

The book's timing, however, is unfortunate. The election of Pope Francis has illustrated better than Arbuckle's own arguments the point that Catholic identities assume diverse forms. Who would have guessed in 2012 that Benedict XVI would resign and that a new pope would adopt a style so different from that of his predecessor? In short, Arbuckle's book yokes solid research to a needless polemic against the conformism of Catholic restorationists.

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Healing God's People: Theological and Pastoral Approaches; A Reconciliation Reader. Edited by Thomas A. Kane, CSP. New York: Paulist Press, 2013. Pages, xviii + 229. Paper, \$21.95. ISBN: 978-0-8091-4822-6.

The Paulist fathers have long enjoyed an admirable reputation for their pastoral work with people who have experienced serious disruptions in their lives, especially those of the type—such as divorce and homosexual orientation—that place them in irregular standing within the Roman Catholic social and ecclesial body. That apostolic impulse continues through the Paulist Thomas Kane's enlisting of pastoral-theological colleagues to write essays across a disparate range of topics and methodologies in relation to the broad notion of reconciliation, under the popular (because it is, to this reviewer's observation, nonjudgmental) symbol of "healing." Healing is the lead word in the collection's title, but the subject matter is better signaled in the second subtitle: reconciliation. In between is another subtitle indicating how varied are the methodologies of the essays that, overall, read in the style of articles in *America* and *The Christian Century* or dictionary and encyclopedia entries.

Despite the editor's effort to corral the essays into themed sections, the collection is quite loose and, thus, probably would not in its entirety serve easily in academic theological courses. Promising "Theologies of Reconciliation," the first section comprises three essays focused on the socio-political arenas of the United Nations (with its missions to certain conflict areas in recent decades), Northern Ireland, and South Africa (the latter being one of the stronger essays in the entire collection, an exposition on restorative justice by a trial lawyer and professor of theology). A fourth essay in that section is a very brief survey of what reconciliation means in the New Testament.

A colleague—my senior by a full generation—recently recounted to me his commiseration with a similar-aged sacramental-liturgical theologian over the lack of creativity they find in the current work of our discipline. However stinging that may have felt to this Baby Boomer, I must confess

that the remark came readily to mind as I read the two essays comprising this book's second part: "Rituals of Reconciliation." Both address the imbalanced theology and largely failed pastoral practice of the 1973 Roman Catholic Rite of Penance, with the second author proposing an expanded liturgical theology of reconciliation he admittedly lifts directly from a volume he had published in 1987. Neither essay acknowledges, let alone analyzes, the repeated restrictions the Vatican has over the past two decades placed on any innovation in relation to sacramental reconciliation, leaving the reader to wonder for what actual, historical church these further suggestions are being made.

The two essays in the third section, "Ecumenical and Interfaith Perspectives," straightforwardly address those two contemporary religious enterprises. The first, by a Paulist father, delivers theological insights on the basis of much practical engagement in Christian ecumenism, while the second, by a Protestant long engaged in ecumenical and interreligious affairs, is a clear, dictionary-like survey of practices of forgiveness across world religions. In the fourth and final section of the book, three essays delineate practices. The first two are along the lines of pastoral care. A Paulist father outlines the methodology of his long-running *Letting Go of a Grudge* retreats, workshops, and parish missions. Then a professor of pastoral counseling outlines five "sensitivities for pastoral listening and their critical role in healing," followed by three steps to help ministers grow in confidence and competence for such work. The third essay offers observations on the multiethnic character of Roman Catholic parishes in the United States.

A brief "Prelude" and "Postlude," separately authored but each themed on hope, tangentially relate to the body of the collection they frame, while the editor's very short introduction gives one-sentence summaries of the essays. One would wish for a stronger theological justification for the wide-ranging topics, if not a deeper, integrative evaluation or comprehensive proposal for why and how the symbols of healing and reconciliation so constantly converge in contemporary pastoral-theological rhetoric.

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Preaching the Scriptures of the Masses of the Blessed Virgin Mary. By David O. Brown. Collegeville, MN: Liturgical Press, 2013. Pages, 154, Paper, \$16.95. ISBN: 978-0-8146-3553-7.

Before Vatican II, references to the Virgin Mary abounded in almost all sectors of Catholicism, except the liturgy of the Roman Rite. In the Missal of 1962, the prayer texts of the Commons and the Votive Masses of the



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