

**Daniel S. Schipani, ed., *Multifaith Views in Spiritual Care* (Ontario, Canada: Pandora Press, 2013), 177 pp.**

Daniel Schipani tries to accomplish a daunting task in this relatively slender volume: to present seven faith traditions from a variety of cultural and professional perspectives, addressing the how and why of spiritual care from both a theoretical and practical perspective. As a result, no topic is explored with much depth. Nevertheless, the variety and authenticity of voices presented make this a useful resource for interfaith spiritual care providers.

Schipani writes an introductory and concluding essay and epilogue. The middle chapters feature authors from the Aboriginal, Hindu, Buddhist, Jewish, Christian, Islamic, and Humanist traditions. These authors are informed by different cultures, coming from or currently living in the United States, Canada, Europe, Eurasia, and South America. They also represent diverse professions, including professional chaplains, spiritual counselors, professors of religious studies, CPE supervisors, and field educators.

In his introduction, Schipani describes the book's "twofold purpose: 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 scholars" (p. 2). The structure of each of the central chapters is similar, as Schipani asked each author to address the following themes:

Sources or "foundations" of the tradition such as scriptures, philosophies, and teachings, and how they inform, illumine, and orient spiritual care in general, and caregiving specifically, in multifaith social contexts and institutional settings (e.g., hospital or other healthcare center). (2) How the spiritual care tradition actually "works" in practice, including whether or to what extent it makes possible offering *interfaith* spiritual care in the sense of caring for people of other faiths. Description and analysis of caregiving situations or case studies illustrating caregiving approaches and practices were encouraged, including verbatim material as much as possible. (3) A profile of wisdom in spiritual care by identifying core competences such as attitudes, knowledge and skills that define professional excellence (p. 3).

*Multifaith Views* works particularly well when presenting the theologies and philosophies that inspire spiritual care in each of the seven traditions. I particularly valued reading about faith traditions with which I am

less familiar. I can imagine consulting my notes on those chapters in the future when encountering a patient or family from that tradition. While we understand there is tremendous variability within each faith tradition and that individuals practicing each religion also are affected by factors including culture, age, gender, class, and sexual orientation, I have found it useful to be familiar with the religious and spiritual vocabulary used within a tradition otherwise less well-known to me. Most of the authors are not as successful at analyzing their case study through the lens of their theology or philosophy. Furthermore, not all of the authors address Schipani's mission of describing how to provide interfaith care from the home base of one's own faith tradition. However, each chapter has its strengths as well: some vignettes are particularly engaging, some insightfully blend theory and practice, some provide fresh ways of considering interfaith care or self-care. Also, because professional spiritual care suffers from a dearth of published case studies, the verbatims and case summaries presented here can serve as a jumping off point for deeper reflection.

One of the strengths of *Multifaith Views* is demonstrating to the reader how the overlapping core competencies for spiritual care givers are refracted through the lens of particular faith traditions. In his epilogue, Schipani appears to draw on all of the preceding chapters, as well as his own research and theories, to present a comprehensive list of core competencies in the domains of doing, knowing and being. These pages alone could serve as a worthy manifesto for every interfaith spiritual care provider.

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**R. Scott Sullender, *Ancient Sins...Modern Addictions: A Fresh Look at the Seven Deadly Sins* (Eugene, OR: Cascade Books, 2013), 180 pp.**

In recent decades the Christian church in America has benefited greatly from the rediscovery of ancient traditions. Prayer practices, like *lectio divina* (praying with Scripture) and labyrinths, have become commonplace at spiritual retreats offered by Protestants, and desert fathers and mothers are looked to