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.

BRIAN P. FLANAGAN
Marymount University

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).

doi: 10.1017/hor.2016.78

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 anticipation of the eschaton in the perfection of the individual. However, Courey says, this expectation of power over sin and suffering is belied by both institutional and personal experience, hence the need for Luther's theology of the cross, which acknowledges the limits of human nature and our access to the divine.

This book is a somewhat unusual example of ecumenical dialogue in that its primary purpose is to use another religious tradition to critique and correct one's own. It is even more striking since these two traditions are often assumed to be in conflict, given Luther's harsh criticism of the "enthusiasts" of his day and his skepticism of direct spiritual experience. Courey finds common ground by putting Luther's critique in historical context and arguing that for both Luther and Pentecostals, the Word is ultimate and the Spirit is penultimate. This common ground seeks to correct the Pentecostal inclination to make charismatic experience ultimate and the Lutheran tendency to neglect the role of spiritual experience and gifts (with the exception of the Finnish school of Luther studies). In the process, Courey offers new and at times provocative interpretations of both traditions. He emphasizes and even fundamentally redefines the usual interpretation of the role of spiritual experience in Luther as well as offering a sympathetic reading of some of the most controversial aspects of Luther's thought: the theology of the cross, the hiddenness of God, supernatural experiences, and eschatological expectation. Courey also interprets the history and theology of the Pentecostal movement to argue that triumphalism is not its defining characteristic but rather a historical aberration, and then offers a corrective through Luther's theology of the cross. Using Jürgen Moltmann's categories, Courey seeks to replace the restorationism and perfectionism of historic Pentecostalism with a *pneumatologia crucis* and an *eschatologia crucis*, thus putting the experience of the Holy Spirit and the eschatological anticipation of Pentecostalism more fully in the context of the cross and resurrection. While both Pentecostals and Lutherans will no doubt challenge aspects of his interpretation of both traditions, putting them in conversation with one another offers new insights for their relevance today.

This book therefore bridges the academy and the church, and Lutheran and Pentecostal religious traditions, as well as historical and constructive theology. It would be suitable, albeit challenging, for upper-level undergraduate courses because of the clarity of its argument and frequent definition of terms. It becomes somewhat repetitive at points, but this serves to reinforce its themes. It is even more appropriate for graduate courses, given its attention to both theological and historical issues, its contemporary relevance, and extensive footnotes and bibliography. It would not serve as an introduction to Lutheran or Pentecostal theology, but it would be useful in provoking discussion of the essential characteristics of these traditions, the role of ecumenical dialogue, and the place of religion in the twenty-first-century North American context.

SHERRY JORDON
University of St. Thomas

Catholic Theology after Kierkegaard. By Joshua Furnal. Oxford: Oxford University Press, 2016. xvi + 255 pages. $110.00.
doi: 10.1017/hor.2016.79

Among the many useful secondary sources produced on Kierkegaard in recent years, this book fills a unique role by examining Kierkegaard's reception by Catholic *ressourcement* theology in the mid-twentieth century. Originally developed as a Durham University dissertation, the book makes two moves. First, it provides a "more ecumenical" perspective on Kierkegaard by showing that his theological anthropology and nonhistoricist theology are closely aligned with the aims of *ressourcement* theology (chaps. 1–2). Especially useful here is Joshua Furnal's persuasive thesis that Kierkegaard's *Works of Love* presents a "parody" of Luther's extrinsicist theology of grace, replacing it with a theological anthropology quite compatible with Catholicism (19–28). Second, it examines the contact between Kierkegaard and three *ressourcement* theologians—Henri de Lubac, Hans Urs von Balthasar, and Cornelio Fabro—in order to demonstrate Kierkegaard's ongoing importance for Catholic theology (chaps. 3–5). Readers primarily interested in *ressourcement* theology may wish to turn immediately to these deeper engagements.

Perhaps the most intriguing argument of the book (yet also the most questionable) is Furnal's claim that Kierkegaard "distinctively shaped" de Lubac's confrontation with modernity. Furnal's assembly of arguments is impressive: their theological foci are similar (nature and grace, paradox, interiority, "infinite qualitative difference" between God and humans); de Lubac lauds Kierkegaard as "the herald of transcendence" in a "century carried away by immanentism" (see *The Drama of Atheist Humanism*); de Lubac adopts Kierkegaard's "pedagogical strategy" of enticing readers to think for themselves (for other arguments, see 111–33). Why did de Lubac not document his dependence on Kierkegaard? Furnal theorizes that Pius XII's condemnation of "existentialism" in *Humani Generis* forced de Lubac to conceal his use of Kierkegaard after 1950. The chief difficulty in evaluating this creative thesis is the absence of substantive discussion about Maurice Blondel, who was explicitly a source for many of de Lubac's theological themes. Though Blondel