

emerged from prior hominids with a capacity for reflective consciousness and an innate disposition for catholicity, humans need to wake up to the disparities, divisions, and destruction that are inhibiting our sense of unity with all others, recognize that we are parts of a whole, orient our lives to living cooperatively and creatively in the world, and “wildly fling ourselves into the arms of divine Love” as the “only real way into the future” (200). Her wake-up call is compelling.

Theology professors will find this first contribution to the series *Catholicity in an Evolving Universe*, which Orbis Books recently launched, helpful for student learning, reflection, and action. The theological, spiritual, scientific, economic, aesthetic, and environmental perspectives scheduled for future contributions promise to enrich undergraduates and graduates. Delio’s position as the general editor of this series assures high quality in the forthcoming volumes.

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Christian Spirituality: Lived Expressions in the Life of the Church. By Peter Feldmeier. Winona, MN: Anselm Academic, 2015. 345 pages. \$28.95 (paper). doi: 10.1017/hor.2016.102

Peter Feldmeier is the Murray/Bacik Professor of Catholic Studies at the University of Toledo. In this book, he provides a history of Christian spirituality from the New Testament up to the twenty-first century. Any historical survey is a balancing act. In this field, these surveys range from quick overviews, such as Philip Sheldrake’s *Spirituality: A Brief History*, to multivolume, in-depth studies, like Bernard McGinn’s ongoing project on Christian mysticism, *The Presence of God*. In these two cases, Sheldrake’s volume leaves you wanting more of the story, while McGinn’s texts may provide too much detail for introductory courses. Feldmeier attempts to split the difference between these two approaches, and does so quite successfully.

The book contains sixteen chapters. After a preliminary chapter that addresses definitions, distinct emphases within the discipline, and essential characteristics of Christian spirituality, Feldmeier moves chronologically from a treatment of biblical spirituality through a final chapter on three significant figures from the last hundred years. One of the strengths of the book is that it includes a variety of streams of Christian spirituality. Many of the familiar figures and movements of Catholic spirituality that one would expect to be treated in a book like this are present, including patristic writers, monastic spirituality, medieval mystics, and Ignatian spirituality. In

addition, Feldmeier also gives significant attention to Orthodox and Protestant authors. The Protestant tradition is particularly well represented. There are entire chapters on the spirituality of the Reformers, the history of Evangelical spirituality, and Pentecostalism. The final chapter even concludes with a detailed treatment of the ministry of Evangelical megachurch pastor Rick Warren.

Feldmeier's book has many more strengths. One is an emphasis on mysticism. He devotes the entire second chapter to the topic and, in subsequent chapters, explains the contributions made by a variety of authors to how the Christian tradition understands profound experiences of the presence of God. Another strength is the emphasis on historical context and interpretation. The text addresses how each writer's historical context shapes his or her work, and, at the same time, briefly explains how different figures and movements can be critiqued from a contemporary perspective. Chapter 8, titled "Western Medieval Piety," is a good example of the emphasis on historical context. This chapter treats the rise of the mendicant orders and the emergence of prominent female spiritual writers that begins around AD 1200. Instead of beginning the chapter with Francis or Dominic, however, Feldmeier opens with a description of how the gift economy of Western European feudal society operated. He then explains the transition from a gift economy to a profit economy that happened in Europe around this time. Only then does he narrate the story of Francis, illustrating how his life and ministry were influenced by the economic shifts that were reshaping Italian society.

Another strength is the chapter devoted to comparative spirituality. Feldmeier has done significant work in this area, and including the fruits of his teaching and research on this topic is a welcome addition to the book. In this chapter, he engages in a comparative theological reading of Theravada Buddhist, Zen, and Daoist texts. In doing so, he illustrates how wisdom found in these Asian traditions can help Christians "ask new questions" of Christian Scripture and "bring new insights" into their Christian practice.

I really enjoyed this book. My only quibble is that the contemporary interest in the role the natural world plays in the practice of spirituality, such as that seen in the work of Belden Lane and Douglas Christie, is not well represented. Despite this minor omission, I enthusiastically recommend this well-written and engaging book as a secondary text for undergraduate and introductory graduate courses in Christian spirituality.

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