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.

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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

is viewed rightly only through its eschatological completion in Christ's redemptive act, therefore establishing the community of eschatological witness, the church, at the center of creation as a whole (12). This supports the claim that the church is where Christ's lordship is properly displayed (27). Rejecting the false rules of kings and nations, the church witnesses to Christ's cross as the final sacrifice of the old age, and to his resurrection as the first fruits of a new creation and mode of existence. In the longest, most developed chapter, "Witness" (ch. 3), Hauerwas argues for the necessity of the church to witness to this new creation through its own apocalyptic politics, seeing martyrdom as the clearest rejection of the violences of the old age in which contemporary politics still participates.

With the theological descriptions in order, the author performs in Part 2 the political criticism of the church-world distinction for which his work is most commonly known. According to Hauerwas, the liberal state continues to live in the sacrifices of the old age that Christ's sacrifice abolished. Grounded upon the rejection of Christ's final sacrificial act and therefore his lordship over history, the nation-state surreptitiously calls citizens to a false martyrdom to national interests as the only true form of political participation. The sidelining of the church as a form of politics involves sacrificing a truly eschatological account of living in the world for an abstract humanism easily mobilized for nationalistic interest. Accepting the author's critique of liberal ideology in Part 2 allows for interpreting his return to the resources of bodily virtue, medicine, and disability in Part 3 as an effort to reconceive an acknowledgment of the human as part of Christ's body whose final end is not suffering and death but resurrection.

While some points in *Approaching the End* do reveal true novelty, many of the arguments sound recognizably anxious about the liberal state. This anxiety is most evident in Hauerwas's constant attention to war, a concern that surfaces in over half of the chapters. The determinative role that liberalism and war continue to play in his thinking creates a tension in his reflections on the church that is difficult to maintain. While Hauerwas is not necessarily wrong in his judgment against liberalism, his thesis of understanding eschatology as a way for Christians to negotiate the world often makes liberalism the primary reality they are negotiating. This raises a question of how the eschatological church looks without always being the

anxious "other" to liberalism.

This volume is somewhat ironic, then, in that while Hauerwas's discussion of eschatology reflects a radical theological imagination, seen most clearly in "Bearing Reality" (ch. 6) and "Doing Nothing Gallantly" (ch. 12), the payoff of such insights feels postured—as solutions to problems from the same old enemies. This reduces the impact of the author's compelling claim that "there is indeed something the church cannot do. The church cannot make the difficulty of reality less difficult" (157).

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Sian and Stuart Murray Williams. *The Power of All: Building a Multivoiced Church.* Harrisonburg, VA: Herald Press, 2012.

In *The Power of All,* Sian and Stuart Murray Williams collaboratively draw from their own experiences in ministry as well as biblical and historical material to make the case that practices associated with a "multivoiced" church will bring about the renewal and transformation necessary for enabling the church to engage its calling more effectively. Throughout the book, multivoiced practices are contrasted with practices where church members are "passive consumers instead of active participants" and leadership is exercised primarily by clergy through one-way communication (21). The multivoiced church aims to equip every member for witness and to strengthen the church by encouraging mature discipleship, reducing biblical and theological illiteracy, and sparing clergy from burn-out through shared responsibility.

Chapters on biblical foundations and historical trajectories argue that the multivoiced model is effective for churches wanting to survive and foster faithfulness in a non-Christian dominant culture. Early church communities described in the New Testament are important examples of such multivoiced communities, and the Corinthian correspondence is particularly significant. The authors note that studies of the two letters to Corinth tend to focus on restriction rather than on Paul's "wholehearted endorsement of multivoiced