

Book Reviews

Tim Hein, *Understanding Sexual Abuse: A guide for ministry leaders and survivors* (Downers Grove, Illinois, Intervarsity Press, 2018), ISBN 978-0-8308-4135-6, 193 pages.

In *Understanding Sexual Abuse*, Tim Hein (2018) provides a sensitive and compelling account of how to be a church community that is safe, welcoming, and healing for survivors of sexual abuse. Hein focuses on the particular dynamics of abuse against children; however, his call for trauma-informed ministry practices is broadly applicable. Written with both survivors and church leaders in mind, Hein draws on various academic and popular sources and his own experiences both as a survivor and working with survivors of child abuse, to provide informed, practical and pastoral advice. Hein's book is written with the assumption that in all church communities there will be some people who are currently in unsafe situations, others who have experienced abuse in the past, and many who carry complex trauma. Throughout, Hein demonstrates that healing is an ongoing process which is both individual and communal. Survivors are encouraged to seek and ask for support (for example, p. 50; p. 160). Church leaders are called on to "ensure that survivors are not journeying alone" (Hein, 2018, p. 167).

Chapters one and two introduce the subject and are perhaps more immediately relevant to those who lead churches and ministries. Chapter one outlines how to begin the work of making the church a safe space through the development of trauma-informed ministries. Chapter two overviews the consequences of repeated stress on the brain and body (pp. 28-30), and then provides a brief historical survey of attitudes and knowledge regarding sexual abuse (pp. 31-48). This chapter also explores key concepts, such as grooming, trauma and dissociation, then details consequences of trauma, for example, anxiety, lower health outcomes, and hypervigilant parenting.

Chapter three focuses on the process of disclosing abuse, both for the survivor and the person hearing their story. For the church-worker, parent, or friend who hears a disclosure of abuse, Hein advises that the key words to keep in mind are: listen, believe and acknowledge (p. 55). He then provides guidance on how best to ask questions when a survivor (either a child or an adult) tells their story. Here, making a disclosure is framed as an act of reclaiming control (pp. 71-72).

Book Reviews

In chapters four and five, Hein concentrates on the process of recovery. Importantly, forgiveness is treated as complex, voluntary and ongoing, rather than a quick, immediate, or necessary action. For survivors, Hein refers to the work of Ellen Bass and Laura Davis, *Courage to Heal*, to suggest that “the only essential forgiveness is for yourself” (Hein, 2018, p. 84). While acknowledging this may seem counterintuitive for Christians, Hein suggests that an imperative to forgive (others) can downplay the severity of abuse and can prompt a survivor to blame themselves for ongoing hurt (pp. 92-93). Accordingly, for those in ministry, Hein cautions against “simplistic sermons,” noting that “our eagerness to encourage quick forgiveness can actually come from our own desire for the person to just calm down and seem alright” (Hein, 2018, p. 95).

Chapters six and seven challenge church communities and Christian individuals to humbly sit with complexity and “to determine to be personally curious about the hard questions that surround God and suffering” (Hein, 2018, p.117). In chapter seven, Hein makes a creative comparison between the Pixar film *Inside Out* and the book of Psalms to demonstrate the need for, and pathway toward, cultivating and embracing an emotionally diverse and rich faith (p. 133-139). Just as Riley, the child protagonist in *Inside Out* becomes increasingly distressed when she ignores her sadness, trying to cover it with unbridled joy, Hein suggests that if a church culture is unproblematically dominated by cheap joy it is unhelpful for all.

In Chapter eight, appropriately titled ‘Choose Life’ Hein concludes with a “collection of hints and advice” designed to give survivors “the wind at your back as you walk” (Hein, 2018, p. 160). Throughout, Hein’s tone is warm and friendly. Indeed, this book, and especially this chapter, may prove to be a first companion or ongoing guide in the process of recovery.

As I read this book in the shadow of the National Anglican Family Violence Project, a project commissioned by the Anglican Church of Australia which suggested rates of family violence in the Anglican communities were at least the same as, if not higher than, in the broader community, the relevance of Hein’s advice for trauma-informed ministry, and the need for this book to be widely read was clear. For those in church ministry, this book would serve either as an insightful introduction or a helpful companion text to anyone seeking to know more about responding well to sexual abuse. For survivors it may give a framework through which to understand their own

Book Reviews

experiences, while being a thoughtful and compassionate resource in their recovery toolkit.

Understanding Sexual Abuse is highly accessible and readable. I would have appreciated having the footnotes signalled throughout the text; however, the chapters are well paced, informative and insightful. This book is a necessary resource for all in ministry (whether in a paid or voluntary capacity) as well to all those who collectively make up a faith community. In short, every Christian person would benefit from reading this timely and important book.

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Vondey, W. (Ed), *The Routledge Handbook of Pentecostal Theology*, Abingdon, Oxon; New York: Routledge, 2020. ISBN 9781138580893 (hardback) | ISBN 9780429507076 (ebook), 473 pages

The 2020 *Routledge Handbook of Pentecostal Theology* offers a broad representation of some of the latest research in Pentecostal and Charismatic Christianity. In his opening preface, editor Wolfgang Vondey acknowledges the continuing tendency for Pentecostal theology to be misunderstood and stereotyped. Thus, the *Routledge Handbook* is intended to go some way towards presenting (and therefore representing) some of the distinct teachings of Pentecostalism, whilst also reappraising them for use in the contemporary context. As such, it is a comprehensive and informative resource for both the mainline traditions as well as for Pentecostals.

Vondey is Professor of Christian Theology and Pentecostal Studies at the University of Birmingham and within this volume has gathered forty-two essays, which are collected into five sections. The authors are a range of pre-eminent Pentecostal scholars and experts in their respective fields. Vondey describes the offering as “a continuing and coherent narrative of the ideas and arguments that shape Pentecostal Theology.”

Each chapter presents current reflections on the core convictions and assertions of Pentecostal theology as well as responses to various debates and challenges in the global context. In contributing to the narrative, the authors provide insights from varying disciplinary perspectives (such as liturgical and sociological), critical approaches (post/ decolonial) as well as social locations (South America, Asia, Oceania, Africa, North America, Europe, and the UK), contexts and interests (ecclesial and ecumenical).

Part 1, “**Contextualizing Pentecostal theology**”, serves to orient the reader. The first four essays explore what it is to be a contemporary Pentecostal thinker and practitioner. It questions how a globally diverse Pentecostal theology can, for instance, be ‘systematic’ or ‘spiritual’ and whether such definitive categories can exist.

Part 2 on Pentecostal “**Sources**” begins with essays on “Revelation” and ends with “Worship: Embodying the encounter with God” with five theological sources often

Book Reviews

acknowledged in the mainstream traditions found between these experiential bookends - Scripture, Reason, Experience, Tradition and Culture.

Part 3 reviewing **“Theological methods”** begins with Jacqui Grey’s assertion that reading Scripture with the Spirit in community offers opportunity for Pentecostal theology to mature with a viable and responsible biblical hermeneutic. The following essays then embrace the recent turn in the 21st century towards Pentecostal theological hermeneutics which saw both the introduction of philosophical concepts as well as the stabilizing resource of ecumenical considerations. In this section the “pneumatological imagination” (the logic of experience) is also explored as well as pneumatologically-driven praxis and a liturgical view of Pentecost, contributed by the editor.

Part 4 on **“Doctrines and practices”** is not the section to which “practitioners” should presume to turn first. Instead, only following the necessary foundational considerations of parts 1-3 is the reader advised to attend to practice in essays that present fresh considerations of internal debates, historical developments, and critical re-constructions of the modern movements’ doctrines. These are collected under fourteen topics, including: Trinitarian theology; Oneness theology; Salvation; Sanctification; Spirit baptism; Divine healing; Eschatology; Spiritual Gifts; Spiritual warfare and Missiology.

Part 5 outlines contemporary **“Conversations and challenges”** and anticipates ongoing dialogue and exploration of broader topics such as the Arts and the pursuit of beauty via the outpouring of the Spirit. It also serves to integrate the sometimes marginalized but important issues of gender, race, and other matters of social justice. Here a Theology of Disability and disabled empowerment is explored in light of Pentecostalism’s “full gospel” theology and healing practices. Further chapters elevate and respond to other pastoral concerns, issues, perspectives, and disciplines such as: prosperity theology; feminist theology; eco-theology; racial inclusion; economics; philosophy; and religion and science. These are commended as arenas for spirit empowerment, community responsibility, and ministry praxis. In this sense, perhaps especially, there is a perceptible agility and openness to interdisciplinary considerations, global contexts, social concerns and ecumenical considerations.

Book Reviews

The authors of the *Routledge Handbook of Pentecostal Theology* demonstrate a willingness to re-examine their tradition, even re-appraising their core methodologies and teachings. In turn, it is expected that these offerings will evidence a developing and evolving contemporary Pentecostalism.

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John Swinton, *Finding Jesus in the Storm: The Spiritual Lives of Christians with Mental Health Challenges* (Grand Rapids: William B. Eerdmans, 2020), ISBN: 978-0-8028-7372-9, 224 pages.

John Swinton, Professor in Practical Theology and Pastoral Care and Chair in Divinity and Religious studies at the University of Aberdeen, is considered one of the most prominent voices today in practical theology. His book *Finding Jesus in the Storm* (Swinton, 2020) offers us an insightful gaze into the world of people living with mental health issues. Swinton sets up an attention-grabbing discussion on mental health – perhaps an unexpected topic with this title. His disarming and effective manner creates interest for Christians who may not otherwise enter the world of those who struggle in these particular ways.

Finding Jesus in the Storm takes the reader on an ethnographic journey of exploring the lives of 35 Christians over two years. These Christians have lived with mental health challenges, including schizophrenia, bipolar disorder and major depression (p.59). Swinton states that delving into the stories of the lives of these individuals is an attempt “to develop rich, thick and transformative descriptions” of their mental health challenges (p 59). He believes that “thin descriptions” such as statistics on mental health are reductionist and do not contribute to an accurate account of the “contextual, relational, experiential and cultural” aspects of the person living with a mental health challenge (p. 25). He describes his methodology as a “hermeneutical phenomenological conversation” where he employs four horizons that contribute towards a thick and robust description and understanding of the lived experiences of people with mental health challenges (p. 57).

These horizons, as described, are fourfold. First is the application of his own experience over the years in a professional capacity as a psychiatric nurse, pastor, and practical theologian (p. 57). Second, is his exploration of the lives of these Christians living with mental health challenges. This is achieved through “qualitative research interviews—interpretive, phenomenologically oriented conversations intended to initiate an open-ended inquiry into lived experience” (p. 58). Third is an incorporation of the discipline of psychiatry. Swinton explores this discipline to see what it has to offer towards the de-stigmatization of both the psychiatrist and those with mental health challenges (p. 60). The final horizon is a theological orientation that

Book Reviews

seeks to reflect on scripture, as well as the Christian tradition and the role of the church to bring further illumination on the subject of mental health (p. 61).

Following Swinton's introduction, the book is divided into five parts. Part I deals with the "art of description," presenting his arguments for a deeper and broader approach to accurately describing the mental health challenges people often face. Part two focuses on "re-describing diagnosis", where he redirects our attention away from simply naming or diagnosing a mental health issue to the emerging lived realities or consequences of such diagnoses. Together, this lays a foundation for parts III, IV and V, which focuses on "re-describing depression." These sections deal specifically with the disorders of depression, schizophrenia, and bipolar but avoid the biologically, linguistically, and spiritually thin descriptions that do not contribute to the individual's overall well-being. In this section Swinton also draws upon our liturgical traditions and seeks to place value on the lament as an approach to reimagining the normative expressions of joy and happiness. Swinton notes, "It is good to be happy. But what is required is a liturgical imagination that seeks to capture the fullness of the emotions that are present within the body of Jesus. Such an imagination recognizes that the liturgical space of worship is formative of the body" (p. 95).

Finally, in his conclusion of the book, Swinton focuses on healing (while helpfully clarifying between curing and healing). In his view, healing should be seen in light of the Hebrew word *shalom*, which is to be in right relationship with God. Therefore, Swinton notes, "to be healthy is to be in right relationship with God regardless of one's physical and psychological state" (p. 206). Furthermore, "Health in this perspective is not a medical or psychological concept but primarily a relational and theological concept. Health is not the absence of anything; it is the presence of God" (p. 210). In re-describing what healing looks like for people with mental health challenges, Swinton posits that "Health is not an ideal, a concept, or a humanly achievable goal. Rather, it is a person" (p. 210).

In summary of the text, within the opening lines of *Finding Jesus in the Storm*, Swinton quotes John 10:10 "I have come that they may have life and have it to the full." Understanding the fullness of this life is central to the purpose of the book. He considers this a profound statement in light of Jesus' life and mission, including the suffering he endured on the cross. He surmises that to partake in the life of Jesus is to live a life which is "both/and." That is, the Christian is to live a life of suffering and pain

Book Reviews

but also a life infused with the joy and hope found in the resurrection life. Therefore, people with mental health challenges can take some comfort in knowing that Jesus is truly with them in every storm of life.

As a disability worker, I found the book refreshing as it redresses the lack of lament within many Christian liturgical circles. Recovering this spirituality is critical for people with mental health issues and suggesting that people with mental health challenges become our guide was profoundly moving. Therefore, while the book may have been written with pastors and practitioners in mental health spaces in mind, it may also be recommended to anyone who has a friend, relative or is themselves grappling with mental health challenges. This is a practical outline of how a person can suffer from a mental health challenge and also love Jesus. The strength of this book lies in its testimonies and stories of the persons interviewed. Their stories matter. That Christians listen to understand what their brothers and sisters have been through, we can perhaps get a better grip on the challenges of mental health facing both the world and the church today.

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Adam D. Tietje, *Toward a Pastoral Theology of Holy Saturday: Providing Spiritual Care for War Wounded Souls* (Eugene, Oregon: Wipf & Stock, 2018), ISBN 978-1-5326-5779-5, eBook, 132 pages.

Rev. Adam D. Tietje is a ThD candidate at Duke University who served as a US Army chaplain for nine years, including a 2010-2011 tour on the cataclysmic frontlines of southern Afghanistan. His book entitled *Towards a Pastoral Theology of Holy Saturday* (2018) is a compelling work that utilises his unique experiences to explore the multi-faceted complexity of post-war trauma and suggest a model of pastoral care for those experiencing deep soul wounds.

Over the course of his five chapters, Tietje covers much ground. In the first chapter, he provides a visceral personal context for this book, outlining in detail his experiences of Afghanistan, including his injuries suffered during this time. Tietje reflects upon the emotional and spiritual damage often experienced by those who have seen active combat, and touches on posttraumatic stress disorder (PTSD) and moral injury before he considers deep spiritual wounds. This leads him to consider the “stuck in the far country” experience of the biblical Prodigal Son, as well as Jesus’ grave experience on Holy Saturday, from which he suggests similarities to the experiences of spiritual dislocation and desolation often experienced by post-combat veterans.

Having laid a contextual foundation of personal experience, Tietje then launches into two chapters that are more technical in nature. Here, he focuses entirely on Holy Saturday, which (as suggested by the book’s title) is the central motif that informs his model of pastoral care. Starting with the three ecumenical creeds of the Western church (the Nicene Creed, the Apostles’ Creed and the Athanasian Creed), he traces a historical understanding of Jesus’ descent into hell, as well as the nature and purpose of his suffering. He continues by noting shifts in understanding through some of the key Reformers before he places Barth’s contributions in conversation with the work of Catholic theologian Hans Urs von Balthasar. It is here that Tietje argues that the experience of abandonment on the cross extends into Saturday. In love, Christ descends into the deepest experience of death, abandonment, and silence so that those who also fall into similar experiences may, as von Balthasar argues, fall into Him.

Book Reviews

Establishing the presence of God even in the darkest grave experience, the third chapter turns to consider the role that spiritual care provides for traumatised veterans, with consideration of previous work in this field. After briefly considering Bonhoeffer and Barth as resources, Tietje draws helpfully from the work of Deborah Hunsinger, who applies Barth's "Chalcedonian pattern" to the disciplines of theology and psychology. In line with this model, he argues that while both fields are inseparable, they each have distinct "natures" and goals, and therefore relate to each other in an asymmetrical manner. This model is then used to incisively analyse Shelly Rambo's previous work on spiritual care and trauma, which Tietje finds incomplete. This insight allows him to posit the unique role that soul care plays for post-trauma veterans, where he engages Hunsinger further to discuss the impact of 'soul wounds' caused by combat. He argues that the overwhelming evil experienced in war, both for survivors and perpetrators, often overshadows the love and presence of God from combat veterans, thereby leading to a Holy Saturday experience.

In the final two chapters, the tone of Tietje's work shifts again in outlining a model of pastoral care for those stuck in the "far country" of trauma, which integrates sobering case studies. Adapting Judith Herman's three non-linear stages of psychotherapeutic recovery, he posits that pastoral carers need to create spaces of sanctuary, lament and confession, and forgiveness and reconciliation. However, a model for pastoral care is not enough. In the final chapter, Tietje makes the compelling point, echoing Henri Nouwen's *The Wounded Healer*, that we are called to enter into the Holy Saturday experience with those we are caring for – and that as broken humans, we are all living in anticipation of the final resurrection. He argues that, in particular, the role of prayer is crucial as part of this process in recognising God alone as the source of salvation. In contrast, humans cannot provide answers in the light of such suffering as seen in war. Instead, the role of the Christian is one of solidarity, presence, and hopeful anticipation.

While this book is best suited to pastoral care workers closely associated with the armed forces, there is much to be gleaned for anyone interested in the spiritual care of trauma survivors. That said, trauma survivors should proceed with caution, as various personal accounts of warfare and the aftermath may trigger distress. For those who are not engaged in the trauma space, there is still much to gain from Tietje's theological exploration of Holy Saturday – though those at a lay level may find this more technical chapter challenging to engage. As a work focused on the military

Book Reviews

context, the overall trajectory of peacemaking is abundantly clear. Far from glorifying war, this book is a careful exploration of the common brokenness of humanity and how we can enter the experience of Holy Saturday together, knowing that Christ has already descended into those utter depths.

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Steve Taylor, *Fresh Expressions: Innovation and the Mission of God* (London: SCM Press, 2019), 256 pages.

Within *First Expressions: Innovation and the Mission of God*, Steve Taylor (2019) masterfully develops a clear and contextual understanding of ecclesial innovation through the joint Anglican-Methodist church revitalization effort, “Fresh Expressions,” as well as the grassroots church forerunner congregations, who began these innovative efforts within Great Britain. In doing so, he discusses the tensions found in ecclesial life: the blossoming and (sometimes) death of congregations; managing organizational yet fresh approaches to leadership; attempts to be authentic while remaining ecumenical; and tensions between these “first” and “fresh” expressions of ecclesial innovation as located within a secular age.

Taylor defines these two different forms of innovation: “first expression” which finds its origins as a grassroots movement (bottom-up innovation) and “fresh expression” which is innovation found within an existing organization (top-bottom innovation). This approach gives voice to the margins to focus “on the interplay between faith and culture.” It is by these “expressions” that the institutional/established Church is pushed towards innovation. Innovation can only be sustainable if both “first” and “fresh” expressions are working simultaneously.

His exploration of these “expressions” is via ethnographic data collected over eleven years so to understand the movement of God within these communities (Chapter 1). He begins by introducing “first expressions,” defining it as ecclesial innovation found on the grassroots level. He argues for the use of empirical data and theology working hand in hand to discern the working of God within context through the birthing of the “first expressions” communities, reviewing five different congregations within the UK (Chapter 2). This is followed by Taylor introducing four different understandings of innovation (including “indigenous”) alongside scripture to recognize how such communities are woven in an ecclesial movement of innovation (Chapter 3). Interestingly, Taylor here recognizes that people/cultures change and that “first expressions” not only reveal a God who responds to said change but does so creatively.

After introducing his methodology, Taylor returns to five “first expressions” groups eleven years after their creation (Chapter 4) and examines others that have “tried and

Book Reviews

died” (Chapter 5). This is his attempt to recognize what makes a movement sustainable (many times theological insight is incorporated via the collective’s descriptive language for God) versus what sometimes contributes to an expression’s demise. I appreciated Taylor’s willingness to tackle the hard questions which are commonly asked concerning the demise of certain “first expressions” communities. When examined via Taylor’s re-aligned understanding of what it means to succeed, this reveals the richness that can come out of these innovative movements within the larger Christian community.

Taylor then examines how “fresh expressions” can emerge through existing organizational structures by letting “first expressions” energize and reform them, which he presents as a “missio-ecclesiology” (Chapter 6). He suggests that true innovation happens within existing organizations if a team of leaders complement each other’s strengths, additionally correctly pointing out that two essential elements are commonly missing; optimism and women in positions of leadership (Chapter 7). He goes on to describe the relationship between organizations, noting the essential relationship between the resources of older organizations to fund “fresh expressions” and the innovative vision of “first expressions” communities (Chapter 8) for mission in Britain.

He then argues for a redefinition of the word “authenticity” within the Church as the relationship between faith, culture, and expression within any given context which moves the body of Christ forward (Chapter 9). This contextually-oriented understanding of innovation and authenticity is intended to address how the Church understands its witness in a secular age. Taylor proposes “five features” of witness useful for the post-modern age (Chapter 10). He reveals that a major focus of “first expressions” groups have been relevant to the daily life of the believer (Chapter 11). It is asserted then that innovation practically comes about through structure to turn it into vision. An innovative yet united ecclesiology with the wider church is promoted via a sacramental theology (Chapter 12).

While many points within *First Expressions* are groundbreaking in understanding new workings of the Spirit within the Church, His use of the term “indigenous” to refer to missional methods of innovation, sometimes also referred to as a post-colonial lens to describe ecclesial innovation within Great Britain, is at times tone deaf to the fact that the context he is immersed in has, and continues to be, the birthing place of modern-

Book Reviews

day colonial endeavors throughout the world. As an Alaskan Native reader, I feel it would be preferable to leave this term to the many Indigenous communities innovating ecclesial forms in their anti-, de-, and post-colonial contexts. While he does briefly recognize how this church's relationships with these peoples has been problematic, an exploration into the historic and current examples of how Eurocentric forms of "fresh expressions" have caused harm to the globally indigenous communities outside of Great Britain, may have been appropriate.

Nevertheless, *First Expressions* successfully describes newer and contextual expressions of faith in Britain, providing distinct categories along the way without devolving into a "how to book." As a result, we get a rare account of church innovation that thoughtfully helps individuals creatively think and foster creative expressions of worship within their own contexts.

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