

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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