

history not as a burden to be overcome, but as the providential vehicle through which God conveys the truths of the faith to God's pilgrim people on earth. The church, as "a [living] community of active subjects," cannot transcend time, and misunderstands its vocation if it attempts to do so (71). As Meszaros summarizes the matter, "Because God willed Christ's humanity to be instrumental in our salvation, and because this saving work which includes teaching is continued in a ministry tasked to humans for the sake of humans, so too our humanity [in its historic embodiedness] garners economic instrumentality" (236). In their respective treatments of this fundamental idea, Newman and Congar offer a convincing middle way between modernism and fideism.

Meszaros' overview of Congar's theological achievement in relation to the work of Newman is both thorough and impressively nuanced. While one can only admire the care that Meszaros shows in analyzing his source material, this reviewer would have liked to have seen a bolder approach near the end of the book. The author gestures toward theological conundrums that the church is currently facing (e.g., on 242: "The compatibility of polygenism and the Church's doctrine of original sin ... is far from being solved"), but does not offer constructive proposals for tackling these difficulties in line with the legacies of Newman and Congar. To phrase it another way, the problem of how to employ a theory of doctrinal development is raised, though not constructively teased out. In this respect, Meszaros' book awaits a companion monograph—one as conversant as his is with the works of Newman and Congar, but focused on practical matters of how to apply their ideas of development to specific cases in a way that authentically preserves the received tradition. For conducting the historical spade work that is a necessary foundation for such a project, theologians will remain indebted to Meszaros' study for years to come.

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The Theological and Ecological Vision of "Laudato Si": Everything Is Connected. Edited by Vincent J. Miller. London: Bloomsbury, 2017. xv + 277 pages. \$30.95.

doi: 10.1017/hor.2018.99

Responding to the extreme crisis of life on our planet is surely the great task we face as a human community in the twenty-first century. It demands a major conversion in our way of seeing, feeling, thinking, and acting with regard to the natural world, as well as with one another. In this context,

Laudato Si' offers a deeply theological, spiritual, and ethical inspiration and road map. It is no exaggeration to suggest that *Laudato Si'* may be the most important church teaching document of this century. It requires responses at all levels of church life, very much including theology, and this volume, edited by Vincent Miller, is an excellent example of such a response.

Miller begins the volume by exploring the central theme of *Laudato Si'*: "Everything is connected." There are two important scientific chapters, on climate (Robert Brecha) and on the interconnectedness of Earth's systems (Terence Ehrman). Five key theological themes are addressed: creation (Elizabeth Groppe), anthropology (Daniel Castillo), spirituality (Douglas Christie), liturgy (Sandra Yocum), and the option for the poor (María Teresa Dávila). Two contributions explore *Laudato Si'* from the perspective of economics (Anthony Annett, and Ottmar Edenhofer with Christian Flachsland). In the more practical section at the end of the volume, Robert Brecha returns to deal with climate mitigation, Daniel DiLeo takes up personal life choices, and Erin Lothes Biviano explores communal responses to the climate crisis.

As a theologian, I value the diversity and depth of the theological contributions to this volume. There are wonderfully rich and fresh insights in the work of my theological colleagues represented here. Because of my limited background in their disciplines, I am particularly glad of the contributions of those who write from the perspective of science and economics for the breadth and clarity of their chapters. Many theology teachers and students will find the chapters on climate change and ecological science to be particularly useful.

The Theological and Ecological Vision of "Laudato Si'" provides readers with tools to receive the message of Pope Francis' encyclical, see it in interdisciplinary terms, grasp its meaning for themselves, and open up pathways of lifestyle and committed action. Vincent Miller's editing allows this volume to model the theme he sets at the beginning: "Everything is related." I do not have real criticisms of this volume, but it will be helpful to be critically aware of theological issues not taken up in this volume, and not much taken up in *Laudato Si'*, such as the pain and loss built into an evolutionary world, and the relationship between the Incarnation and the natural world. These are part of the agenda that *Laudato Si'* sets for the wider theological community.

In my view, this volume is a much-needed resource for the reception of *Laudato Si'*. Thankfully, it is one of a growing number of such resources, and it is among the best I have seen. It will be useful to theologically minded general readers, and to those in reading groups that take up

Laudato Si'. I see it as particularly suitable for use in both undergraduate and graduate classes, and as a must-buy for college and university libraries.

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Nietzsche and Montaigne. By Robert Miner. Cham, Switzerland: Palgrave Macmillan, 2017. xii + 294 pages. \$109.99.

doi: 10.1017/hor.2018.95

Friedrich Nietzsche had little respect for most of his philosophical predecessors. But one author he held in high esteem and even was tempted to “idealize” (2) was Michel de Montaigne. In *Nietzsche and Montaigne*, Robert Miner sets out to identify “points of contact” between the two authors. This is not a study of Montaigne’s influence on Nietzsche, nor is it a simple comparison. Rather, it is “a sustained dialogue” between the two thinkers. Miner’s primary aim is to illuminate Nietzsche’s thought by considering it in the light of similar themes in Montaigne, but he also aims to gain new insights into Montaigne by looking at him “with Nietzschean eyes” (3).

The themes that Miner considers are skepticism; perspectivism; the drives; the free spirit; the body, asceticism, and sexuality; and greatness. For each theme, he closely examines the primary sources, usually treating Montaigne first, and he also engages with much recent secondary literature on the two authors. The density of quotations and references makes for somewhat slow reading, but Miner’s writing and argumentation are lucid.

A brief review cannot do justice to Miner’s careful analyses, but the opening two chapters on knowledge and the closing two chapters on greatness may serve as examples of his approach. Montaigne’s *scepsis*, like that of ancient Pyrrhonism, is a suspension of judgment in the interest of avoiding agitation of soul. In Montaigne’s hands, it is not a denial of truth but an exploratory, experimental attitude, indicated in the title *Essais* (the French verb *essayer* means both “to attempt” and “to evaluate or assay”). Miner likens it to Nietzsche’s perspectivism, which he construes as not “a post-modern truth-denying nihilism” (70) but “the activity of moving between a variety of perspectives in the service of knowledge” (71). So long as we are aware of the “affects and interests” (89) from which perspectives arise, taking different points of view on a subject enhances knowledge, though any perspectival knowledge necessarily distorts the Heraclitean flux of experience.

For Montaigne, the desire for the greatness of eminence binds us to the estimations of others. True greatness depends on knowledge of self, as