

the significant attention that has been given to the trinitarian structure of *ST* in English-language literature on Pannenberg, the concern with ecumenical sensitivity that characterized a major portion of his career has gone underappreciated. W.'s work helps to correct this imbalance, particularly in its treatment of ecclesiology, sacramental theology, justification, and election (chaps. 6–7).

The volume also provides many valuable avenues into works by Pannenberg that remain untranslated. The notes in each of the chapters offer scholars abundant information about numerous untranslated articles, providing greater detail than German titles alone. Similarly, W.'s epilogue reviews two major publications since *ST* that treat the relationship between philosophy and theology and a history of problems in modern German Protestant theology. These monographs are among the only major volumes in the Pannenberg corpus that remain untranslated. Each is the product of years of lecturing on the topics, and each addresses, in different ways, persistent critiques of Pannenberg's overall theological approach. *Theologie und Philosophie* treats the complex relationship between the two disciplines from philosophy's roots in ancient Greece to Kant. *Problemsgeschichte der neueren evangelischen Theologie in Deutschland* (1997) deals with major themes in German Protestant theology and in particular the influence of Schleiermacher and Hegel. In his presentation of this material, W. addresses those who view Pannenberg's theology as rationalistic and prone to a naïve Hegelianism. While some readers will doubtless remain unconvinced by this presentation, the value of its treatment of these criticisms is nonetheless clear.

The volume lacks an index but provides two key bibliographies that will be of interest to Pannenberg scholars. The first is an unabridged bibliography of Pannenberg's publications from 1998–2012 that updates earlier lists of his publications from 1953–98 published elsewhere and available on the website of the Institute for Fundamental Theology and Ecumenism. The second is a selected bibliography of secondary literature on Pannenberg available in English.

One significant problem with the work lies in some translation difficulties and inadequate copy-editing. The manuscript contains a number of typographical errors and missing words, which inhibits easy reading. At times these errors may mislead readers' understanding of the content. Given these editorial defects the volume may be better suited to scholars interested in Pannenberg and his comments on various systematic themes than to those seeking a stand-alone introduction.

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Is There a Future for God's Love? An Evangelical Theology. By Henry H. Knight III.
Nashville: Abingdon, 2012. Pp. xiv + 186. \$21.99.

Few theological writers rival Knight in lucid statement of complex ideas, succinct analysis of thinkers and ideas, and clear presentation without digression from what is vital in a given issue. All these characteristics are on display in K.'s latest work.

Two guiding convictions are evident. First, K. is convinced of the potency, vitality, and faithfulness embodied in Evangelical life and thought at its best. Second, he believes that Evangelicals often fail to realize the promise of their own tradition, seen in its characteristic goals of apologetical defense of orthodoxy, renewal of the church, and participation in God's mission (10–27). K.'s diagnosis and prescription are properly sober and sobering. Evangelicals are deficient in the love of God that enables their goals because they have traded genuine freedom given by God in Christ for counterfeit, cultural substitutes. Yet the tone of the book is not despairing. To the question, "Can we once again become persons who love as God loves?" (x), K. answers affirmatively. "Even on this side of that eschaton, there is a future for love, because God is . . . setting [persons] free to participate in God's mission of renewing the creation in love" (164). How this is so constitutes K.'s argument.

K. begins by stating again what is most profoundly right and good in Evangelicalism: the resolute insistence that the triune God is remaking the world (4). He undertakes this restatement along a path not entirely new, yet not often emphasized. In earlier writings, K. accentuated a tension between the more Reformed-Lutheran Scholastic tradition within Evangelicalism and the more Wesleyan Pietist tradition. The former emphasizes orthodoxy, the latter orthopraxy. Here K. rejects neither emphasis, while focusing on a third, "orthopathy" (29–32). His wager is that belief (and praise) and praxis cannot be made "right" unless hearts are transformed and the church renewed. He thus explores the possibilities of, and hindrances to, this renewal.

K.'s argument is presented in four moves. Beginning by locating his account of Evangelicalism within the field of varied descriptions and identifications, K. moves quickly to establish a sense of the Pietist strain that embraces Lutheran (Spener and Francke), Calvinist (Edwards), and Wesleyan representatives. He then succinctly discusses a shift in the Evangelical understanding of freedom, from theological, as a gift from God for the purpose of realizing our proper *telos*, to enlightenment as a given of human constitution exercised principally through "free" choice. K. demonstrates the deleterious effects of this shift by examining consumerism and racism as factors that obscure and even preclude realization of love through the truncation of freedom. Postmodernism provides an incomplete remedy to modern excesses, even while contributing additional problems. Chief among these is the lack of a positive moral vision, resulting in an inability to resolve moral questions apart from the exercise of power. K. concludes that human life must be oriented toward a goal, that it must be from outside the self, and that this is what constitutes persons as selves.

K. cautions that a simple call to "turn to God" is insufficient. Left to our own devices, this would end in idolatry (87). Human beings meet God as God comes to us. K. locates this encounter in a trinitarian framework. God, whose transcendence is best understood as otherness, is mediated by what K. calls "incarnational and pentecostal" presence (87, 95–103). This mediated encounter makes possible conversion through a remaking of the affections. K. provides a helpful account of the affections (106–19) within which both Reformed and Wesleyan dimensions of Evangelicalism have a place. His discussion of conversion (119–26) is more

Wesleyan in shape, yet draws on the work of Presbyterians George Stroup and James Loder, furthering K.'s inclusive vision.

Because love enabled by Christian affections and embodied in the life they engender faces obstacles that would preclude its realization, K. concludes with chapters on practices that cultivate "holiness of heart" and "holiness of life." He turns again to the distortions of love by consumerism (130–34) and the narrowing of community through ideological like-mindedness (149–55). The former is countered through Scripture and the Eucharist (134–40), the latter through cultivation of humility and empathy through practice of authentic friendship (155–62).

K.'s argument is nuanced and should be appreciatively heard among Evangelicals apart from the most confessionally oriented. The book's chief flaws arise from its brevity. Potentially helpful deepening of the argument at several points through consideration of other thinkers, for instance, is precluded by the lack of space. This notwithstanding, the book deserves wide readership, by Evangelicals who will encounter anew the power of their own tradition and be introduced to important conversations outside Evangelicalism; and by non-Evangelicals who will find a mature and winsome expression of Evangelical Christianity, one not often enough presented, and also hear the call to renewal extended to all by Evangelicalism at its best.

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Hyphenated Christians: Towards a Better Understanding of Dual Religious Belonging. By Gideon Goosen. *Studies in Theology, Society, and Culture* 6. New York: Peter Lang, 2011. Pp. xviii + 172. \$51.95.

Goosen's volume is a commendably clear and concise treatment of the religious phenomenon variously and imprecisely termed "hybridity," "syncretism," "hyphenated religious identity," "multiple belonging," or "dual belonging." The title's "hyphenated Christians" intends loosely "dual religious belonging in some shape or form" (1), but throughout, G. prefers the subtitle's "dual religious belonging" as marking an engagement in another religious tradition while still belonging to one's home tradition. Such belonging occurs "when a person has a first major religion and draws on a second to a greater or lesser degree, according to the three criteria of doctrine, practices and actions" (19), a triad G. explores in some detail throughout the book. He rightly notices the broader social and spiritual, philosophical and theological issues requiring attention if we are to make good sense of dual belonging. He is properly sensitive to the many ways in which people speak of religion and religious experience today. He is clearly aiming to make sense of dual belonging primarily in a Catholic/Christian context.

The four central chapters sort out factors one must take into account in talking about "dual" (and indeed "single") religious belonging: "Me, Myself" (chap. 2) attends to notions of the human self that in the Christian context require the ability