neo-Aristotelian *a priori* and syllogistic logic, metaphysics of substance, and causation theory—philosophical commitments few contemporary theologians ascribe. In keeping with that shortcoming, and like Baroque theology itself, the method here is analytical, abstract, formalistic, defensively apologetic, along with being neglectful of biblical traditions, historical analysis, and inculturated realities. And perhaps most importantly, Fields' methodology is disconnected from real life pastoral concerns and ecclesial issues, considerations theologies of today must take into account. Such critiques remind me of what the French Dominicans at *La Saulchior* (Chenu, Congar, and Féret) found problematic in the prevailing Catholic theology of their day, which they labeled "Baroque." Finally, like Baroque art, the writing here, while intended to transport readers into heavenly realms of theological thought, feels overly intricate, convoluted, and ornate; there is simply too much going on in the prose that overwhelms the reader. That, combined with an excess of subordinate clauses and the absence of flow between paragraphs, makes reading this text an arduous process. Yet, at the same time, the agenda of each chapter is clear, and the text is well indexed.

One would be hard pressed to put the text on a graduate, much less undergraduate, syllabus. Theological libraries should acquire a copy, while only interested academics and specialists in the field of theological anthropology may want to consider adding it to their personal collections.

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The Sin of White Supremacy: Christianity, Racism, and Religious Diversity in America. By Jeannine Hill Fletcher. Maryknoll, NY: Orbis Books, 2017. xiii + 194 pages. $28.00 (paper).
doi: 10.1017/hor.2019.20

In this powerful volume, Jeannine Hill Fletcher develops the bold claim that Christianity itself has given birth to racism in this country. Integrating her significant scholarship on Christianity's relationship to other religions with her commitment to uprooting racism, Hill Fletcher makes a compelling case that since early European settlers arrived, White Christians have used religious resources to claim the supremacy of their religion and race. In chapters 1 through 3, she describes the ways White Christian theologians and clergy provided intellectual justification for Christian and White supremacy, as well as the material advantages universities and Whites accrued. The contemporary result, Hill Fletcher argues, is that White Christians generally 1) believe that their White and Christian identities

mean they are closer to God, morally superior, and justified in their material advantages vis-à-vis people of other religions and people of color; and 2) reproduce Christian and White hegemony in everyday life by trading on their symbolic and material capital to treat others on a "sliding scale of humanity." According to Hill Fletcher, given their prominent roles in perpetrating racialized disparities, theologians and universities bear a heightened responsibility to craft liberating theologies that contribute to religious and racial reconciliation.

Hill Fletcher argues that invalidating White supremacy involves negating claims to Christian supremacy. In chapters 4 through 6, she interprets central Christian symbols and practices for a "weighted world," that is, the current situation in which people of color bear more burdens and enjoy fewer benefits than White people. Her constructive theology rests on the central Christian doctrines of God as mystery and understanding of Christ as "the Crucified One who radiates love against the backdrop of mystery" (129), whose witness can reorient White Christians. Given her concern that Christianity not claim supremacy over other religions, Hill Fletcher treads lightly on claims about Christ. She recommends that White Christians emulate four characteristics of Jesus' love as recorded in the gospels—as intimacy, healing, judgment, and including enemies—in order to redress suffering they perpetrate against people of color. She provides a moving account of the theology of the sacred heart of Jesus as a symbol contemporary Christians can draw upon to take on suffering and offers brief practical applications in how to do this, such as building anti-racist churches, practicing interreligious rites, and legislating for living wage jobs and equitable public education.

This is a courageous text in that Hill Fletcher provides an honest assessment of how White Christians employ their religion to serve their cultural, economic, and political interests. Evidence provided in this slim volume is not substantive enough to support Hill Fletcher's serious claim that Christianity not only is implicated, but actually created US racism. A longer volume could more finely distinguish among various Christian denominations' relationships to racism and analyze the situations of various peoples of color (including denominations such as the African Methodist Episcopal Church) vis-à-vis Christian racism. Given Hill Fletcher's significant contributions to feminist theology, a longer volume would also allow attention be given to the gendered character of the injustices perpetrated by Christian leaders.

Hill Fletcher's analysis is prescient, in that it helps to explain why many devout White Christians in this country currently justify white nationalist practices that the Christian tradition opposes—practices that include forcible removal of child asylum seekers from their parents, the "Muslim ban," and

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police brutality. But she does not really explore what would compel these White Christians to turn now from avoiding historical and present distortions of Christianity and commit themselves to the liberating Christian resources from which Hill Fletcher draws, particularly the portraits of Jesus' love as recorded in the gospels.

Hill Fletcher utilizes an impressive variety of social-scientific, biblical, theological, philosophical, and historical analyses, as well as practical resources from contemporary US anti-racist trainers. The text is marred by several copyediting errors. Given the central role White theologians, clergy, and universities have played and continue to play in perpetuating the suffering Hill Fletcher documents, the text is written and recommended for seminary and graduate courses, as well as discussions among theologians and clergy.

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Undomesticated Dissent: Democracy and the Public Virtue of Religious Nonconformity. By Curtis W. Freeman. Waco, TX: Baylor University Press, 2017. xviii + 269 pages. $29.95.
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Curtis Freeman begins this fascinating, textured narrative by recounting his 2005 visit to Bunhill Fields on the north end of London. A burial ground for those who did not conform with the teaching and practices of the established Church of England, it became the final resting place for an estimated 123,000 "undomesticated dissenters." The poet's corner includes three prominent monuments to Paul Bunyan, Daniel Defoe, and William Blake. Through a number of lectures and conference talks, Freeman meticulously researched the contributions of each of these figures, weaving together a cogent, nuanced account of the particular sort of dissent represented in their work and drawing out the theological and ecclesial implications. He finds that Blake's dark but hopeful vision of the New Jerusalem represents a blend of Bunyan's inward focus on conversion in *The Pilgrim's Progress* and Defoe's outwardly oriented attention to conscientious pursuit of Christian responsibilities in the world in *The Life and Strange Surprising Adventures of Robinson Crusoe*, pointing to "the apocalyptic redemption of soul and society" in and through the incarnation of God in Jesus (174–75).

Deeply committed to the integrity of conscience and the concept of religious liberty, Defoe perceived the real division in English society to be the chasm between nonconformists, often socioeconomically marginalized and