

II era, shaped by a dynamic understanding of divine revelation. God made himself known neither in a series of ideas nor in a set of rules of conduct, but primordially as a powerful and liberating operation of grace and salvation mediated through a network of rites and symbols in the world and in history as human beings know and experience them. B. connects that fundamental understanding of revelation with a profound theology of the word of God, of which the most specific characteristic might arguably be its sacramentality, that is, its theandric potential to engraft humanity onto divinity.

It comes as no surprise, however, that the concept of sacramentality itself needs to be broadened and deepened, so that it is not limited to seven specific rituals that were officially sanctioned at one point in history (and to some devout practices depending upon them). For this move, B. draws inspiration from two giants in 20th-century Roman Catholic sacramental theology, Karl Rahner and Louis-Marie Chauvet. The two chapters on these challenging thinkers are well-balanced syntheses of their thought that skillfully introduce readers to the most important primary sources, without, however, paying sufficient attention to scholarly literature in languages other than English. Furthermore, these chapters are anticipated by soundings into the history of a sacramental theology of the word. B. provides reflections on Augustine, Thomas Aquinas, Martin Luther, and John Calvin, and argues that all of them somehow marked 20th-century Roman Catholic theology. Moreover, B. defends the thesis that their work can, and should, be further unpacked with a view to facing contemporary challenges. Her monograph deserves praise for its conciseness and clarity as well as for its ecumenical sensitivity and openness, but specialists in liturgical and sacramental theology will miss a perspective that points beyond the evident.

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Creation. By David Fergusson. Grand Rapids, MI: Eerdmans, 2014. Pp. viii + 149. \$18.

A model of synthesis, crisp analysis, and engagement with recent scholarship, Fergusson's volume provides readers a concise overview of the Christian theology of creation in its biblical, historical, systematic, and ethical dimensions. Part of Eerdmans's Guide to Theology series, which has as its primary audience students of theology, the volume deftly covers such topics as biblical exegesis, providence, deism, evolutionary theory, environmental ethics, and extraterrestrials. Seeking to provide more than a survey and synthesis, F. raises a number of questions and contested areas in the theology of creation, including doctrinal disputes, the encounter of faith and science, and the problems of anthropocentrism. The volume also comes with a richly annotated bibliography.

While F. is generally more content to illuminate questions and disputes than to resolve them, there is a constructive dimension to the work that places it on the cutting edge. One example is the recent discussions of the *imago Dei*, and whether the biblical and doctrinal traditions that support it are compatible with evolutionary theory and

helpful to environmental concerns. F. answers yes on both counts, citing sometimes marginalized resources in the biblical and theological traditions, and arguing for the essential contribution those traditions can make to the flourishing of all creatures. Another example is whether the transition from the variety of biblical theologies of creation to the doctrinal formulation of *creatio ex nihilo* is a legitimate development. Here too F. argues yes, and shows why such a formulation proves indispensable in accounting for divine and creaturely agency.

Greater constructive engagement in Pneumatology and eschatology, however, would have been useful. Regarding the former, F. highlights the limitations of the Western theological tradition's approach to providence, citing a "pneumatological deficit" as the reason. The Eastern Orthodox tradition is referred to as an important corrective on this point, but that claim remains underdeveloped. As to eschatology, it is curious that little mention is made of the future of creation. No doubt the need for concise presentation placed constraints on the author, but it is also true that the fullest meaning of creation within the Christian tradition requires an eschatological perspective, when creation will be fulfilled.

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Jesus without Borders: Christology in the Majority World. Edited by Gene L. Green, Stephen T. Pardue, and K. K. Yeo. Majority World Theology Series. Grand Rapids, MI: Eerdmans, 2014. Pp. viii+193. \$16.69.

This collection of essays, inaugurating Eerdmans's Majority World Theology series, invites readers to consider the promise of constructive christological reflection in a global church where "almost 70 percent" of Christians live in the "Majority World" (1). All contributors to the volume begin their essay investigating "the relationship between the Christology of the Chalcedonian definition and their own contextual Christological observations and proposals" (3). Kevin Vanhoozer's mapping of different christological tendencies in contemporary theology is balanced by an exploration of early conciliar pronouncements, which are presented as a conceptual articulation of "the underlying biblical ontology" (30). Victor Ezigbo, charting the recent development of African Christologies, actually reads Chalcedon as a lesson in contextualization, and he warns us of the dangers besetting a theology that is oblivious to its own context (40). Ezigbo's essay, no less than Timoteo Gener's overview on Asian Christologies and Martínez-Olivieri's reflection on the relationship between Christology and Latin American liberation theology, clearly shows how contemporary Christologies are rooted in the same confession of faith, but nonetheless require "a plurality of tongues-languages, vocabulary, and concepts" (35).

The second part of the collection offers four examples of contextual christological reflection: Yohanna Katanacho attempts a reading of Johannine Christology through Palestinian eyes; Aida Besançon-Spencer critiques Latin American Mariology in light