

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

for wisdom by people whose deserts are mostly paved. Into this rich invigoration of the modern church by ancient traditions, Scott Sullender's book *Ancient Sins...Modern Addictions: A Fresh Look at the Seven Deadly Sins* is a welcome and distinctive addition.

A pastoral counselor, pastor, seminary professor (at San Francisco Theological Seminary) and psychologist with 40 years of clinical experience, Sullender weaves together insights from theology, psychotherapy, and the closely and compassionately observed lives of those he has cared for professionally. In proposing that the medical model of addiction be augmented by the religious model of sin, he enters the arena of grace and with it the possibility of healing that is more than cure.

Scott Sullender's book participates in "our common enterprise of becoming more whole and more free" (p. x), and though the title bears the weighty words "sins," "addictions," and "deadly," the thrust of the narrative is toward hope. Enslavement to habits or substances is viewed as a distortion of healthy needs. The good news is that a corrective to the distortion is available, by grace and by engagement in spiritual practices that serve as antidotes to the thoughts and behaviors that might constrict and threaten life.

To illustrate, the foundational sin of pride is a perversion of the need for self-worth and can be expressed as arrogance, as we might guess, but also as self-criticism, a less obvious connection. The spiritual model's view, as articulated by Sullender, is that grace counters whatever "lower power" corrupts self-esteem by inflating or deflating it. This is a view central to Twelve Step programs of all kinds which have brought hope and health to so many people, a tradition the author respects for its philosophy and also its effectiveness.

Sullender introduces each of the "Deadlies" with insights from ancient wisdom as well as from modern science. Each sin then is matched to virtues, helpfully presented as spiritual disciplines that can be taken up, encouraged in communities, corrected, and cultivated. Humility, for example, is a virtue that meets the sin of pride, and is practiced through openness to God, to oneself, and to others (see pp. 39–40).

To open one's soul to another when one is suffering a crisis or dearth of self-worth, is an act of trust. This spiritual model points to the One who is trustworthy—trustworthy not only to engender healing—but also to respond to people with truth and love. In this respect, the content of the book matches its character: The expository and narrative sections of the book exhibit both truthfulness and lovingkindness. Scott Sullender is adept with

psychological theory, theology, and classical philosophy, and his presentation metabolizes the stuff of knowledge through his pastoral, caregiving heart. This book will be an asset in the clinician's library and also on the night stand of the person who wants to grow and thrive.

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Elizabeth Conde-Frazier, S. Steve Kang, and Gary A. Parrett, *A Many Colored Kingdom: Multicultural Dynamics for Spiritual Formation* (Grand Rapids, MI: Baker Academic, 2004), 224 pp.

I highly recommend this book to Christian religious leaders, theologians, and educators. In the opening chapter, the authors draw upon narratives from their own lives to explore dynamics of systemic power, privilege, and oppression. Personal narrative coupled with theological reflection and integration of the biblical narrative leads the reader to explore one's social location and engage in the painful and life-giving work of embracing privilege and confronting modern racism. The authors' passion inspires hope for the church as a relevant change-agent in our fractured society.

This book highlights the centrality of one's spiritual journey and the call for spiritual formation in Christian community. Jesus calls us to a radical discipleship that *engages* in multicultural community and diversity in its many forms. 'Kingdom' citizen formation provides a pedagogically useful framework for Christian congregations and communities seeking to explore interpersonal and systemic dynamics around race, culture, ethnicity, class, and gender. The authors offer an important power analysis which exposes the hypocrisy inherent within many of our mainline Christian denominations. Many of our mainline churches mistake tokenism and the language of 'inclusivity' when we are far from valuing and living the 'kingdom' principles explored in this book. I commend the authors for overtly identifying prejudice and racism within Christian communities and offering practical resources to create transformational learning communities. Authentic multicultural community and diversity requires much from us on many levels, including intrapersonal, interpersonal, and systemic change.