

experience, Allen identifies an intimate bond between liturgy and justice, one that is founded on an African cosmology of interdependence and a view of the “High God” as liberator.

In Part Two, Allen follows the subsequent development of Black worship through the emergence of praise houses and formal Black churches. She finds in the dynamics of denominationalism a continued legacy of equating liturgy with justice but also the infiltration of white supremacist Eurocentric theologies into Black worship. Ultimately, Allen takes aim directly at evangelical theology and the prosperity gospel as primary examples of where the Black church has gone wrong, exchanging a legacy of worship grounded in communal righteousness and responsibility for an individualistic gospel of personal salvation. Part Three endeavors to re-establish the bond between liturgy and justice through a reassessment and reconfiguration of Black worship in light of a womanist ethics and hermeneutics.

Allen’s work is an enormous achievement of historical and systematic theology. It is clear step forward for the fields of liturgy and ethics as well as Black religious studies. Given the density of its engagement with sources, it is perhaps most appropriate for use in a graduate theological classroom, and indeed should be “required reading” for any community of scholars seeking a way into the rich history of the Black church in America or an example of how womanist principles can enliven theological sub-disciplines like liturgical theology. Readers will likely find that the final constructive part of the book is disproportionately short in comparison to the historical material and will desire a clearer practical application, which Allen alludes to in her final pages. The womanist perspective, she says, “has the potential to produce richer, more meaningful, holistic, and transformative worship experiences for all attendees” (208). There is no doubt that Allen’s book will inspire future pastoral and practical theological work, and perhaps even give rise to creative new modes of worship planning and performance.

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Cathonomics: How Catholic Tradition Can Create a More Just Economy. By Anthony M. Annett. Washington, DC: Georgetown University Press, 2022. xix + 315 pages. \$29.95.

Might it be possible to actually create a more just global economy, an alternative to what Pope Francis has described as “the economy that kills”? For Anthony M. Annett, a Gabelli Fellow at Fordham University and a Climate Change and Sustainable Development Advisor with Columbia University’s Earth Institute, it is not only

possible—Catholic social teaching provides the conceptual scaffolding for building such an economy. Annett brings to this analysis a crucial perspective: a PhD in Economics from Columbia University, he spent two decades with the International Monetary Fund. Thus, his critique of twenty-first century economics and constructive vision is informed by a deep insider immersion in its conceptual framework, policy initiatives, concrete practices, and political realities.

With a foreword by renowned economist Jeffrey Sachs, the book proceeds in two parts. The first four chapters provide important historical and theoretical background. Chapters 1 and 2 summarize key theological loci (scripture, patristics, Aristotelian virtue ethics, Aquinas, and CST) relevant to thinking about economics. Chapters 3 and 4 tell a story that will be new to most readers, including theologians: the histories and conceptual structure of economics, both neoclassical (Chapter 3) and neoliberal (Chapter 4). Here Annett keys in on economics' anthropology (*homo economicus*), detailing its disconnects with both scientific and social evidence and Catholic commitments. Helpfully, he provides a wealth of details and statistics on the many ways neoliberalism corrupts, outlining its pernicious effects on the health and well-being of individuals, populations, communities, and countries (92–98). He also highlights the hopeful era of democratic socialism in post-WWII Europe and Japan, a philosophy he advocates as most akin to a Catholic vision—a position supported by Pope Emeritus Benedict XVI (144).

The book's second half moves from background to construction. In Chapter 5 he delineates a Catholic vision of the key roles of government, business, labor, and finance. This is a particularly important chapter for countering those Catholic voices that currently inveigh against government in any form. The book's most important chapter, in my opinion, is Chapter 6, "Inequality: The Root of Social Ills." Here he continues analyzing neoliberalism's destructive effects, offering a wealth of data, charts, and statistics to support his claims—the loss of unions (187), regressive tax policies (188), the staggering economic downsides of inequality (191), and the way it undermines solidarity and human flourishing, hurting both the poor and the non-poor (193–196). After this litany of reality, he outlines a constructive proposal—with 15 specific components, all aligned with Catholic social teaching—that would effectively reduce inequality and promote human flourishing (200–213). Closing chapters on "Care for Our Common Home (Chapter 7) and global issues such as tax havens, debt relief, migration," financing the UN's Sustainable Development Goals (Chapter 8), and COVID-19 (Conclusion) round out the analysis.

Despite its many strengths, a few omissions or elisions must be noted. For example, his ten principles of Catholic social thought in Chapter 3 do not include the principle of human dignity. More extensive engagement with the rapacious history of colonialism vis-à-vis Africa and Latin America, as well as with the growing literature on racial capitalism and the effects of income and wealth inequality on racialized people and formerly colonized countries would have been welcome. In the weeds of economic history, one might add a section on the Chicago School's intentional separation of ethics from economics, or point to new studies that provide a more nuanced view of Adam Smith as, in fact, a virtue ethicist.

These, however, are simply points for further development. The book is at once deeply informed and resourced by rigorous and respected economists and theorists (Judt, Polanyi, Keynes, Stiglitz, Piketty, Reich, Sachs, Sen, and more) yet clearly and accessibly written. It is a book that every undergraduate should read—especially those in business schools, but equally in a wide spectrum of courses in theology and ethics, as understanding the practical and conceptual economic infrastructure in which we all swim is critically important for illuminating almost every issue we engage. Equally, this book would be enormously helpful to interested lay Catholics, as an aid to demystifying our fraught socio-political landscape and charting a hopeful and faithful path forward toward building a “virtue economy” rooted in the wisdom and heart of the Catholic tradition.

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The Pandemic and the People of God: Cultural Impacts and Pastoral Responses. By Gerald A. Arbuckle. Maryknoll, NY: Orbis Books, 2021. xxxiii + 230 pages. \$25.00.

As much of the world is emerging from the COVID-19 pandemic, noted theologian and anthropologist Gerald A. Arbuckle's *The Pandemic and the People of God* provides a probing and insightful examination of the experience of the pandemic and the responsibility of Catholics moving forward.

Arbuckle grounds his study in an anthropological analysis of the pandemic as a global rite of passage. We were separated from our pre-pandemic way of living and forced into a liminal period of restrictions, a stage from which we are now emerging into a new way of being. Further, this particular rite of passage is rooted in trauma. Because of the measures undertaken to limit the spread of COVID-19, we lost the cultural cues which carried our understanding of the world as ordered, and forced us into an experience of chaos. Arbuckle argues that this added trauma presents a particular danger in the re-entry phase of this