

In two parts and six chapters, the book directs careful attention to the thought of leading thinkers in the ecological restoration movement. Noting that restoration practice has been neglected in recent decades, V. explores its promising place in the broader field of environmental ethics. A constructive aim of her study “is to highlight the neglect of religious elements in understandings of ecological restoration” (16).

For V., restoration may function “as a form of symbolic action” (145) that can be important for the cultivation of environmental values. In chapter 5, “Ecological Symbolic Action: Restoration as Sacramental Practice,” the author proposes that “a symbolic interpretation of concrete ecological acts such as restoration, and the direct experiences they may yield, are integral to the formation of cultural environmental values” (146). She points to social, communal, spiritual, and moral values that the practice of ecological restoration can nurture; these can ultimately be transformative for persons. A central claim of the book is that “people may become restored to earth in and through the process of restoring earth” (185). Further, ecological restoration can serve as a helpful context for developing a broader religious environmental ethic (185).

Drawing on the lessons of actual restoration projects such as Chicago Wilderness, Common Ground Relief, and Vermont Family Forests, the book successfully presents a clear introduction to important theories and activities of ecological restoration. The book also directs attention to the implications for spirituality and ethics in ecological restoration activities. In an intriguing discussion of how religious narratives of redemption “may prove beneficial in building new stories of the ways in which people may live restoratively with land” (179), V. points to the role of religious narratives in ecological ethics that can contribute positively to public restoration discourse.

V.’s study should be welcomed by those interested in the pressing environmental challenges of our time. I recommend the book for courses in contemporary moral problems and ecological ethics at both the undergraduate and graduate levels. It offers a thorough and sensitive examination of ecological restoration—a promising response in a world that continues to struggle with complex environmental dilemmas.

Francis T. Hannafey, S.J.  
Fairfield University, CT

*The Spirituality of the Second Vatican Council.* By Gerald O’Collins, S.J. New York: Paulist, 2014. Pp. xi + 77. \$10.95.

O’Collins offers this surprisingly compact gem in a clear, attractive style. He outlines a vibrant, liturgical Christian spirituality by marshalling a vast storehouse of ecclesial tradition to illuminate the key passages from the 16 documents of the Second Vatican Council. “A non-liturgical, Christian spirituality,” he affirms, “would be a contradiction in terms” (58).

O’C. goes further by recalling the root word *leitourgia*, the “work” of the church that is both worship and social action in serving the suffering. In fact, under O’C.’s gentle direction all the documents of Vatican II come alive in symphonic echoes of one

another. Most Catholics are familiar with the council's declaration of the "universal call to holiness" rooted in baptism (*Lumen gentium*), but often enough, understanding stops there. O'C. unfolds the spiritual richness embodied throughout all the documents taken as a whole. *Gaudium et spes*, for instance, proposes a vision of Christ united with every human being so that all humanity, indeed the whole cosmos, now "enjoys ultimate meaning, value, and direction" (42).

In his final chapter, O'C. retrieves nine invitations from the council documents to "be liturgical; be committed to the needy; be biblical; be priestly, prophetic, and kingly; be Jesus-centered; be in dialogue; be reformers; be collegial; be in touch with the Blessed Virgin Mary and the saints" (57). One example of how he plumbs the depths of each invitation must suffice. Vatican II, he says, was the first council to offer an extended treatment of devotion to Mary "within the context of the life of the whole Church" (69). He then deftly traces the long history of religious art, architecture, lives of the saints, and music that expresses this devotion to Mary. His tour through the Basilica of St. Mary Major and the Cathedral of Chartres and his reference to the music of Bach, Brahms, Palestrina, and Schubert—all unfolding a Marian spirituality—is stunning. Throughout, O'C. underscores dimensions of ecclesial spirituality that are underdeveloped, such as the kingly, priestly, and prophetic roles of all Christians, not just the clergy.

This little classic will provide the foundation for a vibrant spirituality and for any course on the Second Vatican Council.

Patrick Howell, S.J.  
Seattle University

*Spiritual Leadership for Challenging Times: Presidential Addresses from the Leadership Conference of Women Religious.* Edited by Annmarie Sanders, I.H.M. Maryknoll, NY: Orbis, 2014. Pp. x + 150. \$20.

Through this collection, Sanders gives us a rare opportunity to hear directly from the Leadership Conference of Women Religious (LCWR) about their communal self-understanding, their Christ-centered spiritual and theological grounding, and their faithful discipleship role in the post-Vatican II Catholic Church they love, a Church decidedly in and for the world. By way of the ten addresses selected for this volume, S. reveals the arc of LCWR's development trajectory since its founding in 1956 at the behest of Pope Pius XII. Each address is introduced by the critical ecclesial, national, and international contexts in which it was written, while the preface, introduction, and epilogue provide the important context for the book's project.

That context is the wake of the 2012 mandate imposed by the Congregation for the Doctrine of the Faith, during which much was written in the media about LCWR with no direct response or correction by the conference, even to the most spurious and outrageous claims and characterizations. After spending time with this collection, LCWR's choice not to respond is understandable and, in fact, admirable. LCWR and