

stewardship paradigm that has dominated Christian environmental ethics since the 1960s.

This volume nicely captures the essential elements of Berry's thought, ranging from his cosmology, to the contribution of world religions, to Christian environmental thought, to specific challenges issued to Christianity by environmental destruction, to more personal reflections on Berry's life and his experiences. There is something valuable here for anyone interested in studying Berry's thought, as it covers all the major relevant themes in Berry's environmental writings and provides a springboard for those wishing to sink their teeth into his primary texts. Berry's theological agenda will become more important as worldwide environmental degradation becomes more pronounced this century, and this volume is an excellent place to begin to understand the salient elements of his thought.

Mark Graham
Villanova University, PA

Poetry and the Religious Imagination: The Power of the Word. Edited by Francesca Bugliani Knox and David Lonsdale. Burlington, VT: Ashgate, 2015. Pp. xii + 268. \$109.95.

This collection of essays on theology and literature addresses questions emerging in the past 30 years in the growing European dialogue between these two disciplines. What is the religious imagination? How can secular and religious literature interact? What is the role of spiritual experience in poetry? Michael Kirwan, S.J., of Heythrop College in London, begins the volume with an overview of the religion–literature dialogue since 1987, when the journal *Theology and Literature* began and the *Oxford Handbook of Literature and Theology* appeared. Kirwan reviews the century-old tension between Matthew Arnold's prediction that poetry would replace religion, and T. S. Eliot and F. R. Leavis's replies on behalf of a religion–literature dialogue. K. then notes the rise of major theological literary critics such as Nathan Scott, Jr., William Lynch, Thomas Altizer, John Coulson, Terence Wright, and currently Terry Eagleton, David Jasper, and Robert Derweiler. K. also emphasizes Northrop Frye's role in using biblical patterns in criticism, Frank Kermode's exploration of quasi-biblical themes, and George Steiner's anti-deconstructive defense of literature "underwritten by the assumption of God's presence." K. favors a more sacramental theory of criticism and a more playful conversation between the disciplines. In contrast, German critic Georg Langenhorst reviews the continental approaches of Romano Guardini, Hans Urs von Balthasar, Paul Tillich, and Karl Josef Kuschel, with special praise for Kuschel's method of "dialogue by concentrating on mutual questioning and challenging." Neither essay mentions recent work by David Jeffries or Mark Knight.

After this overview of literary criticism, Michael Paul Gallagher, S.J. introduces five essays on "the religious imagination" in Aquinas, Dante, Shakespeare, and Wallace

Stevens. Gallagher uses ideas from John Henry Newman, Paul Ricoeur, Bernard Lonergan, William Lynch, and Charles Taylor to provide criteria for the “reverent” imagination in literature: its openness to self, others, world, and transcendence. He also provides an illuminating reading of Terence Malik’s film *Tree of Life*. Later essays in this volume provide close readings of spirituality in the poetry of Henry Constable, Rainer Maria Rilke, Eliot, and Denise Levertov. Some original ideas emerge in other essays on “reading poetry as” *lectio divina*, spiritual transformation, or active contemplation.

David Leigh, S.J.
Seattle University

Signs: Seven Words of Hope. Jean Vanier. New York: Paulist, 2014. Pp. vii + 94.
\$14.95.

On the heels of the 50th anniversary of the final sessions of Vatican II comes the newest work from Roman Catholic philosopher Jean Vanier. In this slender volume Vanier recalls the Council imperative to read the “signs of the times” in order to reinvigorate the church’s mission. Fundamental to the church’s authentic participation in the *missio Dei* is a recommitment to the most marginalized members of society. When the church honestly approaches the poor not in a spirit of power but admitting its sinful complicity in injustice, true encounter can happen, bringing about mutual transformation and communion. At the heart of V.’s “humiliated and humbled Church” (70) is a call to create communities with the poor at the center, where the marginalized evangelize others in the gospel of peace.

V.’s most penetrating and welcome accomplishment is in considering the “new evangelization” with a “hermeneutic with the poor,” one honed through 50 years of relationships with people with intellectual disabilities in L’Arche. Although V. writes specifically to the Roman Catholic Church, his insights should apply to all. V. peppers the text with stories and examples, showing glimpses of what a “missional” church might actually confront and look like. V.’s particular invocation of the martyrs of Algeria offers a particularly compelling icon for how the church might faithfully encounter Islam and other faiths in a pluralistic world. The final image V. offers—Jesus washing the disciples’ feet—prophetically presents the mystery of Christ’s peace gravely needed in a violent and distracted world.

Certainly more substantial theological and philosophical work on missiology would have been welcome, as well as a more in-depth discussion of how to transform more structural forms of oppression. Yet V. effectively contributes to the attempt at renewal of the mission and life of the church from someone both committed to faith as well as open to the wider world.

Jason Reimer Greig
VU Free University of Amsterdam