

Christian faith than Teilhard, although he was neither a theologian nor a biblical scholar.

Haught's book begins with the challenge of metaphysics, which, according to scientific materialists, is lifeless matter, and for traditional Roman Catholic theology, a spiritual and material world wedded to the eternal present. A "metaphysics of the eternal present," the author states, "clips the wings of hope" and flattens out the sacramental depths of nature by locating the "fullness of being and intelligibility in a domain of timelessness immune to all becoming" (25). He looks to Teilhard's evolutionary metaphysics of the future and to another great Jesuit scholar, Bernard Lonergan, who spoke of evolution as emergent probability. In light of these scholars he indicates that only an anticipatory universe governed by the openness of drama and narrative can make room for the biblical God of hope, the God of the future. The whole universe and not just the people of God, he indicates, are on a long journey into a yet unknown future.

Haught lays the groundwork for a renewed Catholic theology in fourteen chapters, considering the gamut of theological thought, from God to the development of doctrine, spirituality, human life, suffering, destiny, and morality, as well as ecology and the future of human life. All along the way, he invites the reader to consider these areas through the lens of the future, reflecting on human life in relation to God, who is deeply related to a universe that is still coming into its fullness of being.

This is an important book by a scholar who has devoted his life to bridging religion and science. Today more than ever before these two pillars are in need of a new synthesis, one that respects the distinct disciplines but widens the horizon of inquiry to include cosmic, physical, and spiritual life. Haught provides a new path for future theologians to travel, but his is not a book for theologians alone or even those in pastoral ministry. Rather, it is directed to those who seek to make sense of faith in a chaotic, unfinished universe.

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Who Is the Church? An Ecclesiology for the Twenty-First Century. By Cheryl M. Peterson. Minneapolis: Fortress Press, 2013. viii + 153 pages. \$22.00 (paper). doi: 10.1017/hor.2016.77

Cheryl Peterson is a professor at Trinity Lutheran Seminary in Columbus, Ohio, an ordained pastor of the Evangelical Lutheran Church in America, and a past participant in the US Lutheran-Roman Catholic Dialogue, and this

book is based in part on her doctoral research at Marquette University. These biographical details matter, in that one of the deep strengths of this book is its rootedness in context and its call for ecclesiology to speak from, with, and to particular contexts. Peterson's contexts—the family of Lutheran churches, mainline Protestantism in the United States, ecumenical dialogue, and North American Catholic and Protestant academia—shape the concerns and the audience of this book, and frame her own constructive project of a narrative, pneumatological ecclesiology.

Peterson's title question is rooted in a particular context of crisis, the current decline of mainline Protestant denominations in the United States. She argues against responding to declines in membership and influence with nostalgia for a particularly American form of Christendom, or with church growth strategies pursuing "relevance." Rather, she names a crisis of ecclesial identity as the root cause of this decline. Her book outlines a particular flawed understanding of that identity that views the church as a voluntary association, draws upon three families of contemporary ecclesiological thought to provide resources for a different viewpoint, and then presents her own vision of a "third article," narrative ecclesiology.

The book's initial chapter outlines a schematic history of Protestant ecclesiology in the United States, following the thread of the "voluntary principle" at the heart of American Protestantism up through the piecemeal disestablishment of the mainline churches in the last fifty years. Peterson then examines three families of contemporary ecclesiology that provide components for an alternate understanding. First is the church as "word-event," rooted in the historic Reformation and in the thought of Karl Barth. She summarizes contemporary Lutheran and Reformed theologians Gerhard Forde and Michael Horton, and draws from this concept a crucial ecclesiological building block: "that ecclesiology should begin with who God is and what God is doing" (52). A second component comes from communion ecclesiology, in general and more specifically in the versions developed by theologians Robert W. Jenson and Philip Butin. With these thinkers' Trinitarian and sacramental emphases, communion ecclesiology complements the word-event paradigm by keeping relationality and unity central to ecclesial identity. Peterson's third source, missional-church ecclesiology, counteracts a tendency in both word-event and communion ecclesiologies to focus ecclesial identity on the nature of the church rather than the mission of the church. Missional-church ecclesiology, as developed by Darrell Guder and Craig Van Gelder, focuses the church in the post-Christendom context of mainline decline more on its mission than on its nature as hearer of the Word or communion with the triune God.

Having critically appropriated the values and limitations of these three families of ecclesiological thought, Peterson concludes the work with two sections outlining her own proposal for a narrative ecclesiology of the “Spirit-breathed church.” Peterson’s proposal is for an ecclesiology that does two things: first, it draws upon the centrality of God and God’s initiative (word-event), the relationality and unity of the gathered church (communion), and the church defined by its mission; and second, it starts from pneumatological narrative, that is, the story of the church read “from the perspective of what God the Holy Spirit is doing” (99). These final chapters provide a suggestive taste of how a fuller narrative, pneumatological ecclesiology might be developed. My only critique regards how little room remained after such a thorough review of the relevant literature for the author to further develop an ecclesiology that “starts from the Spirit.” The quality of the constructive readings of the Acts of the Apostles and the historic creeds in the final two chapters already makes this a valuable resource for theologians and for those engaged in practical ministry in the churches in the United States, particularly Peterson’s own ELCA. I end with great hope that she will continue to build upon this firm foundation to assist ecclesiology, in its many geographical, denominational, and cultural contexts, in developing a sense of identity adequate to the challenges the church of God now faces.

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What Has Wittenberg to Do with Azusa? Luther’s Theology of the Cross and Pentecostal Triumphalism. By David J. Courey. New York: Bloomsbury T&T Clark, 2015. xii + 289 pages. \$40.00 (paper).

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David Courey has served as a minister in the Pentecostal Assemblies of Canada for thirty years and currently serves as dean of graduate studies at the Continental Theological Seminary in Brussels. He brings his experience and commitment as a Pentecostal minister to his academic study of theology, particularly the theology of Martin Luther. Courey’s central argument is that personal and institutional triumphalism in the Pentecostal tradition is a major problem, at least in its twenty-first-century North American context. Following Douglas John Hall’s use of Martin Luther’s theology of the cross to critique the triumphalism of mainline Protestantism, Courey applies Luther’s theology as a corrective to the theology of glory found in Pentecostalism. Courey defines this triumphalism as both retrospective, centered on a restoration of the apostolic church, and prospective, centered on an