

framing of sacramental liturgy, the book contributes to the body of literature demonstrating, yet again, that genuine doctrinal development happened at Vatican II.

Lacking any such archival information on the authorship and development of the *Catechism*'s large section on the sacraments, L. resorts to continuous speculative (his word) comments about its even greater elaboration on the scope and content of Paschal Mystery as the foundation of the sacraments. Here the weaknesses of L.'s project emerge and, unfortunately, carry over into the shorter second part of the book. It would seem that L.'s uncritical acceptance of Pius's narrow identification of "sacrifice" with Christ's passion blinds him from beginning to understand the *Catechism*'s situating Eucharistic sacrifice *within* the sacrament's ritual components of thanksgiving, memorial, and presence. L. implies that research on memorial has yet to be undertaken, when in fact sacramental-liturgical scholars enlisting a broader range of historical, biblical, and other theological sources have far advanced the memorial and pneumatological dimensions beyond the methodological limits L. set for his project.

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History and Presence. By Robert Orsi. Cambridge, MA: Harvard University, 2016. Pp. 367. \$29.95.

For many Catholics today, the real presence of Christ in the Eucharist is a doctrine but not something to be experienced. Not so in the church before Vatican II, when Christ's eucharistic presence was a belief and also something that could be encountered after receiving Holy Communion or when praying before the Blessed Sacrament.

The phenomenon of spiritual presence is often overlooked in contemporary studies of religion, which prefer to focus on beliefs and practices, both of which are available to non-believers. Nonetheless, experiences of realities that can be encountered only in a state of heightened or altered consciousness are genuine experiences, regardless of the ontological status of what is encountered. In other words, such spiritual experiences or religious experiences are real and deserve to be studied without having to decide on the reality of what is experienced. From a believer's perspective, the transcendent breaks into time at such moments, but from an observer's perspective, the focus is on believers rather than on what they believe in.

Orsi's first case study is an examination of the apparitions at Lourdes. Bernadette Soubirous experienced the Blessed Mother as real, but those who believed her account and came to pray at the grotto also encountered a presence even though they did not see the woman that Bernadette saw. Moreover, as devotion to Our Lady of Lourdes spread through Catholicism in the late nineteenth and early twentieth century, this belief opened many of the faithful to genuine religious experiences. To those who take issue with this type of religiosity, O. says, "There is something more going on at the grotto at Lourdes and its replica in [other places] than can be accounted for by 'social construction' or 'discourse'" (63).

Although the author comes from a Catholic background and the book is filled with Catholic examples (apparitions, shrines, statues, holy cards, etc.), the ones who appear, who speak, and whose presence is felt are generically referred to as “the gods.” In this way, the author is able to investigate additional phenomena such as holy dirt, private revelations, devotions and processions, religious dramas, interpretations of death, and beliefs in the afterlife. Making his treatment very contemporary, O. concludes with a chapter on sexual abuse by priests and how this shattered the connection between the sacraments and the transcendent for many Catholics.

With library research augmented by field work and personal interviews, the book is well documented and very persuasive. At times, its narratives read like short stories, helping readers who can identify with them to affirm a familiar spirituality, and inviting secularized readers to consider the possibility that there is more to religion than beliefs and practices.

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Catholic Education: In the Light of Vatican II and Laudato Si'. Dermot A. Lane. Dublin: Veritas, 2015. Pp. 78. \$11.

Looking back to the documents of Vatican Council II and forward to the implementation of *Laudato Si'*, Lane provides a succinct examination of the core elements that need to shape Catholic education today. In addition to ecclesial resources, L. draws on theology (Karl Rahner) and philosophy (Charles Taylor) to propose an adequate understanding of the human person.

One of the core contributions of this brief text is the analysis of the need for a renewed anthropology as the foundation of effective and relevant Catholic education. Bringing church documents into dialogue with the present sociocultural context, L. proposes the necessity for an anthropology rooted in relationality, dialogue, and embodiment. The presumed anthropocentric perspective (reflected in *Gaudium et Spes*, for example) is set aside in favor of one rooted in relationship with all of creation. L.'s conclusion is the challenging call to see ecological awareness and conversion as intrinsic to being Catholic and therefore essential to Catholic education (78).

The difficulties of bringing a topic this complex into a text this brief are present. The absence of delineating the concept “Catholic education” can lead to a lack of clarity about what elements of church life are included. Within the US context, Catholic education most often refers to schooling; is that the context of this discussion? Or is it all of the ways in which the church engages in the formation of the people of God? In either case, the task of naming the implications of L.'s book for the work of the educator is left to the reader. And perhaps that is the appropriate setting.

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