ADVANCES IN THE STUDY OF GREEK: NEW INSIGHTS FOR READING THE NEW TESTAMENT,

As seminaries in the United States reinvent their curricula, many biblical language programs find themselves on the chopping block. As Greek and Hebrew requirements shrink, professors and students will not only need to argue for the continued existence of language programs, but those interested in further study must often turn to work outside of the classroom. With his book Advances in the Study of Greek, Constantine Campbell takes a stab at providing a resource that functions both as a foundation piece and a launching point for further study. Campbell’s book can be divided into two sections, aimed at two different audiences. The first section (ch. 1–3) presents the foundations of linguistics to interpreters unfamiliar with the discipline. The second section (ch. 4–10) lays out case studies of current issues in New Testament linguistics.

Campbell aims the first section of his book at students and pastors. In chapter 1, he begins by laying out a diachronic history of biblical linguistics in a short, accessible format. In working through the history from Georg Winer to the present time, he weaves together the history of biblical linguistics with key figures from the field of linguistics in general. By the end of chapter 1, Campbell’s readers will have made the acquaintance of linguists as diverse as Friedrich Blas and Ferdinand de Saussure, Eugene Nida and Noam Chomsky. In addition, the reader will also have learned of each figure’s contribution to the study of biblical Greek. In fact, this first chapter accomplishes Campbell’s goal of igniting further interest in linguistics better than any other section. Each short subsection provides enough information to give the reader a basic grasp of the figure’s contributions, while also leaving the reader wanting to research further.

In chapter 2, Campbell turns from history to a synchronic look at the modern field of linguistics. Helpful for the neophyte reader, he doesn’t hesitate to evaluate the usefulness of the different approaches to biblical studies as he describes the field. Campbell then turns to an in-depth analysis of the two dominant schools in modern linguistics. First, he negatively appraises the rise of Noam Chomsky’s generative school of linguistics. Then, he turns to the school that he espouses, Systematic Functional Linguistics. In treating his own school, he seeks to demonstrate the upside of a linguistically informed approach, and he succeeds. In this section, readers will see the way that linguistic terms such as “syntagmatic chains” and “paradigmatic choice” are not impenetrable jargon, but point to useful ways to frame the questions of exegesis.

Chapter 3 serves to bridge the gap between the introductory section of the book and the
case studies. In chapter 3, Campbell explains the linguistic underpinnings of Greek lexica. He takes his readers through Bauer-Danker-Arndt-Gingrich as well as the Louw-Nida lexicon based on semantic domains. Campbell frames what a lexicon does and how translators and exegetes can make responsible use of them. Even students entirely devoid of interest in further linguistic study will find this chapter useful in their application of Greek.

Chapter 4 represents a change in focus and audience. As a result, readers who found themselves intrigued by chapters 1–3 may suddenly feel overwhelmed. Chapter 4 focuses on debates over whether some Greek verbs can truly be classed as deponents. Campbell lays out the argument clearly and succinctly. However, for skeptical readers chapter 4 confirms their worst fears. While deponency is certainly interesting from a historical and philological perspective, Campbell fails to explain the upshot for students and pastors.

Chapters 5 and 6 correct many of the issues in chapter 4. In chapter 5, Campbell presents a lengthy, technical discussion of verbal aspect and Aktionsart. In his discussion, he refers throughout to specific examples of how the debate affects reading the New Testament. Unlike chapter 4, where a linguistic neophyte might rightly ask “Who cares?” anyone reading chapter 5 cannot fail to appreciate the need for a linguistically vigorous exegesis. Chapter 6 continues the positive trend. In discussing genre, register, and idiolect, Campbell leads his readers to understand the importance of moving beyond sentence-level analysis of New Testament texts.

Unfortunately, in devoting chapters 7 and 8 to discourse analysis, Campbell returns to the problems of chapter 4. It is unclear why discourse analysis warrants the two longest chapters in the book, and Campbell never quite explains what discourse analysis is. In fairness to him, this lack of definition is not a new problem, as Moises Silva has pointed out on multiple occasions. However, once again, a reader who is on the fence about studying linguistics will not benefit from these chapters.

In the final two chapters, Campbell turns to questions of Greek pedagogy. Chapter 9 presents an analysis of pronunciation, while chapter 10 lays out Campbell’s program for teaching Greek. Unfortunately, this final chapter leaves the reader in a conundrum, especially if the reader is a teacher of biblical languages. In the face of the shrinking budgets and course offerings, Campbell presents Greek immersion as the solution to Greek pedagogy and doesn’t offer any alternatives for small-scale teaching.

In summary, Campbell has written a useful book, though it is a book that is sometimes at cross-purposes with itself. Some chapters, especially chapter 3, will prove themselves indispensable in teaching New Testament Greek. Others serve to further muddy waters that Campbell had hoped to clear.

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This lovely collection of essays is dedicated to honoring Eberhard Jüngel, one of the most significant and consequential Protestant theologians of the past several decades. Jüngel’s learned, substantial, demanding work is marked by a broad sweep, including significant engagements with the history of ideas (especially continental philosophy), theologies of Karl Barth, Rudolf Bultmann, and Martin Luther, and lucid, timely contributions
to Christian dogmatics. It is fitting, therefore, that this collection of essays be likewise broad, critical, and also deeply appreciative—both of Jüngel’s own work, as well as the rich theological tradition in which he is situated. These diverse essays cover a wide variety of topics, some of which are exceedingly technical. Rather than provide unhelpfully brief gestures at each essay, I will offer remarks on three essays that stand out, to me at any rate, as of interest to readers of this journal.

The first such essay, by Paul R. Hinlicky, is called “Metaphorical Truth and the Language of Christian Theology” (89–100). This contribution seeks to expand upon Jüngel’s important work on the metaphorical dimensions of Christian speech about God, primarily by clarifying with precision the proper structure of metaphor. According to Hinlicky, Jüngel’s work manifests a preference for a strong account of metaphor (catachresis), and thus metaphor plays an important, but circumscribed, role in specifying literal speech about God by opening up new possibilities in that which is already known. This is in notable contrast to other recent metaphorical theologians for whom metaphor occasions new possibilities for speech about God without a catachrestic delimitation for responsible theological speech—in short, all assertion of similitude is taken as equally legitimate, and thus unhinged from the particularity of God’s revelatory self-disclosure in his word. Hinlicky takes this as highly problematic, and deploys Jüngel’s insightful calibration of metaphorical speech with reference to the Trinity and divine revelation. Even if his conclusions do not elicit agreement from every reader, this essay will be of interest especially to those concerned with the normative status of the traditional naming of God as Father, Son, and Spirit.

A second notable essay is that of editor R. David Nelson, and deals in particular with Jüngel’s theology of baptism and the Lord’s Supper (167–185). The question of Jüngel’s sacramental theology remains underexplored, with the exception of Nelson’s recent dissertation on the topic, and this essay embodies an extension of that research. Any analysis of Jüngel’s sacramental theology is problematized by the fact that Jüngel’s reflections on the sacraments consist both of descriptions of Karl Barth’s rejection of sacramentalism in Church Dogmatics IV/4, as well as Jüngel’s own constructive contributions. While some interpreters have chosen to locate Jüngel’s position in close proximity to Barth’s, Nelson convincingly adduces evidence that in developing his own theology of baptism and Eucharist, Jüngel has aligned himself more closely to the historic Lutheran position than many commentators have thought.

The third essay that will be of interest to many readers is that of Steven Paulson, who provides a compelling description of “Luther’s Dangerous Account of Divine Hiddenness” (203–217). Paulson takes aim directly at the impulse in much modern theology to refuse any account of divine hiddenness in which God operates outside of revelation, and which, consequently, collapses the immanent Trinity and the economic Trinity into one another (Rahner’s rule). Paulson suggests that such a description is inescapably bound to the problem of theodicy, and thus modern theology is caught paradoxically between affirming that God is love and that there is suffering in the world. Paulson, in notable contrast to Jüngel, proposes Luther’s own account of divine hiddenness, in which God operates apart from the word in order that reason itself be mortified and that sinners take refuge only in the promise of the gospel. Any unity within God is to be sought not in a reduction of God’s identity to the external features of his interaction with the world in revelation, but only in the promise that creates faith and to which faith clings—all this in spite of the present experi-
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ence that contradicts what the promise gives and declares. Paulson’s essay will be most profitable for those, especially pastors, who are interested in the relevance of Luther’s theology for preaching and pastoral care.

These are certainly not the only interesting, helpful, or illuminating contributions in the volume. Other interesting essays not to be missed include Paul DeHart’s chapter on analogy and Trinity from a Thomist perspective (51–69), Piotr Malysz’s “The Resurrection as Divine Openness” (143–153), Derek Nelson’s remarks on justice and the state (155–166), and Philip Ziegler’s reflections on Christian freedom (255–266). Indeed, *Indicative of Grace—Imperative of Freedom* represents a tangible advance in anglophone scholarship on Jüngel, and will prove a valuable resource for those seeking high-quality, accessible secondary resources on his work. Moreover, the book itself is an excellent collection of contributions to systematic theology more broadly. Finally, these diverse—and often divergent—essays are of commendable relevance to the church not least because of their insistence, with Eberhard Jüngel, that we can speak of God only because God has first spoken to us.

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“Jesus takes our place, so we can occupy his” (#OccupyJesus)

Altmann’s classic, based on lectures he delivered in Buenos Aires in 1983 commemorating the 500th anniversary of Luther’s birth, has now been revised and expanded in preparation for 2017 and the 500th anniversary of the Reformation. It could equally be subtitled, “Reading Luther with Clarity.” Whereas non-liberation-oriented works on Martin Luther will unfortunately serve as placeholders in introductory courses on Luther and the Reformation, the real strength of Altmann’s approach is to present Luther’s robust theology less flattened by European and Western perspectives. Let’s hope Altmann’s book becomes the standard reference work for Luther in seminary and college classes.

The two longest sections of this book are devoted, first, to doing theology in a new interpretive key, and then conducting exercises on Luther’s ethical positioning in light of this new interpretive key. Altmann bookends these two long chapters with an opening chapter offering an overview of Luther’s theology and work and a concluding chapter on Luther’s legacy, with a special eye toward the reception of Luther in Latin American liberation theology.

Altmann earns his credibility throughout this book, with his close attention to Luther’s writings, and broad awareness of Luther’s historical context, coupled with a careful reading of his own Latin American context. He also earns credibility by asking excellent, poignant questions, like *Is thinking about Luther a waste of time?*

An enormous effort has been made, beginning in the 19th century with the publication of the Weimar edition of Luther’s works, then continuing with the Luther Renaissance led by Karl Holl, to know Luther well enough to answer the question, *What did Luther really want?* But Altmann, operating out of the hermeneutics of liberation, knows this means we need to also ask an additional question, *And us, in the end, what do we want?* (326).

In practice, this means Altmann will need to contend with the traditional loci of Luther studies—justification by faith, evangelical freedom, the cross, vocation, Scripture, church,
sacraments, kingdoms theology. But Altmann at each locus does a two-step analysis, first carefully spelling out with remarkable clarity why Luther’s theology was so radical in his own day, then articulating how shifts in context mean we can approach that same locus in liberation perspective now in our day.

He writes, “Being Lutheran, therefore, is not something that is acquired once and then preserved, but it is something that must be obtained each moment, in renewed faithfulness to the gospel. It is a permanent task. Therein lies the truly problematic aspect of the confessional fixation of Lutheranism, even in the sense of a particular church (Lutheran), because there it is supposed to be possible to fix and thus preserve, with the person of Luther, the contingent and instrumental identity of the Lutheran cause. In any case, a process so dubious came, without doubt, to block to a large extent the ‘free course of the gospel,’ preparing the path for what Steck calls the ‘very problematic road from Luther to Lutheranism’” (336).

So, for example, there has been a transition in what reform means, and the context for reform, from Luther’s era to our own. Reform of the church, in our political, social, and economic systems, is a peripheral concern. People do not hope for liberation from the church. Instead, people look for liberation from the political, economic, and social system that discriminates, marginalizes, and deals death. Altmann homes in on what is liberative in Luther’s theology: “Try this grace, live by this faith, and you also will find forms of life non-compliant with poverty, as well as modes of action that open the path to a dignified life in solidarity” (92).

Altmann repeatedly flips orthodox, confessional approaches to Luther that have reasserted Lutheran theology as a tool of the hierarchy. He notes that we can “register what
was revolutionary in Luther’s ecclesiology; in it we find a communitarian emphasis, the liberation from institutional tutelage, the understanding of the ecclesial structure as reformable and for service, the preference for the weak, the mark of the cross, and primacy of the word of God. . . . on the other hand, the necessary liberation from dominant political tutelage only happened in assay” (141).

Playing the notes of traditional Lutheran studies—promise, protest, gospel—Altmann turns them in the direction of liberative practice, inspiring those who live by faith not to submit or be passive, but to get involved, protest, live new life. He believes involvement in this critical moment is important especially through popular organizations (think here of #blacklivesmatter), joint action groups (worker justice centers), unions, and parties organized at the grassroots. Our current system of injustices will be overcome most effectively when Christians of all kinds are encouraged to participate in these, and especially when the voice of the poor is organized to speak with its own voice, having first heard the address of God’s love. This is because “the addressees par excellence of God’s love are sinners, the needy, suffering people, the marginalized, the weak, the sick, in sum, ‘the poor’” (35).

If we want to comprehend Luther’s concept of vocation for today, in light of Latin American liberation theology, we should place it in proximity to identification with the cross, understanding justification by faith as the very freedom to take up the cross. “This means: to place ‘vocation’ and the ‘holiness’ of the secular profession into a broader context, where today history is made, that is, in the context of the social organizations and movements” (349). This kind of reading of Luther, always with an eye both to what Luther wanted in his context, and what we want in ours, is the way to proceed on the path Luther started without rigidly attempting to repeat it.

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It is generally understood that deduction is the process of reasoning that moves from general premises or observations to reach a logical conclusion. It is a process, some say, that is generally favored by scientists and the world’s greatest consulting detectives in solving crime.

Induction, on the other hand, is the practice of making inferences based upon observed patterns, making predictions and observations about what might happen based upon what has happened. It is the process advocated by Luke Timothy Johnson in The Revelatory Body: Theology as Inductive Art. It is Johnson’s contention that too much theology is propositional, striving to reach conclusions abstractly, deriving conclusions deductively from texts rather than inductively from experience.

He argues that theology must refrain from advancing abstract propositions and instead speak by beginning in language and ending in action. The point of his book, he says, is “that theology should move more toward being an inductive art than a deductive science” (5). Further, Johnson argues that theology should shift its attention to living bodies rather than ancient texts. By this he does not dismiss the place or efficacy of Scripture and creeds. Rather he sees them as necessary but not sufficient for understanding how God works in human lives.

Johnson begins to unravel his conviction by devoting a chapter to discussing and refuting
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the late (and now Saint) John Paul II’s book *Theology of the Body: Human Love in the Divine Plan.* While he respects John Paul II’s teaching on sexuality, Johnson declares that the pope’s teachings fall short of being a satisfactory theological approach to the subject of the human body as the arena of God’s self-disclosure. In short, the pope’s book, Johnson avers, is inadequate. It fails to understand the human body and therefore human sexuality. (Johnson admits that his lengthy riposte in part derives from a papal apologist taking exception to his, Johnson’s, “harmful advocacy of the sexual counter-revolution” [22, 23]).

Having ruffled the feathers of theologians, papal apologists, and perhaps some readers, Johnson proceeds to make his case for the human body’s being the preeminent arena for God’s revelation in the world. He outlines and underscores the importance of Scripture in his approach to the revelatory body. That is, Scripture originally arose out of the experience of God in the body—something that can be observed especially in the Old Testament in general and the Psalms in particular. Johnson notes how personal God is as the psalmist speaks truly about a God-intoxicated life. Johnson demonstrates this point by citing some 90 references in the Psalms (on page 41) that illustrate the somatic experience of life before God. In short, the word of God is not an idea or abstraction; it is present in the free play of bodies in the empirical world.

Johnson uses the rest of his book to unfold the somatic character of revelation. “Scripture demands a consideration of the human body as the privileged place for the revelation of God’s Spirit in the world” (64). In six successive chapters Johnson presents his inductive understanding of the relation of God and the body: the body at play, the body in pain, the passionate body, the body at work, the exceptional body, the aging body.

While the first part of the book is somewhat abstract and takes some effort to understand, these latter chapters are thought-provoking, moving, almost lyrical, and worthy of group discussion. In each chapter Johnson follows the pattern of scriptural commentary, personal and experiential observation, and theological understanding. For example, in “The Passionate Body,” Johnson cites scripture and then talks about the place of sex in relations (including gay relations) as well as the commodification of sex in our culture.

He is especially moving, sobering, and personal in the chapter on the aging body. He gives a detailed account of his own aging, stressing the losses that occur in later life. Without being maudlin, Johnson’s description is a kind of metonymy; that is, his own experience of the latter part of life and all its vicissitudes stands for the kind of process we all must undergo. Hence, we are obliged to accept our dependence on one another as well as our own understanding of aging, dying, death, and the hope of resurrection (!).

As rich and thoughtful as the book is, there are a few demurs. While Johnson emphasizes theology as an inductive art, he has little to say about art itself. A stroll through any art museum will inductively reveal much about the body in space, time, and imagination. Johnson’s—and our—theological insights might be enriched by spending some time with someone like Rembrandt or Albrecht Dürer.

In his otherwise insightful discussion of Christian worship, Johnson extols the Roman Catholic and Orthodox forms of worship as vehicles of transcendence. Yet he overlooks or ignores Lutheran, Anglican, and other Protestant forms of worship where the transcendent can, on occasion, also be present and available.

The discussions about the body at play or in passion are quite moving. Yet, as insightful as they are by someone designated as an advocate of the “sexual counter-revolution,” there are
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other somatic areas where the body lives and has its being besides sex: consider gluttony, greed, envy, and others. One is reminded in this respect of Dorothy Sayers’s classic essay on “the other six deadly sins.”

_The Revelatory Body_ is not an easy book to read, for the argument is complex and sometimes wanders. Yet there are times when the narrative crackles—as when Johnson takes a chop at deductive theology or when he talks about the joy of learning and education (except perhaps for the exhaustion of grading student papers).

Since Johnson has such a predilection for Roman Catholic worship patterns with respect to the body in worship, he might approve of the Catholic rite of the Catechumenate. At the culmination of that rite the sign of the cross is made on the forehead (a reminder of the Trinity), then on the lips (to speak God’s word), the ears (to hear God’s word), and so on until the whole body is blessed and marked with the sign of the cross. That is about as inductive as it gets.

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The biblical prophets’ job was to see the danger and sound the alarm: “The house is on fire!” They did not necessarily have all the answers as to what to do next, but somebody had to sound the alarm. Then it would be up to others who heeded that warning to use their skills and talents to do something about it.

Jim Wallis’s book works at both levels. He sounds the alarm about the presence of America’s “original sin” of racism and responds with constructive criticism and serious suggestions about where we might go from here. Spelling out that “sin” in more detail, Wallis challenges the reader with this observation: “The United States of America was established as a white society, founded on the near genocide of another race and then the enslavement of another” (39). Wallis rehearses the historical background and the present reality of that statement in ways that make the reader pay attention, and then challenges us to respond in meaningful ways. No cheap grace, to be sure, à la Bonhoeffer (63), but the difficult task of actually turning things around, which requires, in biblical language, “repentance”— _sub_ in the Hebrew Bible (to turn around, to go in a new direction) and _metanoia_ in the Greek New Testament (to change one’s mind, to be transformed). Here, Wallis quotes N. T. Wright, stating that repentance in the biblical sense is “a serious turning away from patterns of life which deface and distort our genuine human-ness” (61). It takes little imagination to see how that applies to the “original sin” of racism.

Near the beginning of the book, Wallis tells his own story of his relationships with blacks in Detroit. Such storytelling is an effective device, because it challenges readers (like me) to reflect on their own stories as well. In his story, Wallis tells about leaving the church because of its refusal to talk about racism. Indeed, as one elder told him, “Son, you’ve got to understand: Christianity has nothing to do with racism; that’s political, and our faith is personal” (3). Coming back to the church, required, as he says, a “conversion” experience, brought about by rediscovering Jesus’ claim in the gospel that “just as you did it to one of the least of these who are members of my family, you did it to me” (Matt 25:40). Wallis then dedicated his life and his ministry to the “least of these.”

On page after page, Wallis documents the legacy of America’s “original sin.” Included is a lengthy chapter on both the failures and suc-
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cesses of the Christian church on matters of race, “A Segregated Church or a Beloved Community?” (97–126), this following a provocative few pages on “What Color Are the Children of God?” (94–96). Especially given the description of “The Biblical Narrative” (101–108), this material would provide an excellent basis for a congregational study of its own culture.

Toward the end of the book, Wallis offers fourteen recommendations, described at some length, for how what he calls “our broken system” can be transformed (147–153). In other words, though a cautious and alarming presentation, Wallis’s book is not without hope, which is why his final chapter is titled “Crossing the Bridge to a New America.”

The “bridge” metaphor is based on the Edmund Pettus Bridge in Selma, Alabama, named after a Confederate general who became a Grand Dragon in the Ku Klux Klan (190). It was the site of the bloody confrontation in 1965 of a group of African Americans seeking the right to vote and the forces of Sheriff Jim Clark, a notorious foe of integration, who followed in the train of Sheriff Bull Connor, whose use of attack dogs and fire hoses two years earlier served as one of the catalysts for major social and legal change in the southern United States and contributed to passage by the United States Congress of the Civil Rights Act of 1964.

But this book is not primarily a recital of past issues. It is thoroughly up to date, discussing in objective detail the events surrounding the death of Michael Brown in Ferguson, Missouri, and Freddie Gray in Baltimore as well as the Black Lives Matter movement. In that regard, while a member and supporter of the Black Lives Matter movement, Wallis agrees the “blue” lives matter as well (134–136), especially given the danger police officers face in their jobs every day. Still, statistics support the claim that policing and incarceration are not equally exercised. This is what produces the tragic necessity of parents having “The Talk” with their children—telling them how to act and not to act in order to survive on the street and especially in confrontations with police officers (5–7), a conversation rarely necessary in white families.

Finally, Wallis asks how a new and productive bridge might be constructed. Some of it will be inevitable because of the demographic changes that by 2045 will make those people we now term “minorities” the majority population in the United States. However, prior to this, the “new bridge” can begin to be constructed by such things as truly hearing the stories of marginalized people, deliberately crossing boundaries to meet and interact with others, ensuring a good and equal education for all citizens, and listening to the testimony of sports participants who routinely say that playing alongside people of color had made them see such folks in an entirely new light.

So, the book brings us back to where it started, namely, listening to and learning from the stories of others, which can, Wallis says, help us cross that bridge to a new America.

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Why this book matters: She could not have been written at a more timely point in history. As Americans watch a woman break yet another glass ceiling by being the first female nominee for president of a major political party, books and articles about what it means to be a woman in leadership, of any sort, abound. Absolutely pertinent to this discussion, She, by Karoline Lewis, offers a thought-
ful, theologically relevant, and experientially based examination of several truths about what it means to be a woman in ministry in the church today. *She* calls readers to journey with the author as she examines five keys that will help women unlock their power as leaders in ministry.

What truth? What power? Writing directly to women who work in ministry settings, Karoline Lewis’s book invites readers to engage honestly and reflectively on their own experiences in ministry by providing theoretical and practical frameworks that address inherent truths about the challenges that women in ministry face. Lewis overlays these truths with deep and thoughtful theological reflection as well as wise biblical interpretation. From cover to cover this book asks its readers to do hard work, to be open to thinking honestly and critically about their own experiences and where their personal truth intersects with who they are as theologians and leaders in a historically male-dominated profession.

Drawing on modern feminist theory, biblical interpretation, and personal experience, *She* explores the realities that women in ministry face through telling the truth about five specific keys meant to help readers unlock their power as a woman in ministry. The power that *She* calls readers to embrace is not a power specific to women, but the power that comes from claiming ourselves as the beloved of God and living genuinely into the people we are called to be. In *She*, this power becomes specific to women through self-examination and honest reflection on their unique experiences as leaders in the church. Lewis, however, does not ask her readers to journey alone. Perhaps the greatest gift contained in the pages of *She* is the truth of experience, both the personal experience of the author and that of women she has known. Women in ministry, whether newly ordained or longtime veterans, will put down this book knowing that they are not alone. There is freedom and hope found in the knowledge that experiences and truths are shared. To put it bluntly, this book invites readers to take a deep breath, exhale, and feel weight lifted off their shoulders as they realize “It’s not just me.”

The work that each chapter of *She* invites readers to do is applicable to anyone in ministry. We all must consider how we interpret biblical texts and how we apply (or don’t) that interpretation to our practice as church professionals. We must all consider what it means to be vulnerable and to serve the most vulnerable amongst us. We must all confront our assumptions, fears, and deeply held beliefs about sexuality, identity, and authenticity. If we are to be good, faithful, and thoughtful leaders we must have considered what we believe about leadership and how we live into those beliefs. Acknowledging the truth inherent in both individual and shared experiences of women in ministry, each chapter of this book pushes readers to think more intentionally about who they are, what has shaped what they believe about themselves, and how they embrace their power in light of these revelations. This book calls each of its readers to embrace their inherent value and giftedness and offers hope that by recognizing their power they will be able to live more fully into their call to be leaders in the church.

As a woman in ministry, how would I use this book? It would be well used as a study text for small groups in congregations, clergy groups, or for seminary students. The understanding gained by working through the inherent truths about what women experience in the church and then looking forward to how women can fully embrace their power and potential as leaders would be valuable to congregations and synods, who not only desire to have gender diversity among their clergy but are committed to valuing the differences that come with such diversity. If I facilitated a book
study or clergy reading group this book would be on the top of my list. The truths discussed in its pages are written specifically to and about the experience of women in ministry—however, much of the theological, spiritual, and practical work that She calls readers to explore would well serve anyone who works in the church. The practice of examining why we do what we do is a valuable tool for anyone who claims to want to be a good and improving leader.

So, why, really, does She matter? Because women in leadership, across the board, have for too long been subject to undue criticism and systemic abuse. Because women have been called horrible names for acting the same way as men and for stepping outside of traditional gender roles. Because the daughters of our generation deserve a church and a world that has been taught how to accept and affirm women for who they are. The truth and power that Lewis invites readers to explore in She is not brash, aggressive, or self-serving, but rooted in well-considered and thoughtfully discerned theological claims about what it means to hold power carefully and be a healthy leader in any capacity.

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