

deal of the book considers prayer as an activity (method and practice), though in some places its attention focuses on prayer as an expression of the relation between human beings and the divine mystery (the theological underpinning of prayer). The chapters on Catholic Spiritual Traditions, though a bit uneven, are informative and, taken together, thought-provoking. While there are different stresses within the prayer traditions of, say, Carmelites, Franciscans, and Benedictines as a result of the different charisms of their founders and the apostolates they undertook, I found myself wondering about their respective experiences of God. Does the pluralism of spiritualities reflect a pluralism within Christian religious experience? I suspect it does.

Each tradition's charism may be distinctive, yet every human being's relation with God is unique. The chapters on Prayer and Marriage (coming from rich pastoral experience) and Military Postures in Prayer (with its dramatic images), in particular, seem to confirm the point about a pluralism of religious experience. The notion of one God is a religious abstraction; the experience of God is concrete and diverse, which means that whatever the method we start with, each of us eventually prays in his or her own way—a point to which the book is keenly sensitive. Speaking about prayer, however, requires that we also think about the Christian experience of God, about which the book is less explicit.

Although a number of chapters consider prayer and suffering (Praying with Job, Praying in the Darkness, Losing Thomas ... Finding God), perhaps a chapter on praying with victims would have been both helpful and timely. Solidarity with victims affects everything from the way we worship (liturgical prayer) and how we read and appropriate Scripture, to the way we pray the rosary, say Grace before meals, and interact with the world around us. It shapes the prayer that our lives become. A contemporary spiritual guide for this kind of praying might be Pope Francis himself, to whom the book is dedicated.

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Restoring the Healer: Spiritual Self-Care for Health Care Professionals. By William E. Dorman, D. Min. Foreword Christina Puchalski, MD. West Conshohocken, PA: Templeton, 2016. Pp. xxiv + 181. \$14.95.

The insatiable demands of modern healthcare systems frequently overpower the good intentions of clinical professionals who built careers in response to a call to care for the sick and vulnerable. Dorman's book attempts to offer a life preserver to physicians and their clinical colleagues burdened by the endless quest for efficiency, often at the expense of the human heart. D. intends this book as a tool for clinicians' self-care and an alternative to self-destructive behaviors.

Each of the twelve chapters draws from real patient stories. The author's breadth of clinical experience shines. D.'s selection of powerful stories reveal gripping human

encounters packed with layers of meaning. Healthcare certainly needs the insight and skill of one like D. to pause, reflect, and make sense of the dizzying episodes that daily unfold in the clinical setting.

D. augments this narrative methodology with crafted prayers, meditations, reflections and rituals to conclude each chapter. The book offers a model of theological reflection. Unfortunately, many readers will find these parts of the book lacking. In his Preface, D. claims an ecumenical approach, yet the prayers and meditations reveal a universalist understanding of God. Readers will encounter odd references in the sample prayers that hinder a fuller practical use of this work. Examples include “Rainbow-Maker,” “Fire Starter,” and “Mysterious Source of Sacred Stillness.” The author employed more “soul spa” images to find meaning in these heart-wrenching human stories, rather than appeal to the refreshment in the healing salve of Christ Jesus’s life, death, and resurrection—himself the subject and center of ecumenical discourse. Catholic and Christian-based healthcare systems will likely look for other resources to aid their efforts to address physician burnout, workplace spirituality, and ongoing formation in the tradition of their sponsors and founding religious congregations.

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A Handbook for Catholic Preaching. General Ed. Edward Foley. Associate Eds. Catherine Vincie and Richard Fragomeni. Collegeville: Liturgical Press, 2016. Pp. xxv + 318. \$29.95

The editors gather an impressive array of scholars providing an accessible overview of the rich tradition of preaching the Word of God in the midst of a faithful assembly gathered for Word and Sacrament. Engaging “‘catholic’ preaching in the broadest sense of that term” (ix), the result provides an excellent example of contextual theology, in which a diverse community of contemporary scholars collaborates to uncover the theological depth and cultural complexity of the preaching ministry, its role in the life of prayer, and its methodological possibilities in the church today.

The scope is expansive yet focused: preaching as a spiritual practice, a theological event having an important historical and liturgical trajectory, and a graced communication through the socio-cultural settings shaping them. All inform and encourage preaching that gives voice to the sacramental world out of which it is proclaimed and heard. Particularly helpful are commentaries on Scripture and preaching, the worship context of the homily, the catechetical and mystagogical possibilities that emerge, and specifically ecumenical contributions about preaching as public narrative. These diverse lenses together shape the tradition. The integrated essays highlight how attentive and intentional preaching can draw the gathered Body of Christ as true hearers of the Word, in communion with Christ as incarnate Word, allowing the Spirit’s hallowing through Word and Sacrament to animate the evangelizing mission all disciples share (293).