their ongoing debate over policing, seem written for an intramural audience.

The book appears best suited for pacifists looking to bolster their responses to standard questions, just warriors wanting to read current scholarship on pacifism, fairly well-educated persons interested in the topics, or small groups led by someone who has already studied the issues at length. It is a helpful compendium, an invaluable resource for Christian pacifists looking to explain their faith to those not yet committed to Christian nonviolence. One thing *A Faith Not Worth Fighting For* will not do, however, is to serve as a silver bullet (so to speak) allowing pacifists to circumvent frustrating conversations with non-pacifist interlocutors.

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Darrin W. Snyder Belousek. *Atonement, Justice, and Peace: The Message of the Cross and the Mission of the Church*. Grand Rapids, MI: Eerdmans, 2012.

Atonement, Justice and Peace is a considerable contribution to scholarship on atonement theory. Clearly written and systematic in its presentation, the work is exhaustive in its treatment of the various theories of atonement and frequently anticipates and addresses possible counterarguments. As a result the book itself is quite large, but not in such a way that the potential reader should be intimidated, especially given its accessible presentation and vocabulary. The author, Darrin W. Snyder Belousek, teaches at Ohio Northern University and has served with the Mennonite Mission Network. His research interests range from the topic of the present book to the philosophy of science, and to American politics.

While the book contributes to the larger discourse of atonement theology, it is also possible to locate it among a smaller emerging discourse that seeks to situate atonement theology in relation to Anabaptist teachings on nonviolence and pacifism. In many ways *Atonement, Justice, and Peace* argues for a nonviolence that is not only manifest in concrete practices such as pacifist resistance to war, but also in our way of thinking and theorizing

regarding Christ's death on the cross as well as his resurrection.

The book is organized into four sections: "Rethinking the Message of the Cross," "The Cross, Atonement, and Substitution," "The Cross, Justice, and Peace," and "The Cross and Mission." Throughout the work Snyder Belousek develops what he calls a "Cruciform Paradigm" that stands opposed to the dominant "Retributive Paradigm" that theories of atonement so often conform to. The first section outlines the motive and methodology for the whole work, and prepares the way for the second section, which addresses the doctrine of penal substitution, which is then examined in the third section by means of the priorities of justice and peace. The final section serves as a summary of the Cruciform Paradigm and offers some perspective on the work's possible contribution to mission.

While the most of *Atonement, Justice, and Peace* is concerned with theological discourse, there is a vital philosophical sensibility that underlies the work's methodology and approach (noticeable in the references to the work of Hans-Georg Gadamer and Thomas Kuhn). Snyder Belousek writes that the role of the philosopher in the church is to "exercise and sharpen our critical awareness of the framework of presuppositions within which we make sense of both Word and World" (xi). The presupposition that comes to mind, given the focus of the book, is that there is a retributive core to the atonement, and a God whose so-called 'justice' must be satisfied by the death of Christ. While the author is critical of these presuppositions, he gives each theory of atonement due consideration within the context of the tension between God's will for justice and God's will for peace. The work takes this critical spirit and implements it against the foundation of the retributive paradigm: the economy of exchange, which both positively and negatively returns like with like, or "evil for evil, harm for harm [and] good for good, value for value" (26). But, as mentioned above, rather than dismissing exchange economy as necessarily sinful, the author is quick to clarify that "the exchange of value for value can contribute to the common good of human society" while still being "an inadequate model for understanding covenant justice" (27).

These clarifications, as well as Snyder Belousek's commitment to reasoned argument and attention to both scripture and canonical texts in contemporary and historical theology, make it difficult to find a flaw in his

interpretations or conclusions. The work would lend itself well to a study on atonement in an upper-year university course, perhaps alongside works with a similar theme such as J. Denny Weaver's *The Nonviolent Atonement* (a book which is addressed at the end of the first section in a coda entitled "The Cross, Atonement, and Nonviolence").

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Alan Soffin. *Rethinking Religion: Beyod Scientism, Theism, and Philosophic Doubt.* Telford, PA: Cascadia, 2011; John Suk. *Not Sure: A Pastor's Journey from Faith to Doubt.* Grand Rapids, MI: Eerdmans, 2011.

Those enthralled with the intellectual life like to think that we follow the evidence, that we seek truth for its own reward. Both Jon Suk and Alan Soffin are comfortable enough in their own minds to admit that the circumstances of their lives have affected their quest for understanding. Suk's *Not Sure* and Soffin's *Rethinking Religion* are exercises in sense-making. Suk's confidence in the Reformed tradition, his ecclesial home since his youth, was eroded by exposure to other traditions, years serving as a lightning rod—pastor and editor of a denominational publication—and travel to parts of the world where humanity's frailty and viciousness are less shielded by wealth. The thought lines of Soffin's book serve as the *coup de grâce* to a scientific naturalist perspective the author once held. For Soffin the struggle was prompted by the premature death of a spouse and subsequent passing of friends.

Readers will sense the respective authors' attempts to assess the significance of their lives. Both writers look back on views they previously held, in some cases views predicated by institutional location and culture, and forward towards some sort of individual actualization (or social fragmentation). But to say these books are biographically driven would be a disservice, for neither can be fairly reduced to brooding melodrama and neither is without substantive intellectual reflection. The two volumes are quite different: Suk's a spiritual memoir and a narration of the place of faith