

insights and problems from past great philosophers, from Locke and Berkeley to Kant and Ward's own teacher, G. Ryle. Although there is little theology or religious studies in this short but compelling work, the implications of the volume are of great theological and religious significance. Ward demonstrates that secular naturalism is not the only game in town. This book will be of interest to undergraduates and more advanced scholars in both philosophy of mind and philosophy of religion.

*Charles Tellaferro*  
*St. Olaf College*

**THE REMAINS OF BEING: HERMENEUTIC ONTOLOGY AFTER METAPHYSICS.** By Santiago Zabala. New York: Columbia University Press, 2009. Pp. xx + 178. \$45.00.

Zabala pursues a historical and constructive interpretation of the situation of the question of Being since Heidegger. This book is not only a study of Heidegger and selected post-Heideggerian thinkers but also an attempt to work out how the question of Being is generated now, in any and all ages (of "Western thought" at least), because of Heidegger's destruction of the metaphysics of being-as-presence. The vague motif of the "remains of Being" thematizes the attempt: What remains of Being once Being is no more? What are the remains of Being? An introduction poses the problem, then the first chapter justifies its significance through a wide-ranging exposition of Heidegger's destruction of metaphysics. Chapter two offers intense sketches of what remains of Being according to six philosophers: R. Schürmann ("traits" of being), J. Derrida ("traces"), J.-L. Nancy ("co-presences"), H.-G. Gadamer ("conversation"), E. Tugendhat ("sentences"), and G. Vattimo ("events"). In the final chapter, Zabala stakes the claim that the philosophy of an ontology of remains must be hermeneutical, for in interpretation one seeks what is yet left out, left over, and brings it to Being as an event of understanding. This is a book for specialists: Zabala assumes the definitiveness of Heidegger's achievement, and the book is steeped in Heideggerian and post-Heideggerian jargon. Chapter two will stimulate readers familiar with the thinkers discussed, but may baffle others; the argument is proposed but hardly exposed for analysis. For its likely audience though, the book offers illuminating characterizations and suggestions.

*Andrew B. Irvine*  
*Maryville College*

## Theology

**DIVINO COMPAÑERO: TOWARD A HISPANIC PENTECOSTAL CHRISTOLOGY.** By Sammy Alfaro. Eugene, OR: Pickwick Publications, 2010. Pp. xii + 164. \$20.00.

This book should have been twice as long. The first three chapters—about 125 pages—argue that early Pentecostals operated intuitively with various versions of

Spirit-Christology, overview more recent scholarly and academic articulations of Spirit-Christology by Pentecostal theologians in dialogue with other Spirit-christological proposals, and draw upon Latino/a christologies of liberation and recent NT scholarship on the socioeconomic dimensions of historical Jesus research to further suggest the congruence between Hispanic liberation and Spirit-christological theologies. But that leaves only the last chapter, about twenty pages, to get at the topics that the book's title announces. Each of the four short sections in this final chapter—on the US Hispanic Pentecostal context, on Hispanic Pentecostal christological method, on Hispanic Pentecostal spirituality as illuminated through its hymnody and popular *corito* tradition, and the sketch of a Hispanic Pentecostal Spirit-Christology—could, and should, have been expanded into a full chapter. Had Alfaro had done that, then a critical Hispanic Pentecostal dialogue might have ensued with the mainstream of Spirit-christological ideas, resulting in a deeper cross-fertilization of the encounter between "the West" and the heretofore marginalized voices and perspectives that this volume seeks to heed. In that sense then, one hopes that the promise announced in this volume will come into fruition as this young Fuller Theological Seminary Ph.D. (this volume being a revision of his doctoral dissertation) continues to engage the theological conversation.

*Amos Yong*  
*Regent University School of Divinity*

**GRASSROOTS UNITY IN THE CHARISMATIC RENEWAL.** By Connie Ho Yan Au. Eugene, OR: Wipf & Stock, 2011. Pp. xv + 281. \$33.00.

This is an extended case study of the Fountain Trust, a British organization that from 1964 to 1979 sought to facilitate charismatic renewal as a springboard for thinking and theologizing about the interface between charismatic renewal and ecumenism. Although based in the UK, the Trust sought, particularly through its five international conferences during the 1970s, to mediate renewal in the churches. The ecumenical nature of the Trust-dominated primarily by Anglicans, but involving Roman Catholics, Orthodox, and, especially during the latter years of its existence, also Pentecostals and Evangelicals—leads to Au's thesis: the Trust was a grassroots example of the complementarity between institution and charisma, and between the christological nature of the ecumenical church and the pneumatological means of ecumenical unity. A tangential thesis suggested in the course of study is that the charismatic renewal can be viewed as converging with two other ecumenical streams—the World Council of Churches and the Second Vatican Council—with the former being complemented by charismatic renewal (being a later arrival) and the latter complementing charismatic renewal (in a sense precipitating the renewal in Catholic circles). Yet, the primary value of this volume consists in the detailed history (including key personalities, major developments, and the conferences) and astute theological analyses of the Trust as

# Peace Be With You Christs Benediction Amid Violent Empires

**Rachel Sandford**



## **Peace Be With You Christs Benediction Amid Violent Empires:**

Compassionate Eschatology Ted Grimsrud, Michael Hardin, 2011-06-01 Do eschatology and peace go together Is eschatology mostly about retribution and fear or compassion and hope Compassionate Eschatology brings together a group of international scholars representing a wide range of Christian traditions to address these questions Together they make the case that Christianity's teaching about the end times should and can center on Jesus's message of peace and reconciliation Offering a peace oriented reading of the Book of Revelation and other biblical materials relevant to Christian eschatology this book breaks new ground in its consistent message that compassion not retribution stands at the heart of the doctrine of the last things Besides its creative treatment of biblical materials Compassionate Eschatology also makes a distinctive contribution in how several essays engage the thought of Rene Girard and his mimetic theory Girard's project is shown to reinforce the biblical message of eschatological peace John Howard Yoder J Denny Weaver, 2015-03-26 John Howard Yoder Radical Theologian shows that for John Howard Yoder both theology in particular Christology and ethics are expressions of the meaning of the narrative of Jesus All such statements are relative to a particular context so that theology and ethics are subject to reaching back to the narrative in order to restate the meaning in new and ever changing contexts This methodology is visible in Yoder's Preface to Theology which has been little used in most treatments of Yoder's thought Yoder has been characterised as standing on Nicene orthodoxy criticised for rejecting Nicene orthodoxy called heterodox and designated a postmodern thinker to be interpreted in terms of other such thinkers None of these characterisations adequately locates the basis of his methodology in the narrative of Jesus Thus John Howard Yoder Radical Theologian aims to go beyond or to supersede existing treatments with its demonstration that Yoder is a radical theologian in the historical meaning of radical that is as one who returns to the root but also relates his theology to the personal accusations that clouded his later years For Christian faith this root is Christ Parts II and III of the book explore the sources of Yoder's approach and its application in several contemporary contexts **Peace be with You** Sharon L. Baker, Michael Hardin, 2010 Chiefly rev essays delivered at a conference held in Aug 2007 at Messiah College **The Herald of Peace and International Arbitration**, 1897 **The Herald of peace. April/June 1822-Jan./March 1824 [Imperf.]**. International peace society, 1898 **The Self-interpreting New Testament** James W. Lee, 1896 **Zion's Watch Tower and Herald of Christ's Presence**, 1922 **The Christian Union**, 1885 The Banner of Israel, 1877 The Tablet, 1888 The Christian Life, 1887 The Christian, 1870 The Churchman, 1899 **The Family Herald**, 1877 **A New English Dictionary on Historical Principles: part 1. A (1888)** James Augustus Henry Murray, 1888 Family Herald, 1877 **A New English Dictionary on Historical Principles**, 1887 The Nation, 1891 **The Expositor and the Homiletic Review**, 1940 **Outlook** Alfred Emanuel Smith, Francis Walton, 1885

## Reviewing **Peace Be With You Christs Benediction Amid Violent Empires**: Unlocking the Spellbinding Force of Linguistics

In a fast-paced world fueled by information and interconnectivity, the spellbinding force of linguistics has acquired newfound prominence. Its capacity to evoke emotions, stimulate contemplation, and stimulate metamorphosis is really astonishing. Within the pages of "**Peace Be With You Christs Benediction Amid Violent Empires**," an enthralling opus penned by a highly acclaimed wordsmith, readers embark on an immersive expedition to unravel the intricate significance of language and its indelible imprint on our lives. Throughout this assessment, we shall delve into the book's central motifs, appraise its distinctive narrative style, and gauge its overarching influence on the minds of its readers.

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