

depends on and promotes relationships, and of communication of the goods of creation. In such a way, the nomad becomes a pilgrim who is situated in a place, and who narrates and communicates what has been received and produced. Theologically and ecclesially, place, narration, and communication are expressed respectively in baptism, Eucharist, and Sabbath: baptism is a redemptive immersion in darkness; the Eucharist entails “judgment, confession, contrition, repentance, forgiveness, and amendment of life” (179); and the Sabbath is an experience of receptive leisure. In moral life, the corresponding virtues are faith, hope, and charity.

Finally, in part 3, W. applies his critical analysis and constructive contribution to three areas of moral life—the Internet, politics, and economics—because they shape and maintain today’s technoculture. W. tests his dyadic approach by opposing the nomad—centered on space, information, and exchange—to the pilgrim—who is defined by place, narration, and communication.

This is a demanding but rewarding book. W. is well versed and rooted in the Christian theological tradition and focuses creatively on key theological disciplines (i.e. Christology, ecclesiology, and eschatology), Christian practices (i.e. baptism, Eucharist, and Sabbath), and virtues (i.e., faith, hope, and charity).

I hope W. will keep expanding his theological interlocutors. The contributions of many Catholic colleagues could enrich his emphasis on flourishing and pursuing the good. Theological voices from the global South stress justice; they could integrate the importance that W. assigns to faith, hope, and charity. Prudence too might feature as a guiding virtue. Finally, W.’s theological approach could be tested in bioethics, medical ethics, and the ethics in the academy.

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On Care for our Common Home, Laudato Si’: The Encyclical of Pope Francis on the Environment. By Sean McDonagh, SSC. Ecology and Justice Series. Maryknoll, NY: Orbis, 2016. Pp. xxii + 280. \$20.

For the past several decades, McDonagh has worked to make care for God’s creation more central to the ministry and theology of the church. It is thus fitting that M. has published one of the first extended commentaries on *Laudato Si’* (*LS*).

The book is made up of a Preface and two Parts. Part I, “Catholic Teaching and the Environment,” contains M.’s commentary on *LS*. Part II contains the full text of *LS*. As such, this review examines Part I only.

The organization of the seven chapters in Part I demonstrates M.’s obvious intention that the section be read and used primarily as an educational resource. As the title suggests, the opening chapter provides “Theological and Historical Background on *Laudato Si’*.” Here, M. situates *LS* in the tradition of Catholic ecological theology and ethics with particular attention to Francis’s papal predecessors. In this way, M. helps to dispel the notion that Francis’s ecological vision represents a radical break from traditional Catholic teaching and is dismissible as such.

Each of the subsequent five chapters respectively addresses a major environmental topic to which Pope Francis pays significant attention in *LS*: climate change; biodiversity; fresh water; the oceans; and sustainable food. To this end, each chapter clearly and accessibly synthesizes scientific data, sociopolitical and economic analyses, theological ethics, and M.'s own critique of the issue at hand. Part I thus brings *LS* into conversation with environmental sciences in a way that will help non-experts critically engage with the many topics and prudential judgments in the encyclical. In this regard, part I is as much a robust supplement to *LS* as it is a commentary on the encyclical.

In the final chapter of part I, M. underscores Francis's call for "ecological education," calls for a synod on ecology, and identifies as "sources of hope" four modern environmental figures: Rachel Carson; Joe Farman; Dorothy Stang; and Thomas Berry. M. thus concludes the section with constructive proposals and a creativity that helps readers in the Global North personify Pope Francis's ecological vision.

Part I is largely characterized by the strength of M.'s thematic amalgamation of physical and social sciences, theological ethics, and original encyclical commentary. At the same time, M.'s project is limited in at least two key areas. The first is pre-*LS* papal attention to climate change. M. recognizes that Pope John Paul II addressed the topic in 1990 but then says that "there was very little comment from Rome on climate change" between then and the publication of *LS* (28). This claim, however, ignores Pope Benedict XVI's repeated attention to climate change, for example, *Caritas in Veritate* (no. 50) and *If You Want Peace, Protect Creation* (nos. 4, 7, 10). Omission of these references gives readers the incorrect and impoverished perception that the pontiff nicknamed "the green pope" said nothing about climate change.

Second, M.'s work is limited by the depth and clarity of his arguments for revision of official Catholic teaching on artificial contraception in light of population growth. This is unfortunate since the position for which M. advocates inhibits some Catholics' engagement with ecological concerns such that reflections on the topic thus merit particular care. For example, M. focuses primarily on the ecological considerations of population growth and largely ignores theological reflections on the use of birth control. This leaves his discussions of these issues with a predominantly instrumental tone. Additionally, M. immediately follows the claim that population growth contributes to environmental degradation with examples of ecologically harmful practices carried out by "landless people" (65). Amidst this presentation, M.'s call for attention to population growth assumes rather than demonstrates that ecologically deleterious landlessness is necessarily caused by population growth (rather than, say, unjust economic structures). Furthermore, M. asserts that official Catholic teaching on birth control "leads, as it inevitably must, to larger families" (66). This categorical claim, however, does not engage the argument that church-approved Natural Family Planning might *theoretically*—if not always practically—limit some family sizes. As such, M. misses an opportunity for dialogue with Catholics who strictly adhere to church teaching on artificial contraception (and who may be more likely to resist Pope Francis's ecological vision).

Overall, this book helps readers to synthetically understand and critically engage the environmental sciences and theology that concurrently animate *LS*. Nevertheless,

instructors will want to supplement the text with additional materials that treat some of its various theological topics in greater detail.

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Enkindling Love: The Legacy of Teresa of Avila and John of the Cross. By Gillian T. W. Ahlgren. Mapping the Tradition. Minneapolis, MN: Fortress, 2016. Pp. xviii + 175. \$39.

This is an engaging and engaged book. The reputation of Ahlgren as a scholar of Teresa of Avila is well established since her *Teresa of Avila and the Politics of Sanctity* (1996). The contribution that A. offers here is of a different nature. This book is neither a scholarly monograph nor an all-encompassing introduction, but a particular initiation to the core message of John of the Cross and Teresa of Avila: enkindling love for God. The author not only presents that message, but shares it, as she engages the reader through her use of the first-person plural (us/our), contemporary references to the witness of Pope Francis, but also by advocating for “the kind of theology that changes lives” (xvi).

The two central chapters, comprising the bulk of the book, contain excerpts from Teresa’s *Interior Castle* (chapter 2), and John’s various works (chapter 3). More than 400 years after their death, their teaching on union with God resonates with an acute relevance. A. artfully selected passages to sketch the narrative arc of the soul’s journey to/in God. The new translation realized by the author is fresh and agile. Each group of excerpts is preceded by a prefatory comment which frames delicately the thread followed by the author. Drawing on a colossal corpus, A.’s selection brings conciseness and clarity to the theological endeavors of these Carmelites. A. justifies her choice of the *Interior Castle* as the sole Teresian source for this book by its being a work of maturity. Thus, the edited Teresa of A. is sharper in her theological explanations than the joyfully messy Teresa of the *Life* or of the unedited *Interior Castle*. The path of progression that Teresa delineates with persistence in the *Interior Castle* lends itself to a strong ascending parallel with John’s works (*Ascent of Mount Carmel*, *Dark Night*, *Spiritual Canticle*, and *Living Flame of Love*); other Teresian works would not have resonated in so close a way. In that regard, this book offers a truthful and focused—thus limited—foray into the spiritual teaching of both Teresa and John.

A. addresses only obliquely the issue of presenting jointly Teresa of Avila and John of the Cross in a single volume. Despite their interwoven lives—Teresa recruited John to join her Carmelite reform, they labored together, and shared many characteristics—their theological contributions are quite distinct, both in content and in style. These authors are at once juxtaposed and located in the same trajectory of “enkindling love,” since A. highlights their “similar vision” (8). Hence, the distinctiveness—and at times discrepancy—of their teaching is not described, leaving to the reader the task of establishing that dialogue by comparing those two parallel voices. In the excerpts chosen, for example, the role of creatureliness, the place of the Holy Spirit, and the notion of darkness of the soul would warrant significant distinctions. A.’s intention is other: to