

be perceived as anti-scientific rhetoric. Though, rather than understand Goldstein to be devaluing the scientific enterprise at large, one can read his work as showcasing the absurdity of substituting scientific knowledge for the word of God, be it by scientist celebrities or Christian theologians. Whatever one makes of the polemical nature of *Baptizing the Devil*, one hopes it will encourage church members to appreciate and pursue scientific study with the conviction that “the more science reveals about nature the more it reveals about the God who created that nature to begin with” (179).

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Goudzwaard, Bob, and Craig G. Bartholomew. *Beyond the Modern Age: An Archaeology of Contemporary Culture*. Downers Grove, IL: InterVarsity Press, 2017. xii + 313 pp. Softcover. USD 30.00.

An archaeology of *Beyond the Modern Age* might identify its source in the classroom where Craig Bartholomew had invited Bob Goudzwaard to teach a course that had him “rushing down to the library each evening after the class to find books by the authors discussed in that evening’s lecture!” (ix).

Through questionnaires prompting the reader to explore their own sense of tension between the exalted promise and profound cynicism of life in late modernity, the authors attempt to foster a similar classroom mind-space, allowing the reader to bracket basic assumptions about public life and the common good, for the sake of more truly understanding how we got here and formulating a Christian answer toward where we ought to go. Goudzwaard, professor emeritus of Economics and Social Philosophy at Vrije Universiteit, Amsterdam, with “considerable experience in the ecumenical movement” (x), and Bartholomew, a theologian and professor of Philosophy at Redeemer University College (Hamilton, Ontario, Canada), work toward that very end, engaging with a wide range of disciplines through the ideas of well-known (and also perhaps less well-known) thinkers. *Beyond the Modern Age* encapsulates their work to uncover and critique the origins of modern existence (pt. 1), reconstruct a viable social theory that accounts for political theology (pt. 2), and point toward the practical implications of the same (pt. 3). While the book is lacking in some ways, due to the scope of their ambition, what the authors are able to assemble in just over 280 pages is impressive both in terms of breadth and organization.

The first chapter introduces modernity as it would feel in distinction to the lived experience of a fourteenth-century Italian tradesman. This historical distancing is directed toward the narration—via the ideas of Max Weber, Karl Polanyi, and Umberto Eco—of the emergence of modernity in a tragic tone. It is presented as the overturning of a meaningful, socio-religio-economic-politically integrated way of life for a comprehensive, but conflicted, “worldview that tries to combine personal or individual freedom with the maxim of achieving more income or wealth for all” (34). The “malaises” (Charles Taylor) and contradictions inherent in this “classical” modern worldview will be more fully explored in the fourth chapter, but for now, they are hinted at in

order to problematize the optimism that defines the first modern worldview in distinction to those that follow.

In chapter two we are introduced to two critical modern worldviews: (a) a “structural-critical” lineage of German philosophy, running from G. F. Hegel to Jürgen Habermas via Karl Marx and the Frankfurt School; and (b) a “cultural-critical” cluster with roots in Romanticism, represented by a quartet of Jewish philosophers: Martin Buber, Hannah Arendt, Walter Benjamin, and Emmanuel Levinas. These critical worldviews are respectively critiqued in chapter four as being unable to seek freedom outside of the restrictive social structures of modernity, and as offering no concrete solutions to a disempowered modern consciousness beyond mere moralizing. The third chapter moves from critique of modernity to disillusionment with the modern phenomenon of ideologies in the postmodern thought of French philosophers Jean Baudrillard, Michel Foucault, and Jacques Derrida. Postmodernism comes under critique as well in this chapter, for being incapable of offering a way for subjects to escape “the power of technological, financial, and economic objects” (88).

Part two opens with the hope of a renewal and reform of the modern project, based on the transcendent “Meaning from the Outside” (ch. 5). Peter Berger and Philip Jenkins are marshalled to reaffirm the vitality of religion globally, while José Casanova and Ross Douhat propose “healthy” models for reintegrating religion and public life (113). Chapters six and seven are occupied with the lifeworlds of Philip Rieff and René Girard.

Rieff’s unrelenting declamation of the modern immanentism and its consequences supplies, not only a theory of modern humanity as insufficiently restrained, but also the paradigm of a research program that could sustain Christian mission to the West at a worldview level. In order to accomplish this: “A sociology that takes religions seriously, a detailed engagement with the major thinkers of the day . . . a theory of how culture works, the role of religion in culture-making and so on are all required” (139). Girard’s theory of memetic violence is first theologized, via an exegesis of desire in the Ten Commandments and Proverbs. It is then applied to highlight the danger that Dionysian, globalized “market consumerism” poses to modern humanitarian advances grounded in Christian sympathy for the victim (165).

In chapter eight, the Dutch Reformed theologian and polymath, Abraham Kuyper, in whose tradition the authors have already situated their thought (144; see Craig Bartholomew, *Contours of the Kuyperian Tradition: A Systematic Introduction* [Downers Grove, IL: InterVarsity Press, 2017]), is recommended for his “nuanced vocabulary of pluralism” (181). Does the death of God in modern life, as announced by Nietzsche, mean that religion may join the public square only insofar as its values can be translated into secular terms (John Rawls)? Or, as Lenn E. Goodman argues, should it be allowed a distinctly religious public voice on pluralistic grounds? The authors’ Kuyperian tradition allows religion to be strongly advocated within a delimited public “sphere” with the support of the state, on account of the state’s interest in fostering religious pluralism. Chapter nine goes on to apply Kuyper’s “preferential option for the poor” to the challenge of global poverty,

as elucidated by Pope John Paul II and Naomi Klein, using Peter Brown's study on wealth in the early church to recover an "economy of care" tradition (207; see Bob Goudzwaard and Harry de Lange, *Beyond Poverty and Affluence: Towards a Canadian Economy of Care*, trans. and ed. Mark Vander Vennen [Toronto: University of Toronto Press, 1994]).

The penultimate chapter sketches the outlines of how modernity can be "transcended" by opening itself up to a pluralism that accepts meaning from "beyond the human intellect" (223–224). This would allow modernity to break its vicious feedback loop between problems and proposed solutions by accepting limits to economic growth. Viewing the economy less as machine, and more as organism, would reprioritize care and enable greater accountability. Chapter ten concludes with a call to address climate change on the global level and to found cooperative businesses and neo-monastic communities (Alasdair MacIntyre, Morris Berman) on the local level.

While experienced scholars will find *Beyond the Modern Age* to have an engaging thesis and stimulating engagement with contemporary thought, its natural audience is in the post-secondary classroom, where it originated. It could be equally well received by church study groups, or interested clergy and lay professionals seeking to engage more deeply in public life. The authors have written a readable introduction to a wide range of multi-disciplinary scholarship, all while carefully making connections that foreground its relevance for their proposed project.

A recommendation of this volume as an introduction, however, needs to come with caveats related to the goals of the project. These are caveats and not critiques, because one can hardly expect the authors to have engaged all of the following kinds of issues and kept the book to a readable length. The first caveat has to do with lacunae that inevitably arise when engaging with this breadth of scholarship. For example, Foucault is portrayed as a thoroughly postmodern thinker; that is, unable to see a way out of the systems of power he assiduously identified (74, 89). This ignores Foucault's later Hadotian turn toward spiritual practice, which would move him into the cultural-critical camp according to the authors' taxonomy. Thus, *Beyond the Modern Age* should be received as an introduction to the ideas of great thinkers in their relevance for the authors' Kuyperian program, and not as a comprehensive introduction to the thinkers' intellectual history or major themes.

Readers should also maintain awareness of the alternatives to the Kuyperian model for Christian engagement in public life, which are not present in this volume. One might well ask how thinkers from the Black church "prophetic" or Anabaptist "separatist" traditions (as identified in J. Bryan Benestad et al., *Five Views on the Church and Politics*, ed. Amy E. Black [Grand Rapids: Zondervan, 2015]) would tell the story differently. Critics of modernism in the Anabaptist tradition might have a less pessimistic take on the degree to which classical modernity's privatization of religion is "anti-religion" (33), and a less optimistic view of where re-founding public life on the transcendent might take us. Note that John Howard Yoder and Stanley Hauerwas are not in the index of authors.

A prophetic Black voice like James Cone's might raise serious questions about whether an archaeology of race-based slavery and apartheid, which penetrates only to the level of ideology and is conceived as an alien influence layered over theological tradition by modernism, has excavated deeply enough to be worthy of the name (65, 108). For ought not repentance from such atrocities involve shaking the dogmatic/confessional systems complicit in them to their core, in order to root out and reform any theology found to have countenanced such injustice? Note that "racism" is absent from the subject index.

Keeping these two caveats in mind, *Beyond the Modern Age* stands as a testament to the ongoing vitality of the Kuyperian tradition, from which other streams stand to be enriched. For it seems to be no accident that Bob Goudzwaard and Craig Bartholomew were able to produce scholarship of such scope, structure, succinctness, and pertinence out of their shared intellectual heritage. And for that vision of "a type of Christianity that is committed to the inherent relevance of Christ and the good news to all of life as God has made it," we can be grateful (117).

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Green, Gene L., Stephen T. Pardue, and Khiok-Khng Yeo, eds. *The Spirit over the Earth: Pneumatology in the Majority World*. Majority World Theology. Grand Rapids: Eerdmans, 2016. v + 195 pp. Softcover. USD 20.00.

*The Spirit over the Earth: Pneumatology in the Majority World* is a collection of eight essays on the role of the Holy Spirit from the perspective of different Christian faith communities and the larger cultural and religious contexts in which those faith communities bear witness. The book is part of the Majority World Theology series which seeks to remedy the lack of theological resources reflecting the perspectives of Christians from the majority world where most Christians now live.

The editors of this book make a landmark contribution to the field of theology in terms of its depth and the scholarly collaboration between selected majority world theologians. The book offers a concise and excellent overview of the various Christian traditions on the person and role of the Holy Spirit, and explains how all of these traditions find their roots in the Eastern Orthodox tradition.

*The Spirit over the Earth* is a powerful reminder that all theology is contextual. One's socially-constructed perspective on life always shapes one's reading, interpretation, and application of Scripture. It would therefore be naïve to think that a human being could approach Scripture from a totally neutral or absolutely objective point of view. Because there is no pure form of theology, the exegesis of the context in which the biblical text is to be applied cannot be ignored as separate from the process of doing theology. This requires that biblical scholars make an effort to rigorously exegete their intended readers' social location with the same rigor they apply to the exegesis of biblical texts. Only then can their contributions be both equipped to answer questions raised