chapter seven, and Ward's own reflections in chapter eight. Both chapters brim with ideas for church leaders. These include maintaining a tension between expositional preaching and addressing contemporary issues (177), preserving theological orthodoxy alongside cultural change (191), taking risks (176, 210), and leading a relational team rather than operating as a CEO (179).

Towards the end of the interview chapter Murray Robertson expresses concern about three aspects of the current church scene: consumer Christianity, the relative lack of Maori in church, and a pervading blandness in much of church life (185). He views the present church situation rather bleakly: "basically the situation now is what it was back in the 60s which was a bleak decade for the church" (187). Is there hope? Globally yes, particularly the significant embracing of the gospel in the non-western world, and the flourishing of ethnic ministry and congregations in New Zealand (187).

The book as a whole raises for me two large issues. One is whether much that took place at Spreydon was simply social science, management stuff and pragmatism. Given the magnitude of the question, I would have liked more than the brief answer given by Ward (210). The second issue concerns Murray Robertson's emphatically articulating vision ("this is the solution to our present situation or malaise"), yet discarding it later. Was God leading, or was it simply seat-of-the-pants intuition or pragmatism (172)? Did change arise out of restless boredom (173)? Such questions are not directly addressed within the book; yet material there is suggestive of an answer. Both Robertson and Ward stress the importance of a "theology of journey" as opposed to a "theology of place". The former theology focuses on process and quest; the latter on arrival and stability. Two generations ago Alvin Toffler noted rapidity of change, leading even to throw-away friendships. Did Murray Robertson sense early on that there was a need for "throw-away church", not in the sense of discarding the church (which has always been very central to him), but discarding "sacred cows" within the church that hindered the required mission of the church, and the advance of the holistic gospel? If so, then much of the sharp shifts, even the backtracks, make sense in terms of the search for the "better country" (Hebrews 11:16 [198]).

I could quibble about typos and awkwardness of language in parts of the book. These, however, are minor matters. For those wanting to know what happened at Spreydon and why, for those wanting to reflect on the church located in an increasingly "foreign land", for those seeking deeper insight into the mission of the church in New Zealand today, this is a very fine book.

MATTHEW CLARKE AND ANNA HALAFOFF. *RELIGION AND DEVELOPMENT IN THE ASIA-PACIFIC: SACRED PLACES AND DEVELOPMENT SPACES*. LONDON: ROUTLEDGE, 2017. 137PP. [ISBN: 978-1-138-79236-4].

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The spaces and places in which community development happens, and their relationship to religion, are centrally important but have not always been considered in development studies. Earlier schools of thought in development have minimised religion as a private issue, or blamed it as a bottleneck to development, or marginalised it compared to economic growth. Yet community development principles such as valuing the local ought to at least be aware of and at their best maximise the contribution of religion. This is especially important in developing regions of the world where most communities and people revolve their lives around religion. Moreover, religions influence how people are motivated to help others and their sacred places are often used also as safe space for development and community safety. How, then, can we understand the interrelationships of religion and development, and in what ways are sacred places utilised to create space for community development?

Community development scholars Professor Matthew Clarke and Anna Halafoff address these questions in their recent volume *Religion and Development in the Asia-Pacific: Sacred places as development spaces*. Clarke is the Head of School of Humanities and Social Sciences at Deakin University and has worked in the development sector for twenty years, initially with World Vision and now at Deakin focusing on religion and development, aid effectiveness, and measuring community well-being. Halafoff is Senior Lecturer in Sociology at Deakin with a research expertise in multi-faith relations, and religion and peacebuilding. As background they discuss the huge needs for aid and development, celebrate the progress of recent decades, admit the vulnerability with pressing global issues, and offer a categorisation of how religion has been treated in development studies. The highest value and bulk of their book, however, is five Asian-Pacific case studies of how religion and development are interrelated. It is a fascinating multi-faith range—Christian, Buddhist, Muslim, Jewish and multi-faith, and a more holistic spirituality initiative—that demonstrates how religious places often undergird development initiatives by offering not just geographic space but trust, belonging and continuity with existing community rhythms.

In Vanuatu Christian churches have often been used not just for worship but for political activism, community education and sanctuary from natural disaster. Notably, the churches also offer in their teaching an impetus for development and for empowering women as well as men.

The Muslim Minhaj-ul-Quran International offers strong teaching refuting Taliban and al-Qaeda terrorist ideology, and a unique retreat centre offering food, shelter, charity and education especially during Ramadan.

The Buddhist Songdhammakalyani Monastery in Bangkok advocates strongly for Buddhist women and their leadership. It underlines these efforts with its sacred places named after Buddhist women with prominent female statues. The Buddhist nuns also take the sanctity of the monastery on visits to the detention centre or prison, or on alms rounds to share sacredness beyond any designated religious place.

The Kalani retreat centre and intentional community in Hawaii revolves around nature, wellness, and local culture. Its vision is to foster a new heaven and new earth, starting with and learning from Hawaiian sacred places, self-development, yoga and permaculture, and a liberating approach to architecture that supports sustainable development.

Finally, the Jewish group "Stand Up" teaches Muslim Sudanese women in a Uniting Church in my home city of Melbourne. Participants say the multi-faith context adds to the sense of equality and richness of the program.

Religious places often house, as well as provide a religious imperative for, educational, disaster relief, environmental awareness, and gender equality programs. It is helpful to understand the value places of worship bring to development, as well as more broadly how religious schools, yoga studios, permaculture gardens, or virtual spaces can enhance locally appropriate development and advocacy for justice. *Religion and Development in the Asia-Pacific* is valuable reading for development scholars and practitioners to help enhance understanding of the importance of religion and religious places in development, especially for a multi-faith world.

ELAINE A. HEATH AND LARRY DUGGINS. *MISSIONAL, MONASTIC, MAINLINE: A GUIDE TO STARTING MISSIONAL MICRO-COMMUNITIES IN HISTORICALLY MAINLINE TRADITIONS*. EUGENE: WIPF & STOCK, 2014. 135 PP. [ISBN: 13:978-1-62032-624-4]

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The title of this book is intriguing. "Missional" and, in this connection, "Monastic" are terms associated with innovation, experiment, and radical change in the church's life and engagement with wider society. "Mainline" on the other hand denotes churches, particularly in North America, known both for their adherence to traditional styles and practices and for theologically liberal stances that sit uncomfortably with more overtly evangelical expressions of mission. It is the premise of this book, however, that those Mainline churches could indeed be at the forefront of courageous and exciting new initiatives in the church's mission in contemporary western contexts, and furthermore that they have in their historic traditions rich resources to inspire and sustain missionally-oriented life in intentional community. The authors, a professor at Perkins School of Theology (Heath) and a United Methodist executive pastor (Duggins), have set out to offer a practical pathway for the development of such missional micro-communities within historic, traditional churches and denominations.

Before their target audience might be willing to enter upon this pathway, there are obstacles to be cleared out of the way. This is the function of Part I of the book, entitled, "Why we need missional and monastic communities in the historically mainline church." After describing their own personal journeys in relation to missional community (ch. 1), they tackle head-on the challenge, "Can progressive Christians be missional?" (ch. 2) Heath attempts to reclaim the term "evangelism" from association with, in their North American context, the Evangelical Right, and articulate a "healthy evangelism" that resonates with "the inclusive, nonviolent, peacemaking commitments of progressive Christianity" (18). Heath's working definition of evangelism is worth quoting and reflecting on: "Christian evangelism is the holistic process of