Protestantism. Despite the importance of sacramental practices as communal practices of stability and dissent, Schlabach fails to develop them beyond a cursory mention. Perhaps the general aversion to sacramental language among Mennonites was the reason for this failing, but by de-emphasizing sacramental practices (which are by nature communal) in favor of individual practices of stability and dissent, Schlabach is in danger of undermining his own project. If Mennonites are to practice stability within their own tradition and within the broader Christian traditions, they must be willing to open up to the practices of those traditions.

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Alvin Dueck and Kevin Reimer. *A Peaceable Psychology: Christian Therapy in a World of Many Cultures.* Grand Rapids: Brazos, 2009.

How can Christians working in the field of mental health better address the suffering of the marginalized and cultural other in a manner true to the calling of Christ? In this volume Dueck and Reimer offer a thoughtful, accessible, and refreshing response to this timely question that will appeal to a readership beyond those working in the mental health area.

The question of how best to provide therapy to an increasingly diverse client population has garnered considerable attention in the field of psychology in recent years. However, as the authors point out, the analyses and proposed responses tend to be inadequate, given the superficial level of the discussion.

In contrast, Dueck and Reimer tackle the question from a deeper epistemological perspective, beginning with a deconstruction of the discipline of psychology. In examining its social and historical roots, they reveal the potentially damaging impact of standard psychological practice on the well-being of the cultural other. Specifically, in identifying the discipline of psychology as a product of the enlightenment and western culture, they challenge the universalist assumption that western psychological knowledge can transcend particular cultural, religious, and political traditions.

While recognizing the potential value of western psychological

concepts and practices, Dueck and Reimer argue that widespread and uncritical imposition of them across cultures represents an ongoing "empire mentality" and constitutes a violence done unto the often vulnerable other. This violence is magnified, given the assumed apolitical nature of psychology and the largely unacknowledged power differential between the western therapist and the marginalized, cultural other.

Having convincingly demonstrated that the dominant approach to therapy in the West is inherently violent when blindly imposed upon the cultural other, the authors propose their vision for a "peaceable psychology" in keeping with the message and model of Christ. This vision begins with recognition of both therapist and client as embedded within particular traditions and belief systems, each with unique perspectives and resources relevant to addressing suffering.

Dueck and Reimer argue that a significant power shift inevitably occurs when therapists no longer demand that clients meet them within the objectivist, non-religious world in which therapists are taught to reside. Opting instead to humbly enter and explore the clients' worlds of meaning, the therapist seeks to help clients identify and access the healing resources available to them. Thus, a peaceable psychology is "an encounter between local narratives where two people, each with their particular traditions, are engaged in conversation" (13).

I appreciated the breadth and the depth of the authors' analysis, the weaving together of ideas from a range of disciplines, and the illustrative use of examples. Further, I endorse the authors' call for a more collaborative, inclusive, and deeply respectful approach to therapy; indeed, it is in this light that I offer my critique of the book.

First, while Dueck and Reimer's approach may be unique in its theological grounding, their general vision for a "peaceable psychology" is less so. I concur that the portrait of psychology offered is representative of the dominant perspective; however, an increasing number of therapists are critical of mainstream psychology. These therapists, influenced by constructionist and postmodern ideas, and drawing on a range of therapeutic traditions such as Narrative, Existential, and Feminist approaches (among others), similarly use as a starting point the client's complex and contextualized worlds of meaning. A recognition of these traditions and an exploration of

the similarities, differences, and potential linkages between them and the authors' ideas would strengthen the book's collaborative message.

Second, the inconsistent use of the word "religious" in the text diminishes the overall message of inclusiveness. The word is employed broadly at times to encompass the range of religions, while at other times it is used as a synonym for "Christian." I expect that readers who do not identify themselves as Christian would find this presumption offensive and exclusionary, potentially limiting the book's broad appeal as a result.

Finally, given that the primary and intended audience is Christians in the field of mental health, it is quite appropriate that most of the examples offered involve Christian therapists. What is less clear is why the vast majority of these examples include clients who are also Christians, albeit of different cultural backgrounds. It would have been instructive and in keeping with the book's central thesis to better illustrate what a peaceable psychology looks like for a Christian therapist working with clients of other religious traditions.

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Donald Heinz. *Christmas: Festival of Incarnation*. Minneapolis: Fortress Press, 2010.

Do we really need another book about Christmas? With this new volume Donald Heinz has carefully carved up a unique literary dish for those who care about Christmas. It is not a sentimental picture book, a call to recover the "real meaning" of Christmas, or a rant against commercialization, but a well-researched social history of the Christmas festival. Heinz's primary argument is that the evolution of Christmas as a religious festival "displays the risky course of Incarnation in the world" (124). Incarnation is God becoming human. Christmas, the festival of Incarnation, is divine mystery "incarnated" in material culture.

Heinz likens the two-thousand-year history of Christmas to an