This is an important book by Dermot A. Lane, widely known as one of the leading theologians in Ireland with a notable international profile; recognized for his work in re-positioning Catholic theology through dialogue with other disciplines, worldviews, and insistent social, cultural and political problems. In this his latest work he explores new roads opened up by *Laudato Si’* for contemporary theology; and shows how ecological questions should permeate the whole of theology and Christian faith.

In chapter 1, “Theology and Ecology” (pp. 11-32), the author focuses on “the adoption of an integral ecology and what this means for the important dialogue that can and should take place between ecology and theology” (p. 11). Lane questions whether theology is up to this challenge. Can theology see the ecological crisis as an opportunity for renewal of theology itself, and also an opportunity for itself to participate in the public debate about the environment? Lane explains the radical meaning of integral ecology in *Laudato Si’* which takes up the ecological crisis and social crisis as one complex crisis which is both social and environmental (LS §139). This calls for a new way of doing theology, in an interdisciplinary engagement with ecology, and thus in dialogue with science.

Chapter 2, “Theological Anthropology and Integral Ecology” (pp. 31-50) focuses on anthropology, the study of what it means to be human, and its dominant influence on ecology and theology. Some Christian theological doctrines may have contributed to the rise of anthropocentrism and individualism in modern times, which has alienated humans from nature and has become a cause of the ecological crisis. After his critique of anthropocentrism, Lane offers a reconstruction of anthropology in the service of ecology. He places it in the context of an unfolding cosmology out of which came the earth, biological life, and human beings. This
unity between nature and human beings in the evolutionary process has formed humans as being radically relational. This is the source of being human in community, aware of belonging to the wider community of creatures with whom humans live in different degrees of inter-personal relationship, in trust, love, and even a dynamic that entails self-emptying, a letting go of the self to find oneself. Lane finally explains our being radically relational as grounded in the Trinitarian God.

Chapter 3, “Integral Ecology and Deep Pneumatology” (pp. 51-73), starts from the observation that there has been a notable neglect of the spirit in the natural world in most of Western pneumatology, caused by an excessive Christo-monism and a confinement of the Spirit to institutionalized Christianity. Lane looks for ‘a pneumatology from below’, an encounter of the spirit rooted in human experience, in the experience of nature and of other human beings, to complement the classical pneumatology since Nicaea/Constantinople. With the help of poetry, he describes broad experiences of the spirit in nature; and specific experiences of the indwelling-presence of the spirit in the world, of the renewing spirit in the life of nature, and of the inspiring spirit which draws the best out of people. From there he takes a closer look at the spirit (ruah) in the Hebrew bible, which does not only give human beings a share in God’s life and activity, but also gives life to the earth and its creatures (Ps 33:6; 104:27-30; Is. 44:3-4). Finally, Lane explores the unity of spirit and matter with the help of Teilhard de Chardin, Karl Rahner, and Laudato Si’.

Chapter 4, “Deep Ecology and Deep Christology” (pp. 73-89), is about a mutually critical interaction between ecology and Christology. Why is there such a separation between the natural world and Christology? How does Christology fit in with the new cosmic story? Can an integral ecology help Christology to incorporate the natural world, to better understand the organic unity of all things in Christ, and to recover the cosmic Christ? In looking for an answer, Lane goes behind Chalcedon back to the Jewish Jesus in Scripture, to His creation faith, formed by different experiences of God, experienced as encounters with the Wisdom of God, the Spirit of God, and the Word of God. These different experiences of God result in
a plurality of Christologies in the New Testament. Lane briefly presents the Wisdom Christology behind John’s prologue, and in the synoptics (e.g., Mat. 11:19) and most explicit in Paul (1Cor. 1:23—2:7; Col. 1:15-20). Gregersen’s idea of ‘Deep incarnation’ (Word becoming flesh, *sarb*), which places Christ in the big cosmic story, is seen as suggestive and timely, but must also be refined in order not to lose sight of the specific incarnation of the Word in Jesus. Here Lane refers to Duns Scotus’ view that incarnation is not to be seen only as correction of failed creation, but first of all as something build into creation from the very beginning; and explains how this idea has been developed by Karl Rahner.

In chapter 5, “Eschatology and Ecology” (pp. 90-113), Lane brings the 20th century renewal of eschatology from an otherworldly talk about *eschata* (death, judgement, heaven, hell) into an eschatology that has already started in this world with the Christ event, a vital step further. He does this by exploring NT eschatological texts about the new creation, the new heaven and the new earth, the Christological hymn in Col. 1:15-20 and the groaning of the earth in Rom. 8:18-25, and then shows how this NT vision about eschatology – with the mediation of *Lumen Gentium* and *Gaudium et Spes* – is given expression in *Laudato Si’* (e.g., LS §83, §99-100) which makes it clear that all things/creatures are destined to be part of the new creation in Christ. The chapter ends with a long exposition about the pivotal role of Christ’s resurrection in this eschatological process that includes all creation.

Chapter 6, “Ecology and Liturgy” (pp. 114-132), seeks to restore the lost link between creation and liturgy, so clearly present in Israel’s liturgy, the cradle of creation hymns (Gen. 1; Ps. 104. 148. a.o.). This link got lost since humans placed themselves above other creatures in an anthropocentric dominion model (misinterpretation of Gen. 1:26-28). Lane opts for the community of creation model, a community held together by the ongoing creative act of God’s Spirit, with other creature as our fellow creatures, close neighbours, even relatives. Humans can exist only within the community of other creatures. This vision opens up new avenues for understanding liturgy, with the whole community of creation praising
God. Such a liturgy will help to change relationship between humans and creation, from dominion to kinship, from exploitation to respect.

From here, in chapter 7, Lane turns his attention to the Cosmic Eucharist in *Laudato Si’* (LS §235-7), a eucharist that besides its usual Theocentric and Christocentric dimensions, takes on also creation-centred, cosmo-centred, and eco-centred dimensions; eucharist placed in the story of creation which motivates us to care for the environment, and which has its background in the thoughts of Teilhard de Chardin.

This book would be an excellent read for anyone looking for renewal of her/his theology, faith, and liturgy, in the light of our ecological crisis, by giving essential space to the natural world in theological thought and liturgical celebration, provoking environmental faith practice. Lane offers tribute and continuation to the extensive efforts of the late Australian theologian, Denis Edwards, and others referred to throughout his book. *(Martin Harun, OFM, Guru besar emeritus, Sekolah Tinggi Filsafat Driyarkara, Jakarta)*