

faith alone to the exclusion of other legitimate priorities. B.'s well-written book presents a strong case for the importance and theological legitimacy of character formation as a task for churches today.

The book's most significant contribution is its third chapter where B. offers considerable evidence from key 16th-century texts (the Augsburg Confession, the Large and Small Catechisms, among others) that Luther and Melancthon both saw character formation and pursuit of a moral life to be important tasks for the church and all individual Christians, arguing that the law served a purpose broader than simply exposing human sinfulness and our need for God's mercy: the law could also give shape and content to the life of discipleship to which those justified by grace are called.

In two subsequent chapters, B. draws from historical analysis and some contemporary theologians to describe three forms of righteousness (governing, justifying, and conforming) that align with God's action as creator, redeemer, and sanctifier. B.'s framework helps explain the importance and legitimacy of cultivating virtue, but it leaves many questions unanswered, especially regarding the precise relationship among the three forms of righteousness. Likewise, the relationship between what we can know by revelation and what we come to know according to "the laws of nature" is underdeveloped. The book's historical argument is well sourced, but the discussion of "contemporary Lutheran voices" and B.'s constructive proposal ("An Ethic for the Church") are not fully up to date, with only a handful of sources published after the year 2000. Nevertheless this book makes a valuable contribution on which Lutheran scholars interested in virtue ethics can build.

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*Distant Markets, Distant Harms: Economic Complicity and Christian Ethics.* Edited by Daniel K. Finn. New York: Oxford University, 2014. Pp. xvii + 268. \$35.

This fine work is the outcome of a conference in June 2012 organized by the True Wealth of Nations Project of the Institute of Advanced Catholic Studies. As editor Finn emphasizes in his introduction, this volume focuses on an issue "posed dramatically in a globalized economy: how can we account for a causally rooted moral responsibility of consumers for harms that markets cause to distant others" (xi). The book is thoroughly multidisciplinary, especially with a view to enriching Christian economic ethics with sociological perspectives. Its four parts include ten contributions: (1) Sociological Resources (Douglas Porpora, Margaret Archer, Pierpaolo Donati, and John Coleman); (2) Historical Resources (Brian Matz and Mary Hirschfeld); (3) Analytical Resources (Cristina Traina, Paul Asante, and Albino Barrera, O.P.); and (4) Implications, a concluding essay by the editor. The contributors to this very well-integrated collection explore these urgent questions from a wide range of perspectives, including sociological analysis based in critical realism and personal reflexivity studies, the ethics of global warming, African traditions, feminist perspectives of care, patristic and Thomistic insights, and the ethics of individual responsibility.

The volume's fundamental methodological thesis is that economic relationships are adequately understood only as an emergent reality—that socioeconomic structures cannot be reduced to a set of transactions between independent individuals. The economy is a complex relational reality that “shapes the situations in which people find themselves” (28). Because of this relational complexity, an emphasis on virtue ethics, which does not attend to the moral character of socioeconomic structures themselves, is insufficient and only reaffirms an individualist perspective. Christian moral responsibility in a globalized economy calls for citizens with cultural awareness of the distant harms our economic interdependence causes, and a political commitment to justice for the “distant others,” whose work so often provides consumers in affluent economies with cheap consumer goods. The book will be an invaluable resource for developing that awareness and informing that commitment.

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*A Catechism for Business: Tough Ethical Questions and Insights from Catholic Teaching.* Edited by Andrew V. Abela and Joseph E. Capizzi. Washington: Catholic University of America, 2014. Pp. xxiii + 144. \$24.95.

In this volume Abela and Capizzi collect citations from papal and Vatican documents, dating from Leo XIII's *Rerum novarum* to the present, that are relevant for business owners and managers. This is an excellent reference for theologians and business leaders who want to quickly locate important texts regarding a wide variety of business concerns. The editors have judiciously chosen texts that reflect doctrinal teaching on each issue. The book uses a question-and-answer format and divides its chapters by topic. The questions are meant to challenge the attitude of many practicing Catholics in the business world who “check their religion at the door” (15). Questions range from the tradition's nuanced view of private property to economics, finance, management, unions, wages, work conditions, marketing, just price, manufacturing, globalization, health care, media, wealth, and cooperation with unjust laws and companies connected to birth control or abortion.

The book's quotations serve as a source of reflection and provide references for readers to locate the quoted texts in their original documents. Depending on the question, one or several texts might be quoted. The quotations are normally presented chronologically, with the most recent listed first, but when an older text is considered more authoritative, it appears first. Of the few comments from the editors scattered throughout the texts, most are unnecessary; and the note on the difference between formal and material cooperation erroneously equates formal cooperation with intrinsic evil and material cooperation with nonintrinsic evil (34).

Perhaps because of the publication schedule, the volume offers only one quotation from Pope Francis. While I would have welcomed more quotes from him, the basic