

These explorative, broadly diverse and sometimes whimsical *Pensees* are arranged alphabetically, so strive for no logical or chronological order. How could they? Here is a mind at play that often brings a smile, one salted with wisdom. In trying to shape thoughts about, for instance, the Risen Christ, he finds himself left with *nothing*: "...in that nothing I have this hope: that he is somewhere between the lines of it." The lines are open enough to be not a trap but web behind which one might sense a presence.

One carries away as well, a sense of what it is like to *be* a monk; one sees contemplative living from inside—or simply, what it is to be a human being in the midst of it all:

I am undone by the Mystery of it all: the mystery of our human living in the monastery, of our time in the world and in the Church.

Br. Paul Quenon

AU, Wilkie and Noreen Cannon Au, *The Discerning Heart: Exploring the Christian Path* (New York/Mahwah, N.J.: Paulist Press), pp. 248. ISBN 0-8091-4372-0 (paperback). \$18.95.

The authors of *The Discerning Heart*, husband and wife team Wilkie and Noreen Cannon Au, aim in this study to present a holistic, adult vision of the practice of spiritual discernment. Before marriage both were longtime members of Catholic religious communities in which spiritual formation in the Ignatian mode was taken seriously. Presently Au teaches in the area of the pastoral ministry and spirituality at Loyola Marymount University while Noreen Cannon Au is in practice as a Jungian psychoanalyst. They pool their expertise to present a view of discernment that takes seriously the rich Ignatian heritage of Christianity while being cognizant of the wisdom of various schools of psychology as they relate to the development of an individually informed and inspired conscience. On occasion the complaint has been raised in Christian circles that the language of therapeutic psychology has invaded and even co-opted the traditional language of Christianity. These authors have managed to avoid this and give us instead a refreshing and wise guidebook in which the insights of psychology serve as important tools to facilitate inner freedom so that the Spirit has room to work.

The Discerning Heart reveals itself from the outset to be firmly planted in the theological tradition of Ignatian Christian human-

ism by asserting that the whole world can communicate divine guidance and that therefore discernment must take into account the many doorways through which God may pass in one's life. The opening chapter also affirms that finding and choosing God in all things is not simply a matter of passive assent to authority but that human beings are designed and called as loved sinners (to use the Ignatian phrase) to cooperate with grace in the process of detecting the movement of the divine Spirit in the world and in the human heart. An *adult* faith is thus required, one that proceeds from an "informed and inspired conscience," not from the remnant of childhood dependency.

Discernment for the Aus is not simply a technique for making a specific decision but a long, patient process of staying open to the dynamic prompting of the Spirit over the changing course of the life-cycle as well as growing in self-knowledge: the ways our distinctive personalities predispose us to grace, and the ways we are led astray or tempted to resist it. The wonderfully titled chapter, "Refining the Acoustics of the Heart," introduces the idea that the person is a psycho-somatic unity and that all aspects of that unity are rightly to be consulted in the discernment process. Mind, body, emotional states, imagination, feelings, intuition, and the senses all have their part to play. The goal is the integration of reason, affect and religious experience. Practical exercises such as a discernment process based on the Ignatian tradition and a template for discernment based on Friedrich von Hugel's theory of integrated development are included to suggest ways in which such integration might be encouraged.

Never losing sight of fundamental Christian humanist principles, the Aus counsel respect for individual differences and encourage their readers to take into account distinctive personal experiences of sensing God present and active. Here the psychological theory of multiple intelligences is brought to bear on the subject and case studies of individuals who have had deep insight into God's movements in their lives through various modes – linguistic, logical-mathematical, bodily-kinesthetic, spatial, musical, interpersonal and intra-personal – are included. A further chapter deals with the issue of images of God and how these affect discernment. Distorted images can impede true interior freedom. Thus the authors introduce the idea of "professed" and "operative" divine images and suggest methods for making implicit im-

ages explicit thus liberating the seeker to be available to the Spirit's prompting.

The chapter entitled *Desires and Discernment* seems particularly rich as it tackles the topic from multiple perspectives. The authors begin once again with an Ignatian (i.e. Christian humanist) assumption that discernment is more about *focusing our desires* than about any sort of technique, more about the quality of our relationships (with God, self and others) than any easy answer. At the center of the chapter is the classic affirmation that the desire for God is the plumb-line of the human heart as well as the classic themes of the mis-direction of desire and the freedom of the heart to choose with and for God. Thus the authors concern themselves with what psychologists call "introjects," (the "shoulds" we carry around with us) as well as unruly passions and untamed urges that inhibit our uncovering the deepest desires of our hearts. And they make distinctions between wishful, instinctual, tentative and definitive desires as well as between root and branch desires. They provide some wise guidelines for determining the nature of authentic desires. In this dense chapter they also touch on the oft-misunderstood issue of "the will of God."

The chapter on dreams as messages from God is Jungian in orientation and includes a balanced discussion of the pitfalls of literal dream interpretation as well as instructions on fruitful dreamwork. *The Discerning Heart* closes with a plea for patience in the work of the spiritual life, the cultivation of a contemplative capacity for "not-knowing," and ongoing fidelity to the personal path that unfolds as one pays attention to the many varied ways that God is discovered in all things.

Each chapter in this book that is so rich in theory ends with a concrete exercise that a reader (or a group or spiritual guide) could use to further integrate the insights gleaned from reading. These include instructions for drawing a personal compass that allows one to visualize the competing energies that typically compel one; an imaginative meditation on one's inner wisdom circle designed to illuminate which parts of the self generally dominate; instructions for noticing experience based on the Gestalt Continuum of Awareness; a process to make implicit God images explicit; suggestions for sorting out secondary authentic desires including one based on the parable of the rich young man from the gospel of Mark; and a dream interpretation guide.

As suggested in this review, the theological framework of book is grounded in the Ignatian tradition. It is also attentive to Scripture: many of the stories used to illustrate the authors' ideas are drawn from the Old or New Testaments. There are nods to other traditions of Christian discernment throughout, for example the Quaker Clearness Committee or von Hugel's integrative approach. But these are few. As wonderful a book as this is it has some notable omissions, especially the wisdom of the Carmelite tradition: nowhere is there mention of the insights of John of the Cross or Teresa of Avila. Nor is there any inclusion of the important teachings of the desert fathers or Eastern Orthodoxy. Similarly, the Quaker tradition, which contains much that can be plumbed on the topic of discernment, especially communal discernment, is not much in evidence. But then, the book does not claim to be a study of the history of Christian discernment or to be inclusive of the wide variety of Christian approaches to the practice. Given what the Aus set out to do, and the framework in which they explicitly work, the achievement is a fine one. *The Discerning Heart* is written in an accessible manner but it is grounded in tested and tried spiritual and psychological wisdom so that, as clear a book as it is to read, the content conveyed is anything but simplistic or overly-simplified. It will be a valuable resource to individual seekers as well as to spiritual guides, teachers and students of spiritual formation.

Wendy M. Wright

RIZZETTO, Diane Eshin, *Waking Up to What You Do: A Zen Practice for Meeting Every Situation with Intelligence and Compassion* (Boston: Shambhala, 2006), pp. 197. ISBN 1-59030-342-3. \$14.00.

Diane Eshin Rizzetto teaches at the Bay Zen Center in Oakland, California, and *Waking Up to What You Do* explores the ethical precepts of Zen Buddhism, and is written for a general audience. Like her teacher, Charlotte Joko Beck—author of *Everyday Zen* and Zen teacher at the Zen Center of San Diego—Rizzetto presents the teachings of Zen in a way that is clear, inviting, and practical. The precepts, Rizzetto says, are “keys to self-discovery, allowing us to see how our habitual patterns of thinking lead us to do things that are hurtful to ourselves and others.” The precepts can serve as “a tool for waking up to our reactive thinking,” and they can “reveal with crystal clarity the truth that our happiness and well-being