

confidence in reason, courage of the truth, the truth of things, and wisdom.

Overall what emerges from the book is an intellectual tradition of extraordinary vitality, confidence, and insight. This tradition has had a profound impact on the Church and is still relevant and active today, and Cessario and Cuddy's book offers a useful point of entry into that tradition.

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THE THEOLOGICAL AND ECOLOGICAL VISION OF *LAUDATO SI'*: EVERYTHING IS INTERCONNECTED edited by Vincent J. Miller, *Bloomsbury*, London and New York, 2017, pp. xvi + 288, £28.99, pbk

Laudato Si' brings together into a unified vision a wide range of topics, meteorological and ecological, political and economic, social and ethical, theological and spiritual. The thirteen essays in this volume provide a guided tour to introduce the non-specialist reader to the many aspects of the encyclical, with an emphasis in particular on climate change. They are written by Catholics associated with North American Universities and Research Institutions, scientists, economists and theologians.

The editor, Vincent Miller, provides the introduction, and the opening chapter. This discusses 'Integral Ecology', which Miller defines primarily as a way of seeing that is attentive to the interconnections in the created order, which reflect the relationships of the Trinity. Our economic system and our attitude to technology both block such attentiveness.

Two scientific chapters then provide expert but accessible introductions to this interconnectedness, in the field of climate change (Robert Brecha) and of ecology (Terrence P. Ehrman C.S.C.). Helpful graphs and charts help guide the reader through questions such as the relation between CO₂ emissions and climatic temperature, or the existence of species through evolutionary time.

The next section covers theological and ethical themes. Elizabeth T. Groppe makes use of Dante in an elegant and balanced exposition of the Catholic theology of creation, showing how the latter makes room for both science and mystery, hiddenness and revelation, gift and freedom, beauty and truth. Daniel Castillo gives an Ignatian account of the anthropology that underpins *Laudato Si'*, arguing that its key elements are praise, reverence and service, in relation to God, to neighbour and to all of creation, and insisting on the unity of contemplation and action. (His reading into the text of the idea of *serving*, rather than respecting, other creatures might be stretching the point.)

In his chapter on the spirituality of the encyclical, Douglas E. Christie focuses on Pope Francis's encouragement 'to become painfully aware' of what is happening to our world, and develops the theme, touched

on by earlier writers, of the need to learn to see the world in a new way. Appealing to St Francis's combination of joy with openness to suffering, he urges us to allow ourselves to be transformed by a deep appreciation, and sympathy for the suffering, of, all our fellow-creatures. Such a contemplative attitude, he argues, needs to be integrated into every detail of life. One way to develop such an attitude is through participating in the liturgy. Sandra Yocum meditates on the liturgy of the Easter Triduum to bring out the way in which the created order is caught up in its sanctifying action: the water of the footwashing, the bread and wine of the Eucharist, the wood of the cross, the wax of the Easter candle, and the water, this time of baptism. The whole of creation accompanies the worshippers on their journey through death to life, just as each Mass is (to quote Benedict XVI) 'an act of cosmic love'.

Laudato Si' argues forcefully and repeatedly that damage to the environment and injustice to the poor are intrinsically interconnected. María Teresa Dávila takes up this theme, relating it to *Evangelii Gaudium*. She shows its relevance to concrete situations - warfare, water shortages, the production of consumer goods - and insists, following Francis, that a true understanding of the situation of the poor can come only from being alongside them. Anthony Annett offers a lucid account of the different anthropologies of classical economics and Catholic Social Teaching. He argues that the encyclical does not condemn markets as such but the ideology of unfettered markets: finance should be for the economy, for example, and employment more valued than growth.

The final section of the book turns to practical responses. Two economists, Ottmar Edenhofer and Christian Flachsland, discuss the 'global commons', those fundamental goods we all share, such as the atmosphere, the water supply, the forests and the oceans. The encyclical applies the principle that private property should be subordinated to 'the universal destination of goods' specifically to the climate. The authors argue that carbon trading if well designed, need not, as the Pope fears, prove ineffective, and claim that it is possible (and desirable) to have continued economic growth without increasing emissions. They call for further, more detailed, reflection and research in specific areas to respond to practical questions raised by *Laudato Si'*. Brecha's second contribution is on strategies to mitigate climate change. He explains with clarity the connection between climate change and carbon emissions, and between energy use and development, and explores a range of technologies which might provide zero-carbon energy or even carbon sequestration. He includes the intriguing claim from the IPCC AR5 report that achieving even stringent climate protection goal 'might result in decreases of available world output of a small fraction of a percent a year throughout the century.' In other words, the crucial debate should be about how to redistribute goods, not whether to save the planet. Daniel R. DiLeo turns from global to personal responses. In the light of *Laudato Si'*'s critique of consumerism and call to ecological conversion,

he asks what difference the efforts of an individual can make. Small actions make large differences, he argues, not only cumulatively, but also by developing one's virtues and helping to change the moral culture. He offers a range of practical suggestions for assessing and modifying our daily habits. Erin Lothes Biviano looks at the social and political responsibilities of individuals, to inform themselves about the political and technological options, and to work with church and other groups to advocate sustainable policies.

Occasionally, the collection betrays its North American context: the Catholic understanding of creation, for example, is set between creationism and scientism. Some of the authors tend to optimism about technological solutions but cautiousness about deep-rooted economic reforms or social changes. For example: Annett touches on the need for a new understanding of progress, but the volume lacks a penetrating critique of the meaning of 'economic growth'; there is no mention of 'circular production' (cf. *LS 22*); while DiLeo makes suggestions for more radical reform of transport, Lothes simply recommends electrifying cars. Given the hugely disproportionate levels of energy use in the US, and the authors' proper concern for global justice, less caution is probably needed. At the same time, however, there is a need to engage in dialogue with politically conservative Catholics, to persuade them that their faith demands that they take seriously the message of *Laudato Si'*. In any case, Europeans are not in a strong position to criticise Americans: we too tolerate a huge gap between our ideals and our practice in environmental matters. These essays repeatedly remind us of the need for awareness, and, as Douglas Christie among others insists, awareness begins at home.

The comprehensive, balanced and readable coverage of key areas, supplemented by helpful questions at the end of each chapter, make this text very suitable for a discussion group or introductory academic textbook.

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THE TRAGIC IMAGINATION by Rowan Williams, *Oxford University Press*, Oxford, 2016, pp. viii + 168, £14.99, pbk

The Tragic Imagination is a compact and penetrating study of tragedy in its political, literary, philosophical and theological dimensions. The power of Williams's approach lies in its disciplined unrest in accepting the 'tragic' as confined to a kind of static, artistic representation of suffering, even if the genre implies some sort of claim about the human condition or the nature of existence. Instead (and following his Wittgensteinian roots), Williams proposes that 'tragedy' ought to be foremost regarded as a human activity – an insight which challenges the