

Daniel R. DiLeo, ed., *All Creation is Connected: Voices in Response to Pope Francis's Encyclical on Ecology*. Winona, MN: Anselm Academic, 2018. 238 pp. \$24.95. Paperback. ISBN: 9781599828749.

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This collection of essays grew out of a 2015 conference sponsored by Catholic Climate Covenant, the United States Conference of Catholic Bishops, and the Institute for Policy Research & Catholic Studies at the Catholic University of America. It includes several papers delivered at this conference by prominent Catholic thinkers and social ministry leaders, along with additional complementary essays. The twelve entries are organized under five categories: Background and Reception, The Cosmos, Integral Ecology, Ecological Conversion, and Catholic Social Ethics.

The guiding force behind these essays and the conference itself is Pope Francis's encyclical *Laudato Si'*. It is continually referenced and analyzed, and its themes are developed throughout the volume. Addressing an educated though not necessarily professional theological public, the book is intended as a pedagogical tool for both classroom and discussion groups. Each chapter ends with Review Questions, In-Depth Questions, and Suggestions for Further Reading, thus encouraging further reflection and enabling readers to make connections with their own lives.

Part One, Background and Reception, traces important moments in the life of the encyclical, the origin of its fundamental themes, their growth and development, and the character of the document's reception in both religious and secular venues in the United States. This history situates Francis's teaching solidly within the grounding of the writing of Paul VI, John Paul II, and Benedict XVI. It is here that Kevin Irwin, Walter Grazer, and Michael Agliardo, SJ, discuss background and reception of the encyclical.

In Part Two, The Cosmos, and Part Three, Integral Ecology, Mary Evelyn and John Grim as well as Drew Christiansen, SJ, reflect on the encyclical's understanding of the cosmology and the challenge posed by technology. In doing so they identify, highlight, and develop the pope's arguments in support of the new anthropological and theological insights gained from serious investigation of the findings of "new cosmology." These insights, while challenging many standard religious perspectives, are seen as both personally awesome and theologically exciting.

Though not explicitly stated in the encyclical, Pope Francis was greatly influenced by the writing of the liberation theologian Leonardo Boff. The title of Boff's book *Cry of the Earth, Cry of the Poor* appears as a prominent theme in the encyclical, as does the notion of "integral ecology," particularly as referenced in the writings of Francis of Assisi, John Duns Scotus, and Bonaventure. This is thoroughly discussed in the essay by Dawn Nothwehr, OSF. "Cry of the Earth" is the theme used by Richard Miller to discuss aspects of the devastation of Earth caused by human behavior.

The religious and theological sentiments developed in the first three parts move the reader to Part Four, Ecological Conversion, and Part Five, Catholic Social Ethics. Some of the most challenging issues are developed in these sections of the volume. It is here that Jame Schaefer, Nancy Rourke, David Cloutier, Daniel Scheid, and Tobias Winright argue in favor of a transformed and transformative manner of living appropriate to members of the “community of Earth.” These issues call for conversion of mind and heart, a new way of understanding humankind and its place within the broader context of the entire material creation.

The very sequence of the placement of these essays models a path from new ecosensitive insight through deep-rooted inner conversion to far-reaching change in behavior. This sequence follows the well-established format for change – “see, judge, act.” Both the content and the organization of this book make it a fine text for classroom or group study of issues that are fundamental to our being creatures of Earth and children of God.