dilemma. The message of this book is that ethics and social responsibility are not simply a matter of crafting an ethics policy statement but involve a continual change of heart.

The book assumes the reader has some familiarity with the Church’s magisterial documents. In using the book one gets a sense that it could have broader appeal. In particular, more needs to be done to help guide those unacquainted with the Church’s teachings as they read the documents. This book would serve as an excellent foundation for a seminar with a competent facilitator providing such guidance. Another opportunity to make the book more valuable is to extend the five steps to include consulting with an appropriately knowledgeable and trusted colleague or priest. Wrestling with these moral principles with another person can offer even greater clarity for the decision-maker.

*A Catechism for Business* is a reference book that every Catholic would benefit from, whether or not they work for a business. Those employed by government or a nonprofit, or even those who are in school, will find a rich treasury in this volume.

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When I was very young, and a lover of maps, I used to be fascinated whenever I viewed the fabled land of Argentina, a country that seemed to stretch almost to the South Pole. Later, I was to learn how that richly endowed portion of Latin America was inhabited by a remarkably gifted people, a number of whom have made significant contributions to the arts and sciences of the modern world.

And yet, the political and social life of Argentina has, sadly, often been overshadowed by a checkered history, full of lights and shadows. This, despite the fact that, in that broad land, there have been, at all times, men and women of vision, who attempted to remind their countrymen of the way to preserve national honor and undertake great achievements.

In no area of endeavor have Argentina’s sons and daughters shone brighter than in the field of education, with the result that its literacy rate
is the highest in the hemisphere. The list of inspired teachers is long, and includes the sage, far-seeing, and noble statesman, General Manuel Belgrano; Domingo Faustino Sarmiento, called by Argentines their “education president”; the notable journalist and essayist, Victoria Ocampo, an implacable foe of the Perón regime; and Jorge Luis Borges, head of the National Library in Buenos Aires, who created indelible fictional parables of knowledge. (And who was repeatedly overlooked by the Nobel Prize Committee for Literature.)

How very appropriate, then, that the latest voice of wisdom and sanity to call for reform in the imperiled enterprise of education is that of the present successor to Saint Peter. Pope Francis, a man of character and splendid endowments, whose singular judgments have been formed in the light of his country’s troubled history, has put us all in his debt, with an insightful set of homilies he addressed to educators in Argentina, now collected in the volume under review.

It is not at all surprising that Cardinal Bergoglio’s deeply pondered thoughts on the aims of education are imbued with that same humility which has come to be regarded as the forte of his papacy. Take, for example, his trenchant words on the never-ending quest for knowledge that must be a part of every genuine teacher’s vocation: “We have to advance,” he affirms, “toward an idea of truth ever more inclusive, less restrictive. At least, if we are thinking about the truth of God and not some human truth, however solid it appears. The truth of God is inexhaustible, it is an ocean from which we barely see the shore” (“A Country that Educates,” Easter Address, Buenos Aires, 2004, p. 56).

Now, it is of course the case that the Cardinal Archbishop was putting under examination the political and social crises that were rending the fabric of his beloved country. And, while he attributed those fissures in the Argentine commonwealth, in large part, to the inadequacy of the moral and intellectual preparation that young people had received in the course of their education, he by no means confined his grave concern to the situation then obtaining in his homeland. For he saw a worldwide impoverishment in the way that knowledge was being imparted.

“Let us not tire of asking ourselves over and over,” he pleaded, “if we are not simply transmitting information instead of educating for liberty” (“An Opportunity to Mature,” Easter Address, Buenos Aires, 2005, p. 113).

In conclusion, I would add that most fortunate were those educators who were blessed with the opportunity to sit at the feet of a spiritual leader who so values their chosen vocation. Let these words of Pope Francis stand as a fitting way to close this review: “A teacher who is wisely rooted
in the model of Jesus of Nazareth will be capable of discerning in his own heart the motives of his commitment and self-giving” (“Being Creative,” Buenos Aires, during Lent, of the Year of Our Lord, 2003).

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Jay P. Corrin’s Catholic Progressives in England after Vatican II examines a coterie of radical Catholics associated with the periodical Slant in the 1960s. Corrin argues that these intellectuals were part of an “unappreciated but significant” (ix) movement in the Catholic Church, who constructed a fresh synthesis of Catholicism with the most seminal secular thinkers of the modern era.

The small group, led by Bernard Sharratt, Adrian and Angela Cunningham, Terry Eagleton, Leo Pyle, Martin Shaw, and Neil Middleton, was centered at Cambridge University, and had a close relationship with the Dominicans, in particular Laurence Bright and Herbert McCabe. Associated with the New Left movement, they were involved with nuclear disarmament, the Communist Party, and antiwar protests, but they were distinguished from other leftist entities by their commitment to Catholicism.

Their ambitious goal was to blend Christianity with the thought of Marx, especially his early works, which were seen as more humanistic. Advocating for a complete revolution in the church and political sphere, they criticized the moderate left, including liberal Catholics associated with Vatican II and politicians of the Labour Party. In their view, the institutions of the church and party system were corrupt and supported the liberal, bourgeois, capitalist world order. The Slant Manifesto declared, “Christians can never be conservatives, or liberals or even right-wing socialist: they must fight capitalism as evil; they must align themselves perhaps with all those traditional enemies of the Church, left-wing socialists and atheistic Marxists” (217). That is, they were outside the liberal and conservative divide, and looked to overturn the foundational structures of society through a long revolution, creating a system based on humanistic socialism and participatory democracy, and supported by a new common culture of the oppressed.