

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

of the scriptural assertion of Christ's unique mediation; and Andrew Mbuvi explores scriptural references to Christ's priesthood in conversation with the African understanding of expiatory sacrifice. K. K. Yeo's final essay on Christology in China provides a fitting conclusion to the collection, emphasizing the need for new contextual Christologies that are in continuity with the tradition.

The volume, which emphasizes the continuity between biblical scholarship and systematic reflection, will serve as an excellent introduction to contemporary Christology, but also to the broader and ever-expanding field of contextual theology.

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*Theology after the Birth of God: Atheist Conceptions in Cognition and Culture.* By F. LeRon Shults. New York: Palgrave Macmillan, 2014. Pp. xiii + 238. \$95.

In this book Shults claims to know how humans came to believe that there is a God and how this belief endures. S. himself does not believe in God but rather in a theology that is the "biocultural study of religion" (6). Such an approach considers the idea of "God" to be "an infinite person with an eternal plan for human groups" (2), an idea that arose in "early ancestral environments where the survival advantage went to hominids who were able to quickly detect relevant agents (predators, protectors, and partners) in the natural milieu and who lived in groups" (3). The cohesion of these groups depended on accepting the accounts of these relevant agents that included one who was supernatural, intentional, and would be punitive to those who strayed from the group. Long after these "theogonies" began, theology came along. This reflective enterprise gave respectability to those hoary accounts and kept them going; and the cadre who did this S. calls "sacerdotal theologians" (54). S.'s "biocultural study of religion" is an empirically based, naturalistic explanation of religion that "explains the actual mechanisms that lead to the generation of religious conceptions in human cognition and to their reproduction in human cultures" (5).

Maybe the geographical location of the author helps explain his "radical atheist trajectory" (4). Scandinavia has "the least religious countries in the world and partly in the history of the world," according to sociologist Phil Zuckerman (187). For S., a growing number of people in the world find that naturalism and secularism "'work' in an expanding number of environments," and that fewer people need gods to make sense of the world or to hold their groups together (151). This proves to me that a *lex non orandi* will produce a *lex non credendi*. Second, for S., "empirically based, naturalistic" data are esteemed, while the data believers have testified to throughout history are dismissed.

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