

ON EARTH AS IT IS IN HEAVEN: ECOLOGICAL VISION AND INITIATIVES OF ECUMENICAL PATRIARCH BARTHOLOMEW. By Ecumenical Patriarch Bartholomew. Edited by John Chryssavgis. New York: Fordham University Press, 2012. Pp. xii + 368. Cloth, \$32.00.

This important book introduces readers to the ecological stewardship of the Orthodox Ecumenical Patriarch Bartholomew. Chryssavgis includes a wide variety of Bartholomew's encyclicals, homilies, speeches, and lectures. Although the actual material is occasionally repetitive, the reader is well served by the critical mass of evidence showing the consistent call to action for ecological stewardship by Orthodoxy's most prestigious leader. The book's best contribution is the relationship between traditional Orthodox theology—rooted in its patristic cosmology, theological anthropology, and liturgical witness—to its nascent, but developing participation at the global table of geopolitical concerns. A robust and relevant theology of stewardship is consistently presented, an impressive accomplishment given the diverse Orthodox, interfaith, interreligious, and political audiences that the author addresses. This book effectively demythologizes Orthodox theology as beholden to its imperial past, and introduces readers to the broad capacity of Orthodoxy to contribute to the pressing issues challenging the world. While more contemporary writings are included, the literature is primarily drawn from the 1990s; Bartholomew's literary output seems to have decreased as global ecological concerns have since the dawn of the twenty-first century. This discrepancy aside, the book is an important contribution to environmental ethics, systematic theology, and Orthodox Christianity, and an essential resource for graduate students in ethics and theology.

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ECUMENICAL, ACADEMIC, AND PASTORAL WORK: 1931-1932. By Dietrich Bonhoeffer. Edited by Victoria J. Barnett, Mark S. Brocker, and Michael B. Lukens. Dietrich Bonhoeffer Works, Volume 11. Minneapolis: Fortress Press, 2012. Pp. xxii + 612. \$60.00.

This latest addition to the English translation of Bonhoeffer's collected works charts a pivotal, understudied period in the pastor-theologian's life. Beginning after Bonhoeffer's return from study in New York, the documents portray him at the beginning of an academic career, struggling with pastoral work as a chaplain at a technical college, active in the ecumenical movement, and finding his own theological voice. The documents are organized, like other works in the series, into three categories: 1) personal correspondence; 2) lectures, reports, and academic papers; and 3) sermons. The letters are perhaps the most interesting in documenting the shifts in Bonhoeffer's thought, as they demonstrate the growing distance between him and his theological teachers, the German university system, and the

resurgent nationalism in Germany. Indeed, some of these letters are eerily prophetic; as Bonhoeffer notes, "[t]he situation here really looks desperate . . . It may be that the day after tomorrow everything turns to chaos . . . because something rotten breaks down completely." Other letters recall Bonhoeffer's encounter with Karl Barth, the beginning of conversations between the two theologians that would continue until Bonhoeffer's imprisonment. The collection also contains sermons and letters that anticipate the theologian's subsequent political activity, including his claim in one sermon that "defiant ethnic pride in flesh and blood is a sin against the Holy Spirit." The translation of these documents, some of which appear for the first time in English, is welcome news for scholars and students.

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AN EERDMANS READER IN CONTEMPORARY POLITICAL THEOLOGY. Edited by William T. Cavanaugh, Jeffrey W. Bailey, and Craig Hovey. Grand Rapids, MI: William B. Eerdmans, 2012. Pp. xxiv + 812. \$50.00.

Expertly designed for classroom use, this volume offers a splendid overview of contemporary political theology by casting a rather wide net. The editors shun narrow definitions of political theology that identify the term with particular contemporary schools (e.g., liberationist, neoorthodox, or radical orthodox), and instead understand political theology to be any theology that offers a vision for people's flourishing in the polis. Organized thematically, the volume gathers together forty-nine path-breaking essays from the past hundred years, although the bulk of the essays were written since 1990 (hence, the emphasis on *contemporary* thought). Topics explored include postcolonialism, theology in the shadow of Auschwitz, gender and race, reading the Bible politically, liturgy and politics, and theological reflection after 9/11. Many of the essays focus specifically on the US context, but a significant number are written by theologians in the Southern Hemisphere. Each section, moreover, begins with an introductory essay that identifies prominent themes within each topic. The collection includes oft-cited political theologians (Kwok Pui-lan, Stanley Hauerwas, Johann Baptist Metz, and Rosemary Radford Ruether), as well as lesser-known, controversial figures, such as Carl Schmitt (whose essay may have been included as a warning against an ultimately destructive form of political theology). For a course on political theology or as an introduction to the current state of the field, there is no finer work than this one.

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THOMAS TORRANCE'S MEDIATIONS AND REVELATION. By Titus Chung. Farnham, UK: Ashgate, 2011. Pp. xx + 205. Cloth, \$70.00.