

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

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