

people, it does not obviate the need to speak to the elite Hindu or Muslim or Buddhist or Confucian in other meaningful ways.

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CHRISTIAN SPIRITUAL FORMATION: AN INTEGRATED APPROACH FOR PERSONAL AND RELATIONAL WHOLENESS. By Diane J. Chandler. Downers Grove, IL: IVP Academic, 2014. Pp. 363. \$30.00.

There are few recent books that attempt to develop a holistic treatment of Christian formation, and there are even fewer that attempt to do so in a theologically engaged, multidisciplinary manner. Chandler's book is, by these standards, a rare and notable contribution to the field. She organizes her book across seven dimensions of human life: spirit, emotions, relationships, intellect, vocation, physical health, and resource stewardship. Chandler argues that the Spirit's transformational empowerment within these interactive dimensions of human life leads to increasing conformity to the image of Christ that serves as a compelling witness in the world. One highlight is the breadth of scholarly engagement. Chandler ranges in theological research from Bernard of Clairvaux and John Calvin to Jürgen Moltmann and Howard Thurman, integrated throughout with informed references to leading theorists in psychology (e.g., John Bowlby), the sociology of religion (e.g., Robert Wuthnow), philosophy (e.g., J. P. Moreland), medicine (e.g., Harold G. Koenig), history (e.g., George M. Marsden), and other relevant disciplines. As with most books that attempt an expansive scope, each chapter might have been a stand-alone monograph with further development of important issues about which Chandler could only offer summary treatment. With that said, Chandler's chapter-length treatments leave the reader wanting more, with the sense that Chandler, if called upon, would be able to deliver. Although this book is best suited for graduate level, spiritual formation courses, it would be well suited for anyone interested in a multi-disciplinary, holistic approach to Christian formation.

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THE VISION OF CATHOLIC SOCIAL THOUGHT: THE VIRTUE OF SOLIDARITY AND THE PRAXIS OF HUMAN RIGHTS. By Meghan J. Clarke. Minneapolis, MN: Fortress Press, 2014. Pp. xiii + 166. \$39.00.

Clarke offers an important and timely contribution in her book: human rights and solidarity are intrinsically connected, interdependent, mutual, even necessary, and it offers an examination of the relationship between the two. To provide the framework for understanding solidarity, Clarke moves through the history of social Papal encyclo-

cals, traditional teachings of the church, and draws insights into the intent of the language, even for those who are familiar with the teachings already. Along the way, she considers Kant, Sen, Elizabeth Johnson C.S.J., and a plethora of other contributors to the field. Participation in the universal common good is difficult, which is acknowledged at the beginning by "the ambiguity of the claims the suffering of others places upon us." But Clarke provides concrete examples of how active participation has been addressed, and allows readers to reflect on one's own praxis in the universal common good. The most persuasive, important contribution of the book is that solidarity is, in fact, possible within the human community. The text is useful for undergraduate students and faculty at Catholic institutions, as well as Campus Ministries with service learning immersion trips. In places where service to others may be predominantly defined as charity or individual benefits (like building a home), this book can expand that discussion to reshape insights and fashion service into one of solidarity with all peoples.

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THE NONVIOLENT LIFE. By John Dear. Long Beach, CA: Pace e Bene Press, 2013. Pp. xiv + 150. \$15.95.

Dear continues his lifelong mission to rescue his non-violent message from those who view this position as utopian, naive, impractical, and even unpatriotic. To the contrary, he suggests that proponents of nonviolence are becoming not only increasingly active, but also have formed a successful grassroots movement. Whether abroad or at home, Dear issues a passionate appeal for readers not to give up on nonviolence by way of a threefold pastoral plea. He maintains that nonviolence must be first cultivated within individuals. Unless individuals address their propensities toward violence, hope for communal transformation will remain a "pipe dream." Second, Dear calls readers to spiritual inventory by way of prayerful and confessional reflection that recalls and addresses past and present infliction of violence upon others. Only then is it possible to begin participation in global grassroots healing across communities and peoples with unrelenting histories of violence. No stranger to this topic, Dear is author of some thirty works that attend to peace and justice motifs. Central to his clarion call for individuals and communities, he recognizes Jesus as the paradigmatic and fearless nonviolent activist. Dear draws upon a veritable "who's who" of peacemakers including Gandhi, King, Day, Heschel, Romero, Berrigan, John XXIII, Rosa Parks, Mother Teresa, and the Dalai Lama. Although this book is a short and easy read, Dear encourages slow and reflective engagement, and the book includes prayers, meditations, and project-oriented resources valuable for personal or group study.

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