

The third section revolves around “Stăniloae’s concern to anchor the ecclesiological synthesis between Christology and pneumatology in the indissoluble union that eternally exists between the Son and the Holy Spirit” (p. 217). That is, his synthesis was characterised by beliefs in “(i) the irreducibility of the Spirit to the Son and the affirmation of his equal importance with the Logos; and (ii) the inseparability of the Son from the Spirit” economically (p. 197). Notably, Stăniloae’s synthesis relied on “*relations of reciprocity*” instead of “*relations of opposition*,” which distanced him from Lossky and Zizioulas and “placed him closer to ... Congar” (p. 197). Coman’s primary reservation about Stăniloae’s synthesis is that the indissoluble union marked by reciprocity “[risks] confusing the work of Christ with the work of the Spirit” (p. 197). The final section provides Stăniloae’s evaluation of two noteworthy ecclesiological models from recent Orthodox memory: the ecclesiology of *sobornost* associated with Khomiakov and Afanasiev’s Eucharistic ecclesiology. Stăniloae responded positively overall to Khomiakov, according to Coman, but was “more critical” of Afanasiev, i.e. critiquing his emphasis on the Eucharist while neglecting the church’s wider activities and identity as a “sacramental community” (p. 246).

I commend Coman for his thorough analysis of Stăniloae’s corpus and extensive engagement with Orthodox and Roman Catholic theologians in order to present systematically the relevance of Stăniloae’s contributions for robust contemporary Trinitarian ecclesiologies. However, I hope to see him develop in the future a “more critical approach to [Stăniloae’s] theology” that builds on his legacy (p. 267).

Michael J. Gorman, *Abide and Go: Missional Theosis in the Gospel of John*. Eugene, OR: Cascade Books, 2018. (258 pp.) [ISBN 9781532615450]

Kenneth M. Keyte

In his book *Abide and Go*, Michael Gorman proposes a theotic-missional reading of John by which the narrative pattern of abide and go is made obvious to the reader. Gorman explains what a theotic-missional reading involves (Ch. 1); identifies the narrative missional pattern of abide and go (Chs. 2-3); exegetes John’s gospel theotically and missionally (Chs. 3-6); then reflects hermeneutically on contemporary missional theosis (Ch. 7).

I began reading *Abide and Go* prior to the Covid pandemic but had to put it aside to concentrate on pastoring a church through these exceptional socially restrictive times. I completed the book after the initial restrictions had eased in New Zealand. Yet despite these restrictions, most churches found ways to continue patterns of abiding together and going into the world through innovative use of online social media. The church’s resilience in overcoming these barriers made clear to me the priority of the theotic-missional pattern of abide and go that Michael Gorman exegetes from John’s gospel.

Gorman offers three pairs of general and contextual questions for a missional reading of scripture.

- (1) What does the text say about the *missio Dei*? And what does the text say about the *missio Dei here and now*?
- (2) What does the text say about the condition of humanity and the world, about the need for God’s saving

mission? And what does the text say about the specific condition and need of humanity and the world *here and now*, in our context? (3) What does this text say about the nature and mission of God's people as participants in the *missio Dei*? And what does the text say to us about the call of God on us to participate in the *missio Dei here and now*? (p. 6)

Gorman offers two further questions for a theotic reading of scripture. (1) Who is the God in whose life and mission we participate, and what is this God like? (2) How do we participate in the life of this God? (p. 21). Gorman explains the title of his book "Abide and go" as the theological paradox of John's gospel that unites spirituality ("abide") and mission ("go"). He calls their marriage "missional theosis" (p. 9). In other words, a disciple of Jesus becomes like God by participating in the mission of God.

Gorman concludes that the structure, theme and content of the first half of John's gospel (Chapters 1-12) bears witness to a missional Jesus who has come to bring the love, light, and abundant life of God into the world. A primary aspect of Jesus' mission in the world is being the agent of spiritual rebirth to create an extended family of God, who are swept up into the life and love of God. The mission is also cruciform, as it participates in the paradoxically life-giving death of Jesus (p. 69).

Gorman shifts from overview mode to a tighter theotic-missional reading of the second half of John. Perichoresis—the mutual indwelling within God particularly between Father and Son (in John) but also involving the Spirit—is the theological starting point for human participation in the life of God (p. 72). Gorman notes that in John, perichoresis is at the very core of the Gospel's good news, that is, Jesus and the community of disciples are the dwelling place of God. Consequently, the ultimate purpose of believers' participation in God's own unity and indwelling is to missionally demonstrate God's love for the world in Jesus. Gorman concludes that, for John, there is no participation in God without mission, and no mission without participation in God: mission and spirituality are inseparable (p.73-74).

Gorman's theotic-missional exegesis of John 15 is the most obvious example of the narrative pattern of abide and go. Gorman calls it the metaphor of a *mobile vine* since the verbs "do" and "depart" that John uses, have to do with acting and moving. "Although healthy vines and branches naturally grow and bear fruit, they do not naturally move from place to place. The disciples, however, have been appointed to go, to depart (15:16). They constitute, in other words, a *mobile vine*, a community of centripetally oriented love that shares that love centrifugally as they move out from themselves, all the while abiding in the vine, the very source of their life, love and power to do" (pp. 101-2).

In contrast, the theotic-narrative pattern of abide and go is implicit rather than explicit in John's narratives of enemy-love. Gorman cites examples of the Johanne narrative portraying Jesus as practicing enemy-love and implicitly teaching his disciples to go and do the same. Jesus washing the feet of his enemy (John 13), his rejection of violence toward enemies (John 18:10-11), and his offering of shalom and the Spirit (John 20:21-23), and rehabilitation of Peter (21:15-19), are all examples of an implicit pattern of abide and go.

In Gorman's prior works, he identified narrative patterns of cruciformity in Paul's letters. In *Abide and Go* he has used his expert eye for narrative patterns to identify the pattern of abide and go throughout

John's gospel. His work is particularly helpful for practitioners as it assists them to understand that spiritual practices intended for helping people abide in Christ are inseparable from missional activities for expressing the love of Jesus in the world. Whenever we interconnect spiritual practices with mission endeavours we can expect to become more Christ-like as a result. Whenever we decouple theosis from mission we should not be surprised if little transformation occurs.

However, an area of Gorman's work that I found somewhat underwhelming was his lack of direct application of the missional hermeneutic he introduced at the start. After introducing the method, Gorman finally returns to answer the three general questions from John in overview fashion in his final chapter (p. 182-184). He then steps back into today's world by citing several contemporary examples of communities practicing patterns of abide and go. As helpful as these are, I wonder how much more might have been gleaned from the chapters of John's gospel if Gorman had asked and answered his six missional questions all the way through his exegesis of John?

Nevertheless, especially in our present contemporary church context where our usual patterns of abide and go have been severely disrupted by social restrictions, Gorman's work on missional theosis / abide and go, raises the priority of developing practices for abiding and going into our Covid and post-Covid world.

Carl R. Trueman, *The Rise and Triumph of the Modern Self: Cultural Amnesia, Expressive Individualism, and the Road to Sexual Revolution*. Wheaton, IL: Crossway, 2020. (425 pp.) [ISBN 9781433556333]

Stanley S. Maclean

In *The Rise and Triumph of the Modern Self* by church historian Carl Trueman we have another diagnosis of the ills of modern (American) society, and one for a Christian readership. For Trueman, the cause of these ills is the common understanding of what it means to be an individual self. Specifically, it is the sexualizing of individual self-identity that is epitomized in the claim heard nowadays: "I am a woman trapped in a man's body" (p. 19). Trueman wants to know why such a claim is treated with respect and sympathy today when it would have been derided as nonsensical just a few generations ago. Naturally, he looks for an explanation in the sexual revolution of the 1960s. But he believes the explanation is to be located centuries earlier, in the "revolution of the self" that began in the 1700s with the thoughts of Jean-Jacque Rousseau especially. Rousseau, he feels, sowed the seeds for the modern "construction of selfhood and human authenticity" (p. 125).

The book is divided into four parts. Part one examines the "Architecture of the Revolution"; part two the "Foundations of the Revolution"; part three the 'sexualization of the Revolution'; while last part deals with the "Triumphs of the Revolution." In the first part, Trueman utilizes the conceptual categories of the philosopher Charles Taylor, the ethicist Alasdair MacIntyre, and the sociologist Philip Rieff to get a