

account of the moral life moral theologians of the Thomistic persuasion and otherwise would do well to take up and read.

NICHOLAS OGLE
University of Pennsylvania

Disability Ethics and Preferential Justice: A Catholic Perspective. By Mary Jo Iozzio. Washington, DC: Georgetown University Press, 2023. xii + 122 pages. \$32.95.

There was once a time when any theological engagement with the subject of disability began with a sense of anxiety and careful deliberation as authors worked to justify the subject's place in the field. Thankfully, these prologues have become increasingly unnecessary in part because of scholars like Mary Jo Iozzio who, over the course of her career, has consistently paired serious theological rigor and depth with a complex contextual approach to lived experience. Her newest book, *Disability Ethics and Preferential Justice*, provides a useful introduction to the subject and demonstrates powerful ways Catholic social teaching motivates a broader sense of inclusion for those with disabilities. While the book concludes by interrogating friendship, a ubiquitous topic in the field, the first four chapters are primarily concerned with the systems of control that shape the daily lives of people with disabilities. Through incisive engagement with sources from the World Health Organization, the United Nations, and official church teachings, Iozzio has produced an accessible guide that takes a holistic look at the realities of advocacy and accompaniment.

Iozzio divides her book into five concise chapters, each of which opens with an epigraph from other Catholic scholars who live and work in close proximity to disability. Chapter One provides a general overview of the subject of disability, while giving context for categories of disability and examining how it is treated through social, medical, and religious models. By tracing the historical locations and cultural perceptions of disability, Iozzio provides an account of how social stigmas against disability have been solidified institutionally over time. One key argument in this chapter is that the marginalization that comes as a result of stigma tends to rob communities of the life-giving diversity that disability provides.

The second chapter reviews contributions made by the World Health Organization and the United Nations and provides an account of the accommodations made for people with disabilities across the globe. These sources work to communicate the difficult reality that people with disabilities remain among the least advantaged of anyone in the world, disproportionately ranking among the world's most impoverished (29). Iozzio uses lessons gleaned from secular sources

to reinforce a fundamental truth related to human existence as *imago Dei*, that “in order to be and to thrive, human beings must accept their relational dependence upon one another; in this anthropology, relationality is the *sine qua non* of diversity” (33).

Chapter Three more intentionally engages Catholic theology by looking at how natural law and the principle of the common good can help support inclusion initiatives for those with disabilities. For Iozzio, the two concepts are inextricably linked, as natural law moves humanity toward pursuing the goods necessary to flourish, including strengthening communal bonds through a collective pursuit of justice. In the context of disability, though, “justice is rendered as an accommodation . . . and such accommodations depend on access” (46). A perpetual lack of access works to bar those with disabilities from fully pursuing the common good—an experience to which Iozzio argues they are preferentially entitled.

The final two chapters are devoted to pursuing this vision of justice. In the fourth chapter, Iozzio lays out a Trinitarian theological anthropology of *imago Dei* establishing God’s existence as both relational and diverse. This argument is extended in the book’s final chapter through a liberationist interrogation into the ways those with disabilities warrant God’s preferential justice. Ultimately, this vision can be accomplished with intentionality and inclusive relationships where “those who have been absent through no fault of their own are welcomed, embraced, and called by name to be, to learn and become proficient, to participate and to thrive” (81).

In a world where 1.75 billion people live with some type of disability, Mary Jo Iozzio’s book provides an important introduction to the key topics of disability theology. Her use of sources and articulate writing make it the perfect addition to undergraduate courses focused on medical ethics or social ethics or reading groups in Catholic ecclesial settings.

J. TYLER CAMPBELL
University of Dayton

A History of Catholic Theological Ethics. By James F. Keenan, SJ. Mahwah, NJ: Paulist, 2022. xxi + 434 pages. \$49.95.

This book on the history of Catholic theological ethics is the expression of profound scholarly expertise on the subject. Hence, the methods of historiography do not provide the architecture, but the author draws on more than three decades of research and teaching experience on the subject of moral theology (xi–xxi). He does not claim to lay a strict system over the chapters, but rather indicates his convictions informed by scholarship.