

service to the common good and which Zamagni sees the EoC as reviving after centuries of domination by profit-driven capitalism. According to Cloutier, the model of the economy the EoC rejects is what Pope Benedict XVI called the “market-plus-state binary,” which pictures business as “for pursuing private goods, while government is for pursuing common goods” through taxation and re-distribution of earnings (76). By contrast, EoC enterprises seek to observe what has come to be called *pre-distributive* justice, practicing business in such a way that it reinforces social ties rather than undermining them and thereby requiring repair by the state (77).

As Jeanne Buckeye notes in her chapter, “Exploring Subsidiarity,” the EoC is still “relatively unknown” in the business world (259). It seems fair to wonder, then, just how likely the EoC is to achieve what Buckeye describes as its goal: namely, to establish “a new kind of economic culture where building community and sharing abundance with the poor take precedence over market dominance and the accumulation of wealth” (259). That said, there is undeniably a growing thirst to do business differently, and as Pope Francis beautifully remarked in his 2017 address, “The changes in the order of the spirit and therefore of life are not linked to big numbers. The small flock, the lamp, a coin, a lamb, a pearl, salt, leaven: these are the images of the Kingdom that we encounter in the Gospels” (37). This book makes a plausible case that the EoC, too, may be considered an image of the Kingdom.

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All Oppression Shall Cease: A History of Slavery, Abolitionism, and the Catholic Church. By Christopher J. Kellerman, SJ. Maryknoll, NY: Orbis Books, 2022. xviii + 230 pages. \$26.00.

This is a most praiseworthy book for its coverage of a largely ignored yet significant question: What did the Catholic Church teach and practice regarding enslaving human beings? It gathers historical facts—little known or largely misunderstood—to describe and critique the church’s history of theological teachings and practices regarding slaveholding, beginning with the Scriptures up to the contemporary Catholic social teaching tradition. As a Jamaican Catholic woman, descended from enslaved Africans, I found this a bittersweet read, as I was forced to confront the all too human contradictions of individual Catholics, priests, popes, and councils from the time of the early church up to today. I was forced to face the cruelty and moral turpitude of individual Catholics, priests, and popes, who dared to buy, sell, and abuse human beings, fully sanctioned by

canon law, Roman law, church councils, Fathers and Doctors of the church, theologians, popes, and the Roman Curia. Sadly, I can never look at Peter Claver the same again. The truth of his participation in the trafficking and enslaving of Africans must be told across the Caribbean, where a false picture continues to be painted and his name immortalized on many an ecclesial building!

Kellerman's argument across ten chapters has a powerful refrain—"slaveholding is a choice"—that takes various forms: "As common as slaveholding may have been among Catholic religious orders, it was always a choice" (136). He rejects as demonstrably false the argument that "nobody thought it was wrong back then" by introducing myriad voices, including those of the enslaved and formerly enslaved, Black Catholic confraternities, theologians, and laymen. Kellerman is particularly pointed in his critique of the papacy and other religious authorities for their complicity in the enslavement of Africans and their descendants.

In chapter 10, we see the church finally reversing course and condemning slavery under Leo XIII (1888) and his successors. Notably, Kellerman argues cogently that it would be difficult to see the tradition of Catholic social teaching emerging "without first condemning the purchase, domination, and forced labor of another human being. Likewise, how could the gospel of life, so treasured by John Paul II, have been promoted if babies and young children could still be considered property to be bought and sold to the highest bidder on the auction block?" (191). Even so, Leo's successors continued to retell a version of history that ignored the church's slaveholding, endorsement of the transatlantic trade, and allowing the enslaving of descendants of the trafficked Africans for centuries. There is, therefore, a corporate responsibility of confession, penance, restitution, reparations, and amendment the church must face. Even in forcing us to face the horrors of a long-recalcitrant slaveholding Catholic Church, Kellerman exhorts us not to lose hope: "The truth might not always be thriving in the places where we have been trained to look for it. And so, we must listen and be attentive, and we must prayerfully consider what we see and hear" (215).

Abolitionist women are a fleeting presence in the text, with early mentions of Quakers Lucretia Mott and Sarah Grimké, as well as freeborn Maria W. Stewart. Of Catholic abolitionist women, there was only Mary Louise Booth, "a skilled translator, writer, and white Catholic who was also an ardent abolitionist" (163). There is room for further investigation of women's voice and presence across the story of the Catholic Church and abolitionism.

The recommendations for further reading contained only one book by a Caribbean scholar—H. Orlando Patterson—in the general section. A small glimpse of a Catholic abolitionist in the English-

speaking Caribbean appears in the brief reference to Dublin-born Richard Madden, a medical doctor in Jamaica and Cuba (chap. 9). Given that the Caribbean was a singular region shaped by the impact of enslavement and the church, it would have been important to point to readings about and from that region. For example, Maureen Warner-Lewis reconstructed a biography of the enslaved African Archibald Monteath (née Aniaso), an Igbo who was kidnapped and trafficked to Jamaica around 1802. He became active in the Moravian Church, later purchasing his freedom. His dedication to the Christian faith made him special to the missionaries and enslaved people alike. B. W. Higman has studied the life and thought of pro-slavery Scottish Anglican priest John Lindsay (1729–1788), whose unpublished work presented a theological justification for the enslavement of Africans along similar lines to Catholics of that period. Andrew Dial published an article on the Jesuit Antoine Lavalette, who tortured to death four enslaved persons in Martinique. Kellerman's research points to the need for a similar monograph on the nature of the theological and practical impact of the Catholic Church's responses to slaveholding in the Caribbean.

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Justice After War: Jus Post Bellum in the 21st Century. By David Chiwon Kwon. Washington, DC: Catholic University of America Press, 2023. xviii + 294 pages. \$29.95.

Over the last three decades, scholars, policymakers, and practitioners working within the just war tradition have increasingly gravitated to the concept of *jus post bellum*: “justice after war.” Proponents of “*jpb*” (a now standard shorthand) claim it is a necessary supplement to the more familiar just war categories of *jus ad bellum* and *jus in bello*. Whereas *jus ad bellum* concerns the causes of war, and *jus in bello* the means employed in warfare, *jpb* provides moral guidelines for the aftermath of war. What do victors owe the vanquished, and vice versa? What does a just postwar settlement look like? Do non-belligerent actors—civil society groups, or international NGOs—have a necessary role to play? These are central questions in the growing field of *jpb*. But while their urgency is obvious, their answers remain highly disputed.

In this context, David Chiwon Kwon's *Justice After War* is a most welcome contribution. A Catholic moral theologian, Kwon does not confine himself to his own discipline, but aims to offer a comparative analysis of how *jpb* has developed across “moral philosophy, moral