

prominence of these “systems over deliberation” perspectives, it would be interesting to hear how Myers frames her view of calling as fitting into this broader issue of what is most likely to increase the focus on ethics and good work inside the modern workplace.

Ultimately, though I believe *Conversations about Calling* would be strengthened through engagement with the above concerns, these points should not take away from its broader contribution. Valerie Myers’ integration of management theory, counseling psychology, practitioner insights, theology, and the faith-at-work movement is commendable and could very well be generative of further attention to a very important topic. Her definitional precision around calling and the testable propositions of her theory are relevant for researchers interested in the study of calling, theologians attempting to understand entry points into conversations about management, and practitioners and educators looking to shape the behavior of those called to be within business. In all these ways and more, Valerie Myers’ *Conversations about Calling* is worthy of a wide readership.

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A Catechism for Business: Tough Ethical Questions & Insights from Catholic Social Teaching

Andrew V. Abela and Joseph E. Capizzi (Editors)

Washington, DC: Catholic University of America Press,
2014 (144 pages)

A Catechism for Business undertakes a valuable and much needed project: bringing the insights of Catholic social teaching in a useable form to people engaged in business and commerce. Those of us who are professionally religious, as pastoral workers or as academics, can forget how little of Catholic Social Teaching (CST) is known, understood, and appreciated. A book such as this that organizes material from the primary sources around particular questions in a coherent structure will be a great help to many Catholic business people who want to live a unified life in which their faith informs their working life.

The editors bring an interesting mix of specialties to the work: Dr. Andrew V. Abela is the Dean of the School of Business & Economics at the Catholic University of America; Dr. Joseph E. Capizzi is the Director of Moral Theology in the School of Theology and Religious Studies at the Catholic University of America. Together they have devoted great thought to organizing the questions, which move from the general questions of the economic context and the applicability of CST to business issues, to specific ethical questions such as manufacturing, management, marketing, sales, and international business among others. The sections on marketing and on bioethical questions are particularly well-developed, which is appropriate given the editors’ academic credentials.

They have used the documents from the Catholic social tradition, from *Rerum Novarum* to a speech by Pope Francis. The introduction gives a helpful methodology for readers of the book who are facing a business dilemma: “(1) find the question that is closest to

that dilemma; (2) read the quotations provided; (3) pray and meditate on them; (4) read further in the documents those quotations come from if necessary; and then (5) apply them to your specific situation” (xvii).

For each question, the editors present a variety of quotes from various documents. For example, the answer to question 3—“Does the state have a role in facilitating the universal destination of goods?”—quotes from Benedict XVI’s *Deus Caritas Est*, John Paul II’s *Laborem Exercens*, Pius XI’s *Quadragesimo Anno*, and Leo XIII’s *Rerum Novarum*.

The volume covers essential questions such as number 33, which asks, “How much of our own personal profits should we be willing to sacrifice in order to avoid or reduce layoffs during an economic downturn?” The response uses a quote from the *Catechism of the Catholic Church* recommending temperance, justice, and solidarity, as well as a quote from *Rerum Novarum* reminding us that after meeting our needs we have a duty to give to the poor. Most subjects of interest in business ethics are covered.

The section “Moral Dilemmas in Business” makes it clear that profit cannot take precedence over morality and that, at times, significant sacrifices may be demanded of the faithful Christian. An editors’ note gives a summary of the Church’s distinction between formal and material cooperation with evil. In one of the succeeding quotes, the ideas of “double effect” and “indirect voluntary action” occur in the text without further explanation or comment from the editors.

This section is then referred to throughout the volume, such as in response to question 34, “What should we do if we face a choice between immoral activity and allowing a significant loss to the capital that was entrusted to us?” or question 88, “May we sell our products or services to an organization that we believe will put them to an immoral use, e.g., printing services to a company that produces pornographic magazines?” I think this is a legitimate approach, but wish the editors had expanded the original section and given some further pointers as to how Catholics should think ethically and theologically about these issues by using the concept of double effect.

In the questions in the section “Management” the editors do not give any discussion of the situation actual business people face: conflict between Catholic teaching and the law of the land. The Affordable Care Act, for example, requires that coverage for contraception be part of any health care benefit policy. Those whose companies are closely held will be able to achieve relief under the Hobby Lobby decision, but businesspeople in publically held corporations are bound by the Affordable Care Act and by state legislation. In Illinois, for example, the legislature has required such coverage, even for employees of Catholic universities. Similar conflicts arise between Catholic teaching and the law regarding the equal treatment of employees, including benefits for cohabitating partners or homosexual partners. These conflicts deserved a fuller and more nuanced treatment.

I was disappointed that the editors did not use more material from the *Compendium of the Social Doctrine of the Church*, a book that every adult Catholic should use as a guide not only to work but also to politics and family life. *The Vocation of the Business Leader*, an excellent document from the Pontifical Council on Justice and Peace, is quoted in several sections but much good material in that document—for example about

the financialization and globalization of the economy—was ignored. In fact, questions of financial ethics were extremely limited. That may have been a conscious editorial decision given the complexities of the issues.

Overall, I would hope that this volume is widely read and used as the editors suggested. It brings the teachings of the Church to a lay audience in a usable way. If those teachings are applied consistently, they will greatly improve our economic and social life.

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Creation in Crisis: Science, Ethics, Theology

Joshtrom Kureethadam

Maryknoll, NY: Orbis, 2014 (388 pages)

This book joins a host of volumes in the past decade that promise to build or refine a Christian position on environmental ethics. Joshtrom Kureethadam provides a unique point of view as a Catholic priest and professor of the philosophy of science at the Salesian Pontifical University in Rome. His primary interest within his discipline is cosmology, which is demonstrated in the first chapter of the volume. The overall purpose of the book is worthwhile; it “is an attempt to frame our understanding of the contemporary ecological crisis by offering a broader and more holistic view of the problem” (7). Kureethadam pursues this end through an interdisciplinary approach.

Creation in Crisis is divided into four parts. After a brief introduction, Kureethadam makes the case in the two chapters of part 1 that humans are destroying the environment. First, he presents a brief cosmology, explaining the wonder of a finely tuned planet that alone meets the needs for human life to arrive billions of years after the physical universe originated in the Big Bang. Then he decries the irrationality of destroying the ecological balance of that one and only home planet. His emphasis is the brevity of human existence and the hubris that has led human beings to have such an outsized effect on the environment in such a short time span. Part 2 moves to a more narrow focus on the current ecological conditions. The four chapters of this section exegete the commonly accepted data relating to climate change, its impact on the environment, biodiversity, and resource depletion. Kureethadam carefully presents extensive scientific research, making few, if any, ethical or theological claims in these four chapters.

Part 3 outlines the unbalanced impact of climate change on the poor. To make this point, Kureethadam first explains the consensus expectations for the economic effects of climate change. He then suggests reasons why these catastrophic consequences of human excess will continue to reinforce injustice by more significantly impacting the poor. In part 4, Kureethadam presents a theological case for environmentalism. He argues from a sacramental view of the doctrine of creation for the sacredness of the earth. It thus follows that the earth must be preserved. The final chapter of the book closes by making a case that poor stewardship of the earth is a category of sin. Therefore, conversion from and repentance of ecological sin is a necessary, logical conclusion.