

that could take the protean forms of the Latin church with its theological “innovations” of Ottoman domination or, more recently, of state-sponsored atheism. Over the past two decades, not only in the mindset of many ordinary believers in post-Communist countries such as Russia and Romania (211–29) but also in the writings of contemporary Greek theologians like Christos Yannaras (161–80), “the West”—incarnated in the United States and the European Union—has become a byword for a secular, consumerist society whose values are intrinsically incompatible with Orthodoxy.

D. and N. explore these different approaches, but argue that to move beyond a sterile polemical stance, Orthodox theologians may benefit from “bringing the Orthodox story into conversation with postcolonial analysis” (18). The resulting deconstruction of many—and by no means easily overlapping—conceptualizations of “the West” would be “a resource for self-critique of Orthodox attitudes” toward Western Christianity, and more generally toward modernity as a whole (21).

While the volume will be of great interest to church historians and scholars of ecumenism, systematic theologians will also appreciate the chapters by Sarah Coakley and Pavel Gavriluyk that chart the relationship between Catholic *nouvelle théologie* and Lossky and Florovsky’s neopatristic synthesis. The wide range of topics and the careful analysis of the contributors will ensure the lasting value of this collection.

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Evangelical Theology: A Biblical and Evangelical Theology. By Michael F. Bird. Grand Rapids, MI: Zondervan, 2013. Pp. 912. \$49.99.

Bird claims to be a “mere evangelical” (24) and a “catholic evangelical” (24–25). The theology he articulates justifies his claim. One finds here nothing of narrow fundamentalism that makes a pope out of every Bible reader; nor does one hear a whisper of the disdain that many from free churches hold toward the pioneers of the church in the post-apostolic ages.

B. chose the ageless gospel of Christ to be the “helm” (21) that steers his path through the conventional theological themes. This choice avoids the cultural accommodation that renders a theology inadequate to face the challenges of a changing world. B., a New Testament scholar now lecturing in theology, has sought to “strike a balance between biblical exposition and engagement with contemporary theological debate” (21). He has applied this pattern throughout: Scripture, hard questions, various positions, critiques, and conclusions.

I found the 109 pages devoted to ecclesiology to be of utmost interest. B.’s treatment is comprehensive and hard-hitting. It challenges readers of every ecclesial persuasion. I cite just one issue as illustrative: B. calls for a holistic community, a balance between word, Spirit, and sacraments: If all word, then the result is akin to a mosque; if Spirit only, a slide into mysticism; if sacraments alone, then a descent into magic. Many more surprises await the reader.

B. holds to a Reformed reading on most issues, but he has obviously come to understand and appreciate a vast range of positions. The nearly 1,000 items in the bibliography reveal a breadth of sources embracing a multitude of opinions. It leans toward authors of various shades of Evangelical persuasion, but without neglecting other voices. With regard to content, argument, and judgment, readers may disagree with him on one point or another, but it is difficult to do so without respect for a very fine mind, united with an inclusive spirit. Indeed, if this book is read with the same grace and discernment with which it is written, then every reader should reap something of value from it. For some, it will be a rich harvest.

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Debating Christian Theism. Edited by J. P. Moreland, Chad Meister, and Khaldoun A. Sweis. New York: Oxford University, 2013. Pp xv + 554. \$35.

The strength of this collection lies in its provocative arrangement: 40 contributors on 20 topics, arranged to provide pro-and-con essays for each topic. The first set of ten topics is what one expects in philosophy of religion, such as cosmological and ontological arguments, theodicy, and evolutionary concepts and theism. The second set addresses issues of specifically Christian belief, such as the incarnation, the resurrection, the coherence of trinitarian doctrine, and the historical reliability of the New Testament. The authors are aware of who their opposite numbers are, but the essays are composed independently, although familiarity with one another's work is often apparent. Thus the reader is presented with two distinct accounts of a subject, rather than a closely constructed debate.

The essays are of varying difficulty. Some could be read profitably in an undergraduate course while others require specialized knowledge. One can get the feeling of scholars attempting to squeeze a major portion of their intellectual projects into a dozen pages, with understandably dense results. Similarly, greater familiarity with the topics may be necessary in order to see what the authors have had to leave out of their contributions: the background knowledge that is assumed for a discussion; the allusions to other related concepts; or the omissions that, charitably, may have been made for reasons of space or, less charitably, for the convenience of a particular argument.

Those reservations aside, the engaged mind can find here much that deserves rumination. The various topics can be read at any pace, and there is no need to read the topics in any particular order. It is a treat to have a single volume present "both sides of the argument," but in the words of serious thinkers *on both sides* of the argument (and not one side attempting to relate—or minimize—the other side's points). The ability to get a solid sense of the current state of these debates is the volume's chief virtue. Recommended for graduate students or advanced readers, with some of the essays suitable for a broader audience.

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