

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.

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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