

ableist values of mastery and self-sufficiency, but rather provides an alternative that goes beyond finite worldly oppositions of power and vulnerability, possession, and need. A significant contribution of this book would be to inspire responses from rival Barthians, Roman Catholics, and scholars of other denominations and theological approaches who advocate alternative doctrines of God while sharing a commitment to the liberation and flourishing of persons with disabilities.

This book will be of interest not only to disability theologians, but also to those engaged in debates in trinitarian theology and theological anthropology. The brevity and clarity with which it is written make the book accessible to undergraduate students and refreshing to more advanced readers as well. *The Disabled God Revisited* is a thought-provoking and welcome addition to the growing literature on disability in Christian systematic theology.

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Catholic Higher Education and Catholic Social Thought. Edited by Bernard G. Prusak and Jennifer Reed-Bouley. Mahwah, NJ: Paulist, 2023. xiii + 271 pages. \$34.95.

Catholic Higher Education and Catholic Social Thought explores how the riches of Catholic social teaching (CST) can inform the curriculum and institutional life of Catholic colleges and universities (CCUs). The contributors offer radical critiques of the current state of Catholic higher education while proposing practical steps administrators, faculty, and staff can take to implement CST on campus.

Editors Prusak and Reed-Bouley open the volume by introducing CST and its relevance for CCUs. Many of the essays consider themes related to diversity, equity, and inclusion. Laura Nichols illustrates the historical shift in the student population served by CCUs; traditionally serving as a path to the middle class for low-income, immigrant families, CCUs have, since the 1960s, increasingly served students from more affluent backgrounds. At many higher-ranked CCUs, well over half of students come from families with incomes in the top quintile, while low-income students and first-generation college students make up small percentages. Michelle Gonzalez Maldonado notes the mismatch between the growing proportion of US Catholics who identify as Latina/o/x and the fact that the latter only make up 13.7 percent of students at CCUs. Maldonado outlines the factors contributing to this gap and suggests that CCUs transform their curricular and cocurricular offerings, offer scholarships for the recruitment and retention of Latina/o/x students, and make efforts to

recruit and advance Latina/o/x faculty and staff. Tia Noelle Pratt and Maureen O'Connell explore the institutional role of CCUs in contributing to structural racism, and they propose that CCUs should engage in dismantling these systems, including a process of self-interrogation and reparation. Finally, Reed-Bouley and Catherine Punsalan-Manlimos trace the history of women's leadership of CCUs, including those historically run by religious orders of women and serving women students. They note that the transition from religious to lay leadership of CCUs has led to a decline in the proportion of women in positions of leadership.

Other essays consider the institutional economics of CCUs. Joseph McCartin explores the relevance of Catholic teaching on labor for university employment practices and the recent history of efforts to unionize adjunct instructors and graduate students. Matt Mazewski examines one of the most intractable challenges faced by advocates for CST on campus: the influence of finance on higher education, both through board members from the financial world and reliance on endowments. Mazewski proposes some creative ways CCUs could manage their finances consistent with CST, including socially responsible investing and pooling endowments. Vincent Miller argues that Pope Francis's encyclical *Laudato Si'* provides not only an impetus for CCUs to adopt sustainability initiatives, but a framework for understanding the interconnectedness of things that can guide CCUs' curriculum and institutional efforts.

Anna Bonta Moreland and Mark Shiffman propose that CCUs should remain committed to the traditional liberal arts in contrast to the contemporary focus on career preparation. James Heft argues that to be in the world but not of it, CCUs need leaders attentive to the needs of the world but willing to provide an alternative vision of what colleges and universities can be. Paul Kollman closes the volume by reminding readers that CCUs in other parts of the world face distinct challenges—in some places, a dearth of native-born leadership, for example, in others a lack of career opportunities for graduates, among others—that will require different applications of CST.

This volume comes at an opportune time, offering a defense of campus DEI efforts grounded in Catholic teaching at a time when the former are under assault. The volume also offers a welcome and comprehensive alternative to the predominant neoliberal model of higher education that has infiltrated the board rooms and presidents' offices of CCUs. Perhaps the most valuable thing about the volume, however, is that it is designed for use by faculty and staff for discussions, seminars, and workshops. Each essay stands alone, is accessible, and includes questions for discussion and application.

This volume will be of value to faculty, staff, administrators, and all concerned about the fate of CCUs. It joins earlier works like James

Keenan's *University Ethics* and Gerald Beyer's *Just Universities* as a significant contribution to our thinking about how CCUs can live out their mission faithfully and justly.

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Attentive, Intelligent, Rational, and Responsible: Transforming Economics to Save the Planet. By John Raymaker and Pierre Whalon. Milwaukee, WI: Marquette University Press, 2023. xxvii + 297 pages. \$29.00.

This is an ambitious project that attempts to situate Bernard Lonergan's macroeconomic theory in a wider context that comprises both the "general empirical method" (GEM) explicated in *Insight* and the "functional specialization" (FS) proposed in *Method in Theology*. The authors claim their "GEM-FS" approach offers a corrective to "inadequate economics" and yields policy solutions both to economic problems (e.g., economic inequality, injustice in the workplace, financial instability) as well as to the environmental crisis (xix).

As this project originates within Lonergan studies, it should be noted that functional specialization as envisioned in *Method* has yet to be widely implemented. Lonergan's macroeconomic theory also remains in need of further clarification and development. In light of this, Raymaker and Whalon's work must be appreciated and criticized as a pioneering and exploratory effort on both fronts.

The first two parts of the book introduce Bernard Lonergan's methodology and offer a "brief annotated history of economics" (67). The chapters of the third and fourth parts seek to situate economic theory, as well as a wide range of economic and environmental problems, within the context of the eight functional specialties. The first four specialties, constitutive of a mediating-creative phase, aim at "correcting inadequate approaches to economics" (121). The second four, constitutive of a mediated-healing phase, aim at "addressing the harm done to the planet" (197). The topics taken up are extremely wide-ranging in scope and include both theoretical issues (e.g., discussion of what constitutes relevant economic data, interpretation of production and exchange, critical excursions into economic history, questions regarding the foundations of economic justice, etc.) as well as a broad range of applied issues.

The main strength of this work resides in its concern to explicate the relevance of economic theory and practice to the environmental crisis. Lonergan started working on macroeconomics in the 1930s, decades prior to environmental alarms sounded by Rachel Carson and others. He understood the economy functionally, as transforming the