

substitutes that Westerners, in the nineteenth and twentieth centuries, have used to fill the place of religion. These have included the arts, occultism, Westernized versions of Hinduism and Buddhism, and various political movements. In this history, the distinctive “characteristics of modern spirituality” have emerged, which are “innerness, anti-institutionalism, individual practice, universal experiences, scientific empiricism, and the role of the body” (196). The book’s epilogue considers the limitations of “modern spirituality” and the types of critiques raised above.

The book gives a map, through time and place, of the world’s various theistic and nontheistic spiritualities. Also, though familiar with the many thinkers Heehs discusses in the final chapters, readers of *Horizons* will gain a different perspective on the history of modern thought, because he highlights aspects that are of less interest to religious believers surveying the same history. The book gives a helpful map of theistic and nontheistic spiritualities, but due, in part, to its broad and comprehensive nature, specialists in the different areas covered will find issues to challenge and argue about. Also, Heehs draws a sharp line between the concept of God and other, nontheistic concepts of spiritual reality. I suspect that many classic, Christian philosophers and mystics would not recognize this sharp distinction, nor would a significant percentage of mainline Christians today.

The “spiritual but not religious” phenomenon is growing, and readers can learn more about it through this thoughtful and knowledgeable author, who for decades has been a resident of an intentional, spiritual community.

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Christian Mission, Contextual Theology, Prophetic Dialogue: Essays in Honor of Stephen B. Bevans. Edited by Dale T. Irvin and Peter C. Phan. Maryknoll, NY: Orbis Books, 2018. xxiv + 293 pages. \$40.00 (paper).

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Starting with the end, a storytelling tour from honoree Stephen Bevans, SVD, we discern the insightful developments of his pioneering work. With humility and good humor, Bevans invites us into the nuances of difference—the warmth of the sun as a beautiful metaphor and its opposite reception as “dangerous and even destructive” by an Indian friend. This experience from his student days sets the stage for doing theology in ways consciously incarnated in diverse contexts and illuminates the threefold organization of the book: *Christian mission* “coming into existence for the sake of the reign of God”; *contextual theology* “called to incarnate itself in every nation, [and]

every culture in the world”; and *prophetic dialogue*, the necessary “practice and spirit” of any effort to engage in mission.

As a textbook, each chapter is authored by an expert. Part 1, on mission, begins with the biblical impetus viewed through the insights of survival and resistance of Vietnamese Christians. Next is a historical glimpse at Catholic mission theology moving through the categories of ferment, crisis, rebirth, and emerging trends evident through major church documents. The chapter on Orthodox theology is a theological reflection highlighting insights into Trinitarian centeredness, ecclesial inclusiveness, pneumatology, and the synthesis of liberation and reconciliation. The chapter on Protestant theology, by coeditor Dale T. Irvin, clarifies the significance of mission for a movement centered on the encounter with Jesus Christ and now includes interreligious and social justice concerns. Concluding this section is a chapter dedicated to unpacking “the staggering numerical growth of the global Pentecostal missionary movement” and conveying the challenges posed by questions of interfaith dialogue, suffering, identity, and ecumenism.

Part 2 begins with an exploration of contextual theology in its historical development and includes a look at postcolonial contexts, the theologies of liberation, Bevans’ six models, and the troubling rise of populism. Next is a look back at modernity’s focus on subjectivity, challenging Christian faith to understand itself as a community actively living in the kingdom, and oriented expansively toward global concerns. The chapter that follows is troubling in its treatment of racism’s entanglement in the missionary enterprise written *about* communities of color and not *by* them. Next, coeditor Peter C. Phan takes on world Christianity, emphasizing that all theologies are contextual. Flipping the model, he looks to how Christianity, as lived on a global scale, affects theological reflection and provides new insights into categories such as God.

Part 3, on prophetic dialogue, includes the only two chapters by women in this fourteen-chapter volume and begins with a look at Liberation theology from Latin America to Asian perspectives as a series of “ruptures within the rupture.” The next chapter focuses on contextual theology as the interaction of religious tradition with culture, highlighting the poles of experience and religious tradition as mutually illuminating and shaping each other. Following is a chapter reversing the Anselmian definition of faith seeking understanding and looking at the intriguing idea of “experience seeking faith” to propose an interreligious theology based on trust, inquiry, and friendship. The chapter that follows looks at ecclesiology as lived, oriented toward the reign of God, and seen through its marks of one, holy, Catholic, and apostolic as incarnated in a post-Vatican II world.

The volume is insightful, informative, and intriguing, but it exposes the limits of well-intentioned human work by failing to adequately address the present moment. In its neglect of key theological contexts that should have been represented among its authors, namely Black and Latinx theologians, the book disregards its own arguments. There is also surprisingly scant representation of women and laity among its writers, a vestige of a church/scholarly structure that resists change. Because the book maintains that there is dynamic development in the theological enterprise, one can only hope that such lapses will become the stuff of history. Theological projects must better exemplify the diversity of scholarship and its trustworthiness precisely because it is embodied and particular, something the book does not represent but cogently argues.

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Matthew within Sectarian Judaism. By John Kampen. New Haven, CT: Yale University Press, 2019. xx + 320 pages. \$65.00.

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Kampen effectively argues that Matthew's Gospel is a sectarian Jewish composition addressed to other Jews. Matthew is neither a Christian text, nor a Jewish-Christian or Christian-Jewish text. The Gospel does not reflect a "parting of the ways" between the nascent church and Judaism. Indeed, "the designation 'Jewish Christian' is not a meaningful category" (45). Kampen thus avoids common concerns (law versus Gospel, validity of Torah, status of Gentiles) that arise from reading the Gospel anachronistically through the lens of subsequent church history. Reading it as a Jewish composition avoids equally anachronistic questions about whether portions of Matthew are anti-Jewish or anti-Semitic.

Utilizing insights from sociology and scholars of new religious movements, Kampen considers Matthew a "voluntary association of protest" that "utilizes boundary marking mechanisms" reflecting the "high level of tension with surrounding Jewish co-religionists" (48-49). In most chapters he seeks to show that portions of Matthew reflect three elements typical of sectarian movements: difference, antagonism, and separation.

The sectarian texts among the Dead Sea Scrolls are Kampen's primary conversation partners for reading Matthew. The many similarities between Matthew and the Qumran scrolls (focus on sectarian wisdom, communal organization, and discipline; attitudes toward law, authority, and communal legislation; critique of temple leadership; apocalyptic context) show that