

lose in simplicity they gain in accuracy” (33). Simply put, Bauman’s interpretation of anti-Christian violence is most convincing.

As a social theorist, Bauman is always at his best when adapting other theorists to the subject under his investigation. In this text he proves especially adept at employing and modifying scholars such as Mark Juergensmeyer, Paul Marshall, Mark C. Taylor, and Manuel Vasquez, among others. Although firmly in the “secular study of religion mode” and moving ever more deeply into political science, Bauman takes ideas and ideals (read: theology) seriously. As such, he is a trustworthy guide for those who wish to understand the contours of religious life for Christians in contemporary India. He does this with an interpretive approach whose applicability surpasses the Indian nation-state to account for interreligious violence more generally and anti-Christian violence throughout the world.

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T&T Clark Handbook of Ecclesiology. Edited by Kimlyn J. Bender and D. Stephen Long. London: Bloomsbury T&T Clark, 2022. ix + 493 pages. \$174.80. doi: 10.1017/hor.2022.63

Fifteen years ago, Gerard Mannion and Lewis Mudge edited *The Routledge Companion to the Christian Church* containing thirty-eight articles over 684 pages. T&T Clark’s *Handbook* of thirty articles has an almost entirely new cast of editors and authors: only Nicholas Healy contributed to both. The tone and the feel may reflect the difference between a “companion” and a “handbook.” The articles in the Routledge volume read like constructive syntheses of the authors. The articles in this T&T Clark volume lean toward collections of information that more objectively define the subject matter. Whereas the *Companion* addressed the church, the *Handbook* directly focuses on the academic discipline of ecclesiology.

The *Handbook* is divided into three parts: part 1 outlines the “Scriptural Foundations” of the discipline of ecclesiology in four articles, including one on the Old Testament. Part 2 presents in fourteen articles the varieties of historical and confessional traditions that represent the pluralism of ecclesiologies. Part 3 bears the title “Theological and Critical Explorations” as it takes up some linkages to other Christian doctrines and a series of issues that are actively discussed in the discipline of ecclesiology. A brief comment on each of these parts will help to describe the work.

Part 1 of the *Handbook* provides exposition and commentary on the biblical resources foundational for the discipline of ecclesiology. The pluralism reflected in the rest of the work almost requires a serious consideration of the common source of Christian theology despite the deep differences among the ways of using and interpreting the biblical background.

Part 2 of the *Handbook* collects a dizzying array of ecclesial traditions, rationales, and organizational structures. It represents Roman Catholic ecclesiology at three stages of its development: patristic, medieval, and post Vatican II; and Orthodox ecclesiology in its patristic and modern forms. It then moves to the early modern and later traditions and families of Protestant ecclesiology, ending with an overview of ecclesiology in the present-day “majority world” with special emphasis on Africa.

Part 3 of the *Handbook* deals with important questions that arise in the discipline of ecclesiology. For example, four articles address the way ecclesiology relates to dogmatics generally and the specific doctrines of trinity, christology, and pneumatology. The scope widens from there to address ecclesiology and liberation, gender, politics, ethics, ecumenism, and the Christian life. A lively issue that was not singled out for focused reflection is how ecclesiology deals today with world mission, conversion of the nations, and dialogue with other faith traditions. The lack of this discussion shows that the many church traditions would handle these questions differently.

The *Handbook* has a distinctive style that has implications for its use. It is a contribution to the academic discipline of ecclesiology, and as such it has an objective, academic style. Some of its articles, especially those covering the many forms of the church, read like objective summary reports. The editors did not impose an obvious standard form for the articles, but they all situate the origins of denominations and wider families of traditions. The articles reflect consciousness of history and context. They also assemble a great deal of objective information about the ecclesial traditions in a short space. The articles are complemented by extensive bibliographies of works consulted in each chapter. This makes this volume an indispensable reference book for the study of the Christian church today.

The book and most of the articles in it would be less applicable to general use in courses that introduce the study of the church. Too much is presupposed in the concise delineation of the subject matter. By contrast, this work would be very useful in a doctoral seminar on the church where the scope of the sources and the definition of the topics would provide a common source of reference and, with other texts, give rise to a deeper understanding and the exchange typical of more advanced courses.

In sum, the *Handbook* is a significant contribution to the discipline of ecclesiology, and it offers a significant amount of information about the

church, the churches, the study of the church, and the resources for exchange within the discipline.

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T&T Clark Handbook of Children in the Bible and the Biblical World. Edited by Sharon Betsworth and Julie Faith Parker. London: Bloomsbury T&T Clark, 2019. xxi + 467 pages. \$200.00.
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This anthology is an important contribution to the T&T Clark series of handbooks, each of which offers a set of commissioned essays mapping the contours of a given discipline or subdiscipline. This volume considers the relatively new study of children in the biblical world, which was formally initiated in 2008 as a section of the Society for Biblical Literature.

The text begins with a thorough overview of the development of this and other child-attentive subdisciplines of theology and theological studies by Reidar Aasgaard, followed by a helpful discussion from Laurel Koepf Taylor of the ways that biblical studies has incorporated approaches and insights from the wider interdisciplinary domain of childhood studies. The remainder of the book follows in canonical order, with sections on both the Hebrew Bible and the New Testament interspersed with two separate sections—one called “Intertextual Issues and Intertestamental Texts” and another titled “Early Christian Apocrypha.” The section called “New Testament” holds the most content, with six separate essays, largely because this section has seen the most development over the last few decades. The editors, however, have attempted to redress this imbalance by also offering five substantive contributions from authors considering topics related to the Hebrew Bible.

In their introduction, the editors observe that a different but equally seminal contribution in 2008 was *The Child in the Bible*, edited by Marcia Bunge, Terence Fretheim, and Beverly Roberts Gaventa. But this new book is poorly understood as an update of that first text, which mostly featured a range of celebrated biblical studies scholars inquiring about children for the first time—either by exegeting the place of children in particular books of the Bible or considering cross-cutting themes with implications for children—all in search of a deepened theology of children and childhood. Rather, this book gives considerably more space to understanding children’s lives at the time that the Bible was being written and the times being written about by biblical authors—most notably in chapters that begin the sections