

global food system. 'The state of food production, distribution, and consumption at the hands of corporate industrialized agriculture, which dominates the current market, can be summed up in a single word, crisis: a crisis based in broken relationships' (p. 55). Food production over these last industrial centuries has profoundly broken human relationships with the earth and among communities. Not only has it destroyed sustainable models of production, it has jeopardized lives and livelihoods especially among the most vulnerable. It is profoundly exploitive of the poorest and is damaging the earth's resources and it continues to hold vast numbers of people in famine and starvation. The extraordinary thing is that it does not need to be like this. A just food system does require regeneration, justice, and food sovereignty with a strong emphasis on sustainable communities. It will be difficult to foster and achieve, but it may just save the whole planet. What resources in our Christian tradition might be mobilized to assist this crucial task is the focus of the third and final part of this study.

For McGann it is the eucharist which reconnects these broken relationships. 'How might the celebration of Christian Eucharist be key to the healing of broken human and planetary relationships, shaping new patterns of living marked by compassion, respect, and equity?' (p. 148). Two chapters follow which seek to respond to this question and others that seek to establish the good news that disciples are tasked with bringing to the world of today. It is to the meal character that is foundational to the eucharistic celebration that McGann first turns. She argues that by expanding liturgical spaces to engage with the earth itself, is a necessary first step. Secondly, liturgical art, music and the entire liturgical context must expand its focus to creation itself and make the natural world visible in the action of worship. In preaching and prayer, leaders and congregations are called to have a greater sensitivity to the Earth and all that share this planet. A much more conscious link needs to be made and sustained between going forth from the celebration and the lives that we live day in and day out, the liturgy after the liturgy if you will. The last chapter is entitled 'Revitalizing the Ecological, Social, and Economic Embeddedness of Eucharistic Eating.' The table around which the community gathers is a crossroads where numerous global forces and relationships compete to create and sustain a world. Building on the metaphor Paul uses in the First Letter to the Corinthians, how might we today recognize the Body of Christ or 'discern the body' (1 Cor 11:29). How does celebrating the Eucharist impact on social principles, economic vision, and ecological ethics, or, put more simply, does a eucharistic vision lead to a transformed world? It is the role of worship in creating an orientation that occupies much of this last section of the book. Practical suggestions down to the sourcing of altar bread for the celebration of the Eucharist conclude the book. Each chapter concludes with some questions for reflection which are ideal but challenging for communities struggling to implement a eucharistic economy.

Joyce, Aristotle, and Aquinas. By Fran O'Rourke. Gainesville, FL: University Press of Florida, 2022. Pp. 334. Price \$35.00 (pbk). ISBN 9780813068633.

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Fran O'Rourke, Professor Emeritus of Philosophy at UCD, has published distinguished works on Aquinas and Aristotle, and has also shed light on Joyce's cultural

and philosophical background. O'Rourke's claim in his latest work is that Joyce made extensive use of both Aristotle and Aquinas, due to the serious and profound formation in their thought which he received at school and university in Dublin. The book works at two levels: offering the non-philosophical reader the philosophical topics which occur in Joyce, and presenting the scholarly world with themes that help in grappling with the philosophical background to his *oeuvre*.

Joyce came to know and esteem Aristotle above all from his Jesuit education. Aristotle's principles—matter and form, substance and accident—came to provide a substratum for Christian theology as a result of Aquinas's commentaries, helping to prove the existence of God and the immortality of the soul, as well as to explain the theology of the sacraments, and thus Joyce was exposed to many of these concepts and categories. O'Rourke reports a conversation in which Joyce remarked: 'In my opinion the greatest thinker of all times was Aristotle. He defines everything with wonderful clarity and simplicity. Volumes were written later to define the same things . . . All the great thinkers of past centuries have only re-cultivated the garden' (p. 10).

He re-read Aristotle in Paris in 1903, producing there a short review recommending the study of Aristotle, 'in the face of the "whole cohort of Materialists who are cheapening the good name of philosophy"' (p. 14). O'Rourke helpfully dedicates a chapter to Joyce's quotations from Aristotle written during that period in the 'Early commonplace Book' and available since 2002 among Joyce's manuscripts in the National Library of Ireland.

Philosophy, for Aristotle, begins with wonder towards the central issues of life and being. Other traditions may differ: Descartes, for instance begins with doubt. Joyce was no Cartesian, and for him, like Aristotle, philosophy began with a fascination with the real and the particular, and for Joyce this included the lively sounds and sights of his native city, many of which he reproduced with astonishing accuracy at a distance of over 1,000 miles—and many years after he had left Ireland. The late Professor John De Courcy of UCD, author of *The Liffey in Dublin* (1996), has illustrated this in lectures on the Liffey in James Joyce and also on the myriad *sounds* of Dublin, as echoed in *Ulysses*. Asked by the sculptor August Suter what he retained from his Jesuit education, Joyce replied, 'I have learnt to arrange things in such a way that they become easy to survey and to judge' (p. 136).

Joyce's school and university years in Dublin (he graduated in 1902) also coincided with the Thomistic revival instigated and inspired by Pope Leo XIII and his Encyclical *Aeterni Patris* (1878). This had its impact in Dublin through a number of Joyce's teachers, Jesuits who had access to the Stonyhurst series of manuals. It was from these that Joyce gleaned much of his information about Thomistic thought. Professor William Magennis was an influence too. For many years at the helm of the philosophy faculty in UCD, he gets a mention in *A Portrait of the Artist* and Joyce clearly chose to move within his sphere of influence.

Joyce later refers to Peter of Ireland in a 1907 lecture 'Ireland, Island of Saints and Sages' as the theologian who had the supreme task of educating the mind of the author of the scholastic apology, *Summa Contra Gentiles*, St Thomas Aquinas, 'perhaps the keenest and most lucid mind known to human history' (pp. 42–43).

In broad terms, the central theme of O'Rourke's inquiry is the question of identity in Joyce's writings. The question of identity is ultimately a philosophical question; the principle of identity is considered the first law of reality, and in Joyce's work and life the question of the self and its identity loom large. Who is he? Irish, Catholic, European, himself? Identity also brings the questions of change and permanence, unity and diversity to the table. These are questions which Aristotle had addressed, using the categories of potency and act, matter and form, substance, accident and soul. Joyce found these categories invaluable in grounding the enduring identity of his characters.

Throughout *Ulysses*, dialogues between Stephen Dedalus and Bloom and Buck Mulligan offer us a privileged view of the contrast between the reductionist approach of Mulligan and Bloom to human self-identity, ('sure it's all just corpuscles or whatever') and Stephen's own Aristotelian sense of the presence of an *eidōs*, form or rationale giving shape and animation to the material 'stuff' of the world, be that stuff cells or atoms or corpuscles (cf. pp. 50–51, 109–10).

Finally, Joyce's theory of aesthetics owes much to Aquinas, though for O'Rourke he missed out on the metaphysical heart of Aquinas's thought on beauty as a transcendental quality of reality, turning Aquinas into an aesthete. Ironically, the aesthetics which drove him from the Church, according to one critic quoted by O'Rourke, is derived from Aquinas, albeit from Joyce's partial reading of him (p. 204).

Joyce, Aristotle, and Aquinas is a *tour de force* which helps to see Joyce against the background of his initial philosophical formation in Aristotle and Aquinas, a formation which moulded his approach to the philosophical questions which arise in his works; questions which the *philosophia perennis*, the philosophical tradition emerging from classical thinkers such as Plato and Aristotle had raised and were creatively received and rethought by Aquinas and other medieval thinkers, Christian and Muslim.

Saint Mary of Egypt. A Modern Verse Life and Interpretation. By Bonnie B. Thurston. Foreword by Benedicta Ward, SLG. Collegeville, MN: Liturgical, 2021. Pp. xv + 120. Price \$15.95 (pbk). ISBN 978-0-87907-116-5.

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Saint Mary of Egypt, hugely popular in the Middle Ages, has become increasingly so in recent decades with numerous popular and scholarly publications, many of which are included here in a select bibliography. This volume differs from such publications in that it proposes a modern verse life of Saint Mary, thereby extending and developing the living tradition of this well-loved saint. The author, a highly regarded scholar in both Monastic and New Testament Studies, is also a much published and acclaimed poet.

The treasure trove of the volume is in the verse life of Mary where the story is retold poetically in accessible but captivating stanzas. The verses draw heavily from the broad tradition of Saint Mary in her many *vitae* but are creatively remodelled from prose into poetry and reordered so that the themes come to the fore. Faithful to the dynamics of these *lives*, the verses are suffused with allusions to the scriptures, liturgical prayer, monastic practices, and values. The verse life merits the qualification 'modern' in the