

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

rite of passage. An uncritical response could further solidify unjust structures within our society. What is required is a willingness to re-examine our foundational myths and create new structures that embody our values. For Catholics, Arbuckle argues that we must re-found our identity in the values portrayed in the parable of the Good Samaritan—particularly solidarity with the marginalized, compassion, and justice.

The book begins with an in-depth analysis of the anthropological concept of the rite of passage, and the cultural processes surrounding trauma. Arbuckle then moves into chapters examining differences in governmental responses to the pandemic, looking especially at healthcare disparities, racialization, and poverty. The analyses of social injustices serve primarily to highlight the importance of reconsidering social structures as a whole rather than focusing on simply “getting back to normal.” In the final chapter, Arbuckle sets out guidelines for Catholics working within their parish communities to imagine an innovative way of being, founded in a renewed vision of a Gospel-based identity. Every chapter concludes with a theological reflection that models a renewed Catholic identity in response to the trauma of the pandemic. In presenting these reflections, Arbuckle draws on Scripture as well as the writings of Pope Francis and noted Catholic theologians.

The particular strength of the book is its use of an anthropological analysis of the global pandemic experience, coupled with a theologically grounded call to action. Discussion of problematic social processes remains at the level of the group or culture. In doing so, Arbuckle provides a means of discussing the need for cultural reform which avoids individual culpability for societal problems while not negating the need for personal participation in this reform. Further, the emphasis on culture as a continuous process rather than static condition emphasizes that reform is not only possible but inevitable. What must be chosen is the direction in which such reform occurs. Throughout the book, Arbuckle models the action he is encouraging. There is a frank analysis of the real situation, followed by a reflection on the values Catholics should bring to the situation. How those values are best applied in their particular context is left to the reader to ponder.

Arbuckle has explicitly directed this book to the general reader, and the final chapter further refines the audience to the person working within a parish community. Each chapter begins with a concise list of points to be addressed, and concludes with a brief summary and discussion questions. The style is conversational and conveys important concepts with simplicity and clarity. Simultaneously, Arbuckle’s scholarly preparation is everywhere apparent. The

bibliography is extensive and each page includes many footnotes. What Arbuckle has achieved in this work is a practical guide that draws on his extensive anthropological and theological knowledge. While *The Pandemic and the People of God* may be directed to the general reader in the local parish, it should by no means be confined to that audience. Arbuckle's insights provide a compelling example for any Catholic theologian reflecting on the effects of the pandemic.

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Dust in the Blood: A Theology of Life with Depression. By Jessica Coblentz. Collegeville, MN: Liturgical Press, 2022. 248 pages. \$24.95.

By opening *Dust in the Blood* with an account of her own struggle with depression, Jessica Coblentz frames her critical and constructive theological study of depression with an eye to the book's very practical fundamental concern: how might Christians face the apparent meaninglessness of depressive suffering and yet remain hopeful in God?

The book's style and method reflect Coblentz's aptitude as a teacher, as well as her grace as a writer. She presumes little specialized knowledge of her readers but invites them to both a gradual engagement with complicated theology and philosophy, and a reflection on their own experiences of depression. Engaging the likes of Delores Williams, Karen Kilby, and Martin Heidegger, *Dust in the Blood* is certainly a work of erudite theology, yet it remains accessible to any academic reader willing to trust Coblentz's careful and compassionate guidance.

In the first part of the book, Coblentz surveys a broad range of approaches to depression, ranging from a clinical search for a "cause" to a phenomenological description of the experience of depression as "unhomelikeness." Alien and alienating, depression escapes clear definition and bewilders us in our responses. She then presents popular Christian theologies of depression, considering both their spiritual and theological sources and implications. Without dismissing what help they might be for some who suffer from depression (after all, sometimes we can call good and true whatever keeps hope alive in us through the darkest of days), Coblentz delicately analyzes limitations and potential distortions of theologies that present depression as either punishment for sin, the result of a lack of faith, or a furnace purifying one's faith and therefore, in some way, perhaps only mysteriously, good. She argues that not all who are depressed find the struggle to be sanctifying; far too often depression remains meaningless and destructive.