

Emmanuel Y. Lartey and Hellen Moon, eds., *Postcolonial Images of Spiritual Care: Challenge and Care in a Neoliberal Age* (Eugene, OR: Wipf and Stock, 2020). 238 pages. Paperback. \$29.00.

This anthology of essays showcases the voices of a diverse group of spiritual caregivers, pastoral theologians, community workers, and even a librarian to explore care and connectedness through postcolonial lenses. Divided into three sections, the book moves from the interpersonal to the communal to the global, presenting an array of creative and inspiring models. The first section, which addresses the spiritual care of individuals, offers extended metaphors for care that include the “interbeing” of a flower (Sumi Loundon Kim), the circles and triangles that make up an hourglass (Gregory C. Ellison II), and the “healing welcomer” (Amani D. Legagneur). The section on community includes a reflection on reading transgender people into biblical creation stories (Alexander Brown) and presents the image of Black shepherds pastoring Black sheep in response to the racism and Islamophobia within carceral settings (Bilal Ansari). The third and final section invites us to consider global well-being through examinations of neoliberal economics and colonialism.

This book project is, in some ways, an extended conversation with works by two white pastoral theologians: Robert Dykstra’s 2005 *Images of Pastoral Care* and Bonnie Miller-McLemore’s model of the “living human web,” presented in a 1993 article in *The Christian Century*. Lartey and Moon conceived of this project as an expansion of, and response to, the metaphors and images offered in Dykstra’s anthology, in which the authors were largely white, Christian cisgender men. In their foreword, they thank Dykstra for his support of, and engagement with, their project. Later in the anthology, Moon critiques Miller-McLemore’s living human web with the observation that “a web is typically woven and occupied by only one spider.” In her epilogue, Miller-McLemore engages with this critique and builds on the anthology’s themes and goals.

In the models of care and the future visions they present, the anthology’s contributors repeatedly emphasize the need for humility and mutuality. These themes seem to underpin the collegial conversations among Lartey and Moon (both BIPOC) and Dykstra and Miller-McLemore. In this way, the book itself and the process through which it was created are powerful testaments to what can be achieved through intercultural listening

and caring. Ultimately, this anthology invites all of us to continue the work of developing spiritual care metaphors and models that seek to understand and undo structures of oppression; that expose the limitations of our own field; and that echo and expand the religious, racial, and gender diversity of this anthology.

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