

Nonviolent Action: What Christian Ethics Demands but Most Christians Have Never Really Tried. By Ronald J. Sider. Grand Rapids, MI: Brazos, 2015. Pp. xvi + 191. \$19.99.

Sider is a long-time social activist and professor of theology who was founder of Evangelicals for Social Action. He has written numerous books that combine theological ethics and social advocacy. In this easy-to-read volume he collects a wide array of examples where nonviolent action has brought about, or at least contributed to, meaningful change. S. argues for the efficacy of nonviolent action against those who may admire the ideal of nonviolence but who are too quick to conclude that military force is necessary in a given situation.

The twelve brief chapters, none longer than twenty pages, provide clear and straightforward accounts of case studies where nonviolence made an important difference. Obvious examples are included: Gandhi, Martin Luther King, Jr., and the Lutheran churches in East Germany. But there are also accounts of lesser-known incidents where nonviolent strategies and tactics brought about important alterations in the political and economic order.

S. has provided a well-documented argument making his case that the reluctance of too many Christians to use military force has not been nearly reluctant enough. He maintains it is possible to envision an effective deployment of nonviolent action in more varied situations than many of us have heretofore considered. At the same time, some of the incidents that S. cites demonstrate that nonviolence made a difference but do not prove it was the decisive difference or that such action avoided any use of force or the threat of force in resolving all the conflicts narrated in the volume.

Nonetheless, his appeal for more attention to nonviolent strategy and his call for the Christian churches to be more supportive of research and programs regarding nonviolence, as well as promoting the actual use of nonviolent action to address injustices appear sound and convincing. The book is at least a partial rebuttal to those who would dismiss nonviolence as impractical idealism.

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The Vision of Catholic Social Thought: The Virtue of Solidarity and the Praxis of Human Rights. By Meghan J. Clark. Minneapolis, MN: Fortress, 2014. Pp. xiii + 166. \$39.

Pope Francis's address to the United Nations Sustainable Development Summit was the most recent, but certainly not the first, engagement between Catholic social teaching and the United Nations. Clark provides an analysis of the relationship between human rights and solidarity that highlights potential contributions of Catholic social thought to the development work of the United Nations. In 1948, the UN did not provide a philosophical or theological basis for human rights; C. turns to Catholic social thought to do so. After providing an overview of Catholic social teaching on human rights and solidarity from John XXIII to Benedict XVI, C. argues that the philosophy