

of religion as the ultimate political act. Proceeding in chapters isolating various aspects of Zizek's work (sexuality, materialism, belief, etc.), the work unfolds less as a straightforward introduction, and more as an apology for looking at Zizek seriously, although not uncritically. Complete with an afterword by Zizek, Pound's work functions not only as a fine introduction to Zizek's ideas, but provides an alternate theological account of Zizek's religious-political project.

Myles Werntz

Baylor University

Theology

PHILIP'S DAUGHTERS: WOMEN IN PENTECOSTAL-CHARISMATIC LEADERSHIP. Edited by Estrelida Alexander and Amos Yong. Princeton Theological Monograph Series, 104. Eugene, OR: Pickwick Publications, 2009. Pp. viii + 251. \$27.00.

This book is a collection of revised papers originally presented at three Regent University School of Divinity colloquia during the 2006-2007 academic year. Concerned with the issue of women in Pentecostal-charismatic leadership, the essays represent a diverse group of scholars who approach the topic from varying denominations, cultures, and disciplines. The first half of the book focuses on historical perspectives, offering a potpourri of vignettes representative of the struggles and successes that women have had within Pentecostal-charismatic churches with respect to leadership positions. The second half of the book concentrates on biblical and theological perspectives, addressing issues such as sanctified women's use of women in the Bible as an apologetic against Christian patriarchy (T. Gilkes), the ontological identity of women as understood in light of the triune life of God (B. Johns), and the dialectical tension of spiritual egalitarianism and ecclesial pragmatism (Ware). The strength of this book is that it draws together a rich assortment of scholarship focused on one theme, which offers the reader an insightful and thought-provoking analysis of the issue at hand. It is accessible to those outside the Pentecostal-charismatic tradition, as well as challenging to those within it. It is the most diverse and detailed treatment on this subject by a collection of authors and could be used in either a popular setting or an academic one. Highly recommended.

Lisa P. Stephenson

Lee University

CHRIST AND CULTURE REVISITED. By D. A. Carson. Grand Rapids, MI: Eerdmans, 2008. Pp. xii + 243. \$24.00.

Carson reexamines H. R. Niebuhr's programmatic proposal and critiques Niebuhr's typologies as artificial and as an inaccurate portrayal of the biblical teachings regarding Christ and culture. In contrast to Niebuhr's view that there are five biblical-theological approaches to culture, Carson

argues that only the paradigm of "Christ against culture" is sustainable in the light of biblical, theological, contextual, and even trans-contextual reflections. He further posits that the Christian vision will generate cultures that are different from dominant cultures even though the Christian lives in culture. Carson defends his case by examining the rhetoric of a scriptural reading of Christ and culture, and shows how this is played out in the light of the logic of postmodernism, secularism, democracy, freedom, power, and politics. The past construals, present developments, and future prospects to each of the above mentioned themes is carefully considered. The arguments and footnotes reveal a deep knowledge not just of biblical theology, but also of cultural studies, intercultural sensitivities, and the interplay of religion with politics, freedom, justice, and power. Yet Carson's critique of Niebuhr betrays Carson's own conservative evangelical social location as well as his bias towards perspectivalism. If Niebuhr's typologies accounted for the different ways Christians have historically engaged culture, is Carson's critique from an exegetical perspective fair or does it hit the mark? Niebuhr himself was well aware of the limitations of his typological mapping. Still, credit Carson for his attempted revision of the relationship between Christ and culture for twenty-first century Christianity.

Timothy Lim T. N.

Regent University School of Divinity

RACE: A THEOLOGICAL ANALYSIS. By J. Kameron Carter. Oxford: Oxford University Press, 2008. Pp. xiv + 489. \$35.00.

This is an amazing book: in scope, scholarship, audacity, and significance. Carter takes on no less than the entire Western philosophical, political and theological tradition in offering a Christian analysis of race, religion, and their critically bodied intersections. Painstakingly unfolding a thesis as simple as it is breathtaking, Carter shows how supersessionism finds its final resting place in modernity's hegemony of whiteness, a cultural pathology that begins as theological heresy. Because we moderns get the Jews wrong, we get everything wrong, making colonial chattel slavery the inevitable byproduct of Western theology's failure to celebrate Christ's irreducible humanity/divinity. Conversely, Carter retrieves the early christologies of Ireneaus and Maximus the Confessor in order to construct an account of race and embodiment that rightly minds the Jewishness of Jesus' given body inscribed as the black church. Along the way, Carter makes quick work of *the* seminal figures of contemporary black theology: J. Cone, A. Raboteau, C. Long, and C. West, demonstrating how even at their best they remain beholden to a racial imagination to which we all remain captive. Doubtless readers of Douglas, Kant, Barth (including this Barthian), Heidegger, and Foucault (including this reader of Heidegger and Foucault) will not recognize some of their favorite thinkers. But this is the genius of Carter's rhetorical trap: do we resist Carter's interpretations

because he gets these texts so wrong, or because he gets us, and our allegiances to what Cone called the heresy of white Christianity, so right?

Jonathan Tran
Baylor University

DIVINE REVELATION AND HUMAN PRACTICE. RESPONSIVE AND IMAGINATIVE PARTICIPATION. By Tony Clark. Eugene, OR: Cascade Books, 2008. Pp. 227. \$27.00.

Clark takes on the considerable task of rehabilitating Barth's doctrine of revelation with an openness to the imaginative participation of the worshipping community. In this respect one could place it alongside a whole series of attempts in the German theology of the last century to overcome Barth's "positivism of revelation," although the issue receives only an implicit discussion. Instead, Clark turns to an unlikely dialogue partner in M. Polanyi, using the theory of "tacit knowledge" to work revelation and the knowledge of God hermeneutically back into the practices of the church. This strategy proves beneficial insofar as it stands in line with the struggle to rearticulate the meaning of God's self-revelation after Barth *and* the more contemporary theological interest in religious practices and their epistemic significance. Unfortunately, the study is limited precisely by the decision not to position it in relation to the wider reception of Barth on this question (whether in Balthasar, Bonhoeffer, Ebeling, Pannenberg, or Jüngel), which stifles its voice among such powerful conversants. The pivotal chapter on the problem of experience in Barth and theological language reflects this limitation in particular, since Clark avoids any engagement with the philosophical (Neo-Kantian) backdrop to Barth's wrestling with revelation and human experience or (self)consciousness. Nonetheless, the final chapter cashes in on the claim that Polanyi offers resources for rethinking Barth's doctrine.

Sean Hayden
Vanderbilt University

SAINT PAUL AS SPIRITUAL DIRECTOR: AN ANALYSIS OF THE CONCEPT OF THE IMITATION OF PAUL WITH IMPLICATIONS AND APPLICATIONS TO THE PRACTICE OF SPIRITUAL DIRECTION. By Victor A. Copan. Paternoster Biblical Monographs. Milton Keynes: Paternoster Press, 2007. Pp. 342. \$40.00.

Recent scholarly and popular-press descriptions of spiritual direction have widely disagreed on the nature, theories and applications of the age-old ministry of spiritual formation. It has become evident to scholars and practitioners alike that a return to a serious re-examination of the biblical roots of spiritual direction is what is needed. Copan's well-written and critical monograph seeks to provide a first step in a contemporary reevaluation of the Apostle Paul's approach to spiritual direction and formation. This case study approach explores the social, cultural and spiritual functions of Paul as spiritual director in the various Chris-

tian communities that he founded along the Mediterranean Sea. Emphasis is placed on Paul's understanding, aims, and praxis of spiritually forming his followers. Copan concludes by drawing parallels to contemporary approaches of spiritual direction.

Corné J. Bekker
Regent University

SACRED TERROR: RELIGION AND HORROR ON THE SILVER SCREEN. By Douglas Cowan. Waco, TX: Baylor University Press, 2008. Pp. x + 315. \$24.95.

Etymologically, the word monster means both to warn and to show; in such light, or twilight, Cowan's *Sacred Terror* is a monstrously engaging book, opening crypts and exposing cultural and religious contexts of fear. For Cowan, the significance of the religious component of sociophobias, or cultural fear, has been grossly overlooked in understanding the appeal of horror films. Looking at six basic religiously oriented phobias such as the fear of sacred places and fear of death, Cowan excavates both literary and historical sources to provide an illuminating context for studying cinematic horror film texts. Citing Rudolf Otto, he argues, quite cogently, how religious, not mere psychological, dread underlies the disturbing narratives of many terrifying (and disquieting) films, from the classic British Hammer Studio horror films to the independent "The Blair Witch Project." He identifies an ambivalence marking modern experiences with such films. With pertinent swatches of screenplay dialogue and extended narrative outtakes, Cowan proves to be a master storyteller as well as cultural analyst. While some may be disappointed with the lack of theological criticism (or a focused discussion on the four last things, especially a fear of judgment, death, and hell), the work is illuminating and apocalyptic. It reveals such basic fears as the flesh and of the (Wholly) Other, and demonstrates with verve and wit that religion does indeed reside in the heart of horror. You may not lay down this book with fear and trembling, but it will awaken some flickering shadows in your imagination.

Terry Lindvall
Virginia Wesleyan University

THE THEOLOGY OF DEATH. By Douglas Davies. New York: T&T Clark Publishing Co., 2008. Pp. 197. \$34.95.

The question of death remains a perennial puzzle for the Christian tradition. On the one hand, the resurrection of the dead remains a central tenet within Christian faith, while on the other hand, death must be dealt with in pastoral and ethical ways. In his work, Davies attempts to elide this divide between confession and practice by articulating how early Jewish and Christian sources interact with modern death and burial practices. Construing death and life through the lens of "life-style" and "death-style," Davies locates bodies at the center of a continuum of death and life, that death and life become poles along which a person dwells. In this manner, even the power of death can be viewed in the shadow of life. The volume proceeds in ten chapters, dealing

largely with the various cultural liturgies surrounding death (graves, doctrines of heaven/hell, cremation, etc.), interwoven with expositions of various Christian doctrines as they encounter death. Eschatology is brought in contact with burial rituals; Christology is brought into conversation with meditations on cremation. Davies' approach of "life-style" will no doubt find its detractors, but Davies provides a provocative, synthetic way to approach the question of how faith and death relate.

Myles Wertz

Baylor University

AFTER MCDONALDIZATION: MISSION, MINISTRY AND CHRISTIAN DISCIPLESHIP IN AN AGE OF UNCERTAINTY. By John Drane. Grand Rapids, MI: Baker Academic, 2008. Pp. ix + 166. \$19.99.

Less than a decade ago, Drane claimed that the decline of Western Christianity was due to *The McDonaldization of the Church* (2000), that is, the result of an unimaginative and pre-packaged worship product. In *After McDonaldization*, Drane submits an updated thesis: globalization and consumerism after 9/11 pose new challenges for the church in a post-Christian world. In a highly competitive spiritual marketplace, Drane calls upon Christians to pursue innovative methods and reimagine classic Christian beliefs and practices. With the quest for spiritual integrity on the increase, he implores pastors and church leaders to deliver a more practical theology or face "institutional suicide." Christian leaders must "think outside the box . . . and imagine what the Christian future might look like." Drane revisits well-rehearsed terminology of the emerging church movement: organic and connected community, incarnational living, hospitality, as well as ancient and future faith. Unfortunately, while Drane weaves together chapters on culture, community, mission, ministry, and theology, he offers little in terms of solutions. In fairness, his purpose remains intentionally theoretical and should prove a valuable resource, particularly for those not yet acquainted with the language and philosophy of the emerging church or those in need of a synopsis of emerging church perspectives.

Martin Mittelstadt

Evangel University

KIERKEGAARD. By M. Jamie Ferreira. Blackwell Great Minds, 8. Malden, MA: Wiley-Blackwell, 2009. Pp. ix + 200. \$30.00.

Ferreira's book manages to be both an accessible and a nuanced introduction to Kierkegaard's body of work. As a leading Kierkegaard scholar, Ferreira's experience gives her good instincts for recognizing the central issues in Kierkegaard and for indicating how these issues come together synthetically in the thinker's writings. It is this comfort with the conjunction of themes that is the real strength of Ferreira's book, and it is reflected in her noteworthy organization. Informed by the chronology of Kierkegaard's authorship, Ferreira arranges her chapters by grouping together pseud-

onymous and signed works that Kierkegaard wrote at similar times, enabling her to reflect on the mutual relevance of the types of authorship. In other words, her unique parallel organization gives perspective on Kierkegaard's entire authorship by taking into account the interplay, be it literary or thematic, within Kierkegaard's deliberately crafted twin sets of writings. Ferreira also provides a helpful appendix that visually presents Kierkegaard's organization of his texts. Instead of highlighting a particular dimension of Kierkegaard's thought or offering various abstracted themes, Ferreira highlights Kierkegaard's wit, literary skill, and philosophical and theological depth, which entices the guided reader to turn to the original texts. This introduction, then, gives insight into how Kierkegaard wrote, not just an abstract summary of what he wrote. Although any introduction must forfeit some detailed treatment for the sake of broad coverage, Ferreira's introduction to Kierkegaard, informed as it is by the context of current Kierkegaard scholarship, offers an excellent orientation to the notoriously complex Danish thinker.

Will Williams

Baylor University

CRISIS IN THE VILLAGE: RESTORING HOPE IN AFRICAN AMERICAN COMMUNITIES. By Robert M. Franklin. Minneapolis, MN: Fortress Press, 2007. Pp. vii + 271. \$15.00.

R. M. Franklin's *Crisis in the Village* fills a gap in scholarship. It intermingles personal experiences, historical analyses, and current research to describe some of the issues paramount in African American urban communities. It also offers theoretical insights on causes and effects related to the issues. Lastly, Franklin sketches a concrete proposal for African American churches, schools, and families. This work holds these institutions accountable to effect restoration of these communities. *Crisis in the Village* reflects the genius of an experienced academic scholar and practitioner. While Franklin is a theological ethicist, this work reaches across disciplines. He uses a theological paradigm that moves from practice to theory and then back to practice, like that of practical theology proffered in D. Browning, D. E. Miller, and J. N. Poling. As a practical theologian, I recommend this work particularly to urban ministry studies, an emerging concentration within the area of practical theology. The book is an easy read and serves as a helpful resource to any urban ministry practitioner. The greatest challenge that the book faces, however, is its attempt to tackle extremely dense issues in a compact manner. Arguably, these issues within African-American communities are too complex for one book. Yet, the greatest asset of this volume might be its practical contribution to an important conversation and its stimulus of hope for restoration of African-American communities from a ministerial and theological perspective.

Antipas L. Harris

Regent University School of Divinity

ECCLESIOLOGY FOR A GLOBAL CHURCH: A PEOPLE CALLED AND SENT. By Richard Gaillardetz. Maryknoll, NY: Orbis Press, 2008. Pp. xxiii + 312. \$35.00.

This book on Roman Catholic ecclesiology begins with an overview of ecclesiology from the New Testament to Vatican II. From that backdrop it proceeds to explore how those teachings have been adapted and adopted by various churches around the world in ways at odds with Rome. The book demonstrates how Vatican teaching is lived out within diverse cultures and communities and how the specific economic, political, and cultural settings of those global churches influence their living out of the Catholic faith. The book draws from an amazing breadth of sources and carefully balances Vatican doctrines with attention to lived Catholicism in a way that is all too rare in contemporary Roman Catholic theology. With so many voices going on, one wonders who is doing the theological argumentation: Is Gaillardetz making others “speak” for his program or are others really speaking for themselves? The book is breathtaking in scope and learning, extremely careful in its analysis, and speaks profoundly about how individuals are living out the Catholic faith. As such, it is clearly one of the finest recent works of Roman Catholic theology that gives both the Vatican and local churches equal voices in defining how people live as the Body of Christ in a church that is both local and global.

Aaron Klink
Duke University

ANAMNESIS AND THE EUCHARIST: CONTEMPORARY ANGLICAN APPROACHES. By Julie Gittoes. Ashgate New Critical Thinking in Religion, Theology, and Biblical Studies. Aldershot, UK and Burlington, VT: Ashgate Publishing, 2008. Pp. 169. \$99.95.

While the Eucharist is a fixture in Anglican theology, Gittoes argues little attention has been given to the interrelationship between the Eucharist and mission. In many respects, Gittoes challenges the Church of England’s report, *Mission-Shaped Church*, for failing to make the Eucharist normative for understanding the mission of the Church. She focuses on the concept of anamnesis as descriptive of a transformative connection of the past (the life, death, and resurrection of Jesus) and the future (the eschaton) in the present for mission and action. The heart of the book is an engagement with the work of D. Ford, C. Pickstock, and R. Williams. All three theologians share a common interest in how the Eucharist shapes the worshipping community as the body of Christ. Gittoes criticizes Pickstock for abstracting anamnesis from the social and political action and mission of the Church. Ford and Williams respectively work out the ethical, social, and political implications of anamnesis, with Williams drawing the greatest approval because “he takes seriously the depth of personal spiritual transformation, and ongoing growth and transformation.” In the introduction Gittoes says, without reason, that it is not possible to explore the connection between the Holy Spirit and anamnesis.

However, pneumatology is key to the interrelationship between anamnesis, transformation, and mission. Moreover, curiously absent is any engagement with B. Morrill’s important work on anamnesis, eschatology, and political theology. These concerns notwithstanding, Gittoes provides a helpful contribution to Anglican ecclesiology.

Mark S. Medley
Baptist Seminary of Kentucky

THE GOSPEL OF FAITH AND JUSTICE. By Antonio González. Translated by Joseph Owens. Maryknoll, NY: Orbis Books, 2005. Pp. xii + 179. \$24.00.

The eight essays in this book were motivated by its author’s “desire to give a radically evangelical basis to the arguments set forth by the first generation of liberation theologians.” After a discussion of “the Continuing Vitality of Liberation Theology,” González examines the title theme—surprisingly not from the New Testament but primarily from Genesis and Exodus. Next are two reflections, one on the “Hope of the Poor” based on the Gospel of Mathew and the other on the scriptural-theological meaning of the “Reign of Jesus the Messiah.” Then there is a book review of R. Schaul and W. Cesar, *Pentecostalism and the Christian Churches* (cf. *RSR* 27/1 [2001]: 56), which is interesting but seemingly out of place in the middle of this book. More relevant to the stated theme is a reflection on “the Reason for Hope” followed by a discussion of “the Trinitarian Reign of the Christian God.” The book concludes by considering the future of Liberation Theology; although Liberation theologians have been energetic and eloquent in their theological theorizing, they have been much less successful in designing concrete programs and persuading people to implement Liberation theology in practice; this disconnect is exemplified in the remark of a Guatemalan Catholic: “The Catholic church opted for the poor, but the poor opted for Pentecostalism.”

John T. Ford
The Catholic University of America

BIBLICAL PERSPECTIVES ON AGING: GOD AND THE ELDERLY. By J. Gordon Harris. New York and London: The Haworth Press, 2008. Pp. xvi + 200. \$39.95.

At a recent conference at Austin Presbyterian Theological Seminary, held in celebration of the retirement of pastoral theologian D. Capps, I claimed that there are three primary areas to which contemporary pastoral theologians should be turning their attention—namely, issues related to: 1) mental illness; 2) gender and sexuality; and 3) aging. This impressive and comprehensive volume on the Bible and aging addresses common ageist stereotypes by providing biblical counters to such stereotypes: for example, the view that men who are sexual in their old age are “dirty” is countered by the example of King David, who was very sexual in his old age. The volume is all the more compelling because Harris does not naively accept the examples of biblical heroes, as sometimes, Harris argues, the examples of such

heroes as Abraham and Moses may put pressure on the elderly to “perform.” Yet Harris wants to encourage the elderly to keep striving and to keep growing because old age can be a time of great creativity. Harris also argues that churches and synagogues should provide opportunities for the elderly to be leaders. These topics, and more, are considered in the volume, but the argument of the book, finally, is theological: God will not abandon the elderly, even though others do. Highly recommended.

Nathan Carlin
Rice University

CAN THESE BONES LIVE? A CATHOLIC BAPTIST ENGAGEMENT WITH ECCLESIOLOGY, HERMENEUTICS, AND SOCIAL THEORY. By Barry Harvey. Grand Rapids, MI: Brazos Press, 2008. Pp. 318. \$24.99.

Harvey presents an impassioned plea for the centrality of the visible Church and its formative practices, opposing the machinations of the modern state and the consumption patterns of the modern capitalist regime. Taking his starting point in Ezekiel’s vision of the valley of the dry bones (Ezek 37), Harvey outlines “a theological hermeneutic grounded in the life and language of the church” in the face of the disunity of the “dismembered body of Christ.” Shaped by Protestant, Catholic, and Orthodox theology—with the footnotes witnessing an impressive erudition—Harvey’s ecclesiology recovers earlier Baptist emphases (notably that of the Church as the alternative *polis*) while being deeply shaped by Catholic and Orthodox sacramentalism. After an introductory chapter, part one contrasts the biblical vision of the Church as caught up in God’s apocalyptic action with the modern capitulation to liberal capitalism. Part two outlines the theological antidote by analyzing the role of Christian imagination, doctrine, sacraments, and spiritual formation. The “Duke ethos” stamps the book’s antithetical approach to modernity, modern science, the state, and capitalism, as well as its radically nonviolent stance. One could wish for a more in-depth treatment of the role of authority in the Church, since the remembering of the bones will be impossible without a reappreciation of the gift of authority in the Church. The greatest strength of Harvey’s book is its overt sacramental ontology, along with its recovery of mystery as central to the ecclesial discipline of theology.

Hans Boersma
Regent College, Vancouver

LIVING GENTLY IN A VIOLENT WORLD: THE PROPHETIC WITNESS OF WEAKNESS. By Stanley Hauerwas and Jean Vanier. Downers Grove, IL: InterVarsity Press, 2008. Pp. 115. \$15.00.

Alongside a host of recent technical works on the convergence of theology and disability, theologian Hauerwas and L’Arche founder Vanier combine to provide a fresh work devoid of technical language, yet rich in theological imagination and pastoral appeal. Fulfilling the requirement of coauthorship for the *Reasons for Reconciliation* series,

Vanier serves as the wounded practitioner and Hauerwas as a self-proclaimed polemical and academic “warrior.” Analysis of the internationally acclaimed L’Arche communities leads the authors to interrogate the use of destructive and stigmatizing labels that ironically cripple not only society at large but also the gospel. Contrary to “normal” opinion, Vanier observes that the world of disability is not “strange,” but is in fact the world that God chooses to inhabit. By challenging the uncritical embrace of speed over patience, technology over location and community, and power over weakness, Hauerwas calls upon the church to adopt a prophetic gentleness in order to transform 1) our friendships through a reordering of our concept of time; 2) our spirituality by reassessing human worth; and 3) our politics, i.e., our assumptions about satisfaction via power and rule. By looking to the disabled, the authors do not primarily see patients to be cured, but a microcosm of the gospel, people open to God and vulnerable to one another, a paradigm for “living gently;” people who not only long for meaning through heartfelt personal relationships, but also challenge careful observers to imaginative incarnation of the gentleness and hospitality of Jesus for a violent world.

Martin Mittelstadt
Evangel University

PEOPLE AND PLACE: A COVENANT ECCLESIOLOGY. By Michael S. Horton. Louisville, KY and London: Westminster John Knox Press, 2008. Pp. x + 325. \$34.95.

This is the fourth and concluding volume of Horton’s covenant theology series (following *Covenant and Eschatology: The Divine Drama* [2002], *Lord and Servant: A Covenant Christology* [2005], and *Covenant and Salvation: Union with Christ* [2007]). Horton conducts a faithful retrieval of Reformed theology—as mediated through the Westminster traditions (both the older and the newer)—even as he creatively engages a broad range of historical trajectories and contemporary developments and debates. The three parts of this book focus on the origin, nature, and destination of the church. Along the way, Horton’s covenant framework highlights the sacramental, canonical, eucharistic, catholic, apostolic, liturgical, and eschatological dimensions of the ecclesial people of God as these unfold between the real presence and absence of Christ through the work of the Holy Spirit. This is a fitting culmination to a series, each volume of which merits close, careful, and repeated reading. The richness, depth, and scope of this volume in particular, and the four volumes as a whole, indicate that, in the right hands, Reformed orthodoxy is alive and well in the late modern world, even while leaving Horton’s readers anticipating what is next from the hands of this prolific Westminster theologian.

Amos Yong
Regent University School of Divinity

THE FAT JESUS: CHRISTIANITY AND BODY IMAGE. By Lisa Isherwood. New York and London: Seabury Books, 2008. Pp. 158. \$20.00.

Situating herself as a liberation theologian, Isherwood invites readers to question their own weightist prejudices and imagine a fat Jesus. The author combines critiques of popular Christian diet movements such as “Slim for Him” and “Weigh Down Workshops” with insights from psychology and feminist theologies of erotic power in order to deconstruct commonly held equations of thin bodies with virtue and fat bodies with sin. Her christological proposal offers a fresh read of a traditional doctrine that connects with the realities of everyday life. As she unpacks the relationship between eating disorders and gendered notions of power, sexuality and the desire for food, and world hunger and the Eucharist, Isherwood compels the reader to consider her own location within the sets of practices that relate to economic, religious, relational, sexual, and edible or hungry desires. At times Isherwood’s focus on women and fatness overshadows the interesting allusions to the gendered construction of fat’s meanings. This focus also excludes substantive discussion of fatness and nonfemale bodies. Yet the book is an enjoyable read, suitable for use in theology courses at the undergraduate and graduate levels or for any interested layperson. It would be particularly useful for extending the conversation in courses that focus on theology and the body.

Natalie Wigg-Stevenson
Vanderbilt University Divinity School

LOOKING BEFORE AND AFTER: TESTIMONY AND THE CHRISTIAN LIFE. By Alan Jacobs. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 2008. Pp. x + 114. \$14.00.

In the last quarter-century “narrative theology” became the *au-courant* mode by which the Christian life was described, particularly as explicated in the work of S. Hauerwas and L. Newbigin. The Christian story, in narrative theology, is one of the community, in which the individual Christian finds meaning as they find themselves in the ongoing communal story. Jacobs’s work appears, thus, not as a counter to this construal, but a helpful corrective to false secular forms of individualism as well as an over-emphasized community. Exploring the value of individual testimony through such various teachers as W. H. Auden, V. S. Naipaul, and Dostoevsky, Jacobs draws upon the literary tradition to reassert the place of the individual story as a valuable resource to Christian formation and communal life. The individual testimony, Jacobs contends, is not an opportunity for despair or pride, but a celebration of the variegated ways in which God works within the ecclesial community. Well-suited for courses on literature and religion, Jacobs’s brief apologia for personal testimony is a welcome contribution to the discussion of the ways in which Christian theology is an ongoing story of the many and the one.

Myles Werntz
Baylor University

STORMS OVER GENESIS: BIBLICAL BATTLEGROUND IN AMERICA’S WARS OF RELIGION. By William H. Jennings. Minneapolis, MN: Fortress Press, 2007. Pp. xxiii + 149. \$18.00.

Written in a style appropriate for popular audiences, this work is valuable to anyone interested in liberal theology’s contribution to the origins debate. Jennings argues that most serious biblical scholars use the historical-critical interpretative lens and in the first chapter makes the case that the documentary hypothesis (JEPD) provides the best understanding of the Genesis creation account. Chapters two, three, and four deal with feminist, environmentalist, and creationist (read fundamentalist) interpretations, applications, and controversies, respectively. Throughout, Jennings delineates the unique Jewish, Catholic, mainline Christian, and fundamentalist contributions to the origins discussion, and he makes broad recommendations in the last chapter (epilogue). He promotes pantheism, religious pluralism, alternative contemporary Hindu and Native American creation stories (not the well-known ancient parallels), Darwinism, and community over individualistic interpretations. He uses two appendices to summarize some significant differences in the creation accounts among the New Revised Standard Version and earlier translations (e.g., KJV, NAB, NIV) and the major legal challenges to teaching evolution in US schools. Regrettably, he does not discuss theistic evolution (evolutionary creation). Instead, he limits “creationists” to young earth, gap, and old earth categories and argues that materialistic evolution is a superior alternative.

Michael Tenneson
Evangel University

ZIZEK AND THEOLOGY. By Adam Kotsko. New York: T&T Clark Publishing Co., 2008. Pp. vii + 174. \$22.95.

In the last fifteen years, Zizek has emerged as a key figure in the religious turn within Continental philosophy. Lauded as an academic rock star, Zizek’s analysis of Paul, Kierkegaard, Christian origins, christology, and G. K. Chesterton have both invigorated and baffled many of his readers: what could a self-proclaimed dialectical materialist be doing with theology? In this introductory volume, A. Kotsko provides an immensely lucid map to Zizek’s work. Rather than providing an evaluation of Zizek’s work, Kotsko’s aim is to situate the turn to the theological within the larger scope of Zizek’s work. The initial four chapters serve to illuminate key themes within Zizek’s theological interventions, with a fifth chapter cataloging theological responses to Zizek’s work alongside a constructive account for where Zizek might fit within current theological discourse. The strength of Kotsko’s work is the careful explication of Zizek’s concepts on their own terms, instead of first seeking to assimilate them into theological language. While this remains the best introduction to Zizek and theology currently available, the writing assumes rudimentary knowledge of Zizek’s philosophical backdrop, namely psychoanalysis and phenomenology. This latter feature makes Kotsko’s work best

suiting for the student of philosophy seeking to understand Zizek as a theologian. Nonetheless, theologians searching for handles by which to grapple with Zizek are indebted to Kotsko for his work.

Myles Wertz
Baylor University

JOHN HENRY NEWMAN: DOCTOR OF THE CHURCH. Edited by Philippe Lefebvre and Colin Mason. Oxford: Family Publications, 2007. Pp. 319. £12.95.

This volume, a companion to *John Henry Newman in His Time*, also edited by Lefebvre and Mason, is prefaced with a foreword by Cardinal A. Dulles and an insightful prologue by K. Beaumont. The fifteen essays in this collection focus on four theological themes: faith and reason (three essays: A. F. Clamor, J. Rupert, R. Barron); the Church (six essays: D. Gréa, A. Nash, E. Miller, R. Penaskovic, A. Cooper, J. Rencki); conscience (two essays: L. Terlinden, B. Mahoney); and the development of doctrine (four essays: J. Pereiro, E. Enright, C. Talar, T. Ryba)—all topics that were central to the theological interests of J. H. Newman (1801-90). Though another essay or two on “conscience” would have been worthwhile, on the whole, these essays, written by international Newman experts, provide an interesting examination and useful evaluation of his theological thought. Novices to Newman studies may find some of these essays a bit challenging, but those familiar with Newman’s writings will find many insights and interpretations that make this volume rewarding reading. As a fringe benefit, there are a few black-and-white illustrations and an appendix with the text of Newman’s *biglietto* speech delivered when he received the official “letter” informing him of his nomination as cardinal (1879).

John T. Ford
The Catholic University of America

THE TRUTH SEEKING HEART: AUSTIN FARRER AND HIS WRITINGS. Edited by Ann Loades and Robert MacSwain. Norwich: Canterbury Press, 2006. Pp. xv + 236. \$29.99.

Few words can stand as more commendation of A. Farrer’s importance than R. Williams’ assessment of Farrer as the “greatest Anglican mind of the 20th century.” A contemporary and friend of Iris Murdoch, C. S. Lewis, and G. C. Stead, Farrer’s career in vocational ministry placed him as the ecclesiastical counterpoint to other lights of his era. Central to Farrer’s work was the relationship between faith and reason, that one is only able to properly think theologically when one is believing Christianly. Loades and MacSwain compile the texts of Farrer under the headings of “Scripture,” “Reason,” and “Tradition.” The selections range from Farrer’s sermons to key passages from his exegetical works, occasionally giving an uneven feel to the volume. This, however, is due more to the breadth of Farrer’s work—which ranged from philosophical theology to biblical exegesis to devotional work—than to the efforts of the editors.

The selections present in this volume, alongside the editors’ helpful overview of Farrer’s career, serve as a helpful introduction to this often-overlooked voice arguing for the coherence of Christian faith and reason.

Myles Wertz
Baylor University

THE DIVINE AUTHENTICITY OF SCRIPTURE: RETRIEVING AN EVANGELICAL HERITAGE. By A. T. B. McGowan. Downers Grove, IL: InterVarsity Press, 2007. Pp. 229. \$22.00.

Discontent with contemporary evangelicalism’s vocabulary and theology regarding the Bible, McGowan dismisses as a false dichotomy the commonly presented viable options on the doctrine of Scripture—inerrancy and errancy—and argues instead in favor of an “infallibilist” view. Citing Dutch theologian H. Bavinck as infallibilism’s most able proponent, McGowan argues that evangelicals ought to substitute the words spiration for inspiration, recognition for illumination, comprehension for perspicuity, and infallibility for inerrancy. According to McGowan, such a shift takes seriously the humanity of the Bible and puts the theological and epistemological focus of the doctrine of Scripture on God the Holy Spirit and not on supposed scientifically accurate, inerrant *autographa* that we no longer possess. Despite his protestations to the contrary, it is difficult to discern just how McGowan’s infallibilist proposal is much different in practice than the doctrine of Scripture posited by J. Rogers and D. McKim. McGowan’s argument is weakened, ultimately, by his failure to demonstrate historically that a denial of inerrancy does not, in subsequent generations, lead to a flight from orthodoxy. This said, anyone interested in the nature of Scripture and other topics—as diverse as Enlightenment philosophy, the fundamentalist/modernist controversy, Reformed apologetics, and preaching—will certainly benefit from reading this volume.

Robert E. Sagers
The Southern Baptist Theological Seminary

DIVINE TEACHING: AN INTRODUCTION TO CHRISTIAN THEOLOGY. By Mark A. McIntosh. Malden, MA: Blackwell, 2008. Pp. xi + 252. \$37.95.

In *Divine Teaching*, McIntosh offers a unique introduction to Christian theology. The book is thoroughly historical, as it introduces readers to the perspectives of Paul, Irenaeus, Origen, Athanasius, Augustine, Aquinas, Anselm, Pascal, Barth, and Zizioulas, among others. It also discusses the development of doctrine and the usual subjects, including theological anthropology, soteriology, ecclesiology, eschatology, and the Trinity. McIntosh’s pedagogy here, however, does not focus on the history of theology but on the act of theology. Throughout *Divine Teaching* he asserts that theology is ultimately taught by God alone. Theology begins when one encounters the Father of Christ in the Spirit, the Trinity being the source and content of all “divine teaching.” This conception of theology underlies all

of McIntosh's volume, including his engagements with the history of Christian thought, which support and illustrate this encounter. McIntosh handles his sources with care, but, because of this fidelity, his discussions may at times be too difficult for some members of his audience. Nevertheless, McIntosh's text remains an accessible and commendable introduction to Christian theology.

Kevin Douglas Hill
Durham University

BEYOND ESSENCE: ERNST TROELTSCH AS HISTORIAN AND THEORIST OF CHRISTIANITY. By Lori Pearson. Harvard Theological Studies, 58. Cambridge, MA: Harvard University Press, 2008. Pp. xvii + 252. \$28.00.

In *Beyond Essence* Pearson chronicles Troeltsch's conflicted and changing relationship to the notion of an "essence of religion" over the twenty-year period separating "What does 'Essence of Christianity' Mean?" from *Historicism and Its Problems*. Pearson points to ambiguities and tensions within the early essence essay that prefigure themes Troeltsch would explore more deeply in later writings. The core of the book discusses the *Social Teachings of the Christian Church*, wherein Pearson traces Troeltsch's efforts to refine his views on the transhistorical identity of religious traditions and observes him wrestling with the question of religion's sociological activity or passivity. Pearson argues that by 1913 Troeltsch had largely abandoned the concept of essence, eventually (in *Historicism*) advancing the notion of "cultural synthesis" as a partial replacement. This Troeltsch understood as the proposal of an ideal for the future which stands in continuity with the past: thus unlike "essence," cultural synthesis distinguishes cleanly between the empirical project of collecting historical data and the creative/normative project of synthesizing these data into a coherent totality. Throughout the book a central insight of Troeltsch, that the identity of a religious tradition is never a simple given, is clearly in evidence, as is his concern for the question of the contribution religion can make to society. Pearson concludes with suggestions as to how familiarity with Troeltsch could inform contemporary thought about the identity of religious traditions. Recommended.

Andrew Dole
Amherst College

SER IGLESIA HACIENDO EL MUNDO: LOS LAICOS EN LA NUEVA EVANGELIZACIÓN. By Ramiro Pellicero. Teología, 6. San José, Costa Rica: Ediciones Promesa, 2007. Pp. 231. N.p.

This book contains five essays related to the role of "the laity in the new evangelization." The first essay on "the Holy Spirit and the Mission of Christians" gives special attention to the meaning of charisms, both in the New Testament and in recent theological discussion. The second essay explores the theology of the laity in relation to the three "offices" of

Christ: prophet, king and priest. The third essay discusses the contribution of Y. Congar (1904-95) to the theology of the laity—from the time of his influential *Jalons pour une théologie de laïcité* (1953) through the Vatican Synod of Bishops in 1987 and the publication of *Christifideles laici* by Pope John Paul II (1988). This discussion on Congar is then complemented by a consideration of select writings of J. Ecrivá (1902-75) on the role of the laity in the "sanctification of the world" and "social transformation." The fifth and final essay is a pastorally oriented reflection on the challenges facing lay people attempting to live and witness as Christians in the contemporary world. Although this book does not have an index, ample references are provided in the footnotes. On the whole, this collection of essays will be useful to everyone interested in Roman Catholic discussions about the theology of the laity during the second half of the twentieth century.

John T. Ford
The Catholic University of America

GREAT MYSTICS & SOCIAL JUSTICE: WALKING ON THE TWO FEET OF LOVE. By Susan Rakoczy, IHM. New York/Mahwah, NJ: Paulist Press, 2006. Pp. v + 217. \$18.95.

Rakoczy's volume offers a wide-ranging, valuable resource for contemplating the interconnections between mysticism and social action. After providing a brief overview of the dynamics of mystical experience, she explores the relationship of prayer to social transformation through the lives of Catherine of Siena, Ignatius of Loyola, Evelyn Underhill, Thomas Merton, Dorothy Day, and four contemporary South African leaders. She intersperses a chapter surveying distinct interpretations of the Martha-Mary "dilemma" and concludes with a discussion of the relationship of mysticism to suffering and political love. The narratives offer compelling exemplars of individuals whose lives counter a dichotomous understanding of contemplation and action. While they are admittedly diverse figures, Rakoczy's treatment of them remains somewhat uneven; parallel structures and more robust links between chapters would strengthen the volume's cohesiveness, perhaps evincing more of a communion of saints. Such integration would also clarify her own arguments regarding the complex interplay between contemplation and action more effectively than does her episodic use of Catherine's "two feet" of love. Nevertheless in her discussion of Ignatius' life and *Exercises*, in particular, Rakoczy well articulates how false divisions between prayer and action undermine authentic Christian praxis. The text would be accessible to a general lay audience and appropriate for an introductory undergraduate setting.

Kristin E. Heyer
Loyola Marymount University

SUBVERTING GLOBAL MYTHS: THEOLOGY AND THE PUBLIC ISSUES SHAPING OUR WORLD. By Vinoth Ramachandra. Downers Grove, IL: InterVarsity Press, 2008. Pp. 296. \$23.00.

Ramachandra has been an astute Sri Lankan (Anglican) evangelical commentator on a range of topics especially pertinent to Western evangelical mission theology, having published three books in that area before this one. *Subverting Global Myths* takes on an even wider array of topics, addressing the plurality of misconceptions, stereotypes, and exaggerations attending six “public issues shaping our world”: terrorism, religious violence, human rights, multiculturalism, science, and postcolonialism. In each case, Ramachandra deconstructs the claims of the yea-sayers perpetuating the diverse assertions of such myths even while he subverts and corrects the nay-sayers who have responded to such rhetoric from different perspectives. With regard to the myths of science, for example (Ramachandra has a PhD in nuclear engineering from the University of London), evolutionary materialists, reductionists, and determinists are taken to task for their unwarranted philosophical dogmatism while antievolutionists are in turn encouraged to rethink the plausibility of an evolutionary worldview as being consistent with Christian faith. On their own, none of the chapters are particularly groundbreaking (at least not for specialists in specific areas who will argue various points). Yet to expect major breakthroughs in such a work would be to misunderstand the author’s task, which is to present an accessible and yet theologically informed discussion of important public issues to an interested lay audience. Having said this, taken together, *Subverting Global Myths* synthesizes masterfully the literature in six fields of inquiry (which can be followed in the endnotes), and that in itself is no small accomplishment.

Amos Yong

Regent University School of Divinity

GLOBOCHRIST: THE GREAT COMMISSION TAKES A POSTMODERN TURN. By Carl Raschke. Grand Rapids, MI: Baker Academic, 2008. Pp. 175. \$17.99.

Raschke is apologist and provocateur—simultaneously the strength and weakness of this intriguing book, which assumes: 1) we are caught in an epic clash of religious civilizations—Christian and Muslim; 2) a clear set of presumptions undergirds missionary Islamism; and 3) Christian mission is essentially incoherent. Raschke’s warning is that Islamism is comprehensively religious and theological in nature, and is rooted in Qutb’s particular interpretation (*Milestones/Signposts along the Road/Way*, 1964) of the Quran and Shariah. The world’s best hope in this clash is incarnational Christianity: radical, relational, grounded in Scripture as the normative mooring, and rooted in the love revealed on the cross. The cross is the fulcrum on which civilization hinges, not merely as a propitiatory symbol, but as the axis for the Great Commandment. Raschke’s final key word for describing the Christian hope he proposes is *rhizomic* (borrowed from Deleuze), meaning “mass of roots.” He says, “Rhizomic growth is global rather than local; it is basically invisible and can manifest itself in different ways in different places.” Rhizomic growth accounts for the explo-

sions of missional Christianity in the global south, the African nations, and the Pacific Rim. You will rightly wonder whether the Islamism Raschke describes is comprehensively influential; hopefully it is not, but his case will give you pause.

W. Stephen Gunter

Duke Divinity School

RESTRUCTURING PRACTICAL THEOLOGY: THE IMPACT OF GLOBALIZATION. By John Reader. Aldershot, UK, and Burlington, VT: Ashgate Publishing Company, 2008. Pp. 144. \$29.95.

Reader’s objective “is to review and refine practical theology in the light of the contemporary context [of globalization] in which Christianity is operating.” An Anglican priest, academician, and associate researcher for the William Temple Foundation, Reader’s experience in both academy and church is evident in the integrated approach to his thesis. The text is of particular interest to those researching and teaching Christian formative spirituality as it relates to globalization. Its value lies in the author’s careful analysis of a reconstructed reflexive spirituality, one that will support the movement of Christian tradition in a global context, but avoid “compromising the integrity of the tradition.” Reader presents a reconstructed practical theology that encompasses the contemporary concerns of formative spirituality within the context of global ethics: How does the Church address spirituality, worship, work, pastoral care, and other ecclesial concerns in the midst of rapidly changing economies, political climates, ecological developments, diplomatic disputes, and continuing ideological tensions that potentially lead to conflict? In answer, the author argues for a broadly based understanding of contextual spiritualities, including knowledge of other faiths, to avoid what he refers to as a globalized spirituality where anything goes. Reader espouses the work of J. Fowler, K. Wilber, and others who view cognitive, emotional, and spiritual development as stages of faith, building on their theses to form his ultimate proposal, deserving of further study, that reconstructing practical theology and finding solutions to global issues happens through the exploration of spirituality.

Mara Lief Crabtree

Regent University School of Divinity

RECEIVING THE GIFT OF FRIENDSHIP: PROFOUND DISABILITY, THEOLOGICAL ANTHROPOLOGY, AND ETHICS. By Hans S. Reinders. Grand Rapids, MI: William B. Eerdmans Publishing Co., 2008. Pp. x + 404. \$36.00.

Reacting against the rationalistic and activist definitions of humanity based on the works of Aristotle, Augustine, and Aquinas, Reinders constructs a Christian anthropology that is inclusive to the point of identifying even the most extreme examples of profound intellectual disability as fully human. Breaking with secular attempts to establish humanness through legal rights or self affirmation and

criticizing theological attempts to ground humanness in terms of an individual's capacity to respond to God, Reinders argues for the notion that being human is a consequence of divine agency, not any human act or thought. Profoundly disabled persons are children of God and as lovable as any creature because of who God is and what God does. There are no marginally human individuals. It is not enough, however, to recognize our basic human commonality and to expand our culture's accessibility for disabled persons. The task before us is to befriend the disabled. That is, more important than doing something for them is choosing to be with them as exemplified by J. Vanier and the L'Arche communities. Using the transformation in H. Nouwen's life as an example, Reinders concludes his book by speaking of how the profoundly disabled may be our most important spiritual guides, teaching us that life's fullest blessing is found in friendship with God which in no way depends on our own doing. Friendship with God is a gift that only God can give and that divine friendship is the true basis of our common humanity.

Thomas H. Graves

Baptist Theological Seminary at Richmond

RITUALIZING NATURE: RENEWING CHRISTIAN LITURGY IN A TIME OF CRISIS. By H. Paul Santmire. Theology and the Sciences. Minneapolis, MN: Fortress, 2008. Pp. xvi + 311. \$25.00.

This book complements and extends Santmire's influential earlier works on the theology of nature. The present work focuses on the liturgy as a place for the church to enact concretely its ecological and eschatological vision. Santmire argues that Christians can discover a better view of nature through ritual and the liturgy. He characterizes the tone and intention of this book as "confessional," both in terms of using a personal voice and situating his argument within the Christian tradition. In the first part of the book, Santmire spells out his understanding of liturgy as countercultural, as well as explaining what might initially appear to be the "cognitive dissonance" between liturgy and nature. The second part of the book examines the liturgy proper, beginning with chapters explaining the theological backdrop for Santmire's reflections: Luther's "theology of descent." *The Travail of Nature* grounds this discussion, showing the close connection between these books. Two chapters explore the elements of Christian worship, particularly baptism, preaching, communion, the offering and the sending forth. Finally, he argues for three further habits that extend the liturgy into the world: awe, service, and partnering (not stewardship). Christian worship is not as frequently studied as it should be in environmental theologies, and the depth Santmire offers here is a welcome addition to the field. His informal narratives make this book engaging and thought-provoking. At the same time his conclusions are heavily informed by his reading of Luther, which makes this a quite Protestant perspective. Since he offers concrete proposals for environmen-

tally friendly wording and practice of Christian worship, this book has a place in the libraries of ministers and seminarians as well as theologians.

Forrest Clingerman

Ohio Northern University

THE SCM CORE TEXT: CHRISTIAN SPIRITUALITY. By Karen Elizabeth Smith. London: SCM Press, 2007. Pp. xii + 159. N.p.

Intending it to be "an invitation to discovery" for university students of Christian spirituality rather than a textbook with "clear-cut answers to questions," Smith has avoided the bland superficiality so typical of introductory treatments and provided thoughtful insights based on a critical use of biblical, historical, and pastoral sources. The study of Christian spirituality, for her, involves not a passive absorption of knowledge, but an ongoing conversation between doctrine and experience. The operative question is: how does belief illumine experience and how does experience challenge belief? Honoring diversity is key. Insistence on doctrinal uniformity is not only pretentious in the face of mystery, but undermines community. Real unity in Christ, she asserts, goes beyond doctrinal formulae and correct experiences. Because the mystery of God's love breaks into human life in myriad ways and individual responses to grace are idiosyncratic and diverse, Smith maintains that "there is not one Christian spirituality, but many spiritualities." At a time when differences regarding biblical interpretation and authority, salvation in Christ, and authentic discipleship result in divisive disputes, Smith's faith-sharing, dialogical approach is timely. Providing both intellectual stimulation and spiritual inspiration, this volume will benefit anyone who wants to explore Christian spirituality from the perspective of faith. Because its style and contents elicit active participation and critical reflection, this book is a fine pedagogical resource.

Wilkie W. Au

Loyola Marymount University

GOD'S WORD IN HUMAN WORDS: AN EVANGELICAL APPROPRIATION OF CRITICAL BIBLICAL SCHOLARSHIP. By Kenton L. Sparks. Grand Rapids, MI: Baker Academic, 2008. Pp. 416. \$26.99.

For some time, evangelical scholarship has been moving closer to the full acceptance of the results of biblical criticism. K. Sparks has finally reached that point, arguing that evangelicals should accept the documentary hypothesis, the non-historical nature of the Exodus and some other narratives, the dual or triple authorship of Isaiah, a late date for Daniel, and the non-Pauline authorship of the pastoral epistles. He frankly admits that the human documents of Scripture contain errors of fact, judgment, and even morals. On his view, however, these do not count against the inerrancy of Scripture, for inerrancy pertains to God's voice as God speaks through the human, contingent, finite, perspectival, and sometimes mistaken text of the Bible. His major mechanisms

for reconciling the Bible's fallible humanness with its divine inerrancy are: first, an appeal to considerations of literary genre; and second, an appeal to divine accommodation. Sparks spends considerable time working out the theological implications of his theory, applying it to particular biblical and theological problems. Unlike some similar discussions, this book is generally charitable, well-argued, and clear. It is likely to define the debate about the Bible among evangelicals for the foreseeable future. No seminary professor and student can afford to neglect this book.

Kevin T. Bauder

Central Baptist Theological Seminary of Minneapolis

SALVATION IS MORE COMPLICATED THAN YOU THINK: A STUDY ON THE TEACHINGS OF JESUS. By Alan P. Stanley. London: Paternoster, 2007. Pp. xviii + 211. \$16.99.

Stanley addresses what for many in the conservative Evangelical tradition remain crucial and highly contentious theological issues. In a pastoral, conversational style, he attempts to answer questions such as: Who goes to heaven? Are grace and works opposed? Can one be certain of one's salvation? Is it possible to fall away from grace? Obviously, Stanley believes most Evangelicals are failing to provide adequate answers to these questions. What is more, he fears this lack of theological understanding betrays a widespread lack of lived conformation to the Gospel. Not only are many Evangelicals failing to understand what it means to be saved; many of them are failing to live so as to be saved. His concern for this problem drives the book's arguments. Stanley frequently appeals to Scripture, especially to the teachings of Jesus in the Gospels. He also makes use of major Christian thinkers—principally Augustine, Luther, Calvin, and Wesley—and consults noted Evangelical scholars. However, careful readers may accuse Stanley of proof-texting and of eliding incompatible theologumena. Certainly, more judicious readings of the biblical and theological sources would have greatly increased the value of this work. In the end, perhaps he and his readers would have been better served if instead of answering these stock questions, Stanley would have questioned the questions themselves.

Chris Green

Oral Roberts University

NEWMAN 101: AN INTRODUCTION TO THE LIFE AND PHILOSOPHY OF JOHN CARDINAL NEWMAN. By Roderick Strange. Notre Dame, IN: Christian Classics, 2008. Pp. xiv + 174. \$15.95.

This book, which is published in the United Kingdom as *Newman: A Mind Alive* (Darton, Longman, and Todd), is part of a series designed to highlight "the lives and theology of some of the greatest and most influential minds in Catholic history." Those familiar with the life and writings of Newman would not only emphatically agree that he well deserves to be included in such a lineup, but also see the need for a small volume such as this: while Newman's intel-

lectual legacy is still nominally evident in "Newman clubs" at college campuses across the country, far fewer have actually read anything about either him or his theology; thus, as the "101" in the title suggests, the target-audience consists of college students. Also slanted towards a collegiate audience are the chapters, which for the most part were originally published as separate essays and so still retain some repetition. The topics, which cover Newman's major theological interests and his main ecclesiastical concerns within the context of his long life (1801-90), are also basic questions capturing attention today: faith and the guidance of Providence; liberalism as an opponent of religion; the Church: its authority and infallibility, the laity, and church unity; the role of Mary; spirituality and holiness. These topics, along with appropriate biographical data, are woven together by the author, an internationally known Newman scholar, in a very personal and persuasive way that should not only engage undergraduates who are reading Newman for the first time, but also hold the interest of those already familiar with Newman's life and thought. Although it would have been helpful had this American version explained some of the British expressions, this book should appeal to both Newman novices and veterans.

John T. Ford

The Catholic University of America

SCM STUDYGUIDE TO THEOLOGICAL REFLECTION. By Judith Thompson with Stephen Pattison and Ross Thompson. London: SCM Press, 2008. Pp. ix + 246. \$22.99.

Designed as a course textbook for students of pastoral or practical theology, the book is a practical guide for carrying out the processes of theological reflection. The book's central focus is on describing these processes as alternative models and the enterprise as a whole as "progressing theological reflection." The workbook (and it is more of a workbook and guide through cases and exercises than it is a "study guide") occasionally makes references that are overly limited to an Anglican readership. For example, "AGM," "PCC," and "Reader's Course" all appear without explanation or description. References and case examples sometimes speak of programs in "all U.K. universities," and of exemplary requirements of the "British Association of Counseling and Psychotherapy." Nevertheless, the book generally would be a useful and practical guidebook for pastoral theology students or practitioners, whatever their tradition. Each chapter features an overview and a point-by-point summary of its content, copious exploratory exercises (some requiring preparation up to a month in advance), and a very thorough listing for further reading (in pastoral care, practical theology, theological education, etc.). The book concludes with useful indices on recently published core texts about theological reflection, on scripture references, and on general names and subjects.

William E. Abshire

Bridgewater College

INCARNATION ANYWAY: ARGUMENTS FOR SUPRALAPSARIAN CHRISTOLOGY. By Edwin Chr. Van Driel. Oxford: Oxford University Press, 2008. Pp. xi + 194. \$80.00.

This book carefully analyzes “supralapsarianism,” the belief that Christ’s incarnation was not simply a response to human sin (a position known as infralapsarianism), but signaled something about God’s nature and intention toward human beings regardless of their state. Van Driel examines the history of the doctrine by exploring the infralapsarian theologies of Schleiermacher, Dorner, and Barth. By evaluating the position and strength of each of these thinkers’ infralapsarian position, the book looks at ways to argue a stronger more coherent infralapsarian account. Hence, Van Driel uses this critique to offer a new stronger argument for supralapsarian Christology. His construction is careful, clear, and elegant, drawing not only on theological tradition but also careful readings of biblical texts. By arguing that God’s posture toward humanity is one of friendship, the book argues that the desire to be present to humanity in friendship, not simply as an atoning sacrifice, is the incarnation’s point. This position can even be maintained while recognizing that sin, betrayal, and loss are a part of any friendship. By holding on to friendship and acknowledging the reality of the cross, the book makes a very real contribution to christology and theology for the Christian life. Full friendship to an embodied being requires the ability to be present in a body. The only drawback is the book’s odd add-on chapter about the “genealogy” of supralapsarian Christology. The chapter is interesting and should have been woven into the opening chapter. The author alludes to the possibility of a second book on this topic which would elaborate the practical implications of such a christology; we can eagerly await that book.

Aaron Klink
Duke University

GOTT: IMPLIZITE VORAUSSETZUNGEN CHRISTLICHER THEOLOGIE. STUDIUM SYSTEMATISCHE THEOLOGIE, Bd 4. By Gunther Wenz. Göttingen: Vandenhoeck und Ruprecht, 2007. Pp. 320. €29.90.

In this fourth volume of a projected ten, Wenz (professor of Systematic Theology, University of Munich) studies the historical presuppositions of the Christian doctrine of God. As the work focuses upon the Hebrew and then Greek philosophical sources of the Trinity, the relation between philosophy and theology, Athens and Jerusalem, is implicitly at issue as well. After an introductory summary of his previous three volumes (Religion, Revelation, and Church) and a substantive essay on “the Trinitarian Ground of Protestant Faith,” Wenz treats first the theme of “Jerusalem and Athens” before reflecting on the meaning of polytheism and exile for Israel’s knowledge of its God, as well as the significance of Torah and moral action, Jewish apocalyptic, and the transformations of Judaism in the Hellenic world. The second half of the book takes up Presocratic, Platonic, Aris-

totelian, Stoic, and Neoplatonic philosophies with an eye to their theological import. Those familiar with Wenz’ work will recognize here again the influence of his teacher and predecessor at Munich, W. Pannenberg, insofar as the approach to systematic questions is decidedly historical. As prolegomena to a forthcoming dogmatics, these are welcome essays by a major contemporary German theologian on crucial historical questions.

Sean Hayden
Vanderbilt University

LIVING FREE. By H. A. Williams. London (New York): Mowbray, 2007. Pp. vii + 167. Cloth, \$24.66; paper, \$13.05.

This posthumous collection of unedited writings by H. A. Williams, Cambridge don and member of the Community of the Resurrection, resembles sermon notes or intimate addresses to questioning undergraduates. Although he refers en passant to an impressive range of authors and artists, Williams, a popular university preacher of the 1960s, does not wear his deep scholarship or his religious life on his sleeve, and the book is aimed at a general audience. The author takes the religious establishment to task for its inability to “do the truth,” in the process providing an apologia for nonbelievers and those who “cannot believe in the God proclaimed by the churches.” As an alternative, he seeks to recast Christianity in a post-ecclesial and nondogmatic form, even foreseeing the emergence of a new world theism that includes all other religions, based on the practice of prayer and contemplation. Yet paradoxically, while he criticizes establishment Christianity, the author’s voice and concerns betray his own membership of an elite and academic milieu. Williams’s liberal theology is very close to that of his contemporary J. A. T. Robinson’s, whose “Honest to God” is a fuller articulation of the concerns of the 1960s. Williams’s engaging style might however earn him the sympathy of some of today’s “spiritual but not religious” generation.

Dorian Llywelyn, S.J.
Loyola Marymount University

SALVATION BELONGS TO OUR GOD: CELEBRATING THE BIBLE’S CENTRAL STORY. By Christopher J. H. Wright. Christian Doctrine in Global Perspective Series, 6. Downers Grove, IL: InterVarsity Press Academic, 2007. Pp. 201. \$16.00.

InterVarsity Press has produced a valuable resource for pastors and theological educators. Wright, as a leading evangelical Christian thinker and the international director for the parent organization of John Stott Ministries, is well qualified to write this book. In this the sixth book in its series, Wright discusses soteriology in light of the phrase, “Salvation belongs to our God” (Rev 7: 10). A central premise of the book is that salvation is totally accomplished by God, i.e., it “belongs to our God.” Likewise, through an interrogation of the phrase, “our God,” the author proposes a dynamic understanding of salvation through exploring various covenantal and historical implications of Israelite salvation history.

Chapter six provides an interesting discussion on the sovereignty of God and the necessity of Christ. Wright, in affirming that the “ontological necessity of Christ” does not require an “epistemological necessity of Christ,” entertains optimistic soteriological possibilities for the fate of the unevangelized. The strength of the book is found in its global, dynamic, and universal view of salvation that conceives the grace of God as operative in the midst of, or in spite of, the religions. However, its weakness may be seen in its neglect of pneumatology to help bear out this relationship between grace and the religions. Nevertheless, the book remains highly recommended as a valuable resource for soteriological studies in a global perspective.

David Trementozzi
Regent University

TAUGHT BY GOD: TEACHING AND SPIRITUAL FORMATION. By Karen Marie Yust and E. Byron Anderson. St. Louis, MO: Chalice Press, 2006. Pp. 186. \$21.99.

Yust and Anderson make an important contribution to the renewal of contemporary Christian educational ministries by engaging them with key resources from the Christian spiritual traditions accessible to a wide audience of Protestants, Catholics, and Orthodox. Part one is grounded in scripture and the writings of Luther, Kierkegaard, and de Sales, which assert that practices of prayer cultivate religious imagination and creativity in both teachers and students. Part two identifies Athanasius’ *Life of Anthony* and Cassian’s *Conferences* as alternative modes of Christian education suitable to the North American sociological context. The lengthy summary of the spiritual correspondence between de Chantal and de Sales does little to advance the argument. Part Three presents several models of educational ministries committed to spiritual formation, including the 1996 Rule of the Society of Saint John the Evangelist (Episcopal). Part Four provides an excellent description of St. Ignatius of Loyola’s practice of the examen of consciousness, a method of prayer and discernment by which Christian educators can evaluate their teaching in the context of their faith community. The connections to Gardner’s work on multiple intelligences and Brookfield’s work on critical self-reflection underscore the usefulness of the examen of consciousness in Christian education. This book should be required reading for seminary students, graduate students in pastoral theology, church leaders, and Christian educators seeking spiritual enrichment.

Michael Lee, S.J.
Loyola Marymount University

Ethics

CHRISTIAN ATTITUDES TOWARD WAR AND PEACE. By Roland H. Bainton. Roland Bainton Reprint Series. Eugene, OR: Wipf and Stock Publishers, 2008. Pp. 299. \$33.00.

In this reprint, Bainton has assembled a survey of Christian positions on war and peace from the earliest sources in Christian thought through the Second World War. Writing in the wake of nuclear proliferation, Bainton’s purpose is to provide a critical reevaluation of traditional Christian ethics on war and peace, to see if the historical criteria remain applicable for the nuclear era. Bainton views the early church as predominately pacifist, adopting the rules of just war and crusades in accommodation to popular culture. Comprehensive in its scope, emphasis is given to the early church and the Middle Ages, with slight treatment given to post-Reformation church thinking on these issues. Bainton’s own allegiances as a Quaker become clear in his conclusion that the church must return to its own roots in light of nuclear weapons. For historical purposes, Bainton’s work remains a valuable work; scholarship in the field nearly always makes reference to Bainton’s chronology. Much of that chronology has been challenged and critiqued, but Bainton’s survey remains one of the great surveys for students of war and peace ethics. Thankfully, this critical piece of scholarship has been brought back into print by Wipf and Stock for a new generation to appreciate and appropriate.

Myles Wertz
Baylor University

THE LITTLE BOOK OF ATHEIST SPIRITUALITY. By Andre Comte-Sponville. Translated by Nancy Huston. New York: Viking, Penguin Group, 2007. Pp. 212. Hardback, \$19.95.

Atheist spirituality assumes that humans are one and responsible for each other. Although it struggles against dogmatism and intolerance, it primarily struggles for tolerance, separation of church/state, and freedom of belief. Comte-Sponville addresses three questions. First, can we do without religion? Yes! However, we cannot do without *religare*, the binding that makes a moral community possible. Instead of faith, society needs “fidelity” and faithfulness to values similar to those of Christianity minus belief in God. Second, does God exist? No! Comte-Sponville discusses three definitions of the idea of “God” and rejects them as incoherent. He then sets forth three arguments that compel him to conclude, “God does not exist.” Third, can there be an atheist spirituality? Yes! Renouncing religion does not mean renouncing spirituality. Humans are spiritual and live most fully as spiritual beings. Spirituality is not a substance but an activity in which humans commit themselves to supreme values. For Comte-Sponville, “a large part of the Gospels continues to be valid,” especially love, which helps us live well, and truth, which sets us free. This book is accessible to a wide audience, professionals and laypersons alike. Comte-Sponville is not a “new atheist.” Religion does not traumatize him, nor does he call for its extermination. He believes that religion and irreligion must collaborate to create a moral, civilized world.

Jim Gilman
Mary Baldwin College

Estrela Alexander and Amos Yong (Eugene, OR: Pickwick Publications, 2009), 95â€“111Google Scholar. 25. Robert Brenneman, *Homies and Hermanos: God and Gangs in Central America* (Oxford: Oxford University Press, 2011).CrossRefGoogle Scholar. 26. Candy Gunther Brown, ed., *Global Pentecostal and Charismatic Healing*, foreword by Harvey Cox (New York: Oxford University Press, 2011).Google Scholar. 27.Â Nestor Medina, â€œGlobal Pentecostal and Charismatic Healing, Edited by Candy Gunther Brown (Book Review),â€ PentecoStudies 11, no. 1 (2012): 112â€“14.Google Scholar. 29. Martin Lindhardt, *Power in Powerlessness: A Study of Pentecostal Life Worlds in Urban Chile* (Leiden, NL; & Boston, MA: Brill, 2012).CrossRefGoogle Scholar. 32. Pentecostal-charismatic studies has become a growth industry, which is good news for the society and which has meant increasing interest in and submissions to *Pneuma*. At the business meeting, members voted to increase the publication frequency of *Pneuma* from two to three issues. V.Â Authors awarded for articles were Robert P. Menzies for â€œActs 2.17â€“21: A Paradigm for Pentecostal Mission,â€ which appeared in the *Journal of Pentecostal Theology*; Julie C. Ma for â€œChanging Images: Women in Asian Pentecostalism,â€ which appeared in *Philipâ€™s Daughters: Women in Pentecostal-Charismatic Leadership*, edited by Estrela Alexander and Amos Yong (Princeton Theological Monograph Series, Pickwick Publications, a division of. *Philip's Daughters: Women in Pentecostal-Charismatic Leadership* (Princeton Theological Monograph) [Alexander, Estrela, Yong, Amos] on Amazon.com. *FREE* shipping on qualifying offers. *Philip's Daughters: Women in Pentecostal-Charismatic Leadership* (Princeton Theological Monograph).Â *Philip's Daughters: Women* has been added to your Cart. Add a gift receipt with prices hidden. Have one to sell?Â I enjoy Dr. Alexander's writing. Reading her work informs me about the seldom mentioned work of minorities and women in one of the greatest moves of God in recent history. Read more. Helpful.