and practices in accordance with the gospel an implication of the gospel's proclamation that Jesus is Lord?

Leithart's defense of Constantine deserves a careful reading by all Anabaptist sympathizers and critics, and a careful critical response by Anabaptist scholars.

Elmer J. Thiessen, Research Professor of Education, Tyndale University College, Toronto, Ontario

William T. Cavanaugh. *Migrations of the Holy: God, State, and the Political Meaning of the Church*. Grand Rapids: Eerdmans, 2011.

The animating thesis of William Cavanaugh's book is succinctly encapsulated in its title, *Migrations of the Holy*. The argument goes that the categories of "religious" and "secular" are recent constructs that hide the fact that "the holy" – far from having been removed from the public, political sphere and interiorized in the hearts of individual believers of various religions – is rather still fully public, having migrated from ecclesiastical orders to the halls of the modern nation-state. Cavanaugh makes use of Michael Novak's helpful analogy of the "empty shrine," the nation-state's claim that disestablishment of religion has swept the shrine clean, allowing any religious tradition to provide the content for what constitutes "holy." One hallmark of Cavanaugh's work is to show that this is a lie and, at least for the United States, at the heart of the nation-state's holiest of holies lies its *shekinah*: consumer capitalism.

In some ways this book can be seen as a natural continuation of Cavanaugh's *The Myth of Religious Violence* (Oxford, 2009) and *Being Consumed* (Eerdmans, 2008). The former provides a detailed genealogy of how the terms "religious" and "secular" have come to function in modernity and serve to mask the nation-state's monopoly on legitimate violence, while the latter describes consumerism and globalization, holding the Eucharist up as a rebuke to both. These themes are picked up in the book at hand, a collection of essays written between 2004 and 2007, just prior to the global economic collapse which the author references in the more recently written

introduction. There Cavanaugh states his purpose for the book as to help Christians "unthink the inevitability of the nation-state" and to "be realistic about what we can expect from the 'powers and principalities' of our own age, and to urge them not to invest the entirety of their political presence in these powers" (3). As it relates to managing expectations of the powers that be, this book is a good companion to James Davison Hunter's *To Change the World* (Oxford, 2010), though the two authors' constructive theological suggestions do diverge at points.

For his part, Cavanaugh hopes to "argue for a more radical pluralism, one that does not oscillate between individuals and the state but allows for a plurality of societies, a plurality of common goods that do not simply feed into a unitary whole" (4). Such a vision may resemble what philosopher Charles Taylor has described as "Secularism B" rather than the "Secularism A" of, for instance, French *laïcité*. At multiple points throughout the book, Cavanaugh makes use of the concept of "complex space," borrowed from John Milbank's *The Word Made Strange* (Blackwell, 1997). Rather than political space conceived in the Hobbesian sense – individuals relating to the state as "spokes to the hub of a wheel" (20) – complex political space "would privilege local forms of community, but it would also connect them in translocal networks of connectivity" (4). For a political theologian writing within a magisterial tradition, it is perhaps surprising to see such an aim as his articulation of "a kind of Christian micropolitics that comes first and foremost from grass-roots groups of Christians" (5).

As a collection of essays around a small cluster of topics, the book suffers from a degree of repetition. For instance, Cavanaugh engages in a lengthy critique of the work of Jesuit theologian John Courtney Murray in the first chapter and repeats most of the same critique in chapter seven. But this is a small issue in a volume that otherwise packs a lot of powerful political theology into a relatively small space. While this book is less academic than *The Myth of Religious Violence*, the intellectual bar still remains somewhat high, and it would probably not work in a Sunday school class unless the class is unusually well-educated. Seminary-trained pastors with some patience will be rewarded with perhaps new ways to "read" the principalities and powers that be, offering tools for a more prophetic edge to their teaching and preaching. Christians in North America of all political persuasions,

particularly in the US, have indeed been deeply seduced by Western consumerism and politics, and ask entirely too much of the political system. This book offers a strong theopolitical corrective toward the edification of the public body of Christ, the church.

Brian R. Gumm, M.Div. student, Eastern Mennonite Seminary, Harrisonburg, Virginia

Elmer John Thiessen. *The Ethics of Evangelism: A Philosophical Defense of Proselytizing and Persuasion*. Downers Grove, IL: IVP Academic, 2011.

A significant contribution to the study of evangelism, *The Ethics of Evangelism: A Philosophical Defense of Proselytizing and Persuasion* is ambitious in appealing to two divergent audiences. On the one hand, author Elmer Thiessen constructs a careful apologetic that rationalizes the moral benefit of proselytization for sceptics. On the other hand, he provides a thorough ethical guide for active Christian evangelists of non-believers. Throughout, he strikes a good balance between the scholarly and the practical.

Thiessen is refreshingly candid and resists evading questions typically dividing so-called liberals and conservatives. He also presents opposing voices fairly, engaging the work of esteemed thinkers such as David Novak and Jay Newman, who disagree with his perspective.

The book is divided into two parts. The first part is more philosophical and corrects what Thiessen sees as the erroneous reasoning that, because some proselytizers use coercive methods and have questionable intentions, all attempts to evangelize are unethical. He exposes contradictions within the logic of those opposing faith propagation. For example, he argues that it is human nature to try to convince others of one's point of view; even those who are against conversion efforts employ similar strategies. Marketing, parenting, and teaching are listed as instances of people using means of persuasion. Here, I think a clearer distinction must be made between persuasion and proselytization. The former can be as simple as trying to get a child to try a new food, while the latter is concerned with matters of