

All contributors insist on remaining grounded as witnesses to the biblical text in their attempts to break new ground. The oneness and the threeness of God are held in a healthy tension.

The present volume is a welcome addition to a revival of the study of the doctrine of the Trinity in the late 20th and the beginning of the 21st centuries. It will be a useful compendium for those who look for contemporary reflection on the doctrine of Trinity from the majority world.

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Theology without Borders: An Introduction to Global Conversations. By William A. Dryness and Oscar García-Johnson. Grand Rapids, MI: Baker Academic, 2015. Pp. x + 181. \$21.99.

In the present volume, Dryness and García-Johnson present the reader with an important exploration of the relationship between the Western and non-Western worlds of Christian theologies and “acknowledge that the changing nature of Christianity, however it is understood, suggests that Christian reflection needs to be reconfigured in the form of a conversation between different parts of the body of Christ” (viii). In the first two chapters, each author recounts his own social, religious, and cultural setting. They are aware that such an approach does not find universal favor in the academic community. Readers of this text, however, should find such self-examination essential to D. and G.-J.’s attempt to proffer the importance of “transoccidentalism,” or “a theory that might help us escape Western-centrism” (15). Overall, the authors succeed admirably in carrying out this effort.

Part of their success, however, comes from being very conversant in both Western and non-Western theological sources, which is on clear display in the brief appendix that provides a tour de force of Christian history. Thankfully, neither author believes that transoccidentalism means to abandon Western texts of the tradition, but rather aims to bring about a shift in priorities in crafting theology. To go along with their multicultural outlook, this book is a good example of ecumenism in the sources it cites. There are some drawbacks to the text. While the reader will appreciate the importance the authors place on Scripture, sometimes a particular citation appears to be an afterthought to, rather than central to, the point being made. Also, at times, the different writing styles of the authors present a distraction; in places they are explicit about which of them is writing, and in other places, they are not. Ultimately, however, this text will be influential in its ability to carry on an important conversation in the world of theology that often is paralyzed by feelings of superiority or of inferiority. This volume seeks to bring such a division to an end, and would be a fine resource for advanced undergraduates.

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