

“as a way of being; as the ground of our relationality; and as the mode of social engagement” (216). She rightly contends that “shared vulnerability and mutual dependence may be precisely the qualities that have a resonance with the individuals and communities worldwide who are struggling to find the grounds for the hope of a shared future in a world divided” (220). To add to the train of thought on vulnerability, it is proper to ask a question: Is not the human vulnerability unfolded in the life of Jesus and especially on the Cross of Christ? Theological ethics devoid of the mystery of the Cross of Christ may miss the magic of wisdom and power to carry on the mission of the ethicist.

Building Bridges in Sarajevo showcases the vision and priorities of CTEWC encompassing reality almost in its totality. However, in building bridges, if theological ethicists have nothing to do with the liturgical celebration (prayer, spirituality, worship, assembly, etc.) of the Church—the bedrock of networking of Catholics—the whole project of networking and building bridges would be bankrupt and missing the mark of being a Catholic.

Building Bridges in Sarajevo is different from abstract, speculative, and argumentative ethical discussions; it unfolds theological ethics from a personal, societal, narrative point of view akin to the biblical tradition rooted in the context of life and its challenges.

Building Bridges in Sarajevo takes me to an insight of Jonas Thaliath, CMI on theology: “faith seeking harmony of life,” through Jesus Christ, the key to theology. *Building Bridges in Sarajevo* is a sweet struggle to celebrate harmony of life in Christ, wherever the theologians and faithful are placed. *Building Bridges in Sarajevo* shares the concern of Pope Francis, “we are called to recognize every sign and mobilize all our energy in order to remove the walls of division and to build bridges of fraternity everywhere in the world” (xv).

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Katarina Schuth, *Seminary Formation: Recent History, Current Circumstances, New Directions*, Minnesota: Liturgical Press, 2016, Pages: xii+191. ISBN 978-0-8146-4800-1.

Seminary Formation: Recent History, Current Circumstances, New Directions is an excellent book, written by Katarina Schuth. The volume has seven chapters in four parts. The seventh chapter in the last part contains commentaries of five eminent scholars who were also part of her committee of advisers in the process of doing research for the book. Archbishop of Chicago, Blase J. Cupich, has written a

befitting foreword to the book which he concludes saying, "Katarina is a researcher and a scholar, but also an artist. She makes us to see. The rest is up to us" (xiii).

The focus of the book is mainly anchored on the question "How well have the seminaries and schools of theology responded to the intentions of Vatican II?" (3). For the author, the formation programmes of various seminaries that prepare the scholastics for ministry were important sources in finding the answer to the question. For this scholarly and scientific work, the author also has consulted important teachings of the Church and significant documents of the various organizations in the United States. It is remarkable to note that she also made nearly 500 visits to seminaries and schools of theology to gather supporting data for this work (3-4).

The first part of the book assesses the impact of Vatican II on seminary formation and reiterates that the Church as a whole and seminary formation in particular were enormously influenced by the teachings of the council. However, the author observes that there have been shifts of focus over the years and a gradual distancing from the spirit of Vatican II in the approaches and content of the curriculum of seminaries. Steady decrease in the references given to the documents of the council in the Programme of Priestly Formation (PPF) issued by United States Conference of Catholic Bishops (USCCB) in its successive editions of 1971, 1976, 1981, 1992 and 2005 is a clear indication of that observation (20). The author invites urgent attention of responsible people to the need of keeping the true spirit of the council in preparing seminarians and others for pastoral service.

Based on extensive research, the author discusses various dimensions of 39 theologates of the United States in the second part. She evaluates their mission, vision, structure as well as leadership of board, administrators and faculty. The mission and vision disclose the gist of what each theologate stands for. Based on her study, the author views that there should be clear ways and sufficient opportunities in preparing seminarians as well as lay students for proclaiming the Good News (41). The author underscores the vital role of the leadership in forming scholastics for their future ministry. The faculty members should prioritize the formation aspect and equip themselves in order to help seminarians in cultivating the human, pastoral and spiritual qualities essential for priestly life and ministry. It is also advisable to have proper balancing in the recruitment of faculty members by vocational status, gender and

backgrounds to make sure that both seminarians and lay students are served effectively (60-71).

The third part focuses mainly on students of those seminaries, under the study, by making thorough appraisal of student enrolments and backgrounds of both seminarians and lay students. It is a matter of concern to note the gradual decline and fluctuation in the number of seminarians enrolled over the years. However, it is encouraging to see the gradual increase in the number of lay students who joined for the study during the same span of years (77, 82). This part of the book also discusses the nature, growth and changes in the human, spiritual intellectual and pastoral dimensions of formation that were taught and practiced in the seminaries and schools of theology.

In the concluding part, the author presents certain proposals and observations that are relevant in preparing seminarians and lay students to make their future ministry fruitful and effective. For this purpose, it is recommended to have review and update of the seminary formation programme taking into consideration the multicultural context, mindset of millennial generation and teachings of the Church (118-119). The faculty members also need ongoing appraisal and updating to respond to the changing scenario of seminary formation.

This book on seminary formation is an exceptional one in terms of scientific approach and comprehensive appraisal. The extensive research the author undertook is really praiseworthy. Since the author restricted her research to the seminaries and schools of theology in United States, the finding and conclusions may not be fully applicable to the contexts of other countries and cultures, though similar contexts can be identified. Nevertheless, the book helps the reader to understand what was, what is and what should be the nature of seminary formation. I gladly recommend this book to all who are engaged in, connected to and love seminarians and seminary formation.

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Aduel Joachin, *L'Euthanasie: Du Débat Social à la Réflexion Théologique et Pastorale*, Cerf Patrimoines, Paris: Cerf, 2019. Pages 296. ISBN: 978-2-204-13714-0

As the title indicates, in his book Aduel Joachin examines the challenging topic of euthanasia by discussing the anthropological dimensions that characterize the end of one's life, with the suffering,