

Jesus the Refugee: Ancient Injustice and Modern Solidarity. By D. Glenn Butner, Jr. Minneapolis, MN: Fortress, 2024. xi + 230 pages. \$25.00.

In 1952, Pope Pius XII published the apostolic constitution *Exsul Familia Nazarethana*. This constructive and timely document advocated for both sensitive pastoral care and fitting institutional arrangements to alleviate the suffering of migrants. The context of that papal statement included a sharp upsurge in the number of people displaced by widespread turbulence in the wake of the Second World War and the gradual development of institutions (such as the establishment of the United Nations' High Commissioner for Refugees in 1950) and norms (such as the 1951 Refugee Convention) to manage the migration crisis then unfolding in many parts of the world.

Whereas Pius XII appealed to the image of the holy family of Jesus, Mary, and Joseph in their most vulnerable moment as a poignant but brief rhetorical trope, D. Glenn Butner, Jr. dwells on this motif at considerable length—indeed, employing it as the central hinge of this eminently readable volume. The author sets up a revealing thought experiment, asking: Would the holy family be granted refugee status and asylum protection today under contemporary refugee law and prevailing policy regimes? Would their asylum claim not be summarily denied? With ample documentation from numerous relevant disciplines and wide-ranging bodies of literature, Butner explores this central guiding question with great insight on the way to some rather pointed conclusions regarding structural inequities in the treatment of displaced people today.

This volume contributes to a valuable trajectory by which Christian ethicists have been constructing a full-blown Christian theology of migration. Butner does well to draw upon the impressive previous work of such theologians as Kristin Heyer, Miguel De La Torre, and Tisha Rajendra, frequently citing and extending their seminal insights and categories to build the case for recognizing a range of solemn obligations to displaced people. Perhaps the most original contribution of this volume is the highly deliberate effort to clarify the contours of these proposed obligations. While to perceive that “Christians are called to solidarity with refugees in part because Jesus has identified himself with refugees” (132) is straightforward enough, to establish and distinguish various levels of solidarity and responsibility (Butner proposes three categories: universal, particular, and special) and further to advance the claim that these ethical duties apply not just to Christian communities but also to the operations of governments of the pluralistic societies they inhabit requires considerably more effort.

If indeed we will ever succeed in forging widely persuasive justifications for a broader sense of social responsibilities to refugees, Butner's work in this volume points the way and provides a good dose of the content. Mustering a national or even international commitment of resources to protecting and resettling refugees in line with their dignity will likely depend on first coming to terms with the history of systematic disadvantage and global misuse of power (via colonization and economic exploitation) as well as the perduring complicity in ongoing oppression on the part of the inhabitants of privileged nations. Raising awareness of this history of asymmetrical power is a necessary step on the way to fulfilling the "duties of restitution" (155) Butner treats with great insight. The repaying of such debts is not something that can happen only within churches; the most promising initiatives will unfold at the intersection of statecraft, culture, and faith—replete with a political dimension as well as an ecclesiological one.

Among the many merits of this volume is the refreshing and highly accessible writing style of the author, who repeatedly dips into his own personal experience to illustrate vital points. The reader is treated to vivid narratives of Butner's encounters with anti-Hispanic bigotry in the US (189) and the challenges he faced while volunteering to conduct some ESL teaching for a resettled Burmese refugee family (141). We might all benefit from what Butner refers to as "my ongoing awakening to the experiences of refugees and other immigrants and to the need for substantial change in the international refugee regime" (x). None of this, of course, reduces the urgent task of living out an ethic of refugee justice to "being content to feel compassion and to act in small ways" (3), however important that may be; it is also vital to contribute to effecting structural change at every level—local, national, and global.

One might like to see in this work expanded treatment of the sanctuary movement and the efforts of Pope Francis to advocate for solidarity with refugees and migrants, since these both support so clearly the project of this fine volume.

THOMAS MASSARO
Fordham University

Fratelli Tutti: A Global Commentary. Edited by William T. Cavanaugh, Carlos Mendoza-Álvarez, OP, Ikenna Ugochukwu Okafor, and Daniel Franklin E. Pilario, CM. Eugene, OR: Cascade, 2024. xxx + 329 pages. \$44.00 (paperback).

Fratelli Tutti is rightly considered one of the hidden gems of the papacy of Francis. The relentless pace of news cycles during this highly consequential papacy has exposed us all to a habitual whiplash