

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

of overstimulation—a syndrome that may cause us to overlook certain hidden riches. Further, this 2020 social encyclical has regrettably been somewhat “lost in the shuffle” amidst the steady flow of other groundbreaking documents emanating from Rome in recent years. Future generations will surely benefit from our contemporary efforts to raise the profile of *Fratelli Tutti* and prevent its weighty contributions from being eclipsed by other ecclesial developments.

Coming to the rescue is this collection of essays under review. By far the most extensive item of secondary literature on this encyclical currently available in English, this commentary identifies and abundantly illuminates the full range of relevant topics within Francis’s text. Indeed, it might be argued that one shortcoming of the encyclical is its compendious nature. In some ways, it emerges more as a resource document on social justice than a tightly focused treatment of any single issue or question. Those looking for guidance on policy issues such as capital punishment or possible justifications for the use of military force may find what they are looking for in the pages of this long document, as would a homilist preparing remarks on the parable of the Good Samaritan. The authors of the insightful and generally well-framed essays within this volume display great skill in preventing “the forest being lost for the trees.” The reader is very frequently treated to learned forays into the implications of the moral exhortations Francis proposes regarding political and economic justice in his stirring encyclical.

It is most appropriate that this highly valuable volume appears in the publisher’s series *Studies in World Catholicism*, joining a dozen previous volumes that probe a range of vital ecclesial issues from multiple perspectives that reflect many cultures. The nearly three dozen contributors (many of them quite prominent figures in the global church, including academics and other varieties of ecclesial leaders) offer viewpoints that represent diverse communities in most corners of earth. Each of the four co-editors hails from a different continent and a majority of the essayists represent the Global South. The volume’s eight parts correspond to the eight chapters of *Fratelli Tutti*, and each features a mini-chorus of voices treating themes found within the corresponding section of the visionary document of Francis.

Standing out as an especially valuable contribution to theological discourse is part four of the volume (felicitously borrowing Pope Francis’s title “A Heart Open to the Whole World”), which provides commentary centered on the implications for the contemporary refugee crisis of *Fratelli Tutti*’s call for universal solidarity. Here, the reader is challenged to consider the many possible obligations that proceed from the Christian commitment to a thoroughly inclusive (even cosmopolitan) vision of the meaning of human community. These several authors call out the toxic xenophobia and extreme nationalism

poisoning the prospects for authentic global solidarity, providing a cogent diagnosis of distressing moral deficiencies and resulting social injustices. Besides encapsulating the specific content of the appeal of Pope Francis for greater effort to overcome the tragic global indifference to refugees, these essays make palpable the spirit of Jesus's Parable of the Good Samaritan (the focus of part two of this volume) as it applies especially poignantly to the plight of displaced "people on the move."

As is often the case in ambitious collections of essays, there is a certain unevenness in the quality and originality of the contributions. While a solid majority succeed in braiding together the concerns of local church communities (often explicitly conscious of the aftereffects of the Covid pandemic that weaken constructive social engagement) with the agenda of Francis in the encyclical under consideration, a few stray a bit too far for comfort from the task of engaging the actual message of the pope in *Fratelli Tutti*. Still, the reader is consistently well served by this solidly researched volume for the many insights and creative applications to real-world contexts it brings to bear on the ethical content of this momentous social encyclical.

THOMAS MASSARO
Fordham University

Jewish Virtue Ethics. Edited by Geoffrey D. Claussen, Alexander Green, and Alan L. Mittelman. SUNY Series in Contemporary Jewish Thought. Albany, NY: State University of New York Press, 2023. xii + 519 pages. \$39.95.

Noting an "underdeveloped" field in the Jewish tradition, *Jewish Virtue Ethics* surveys Judaism's ongoing interest in character and its excellences. Over thirty-five essays (mostly individual portraits of key thinkers), each contributor addresses four questions: the importance of virtue ethics in the source, the primacy of particular virtues, the specific means of virtue cultivation, and its impact on self-understandings of Judaism and Jewish identity. "Who, then, beyond some in the Jewish community, can Jewish virtue ethics speak to today?" So wonders Alan Mittelman in his epilogue, imagining as fitting interlocutors "communitarians, especially if they are religiously committed" (500).

If communitarians generally are predisposed as dialogue partners, Catholics should be particularly motivated to respond. "Dialogue and friendship with the children of Israel," encourages Pope Francis, "are part of the life of Jesus's disciples" (*Evangelii Gaudium*, no. 248).