

runs the risk of flattening the Apostle's theology of hope, which sees that hope is the climax and crown of even the best human efforts in suffering and endurance (p. 75). Similarly, the reflection on the events of 11 September 2001 out of 5:12-21 seems out of place (pp. 90-91).

None of this should detract from the Hahn's achievement, of providing a fine commentary on *Romans* to those who recognise the importance the letter has always had in the Church and wish it to remain so in their own part of it too. This well produced volume is everything readers have come to expect and enjoy from Hahn's writing and the *Catholic Commentary on Sacred Scripture* series.

PAUL ROWSE OP

THOMAS AND THE THOMISTS: THE ACHIEVEMENT OF THOMAS AQUINAS AND HIS INTERPRETERS by Romanus Cessario and Cajetan Cuddy, *Fortress Press, Minneapolis, 2017, pp. xvii + 151, £28.99, pbk*

Ever since St. Thomas completed his Sentence-Commentary in 1252 Thomism has enjoyed a unique place in catholic philosophy and theology, ultimately coming to dominate it. Yet although St. Thomas's contribution to Thomism was essential, at least part of the reason for its success was due to a series of gifted and sometimes brilliant commentators and interpreters of Thomism who defended and extended its influence and range. Indeed, so successful were these commentators that in the period between the Leonine revival of Thomism signalled by *Aeterni patris* (1879) and the beginning of Vatican II (1962) it became quite common in the Church to discuss theological and philosophical topics in terms of St. Thomas's great commentators and to adduce support for one's view by favouring one or other of them. It is to this Thomist intellectual tradition that Romanus Cessario OP and Cajetan Cuddy OP turn in their book *Thomas and the Thomists*. They offer an introduction to Thomism that charts its development from its beginnings with St. Thomas to its pinnacle in the pre-conciliar Church and beyond that to its current state today.

The book is divided into two parts both of which proceed in historical succession. The first part consists of three chapters that focus on St. Thomas's life and work. Chapter one examines Thomas's intellectual formation and his first term as a Master of Theology in Paris. Chapter two continues the story focusing on the period from St. Thomas's departure from Paris in 1259 up to and including his second term as Master there in 1272. The third chapter discusses the final years of St. Thomas's life and outlines the initial critical reaction to his work.

The second and larger part of the book consists of seven chapters focusing on the Thomists who came after St. Thomas, as well as their

contribution to the defence, dissemination, and extension of Thomism. In the first of these chapters, chapter four, the Yorkshireman William Hothum (d. 1298), a Dominican and Archbishop of Dublin, who had served for two separate periods as the English Dominican Prior Provincial, emerges as an interesting and important early figure in the defence of Thomism. Holding fast to St. Thomas's thesis of the unicity of substantial form, Hothum provided high-level ecclesiastical support to those Dominicans such as Richard Knapwell (d.c. 1288) who had opposed the Franciscan attack on Thomism led by the Archbishop of Canterbury, John Peckham, as well as Peckham's successor in his Parisian chair, William de la Mare.

Chapter five identifies the role of Catherine of Siena in the spread of Thomism and provides context for the dissemination of Thomism by commenting on the rise of Scotism in Paris. Its main focus, though, is a discussion of John Capreolus (1380–1444), a son of the Province of Toulouse who became the first of the great Thomist commentators. His magisterial work *Defensiones theologiae Divi Thomae Aquinatis* exerted an extraordinary influence on Thomists, perhaps only second to that of St. Thomas himself. Chapter six focuses on Peter Crockaert's attempt to replace *The Sentences* of Peter Lombard as the principal theological text book in Paris with St. Thomas's *Summa Theologiae*. It also discusses the second of St. Thomas's great commentators, Tommaso de Vio Gaetani (Cajetan) (1469–1534). Cajetan's remarkable work *Commentaria in Summam Theologiae S. Thomae Aquinatis* would prove possibly even more influential on Thomists than Capreolus's work had. Indeed Cajetan's commentary would go on to be reprinted in the Leonine edition of the *Summa Theologiae*. The chapter also draws attention to Silvester of Ferrara's (1474–1528) commentary on the *Summa contra Gentiles*, which similarly would go on to be reprinted in Leonine edition of the *Summa contra Gentiles*.

Chapter seven discusses the development of the Jesuit Thomism of Suarez and Molina. It focuses on its difference from Dominican Thomism and outlines the clash between Molina and Banez on grace and freedom. The chapter also considers the third of the great Thomist commentators John Poinset (John of St. Thomas) (1589–1644) whose *Cursus philosophicus Thomisticus* and *Cursus theologici in Summam theologicam D. Thomae* would become almost as influential in the Thomist tradition as Capreolus's and Cajetan's works had. Chapter eight considers the Thomist response to modernity. It devotes particular attention to the work of Charles René Billuart OP (1685–1757) and it points out how important the institutional support of the Dominican Order was to the success of Thomism in this period. Chapter nine discusses the extraordinary impact on the Church of the Leonine revival of Thomism and chapter ten focuses on post-Vatican II developments up to the present day. In particular it draws on the work of the Dominican Cardinal Georges Cottier to identify some of the perennial features of Thomism:

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.

DOMINIC RYAN OP

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