

only by the mediation of the incarnate and atoning Son of God and the perfecting ministry of the Holy Spirit. The church then in all its ways is to be characterised as *koinonia*, a communion and participation by the Spirit in personal relationship with the triune God and as members of the body of Christ. Tyler gives convincing demonstration that these two biblically grounded touchstones, the Trinity and the *koinonia* of the Spirit, infuse every element of Torrance's ecclesiology.

The following three chapters demonstrate the fruitfulness of Torrance's trinitarian ecclesiology of *koinonia*. Chapter 5 takes up the question of church order and structure in this present age. Founded on the apostle's message and informed by the early creeds, Torrance provides insight as to how Christ-centered ministry and mission can be lived out in relation to the wider society and world today.

In chapter 6 Tyler presents Torrance's handling of the four Nicene 'notes' of the church (unity, holiness, catholicity and apostolicity) in conjunction with the classical Reformed 'marks' of the church (the Word of God purely preached, the sacraments rightly administered and church discipline). Treated all in the light of the *koinonia* of the Trinity, Tyler shows how these each radiate for Torrance a distinctive and decisive character that practically informs the dynamic participatory life of the church.

Chapter 7 concerns matters that Torrance not only thought, taught and wrote about, but actively participated in over many years: reconciliation, ecumenism and missions. These three dimensions of church life are in Torrance's view inseparable and unavoidable. The church's being as the creation of the Trinity for the purposes of *koinonia* make it so. Tyler traces out the persistent but not always successful trajectory of Torrance's endeavours along these lines. Finally (and as noted above), chapter 8 helpfully situates Torrance in dialogue with Tanner, Moltmann and Zizioulas. Tyler then closes with comments on the continuing value of Torrance's biblical and theologically comprehensive approach to ecclesiology.

While some may want more extensive critical engagement with Torrance, Tyler has provided what is not easily achieved – a faithful and comprehensive exposition of what Torrance actually understood the church of Jesus Christ to be. Such a foundation must first be accurately and fully laid out before any honest and constructive critique can follow. And that is what Tyler has accomplished in this valuable volume.

doi:10.1017/S0036930620000563

## **Brian Brock, *Wondrously Wounded: Theology, Disability, and the Body of Christ***

**(Waco, TX: Baylor University Press, 2019), pp. xix + 371. \$59.95.**

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In *Wondrously Wounded*, lauded disability theologian Brian Brock weaves the practical and the theological into an analysis not only of disability, but the political and social structures that continue to threaten those members of our society with anomalous

bodies. He opens his preface with a sensitive exposition of his relationship with his son Adam. 'This book', he notes, 'is held together by a life lived under the label disability' (p. xii); the story he tells is of a life lived 'together' (p. xiii) and in community. Brock is appropriately cautious about both the risks of instrumentalising his son's life: some use familial experiences to garner credentials in this sphere of scholarship. And he is aware that he is not presenting this book as some impossibly objective account of Adam's life or carefully distilled version of Adam's own voice. This reflective approach to his own story stands the reader in good stead: later, he will walk bravely into the political hotspot that is the abortion debate. Brock's fundamental approach is that of doxological hermeneutics: within this framework 'disability' is understood 'as a creaturely phenomenon strung between creation and the final judgment' (p. 9).

Part 1 of the book begins in the historical foundations of the church. In particular, Brock focuses on the shift in attitudes towards the exposure of anomalous infants over the course of the first four centuries of the Common Era. The historian in me wants to discuss if changing opinions among early Christians were actually about anomalous infants (or any infants), and whether or not they were as complete as he says. But this is beside the point. Here Brock both laments the decline of wonder in our own modern age and presses us to consider the reality of the incarnation as something that causes us to look at the fleshiness of the body. Vulnerability is not a matter of 'need' but rather a divine call. Here he directs us to the story of the Good Samaritan and the way in which the Samaritan has a bodily reaction to the suffering of another. Compassion, he shows us, is an embodied action.

Part 2 moves the Graeco-Roman notion of the 'anomalous birth' into the present and relates it to the complexities of prenatal screening. Though his arguments are not without precedent he sensitively articulates the reality of the current medical world: the mechanics of our modern medical world operate with the assumption that certain kinds of lives are expendable. Brock is not a pro-life crusader, he is not unsympathetic or unnuanced here; instead Brock examines the way that culturally constructed hopes and fears organise our modern medical praxis and lead to the othering of certain kinds of human beings. He shows that, while 'prenatal testing aims at parental bonding with some unborn children, it also quietly encourages distancing from others' (p. 91). It is, he says, the 'sinful' attraction to the idea of choosing one's life and to mirage-like promises of an easier life that causes people to shirk the divine invitation to receive other individuals into their life.

Part 3 moves to the lives of the disabled themselves and explores the often-ignored ways that educational, ecclesiastical and medical systems ignore and devalue the lives of the disabled. Drawing upon a particularly troubling healthcare report about the sub-standard care received by people with disabilities in the UK, Brock interrogates why it is that those with intellectual disabilities (in particular) are not accommodated in the world. He concludes that it is assumptions about fallenness and sin that cause people to project inadequate images of wholeness onto others.

Part 4 moves to the constructive and begins with the question, how might we think differently about those labelled disabled? Here Brock invites us to shrug off the language of insufficiency and reposition disability within a broader account of embodied creaturely flourishing.

In the final section of the book, part 5, Brock develops an account of Christian community in which attentiveness to other members and modes of listening (broadly construed) can shape the kinds of social forms and modalities that emerge in that community. The body of the church here is the 'circulator' of the gifts of the Spirit, and this model enables Brock to argue that it is possible to recognise the

needs of those with disabilities without simultaneously reducing them to their perceived brokenness. Across these chapters we learn that the militancy of God is found in the ability to resist human beings' rejection of one another: 'Real political insurrection ... demands rooting the dismissal and "othering" from the human hearts out of which it springs' (p. 11).

The historian and biblical scholar in me wishes that Brock had interacted with more biblical and early church scholarship than he does. In the past ten years, disability criticism has made inroads into these areas of theological inquiry and it is disappointing that Brock does not utilise this material. This is a highly subjective quibble, however. Brock is speaking with confidence about the paradoxes in modern medical thought and practice and about the uneasy way in which modern Christians have adopted secular consumeristic assumptions. His is a powerful call to arms: to resist the social and cultural structures that induce us to distance ourselves from other and to accept the powerful command of the spirit to receive and embrace others. All of this he grounds in a richly developed incarnational theology of the flesh that is practically brought to bear upon the practices of societies and communities that should know better.

doi:10.1017/S0036930620000575

## Christopher R. Barnett, *Kierkegaard and the Question Concerning Technology*

(London: Bloomsbury Academic, 2019), pp. xviii + 237. \$120.00.

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This is an original book on a subject few would think to associate with Kierkegaard. Barnett contextualises Kierkegaard amid the technological upheavals of his age, lifts up an implicit philosophy and/or theology of technology in his work, provides a critical overview of Kierkegaard's reception in twentieth-century thinking about technology and develops a Kierkegaardian critique of our own digitised age.

Barnett's historical chapters give a detailed account of how the rapid industrialisation and urbanisation of nineteenth-century Denmark produced revolutions in transportation, the press, science, art, leisure and many other fields. Once prompted to see new forms of technology referenced in Kierkegaard's work, one starts to see them everywhere. This is particularly the case with new forms of transportation, as railroads, steamships and omnibuses pop up again and again. Kierkegaard did remarkably little travelling compared to his Danish peers, but for this reason his fixation on both the rapidity and the indignities of modern transport is especially noteworthy.

Barnett also offers a fresh and revealing interpretation of Kierkegaard's relationship to the popular press, which he describes as a new kind of 'information technology' (p. 63). As is well known, Kierkegaard's relationship with the press was frequently adversarial, most notably during the *Corsair's* sustained campaign of mockery against