10.1017/hor.2020.27

In her 1994 book, *Love Your Enemies: Discipleship, Pacifism, and Just War Theory*, Lisa Sowle Cahill opened with the question: "What do social responsibility and love of neighbor mean for the committed Christian individual or community, especially if direction is taken from the New Testament?" (7). After a run through the history of Christian thinking on war and peace from the time of Jesus through the present, Cahill ended in a kind of eschatological ("already, but not yet") tension without finding a satisfying answer in either the Christian pacifist or just war traditions.

Blessed Are the Peacemakers: Pacifism, Just War, and Peacebuilding is essentially a revised edition of *Love Your Enemies* that largely repeats the latter's historical presentation while adding two new chapters at the end on "Christian peacebuilding." Indeed, the order of the book and many of the chapter titles remains the same, with some chapters drawing (very) heavily from *Love Your Enemies*. Unfortunately, as in the previous book, *Blessed Are the Peacemakers* does not offer an account of the historical rise of the modern nation-state and its eventual coopting of the church's authority on matters of war—what historians refer to as the "migration of the holy" from the church to the state—and the nationalism that has remained ever since.

What is new in this present volume is Cahill's argument that Christian peacebuilding should be seen as the "rightful heir" of both the Christian pacifist and just war traditions, offering a kind of third way. It is worth pointing