

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.

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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.

Eight chapters structure the book. The chronological horizon ranges from “Jesus in the New Testament: The Inspiration and Foundation of Catholic Theological Ethics” (Chapter 1) to current developments in Catholic theological ethics (Chapter 8). “The Social Formation of the Early Church” is the title of Chapter 2. Again and again, the author manages to bring out interesting details, such as the fact that the prohibition of work on Sundays was due to an imperial decree (Constantine in the year 321), two hundred years before the Council of Orleans passed a resolution on the matter. The next stage, “Pathways to Holiness,” starts in late antiquity—with the epochal works *De Officiis* (Ambrose), *Sermon on the Mount* (Augustine), and *Morals on the Book of Job* (Pope Gregory)—and leads to the beginning of modern times with the formative writings of the *Enchiridion Militis Christiani* (Desiderius Erasmus) and the *Spiritual Exercises* (Ignatius of Loyola).

The history of moral theology cannot be understood as a linear process. Therefore, Chapter 4 takes a step back, considering “The Medieval Scholastic Foundations of Modern Moral Theology.” As the period of the Middle Ages was coming to an end, the emergence of theological ethics as a scientific discipline began. From there, one “Pathway to Modernity” led to casuistry (Chapter 5) and another to the confraternities and the school of Salamanca (Chapter 6). With casuistry in the sixteenth century (from John Mair to Francisco de Toledo), a methodology of the concrete comes to the fore, helping priests evaluate acts confessed in a penitential context on the basis of a schema. At the same time, geopolitical changes encouraged reflection on the design of individual rights and their general binding force—that is, their entitlement within the framework of international law. As an outstanding example, the school of Salamanca originating with Francisco de Vitoria is presented.

In the course of time, the moral evaluations of concrete situations became increasingly systematized. The era of casuistry is followed by that of moral manuals, a phase that lasted in Europe and the USA until the middle of the twentieth century. The manuals can be understood as an ambivalent phenomenon. On the one hand, different versions exist side by side (especially written by Dominicans, Redemptorists, and Jesuits) and represent a plurality of scientific debates. On the other hand, the manuals attempted to regulate in detail the standards of Christian life. At the same time, new forms of thought have been developing, which the author summarizes under “Reforming Catholic Theology” (Chapter 7). Especially Alphonsus Liguori and his aim to “prefer reasoning before authority” (244) marked the beginning of a phase with pastoral and biblical-theological approaches (see the works of Johann Michael Sailer and Johann Baptist Hirscher), which reaches up to the Christocentric works by Bernhard Häring and Josef Fuchs in

the environment of the Second Vatican Council. The last chapter, “The Moral Agency of the Theological Ethicist in Breaking Boundaries,” is devoted to current trends: recognizing human suffering, self-understanding as a global discipline, predominantly lay people as scholars, human experience as the primary epistemic resource.

The book offers an enormously well-researched and also highly readable overview of the history of Catholic theological ethics. English-language studies form the framework of the individual chapters and are enriched by references to publications in other languages. The respective chapters focus primarily on the “innovators,” those individuals and works that changed the understanding of the discipline. From the beginning, the author discloses that he is trying to show his understanding of moral theology (xv): his perspective is the Jesuit one, and his biographical experiences leave their traces in the text (e.g., 27, 31, 34). Of course, this leaves some questions unanswered, such as methodological questions about which hermeneutical tools should be used to approach biblical texts or sources of tradition to reappraise the history of the discipline. Clarifying this would help resolve tensions when, for example, it is said that we should read history “as it was” and another time: “we need that multiperspectival, inclusive approach” (34).

The author has succeeded in making an important contribution to the history of Catholic theological ethics, which has been compiled with an excellent understanding of the subject. The book is recommended to all those who seek a well-grounded approach to the subject: an important reference work for all those working or interested in the subject of Catholic theological ethics.

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The Art of Cycling, Living, and Dying: Moral Theology from Everyday Life. By D. Stephen Long. Eugene, OR: Cascade, 2021. xiv + 144. \$38.00.

One of the refrains in my graduate school education was: What genre is best for doing theological ethics? D. Stephen Long’s book *The Art of Cycling, Living, and Dying* presents an answer: memoir. Long writes that he is “convinced that the best way to teach [ethics] is not by giving people grand ethical theories but by inviting them into stories, memoirs, novels, biographies, or films” (xiv).

The first chapter opens with an account of a harrowing experience that began with an “odd feeling”: “The buzzing in my ears intensified, the room narrowed and began to fade . . .” (9). Through gripping narrative, Long describes life-and-death moments as he discovers he