

personal style and vulnerability he demonstrates will be especially meaningful to mid- or late-life ministers; however, the message is most valuable for young leaders who are forming their ministry. The book is not a usual work on biblical spirituality. Anchored in biblical truth, the personal style, reflection, and biblical exploration are captivating and inspiring. MacDonald has a writing style that is organized, clearly practical, and deeply spiritual.

The pages of *Building Below the Waterline* are filled with deeply personal and meaningful reflection. MacDonald borrows from his lifetime of service and I found myself identifying with his reflections in my own experience. He does not compromise a clearly conservative biblical foundation as he examines the personal realities of Christian service. Instead, he reflects on the experience of biblical characters, the admonitions of Christ, and the exhortation of Christ interpreted in our experience.

The book articulates warnings for persons in ministry who may rely on charisma, talent, or competency. His description of the five stages of personal decline—arrogant conceit, undisciplined pursuit of more, denial of risk and peril, grasping for a silver-bullet solution, and becoming irrelevant—are examples of such caution.

*Building Below the Waterline* is ideal for discussion among a cohort of colleagues who have developed enough trust for honest dialogue. Each concise chapter concludes with three questions for reflection. The chapters are focused in their attention to specific matters of spiritual growth and thus provide opportunity for friends to inspire one another in forming solid foundations for life and ministry. The book is especially important for young pastors and other religious leaders who are beginning their leadership, as well as those who may find their enthusiasm for ministry plateauing after the first decade. The spiritual foundations proposed by MacDonald can transform ministry. As he asserts in his introduction, if church leaders tend to matters of spiritual maturity below the waterline, they can build above the waterline.

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SKIP BELL

Moreau, A. Scott. *Contextualization in World Missions: Mapping and Assessing Evangelical Models*. Grand Rapids: Kregel. 2012, 429 pp. Paper, \$28.99.

Years ago I took a local university class on cultural anthropology. One evening the professor became aware of my missionary interests and immediately attacked me as representing a group of people who deliberately disrupted non-Christian cultures to convert and change these people groups, upsetting their supposedly pristine existence and probably thus destroying his opportunity for employment and possible tenure. I responded by asking him if he took pencil and paper with him into these societies or any other “Western” artifacts. I assured him that his very presence in those societies

along with his Western “gear” was already introducing change, disrupting the society, and producing little or no assistance to them. Missionaries, at the least, were bringing education and Western medicine that could improve their lives and enable them to prepare to enter the larger world. Fortunately, I was auditing the class since anything above a D grade was out of the question after that discussion.

In subsequent years, as missionaries and anthropologists began talking and subsequently taking down the barriers between themselves, both found their worlds enlarged. Missionaries began to sense the need to (better) understand the culture and society in which they operated and how to better and more positively interact within a particular culture and society.

Missionaries moved from a “we-know-it-all-and-you-have-nothing-to-offer” position to a “let-me-understand-you-better” attitude that enabled them to appreciate the riches of the culture within which they were working. They began to talk about indigenization and “dynamic equivalents.” In the early 1970s, the term “contextualization” entered the missiological lexicon and then the excitement began. Pages 32-35 of this volume detail the history of the term and its struggle for acceptance and survival. Moreau offers his own definition of the term:

From an evangelical perspective, then, contextualization captures the tension of Christians having biblical revelation that is universally true and applicable while living in a world of societies that are widely diverse in their religious identities. “Simply stated, contextualization means that the message (or the resulting church) is defined by Scripture but shaped by culture” (35).

Few other issues generate as much discussion and argument among missiologists as does the meaning of contextualization. Moreau brings clarity to a rather new and still experimental social science by providing an excellent analysis of the subject, its major proponents, and the various forms of contextualization. He begins in the introduction by carefully defining the terms and parameters of the topic. He warns almost immediately that he is limiting his discussion to evangelicalism, which he also carefully defines.

The major part of the book consists of presenting a number of interrelated categories of contextualization with emphasis on specific and primarily evangelical missiologists. Moreau’s assumption is that conciliar churches are, as a whole, unengaged in the contextualized process or debate.

Each chapter is introduced with a “Chapter Overview” and “Outline” and closes with “Keywords for Review,” “Questions for Reflection,” and “For Further Study.” These features greatly enhance the value of the book.

Missiologists, professors of mission, and serious students of missiology will find this a helpful book, particularly as a reference tool. Moreau must be appreciated for his work in clarifying the fault lines and occasional conflicts

and misunderstanding in the increasingly complex field of crosscultural communication and church planting.

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BRUCE CAMPBELL MOYER

Oden, Thomas C. *John Wesley's Teachings, Volume 1: God and Providence*. Grand Rapids: Zondervan, 2012. 240 pp. Paper, \$22.99.

\_\_\_\_\_. *John Wesley's Teachings, Volume 2: Christ and Salvation*. Grand Rapids: Zondervan, 2012. 319 pp. Paper, \$22.99.

\_\_\_\_\_. *John Wesley's Teachings, Volume 3: Pastoral Theology*. Grand Rapids: Zondervan, 2012. 303 pp. Paper, \$22.99.

\_\_\_\_\_. *John Wesley's Teachings, Volume 4: Ethics and Society*. Grand Rapids: Zondervan, forthcoming.

Thomas C. Oden, Professor Emeritus of Theology and Ethics at Drew University, is a prolific author and promoter of theological thought leading beyond the uncertainty of modernism to positive Christian life and thought. There are more than 60 volumes bearing his name in the James White Library at Andrews University.

A brief overview of the trajectory of his thought revealed in these publications provides the background for an understanding of the purpose and significance of *John Wesley's Teachings*. Some thirty years ago, concerned regarding the bankrupt state of contemporary theology, Oden published *Agenda for Theology: Recovering Christian Roots*. Having broken ranks with liberal theology, and pointing to the ruins of postmodernism, he advances an agenda obtained by the recovery of classical orthodoxy. An edited and enlarged version, *After Modernity... What?* (1990) points to a new way forward. This conviction was movingly confirmed in a subsequent publication, *Requiem: A Lament in Three Movements* (1995), which, despite the lament at the "appalling theological disorientation," (13) consists primarily of "An Invitation to the Feast," (9)—a feast of the riches of Christianity gained in a serious return to classical Christianity. This was reaffirmed in *The Rebirth of Orthodoxy: Signs of New Life in Christianity* (2002) and again in his three-volume *Systematic Theology* (1992-2006).

Oden is also a significant leader in bringing the light of the early church fathers back to contemporary Christianity. He initiated and serves as the General Editor of the *Ancient Christian Commentary on Scripture*. However, there is also another side to his contributions to contemporary thought: he is a Methodist and his publication of 15 of Albert Outler's essays in *The Wesleyan Theological Heritage* (1991) indicates his concern to awaken interest in Wesleyan theology. Outler had pointed to the significance of Wesley's thought and the influence of the early church and Byzantine fathers on his soteriology in *John*