

and the activities of the Seventeenth Gyalwang Karmapa Ogyen Trinley Dorje, a Tibetan Buddhist leader who has undertaken environmental conservation of the Tibetan plateau as essential to his spiritual practice (126).

McAnally's study, drawing on her organic inquiry method, succeeds in pushing the limits of traditional scientific and academic ways of understanding water and our relationship to it by pressing questions of personal transformation in relationship to the subject under study. This leads to a creative chapter on contemplative practices for engaging deeply with water that invite the reader into those transformations herself. Although readers looking for an analysis of how the living world has become desacralized will have to look elsewhere, this call for personal investment will appeal to students and others, particularly those who often already have a treasured relationship with a particular body of water. The varied ways of imagining a more intimate relationship with water, one that demands an ethical response, have transformative potential. Her concluding invitation to readers to recover insights from other traditions to widen this transformation is also welcome.

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*A Concise Guide to Catholic Social Teaching*. 3rd ed. By Kevin E. McKenna. Notre Dame, IN: Ave Maria Press, 2019. xiv + 173 pages. \$17.95 (paper). doi: 10.1017/hor.2020.33

Now in its third edition, *A Concise Guide to Catholic Social Teaching* has been updated to include major statements from Pope Francis, *Evangelii Gaudium* (*The Joy of the Gospel*), *Laudato Si'* (*On Care for Our Common Home*), and *Amoris Laetitia* (*On Love in the Family*).

The chapters in Catholic social teaching are presented thematically: "Life and Dignity of the Human Person"; "Call to Family, Community, and Participation"; "Rights and Responsibilities"; "Option for the Poor and Vulnerable"; "Dignity of Work and the Rights of Workers"; "Solidarity"; and "Care for God's Creation." Each chapter provides a brief introduction to the theme and offers summaries of major papal documents and USCC episcopal statements, making it a very helpful reference especially for teachers and pastoral ministers. The scope of current social justice questions and urgent moral issues can feel overwhelming for parishioners and students (likewise for their ministers and teachers), and McKenna offers a place to start to try to make sense of it all and to see how the tradition speaks prophetically to the signs of the times.

McKenna does not offer commentary, critique, or much historical context for the documents and is clear that the goals of *A Concise Guide to Catholic*

*Social Teaching* are pastoral. Each chapter concludes with a series of discussion questions that both help to gauge understanding of the themes and prompt reflection on personal and communal responses to practical justice issues. The book includes a number of helpful appendices designed to aid in preaching and liturgical practice: a Homily and Catechetical Message Guide that aligns readings and the liturgical calendar with the themes; a Sample Penance Service; very brief papal biographies; and a chart of historical milestones that illustrates emergence of the documents in light of other world events. There is also a glossary of terms and suggested readings and resources. Given that *A Concise Guide to Catholic Social Teaching* is an invitation to study Catholic social teaching more deeply, the suggested readings could be updated and could include more diverse voices who engage with the teaching in scholarly and pedagogical literature. Such enhancement could make the text even more helpful for lesson plan and syllabi preparation.

The organization, length, and affordability make this an ideal resource in pastoral and catechetical settings for ministers (especially those engaged in service and social justice work), teachers, and preachers. In the high school classroom and introductory college course settings, *A Concise Guide to Catholic Social Teaching* would be especially welcome in bringing students with less background up to speed and give them an accessible place to turn to learn about the “best kept secret.”

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*Religious Perspectives on Religious Diversity*. Edited by Robert McKim. Boston: Brill, 2017. 258 pages. \$138.00.  
doi: 10.1017/hor.2020.37

Robert McKim’s introduction to his edited volume *Religious Perspectives on Religious Diversity* opens with thirty questions that draw the reader into a conversation already long in progress. The queries “What are insiders to a religious tradition to say about outsiders?” and “What are insiders to a religious tradition to say about other religious traditions?” are points of departure within the series of questions, which teases apart—very carefully and very precisely—the theological issues at stake in light of the reality of religious diversity. The question series leaves the reader pondering just how complicated these issues are and eager to see the proposals offered within the volume.

In addition to the questions, the opening chapter offers a rich summary of each essay included the book. The summaries are so detailed, in fact, that it feels like one is getting a taste of every dish on the book’s menu, and from