

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,

anxiety, and even despair that people might experience (part 1); by providing a selective historical study of euthanasia in antiquity and from the eighteenth century to today (part 2); by articulating an ethical approach, in dialogue with the French philosopher Emmanuel Hirsch, centred on solicitude and accompaniment (part 3); by examining the important, but problematic concept of human dignity, which is a resource both for those who advocate for and oppose euthanasia (part 4); and by providing theological and pastoral contributions (part 5).

As Joachin rightly reminds us, both experientially and socially death is a disorder without remedy that, slowly or rapidly, breaks the unity of the person in an irreversible way (62). At least in the Global North, the medicalization of death risks to enhance one's suffering, solitude, and sense of abandonment while facing death. In industrialized countries, even the place where people die has changed: from homes, where death occurred in the past, now more and more citizens die in hospital settings, often separated from the relational presence and support of their loved ones (152). A stronger attention to encountering the other, and to fostering rich and authentic relational approaches, is beneficial in breaking the isolation and search for meaning that characterize the approaching of one's death (74-76). In other words, what is needed is the humanization of death (86).

Joachin examines diverse definitions of euthanasia (108, 114, 115 ff) by stressing its diverse dimensions—i.e., sociopolitical (116-130, with the example of Nazi Germany), as well as for economic (13-132) and medical reasons, by stressing how the moral agent might request the euthanasia, or could suffer it without willing it, or how euthanasia might be performed illegally and in clandestine ways (132-137).

The book ends with theological contributions and pastoral suggestions. Joachin discusses official documents of the Catholic Church articulating the teaching on end of life and on euthanasia: from Pius XII's discourse to the ninth congress of the Italian Society of Anesthesiology (1957) to the *Declaration on Euthanasia* of the Congregation for the Doctrine of the Faith (1980), to the *Catechism of the Catholic Church* (1992), and ending with references to the teachings of pope John Paul II and pope Francis. At the same time, the author examines theological contributions, both in France and Canada, and he turns to Scripture (220-221), where the apostle Paul reminds the Corinthians that they belong to God (1 Cor 6:19) and where the Decalogue commands us "You shall not murder" (NRSV: Ex 20:13; Deut 5:17). Moreover, in a divided civil society, Joachin stresses the

importance of listening to, and of engaging in dialogue with patients who are facing the end of their lives as well as with those who argue for euthanasia, by claiming that it is a needed right for themselves and the whole society (226, 230). Such a theological stance promotes accompaniment (144 ff) and solidarity, both in the case of those who are dying as well as in the social fabric (232). When we accompany someone, we recognize one another and trust can be experienced. We are not alone, anymore. We are together, supporting one another in whatever will happen, and caring for those who are in greater need among us (149). Hence, relationships shaped by mutuality and reciprocity characterize this accompaniment, while avoiding any patronizing and paternalistic attitude nor abandoning anyone to one's destiny (164).

Pastorally, besides affirming the importance of emphatic and compassionate prayer with those who are at the end of their lives, even when they might ask for euthanasia in those countries where it is legally regulated, the author reflects on possible requests to receive the sacrament of the sick and, in that case, what solidarity, accompaniment, and pastoral sensitivity would entail. His sacramental concern is important and needed. As a priest, Joachin is rightly attentive to this dimension (239-241). However, in social and ecclesial contexts across the globe, where it is lay ministers—women and men—who accompany the sick, their pastoral service further stresses how relevant and meaningful is their being with those who are dying and accompanying them in their struggles and suffering.

Accompaniment, solicitude, and solidarity shape Joachin's contributions and proposal (160). These virtues concern both individuals and society (166). They are essential to humanize death in the social fabric and in ecclesial contexts. They foster supportive attitudes that are beneficial for individual citizens and for the whole society. While advocates of euthanasia will continue to ask for its legalization or depenalization, Joachin provides his readers with a balanced critical reflection that aims at fostering greater social cohesion in today's global pluralist context.

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**Sebastian Elavathingal, CMI, *Handiworks of God: Art of Spiritual Life and Religious Formation***, Bengaluru: Dharmaram Publications, 2020. Pages: xxxiv+198. ISBN: 978-81-946576-5-1.

As it is said 'the touch of the master makes all the difference.' The new arrival on the bookshelf, *Handiworks of God: Art of Spiritual Life and Religious Formation* by Sebastian Elavathingal, CMI is an