

do offer clear formulations of difficult questions that should make the search for real answers a little bit easier. Anyone interested in the thorny issue regarding asylum and immigration would be well-advised to read this book.

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T&T Clark Companion to the Doctrine of Sin. Eds. Keith L. Johnson and David Lauber. London: Bloomsbury T&T Clark, 2016. Pp. xiv+472. \$176.

In their introduction, the editors, both associate professors at Wheaton College, note that to interpret correctly even a seemingly straightforward biblical passage such as Psalm 51 “requires a fully developed doctrine of sin [which] must emerge out of a close reading of the biblical text and must be developed in relation to other major doctrines, including the doctrines of God, anthropology, Christology, pneumatology and ecclesiology” (xi). Their ambitious volume purports to serve as a “companion” to this project, joining a series that includes offerings on Methodism, Reformation Theology, Augustine and Modern Theology, and Liturgy, with forthcoming titles to treat Atonement and Prayer.

The largely Evangelical Protestant confessional approach reflects the institutional Scottish history of T&T Clark, though the project’s editorial vision leaves some surprisingly wide gaps—as evidenced in the virtual eclipse of consideration of any Roman Catholic theologian since Thomas Aquinas. It seems this editorial sin of omission is not just a result of space constraints or lack of qualified experts. There is absolutely no treatment in any of the essays of the history and development of Roman Catholic moral theology or the Sacrament of Reconciliation, and virtually no Catholic author is cited beyond three sentences given to Karl Rahner in Katherine Sonderegger’s rather long contribution on “Finitude and Death.” Thus, in a volume that aims to be a true companion to the Jewish–Christian understandings of sin, one might legitimately ask how we are to understand the ecumenical currents developed after Vatican II (to use a Catholic historical marker). Nevertheless, this methodological weakness can serve as a strength for Catholic readers as they will have to consider sin without reference to our own confessional framework to see how Protestants might construct an intramural account of sin. Particularly helpful is the careful exposition of thinkers such as Schleiermacher and Kierkegaard, whose doctrines of sin are not likely to be considered in any detail in a similarly conceived, hypothetical Catholic intramural summary of the doctrine of the sin.

The twenty-seven essays, written largely by mid-career academics, mostly from American Protestant institutions, are organized into three sections: Biblical Background (Old and New Testament); Historical Figures (from Jewish rabbinic perspectives to Karl Barth); and Dogmatic Issues, ranging from Original Sin to Jesus Christ. The *Companion* seems more rearward looking rather than seeking to open up new vistas to the present and the future, though a couple of the final essays do attempt to focus on more recent theological issues such as Stephen Ray’s excellent treatment of “Structural

Sin” and George Hunsinger’s extended critical consideration of “victim-oriented soteriologies” in his “The Sinner and Victim.”

Virtually all of the essays are clearly and carefully written, and some in particular stand out, such as Ian McFarland’s treatment of Original Sin. Villanova’s Jesse Couenhoven’s treatment of Augustine is mostly expository and laudatory, which is unfortunate because if more serious consideration had been given to the responsible critiques of people like John Mahoney, a service would have been done to all. Instead, C. concludes, “we should judge Augustine’s doctrine of sin less on whether we like his ideas about self-love, sexuality or ambition, than on the ways in which he developed his privation account, his soteriology, and his moral psychology” (197). Notre Dame’s Randall C. Zachman is one of the few contributors to this volume whose professional work brings together explicitly Catholic and Protestant classical traditions. His essay on John Calvin acknowledges a “point of contention with the Roman Church” (247), but without really resolving for this Catholic reader the conundrum of how God genuinely in God’s sovereign love and mercy could/would condemn some, but not others, to eternal damnation, beyond the assertion that “all of the offspring of Adam are guilty of sin and condemnation because God willed that this be so” (243).

Stephen Ray’s essay on structural sin is particularly helpful in connecting theology with cross-cultural studies and sociologically informed analyses of racism. He deftly side-steps the common approach of social analysis used by liberation theologians, and instead situates his analysis firmly in the Pauline notion earlier outlined in J. R. Daniel Kirk’s “Principalities and Powers” chapter, which Ray then mines to explore racism as a pernicious “social ontology” that has become so embedded in our American culture, illustrating this with a careful reflection on the “Black Lives Matter” movement.

The cost and focus of the *Companion* probably will consign it to the library reference shelf, though it remains a serviceable overview of how mostly Protestant theologians of a certain stripe might consider the doctrine of sin.

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The Holy Spirit and the Church: Ecumenical Reflections with a Pastoral Perspective. Ed. Thomas Hughson. New York: Routledge, 2016. Pp. xiv + 143. \$137.

The contributors to this book span a spectrum of Christian churches that differ in many ways while sharing a common belief in the centrality of the Holy Spirit to the faith, worship, and commitments of the Christian community. To enhance the ecumenical dimension of the book, each of the authors engages with *The Church: Towards a Common Vision*, the document published in 2014 by the Faith and Order Commission of the World Council of Churches. In addition, the authors write more generally about the Holy Spirit in relation to the church and, from the perspective of particular ecclesial traditions, seek to identify the implications of the Spirit’s activity for the practice of the Christian church as a whole. No small task!