

and calls attention to other, more ordinary ways that their message is communicated, for example, documents from conferences of bishops and the activity of lay people, individuals and groups, as for example, Dorothy Day and the Catholic Worker movement. The fourth chapter discusses four major sources of Catholic social teaching: revelation, reason (including natural law), tradition, and experience (including rigorous social analysis). Chapter five presents nine standard key themes of Catholic social teaching, concluding with another helpful table that directs the reader to key sections in the magisterial documents. The sixth chapter contrasts Catholic social teaching with two major economic models of our time: communism and liberal capitalism. The final chapter speculates about future developments and challenges for Catholic social teaching, including threats to the credibility of the Church's public witness because of questions such as gender equality within the Church herself.

This work requires the author to deal predominantly with broad principles but he effectively seasons them with concrete examples and tidbits that bring those abstractions to life and can serve as the bases for good discussion in their own right, for example, Cardinal Henry Edward Manning building schools for poor children instead of a new cathedral in 1860. The author also brings into play broader key theological issues with which nonexperts should be familiar, for example, the sources and method of Church teaching and significance of Tertullian's famous question, put in reverse, about what Jerusalem has to say to Athens.

Technical terms and jargon are immediately and simply defined in the text. There are no footnotes, but the author has included suggestions for further reading for each chapter at the end of the book. Each chapter concludes with engaging questions for discussion and there is also a helpful index. The book could profitably be used in an introductory undergraduate course in conjunction with an e-companion or hard copy collection of the documents.

One might question some points of organization and a theologian may want refinement of certain points of substance, such as, the relation of charity and justice. Apart from these quibbles, the book is an effective tool for nonexperts in both the academy and the parish to explore this important dimension of faith.

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Credible Signs of Christ Alive: Case Studies from the Catholic Campaign for Human Development. By John P. Hogan. Lanham, Md.: Sheed & Ward, 2003. xiii + 130 pages. \$16.95 (paper).

John Hogan's six brief and engaging case studies provide a remarkably accessible introduction to the principles of Catholic social teaching by illustrating their application in communities across the nation: in the chicken industry in the Chesapeake Bay area and the hog farms of Iowa; in the struggle for a living wage for the "working poor" on the outskirts of our capital in Alexan-

dria and for affordable housing and economic opportunity in Western Massachusetts; and in the efforts to rescue Camden from urban decay and an East Los Angeles neighborhood from urban violence. His narratives show what the rhetoric of “faith and justice” looks like when actually embodied in the communities and neighborhoods of our nation. The Catholic Campaign for Human Development is the domestic antipoverty and social justice program of United States Conference of Catholic Bishops. It supports grass roots organizations working to bring about sustainable institutional change by attacking the root social, economic and political causes of poverty. This entails that the poor themselves must benefit and have a dominant voice in the projects but it does not require that organizations necessarily be parish-based, or even explicitly faith-based. In one way or another, each of the case studies underlines the importance of coalitions which bridge religious, social, racial and economic divides.

Hogan’s accounts of the people he interviewed and of their causes puts a human face both on the political, social and economic injustices suffered and on these peoples’ constructive and often courageous responses. There are four moments in each case study. After immersing the reader in the community’s story, he demonstrates that despite the complexity of their predicaments, understanding the most crucial issues is not all that difficult. Further reflection on the situations in the light of scripture, Catholic Social Teaching, one’s faith and one’s grasp of the working of the Holy Spirit in the community, provides a lens for making a judgment on the issues. These reflections provide Hogan with the context for remarkably clear explanations and illustrations of the Catholic understanding of notions such as solidarity, subsidiarity, participation, preferential option for the poor, the dignity of the human person and of work, and care for neighbor and the environment. Hogan’s final step is to ask “what should one do?” His case studies respond to the “paralyzers” that too often convince us that situations of poverty and injustice are too complicated or that we are too powerless to do anything. These cases show communities that took stock of their situations and took actions which made a difference. They also show how much more needs to be done if believers are to sustain credible signs of Christ alive.

The introductory chapter provides a brief distillation of Catholic Social Teaching and an orientation to the case study method. Each chapter also highlights a few key citations from scripture and Church teaching, and ends with discussion questions, suggested readings, contacts and suggestions for parish action. As the latter indicates, the intended audience is parish discussion groups, but it would be a very useful college text wherever a brief and concrete introduction to Catholic Social Teaching is needed, for example, in introductions to theology, the church or sacraments. The brevity and simplicity of the book combined with its implicit sacramental theology makes it a handy illustration of the point of contact between Catholic theological principles and the “real” world.

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