

Darryl W. Stephens (ed.), *Reenvisioning Christian Ethics* (Basel: MDPI, 2020); 135 pp.: 9783039283941, CHF 55.75 (hbk); PDF available free at <<https://www.mdpi.com/books/pdfview/book/2664>>

The nine articles reproduced here first appeared over the last two years in the online journal *Religions*. In the first, the editor puts the other articles into context. This is followed by: Antje Schnoor on ‘Transformational ethics: the concept of obedience in post-conciliar Jesuit thinking’; Kevin J. O’Brien on ‘The scales integral to ecology: hierarchies in *Laudato Si*’ and Christian ecological ethics’; Kate Ott on ‘Taking children’s moral lives seriously: creativity as ethical response offline and online’; Il-sup Ahn on ‘Reconstructing an ethics of credit in an age of neoliberalism’; Tyler B. Davis on ‘Liberating discernment: language, concreteness, and naming divine activity in history’; Shaji George Kochuthara on ‘Challenge of doing Catholic ethics in a pluralistic context’; James Francis Keenan on ‘Pursuing ethics by building bridges beyond the northern paradigm’; and Luke Beck Kreider on ‘Christian ethics and ecologies of violence’. This interesting collection – with a significant Catholic input – offers some sharp critical insights. I particularly enjoyed Kreider’s critique of recent environmental theology, arguing that it needs to relate more closely to war/peace discussions within Christian ethics:

Having developed in mutual isolation, and now facing problems that outstrip their respective ethical competencies, in part by crossing into the other’s domain, each stands to learn from the other what a Christian response to ecologies of violence might entail. Paradigms of war/peace ethics each have practical repertoires for criticizing violence, for limiting, preventing, and even healing it. They can stimulate debate about the acceptability, scope, ends and means of violence and warfare. Paradigms of environmental ethics have capacities for criticizing environmental degradation, and have shown themselves especially creative in working with inherited moral traditions to develop new forms of ethical responsibility. They also have experience articulating forms of responsibility that cross social, political, ecological, and bio-physical spheres. (p. 130)

Despite his praise for Pope Francis’s *Laudate Si*, O’Brien also concludes with a critical analysis of its hierarchical assumptions. And Keenan does so with a plea that academic theologians would do well to emulate the collaborative work of their physical and social scientific colleagues.