

However, a potential pitfall of Coolman's emphasis is community becoming another obligation for already overburdened parents. They may find themselves in circumstances where, despite efforts, they simply cannot get the help they need or find a supportive network that facilitates flourishing. Parents may choose, at great financial sacrifice, to move to a seemingly great community, only to find that this community has a multitude of problems that compromise, rather than further, the integrity of their family. Unfortunately, parents may work hard to contribute to a church community, only to find nothing reciprocated in their times of need. Especially in our modern circumstances, failure to find or participate in a strong community should not lead parents to feel like they themselves are failures.

Instead, this particular imperfect situation can be viewed positively, like other challenges, when it is an occasion for uniting struggles to the cross; moving forward means embracing suffering, including the feelings of isolation that may occur. The Catholic practice of embracing the "death to self" of mortification would be one way to expand on Coolman's work.

Also related, the reader could benefit from Coolman exploring the suffering of parents in a supernatural context, with support not only from the visible church community, but the larger mystical body including the angels and saints, with reliance on the sacraments. The grace of the sacrament of marriage is an important starting point for family life. When parents feel overcome with their own failures, they can turn to forgiveness in the sacrament of confession and try again. Further, when parents cannot find the support they need from a community, they can receive strength and comfort from the Eucharist.

There are advantages to Coolman's book being accessible to any Christian denomination, nor does this preclude relevance to Catholic moral theology. Yet we also see an opportunity for Coolman and other authors writing in this field to think further on topics of parenting.

MARIA C. MORROW
Independent Scholar

Finding Faith in Business: An Economy of Communion Vision. Edited by Andrew Gustafson and Celeste Harvey. Hyde Park, NY: New City, 2024. 300 pages. \$25.95.

The last word of the subtitle of this book speaks to what it is fundamentally about: a different *vision* of economic and business life. The Economy of Communion (EoC) is an association of enterprises, now around 850 worldwide, born of the Focolare movement. As Focolare founder Chiara Lubich remarked in a 1999 address, reproduced as chapter 3, the EoC began in Brazil in 1991 in response

to the realization that “we [Focolare] were unable to cover even the most urgent needs of our members, notwithstanding the intense communion of goods” (41). So members started businesses. As Andrew Gustafson and Celeste Harvey note in the introduction, there came to be three recognized purposes for profit: “(1) direct assistance to the poor, (2) promotion of a culture of giving, and (3) re-investment in the business” (19). Maximizing profit for the owners is not part of the equation. The purpose of an EoC business is to build up community.

The book consists of three parts: first, three introductory chapters, including a 2017 address by Pope Francis to an EoC meeting, as well as the chapters by Gustafson and Harvey, and Lubich; second, four chapters under the heading of “Practice”; and third, six chapters under the heading of “Theory.” As with most collections, the chapters vary in quality, and there is more than a little repetition. Excluding the addresses by Pope Francis and Lubich, the chapters originated as papers presented at a conference held at Creighton University in 2018. Some chapters retain traces of that origin: there is a reference to “this roundtable” (152), and an event fatefully scheduled for March 2020 is mentioned in the future tense (156). Surprisingly, there are very few examples of EoC businesses discussed at any length, which would have strengthened the book. The major exception is Andrew Gustafson’s excellent chapter, “The Economy of Communion: Catholic Social Thought Put to Work,” in which he discusses his business of buying and renovating old houses in Omaha, Nebraska, which he then rents at below-market rates. Gustafson is honest about the challenges of “making decisions which lead to more communion but don’t always lead to the most efficient bottom line” (137). He also makes plain, though, the personal and even spiritual benefits of operating “relationally, not transactionally” (128), and to that end rejecting the idolatry of profit as “the ultimate justification” (127).

Celeste Harvey’s chapter, “A Person-Centered Theory of the Firm,” helpfully situates the EoC among other “contemporary movements seeking to re-envision business as a force for good,” such as the B Corps movement and social entrepreneurship (190). On her account, EoC enterprises make a special contribution to imagining “the possibility for persons of conscience and good will to be fully invested in the realm of business without bifurcation into a ‘private’ self and a ‘business self’” (217). That note is likewise sounded in Gustafson’s chapter. For an EoC-inspired entrepreneur like himself, business relations are not distinct from “normal human relations”; to the contrary, “business is in fact fundamentally human interaction revolving around meeting personal human needs and wants” (123). David Cloutier’s chapter, “Simplicity of Lifestyle as a Goal of Business,” introduces the Italian economist Stefano Zamagni’s work on the “civil economy,” picturing the *telos* of economic activity to be

service to the common good and which Zamagni sees the EoC as reviving after centuries of domination by profit-driven capitalism. According to Cloutier, the model of the economy the EoC rejects is what Pope Benedict XVI called the “market-plus-state binary,” which pictures business as “for pursuing private goods, while government is for pursuing common goods” through taxation and re-distribution of earnings (76). By contrast, EoC enterprises seek to observe what has come to be called *pre-distributive* justice, practicing business in such a way that it reinforces social ties rather than undermining them and thereby requiring repair by the state (77).

As Jeanne Buckeye notes in her chapter, “Exploring Subsidiarity,” the EoC is still “relatively unknown” in the business world (259). It seems fair to wonder, then, just how likely the EoC is to achieve what Buckeye describes as its goal: namely, to establish “a new kind of economic culture where building community and sharing abundance with the poor take precedence over market dominance and the accumulation of wealth” (259). That said, there is undeniably a growing thirst to do business differently, and as Pope Francis beautifully remarked in his 2017 address, “The changes in the order of the spirit and therefore of life are not linked to big numbers. The small flock, the lamp, a coin, a lamb, a pearl, salt, leaven: these are the images of the Kingdom that we encounter in the Gospels” (37). This book makes a plausible case that the EoC, too, may be considered an image of the Kingdom.

BERNARD G. PRUSAK
John Carroll University

All Oppression Shall Cease: A History of Slavery, Abolitionism, and the Catholic Church. By Christopher J. Kellerman, SJ. Maryknoll, NY: Orbis Books, 2022. xviii + 230 pages. \$26.00.

This is a most praiseworthy book for its coverage of a largely ignored yet significant question: What did the Catholic Church teach and practice regarding enslaving human beings? It gathers historical facts—little known or largely misunderstood—to describe and critique the church’s history of theological teachings and practices regarding slaveholding, beginning with the Scriptures up to the contemporary Catholic social teaching tradition. As a Jamaican Catholic woman, descended from enslaved Africans, I found this a bittersweet read, as I was forced to confront the all too human contradictions of individual Catholics, priests, popes, and councils from the time of the early church up to today. I was forced to face the cruelty and moral turpitude of individual Catholics, priests, and popes, who dared to buy, sell, and abuse human beings, fully sanctioned by