era developments and in contemporary reflections on the nature of faith and life. The "fragments" will also be stimulating for Mennonites who share Goertz's general quest for radicality.

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Wendy VanderWal-Gritter. *Generous Spaciousness: Responding to Gay Christians in the Church.* Grand Rapids, MI: Brazos, 2014.

In *Generous Spaciousness* Wendy VanderWal-Gritter draws on her knowledge as a practitioner with more than ten years' experience as executive director of New Direction Ministries of Canada to promote and embody a response to gay Christians that encourages all members of the faith community to live into postures of trust, openness, and mutual respect regardless of sexual orientation. Her approach resists polarizing position statements of "for" or "against" regarding the morality of same-sex attraction. She writes primarily for North American evangelical Christians and for those committed to discerning what it means to live as disciples of Jesus Christ in all areas of life, including human sexuality. In the process she attends to a wide variety of perspectives on same-sex attraction and to the experiences of Christians who claim various sexual orientations. This is one of the ways she demonstrates how "generous spaciousness" functions as a "posture of openness that is inquisitive, personal, relational, and dependent on the Spirit" (26) and that reflects an understanding of unity in diversity (174).

After locating herself as an evangelical Christian and naming her context, the author demonstrates the need for generous spaciousness by highlighting the shortcomings of existing and historical responses to gay persons in evangelicalism. She argues that doubt and questions are a natural part of faith and that people's experiences of attraction are diverse, and reiterates that Christians come to a variety of conclusions about same-sex attraction, e.g., same-sex attraction as rebellion, which requires repentance, or same-sex attraction as difference, which leads to celebration (70).

VanderWal-Gritter then shifts to articulating the key characteristics of generous spaciousness by exploring it as a response to people coming-

out as gay in the church and within the context of discipleship. She argues that generous spaciousness grows out of a holistic understanding of sexuality and a view of the "image of God" as loving others as God loves us (129). It is also rooted in scripture and uses the person of Christ and his ministry to the marginalized as a guiding interpretive principle (158). She concludes with three chapters detailing specific advice for how this approach can be embodied and practiced by members of the church, pastors and leaders, and gay Christians.

Generous Spaciousness offers a much needed approach to Christian discourses on sexuality and the body. While many contributions on same-sex attraction set up dichotomies of for and against, VanderWal-Gritter develops a genuine alternative founded in an understanding of openness as "the natural extension of the life of Christ," who has come to break dividing walls, to embody reconciliation, and to remove barriers (93). Her approach is particularly valuable given its commitment to, and demonstration of, biblical and Christological understandings of justice, peace, and love as they relate to human sexuality. Her claim that voices of truth come from those who have wrestled with the systemic violence perpetrated against them (127), and her caveat that unity in diversity requires the consent of those with the least privilege—e.g., gay Christians—in order to be a safe environment for generous spaciousness (181) are two examples of her close attention to justice via power relations in the Christian community.

Although the exclusive use of male language for God and the brief reference to mutual submission require unpacking, the author's articulation of generous spaciousness has enormous potential to inform Mennonite discourses on sexuality and the body. Conversations on same-sex marriage and the morality of homosexuality continue to cause painful fissures in the church and the academy as various sides argue the authority of one interpretation of scripture over another. Now more than ever there is the need for an approach to same-sex attraction in the Mennonite church and theology that can conceive of unity in diversity.[1] *Generous Spaciousness* offers

[1] Mennonite theologian Lydia Neufeld Harder makes this argument in "Theological Conversations about Same-Sex Marriage: An Opportunity for the Church to be Scriptural in its Discernment," in *Creed and Conscience: Essays in Honour of A. James Reimer*, ed. Jeremy M. Bergen, Paul G. Doerksen, and Karl Koop (Kitchener, ON: Pandora Press, 2007), 62.

such an approach flowing from a life in Christ and modeling love rather than fear. It has the potential to transform Mennonite battlegrounds regarding gay Christians into opportunities to "be transformed into the likeness of Christ in the midst of our diversity" (190).

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James K. A. Smith. *How (Not) to Be Secular: Reading Charles Taylor.* Grand Rapids, MI: Eerdmans, 2014.

How (Not) to Be Secular is "a book about a book" (ix). This slim volume is an introduction, summary, and commentary on *A Secular Age*, a massive intellectual history of secular modernity by Canadian philosopher Charles Taylor. In his 900 pages, Taylor challenges the "subtraction story" of mainstream secularization theory, which sees contemporary secularism as the inevitable effect of a decline in religious belief and superstition started by the Enlightenment. In contrast, Taylor contends that the disenchantment of modernity is the unexpected invention of late medieval and early modern "Reform" movements that flattened religious hierarchies, simplified religious practice, and sparked a new interest in nature and ordinary life. Of course, whether Protestant or Catholic, the agents of reform had no idea they were helping create a more secular way to imagine society and the world; nevertheless, Taylor traces the roots of modern "exclusive humanism" to these changes in Christian theology, devotion, and practice.

James K. A. Smith, in turn, takes Taylor's arguments as the starting point for a guide on how to live out faith in modernity. That is, in *How (Not) to Be Secular*, Smith is not just an academic writing about another academic for an academic audience but is attempting to make Taylor's philosophy accessible for lay readers ranging from baristas to pastors. So instead of opening with his summary of Taylor's taxonomy of different meanings for "the secular" (20-23), Smith first explores secularity through the meditations of agnostic Julian Barnes, who doesn't believe in God yet feels haunted by religion in a way that illustrates what Taylor calls an "echo" of transcendence. Similarly, Smith highlights the novels of David Foster Wallace as illuminating