

Protestantism and the essence of the church. The essence of Protestantism is the individual “conscience” (*Gewissen*) which is not a negative type of “guilty conscience,” but is positive in that it helps unify us with God. *Gewissen* is a type of freedom, one which is neither unlimited nor arbitrary, but constrained by the faith in God’s truth and wisdom. The essence of the church (*Kirche*) is the type of faith shared by all members of the “invisible church,” which contrasts with the dogma, hierarchy, and symbols of the visible Roman Catholic Church. Schenkel fought against all Catholics as well as against some Protestants, but he occasionally fought for an idea. He fought against too many scholars to list here, but he fought for the union between the Lutheran and the Reformed Churches. Schenkel believed it was imperative that the two Protestant movements unite both to counteract the growing political influence of the Catholic Church and to demonstrate that the Protestant Church was the only true church.

N-L. shows that Schenkel was one of the most influential German Protestant theologians. Schenkel not only built upon the ideas of Schleiermacher and de Wette, but his conceptions regarding the essence of Protestantism and the church helped set the stage for Ritschl and Harnack. This book is highly recommended for anyone wanting to gain a better understanding of nineteenth-century German theology as well as to comprehend the importance of conscience in Protestant thought. N-L. has convincingly demonstrated that Schenkel played an enormous role in both and deserves to be studied further.

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Handbook of Roman Catholic Moral Terms. By James T. Bretzke. Washington: Georgetown University, 2013. Pp. ix + 260. \$24.95.

In 1985, Karl Rahner and Herbert Vorgrimler published a remarkable and useful book, *Dictionary of Theology*. It covers a wide range of topics such as creation, grace, mediator, poverty, and Thomism. In a similarly stellar fashion, Bretzke has accomplished for Catholic morality what Rahner and Vorgrimler did for systematic and historical theology, covering more than 800 terms. The title of B.’s book does not do justice to its rich content, which offers for all entries a concise definition, historical context, illustrations of how these terms are used, the tradition in which the terms are employed, including church teaching, church documents, and a comprehensive bibliography for each entry.

B. demonstrates a breadth of knowledge on the continuities and discontinuities in moral teaching as well as key directions of Catholic thought. He also provides an extensive cross-referencing which serves as an invaluable tool for comprehending how various topics in moral theology interface. This unique guide lays out in understandable and lucid language the premises, principles, and conclusions of the church’s moral tradition. B. also displays a useful knowledge of the moral manuals, a working knowledge of languages, and a keen ecumenical sense.

One comment on the book jacket offers a clear summary: “This book is an invaluable point of entry to a worldview and logic that survives still as the scaffolding of official Roman Catholic pronouncements on sexual and biomedical ethics.”

In addition to the various entries by way of topic or subject matter (bioethics, for example), there is a helpful introduction to a number of theologians who have played significant roles in the development of Catholic moral theology, including Leonardo Boff, Josef Fuchs, Bernard Häring, Charles Curran, and Stanley Hauerwas.

Designed to serve as a reference book for libraries, students, teachers of theology, priests, pastoral ministers, and adults seeking enrichment in ongoing education, B.’s book is the most comprehensive post-Vatican II work of its kind in English.

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Good Business: Catholic Social Teaching at Work in the Marketplace. By Thomas O’Brien, Elizabeth W. Collier, and Patrick Flanagan. Winona, MN: Anselm Academic, 2014. Pp. 288. \$34.95

Many people, including business leaders, represent business as an ethics-free zone, even though they may simultaneously praise the market as the necessary condition of a “free society.”

In this admirable book, egregious business abuses are fully acknowledged. The anti-capitalist Occupy Movement is discussed courteously rather than dismissively (141–46). But the authors’ argument and perspective are positive. Rejecting the charge that “business ethics is an oxymoron” (9) they stress how, by “moral imagination,” and in the light of Catholic social teaching (CST), business can transform the world positively.

The book functions as a lucid and practical introduction. The authors explain generic ethical frameworks (consequentialist or virtue-based), basic understandings of biblical justice, CST’s conception of the common good, and principles of subsidiarity and solidarity. But the authors go beyond the limits of an introduction. In a chapter implausibly entitled “In Search of a Capitalist Option for the Poor,” four distinct business models that put social inclusion before profit levels are described in detail (127–35).

A book of this modest size cannot be comprehensive. That said, certain major current controversies, left unexamined, could have helpfully sharpened the challenge to business morality. I take three examples: finance corporations are condemned for their insulation of stratospheric “executive compensation” from ruinous corporate losses, losses which are then dumped on ordinary workers, pension funds, and on the general public (80–82). But the book lacks a systematic ethical reflection of the finance sector as such, though this sector arguably tests the notion of “good business” to destruction by dissociating vast profits from social function. Nor do the authors discuss taxation: