

contemporaries found pathological and L. deems problematic—is not only the path to finding one’s true self but also the secret to the deepest possible delight in God. In L.’s view, what makes these figures unique is the way by which they coupled self-denial with pleasure and as ultimately life-giving. Both had become God’s apostolic brides.

Schurman enjoyed the distinction of being Europe’s first female university student and the most renowned woman theologian of the 17th-century Netherlands. Because of her rejection of the sterile academic theology of Protestant Scholasticism (which she had mastered and continued to use against opponents) and of her joining the Labadist cult to focus on true theology, that is, a deeply felt experiential knowledge of Christ and God, she fell into disfavor in Calvinist circles, yet remained influential, especially among German Pietists and beyond.

Guyon was neither a trained academician nor a lover of books but had certainly imbibed from mystical authors respected in her day. However, she claimed that her teachings flowed from the illumination of the Holy Spirit alone. Her writings attempted to teach everyone, without distinction, the true way of knowing God, with an emphasis on self-annihilation as the key to intimate prayer. L. correctly understands that her language is erratic, extreme, and difficult to digest. For example, her commentary on the Song of Songs focused on becoming a dead bride to be loved by the bloody bridegroom of death—for which she was charged with teaching spiritual necrophilia. Condemned by the Catholic Church and jailed in the Bastille before being exiled, she nevertheless maintained a loyal following and remained influential, especially in non-Catholic circles.

Especially impressive are the perceptive questions L. asks of these figures. One example: Did Guyon ascribe more to the bride of Christ than the tradition does to Christ himself? Confusing, however, is the imprecise use of the terms “pleasure,” “joy,” “bliss,” “intimacy,” “delights,” and “happiness” by both L. and the two mystics. Yet L.’s translations of two Schuman letters to Jacob Johann Schütz (one of the founders of Lutheran Pietism), selections from her important work, *Eukleria*, excellent illustrative quotations, and meaty footnotes are all useful. I look forward to L.’s forthcoming translation of a series of unpublished letters between Schurman and Pierre Poiret, a prominent French mystic, with whom Guyon also corresponded.

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Worship with Gladness: Understanding Worship from the Heart. Joyce Ann Zimmerman. The Calvin Institute of Christian Worship Liturgical Studies Series. Grand Rapids, MI: Eerdmans, 2014. Pp. xvii + 163. \$18.

As the title indicates, this short book is addressed to the heart as well as the mind of the Christian worshipper. Intended as a deliberately practical theological exercise for an ecumenical audience, the book is drawn from Zimmerman’s many years of service as a reader for the Vital Worship Grants Program at the Calvin Institute of Christian

Worship. The book thus seeks to describe Christian worship in categories that can be found across Christian denominations and to challenge planners and leaders of worship to consider new approaches to invigorate the worship practices of their communities.

Written in a friendly first-person plural, which guides the reader through increasingly challenging material, the book moves from a consideration of the current state of worship across denominations in the United States, though a discussion of the Bible as source for worship, to increasingly complex theological questions about baptismal identity; the paschal mystery; full, conscious, and active participation; and the relationship between worship and justice. The final chapters offer the most constructive theological arguments. While offering succinct summaries of historical and theological developments, the text relies primarily on Scripture and Vatican II's *Constitution on the Sacred Liturgy* as sources. Given the author's Roman Catholic perspective as well as her ecumenical audience, this is a prudent choice and a significant strength of the volume; interested readers, however, will need to look elsewhere for bibliography on the historical sources for worship and liturgy.

Punctuated by thought-provoking discussion questions and parenthetical definitions, the book would be very suitable for serious-minded liturgy committees, or worship leadership teams. Focused on process rather than on historical or theological instruction, it could also provide a useful exercise for ministry and seminary students preparing to lead or plan worship. The text clearly and astutely addresses current challenges that arise in worship planning and practice. Most importantly, it offers creative (and nonpolemical) approaches for deeper development.

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Thomas Berry: Selected Writings on the Earth Community. Selected and edited by Mary Evelyn Tucker and John Grim. Modern Spiritual Masters Series. Maryknoll: New York: Orbis, 2014. Pp. xii + 200. \$22.

With the publication of Pope Francis's encyclical on climate change, *Laudato si'*, considerable public attention will be directed to the sphere of religious environmental ethics. What an opportune time to have this collection appear, as it provides a valuable port of entry to one of the most distinctive figures in contemporary Christian environmentalism. Thomas Berry was renowned for his staunch resistance to the traditional stewardship paradigm, the cosmology of which generated a strong anthropocentrism and an accompanying ethic that Berry was convinced was bringing ruin to planet Earth and ushering in an age of death and destruction. Berry spent the greater part of three decades constructing a new cosmology, or a new creation story, as he liked to call it, which placed the good of the universe as the highest goal sought and insisted on a robust biocentric egalitarianism that considered all beings as subjects, not objects, in ethical deliberation. Suffice it to say that Berry's project was ambitious and broad-ranging, and that it often conflicted directly with the theological tenets of the traditional