

form of making it easier for patients to access their own resources, enabling and allowing them to process their own issues on their own terms. In order to do this work effectively, the contributors agree, spiritual caregivers must be highly aware and firmly anchored. They must know their own spiritual convictions, have a solid understanding of the frameworks of others, and must engage in a continual process of self-evaluation and consultation, repeatedly subjecting their own attitudes and actions to serious self-scrutiny and collegial examination. Only those who demonstrate an ongoing willingness to traverse the darker pathways of their own humanity can travel effectively as soul companions with others.

*Doug Koop*, freelance writer and spiritual health specialist, Winnipeg, Manitoba

John Howard Yoder. *Theology of Mission: A Believers Church Perspective*. Edited by Gayle Gerber Koontz and Andy Alexis-Baker. Downers Grove, IL: InterVarsity, 2014.

John Howard Yoder, who taught theology at Associated Mennonite Biblical Seminary (now Anabaptist Mennonite Biblical Seminary) and the University of Notre Dame, is best remembered as an ethicist. However, in the 1970s, he regularly taught a course called “Theology of the Christian World Mission” that reflected another long-running interest of his. In the fall of 1983, the last time he taught it, he changed the name to “Ecclesiology in Missional Perspective,” which highlighted his recurrent theme (in concert with Emil Brunner, Johannes Blau, and the *Ad Gentes* decree of Vatican II) of “the church as missionary.”

Yoder’s course was wide-ranging, with four major sections covering God’s People in Mission (a survey of mission themes in Scripture), Church and Society (including emphasis on the missionary character of the church), Salvation and History (with lectures stretching from the Radical Reformation to people movements), and Christianity and Other Faiths. Yoder twice tape-

recorded his lectures. His plan was to transcribe them and give hard copies in advance to his students, something he had done in other courses. *Theology of Mission: A Believers Church Perspective* is essentially an edited version of those taped presentations.

Introducing the Yoder material in this volume is a fine essay by Wilbert Shenk on Yoder's contribution to mission thought and practice. Shenk recounts the roots of Yoder's interest in mission, which began while he was under assignment in Europe for Mennonite Central Committee following World War II. He describes an early Yoder article on "Discipleship as Evangelism," Yoder's pursuit of an advanced degree at the University of Basel, and his formative experience in leading a post-earthquake emergency relief and reconstruction program for three years in Muslim Algeria. But the heart of Shenk's essay centers on Yoder's incisive insights and fresh contributions to missiology.

In 1997, when I was teaching at AMBS, Yoder and I had a conversation about his old course, and he offered me a folder with his syllabi, lecture notes, and related materials. So, the chance to read in this new volume the full substance of what I had come to know in outline was appealing and—as it turns out—an enriching exercise for me. Several things stand out. The first is the contemporary ring of Yoder's lectures, remarkable considering he assembled his course more than forty years ago. Many of his themes—for instance, his grasp of the implications for mission of the rise of the global south, and his attention to migration and mission—are front line issues today. In addition, his lectures call to mind his skill at dissecting and questioning accepted positions and assertions, and his readiness to offer logical, often stretching correctives. Finally, they are reminders of the special synthesis of theology, ethics, and intuitive cultural intelligence that unfailingly characterized Yoder's reflection, a gift which served his students and the church well.

Yoder theologized on a nearly thirty missional topics during his course. In outline, they can look like a miscellany. But the substance and sum of his lectures as filled out in *Theology and Mission* demonstrate how deftly and relevantly he connected his topics to each other and to cutting-edge missiological concerns and praxis. (Yoder never wasted his students' time on esoteric or peripheral concerns.)

A final word: I would be remiss if I failed to affirm the success of the editors in bringing the artifacts of Yoder's course together into a highly readable whole that flows well and seems even to retain the oral character of the lectures. As a result, newcomers to Yoder's theologizing on mission will find the volume as pleasurable to read as they will find it challenging and thought-provoking.

*Art McPhee*, Sundo Kim Professor of Evangelism and Practical Theology, Asbury Theological Seminary, Wilmore, Kentucky

Stanley Hauerwas. *Approaching the End: Eschatological Reflections on Church, Politics, and Life*. Grand Rapids, MI: Eerdmans, 2013.

Stanley Hauerwas's purpose in *Approaching the End* is to "show the significance of eschatology for understanding how Christians should negotiate the world" (ix). This significance is truly manifested, for Hauerwas, within the body of the witnessing church, which views creation, history, politics, and the human in light of God's purposeful ends for them. According to the author, the world can only be viewed rightly—that is, eschatologically—from the perspective of the witness of the church, whose life exemplifies the politics of peace that is God's *telos* for creation.

The book maps out these eschatological convictions in three parts. Part 1 elaborates the theological and scriptural account of creation (ch. 1), sacrifice (ch. 2), and witness (ch. 3) needed to position the church as an eschatological mode of politics. Part 2 describes the church's eschatological politics as an alternative to accommodating to the war-sacrifices of the liberal state (specifically ch. 4, 6, and 7). In Part 3, Hauerwas revisits his work on virtues (ch. 9), medicine, and disability (ch. 10-13) in order to develop a Christian account of the body in light of the eschatological resurrection, which implicitly finds liberalism's universal humanism eschatologically impoverished.

Beginning with creation, Hauerwas first indexes the doctrine to God's redemptive purposes in Christ. Following Barth, he claims that creation