

The third part of the book takes a different turn and compares Western and Japanese views of the self and of the notion of “nothingness.” Here the author seeks points of intersection between Eastern and Western perspectives, citing elements in the thought of D.T. Suzuki (1869-1966), Nishitani Keiji (1900-1990), and Hisamatsu Shin’ichi (1889-1980). The author highlights Suzuki’s descriptions of Zen awakening or *satori*, Nishitani’s treatment of “absolute nothingness” and the standpoint of *sunyata* (“emptiness”), and Hisamatsu’s characterizations of “Oriental nothingness,” as sources that illustrate modes of mystical consciousness. The author concludes that “mysticism consists in a consciousness that goes beyond consciousness-of, and even beyond ordinary consciousness-in; in a knowing that transcends thinking; and in a lovingness that surpasses acts of wanting this or that . . .” (190).

In this project seeking to elucidate the nature of mystical consciousness, the author makes an important point in setting aside a view held by many, that is, of mysticism as dealing with a “special category of phenomena perceivable thanks to an expanded consciousness.” (xiv) Rather than being about paranormal events or experiences that happen to select individuals, mystical consciousness is to be construed as a mode of being that humans can actively cultivate, which brings about “a personal transformation which roots out obstacles to genuine loving.” (189) The mark of authenticity regarding whatever goes by the name of mysticism is the measure whereby it realizes its fundamental aim, as “an enlightenment manifesting itself in love and compassion.” (190)

This volume sidesteps key issues discussed in academic circles regarding the validity and credibility of the language of mysticism, especially since Steven Katz’s *Mysticism and Philosophical Analysis* (1978) and Wayne Proudfoot’s *Religious Experience* (1985). The author proceeds to develop his central theme with declared sympathy for the position taken by Robert Forman on the question of mystical experience and language (*The Problem of Pure Consciousness: Mysticism and Philosophy*, 1990; *Mysticism, Mind, Consciousness*, 1999). Louis Roy’s *Mystical Consciousness* would thus be a helpful additional resource for those who already bear similar sympathies and interests, but may not serve to convince those who remain skeptical or critical of mystical discourse in general.

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The Cost of Moral Leadership: The Spirituality of Dietrich Bonhoeffer. By Geoffrey B. Kelly and F. Burton Nelson. Grand Rapids, MI: Eerdmans, 2003. xvii + 300 pages. \$25.00 (paper).

The authors’ experience that readers at every level were less interested in Bonhoeffer’s philosophical roots and theological thought than in his spirituality and moral leadership accounts for the focus of this book. In their view, Bonhoeffer’s spirituality is “in essence his life in Jesus Christ shaped through

the power and presence of the Holy Spirit" (xiv), and his moral courage arises out of following Jesus. This first book-length treatment of Bonhoeffer's spirituality is both a fine introduction to Bonhoeffer and an excellent stimulus for reflection and discussion on Christian spirituality and morality.

As an introduction to Bonhoeffer, the book begins with a substantial, well-organized biography. Each of the following nine chapters dwells on some connection between his spirituality and moral leadership. For instance, chapter two grounds his compassion and action for the outsider on his Christ-centered spirituality, chapter six links following Christ with the cross and suffering, and chapter seven treats the strength for moral leadership nurtured in Christian community.

The Cost of Moral Leadership could also ignite thought and discussion on a range of topics. For instance, the authors relate Bonhoeffer's peacemaking efforts and German nationalist militarism with similar issues for Americans in an age of terrorism. Another interesting topic would be Bonhoeffer's conviction that moral and spiritual leadership must be fostered in a community with spiritual disciplines. For more advanced students, the fact that Kelly and Nelson write a book on spirituality even though they could not agree on a definition of it might prompt reflection on this elusive question. The authors assist classroom use by providing ten discussion questions for each chapter.

My chief question is whether more attention should be given to the sacraments in Bonhoeffer's spirituality. While the authors report Bonhoeffer's linkage of baptism as dying and rising with Christ (Paul and Luther) to Christ's call to follow him, virtually nothing is said of the Lord's Supper. This may be because Bonhoeffer wrote little about it; e.g., his chapter on confession and Communion in *Life Together* is almost entirely on confession. Yet private confession as preparation for Communion had been a common practice for the first two centuries of Lutheranism, and Bonhoeffer's revival of confession suggests the importance he gave to Holy Communion. What eucharistic practice did he establish at Finkenwalde and follow in his own life? In addition to his religious practices of meditating on and preaching the Word and moral practices of peacemaking and social justice, it seems likely that Bonhoeffer's Christ-centered faith was also nourished by the real presence of Christ in the Eucharist. To ask this question, though, is not to diminish my high assessment of this book.

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On the Side of the Angels: Ethics and Post-Holocaust Spirituality. By Marie L. Baird. Leuven, Belgium: Peeters, 2002. vi + 143 pages. \$34.00 (paper).

This short book is both critical of Christian spirituality and constructive in that it proposes a new and specifically post-Holocaust Christian spirituality. The author argues that the Holocaust "forces us to rethink human and Christian spirituality anew" (p. 1). She argues that much of the teaching and practice of Christian spirituality "since the 17th century have focused on one's personal