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Many voices, one God: being faithful in a pluralistic world

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in Canada. Cole Arnal proposes that the economic elites have shaped and manipulated Canadian society for their own purposes.

In the fourth chapter, the oppressed in Canadian society are named. They include the economic poor and the poorest of the working class, those affected by patriarchy, the forgotten, and those who are marginalized in society. There is an intricate web of interrelated oppression, supported by an intricate web of oppression.

In the fifth chapter, Cole Arnal identifies communities who are fighting these inequalities within Canada. He traces the background and history of many of the ecumenical coalitions and other organizations who are working for justice. These groups are signs of God's gracious realm breaking in upon society. He follows this up in the final chapter with a description of the relationship between Christians and social and political coalitions. There are candid appraisals of the mistakes, problems, successes, and potential for these coalitions.

This book is important for those concerned for social justice in Canadian society. Yet two things are missing in this otherwise excellent book. First, while the sub-title is "Liberation Theology in *Canada*", many examples of oppression and injustice in North America in the first fifty pages are US rather than Canadian stories. Second, the subtitle "Liberation *Theology* in Canada" is misleading. The book is more a history of justice movements and a social analysis of Canadian society from a liberative perspective than a theology. What are the theological issues in the Canadian context which make oppression and liberation more than just "themes" in the Christian tradition? The struggles for liberation are rooted in the very nature of God.

This excellent historical survey and social analysis provides a welcome addition to Hall's recent three-volume trilogy, and Bishop Remi De Roo's seminal theological work, "Cries of Victims — Voice of God".

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Many Voices One God: Being Faithful in a Pluralistic World

Walter Brueggemann and George W. Stroup, Editors
Louisville, Kentucky: Westminster John Knox Press, 1998
ix + 202 pages, \$22.50 Softcover

This book is a *Festschrift* in honour of Shirley Guthrie, Professor of

Systematic Theology at Columbia Theological Seminary (Presbyterian) near Atlanta, Georgia. As the subtitle suggests, the essays all deal with, or near, the issues of living or articulating the seemingly exclusive claims of Christianity in a pluralistic world. Contributors to the collection include the two editors, Douglas John Hall, Donald K. McKim, Catherine G. González, Daniel L. Migliore, William C. Placher, and Marcia Y. Riggs. The essays are loosely organized under five headings, Biblical Resources, Christian Faith and Culture, The Church and Pluralism, Theological Reinterpretation, and Practical Implications. As might be expected from the fact that Guthrie was a student of Karl Barth's, there is a strong Calvin-Barth strand running through the work.

While it is difficult to review collections of this sort, this author noticed two themes that "textualized" this collection. First was the strong affirmation that in spite of the self-important claims we make for post-modernism, the context of the Church in every time and place has been pluralism. Our knowledge of and attitude toward other expressions of life and faith may have changed, but from Babel onward the people of God have been one of many cultures in the world. Secondly, building on this appreciation for history, many of the authors took pains to either draw parallels to other times and places or to trace theological and intellectual genealogies. This is helpful in a practical way in that it helps readers to locate themselves in the theological playing field.

In the lead essay, Walter Brueggemann maintains, based on Amos 9:7, that God has history with other peoples. Thus we are warned against "mono-ideologizing": that habit of chosen people to overestimate the exclusiveness of their cozy relationship to God. An interesting companion to this warning is Charles B. Cousar's essay which suggests that Diaspora and not monotheism may be Judaism's best contribution to the world. Hall can be seen to address a practical implication of Diaspora when he says that we should confess, rather than profess, our faith and adopt a "nonpresumptuous confidence" that the story told will produce fruit.

González' essay is one of the more explicitly historical in which she commends the "rule of faith" as a source of unity for the early church which did not require uniformity in theology and which accommodated new cultures as the church spread. She notes that in the ecumenical character of modern liturgical renewal there are some echoes of this flexible wisdom. In the same vein, C. Benton Kline, Jr. proposes that the church should understand its catholicity as a "centering diversity" which accepts that convergence lies yet ahead of us.

The section on Theological Reinterpretation contains three strong articles that stray from the theme of world pluralism to more intramural

matters. Migliori asks that aspects of Barth's understanding of sin can be brought to bear on the concerns raised by feminism that "sin as pride" is a male-dominated model. Placher offers the models of solidarity, reconciliation, and redemption as alternatives to more arcane metaphors for what Christ accomplishes on the cross. Stroup writes that one way for Western Christianity to re-energize ecumenical and inter-faith dialogue would be to review our commitment to the *filioque* clause and reclaim the autonomy of the Spirit as an expression of God's power. In the final section, Riggs does a good job of spelling out the practical ethical considerations in the formation of congregations as centres of moral discourse in a pluralistic world.

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Clinical Pastoral Supervision and the Theology of Charles Gerkin

Thomas St. James O'Connor

Waterloo: Wilfrid Laurier University Press, 1998

152 pages, \$24.95 Paperback

Thomas St. James O'Connor of Waterloo Lutheran Seminary writes a thorough and insightful book for clinical pastoral supervisors and their supervisees. Pastors who have a special interest in the field of clinical pastoral counselling will also find it as an excellent resource. Supervisors will find this a must for their bookshelf.

O'Connor begins with a survey of the literature in the field of clinical pastoral supervision. He follows with a discussion of his research. O'Connor's analysis is exhaustive. Covering 298 articles and four books from the last 20 years on clinical pastoral supervision, O'Connor provides a complete picture. O'Connor's research identifies three basic approaches to supervision: the social science, the hermeneutic and the special interest.

The literature overview and research function as an introduction to the theology of Gerkin. The subsequent two-thirds of the book are devoted to Gerkin's method.

O'Connor's familiarity with Gerkin is evident throughout as he unpacks for us Gerkin's method of *praxis/theory/praxis*. Basically, praxis is seen as the raw experience which comes from the "living human document" with which the supervisee is working in a therapeutic setting. In supervision (according to Gerkin's theology), interpretation of this praxis is drawn from