

sisterly and brotherly admonition, and we can leave one church and join another down the road when we are even lovingly confronted?

*Tim Foley*, Director for Europe, Mennonite Mission Network, Portadown, Northern Ireland

Daniel S. Schipani, ed. *Multifaith Views in Spiritual Care*, Kitchener, ON: Pandora Press, 2013.

For at least the past decade, Mennonite pastoral counselor and practical theologian Daniel S. Schipani has been honing the cutting edge of the methodology and theory of delivering appropriate intercultural and interfaith spiritual care in healthcare environments. His most recent contribution, *Multifaith Views in Spiritual Care*, invites collaborators from various faith backgrounds to offer essays that aim “to foster appreciation for the uniqueness and special gifts of seven faith traditions together with a deeper understanding of commonalities and differences among them; and to encourage collaboration among spiritual care practitioners and colleagues.”

Schipani brings a hopeful approach to this project, observing that multifaith spiritual care augurs “a wonderful rainbow of blessing” (7). He is adamant that practitioners who are intentional about providing helpful spiritual care for people of other faiths will function more effectively within their own faith communities, insisting that “training in interfaith care always, without exceptions, enhances the caregivers’ general competence and professional wisdom” (7). For this volume Schipani asked each of the contributors to outline the spiritual care foundations of their tradition or worldview; to describe and analyze how it operates in healthcare settings; and to present “a profile of wisdom in spiritual care by identifying core competencies such as attitudes, knowledge, and skills that define professional excellence” (3).

Once the aboriginal, Hindu, Buddhist, Jewish, Christian, Muslim, and humanist contributors have laid out their perspectives, it falls to Schipani to

provide a way forward in order to advance the profession of spiritual care. He situates spiritual health as a “practical human science” (154) similar to mental health, and attempts a rudimentary overview of what a “healthy and mature” spirituality looks like (153). He then calls for normative guidelines for the profession and outlines core competencies for wise interfaith spiritual care—“the essential knowledge, skills and attitudes necessary” to practice responsibly in a public environment (170). His goal is to generate and propagate a model of professional wisdom that addresses the formation of caregivers in a professionally responsible, assessible, and profoundly holistic manner.

All the contributors bring the flesh of their own tradition to the skeleton format proposed by Schipani. While there are obvious differences and a healthy diversity, there is considerable common ground. This common ground reflects the universal core of human experience that is typically expressed through religions. Schipani calls this convergence the “holy ground of human encounter” and urges readers not to explain it “only in terms of similar clinical training or professional formation” (150). Nonetheless, professional training and the Clinical Pastoral Education (CPE) orientation of the contributors has created a platform that helps to draw people of diverse traditions together in a common cause and to find a vocabulary with which to address the common concerns of spiritual care providers.

As in CPE, this book adopts an approach that is *both academic and anecdotal*, *reflective and action-oriented*, *theoretical and practical*. Such a conversation is happening primarily in the West, led by pragmatic Christians, Jews, and humanists. It also involves Western-educated practitioners of multiple other faiths. The inherent flexibility of the indigenous and Asian-based religions allows them to participate and adapt readily. If the present volume is any indication, Islam is navigating the greatest internal debate as its followers in the West seek to come to terms with the practical realities of interfaith spiritual care. The other monotheistic traditions are more prepared for the increasing cooperation and coming convergence by dint of their longer experience in secular and pluralist societies.

All the contributors agree that the primary task of the spiritual caregiver is to be present at the point of suffering. They are there as companions, not fixers. They can help, but their assistance comes in the

form of making it easier for patients to access their own resources, enabling and allowing them to process their own issues on their own terms. In order to do this work effectively, the contributors agree, spiritual caregivers must be highly aware and firmly anchored. They must know their own spiritual convictions, have a solid understanding of the frameworks of others, and must engage in a continual process of self-evaluation and consultation, repeatedly subjecting their own attitudes and actions to serious self-scrutiny and collegial examination. Only those who demonstrate an ongoing willingness to traverse the darker pathways of their own humanity can travel effectively as soul companions with others.

*Doug Koop*, freelance writer and spiritual health specialist, Winnipeg, Manitoba

John Howard Yoder. *Theology of Mission: A Believers Church Perspective*. Edited by Gayle Gerber Koontz and Andy Alexis-Baker. Downers Grove, IL: InterVarsity, 2014.

John Howard Yoder, who taught theology at Associated Mennonite Biblical Seminary (now Anabaptist Mennonite Biblical Seminary) and the University of Notre Dame, is best remembered as an ethicist. However, in the 1970s, he regularly taught a course called “Theology of the Christian World Mission” that reflected another long-running interest of his. In the fall of 1983, the last time he taught it, he changed the name to “Ecclesiology in Missional Perspective,” which highlighted his recurrent theme (in concert with Emil Brunner, Johannes Blau, and the *Ad Gentes* decree of Vatican II) of “the church as missionary.”

Yoder’s course was wide-ranging, with four major sections covering God’s People in Mission (a survey of mission themes in Scripture), Church and Society (including emphasis on the missionary character of the church), Salvation and History (with lectures stretching from the Radical Reformation to people movements), and Christianity and Other Faiths. Yoder twice tape-