

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

to live with ambiguity and in radical openness to the mystery of God; “No-Self” (chap. 3) is indebted to Buddhist insights that serve to correct a Western preoccupation with fixed identity; “Religious ID” (chap. 4) deals with self and belonging; “Symbols, Divine Connections” (chap. 5) shows us how a proper understanding of symbol confirms and makes accessible the symbolic religious resources found in multiple traditions.

The harder theological issues are then taken up in chapter 6, “God’s Truth.” G. rejects both relativism and absolutism as inadequate to the complexity of human religious identity today, and holds for a more richly nuanced understanding of religious truth: it is relational and plural, dynamic and historical; it is not an all or nothing proposition; a firm conviction about salvation in Christ need not preclude Christianity’s ongoing and reciprocal relation to other religions; affirming “God’s presence and action in all creation from the beginning” (134) enables us to recognize God’s revelation even in other religions.

Such are the theological presuppositions that enable the Christian to enter upon a dual belonging that is nevertheless still faithfully Christian. G.’s points are worthy of consideration, indeed, but may inadvertently give the impression that dual belonging can only be a fruit of liberal theology. More basic still is the simple recognition that dual belonging is not an abstract possibility awaiting legitimation, but a reality outstripping the range of our current theological positions. We need to understand and engage this reality afresh, and G. is helping us think our way there.

The concluding chapter, “Conversion and Transformation?,” proposes that “conversion” should be reserved to mark the turn from unbelief to Christian faith, whereas “transformation” more ably captures the ongoing mystery of the human turn to God, a learning to see and appreciate reality differently in light of how we are in God’s presence today. In this sense, dual belonging is not a conversion to another religion or a new, synthetic religion, and need not entail any repudiation of or unfaithfulness to prior, enduring commitments. It is rather a kind of awakening, a maturation within Christian identity and vocation.

The book unsurprisingly raises many questions and exhausts none of the topics it brings to the fore. Some readers will disagree with portions of G.’s proposals regarding self, symbol, and truth, while others may wonder at what price dual belonging can be sanctioned as an authentic way of Christian living. Still others may wish for more practical examples of how one is to pray and practice according to this dual dynamic. How exactly and where exactly does a Catholic worship when her other-belonging is Muslim or Hindu? This volume is nevertheless a timely and necessary primer that brings good sense and good order to this emerging conversation, as we attempt to make sense of a religious phenomenon that is accelerating before our eyes, right inside our own church. Subtle enough for scholars, this volume is straightforward enough even for an advanced undergraduate class.

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