

distinction between nature and grace and looks to an alternative to modernity. It also opposes correlational moves between theology and liberal-democratic theory.

The remaining essays treat postcolonial theology, Scripture's role in public theology, and the contrast between Augustine and Aquinas (in an essay that stresses virtue ethics in both). An astute essay by William Cavanaugh, "Political Theology as Threat," takes up views which would overly privatize religion in liberal democratic societies and any attempt to over-absolutize the religious-secular distinction.

The volume does not pay much attention to feminist or African and Asian public theologies, but it would make a useful text for courses in political theology (and comes in a less expensive paperback edition).

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*An Unexpected Wilderness. Christianity and the Natural World.* Edited by Colleen Mary Carpenter. College Theology Society Annual Publication, Vol. 61. Maryknoll, NY: Orbis, 2015. Pp. xxvii + 209. \$38.

How do we survive amid a wilderness we do not understand? This is the question underlying these sixteen essays. Survival does not simply mean liberation from suffering in a projected future but engagement here and now with all the ambiguity and uncertainty that we experience in "our common home," including the chaos that results from both human activity and the natural processes of nature. We have no other world and we are integrally connected to the whole and each of its parts. More concretely, we are rooted in a particular place that is "home."

We often tend to ignore the spatial reality of nature in favor of time as a human, historical achievement. We have arrived at the end of an immense space-time development and are not the center of the universe, which will go on even if we are not here. The creativity of God engages the inherent creativity of the universe, which includes the reflective awareness of humans. We need "a transdisciplinary thinking . . . a thinking of the entanglements of vast diversity, a thinking across unexpected wildernesses dire" (11). Rather than romanticizing either nature or culture, or seeking to retrieve the past, we must learn to imagine and create a new world "from the depths" (13).

Creating a new world entails listening to the voices of those most deeply affected by the destructive behavior of chaotic nature and of human oppression such as super-typhoon Haiyan, the despoiling of the land in Appalachia, the exclusion of indigenous peoples from the care of our natural resources, the cry of the poor. Essential is Thomas Berry's "core insight that 'the universe is a communion of subjects, not a collection of objects'" (137).

We must learn to love the places we are from and to engage ecological despair and/or depression by entrusting ourselves to a God who not only liberates but enables us to

survive by “making a way out of no way” (71, citing Delores Williams). These essays offer an insightful guide to finding the way.

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*The Doctrine of God in the Majority World*. Edited by Gene L. Green, Stephen T. Pardue, and K. K. Yeo. Majority World Theology Series. Grand Rapids, MI: Eerdmans, 2015. Pp. vii + 174. \$20.

This book, edited by Green, Pardue, and Yeo, is the second from the Majority World Series, dedicated to introducing the contributions from the global South on major themes of Christian theology. Nine scholars from around the world are invited to reflect on the trinitarian nature of God beyond traditional Western outlooks. They bring perspectives from the USA (Randy Woodley, K. K. Yeo), UK (Gerald Bray), Latin America (Antonio González, C. Rosalee Velloso-Ewell), Africa (Samuel Wage Kunhiyop), and Asia (Natee Tanchanpongs, Atsuhiko Asano, and Zi Wang). After the introductory essays by Yeo and Bray that survey the historical and contemporary approaches in trinitarian studies, the remaining seven essays focus on the challenges of contextualizing the biblical revelations and creedal formulations of the doctrine in the cultural, social, and religious settings of the authors' research.

The presentations from Latin American liberationists portray the Trinity as an act of love in the context of justice (Gonzalez) and the reign of God animated by the Holy Spirit (Velloso-Ewell). From an African traditional religious worldview, Kunhiyop explores how one can explain the trinitarian view of God in light of the challenge of Islamic monotheism and the tradition of Orthodox Christianity. Writing from a Cherokee Indian perspective, Woodley seeks to move beyond the traditional preoccupation of divine ontology to a representation of the Trinity as a “shalom community of relationality.”

The essays by Asian contributors illustrate the innovations and limitations of contextualizing the traditional doctrine of God into cultures where there exists no equivalent concept. Tanchanpongs surveys the approaches of prominent Asian theologians in their reformulations of the Trinity; for example, Panikkar's cosmotheanthrism, Lee's yin-yang presentation of the Trinity, Brahmabandhab Upadhyana's Hindu trinity (*Sat, Cit, Ananda*), and Nozomu Miyahira's relational language (“Three betweenness and One concord”). The other two essays seek creativity while remaining faithful in biblical revelation: Asano discusses the “motherliness of God” in Galatians and in the experience of Japanese Christians, and Wang revisits the 19th-century debate of whether *Shangdi* or *Shen* is the appropriate Chinese name for the biblical God; to resolve the stalemate, she suggests using the cross-cultural hermeneutics from Paul as a way forward to this question of nomenclature.