

Reviews from Sydney – or Ballarat – will make interesting reading. Douglas’s work is definitive and irreplaceable. To this English reviewer with some Australian experience it is enthralling.

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Simon Cuff, *Love in Action: Catholic Social Teaching for Every Church* (London: SCM Press, 2019), pp. xxv + 181. ISBN 9780334057932.
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In *Love in Action*, Simon Cuff shows the relevance of Catholic Social Teaching (CST) to the Anglican Church. This review summarizes the contents, and follows this up with a brief, critical reflection on the book.

Catholic Social Teaching (CST) is ‘about the restoration and reconciliation of relationships which Christ brings’ (p. xii). The book begins with the backgrounds of CST (ch. 1) but is mostly a meditation on the six principles of CST: the fundamental nature of human dignity; the Common Good; Solidarity; Subsidiarity; Social sin; and the preferential open for the poor (p. xiv). Each principle is developed in a chapter.

The principle of human dignity, or the ‘inalienable dignity of humankind’ (p. 27), is the principle ‘from which all of the other principles flow’ and extends to every person (p. 27). Cuff considers how the principle applies to contemporary issues like the death penalty, the environment and the workplace. The second principle is the common good. Cuff distinguishes between the common good as ‘moral good’ and ‘the extent to which property or “goods” should be held in common’. In the second sense, CST ‘encourages procurement of goods’ while resisting a privatization of all goods (p. 57).

The next principles are also related but distinct: solidarity and subsidiarity. Solidarity is thinking and acting as if we are members of one body. The theological basis of this is the church as the body of Christ (pp. 75-76). We should seek ‘structures of solidarity’ rather than ‘structures of sin’, for the two are in opposition (p. 83). Subsidiarity refers to the ‘means of securing social harmony and proper participation of individuals in society’ through various associations (p. 89) This includes embracing new, creative and decentralized ways of tackling problems. It seeks local solutions to problems, which fosters greater participation in various institutions pursuing those solutions. Subsidiarity as a principle is ‘an important correction’ to the growing nationalism today.

The next principle is social sin. The scriptural and theological basis for social sin is that ‘we find whole communities and generations [in the Bible] who turn together toward sin and away from God’; sin has a ‘trans-personal effect’ (p. 111). Sin is never merely social – individual humans are involved – but can result in unjust structures that transcend the individuals that caused them. The final principle is the preferential option for the poor. ‘The poor’ extends not only to those struggling financially, but ‘all forms of marginalization and impoverishment’ (p. 136). This requires ‘a

cultivation of awareness and conscience on the part of the rich so that we are not deaf to the cries of the poor' (p. 141).

The final two chapters apply CST to our communities. Cuff introduces the 'see-judge-act method'. This method necessitates a proper vision of the world as it is ('see'), a vision of the world as it should be ('judge'), and a plan of action to move from the former to the latter ('act'). Finally, Cuff articulates different ways that communities can adopt these principles and key questions to ask of the community. In the end, to live according to these principles is to adhere to the heart of the Gospel: 'we are called to love, because we have been loved' (p. 181). Love encompasses all the principles. Cuff concludes: 'Perfect love casts out not only fear, but indifference . . . we can sum up the whole tradition of Catholic Social Teaching, and the principles derived from it, in these simple words: love in action' (p. 181).

The book excels at several points. It is exceptionally accessible, readable and an excellent introduction to CST. But the book is especially beneficial for those looking to apply CST to their community. The final two chapters alone are worth the price of the book. Cuff avoids vague or stale 'practical applications' and offers instead applications that are clear, helpful and easy to enact. True to its title, this is an ideal work for the church seeking to put CST *in action*.

Cuff's work might have been improved by owning its Anglican heritage. To be fair, Cuff is writing about *Catholic* Social Teaching and to 'every church'. But Cuff is an Anglican, and the Anglican tradition has a rich history of engaging with CST. While 'every church' will find rich suggestions for how to apply CST, those suggestions remain incomplete because they are not denominational-specific. To remedy this, Cuff might have offered ways that are uniquely Anglican, if only as an example for how any community might enact CST. Even non-Anglican communities might have benefitted from seeing how the pastor of a non-Roman Catholic church appropriates CST in a denomination-specific way.

This, however, is a minor criticism. I highly recommend Cuff's book to anyone interested in CST – especially for those interested in putting it in action. And isn't that really the point?

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E. Radner and D. Ney (eds.), *All Thy Lights Combine: Figural Readings in the Anglican Tradition* (Bellingham, WA: Lexham Press, 2022), pp. xv + 422. ISBN 978-1683595533

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When I was 'nae but a lad', in terms of ministerial experience, I decided – as was all the rage in those days – to dip my toe into the waters of Ignatian spirituality. Arriving at Llannerchwen, a gloriously isolated and simple retreat centre on the edge of the Brecon Beacons in Wales, Sister Joan of the Good Shepherd Sisters took me under her generous wing for three days, introducing me to the idea of *lectio divina*.