

although Bretherton's writing is admirably clear and relatively jargon-free, its main drawback is that it regularly alludes to writers and theological paradigms a student would need to understand prior to grasping the main thrust of the work. For example, Bretherton's fascinating exploration of "vocation and neighbor love" (164–171) pulls ideas from Barth, Kierkegaard, and Bonhoeffer in ways that would likely not make sense to a reader unfamiliar with these authors. For this reason, the book might be best used in graduate school and seminary ethics classes, or possibly in advanced undergraduate courses.

From a scholarly angle, this work will prove essential reading for theologians and ethicists interested in finding untrodden common ground between the aretaic tradition and liberation theology. Bretherton's skillful fusing of ancient wisdom with modern ecological and radical political thought will serve as an excellent model for scholars exploring what he calls "God's great economy of creaturely life" (311).

ANDREW BLOSSER
Marquette University

The Eucharistic Vision of Laudato Si': Praise, Conversion, and Integral Ecology. By Lucas Briola. Washington, DC: The Catholic University of America Press, 2023. ix + 277 pages. \$34.95.

The ecological crisis that ravages communities, nations, and even individual families presents not only an immediate practical dilemma in how to address issues such as property damage and loss of life for those affected by environmental destruction, but also an existential and theological quandary in how we envision ourselves *vis-à-vis* the rest of creation. In *The Eucharistic Vision of Laudato Si'*, Lucas Briola adeptly identifies that, in order for our praxis to change in how we care for and nurture the rest of creation, we must fundamentally provide a robust practical wisdom that seeks the integration of all of creation toward a doxological vision.

Briola argues that the Eucharistic moment serves as a matrix between the healing capacities of God's grace and the creative flourishing of creation's praise, one which should act as locus for the transformation of values for the embodied expression of what Pope Francis describes as "culture of care" (222). Briola develops this argument in light of, first, the pastoral needs arising from the global ecological crisis and, second, the tumultuous reception of Pope Francis's encyclical *Laudato Si'* in his native United States of America. In utilizing Bernard Lonergan's theoretical framework to provide an *explanatory* rather than *descriptive* account of a hoped-for notion of integral ecology (107), Briola outlines categories of thought

required to confront the ecological crisis of our times. Briola admits that Lonergan may initially appear inappropriate as interlocutor since he never explicitly wrote on the ecological crisis; however, Briola argues that Lonergan's more comprehensive study of history can assist the body of Christ in constructing an integral ecology necessary for fruitfully interpreting humanity's priestly role in creation, a priestly role that does not envision humanity as in dominion over creation but as leaders existing in the world to orient all of creation in loving praise to the Creator.

While drawing on Lonergan's framework of *progress*, *decline*, and *redemption* to identify "schemes of recurrence" (115) throughout human action and history, Briola also notably introduces Robert M. Doran's complementary work on the scale of values as a method to advance Eucharistic praise as central to the movements of history. The introduction of Doran's work is extremely beneficial to Briola's overall argument as it aids in promoting an ecology that considers the integral components of all human values and their situatedness in the rest of creation.

Briola's contribution is twofold. Primarily, the insistence on a doxological orientation toward a Eucharistic vision of our common home grounds, in light of the critiques pushed forth by a "technocratic paradigm" (165), a Catholic social teaching within a lived profession of faith. It is a profession of faith that seeks to establish our particularized priestly vocation of stewardship of creation while also universalizing its scope so that "human ecology" is not placed in contrast with, but rather enveloped within, a more expansive "integral ecology." Secondly, Briola's contribution is a welcome addition to the application of Lonergan's thought to research on eco-theology. In introducing Lonergan's categories of *bias*—in all its variances—Briola successfully articulates the need for a more encompassing healing vector in history that seeks creative response through utilizing Lonergan's historical framework of *progress*, *decline*, and *redemption*.

The theoretical care given to developing a notion of integral ecology, when implemented correctly, should address the pastoral concerns Briola mentions at the root of *Laudato Si'*'s mixed reception. While the project does seek to provide a systematic response to the particular reception of *Laudato Si'* in American context, it is fecund in presenting a working theoretical framework in which an intimately doxological perspective may support an integral ecological worldview within the international ecclesial community.

PATRICK NOLIN

Regis St. Michael's Faculty of Theology
University of Toronto