

comprehensive theological loci covered within this part of the *Handbook* represent a generative way to continue reading Bonhoeffer for his contributions to contemporary systematics. Another critique may be in the relative neglect of a text as important as *Discipleship*, as well as a rather slim analysis of Bonhoeffer's understanding of the Christian life in light of the entire volume. Both these points are minor criticisms that do not undermine the significance and importance of the *Handbook* for the study of Bonhoeffer.

Bonhoeffer is a theologian and ethicist who continues to stimulate and generate interest, both at a lay and academic level. As is reflected in this text, the interpretation and legacy of Bonhoeffer, particularly in the ways he is appropriated within surprisingly diverse and at-times mutually contradictory communities, has become a figure of Bonhoeffer studies in and of itself. Because of this, the careful reading and varied opinions represented in this volume are incredibly valuable and well worth the time. For any modern student of Bonhoeffer, junior or senior, this is an indispensable text.

Mirsolav Volf. *Exclusion and Embrace, Revised and Updated: A Theological Exploration of Identity, Otherness, and Reconciliation*. Nashville, TN: Abington, 2019. (384 pp.) [ISBN: 9781501861079]

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Twenty-five years after his treatise on identity and reconciliation in a world witnessing ethno-religious conflicts at the end of the Cold War, Miroslav Volf has updated and revised *Exclusion and Embrace*. In Volf's own words, the new edition is not a "how-I-changed-my-mind" kind of text" but rather an opportunity to both respond to the book's reception and criticism over the last two decades as well as reflect on the developments in global relations and identity politics in that time (p. 305). Indeed, as Volf analyses, recent developments in the Western world towards populism represent a dramatic shift from the unifying narrative of the late twentieth century within the breakup of Eastern Europe and the "triumph" of liberal democracy. Thus, this new edition of *Exclusion and Embrace* seeks, once again, to offer a theological proposal for reconciliation amidst identities and relationships marked by otherness as well as a chance for Volf to defend his thesis. Regarding the text itself, large tracts of the book remain more or less as they did in the first edition with the addition of a new introduction and a significant epilogue and appendix, the latter an edited version of his article, "The Trinity is Our Social Program." Alongside minor revisions to other parts of the original text, the only major change comes in the omission of the initial chapter on gender, given, according to Volf, the way this field has changed and expanded since. Given the relative ubiquity of Volf's first edition of *Exclusion and Embrace*, this review will focus more on the movements and claims within the text which have changed and been updated since 1996.

Exclusion and Embrace is broken into two parts, with its introduction ("The Resurgence of Identity") and first chapter ("The Cross, the Self, and the Other") sitting prior to these two sections. Both the first chapter and the new introduction discuss leading ways of conceiving of identity in the modern world before offering an alternative theological grounding for identity and reconciliation. Volf explores how "identity"

has exploded in the Western world in ways that are both similar and unique to the original occasion of his writing. In the decades between the two editions of *Exclusion and Embrace*, identity talk within the emergence of campaigns such as Brexit, “Make America Great Again,” and the European New Right, has turned late twentieth century expectations of a comfortably globalising world on its head. Instead, in a post-Brexit climate, international relations are marked by a deliberate shift away from the universal towards ideologies such as identitarianism within Europe and the development of ethno-centric ideologies which challenge once implicitly held Western ideals about the dignity of all people. Instead, “[t]he whole globe looks now more like Yugoslavia did on the eve of the outbreak of hostilities among its ethnic groups than like Europe when the Berlin Wall, that symbol of the bipolar world, came down and the European Union was expanding” (p. xiv). Thus, Volf contends, identity matters more than ever in regard to global relations, nationhood, and otherness. His proposal lies not in the institution of a new world order or social arrangement, but rather in a theological understanding of the social agent, more specifically an ethic of relationality defined by cruciform self-donation.

Volf’s proposal for reconciliation remains untouched from his first edition, defining his concept of embrace as “[t]he will to give ourselves to others and ‘welcome’ them, to readjust our identities to make space for them ... prior to any judgment about others, except that of identifying them in their humanity” (p. xxiii). This principle of embrace is based on an understanding of the self-donation of the Trinity in Christ. In the scandal and ‘failure’ of the cross, the incarnate Son dies for the ungodly and thereby draws enemies of God into divine communion. This scandal of cruciform love opens up the ability for those joined to the crucified one to give themselves over to the other, an idea that runs at odds with modernity’s self-reliance on rationality, control, and progression. Part one opens up this theme of embrace through exploring the themes of belonging (chapter two), exclusion (chapter three), and embrace (chapter four), grounding both his doctrine of God and doctrine of salvation within the gospel story of the prodigal son (Luke 15:11-31). Apart from the omission of the aforementioned chapter on gender in part one, this section remains essentially the same. As he does throughout the book, Volf draws together these different theological themes through pericopical readings of biblical material, “participating in the salutary revival of “biblical theology” within the field of systematic theology” (p. 21). The Moltmannian conclusion is that just as God in Christ gives over himself to the way of the crucifixion for the sake of the world, so too must followers of him give themselves for the other.

Part two opens up the implications of cruciform embrace to examine concepts of justice (chapter five), truth (chapter six), and violence (chapter seven), with Volf doing so particularly through his understanding of eschatological non-memory and judgement. Similar to part one, the second half of the book remains mostly the same as the original text except for the most significant update to the new edition, the extended epilogue (“Two and Half Decades Later”) and the appendix, (“Trinity, Identity, and Self-Giving”). In these final chapters, Volf revisits parts of his argument and responds to its critique, particularly in his dealings with the Trinity. Such defence is not unwarranted; so-called ‘social trinitarianism’ has come under such criticism in recent decades that relational ontologies of the Trinity, and subsequent social implications, have receded into the background of theological research, Volf himself often being accused as

representing the worst excesses of this approach. While Volf is very comfortable exploring the social implications of trinitarian life, and thus makes a conscious departure from those who object to such a move, the epilogue and appendix provide a rare and important chance for him to defend his use of this doctrine of the Trinity. Volf argues that even with a clear Creator-creature ontological distinction, weak analogies between the life of God and human action are both biblically and traditionally warranted. He maintains that his critics have overstated the way he appropriates this (e.g. John 17:11; 21; 23). Volf's defence of the legitimacy of his approach is a valuable feature of the book, especially for those interested in contemporary trinitarian debates on both sides of the spectrum.

The decision to not update large parts of the text was made deliberately by Volf, yet it feels like a missed opportunity that many of the references remained contemporary only to the mid-1990s. This is especially true, for example, in the area of the theological race theory which has emerged under the likes of J. Kameron Carter and Volf's own colleague at Yale, Willie Jennings. Volf claims that he omits the original chapter in gender due to the way this field has changed and developed, yet he makes cursory claims about colonial history and appropriations of Pauline theology to uphold imperialism that could be dealt with in a more nuanced way. For example, in chapter two Volf analyses the way the church became complicit in the colonial process by arguing that Christian theology and self-understanding did not properly distance itself from its own imperial culture. More recent Black theologians, such as Carter and Jennings, demonstrate a more complicated and nuanced picture of the church's role within the formation of modern racial conditions and the theological funding of slavery and colonialism within late medievalism, the Enlightenment, and modernity. Updating and expanding *Exclusion and Embrace* gave Volf the chance to engage with such work and consider pertinent questions such as the performative effects of supersessionism and distorted doctrines of creation, but he instead remains on the surface by referencing older texts.

Two decades later it is still easy to understand the allure and argument of this text. It remains a *tour de force* among explorations of the social dimensions of systematic theology in the topics of reconciliation and identity and is a text that continues to spark the imagination of what theological study that resists the easy dichotomies of 'systematic,' 'biblical,' 'public,' and 'ethical' can look like. While one would have appreciated further wrestling with more recent work in areas such as theological race studies and the ongoing legacy of colonialism since the time of the first edition, the text still remains unavoidable in its field. For anyone interested in theological ways of conceiving of reconciliation amidst identity—lay, academic, or pastoral—the revised and updated edition of *Exclusion and Embrace* is an invaluable insight that considers what the embodiment of the extraordinary joining of the gospel entails within identity politics today.