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*With the Smell of the Sheep: The Pope Speaks to Priests, Bishops, and Other Shepherds.* By Pope Francis. Ed. Giuseppe Merola. Forward Bishop Robert Barron. Trans. Dinah Livingstone. Maryknoll, NY: Orbis, 2017. Pp. xxi +297. \$18.

A hundred years or more from now, how will Pope Francis be remembered? Of all his contributions, which single area will stand out as most significant? A good case can be made that the deepest impact of Francis will be in ecclesiology, and specifically in advancing reflection upon the role of ministers of the Gospel. His famous calls for ministers to retain closeness to the people, which gives this volume its title, is emblematic of his insistent call for a particularly engaged type of servant-leadership. We have previously seen nothing quite like this challenge coming from the Chair of Peter.

The sprouting industry of Pope Francis literature includes many volumes offering compilations of his shorter writings, occasional addresses and even his daily homilies. The thematic ones (including a few volumes gathering what Francis has said and written on family life, mercy, etc.) are generally the most helpful, and this volume is perhaps the most valuable of all to be published in English so far. Although all thirty-eight texts selected could be discovered on the websites of the Holy See or Vatican news agencies, placing them within the covers of a single volume (with an insightful Foreword and Introduction as a bonus) is a great boon to anyone keenly interested in this papacy or the field of ecclesiology.

Especially revealing is the content of addresses that the pontiff delivered on the occasion of meetings with priests and of bishops, although the content of his annual Christmas greetings to the gathered members of the Roman Curia might garner the most attention. During those tense December gatherings, Francis speaks frankly about vices and virtues that characterize service to the Universal Church. Nevertheless, the wise selection and editing of the material that constitutes this volume keeps the focus on shepherding the local church, and Francis will long be remembered for his leadership in this crucial task.

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*Lived Theology: New Perspectives on Method, Style, and Pedagogy.* Eds. Charles Marsh, Peter Slade, and Sarah Azaransky. New York: Oxford University, 2016. Pp. xi + 270. \$29.92.

The fifteen essays here grow from the University of Virginia's Project on Lived Theology, funded by the Lily Endowment, which explores connections between theology and lived experience by way of enriching theological education, congregational

practice, and public theology. The best of the essays in this somewhat uneven collection call readers to take more seriously everyday life practices that express and often critique traditional Christian theologies.

“Lived theology,” writes Mary McClintock Fulkerson in the essay that is literally and theologically the book’s keystone, “is ... attending to the complex ways that sense and order can be made of human lives” (123). Though Charles March takes care to distinguish “lived theology” from its more empiricist disciplinary inspiration, “lived religion” (7), Fulkerson takes up the challenge of scholars like David D. Hall, Robert A. Orsi, and, more recently, Manuel A. Vasquez, to move beyond textual studies (or textual analogies) that set interpretation and meaning-making as the center and circumference of theological practice. Adroitly integrating theoretical perspectives with insights from participant-observation with the church featured in her *Places of Redemption: Theology for a Worldly Church* (2010), Fulkerson illustrates how “ethnographical theology” can enrich theological understanding and church practice by attending to ordinary bodies, ordinary places, and ordinary lives in general as sites of divine encounter.

Ethicist John Kiess’s account of civilian war experiences in the Congo, likewise, makes a compelling case for methodologies that foreground the voices, identities, and agency of ordinary people in the service of more meaningful, practical theological solidarity. Essays by Peter Slade, Willie James Jennings, and Jennifer McBride also stand out as important explorations of holistic approaches to theology. Other essays, however, are less successful. Lori Brandt Hale, for instance, in an essay on an undergraduate course about vocation, seems unable to fully make the move to the less text-centered approaches to theology that the project advocates.

Overall, the book is the fruit of an important turn in theological studies. It will interest theologians, congregational leaders, and others concerned with facilitating lived theological engagement with local communities and practitioners.

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*Prayer in the Catholic Tradition: A Handbook of Practical Approaches.* Gen. Ed. Robert J. Wicks. Cincinnati: Franciscan Media, 2016. Pp. xix + 617; \$39.99.

Wicks notes at the outset that this is not a book to be read straight through so much as a collection of writings—some more scholarly, some pastoral, and some personal or experiential. It is a practical ministerial resource to be savored over time, especially, I would add, for those preparing for, or engaged in, the ministry of spiritual direction. The forty-five chapters that make up this volume are arranged in nine parts. The four chapters on praying with the gospels and the chapter on praying with Job are especially fine. These chapters could be the basis of a course on biblical prayer; they would enrich any retreat and they would be a valuable aid in programs aimed at the ongoing spiritual formation of Catholic adults. A great