

use an intersectional lens to engage the diverse everyday voices and experiences that comprise this fluid and vibrant theological discourse, while also attending to the complicated histories of race, ethnicity, sexuality, gender, and colonialism within the movement.

At the end of the volume, Aponte and De La Torre provide a “Latinx-centric” bibliography for those readers who wish to advance their study of Latinx religious and theological perspectives. The bibliography contains nearly two hundred entries that have been carefully curated by the authors, “to include works from within the Latinx *comunidad* and those persons allied with such communities that have made important contributions to theology done *latinamente* (in the best possible sense)” (188).

Aponte and De La Torre’s 2020 revised work, *Introducing Latinx Theologies*, is timely, comprehensive, and relevant. It offers a valuable resource for those persons interested in developing a basic orientation to the theological, religious, and spiritual perspectives of the diverse peoples collectively labeled “Latinx.” This book would also be beneficial to instructors and students looking for a primer on Latinx theologies to enhance their teaching, research, and scholarship.

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Bad Faith: Race and the Rise of the Religious Right. By Randall Balmer. Grand Rapids, MI: Eerdmans Publishing, 2021. ix + 120 pages. \$16.99.
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Though it has gained attention for its discussion of abortion, Balmer’s *Bad Faith* seeks to answer the question “Why did 81 percent of evangelicals support Donald Trump in 2016 and 76 percent in 2020?” While tempting, reading *Bad Faith* simply as a refutation of the Religious Right’s campaign against *Roe v. Wade* misses Balmer’s purpose and, with tragic irony, rejects the very narrative he seeks to uncover.

Unfortunately, *Bad Faith* lends itself to such a misreading. Balmer takes considerable time setting the stage for his condemnations. He begins by linking the optimism of the Second Great Awakening to the traditional evangelical commitment to progressive social reform. Tragically, the rise of premillennialism in the nineteenth century increasingly led evangelicals to a “theology of despair” that focused on individual salvation. As a result, evangelicals

withdrew from a culture they saw as bereft of biblical values and established their own network of institutions, churches, and schools.

Balmer quickly moves beyond this generally agreeable narrative to lay bare some hard facts. Borrowing themes from his *Redeemer: The Life of Jimmy Carter*, he sets up for what proves to be an unexploited contrast with Carter's progressive, authentically Christian values with those of Donald Trump. Instead, moving quickly and convincingly Balmer proposes that abortion was manipulated to serve as an "origin story" for evangelical political reengagement, through it had not been a cause for serious concern before or immediately after *Roe v. Wade*.

With chapters 6 and 7, the volume's most compelling, Balmer arrives at the discussion of race hinted at by the title. He evidences how a small group of highly invested operatives like Paul Weyrich, Jerry Falwell, and Robert Billings successfully coopted abortion in order to launch the Religious Right. The Religious Right's true purpose, aside from power itself, was to prevent the removal of federal tax exemption of evangelical churches and schools while also allowing them to maintain the racist practices that had raised the threat of federal intervention in the first place. The slippery slope now clearly established, Balmer proposes that the racist and anti-federalist tendencies of candidate Ronald Reagan were manipulated by the Religious Right in order to secure the evangelical vote. Reagan's presidency ultimately served the desire of Weyrich and others to deftly link outrage with abortion to the narrative of state's rights that was already abundant in the South. For Balmer, the conditions had been set for the alignment of mostly well-meaning evangelicals with Trump despite his clearly bad, and unbiblical, faith.

Bad Faith capitalizes on Balmer's reputation for scholarly engagement with contemporary evangelicalism in the United States through compelling historical narratives. The slim volume, published in trim size (5 x 7 inches), represents an extended essay rather than a full scholarly treatment of race and evangelical faith or politics. Happily, this will make it very accessible to popular readers. When supported by additional scholarly resources, *Bad Faith* may usefully serve to generate thoughtful and difficult discussion in undergraduate and graduate classrooms. Institutions engaged in reflection about inclusion and diversity will find it a helpfully engaging resource for group study.

Despite the compelling narrative, many will find at least one reason for displeasure with Balmer's diagnosis. The evidence refuting the origin myth of abortion is slight and selective. The link between school choice and an "unacknowledged and unaddressed racism" may be true, but it is also overgeneralized. While the spirit is there, the outright material rejection of racism is tepid

and too closely linked to a lamentable evangelical support of Donald Trump. A theological or political stance about abortion is left rigorously ambiguous.

In the end, one is tempted to describe *Bad Faith* as a courageous rejection of the sin of systematic racism. Acquiescing to such praise suggests that a deep conversion is needed if we are to truly confront Christian racism at the heart of religious faith in the United States.

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Just Universities: Catholic Social Teaching Confronts Corporatized Higher Education. By Gerald J. Beyer. New York: Fordham University Press, 2021. xi + 417 pages. \$33.00.
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Years ago, Beyer and I met to discuss two projects that we were developing. I proposed to raise the issue that due to a variety of unrecognized challenges, university campuses lacked an environmental awareness of the need for professional ethics, that is, a philosophically based standard of equity that could apply to the treatment of students, faculty, and staff. Beyer wanted instead to focus on the Catholic university and, by specifically using Catholic social teaching, highlight just how these universities were allowing a corporate model to compromise the integrity of its ministry. In this wonderful work, Beyer achieves his dreams.

In six well-developed chapters, Beyer lays out his compelling argument that Catholic higher education stands at the crossroads between allowing itself to be hijacked by a corporatization model in which everything, including faculty, courses, and degrees, are commodified, and pursuing instead its robust Catholic social principles. Because in the corporate world, the value of these commodities is singularly derived from the market, Beyer, with a realistic perspective, makes his case that the corporate model is unsustainable and corruptive and that the common good tradition could restore an awareness of the intrinsic good, dignity, and rights of the varied participants in the Catholic higher educational apostolate.

In the first chapter, he lays out his crossroad's argument and expounds, briefly and effectively, on such themes as human dignity, rights, solidarity, justice, and participation, all the while emphasizing its all-inclusive scope. The remaining five chapters are about matters that highlight the urgency of Beyer's claims: the adjunct faculty member, economically disadvantaged