acknowledges how a person's self-absorption can inhibit his/her attention to Faces, and Greenway points to the Western preoccupation with the automonistic "I" as a social factor that contributes to this problem. Greenway does not address how other social norms such as racism and sexism affect the disproportionate impact that certain Faces have over others, however. He might have spoken to how white supremacy inhibits many people from being seized by the suffering of black bodies, or how misogyny similarly hinders the impact of suffering female bodies, such that certain people may not seize us as Faces like others do. This is a shortcoming in a book that otherwise methodically anticipates counterarguments and addresses the complexities of suffering with care. Still, because of Greenway's clear argumentation and concrete examples, he equips readers to extend his analysis to the realities of suffering that he does not address, as well as those that our world has yet to encounter.

JESSICA COBLENTZ
Saint Mary's College of California

Fugitive Saints: Catholicism and the Politics of Slavery. By Katie Walker Grimes. Minneapolis: Fortress Press, 2017. 204 pages. $29.00 (paper).
doi: 10.1017/hor.2018.25

As our country finds itself in the throes of contentious debates over public memorials, Katie Walker Grimes presents a critical assessment of the hagiography of three Catholic figures sainted for their proximity to slavery in the Americas: Peter Claver, Martin de Porres, and the venerable Pierre Touissant. She does so with an eye for the ways in which our hagiographical interpretations of these men—one European, one of mixed race, and one an African Haitian—reveal what she calls the church's participation in both the "social death" of slavery and its ongoing "afterlife" in the Americas. Grimes' stated purpose is not to assign blame, but rather to name dynamics that continue to limit the church's understanding of itself, which in turn limit its ability to respond to the racialized signs of our times.

She introduces three distinct concepts by which we can reinterpret our hagiographies of saints with proximity to Africanized slavery: antiblackness supremacy, which she intends as a disruptive idea that creates dissonance in the symmetrical logic whites often use in analyzing racism; "racial triumphalism," by which the church understands itself as supreme liberator of enslaved people while simultaneously denying participation in their enslavement; and "fugitivity," or the dispositions and actions of people who refuse to remain in place. The book is clearly organized into nine concise chapters,

each with subheadings that assist the reader in following Grimes' nuanced and thoroughly supported claims about the significance of hagiography where racism is concerned, as well as dimensions of each of these three figures that reveal antiblackness supremacy as the primary lens through which the church understands itself and through which it has developed racialized habits that sustain the afterlife of slavery. Grimes peels back the glossed layers of hagiographical interpretation of her subjects: situating these men in the historical context of the distinct slavocracies in which they lived, unveiling the dynamics of racism during their respective canonization processes, and naming the racialized ideas that shaped primary hagiographies reviewed by the popes, as well as subsequent hagiographical treatments that used these figures toward the ends of racial justice, whether by members of their respective religious orders or by US cardinals in homilies and addresses.

In all three, Grimes' point is not that these figures were flawed; most saints were. Rather, she calls our attention to the ways in which they were flawed in terms of their specific relationship to slavery, which in turn makes clear the church's participation in it. She reminds us that in failing to remember these flaws, especially when those impacted by them would not be able to forget them, we ensure that the church will continue to participate in—and contribute to—the afterlife of slavery.

This is not just a critically deconstructive endeavor, but also a creatively reconstructive one, which can help Catholics in wrestling with interpretations of holiness in our own tradition as well as with the debates about America's secular saints. Grimes offers suggestions for *how* to better remember our past and the people in it with a method of hagiography of fugitivity that does not recapture these figures but allows their disruptive witness to make antiblackness supremacy more evident to all of us. She also points us to *who* to better remember: not more white heroes but rather those holy fugitives who either remained in the church or even fled its confines to join more life-giving justice movements.

Grimes implicitly connects Catholic systematic theology and interdisciplinary work in critical race theory. This is also a work in ethics, given her explanation of the significance of the communion of saints, and how our remembering them impacts our understanding of how racialized notions of virtues such as kindness, humility, charity, and peace can work to sustain an ongoing social death peoples of color face in the afterlife of slavery. This is not an introductory text in Catholicism and racism, and would require some scaffolding for those looking to use it in a classroom or in a parish setting. But that scaffolding is worth building, as the epiphanies Grimes

offers can evoke the dispositions we need to make the Catholic tradition become "woke" in these critical times.

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MAUREEN O'CONNELL
La Salle University

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The Beginning of Politics: Power in the Biblical Book of Samuel. By Moshe Halbertal and Stephen Holmes. Princeton and Oxford: Princeton University Press, 2017. xiii + 211 pages. $27.95.
doi: 10.1017/hor.2018.26

Halbertal and Holmes interpret 1–2 Samuel as the work of an astute political observer writing at the advent of ancient Israel's monarchy. The work of a single author of outstanding literary skill, the narratives are interwoven with political insights applicable to all political systems and forms (e.g., welfare states and liberal states, 167). The books of Samuel do not constitute a political treatise, manifesto, or agitprop, but rather the observations of someone familiar with royal circles who ultimately is ambivalent about centralized political power (162). This "fine-grained phenomenology of political power" (3) recognizes the social need for human sovereignty in ancient Israel while "focusing on sovereignty's dark sides" (166). The marshaling, subduing, and directing of military and social forms of power for the defense of the people quickly overwhelm and devour the inner natures of Saul, David, and Solomon as they turn this power against their own people, including their own families (149–50).

Sovereignty is characterized by a series of binaries: paranoia and overconfidence (chapter 2), entitlement and competition among royal heirs (chapter 3), moral obligation and political calculation (chapter 4), among other features (a summary list is found on 162). Halbertal and Holmes make their arguments by summarizing and commenting on pairs of stories that are emblematic of Israel's first kings. In chapter 1, Saul's rise to kingship (1 Sam 9–11) is contrasted with that of David (1 Sam 16; David's battle with Goliath, 1 Sam 17). Saul does not seek the kingship, yet once he is king, he goes to great lengths to retain his position. Maintaining sovereign power leads him to instrumentalize others, using them as agents to carry out commands aimed at preserving his power and position (chapters 2–3). Ends become means, and means become ends (32). The problem is that political power used this way always produces ambiguous results (62). David fares no better, as proved in the episode of Bathsheba and Uriah (2 Sam 11). Dynasties do not improve the situation, because heirs are characterized by both entitlement and competition. The rape of Tamar by Amnon, his