

ern philosophical and religious thought that casts a wide net, often perceived in part as the "Modernity Problem."<sup>3</sup> The complexity and magnitude of our human situation shows itself throughout this alleged problem.

Carrere offers a way to better understand our human situation that emphasizes our spiritual predicament brought on by inherent tendencies to construct illusions of safety, power, and achievement. True freedom and joy are at stake in recognizing and understanding how we tend to entrap ourselves in countless ways.

## Notes

1. Kathryn Tanner, *Theories of Culture: A New Agenda for Theology* (Minneapolis: Fortress Press, 1997).

2. Karl Barth, *The Epistle to the Romans*, trans., Edwyn C. Hoskins (London: Oxford University Press, 1953), pp. 17-20.

3. See Robert Pippin's *Modernism as a Philosophical Problem*, 2<sup>nd</sup> edition (Malden, MA: Blackwell Publishers, 1999).

Glenn Crider

WISEMAN, James A., *Spirituality and Mysticism: A Global View* (Maryknoll, NY: Orbis, 2006), pp. xiv + 242. ISBN 1-57075-656-2. \$20.00 (paperback).

As the subtitle indicates, this volume seeks to provide a broader perspective on its subject than many other surveys of Christian spirituality and mysticism (which, despite the more generic main title, is its exclusive focus). Part of the new "Theology in Global Perspective Series" from Orbis, it includes discussions of East Asian, African and Latin American spiritual traditions along with the more familiar chronological path from the Holy Land through the Egyptian deserts and Asia Minor into Europe and North America; it also is particularly careful to include the insights of women writers and practitioners throughout Christian history. Its author, James Wiseman, Benedictine monk, Catholic University professor and co-editor of the widely used anthology of Christian mystical texts *Light from Light*, is a wise and trustworthy guide to both the familiar and the less familiar ways in which the Gospel has been proclaimed and lived out across vast expanses of both space and time.

After a very helpful introductory chapter providing a concise history and clear contemporary definitions of both "spirituality"

and "mysticism," drawing on the work of Sandra Schneiders, Bernard McGinn and others, along with a brief treatment of the methodology for studying spirituality based on Bernard Lonergan, Wiseman provides six largely chronological chapters examining key figures and movements in the development of Christian life from the New Testament period through the Reformation and its heirs. Chapter Two, on "Biblical Spirituality," briefly touches on the contributions of the Pentateuch, the psalms and the prophets from the "First Testament," and highlights the Pauline vision of living "in Christ" and the centrality of the communal matrix for the Christian life in the New Testament; the chapter also includes a look at the story of the sacrifice of Isaac (Gen. 22) from pre-modern (allegorical: Origen), modern (historical/critical: B. Vawter) and post-modern (feminist: P. Tribble) perspectives to provide an overview of different methods of scriptural interpretation. Chapter Three focuses on the martyrs and other early witnesses to Christ, with particular attention to more familiar sources such as the *Didache*, Ignatius of Antioch, Clement of Alexandria and Origen, but also to early Syriac and Armenian texts such as the *Odes of Solomon* and the prayers of Gregory the Illuminator, along with a discussion of *The Martyrdom of Perpetua and Felicity*. The fourth chapter, on early monasticism, is probably the most traditional, focusing on Antony and Pachomius, the *Apophthegmata*, Basil, John Cassian and Benedict, though Wiseman highlights the presence of mothers and well as fathers in the desert, and notes the current scholarly questioning of the traditional attribution of the *Life of Benedict* to Gregory the Great. Consideration of the Patristic Era in Chapter Five includes expected discussions of Gregory of Nyssa, the first great master of the apophatic way, in the East and Augustine, model of both introspective and ecclesial spirituality, in the West, but also links the former with his sister Macrina, who exercised a deep spiritual influence both on Gregory, her biographer, and on their brother Basil; the Greek tradition is also represented by John Chrysostom, who exemplifies both the practical and the prophetic dimensions of Christian spirituality, but the chapter also includes significant treatment of early Syriac Christianity, represented by the poet Ephrem and the pastoral instruction of *The Book of Steps*, and briefer looks at early Christian life in Ethiopia and Nubia along with (stretching the chronological boundaries, along with the literal meaning, of the period rather far) the ninth-century Frankish noblewoman Dhuoda, author of a manual of instruc-

tion for her son (to which, Wiseman speculates, he may not have paid much heed). The various movements of spiritual renewal from the twelfth through the fourteenth centuries are discussed in Chapter Six: the Cistercians and St. Bernard; the mendicants and Dominic, Francis and Clare; the Beguines along with Meister Eckhart; the great English visionary Julian of Norwich; and the hesychasts of the Eastern Church, Symeon the New Theologian (d. 1042 – the earliest figure in the chapter) and Gregory Palamas (preceded by a brief discussion of the centrality of icons for oriental Christian spiritual life). The seventh chapter, on the Reformation, looks at Lutheran, Calvinist and Anglican spirituality among the Protestants and at Ignatius Loyola and Teresa of Avila as models of Catholic reform; for all but Calvin, modern representatives of each tradition are profiled, bring the reader up to the contemporary period: Dietrich Bonhoeffer for Lutheranism, Evelyn Underhill for Anglicanism, Karl Rahner for Ignatian spirituality and Thérèse of Lisieux for the Carmelites.

The remaining three chapters consider how Christian spirituality has developed in Asia, Africa and the Americas, respectively, with the major focus on contemporary representatives of each region. In Chapter Eight, after a brief look at the pioneering missionary efforts of the Jesuits Matteo Ricci in China, Roberto de Nobili in India and Alexandre de Rhodes in Vietnam, Wiseman considers the inculturation of Christianity in India by Abhishiktananda (Henri Le Saux) and Bede Griffiths, at the indigenous Japanese Christian spiritualities of the Lutheran theologian Katoh Kitamori and the Catholic novelist Shusaku Endo, and at the “prophetic, integral, contemplative and paschal” (180) spirituality of Filipino Benedictine theologian and prioress Mary John Manzanan (the first of the figures discussed who is still living). The chapter on African Christian spirituality follows a brief look at African Traditional Religion with a discussion of liturgical inculturation, particularly the development of the Zairean eucharistic rite, and profiles of the Catholic Archbishop Bakole we Ilunga of Zaire, a prophetic critic of the corruption and injustices in his country, and of the better-known Anglican Archbishop of South Africa, Desmond Tutu, winner of the Nobel Peace Prize for his resistance to apartheid and later the head of his nation’s Truth and Reconciliation Commission; the chapter concludes with a brief survey of the development of independent Christian churches that draw upon traditional African spiritual beliefs and practices. The

final chapter considers both the development of liberation theology and spirituality in Latin America, exemplified by the work of the Peruvian Gustavo Gutierrez, and the appearance of feminist, womanist (African-American) and *mujerista* (Latina) spirituality in the United States, followed by a look at the prominence of affective spirituality in the American context, represented early in its history by Jonathan Edwards and the Great Awakening and more recently by the rise of Pentecostal spirituality, which has become a global phenomenon in recent decades.

Chapter Ten, and the book as a whole, concludes with a profile of Thomas Merton, who had been briefly mentioned in the opening chapter as exemplifying a holistic vision of spiritual growth that focuses on continuities rather than distinctions among various stages (10), and as mining the resources of fiction for spiritual insight (13). The discussion of Merton in the final chapter highlights his efforts to reveal the contemplative dimension of every person's life, present beneath the surface of even the most ordinary events and circumstances. Wiseman draws on the hawk and starling scene from *The Sign of Jonas*, the Fourth and Walnut epiphany from *Conjectures of a Guilty Bystander*, and comments on Zen awareness from *Zen and the Birds of Appetite* to illustrate Merton's understanding and experience of contemplation (229-31). He goes on to point out that Merton's continuing influence is also due to his modeling of the openness to other religious traditions mandated by the Second Vatican Council, and to his insistence that "an authentic contemplative life necessarily includes an effective concern for all the great issues that confront people throughout the world in our time" (231), such as those raised by the various figures discussed in the three final chapters. Thus Wiseman's closing words to the chapter and the book present Merton as a model for what the volume as a whole intends to accomplish: "Because his vision knew no national or racial boundaries, it is fitting that this section on Thomas Merton conclude our book's presentation of Christian spirituality in *global perspective*" (231).

*Spirituality and Mysticism* is a wonderful book in many ways. The writing is crisp and accessible, the overarching perspective and the breadth and depth of vision are impressive, the reflection questions and suggestions for further reading appended to each chapter are helpful and to the point. The author knows the material well and communicates it in a way that is both academic without being pedantic and inspiring without being cloying. It is a

book that will provide new information and insights even for those already well grounded in the history and theory of Christian spirituality, without overwhelming readers less familiar with the field. The author's ability to extend the customary boundaries of his topic is admirable and models the global consciousness that is essential for the present and future of Christian life.

Yet the book, perhaps inevitably, is not completely satisfying. As the author himself realizes and notes on more than one occasion, given the number of pages evidently allotted to him as part of the "Theology in Global Perspective" series, to include new regions and figures requires omitting others, resulting in gaps that are sometimes noticeable and disconcerting. A survey of Christian spirituality and mysticism that includes no discussion of Pseudo-Dionysius from the Patristic Era, or of Bonaventure from the Medieval Period, or of John of the Cross from the early Modern Age, among others (Wiseman plays no favorites: John Ruusbroec, whom he himself translated for the Classics of Western Spirituality series, is also absent), occasions a certain disappointment, as the author himself acknowledges (xiv). Likewise complete omission of the Celtic spiritual tradition, and a half-sentence on *The Way of a Pilgrim*, along with brief mention of the great iconographer Andrei Rublev, allotted to the long and rich Russian tradition, leave the "globe" of the global perspective with some blank spots. Even the sections on the non-European traditions may find the reader wishing for more. The Indian section is represented only by transplanted Europeans; an indigenous Indian Christian such as the early twentieth-century holy man Sadhu Sundar Singh (whose work has been republished recently in the Orbis Modern Spiritual Masters series), or perhaps Anthony de Mello, would have been an appropriate addition. Another Filipino, such as Bishop Francisco Claver, or the contemporary Redemptorist Karl Gaspar, who was imprisoned under the Marcos regime, would have complemented the discussion of Mary John Manzanan. The Japanese novelist Shusako Endo is somewhat of an anomaly as the only fiction writer in the entire book, and is represented by a single novel; the illuminating discussion of *Silence* could perhaps have been supplemented by some mention of a later novel such as *The Samurai*, which ends with a martyrdom rather than an apparent apostasy, or the pilgrimage novel *Deep River*; or perhaps the atomic bomb survivor Dr. Takashi Nagai, whose *Bells of Nagasaki* testifies to his own prophetic witness for

peace, could have been profiled instead. Discussing Latin and North American spirituality in the same chapter provides an interesting and unusual perspective on the latter, but following the discussion of liberation theology in the south immediately with consideration of various forms of feminism in the north provides a somewhat abrupt introduction to North American spirituality, which is accorded rather spotty treatment: the single spiritual "movement" to receive attention, the affective revivalist/Pentecostal tradition, might have been balanced by a look at the prophetic spirituality of Martin Luther King and the movement he led, or by the contemplative activism of Dorothy Day and the Catholic Worker, which would complement the discussion of Merton as well; and Canada might well have been represented by Jean Vanier and the L'Arche movement.

These comments merely indicate that it is unfortunate that Wiseman was not allowed another hundred pages – or more – to fill in some of the gaps that the present account unavoidably contains. No doubt he would have provided just as insightful a commentary on missing figures and traditions as he has on those he chose to include. But what *Spirituality and Mysticism: A Global View* does contain certainly rewards the reader with a perceptive and enlightening encounter with many of the ways in which the Christian life has been lived out in diverse ages and places. If it is not the only book to read on its topic, it is certainly one that should not be overlooked.

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PIERCE, Brian J., *We Walk the Path Together: Learning from Thich Nhat Hanh & Meister Eckhart* (Maryknoll, NY: Orbis Books, 2005), pp. 202. ISBN 13:978-1-57075-613-9. \$18.00.

Thomas Merton and Thich Nhat Hanh met once, and then for only a few hours, yet in that brief meeting at Gethsemani Abbey in the spring of 1966 they established a deep spiritual connection. The young Vietnamese Buddhist monk had recently arrived in the United States at the invitation of the Fellowship of Reconciliation to speak against the war. He was at the time virtually unknown outside of his native country, yet so taken was Merton with him that he wrote a moving tribute entitled "Nhat Hanh Is My Brother" to introduce this monk to the American public.

Thich Nhat Hahn would need no such introduction today. Among Westerners, he is probably the best known Buddhist aside