

Evangelical perspectives on the subject. However, other voices are missing, such as the Eastern Orthodox. Also, it would have been worthwhile to present a wider range of Catholic views; Tilley and Knitter are the only two Catholics here, but they agree on most points. Finally, Knitter's personal religious identity adds an interesting dimension to this otherwise mostly ecumenical discussion (minus Kreimer), for while Knitter self-identifies as a Catholic numerous times during the dialogue, he is also a professed Buddhist and therefore an example of multiple religious belonging. This unique identity obviously affects his perspective on the Christian theology of religions, yet it is mentioned only briefly in the volume (on the first page, by the editor), and is not explicitly discussed by Knitter himself at all. Knitter should have acknowledged this point, since it makes the foundational dialogue between Netland and Knitter not only ecumenical, but interreligious too.

RITA GEORGE-TVRTKOVIĆ  
*Benedictine University*

*Choose Wisely: Practical Insights from Spiritual Traditions.* By Gary J. Boelhower. Mahwah, NJ: Paulist Press, 2013. xi + 225 pages. \$19.95 (paper). doi: 10.1017/hor.2014.22

Historically a number of reflection processes have been proposed to help decision makers prudently navigate options available to them. Gary Boelhower, a professor of theology and religious studies at the College of St. Scholastica in Duluth, Minnesota, adds to these proposals in his *Choose Wisely: Practical Insights from Spiritual Traditions*.

*Choose Wisely* is divided into five chapters framed by an introduction, prologue, and epilogue. Each chapter describes a different wisdom principle that Boelhower believes forms the core of wise decision-making. They are (1) respect all persons; (2) appreciate the wholeness of being human; (3) recognize the interrelatedness of all reality; (4) value inner wisdom and personal experience; and (5) attend to preservation and transformation. These principles are drawn from the major religious traditions of the world and from the rules of Saint Benedict and Saint Francis; they extend scholarship by Parker Palmer, David Bohm, and David Cooperrider on reflective decision-making; and they build on the foundational principles of servant leadership. Boelhower further differentiates these core wisdom principles along two trajectories. The first trajectory includes two operating procedures to promote discernment, and the second indicates two criteria on which to base judgments. For example, the operating procedures for Boelhower's second principle, "appreciate the wholeness of being human," are "to explore all the

ways of human knowing” and “to make room for silence.” The criteria for judgment are “valuing the whole person” and “bringing balance and integration” (61). These are presented in a helpful “table” format at the outset and at the beginning of each chapter.

Boelhower is more concerned with right action than with right thinking and has built his proposal on three assumptions. First, Boelhower believes that, despite differences in theological claims about the divine or revelation, the treasury of the spiritual traditions is rich with wisdom and can serve as a significant resource for decision-making. Secondly, our spiritual and secular lives do not have to be in competition. Commonly held spiritual values across the continuum of religions, such as those concerning life, justice, and the dignity of the human person, can be used to promote the integrity of life at all levels. Finally, Boelhower holds that the task of wise decision-making is critical to the common good, and all must seek practical wisdom to flourish. Decision-making cannot be abdicated to authorities; all must participate in what can be a demanding process.

Boelhower’s text could serve students in a general moral theology course or supplement a world religions class. It is accessible and rich in engaging narratives and substantial references to primary sources from different religions, describing how each religious tradition has valued a particular principle. Each chapter contains questions for reflection and a personal assessment for readers to consider how they have integrated a representative principle into their lives. One could criticize the text for being too general in its approach to moral decision-making and for not focusing on a single religion. The text just admits the shared wellspring of wisdom from a number of religious traditions, but Boelhower acknowledges this limitation. Professors can use this opportunity to delve more deeply into interreligious questions with their students.

PATRICK FLANAGAN  
*St. John’s University (NY)*

*Monks and Muslims: Monastic and Shi’a Spirituality in Dialogue.* Edited by Mohammad Ali Shomali and William Skudlarek. Collegetown, MN: Liturgical Press, 2012. ix + 176 pages. \$19.95 (paper).

doi: 10.1017/hor.2014.23

Of the many books that deal with dialogue between Christians and Muslims, most focus on issues of dialogue between Christians and Sunni Muslims or between Christians and all Muslims. In general, works dealing specifically with Christian-Shi’ite relations are rare. This book, which is the