

it and interactive process through
 es sense in isolation, everything
 marks of the new monasticism
 margins of society, sharing eco-
 and commitment to a disciplined
 ghted: Jean Vanier's L'Arche move-
 ea Riccardi's Sant'Egidio commu-
 th 50,000 members working with
 nitted to peace and reconciliation
 scinating to know how O'Murchu
 venated communities such as the
 er in Pennsylvania, USA.
 e challenging times. Revitalization
 g all. For the sixth time in less than
 line, while new forms of Gospel
 u the seventh cycle will become
 tury.
 lved with the vowed life, the re-
 n issue of wide import to anyone

Kenneth Nehrbass

God's Image and Global Cultures: Integrating Faith and Culture in the Twenty-First Century, Eugene, Oregon: Cascade Books, 2016. ISBN: 978-14982-3909-7, Pp. i-xx +229 pages. US\$30.00, paperback.

Kenneth Nehrbass's *God's Image and Global Cultures* is timely, especially that it coincides with resurgence of isolationism and ethnocentrism. In response, Nehrbass employs missiological anthropology to demonstrate the limitation of cultural anthropological accounts on human cultural-ness. He argues for "bearing God's image" as more viable explanation for human cultural proclivity, and grounds culture in the nature of the Triune God as socio-cultural Trinitarian.

The book is divided into four key parts with eleven chapters in total. Each chapter ends with a concise summary and a series of reflective questions. The first part engages "the gospel and global trends" and argues that cross-cultural encounter is the very heart of globalization. He rejects the notion that globalization is simply a continuation of imperialist projects. For him it is a non-Western empowering phenomenon.

The second part is the heart of the book with six chapters which discuss culture and theology. He argues that a theology of culture invites the church to see global cultures from the divine point of view as divine gift to humans to reflect divine qualities of governance, communication, and creativeness. Nehrbass also acknowledges the fallen-ness and sinfulness of all human cultural innovations and in need of divine redemption, and calls for holistic kingdom emphasis which does not place sharp dichotomy between heaven and earth; secular and sacred. The third part develops God's thoughts about culture. He argues that human beings can enjoy various spheres of culture such as economy, politics, beauty, family, and so on, without idolizing them but for the glory of God. The final part outlines competencies for cross-cultural impact for world changers in twenty-first century.

The book is an excellent work of research; every argument is substantiated with empirical evidence. A further strength of the book lies in its readability. Yet the underpinning theology of culture on an Evangelical norm – "world changer" – brings its own difficulties. Does theology of culture really calls us to position ourselves as "world changers" or rather to change the way we live in the world? Cross-cultural imagination has shown that we cannot change the world without changing the way we live in it, the way we perceive and interact with other cultures.

On another point, Nehrbass's critique of salvage anthropology as "irresponsible" has the potential for misinterpretation as many people from the global South resist changes imposed from outside as form of cultural imperialism.

History has shown us that imposed cultural changes have always resulted in distortion of people's cultures. What is even more interesting is that Nehrbass fails to critique power dynamics in his cross-cultural theology of culture. The goal of cross-cultural sensibility is more than just "loving the other"; rather it calls for an understanding of the complexities of cultural power dynamics, and relearning to be human in the context of pluralism. Cross-cultural theology is an invitation to life. It is a call to rediscover our humanity in one another in order to live authentic human life in the context of changing, broken and polarized world. With so many cultures intersecting in our neighborhood, cross-cultural imagination must be perceived as a next step in human evolution. Thus it must be regarded as a new lifestyle for everyone rather than a "competence" to be learned by a selected few who have a desire to work in another cultural context.

Despite these weaknesses, the book offers a creative theoretical basis and is a rich and inspiring quarry of enormously valuable insights for anyone involved in missiological anthropology, theological and cultural studies.

Chammah J. Kaunda

University of South Africa, Pretoria
pastorchammah@gmail.com

Rodney Stark

*Bearing False Witness: Debunking
 West Conshohocken, PA: Temple*

Rodney Stark, the distinguished University, has gained an esteemed application of sociological principles. However, Stark's *Bearing False Witness* is a history of world Christianity. Stark has distinguished bigots" who spread false the (Roman) Catholic Church. He is as most common, yet unfounded the Catholic Church. The topics, book, include the charges of original canonical (Gnostic) gospels, of pseudoscientists, or of condoning slave "myths" that Stark seeks to address. Inquisition, and Protestant Modernism mask and "overturn [...] these superstitions, Stark, speaking from a non-defense of the Catholic Church.

The present reviewer especially piety of 52 leading scientists in the into account their nationality, religion, once again proves that he is at his best in his analysis. Furthermore, it is biographical statements on some topics such as the Crusades, the S as a reliable bibliography.

However, there are also numerous are less convincing and more p the concept and power of lived r the stance of the Catholic Church *de facto* shrinks to the official d what ordinary Christians, both lay Stark's history too often resembles problematic in this regard is Stark's co- Power" and the "Church of Piety". device, this distinction gets highly perceives the two categories as hi