

human and divine, since the dualism at the origin of the two groups' inquiries was illusory, and nothing needed to be explained. The humanity of Jesus is quite reconcilable with his divinity.

L. then takes up Luther's distinction between a theology of glory and a theology of the cross. The former assumes that the Christian God is a hidden God, who must be sought in an unmediated knowledge of the transcendent, which then requires that we explain, through a theory, how the gap between God and world can be bridged. The theology of the cross, on the other hand, begins in the conviction that the crucified Christ reveals who God is. This Christ mediates to us genuine knowledge of God; no theory is needed to bridge God and world. Only faith in Jesus on the cross leads to the reality of God.

In "Wittgenstein and Theological Practice," L. explores how the Scriptures are both God's Word and human narrative, plus how the Lord's supper is a place where uniquely the Word addresses us. Consistent with what has gone before, L. insists that a solution is self-evident—once any problematic that separates Word from narrative or Word from the Lord's Supper is avoided. L. claims that if we want to know what believers mean when they say "Jesus is divine," we should look at how they pray. Again he invokes Wittgenstein's principle that our practices show what a thing is. Therefore, when we recite the Creed, we show how the God who is triune has sense for us.

L.'s text would be more impressive had it undergone better proof-reading. More significantly, L. takes one insight from Wittgenstein and makes it function over and over again for theology. I do recommend *Wittgenstein and Theology*, although I find Wittgenstein used better by Fergus Kerr (e.g., *Theology after Wittgenstein*, 1986), who shows how theology can profit in multiple ways by employing the Wittgenstein's PI and OC.

Loyola University, Chicago

DAVID STAGAMAN, S.J.

WALK HUMBLY WITH THE LORD: CHURCH AND MISSION ENGAGING PLURALITY. Edited by Viggo Mortensen and Andreas Østerlund Nielsen. Grand Rapids, Mich.: Eerdmans, 2010. Pp. viii + 322. \$45.

These 26 essays began as papers at the Church and Mission in a Multireligious Third World Millennium Conference in January 2010. Grouped into four parts, the essays explore the many challenges facing the global Christian mission in today's postcolonial and plurireligious world. Part 1 surveys the historical achievements and the current state of the global Christian missionary movement; part 2 examines the place of Christianity in a religiously diverse and pluralistic world; part 3 discusses the ecclesial dimensions of the missionary task amid the challenges of postmodernity; and part 4 explores the future of Christian mission as the church balances between being a good neighbor in a religiously pluralistic milieu

while remaining faithful to its foundational mandate to “make disciples of all nations.”

The collection’s groundbreaking essays, by prominent missiologists, theologians, historians, clerics, and mission professionals from Europe and North America, are intentionally interdisciplinary. Notable gems include Brian Stanley’s in-depth discussion of the significance of the 1910 Edinburgh World Missionary Conference (15–26); Kenneth Ross’s thorough analysis of missiological trends in the *Atlas of Global Christianity: 1910–2010* (2009, pp. 27–34); F. LeRon Shults’s insightful study of emerging churches and their implications for rethinking the task of Christian mission in a multireligious world (135–49); Bishop Munawar Rumalshah’s excellent presentation on the challenges facing the church of Pakistan, including the challenges of Islam and the legacy of colonial-era Christian evangelism that targeted the socially and economic disadvantaged instead of the upper and middle classes (205–14); Mika Vähäkangas’s examination on the future of missiology as an academic discipline (217–29), Andrew Wall’s reflection on missiology as vocation (230–37); and Viggo Mortensen’s attempt to articulate a contemporary missiology that addresses the challenges of postcolonialism, postmodernity, and religious pluralism (265–77).

Views across the theological spectrum are represented. For example, Stanley Hauerwas defends the traditional linkage of mission and church, arguing against any attempt to detach mission from church by joining it instead to the kingdom of God. Insisting that mission and church are inseparable such that “the first task of the church is to be the church in mission” (54), Hauerwas asserts that “salvation is ecclesial” and “the church does not have a mission,” but rather, “by being faithful to the gospel the church *is* mission” (62, italics original). By contrast, Friedrich Graf questions whether one can speak of “the church” as normative when the reality in a postmodern world is not just the increasing fragmentation of churches and individualization of religious faith and identity, but also the rejection of normative structures and belief systems (85–96).

Two major shortcomings mar this otherwise excellent book. First, perspectives from the Two-Thirds World on the challenges facing the global Christian mission are conspicuously absent; Bishop Munawar K. Rumalshah’s essay on challenges facing Pakistani Christians stands out as the lone non-European/North American voice. The editors’ selection of authors is thus vulnerable to the suspicion that it derived from an uncritical presumption that Christian mission flows from the “West,” which possesses the truth of the gospel, to the rest of the world, which is in need of evangelization. In reality, because of postcolonial immigration restrictions in many parts of Africa and Asia, the most fruitful missionary endeavors in Africa and Asia are carried out not by foreign missionaries but by local Christians preaching an indigenous Christianity to their neighbors. Second, there is the lack of any meaningful discussion of the transnational implications of reverse global mission, with missionaries

from the formerly “mission lands” of Africa and Asia coming to Europe and the Americas to preach the gospel to postsecular and postmodern Americans and Europeans.

Mika Vähäkangas acknowledges that “we are still far from the time when African or Asian theologians would routinely be referred to in Western theological works” (226). For the church to enter fully into its mission, leading African and Asian theologians will need to contribute to discussions on the tasks of global Christian missions in the Two-Thirds World. This collection, while helpful, has not redressed the imbalance that Vähäkangas describes. While this collection is helpful, it missed the opportunity to afford Christians who live in the religiously diverse and pluralistic Two-Thirds World to speak in their own voices in a way that the West will hear, instead of having Europeans and North Americans speak on their behalf.

Australian Catholic University, Sydney

JONATHAN Y. TAN

ECCENTRIC EXISTENCE: A THEOLOGICAL ANTHROPOLOGY. By David H. Kelsey. 2 vols. Louisville: Westminster John Knox, 2009. Pp. xiii + 1092. \$80/set.

“I finally am not the narrative’s hero. . . . The narrative identity-description of my basic identity is not purely, or even primarily, about me; it is about God” (590). Kelsey’s theological anthropology rests on a notion of humanity’s eccentric nature, that is, of humanity’s dependence on God and interdependence with all forms of life. K.’s guiding questions—who and what are we, and how ought we to be?—are thoroughly theocentric, scriptural, and praxis-based. K. masterfully rejects metanarratives as he writes a multifaceted, trinitarian-based anthropological story.

Part 1 emphasizes God the creator as the ultimate context for human identity (160, 175). Innovatively, K. marshals Wisdom Literature, not Genesis 1–3, to interpret creation as God’s gift and God’s call to humanity to be wise for our and our world’s well being (166, 170, 193–94, 212–13). Meditating on Job against the backdrop of creation (chaps. 6–7), K. proposes a theology of birth that highlights our existence in unique but finite, fragile, and vulnerable bodies, grounding responsibilities for our care for those bodies as God’s gift (250, 308). K. defines the flourishing of all life as living on borrowed breath (309–10, 314), and appeals to Ecclesiastes to resist transcendent—including christological—standards that are perfectionistic. Rather, for K., flourishing is understood as “expressing God’s glory,” and means different things in different historical eras and contexts (316–17, 319–24). These “nonnegotiable anthropological claims” serve K. as “buoys” that chart anthropology’s waters (564–65). Similar to Catholic social thought in which the *imago Dei* theologically trumps this-worldly injustice, K. relies on Wisdom Literature to value all life based on “being just what God creates in all of its everydayness” (191).

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