

beginning that theological knowledge is necessarily a fragment of an ever-elusive whole. It is thus a testament to the general coherence and variety of Kilby's thought that this does not represent a challenge to readability and flow.

This volume will be valuable for academics and graduate students concerned with the issues Kilby raises throughout. Many will come looking for a specific essay, but reading the work as a whole is worthwhile for engaging with one of contemporary theology's sharpest minds and fairest readers. Making Kilby's essays easily accessible in this volume is a boon to researchers in the fields she engages, particularly the Trinity and the problem of evil.

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The Cambridge History of Atheism, 2 vols. Edited by Stephen Bullivant and Michael Ruse. Cambridge: Cambridge University Press, 2021. xix + 1165 pages. \$270.00.

doi: 10.1017/hor.2023.32

One of the major strengths of this two-volume compilation is the international appeal of the scholarship, which goes well beyond the traditional narrative that traces the development of Western atheism in the modern world. In addition, the chapters that have been assembled herein will appeal to advanced students and seasoned scholars who are interested in discovering how atheism emerges as a viable intellectual worldview in different cultural contexts around the globe. One major takeaway from *The Cambridge History of Atheism* is that soft and hard expressions of atheism must be considered a universal phenomenon that emerge and flourish within and alongside Western and Eastern religious cultures. In other words, atheism does not always originate as an overreaction to ecclesiastical abuses and lopsided Christian theologies in the modern West.

There are plenty of other chapters that specifically elaborate upon the ways in which atheism is sensed within the realm of ordinary human experience. The following topics are covered with respect to atheism, experience, and popular culture: practical ethics, classical works of literature, different musical genres and songs, race and gender studies, sexual practices, liberation movements, and various facets of popular culture, including the internet, social media, and the visual arts. Although many diverse themes related to practical experience are comprehensively described and assessed in these first-rate essays, Stephen Bullivant and Michael Ruse also highlight many

excellent chapters that display chronological developments pertaining to atheism and unbelief that span the course of hundreds of years in different geographical regions. In particular, the contents of these chapters are put in dialogue with the surrounding cultures in which unbelief gained recognition and practicality. The contributions within these chapters are equally illuminating and therefore most welcome to the newer addition of scholarship that updates comprehensive histories of the rise of atheism and unbelief.

For example, although contemporary studies of atheism are usually laden with elaborate presentations and defenses of arguments for and against the existence of a theistic God, including other facets within the philosophy of religion as it relates to the defense of theism and atheism, Michael Ruse and Stephen Bullivant break new ground in assembling contributions which demonstrate that atheism is far more than an intellectual position that can be debated with the tools of philosophical reasoning and the findings of empirical science; it can also be detected and advanced in subtle ways within popular culture and other established institutions around the world.

Beginning with the ancient world and culminating with the New Atheist movement (e.g., see the recent writings of Richard Dawkins, Christopher Hitchens, Sam Harris, and Daniel Dennett), this nearly exhaustive history and survey of unbelief covers an enormous amount of terrain. Although the contributors discuss and explain their subjects of expertise in different ways, there are other chapters that describe and narrow in on detailed movements within freethinking communities, including ancient, modern, and contemporary accounts of unbelief. Still other chapters capitalize and update the thought of select atheists and how they were situated within the cultures that enabled them to advance their visions of a world without God and other supernatural entities.

Peppered throughout *The Cambridge History of Atheism* are essays that are dedicated to discussing traditional themes that are related to contemporary studies of secularism and atheism. Most of the traditional thinkers and movements can be easily found. For example, it is well known that the revolutionary impacts of the scientific revolution seemed to weather the metaphysical claims of Christianity. Michael Ruse himself covers this topic (258–77). When it comes to the defense of biblical truth, Catholic scholar Jeffrey Morrow handles the older quests for the historical Jesus and how they seemed to erode the traditional evidence for the defense of Christian theism (308–26). Other masters of suspicion are discussed, including the famous existentialists Karl Marx, Charles Darwin, Sigmund Freud, Bertrand Russell, Robert Ingersoll, and Ayn Rand. Through it all, attentive readers will come away with a renewed and mature understanding of

whatever topics and figures they choose to investigate within these excellent volumes.

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Confronting a Church in Controversy. By Bradford E. Hinze. New York: Paulist Press, 2022. xvii + 190 pages. \$27.95 (paper).

doi: 10.1017/hor.2023.33

Brad Hinze examines the aberration of Catholic priests who sexually prey on adolescents. (The book's topic is narrower than its title.) Statistics vary widely, but clergy seem to offend as often as do married and other single men. Hinze's text, which is very well written, is appropriately filled with qualifiers: "often," "may," "perhaps," "might."

Hinze's statistics indicate that the majority of the victims were boys. Most often the abuse occurred with clothes on, but in approximately 12 percent of the cases, the victim or priest undressed. The victims often experienced dissociation. Unfortunately, through much of this period, religious authorities focused mainly on the wayward priests, not the victims. Over time, this imbalance changed. Consequences also changed: at first, priests who offended might be moved to another parish or to therapy. Now such priests are fully removed from ministry.

Between 1965 and 1985, the "sexual revolution" broke out in the United States and throughout the world. Taken-for-granted standards, such as on birth control or homosexuality, were challenged. The tumult in the church continued much longer, aided by the magisterium's culture of secrecy and of unchanging teaching.

The last three popes gradually but hesitantly recognized not just the personal, but also the social dimension of pederasty. Prophetic countermovements among the faithful, both pro and con, rapidly grew. Investigative journalists, speaking truth to power, exposed the dysfunction. Grand juries gave voice to the victims.

According to Hinze, the early responses of many bishops were pastoral toward the offending clerics. Unfortunately, they were less pastoral toward those who had been abused. The bishops were especially concerned with financial and reputational consequences. Once the problem was journalistically exposed, however, the bishops developed no-tolerance policies, typically suspending offenders from exercising ministry. The bishops, however, resisted censuring themselves for malfeasance.