factor of mission expansion and Mennonite World organization, these needs are maximized. Churches around the world that are related to the European and American Mennonite churches are asking what it means to be Mennonite and/or Anabaptist. Karl Koop is to be commended on a carefully researched, well-written, and thoroughly documented essay.

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Thomas N. Finger, *A Contemporary Anabaptist Theology: Biblical, Historical, Constructive.* Downers Grove, IL: InterVarsity Press, 2004.

In *A Contemporary Anabaptist Theology*, Thomas Finger first sketches today's North Atlantic cultural context of a globalizing society in transition from modern to postmodern cultures. Is theology with its "universal truths" able to engage "postmodernity's affective, popular, fragmenting and pluriform sensibilities" without appearing imperialistic? He believes theology must face this challenge and submits that aid may come from an unexpected source: the small, unassuming Anabaptist communions, descended from the Radical Reformation. These communions may offer help to a society with postmodern tendencies and possibly bridge the gaps between the historical Orthodox, Catholic, and Protestant churches, and between them and the evangelical churches (11f, 103).

Part one (chs. 1-4) deals with "the contemporary and historical context," including a masterful sketch of Anabaptism's "tumultuous beginnings" (polygenesis) in diverse regions; part two (chs. 5-7) treats "the coming of the new creation," which the different Anabaptist groups held as their common center (157) despite differing theological emphases; and part three (chs. 8-10) outlines "the convictional framework" that powered historic Anabaptists and is needed today for engaging the world with the Gospel. Throughout, the author critically relates the theological works of current Anabaptist-Mennonites to the legacy of the Anabaptists, and creates a dialogue between these and historic and current "mainline" and "marginal" theologies.

Although discussion of "The Last Things" comes at the end (ch. 10), the eschatological dimension reverberates throughout in the theme tying the book together: "The coming of the new creation" (106). This theme, Finger

argues, necessarily involved three distinct-yet-inseparable dimensions in early Anabaptist groups: the "personal, communal, and missional" (106). In contrast, he says, most current Anabaptist theologians focus largely on the communal (and perhaps missional) dimension(s) at the expense of the personal dimension. Their soteriology concentrates, like that of ecumenical churches, on "horizontal" issues and suppresses the "vertical" transcendent dimension, leaving the latter mostly to evangelical churches.

Overall, Finger's knowledgeable, friendly-critical engagement of various faith traditions results in truly fruitful theological dialogue and mutual learning. Thus, ecumenical, post-Christendom churches are today questioning the adequacy of infant baptism, Christian involvement in so-called Just War, and how to witness from the margins of society, whereas evangelicals are beginning to address all aspects of life with the gospel. While historic Anabaptist believers' and peace churches can speak to these issues, they in turn can learn from the rich theological-liturgical heritage of ecumenical churches and from the dynamic witness of evangelical churches (101). From this dialogue, the author undertakes to "construct" a richer contemporary theology for all churches, in which all traditions are taken seriously, with the Bible still as his sovereign norm (175).

Despite the book's considerable achievement, Finger sometimes sells short the work of others. For instance, is John Howard Yoder "reducing" baptism and the Lord's Supper to "social-ethical dimensions" (184, 207,180) or is he elevating ("transubstantiating") these "community practices" (bridging ethnic divisions, food sharing) into their proper eschatological framework, when he says that in them the resurrected Christ becomes present among us? Finger is reading Yoder's work reductionistically. Moreover, the three core dimensions, rightly emphasized by Finger, are all pervasively present in Yoder's theology even though he opposes individualism. Yoder's church is as much in the "public square," living "before the eyes of the watching world" (Yoder's phrase), as Finger's church aspires to be (308). Nor does Yoder envision an isolated, purist church, but advocates both its "conscientious participation" in society and its "conscientious objection" to it (Yoder, *The Politics of Jesus* [2nd ed., 1994]). For Yoder the church is a sacramental presence in society: "The people of God is called to be today what the world is called to be ultimately" (Yoder, *Body Politics* [1992, rep. 2001]). Finger argues similarly: "The church . . . makes God's desires for all people visible as its members live and work among them" (255; cf. 321).

Further, Finger demurs on "Murphy, Ellis, Kraus, and Yoder . . . regard[ing] the powers' redemption as a mission task" (308). According to Finger, only Col. 1:20 considers the powers redeemable (313); he himself is pessimistic about it (314). In dealing with the biblical "principalities and powers" passages, Finger could have found important resources in Hendrik Berkhof (*Christ and the Powers*, 1962, 1977) and in Yoder's treatment of "Christ and Power" (*The Politics of Jesus*, ch. 8.). In view of the importance he places on the "missional dimension," I wonder why Mennonite and other-denominational missiologists are so sparsely represented in his discussion. Examples might include Jacob Loewen, Donald Jacobs, Hans Kasdorf, Lois Barrett, James Krabill, David Bosch, Andrew Walls, and C. René Padilla.

These criticisms not withstanding, the Anabaptist-descended churches and indeed the world family of churches are in the author's debt for presenting in one volume this wide-ranging, substantive, biblical, historical, constructive theology. I expect it will generate rich ecumenical dialogue for some time to come.

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Daniel Schipani, *The Way of Wisdom in Pastoral Counseling*. Elkhart, IN: Institute of Mennonite Studies, 2003.

The Way of Wisdom in Pastoral Counseling is a carefully argued, thoroughly documented book offering a biblical and theological model that addresses what the author sees as two primary problems facing the field. The first is "a sense of incompetence on the part of many pastoral caregivers in the face of pastoral counseling clinical specialization and professional certification" (4). The second is a "lack of congruence and continuity between pastoral counseling and other ministry arts, especially teaching, preaching, mentoring, and spiritual guidance" (4-5). Schipani attributes these problems to the predominance of the clinical-medical model concerned with "curing" pathology, and the existentialist-anthropological paradigm "with autonomy and self realization as its primary goals" (7). His model reconnects pastoral counseling to its ecclesial foundation and identifies the minister as the normative pastoral counselor.