

The reader might wish, however, that these two claims were brought more closely together, and their connection made more explicit.

Though not a philosopher, P. handles the Heidegger material remarkably well, showing a sophisticated grasp of the philosophical and cultural context of *Being and Time* (the discussions of German Idealism—centered on Fichte—and Dostoyevsky are particularly illuminating). And, while largely avoiding direct engagement with the secondary literature, P. is clearly at home in it. The book has much to recommend it both theologically and philosophically.

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*Who Is the Church? An Ecclesiology for the Twenty-First Century.* By Cheryl M. Peterson. Minneapolis: Fortress, 2013. Pp. viii + 153. \$22.

Written in light of the decline of “mainstream” Protestant churches in America, Peterson’s book is a theological engagement with the identity of the church. Her aim is to reclaim for Protestant ecclesiology the church’s “missional” impetus. She provides a helpful guide to the evolution of ecclesiology in American Protestantism, a guide that also analyzes the various strategies that Protestant churches have taken to engage with the wider culture. P.’s contention is that those strategies tend either to be exercises in marketing or to reduce the church to a “voluntary society.”

The core of the book is P.’s appraisal of three theological approaches to the church: “Word-Event,” “Communion,” and “Missional.” P. finds value in each of the three theologies, all of which present the church as other than a gathering of the like-minded, but it is the missional focus that drives the book. To that end, P. highlights the role of the Holy Spirit as central to the church’s identity. P. does not simply support the need to reverse the neglect that the Spirit has suffered in ecclesiology—Roman Catholic, no less than Protestant; she argues that only a church attentive to the Spirit will be able to enact God’s mission in “post-Christendom.” P. eschews the temptation to provide a “blueprint” for the church’s mission in the contemporary world. She insists, however, that any “vision for revival” of the church must begin with the Spirit, sent from God and sending the church into the world.

Although P. is Lutheran, the book developed from a doctoral thesis at Marquette University, whence the evident influence of Roman Catholic ecclesiology throughout the book. P. interacts positively with multiple Catholic sources, but without veering from her concentration on American Lutheranism. For Catholic readers, the book is a treasure trove of references to works in Lutheran and other Protestant ecclesiologies, and is a welcome addition to the growing body of ecclesiological literature that gives priority to the identity of the church as a community for mission.

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