

the book. Segura's seamless blend of reporting, research, and memoir reminded me how acknowledgment of standpoint, long encouraged by marginalized scholars and resisted by some with dominant experiences, seems to be emerging as standard in communication for general audiences. *Birth of a Movement* is an excellent model of this transparent, humanizing practice of knowledge creation.

Segura calls for several transformative, wholly appropriate action items for the institutional Catholic Church, including a full accounting, apology, and reparations for Catholic involvement in slavery; centering the perspective of Black Catholics and racial justice organizers in responding to racism; and resistance to the prison-industrial complex, including policing: "Catholics must become abolitionists" (112). Although she calls for "shifting our church from one centered on the power and leadership of a mostly white, all-male clergy" (78) and acknowledges that accurate understanding of the Church's social justice tradition has led many white lay Catholics to support BLM (64), Segura surprisingly often seems to envision a top-down model of Church, with many of her action items envisioned as tasks for the body of bishops. On one hand, this is often an appropriate assigning of responsibility; the institutional Church benefitted from complicity with slavery and continues to benefit from accepting white dominance as standard in the US. On the other hand, particularly in a book so rich with the insights of grassroots organizers, it jars when Segura somewhat frequently poses a question about Catholic responsibility for action, and answers it with a call to use episcopal authority.

"Faith and Social Justice" is a common course theme at Catholic universities. *Birth of a Movement* is perfectly composed (and priced) to become a key text in such courses. With righteous frustration at the Church's persistent failure to live up to its own teachings of justice, equal dignity, and preferential care for the most vulnerable, Segura insists, "Black Lives Matter is not a movement pushing an extremist agenda that contradicts our faith; it is the secular version of Catholic social teaching" (65). With rigor and originality, her book makes this case beyond a doubt.

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The Church's Best-Kept Secret: A Primer on Catholic Social Teaching.
By Mark P. Shea. New York: New City Press, 2020. 160 pages. \$16.95.

In 1985, Orbis Books published *Catholic Social Teaching: Our Best Kept Secret* by Edward DeBerri and James Hug, who dedicated their book "to the hard-working educators and front-line activists who embody the principles of Catholic social teaching [CST] each day." In that text, they explain the historical background of CST, its

methodological approach, key lessons, and future challenges. They also lament that CST is routinely heralded as the church's "best kept secret" despite the extensive documentary heritage of papal and episcopal documents to which they dedicate several chapters, drawing examples from North America, Central and Latin America, Africa, Asia, Australia, and Europe.

Thirty-five years later, it is curious and perhaps even counterproductive that Mark Shea labels CST as the "church's best-kept secret." Instead of exploring the ongoing development of CST via documents from around the globe, or showcasing the work of educators and activists on the front lines in defense of human dignity and basic rights or struggling for justice and peace, Shea's introduction to CST reduces a comprehensive moral vision to just four concepts. He explains to his reader that CST "can be pictured as a throne sitting on four pillars," where he consolidates the various principles of CST (usually numbering between seven and ten) to the dignity of the human person, the common good, subsidiarity, and solidarity (21–22).

The book is divided into an introduction and nine chapters, with two chapters dedicated to each of the four pillars. Shea writes in an accessible style, citing Scripture and the Catechism to explain the basis for human dignity and the church's consistent life ethic. A few quotes from *Rerum Novarum*, *Quadragesimo Anno*, *Populorum Progressio*, *Centesimus Annus*, *Sollicitudo Rei Socialis*, and *Laudato Si'* are used to describe the common good, solidarity, and subsidiarity. The explanations are simplistic and often less than fully accurate. For example, Shea writes, "The Tradition has always urged Christians to contribute generously to the Common Good and especially to keep in mind the 'Preferential Option for the Poor'" (65). This is the only reference to the preferential option for the poor and far from an adequate expression of how it plays an essential role in the promotion of justice. As another example, Shea describes a situation where a child has leukemia, leaving her parents with enormous medical bills: "If the state can provide health care for them without their economic destruction, then let it be provided. If some private benefactor can do it, then let him provide it" (70). This laissez-faire approach to healthcare does not represent how CST envisions right relationship on the individual, interpersonal, and institutional levels of society.

This book might be written for a popular audience, intended for those with little to no background to the 130-year history of CST. It is easy to read as any primer should be, but it is too rudimentary to be acceptable for general classroom use or as a research text. Books focusing on CST by DeBerri and Hug, Bernard Brady, Thomas Massaro, and Christina Astorga are all better at introducing CST,

discussing the process of conscience formation in consultation with Scripture, Tradition, reason, and experience, as well as highlighting key claims and developments in the documentary tradition that comprise CST. It is unfortunate that Shea's book spends more time citing lines from literary figures like G. K. Chesterton, John Donne, and C. S. Lewis than lifting out key passages from the CST canon. This white male-centric text misses a golden opportunity to help readers consider what it takes to enact CST as informed by exemplars like Sister Norma Pimentel, MJ, and her work with migrants and refugees in the Rio Grande Valley; Sister Helen Prejean, CSJ, and her tireless advocacy to abolish the death penalty; or how Sister Dorothy Stang, SNDdeN, gave her life in defense of the poor and the environment in Brazil. If CST will ever be anything but the church's "best-kept secret," then books like this one should shift their focus from condensing CST into four simple ideas and instead illuminate how CST can and does inspire agency from below and from above in a way that produces personal and communal flourishing. CST offers and demands much more than what is described here.

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Wealth, Virtue, and Moral Luck: Christian Ethics in an Age of Inequality. By Kate Ward. Washington, DC: Georgetown University Press, 2021. xii + 265 pages. \$49.95.

Wealth, virtue, and inequality—each topic has been discussed at length by contemporary Christian ethicists. For example, Mary Hirschfeld covers private property and virtue in *Aquinas and the Market* (2018); Albino Barrera discusses unintended market externalities in *Economic Compulsion and Christian Ethics* (2009); and D. Stephen Long, in *Divine Economy: Theology and the Market* (2000), critiques political economies that arguably expand the gulf between rich and poor. Missing from these discussions, however, is a sustained treatment of the following idea: that life's circumstances—from one's racial identity to one's zipcode at birth—can affect moral development and, in particular, the formation of virtue. With admirable skill, Ward fills this gap.

Focusing upon the vicissitudes of economic life, Ward introduces the language of "moral luck" into Christian ethical discourse. She borrows the term from contemporary secular ethicists—including Martha Nussbaum, Claudia Card, and Lisa Tessman—but interprets it to highlight our "dependence on God for [the] pursuit of virtue" (87). In this sense, "moral luck"—insofar as it points to the chance circumstances of wealth and poverty—is "morally hortatory" (129). It encourages growth in "personal holiness" (by reflecting on how much