

Earth Ethics: A Case Method Approach. By James B. Martin-Schramm, Daniel T. Spencer, and Laura A. Stivers. Ecology and Justice. Maryknoll, NY: Orbis, 2015. Pp. xxii + 314. \$39.

Martin-Schramm and fellow authors adopt the title *Earth Ethics* to signal the breadth and depth of the issues pertaining to our interconnected world. In surveying these issues, the authors diligently respect tensions between, inter alia, the well-being of individual creatures and the well-being of ecosystems; the instrumental necessities for human flourishing and the intrinsic value of nonhumans; and sustainability and viable solutions to social injustices in a globalized world.

The book is divided into two parts. The first frames the state of earth ethics by outlining interconnected factors contributing to our ecological quandary and establishing a taxonomy of various ecological perspectives and their correlating values. It also offers a set of principles and a quite helpful methodological strategy for evaluating particular issues within an ethic of ecological justice. However, the authors make an occasional misstep in this section. For example, their depiction of Christianity as a dualistic religion with an “escapist mentality” in which “the self needs liberation from the material world for life in an ideal spiritual realm in heaven” (17) is difficult to sustain given both Christianity’s traditional rejection of Gnosticism and its credal affirmation of bodily resurrection. On the whole, however, part I is accurate, concise, and clear. As such, it will undoubtedly prove invaluable to students and introductory readers—although the text will work best, as the authors acknowledge, when supplemented with other materials.

Perhaps the real value of the book lies in its case-method approach. Part II consists of nine chapters, each devoted to a particular case study, with each study powerfully reflecting the various tensions at work within specific issues such as overpopulation and food production. The authors provide real-life, complex situations that lend themselves to the critical evaluative method they introduce in part I. The authors’ commentaries also provide effective guidance for the evaluative process, but avoid being overly directive. Additionally, readers will find several well-developed exercises to spur further reflection on ecological issues.

In short, this text is extremely well-suited to college classrooms and those who wish to examine issues in ecological ethics.

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Building the Human City. By John F. Kane. Eugene, OR: Pickwick, 2016. Pp. xxiii + 265. \$35.

William F. Lynch, SJ (1908–1987), wrote keenly on the human condition erupting in America during the 1960s. He attracted attention through the 1980s (*Time* put him on its cover) but then faded from view. John F. Kane’s clear, orderly, readable study could restore him to wider appreciation. Kane successfully weaves together Lynch’s personal development with an analysis of books that presented it.

Lynch, whose first essay as editor of *Thought* was “*Entrare in Civitatem*,” called intellectuals to abandon absolutizing tendencies and to dig deeper into the human life-world, where Christ is encountered. By digging deeper, he wanted his readers to face what he saw as the third “Promethean” period of human history, marked first by the rise of intellect, and second by the rise of cities. Seeking the fully human ways of approaching and grasping this Promethean period, Lynch turned to the godly humanism of Aeschylus and Plato and the fires of Apollo and Prometheus. Then, with surprising distinctions, he was guided (through his Ignatian spirituality) by the human experience of Jesus of Nazareth who is the Christ.

Lynch hewed away at what he deemed the “ineluctable contrariedades” (59) of human experience. His steady purpose was to enable civil life within the inexorable conflicts of cities without yielding to romantic fantasies of final solutions or to dark, violent forms of anger. Lynch’s capacious imagination focused on his struggle against polarizing thought in theology and in civil life. His achievement is what K. comes to appreciate as “an ‘epistemology’ as well as a sensibility and spirituality for public life” (79). While Lynch’s work, secular in surprising and threatening ways, certainly has implications for theology, it remains entirely faithful to the faith tradition. In the last book he published, Lynch wrote, “I repeat that everything I have ever written asks for the concrete movement of faith and the imagination through experience, through time, through the definite, through the human, through the actual life of Christ” (1).

Lynch’s works invite us to what Bernard Lonergan would call an intellectual conversion. K. gives a challenging personal witness of that conversion. His achievement here is not likely to be supplanted any time soon.

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An Ignatian Journey of the Cross: Exercises in Discernment. By Bert Daelemans. Collegeville, MN: Liturgical, 2015. Pp xiii + 109. \$15.95.

The author undertakes a difficult and challenging task—a way of the cross that integrates a wide range of sources: photographic images of bronze sculptures by German artist Werner Klenk; Hebrew and Christian Scriptures; the *Exercises* of Ignatius Loyola; and music related to the Passion. Daelemans’s loving, scrupulous attention to the sculptures gives rise to his creative and original text. His meditative, interpretative voice successfully weaves these diverse elements within the overall structure of 15 spiritual exercises under four headings: world, mission, passion, and life. Themes include: choice, acceptance, humility, tenderness, solidarity, gratuity, fidelity, consolation, surrender, honesty, obedience, trust, letting go, patience, and joy. Each meditation is formatted in the style of free verse that is key to the liturgical, contemplative tone of the work.

The sculptural images lead to a rare and welcome focus on the human body. “Jesus teaches us with His Body” is an opening refrain (7). Language describing visages,