

and philosophical method of US pragmatism. T.'s impressive reconstruction of Dewey's thought bridges the gap between personal and social/cultural religious practice, and between faith and direct ethical action. Thus T. arrives at both a philosophical and metaphysical account of what he calls an "embodied faith in action" (chap. 7), as well as a surprising and intriguing integration between the inductive method that initiates his study and the more theoretical and deductive method that comprises the body of the work.

This exemplary study deserves a place in the emerging canon of Hispanic Latino/a theology. T. successfully articulates one of the most complicated and important contemporary challenges facing Hispanic Latino/a theology, and proposes a clear and constructive proposal in response. This text presents an insightful and creative dialogue between Hispanic Latino/a theology and US pragmatism. As such, the book should be of interest to both students and seasoned scholars attempting to interpret theology, spirituality, and philosophy in a North American cultural context.

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*God as Love: The Concept and Spiritual Aspect of Agape in Modern Russian Religious Thought.* By Johannes Miroslav Oravec. Grand Rapids, MI: Eerdmans, 2014. Pp. xvii + 518. \$40.

Oravec is impressively faithful to his stated task, "to individuate, contextualize, and emphasize the concept and spiritual aspects that best represent 'God as Love'" over the last two centuries of Russian religious thought (6). O. opens with a survey of Russia's turbulent intellectual history whose ferment was indelibly stamped by long-standing sparring over the strained relationship among the church, state, and culture. Twenty-five religious thinkers are placed in this context and their texts on divine love examined. The historical and textual proximity of lesser and well-known thinkers highlights the diversity and dynamism of Russian religious discourse. O. skillfully weaves in parallel European trends, making evident the influence of German romanticism and the awareness of broader Catholic and Protestant debates. These Russians were no stranger to continental conversations.

Divine love is indeed explored, made evident in the theologically tenacious threads of divine-human communion as both the source and goal of growth into love; the essential fact and risk, from creation itself, of human freedom to love; and the broadly creative fruitfulness of love. Delightfully evident is the insistence that theological reasoning springs from a sensual and emotional experience of God's love, evidenced in the theological manuals of lesser-known thinkers, such as Bishop Sil'v'str Malevanskii (1828–1908) and Nikolai Malinovskii (1861–1917), to the poetic theosophy of Vladimir Solv'ev (1853–1900) and Viacheslev Ivanov (1866–1949).

Missing is a substantive analysis of the content and embodiment of divine love, though Georges Florovsky's (1893–1979) critique of Anders Nygren comes close. This

lacuna may reflect the persistently metaphysical key of Russian religious thought. As any good survey should, O.'s work indicates sources and concepts for further development, such as the kenotic, self-emptying "humanity of God" (*Bogochelovechestvo*). O. also highlights areas of concern, such as the highly gendered theologies of Sergei Bulgakov (1871–1944) and Pavel Evdokimov (1901–1970), whose positive aspirations in this arena may not have been adequately realized. O.'s ecumenical interests are abundant and impressive, given the often shrill ecumenical tone of his subjects. Graciousness, thoroughness, and an evident love for God characterize this highly readable opportunity to taste and see the variety of *God as Love*.

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*Grassroots Asian Theology: Thinking the Faith from the Ground Up.* By Simon Chan. Downers Grove, IL: InterVarsity Academic 2014. Pp. 217. \$22.

In this thought-provoking work, Chan argues for an Asian theology from below. Asian Christians, C. insists, do not need "elitist" or academic theologies that purport to be contextual but end up irrelevant to their daily experience. He chastises liberationist theologies as failing to address the concerns of ordinary believers. The words of an unknown commentator—"Liberation theology opted for the poor and the poor opted for Pentecostalism" (27, 103, 162)—seem to capture better the *sensus fidelium* in Asia than in Africa and Latin America. C. champions Asian Pentecostalism as a better resource to address the core concerns of grassroots Christian communities.

C. examines the typical themes in systematic theology: theological methods (chap. 1), God (chap. 2), humanity and sin (chap. 3), Christ and salvation (chap. 4), the Holy Spirit and spirituality (chap. 5), and the church (chap. 6). In each of these subjects, C. skillfully dialogues with the historic Christian tradition, which supplements and informs his Pentecostal theology: the notion of *taxis* within the Trinity (50–52, 60–67), the inseparable connection between Pneumatology and Christology (133–36), and the church as *communio sanctorum* (188–97), to name a few. The priority of family, the relevance of honor and shame (rather than guilt and sin), and the engagement with deceased ancestors, because they engage with lived preoccupations of the ordinary people, should be theological loci for the construction of an authentic Asian theology.

A major criticism of the book is that the line dividing "elitist" and "grassroots" theologies is not as clearly demarcated as C. supposes; each side has made important contributions to theological discourses. C.'s preference for Karl Barth over Paul Tillich, or Watchman Nee over C. S. Song, reflects his theological orientation rather than giving a fair assessment of these "elitist" theologians. Furthermore, C.'s claim that the "hierarchy" of church and family found in Asian cultures is more nearly biblical may pose a problem for those who support a "Western" egalitarianism of discipleship.

Objections aside, C.'s book offers a fresh contribution to the literature on Asian Christianity by highlighting the spiritual experiences of the Asian people and their