

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).

The reader comes away with a grounded hope that the recent malaise in preaching can be overcome by re-appropriating the dynamic character of breaking open the Word of God: this participative context highlights the unity of Word and Sacrament, announcing one word and work of God as a single event of grace, to echo Karl Rahner's ecclesial sacramentality. A wide array of church documents, especially recent exhortations of Pope Francis and his predecessors, make this collection both a reasoned study and a contemporary encounter with the practical and challenging issues of preaching in the world today.

Of particular note is the editors' skillful cross-referencing of similar insights occurring throughout the text, highlighted for easy referral—refreshing and helpful in a collection that draws on many scholars with a singular focus. A few essays lack the depth one would expect. However, such a clearly presented collection makes this an invaluable resource for teachers, students, and seasoned preachers who are called to reflect upon and then preach a Word that will rouse faith.

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*The Wedding Feast of the Lamb: Eros, the Body, and the Eucharist.* By Emmanuel Falque. Trans. George Hughes. *Perspectives in Continental Philosophy*. New York: Fordham University, 2016. Pp. xxv + 300. \$125; \$36.

This provocative and challenging text concludes Falque's "trptych" on phenomenology, theology, and the body. It draws on his previous texts on death/anguish (*Le Passeur de Gethsémani*) and birth/resurrection (*The Metamorphosis of Finitude*), but shifts focus to the meaning of the Eucharist for human life between birth and death. Offering an analysis of different lenses through which to consider the body (physical, biological, spiritual), F. claims that, in becoming human, Christ also takes on human *animality*: our passions, chaos, and limits. He then proposes a relationship between desire for the other (*eros*) and the giving of the body to the other (*agape*). Using the refrain of "this is my body," F. offers a transformation of *eros* through *agape* that culminates in the Eucharist, which serves both to assimilate the body of Christ into oneself while also incorporating the self into that body.

A striking feature of F.'s work is his assertiveness in integrating philosophy and theology in the text. He displays none of the coyness that marks figures like Ricoeur and Marion (both of whom are in the conversation of this text), forging ahead with a sort of "continental theology." His boldness in doing so goes beyond many other interdisciplinary efforts, which often fall short of the expectations from one or more of the fields involved, and he effectively crafts a bold and philosophically robust vision of sacramental theology. The text is very much a product of the French phenomenological style, employing the same sometimes beautiful, sometimes distracting argumentative structure common to Marion, Lacoste, and Henry. The main audience for the text may thus be somewhat narrow (particularly those in continental philosophy or who are