

prayer is directed not sunwards but upwards to the heavenly realm of light beyond the sun. The best route to re-appropriating the Christian symbolism of sun and light is not praying towards the sun in liturgical or personal orientation or looking inwards. It is literally looking outwards at sunshine and daylight, not to pray to it but to relish it as a symbol of the divine. Scriptural and liturgical language of light then takes on new meaning (p. 112).

Chapter Nine follows on with this liturgical theme. Duffy explores the symbolism of light and the sun in the liturgical cycles of Christmas and Easter. He then looks at the current liturgical books of the Roman Rite, the Roman Missal, and the Liturgy of the Hours. He concludes that: 'The Liturgy of the Hours, especially, with its abundant traditional solar imagery, is a rich resource' (p. 124). Chapter Ten is the last one and following on from his retrieval of solar symbolism, he suggests that the experience of sunlessness reflects something of the experiences of believers and non-believers alike. The chapter concludes with a suggestion that the ancient Christological title of Jesus as the Sun of Justice is a promising one in the urgent task to reintegrate the cosmic, ecological, and spiritual. The volume ends with some conclusions that recapture the findings of this important and useful study.

Theology and Ecology in Dialogue: The Wisdom of *Laudato Si'*. By Dermot A. Lane.
Dublin: Messenger, 2020. Price € 19.95 (pbk). ISBN 978 1 78812 194 1.

Reviewed by: LIAM TRACEY, OSM, *St Patrick's Pontifical University, Maynooth*

The Irish theologian, Dermot Lane has made seminal contributions to the art of theology. From his work on religious experience, to doing theology, the person of Jesus Christ, and the virtue of hope. He has in recent years focused on the inter-religious dialogue, and with this present book he gathers these theological strands, and reflects on them in the light of the ecological crisis facing our planet and indeed the whole of creation. The book is made up of seven chapters preceded by a foreword by Seán McDonagh. The volume concludes with a useful select bibliography and is carefully annotated throughout.

Chapter One sets out the context for the book and he notes that this is a vast and growing topic. He is using the 2015 encyclical letter of Pope Francis *Laudato Si'* as a framework for the essential dialogue between ecology and theology. This chapter introduces the encyclical and provides a brief historical note on integral ecology. Lane is clear that: 'In other words, *Laudato Si'* calls for a new way of doing theology. In the light of what the encyclical says about integral ecology, theology needs to change from the bottom up. It will need to be more inductive, attending to the data of experience, discerning the action of the Spirit in creation, in history, in Christian communities and in the religions of the world' (p. 21). The rest of the book engages in that crucial task. Chapter Two is a careful reflection on Theological Anthropology and Integral Ecology. As Lane notes, underneath many of the areas that go under this banner are underlying assumptions and models of what it is to be human and to flourish as a person. In discussing the problem of anthropocentrism, he writes, 'If the human is a major part of the problem within the ecological crisis, then the human must become also part of the solution' (p. 33). In the

reconstruction of theology that is called for in its encounter with ecology, crucial is the reinsertion of the human family in the community of creation, not outside it or above it. This leads to Chapter Three 'Integral Ecology and Deep Pneumatology.' Beginning with an acknowledgment of the neglect of the Spirit in Western theology, Lane traces the reasons for this omission. An excessive Christo-monism has led to a narrow theology of grace and of creation because of the lack of an adequate theology of the Spirit. 'It is often remarked that if we took the spirit seriously, we would have different theologies of the Church and of creation today' (p. 51). After looking at universal experiences of the Spirit, Lane returns to the Hebrew Bible to reflect on the role of *ruach* in Judaism.

This leads Lane in Chapter Five to return to Christology. It is a fascinating read on the encounter between ecology and Christology. Crucial to Lane's project is the development of a Wisdom Christology that links closely to the role of the Spirit in creation as explored in the last chapter. 'The development of Wisdom Christology is an urgent imperative for Christian faith in the twenty-first century, not only because of its cosmic orientation, but also because Wisdom Christology has the potential to open the way for the development of a fully-fledged Christology, as a balance to the dominance, up to now, of male-centred Christologies' (pp. 88–89).

Chapter Five deals with 'Eschatology and Ecology', which reflects Lane's long standing interest in this particular strand of theology. As he notes, '... eschatology is about hope seeking experience, understanding and praxis in the company of faith and love' (p. 90). He closely links his thinking in this chapter with what has gone before, especially the chapters on the Spirit and Christology. 'Hope keeps thought and action open, and reacts against claims to absolute knowledge. All of hope, human, religious and Christian, is an impulse that resists closure and refuses finality, and this understanding of hope is also a way of reminding us of how little we know about the future' (p. 112). Chapters Six and Seven treat the encounter between worship and ecology. Chapter Six is entitled 'Ecology and Liturgy' and seeks to situate the whole of creation in the praise of God. 'If humanity is the universe becoming conscious of itself, then liturgies are the universe as a community of creation praising God. Liturgy is not separate from the rest [. . .] It is the voice of the universe praising the one who called it into being (*LS*, 89). Good liturgy enables us to discover who we truly are' (pp. 131–32). Chapter Seven is the final chapter in the book and treats '*Laudato Si*' and the Cosmic Eucharist.' Beginning with an assertion that we must see the natural world as a dwelling place of God and what consequences that then has for the theology of creation. Drawing on insights from Popes John Paul II, Benedict XVI, and Francis, Lane notes the influence of Teilhard de Chardin and explores how the language of the prayers of the Eucharistic celebration may need to change in the light of these new insights. A greater examination of Eucharistic texts from the Christian East, both Greek and Syriac, would have notably enhanced this chapter. There is also an unfortunate error in endnote eight for this chapter when he wrongly notes that 'John Ziziouslas (1931–), currently serving as Ecumenical Patriarch of the Orthodox Church' (p. 161). Metropolitan John is of course Metropolitan of Pergamon and his all Holiness Bartholomew I is the Ecumenical Patriarch. There are also a number of errors in the foreword to the volume, especially in dealing with the topic of liturgy. 'Unfortunately, there is now much reference to creation in the liturgy of the Eucharist, which means that our liturgical prayers are almost schizophrenic' (p. 9). This equates the

liturgical celebration exclusively to the texts used; there is no mention to the prayers at the presentation of the gifts, but also no mention that the elements used in the Eucharist itself are bread and wine, and in other sacramental celebrations water, oil, and other gifts of the earth. McDonagh goes on to state that ‘. . . [in] the Eucharist prayer found in the *Apostolic Tradition*, which dates from 215 CE, God is thanked for the gift of creation’ (p. 9); the support for this assertion given in the endnotes on p. 153 is the 1945 edition of ‘*The Shape of the Liturgy*’ by Gregory Dix. Current research works, notably by Paul Bradshaw and others, have shown that the *Apostolic Tradition* is a piece of living literature reflecting traditions of different eras and probably different places, which did not reach its final state until much later. This is especially true for the anaphora found in it; no serious liturgist would today use this edition of Dix without the many corrections made to it by many scholars over the last 30 years.

This little book is an important contribution to what is now a crucial debate on the future of this planet and indeed of creation. It clearly outlines how theology is challenged and indeed changed by ecology, and Dermot Lane bravely sets out possible avenues of responding to these crucial questions.

The Politics of Irish Primary Education: Reform in an Era of Secularisation. By Sean McGraw and Jonathan Tiernan. Oxford: Peter Lang, 2022. Pp. 512. Price €38.31 (pbk). ISBN 978-1-800079-709-3.

Reviewed by: DAVID KENNEDY, *Dublin City University*

The Politics of Irish Primary Education offers a comprehensive analysis of educational reform in the Republic of Ireland. McGraw and Tiernan consider the social, economic, and cultural shifts that have unfolded in Ireland in recent history and the influence that these shifts exert on the politics of Irish primary education in the 21st century. They engage with recent referenda, i.e. same-sex marriage (2015) and abortion (2018), and identify some key lessons for stakeholders in primary education in relation to future reforms. Case studies from Irish politics and the policy-making process are considered with the view towards critically engaging with contemporary educational issues in Ireland. In addition, McGraw and Tiernan offer a significant analysis of a novel set of data that sheds further light on the dynamics operating in the primary education sector in Ireland. In addressing such a range of topics, McGraw and Tiernan have produced a book that appeals not only to educational professionals, specialists, academics, or bureaucrats, but also to parents, leaders, and teachers.

The book begins by offering an account of the evolving relationship between the Catholic Church and the Irish State in the development of primary educational policy. It provides a concise but accurate overview of the state actors involved in the formulation of policy across the primary sector. Following on from this overview, the book considers the growing desire for change in terms of educational provision across the primary sector that steadily emerges from the 1970s onward. McGraw and Tiernan discuss that as the social process of pluralization and secularization continued to evolve, parents began to seek out models of education beyond the denominational model that had been dominant