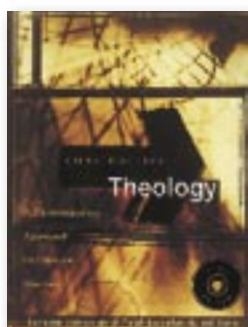
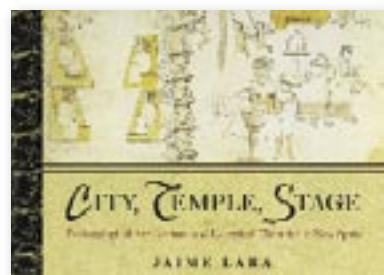


group on Constructive Christian Theology. The book, which assesses six classical themes, bears the mark of co-editor and Titus Street Professor of Theology **SERENE JONES'S** imaginative focus: the themes are treated less as doctrines and more as “theological geographies.” Fifty of America’s top teaching theologians—diverse with respect to race, gender, class, sexual orientation, ethnicity, region, and denomination—ask the question: “How should the Christian faith be understood today, here and now, in this place and time?” The teachers address their answers particularly to a younger generation that is “denominationally restless and theologically rootless,” as a way for such students to “encounter” theology. Accompanying the text is a CD-ROM containing a fully searchable text, chapter summaries, discussion questions, glossary weblinks, and a guide to writing research papers in theology.



A self-described “picture thinker,” **JAIME LARA**, Associate Professor of Christian Art and Architecture, combines his expertise in the fields of medieval, Latin American, architectural and liturgical studies in his new *City, Temple, Stage: Eschatological Architecture and Liturgical Theaters in New Spain*. Over-



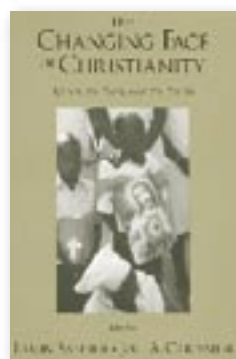
against other postcolonial methods of inquiry, Lara approaches his work through his customary interest in iconography. Similar in layout and equal in beauty to the best of the coffee table genre, this book provides an interpretation of the art, architecture, and liturgy used in the conversion of Aztecs and other native peoples of central Mexico by European Franciscan missionaries in the mid-sixteenth century. Lara evaluates mission churches and liturgies against the backdrop of the eschatological concerns of the age, suggesting that the friars had hoped to create a religious utopia in the New World that might usher in the end-times. He contends further that the Franciscan worldview was “much closer to the native imagination and metaphors (and vice versa) than had previously been thought,” arguing that Aztec religion was more often “recycled” than destroyed.

THOMAS OGLETREE'S participation in the civil rights movement gave him hope for a transformed world composed of a “wider community of mutual regard and freedom.” It was this experience that prompted his shift from systematic and philosophical theology to Christian social ethics. *The World Calling*, the title of which refers to the need for the church to be active “in this transient and fallen world,” is a collection of originally independent essays



that Ogletree, Professor of Theological Ethics, penned around various matters of social ethics. Much of the work evidences the enormous influence that Ernst Troeltsch’s *The Social Teaching of the Christian Church* has had upon Ogletree’s sense of Christian social witness; Ogletree says of Troeltsch that his basic insights are still “virtually indispensable.” Sounding the theme of other faculty works here reviewed, Ogletree claims that “the primary challenge in our present day is to equip Christians with a clearer vision of their social and political obligations in a religiously and culturally diverse setting where public expressions of religious sensibilities often appear inappropriate.”

This spring’s book party also had the rare pleasure of celebrating a student publication: **CHRISTIANA PEPPARD**, ’05 M.A.R. (now a Yale Ph.D. candidate) co-edited a fourteen-essay work entitled *Expanding Horizons in Bioethics*. Peppard, whose work at Yale’s Interdisciplinary Bioethics Project has propelled her ahead in the field, notes that the aim of the book is “to expose readers to a cross-section of bioethical debates.” Among those debates are questions concerning human nature, genetic technologies, human subjects research, reproductive rights, end-of-life care, and environmental issues. The book is comprised of essays in three spheres, medical ethics, environmental ethics, and science and society, the range of which is intended to highlight the

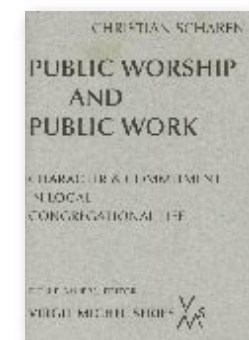


interdisciplinary nature of bioethics and its intersection with public policy. Based on a series of lectures at Yale’s Institute for Social and Policy Studies, the goal is to help readers see that these are issues “too important to leave to the professionals.”

Having won awards in 2004 for his *Whose Religion Is Christianity?*, **LAMIN SANNEH**, D. Willis James Professor of Missions and World Christianity, continues his inquiry in 2005 with *The Changing Face of Christianity: Africa, the West, and the World*. Sanneh co-edits this volume of nine essays from scholars in various fields related to mission research and religious history. He observes that while Christianity in Europe and North America is in “recession,” in the southern hemisphere it surges, and not simply by adding “new names to the rolls” but by “accommodation and cultural shift.” Unlike during the former Latin hegemony, today “more languages and idioms are used in reading the Christian Scriptures and in Christian liturgy, devotion, worship and prayer than in any other religion.” Sanneh evaluates this fact in terms that incarnation and translation are theologically analogous concepts. Part One focuses on Africa and the African diaspora, addressing the topic of Christianity as a non-Western religion. Part Two shifts to the history of Christianity in Asia, assessing the

impact World Christianity might—or perhaps should—have on missionary work, pluralism, and theology.

CHRISTIAN SCHAREN, Associate Director of Faith as a Way of Life project at the Center for Faith and Culture, offers his own examination of the church’s civic responsibility in *Public Worship and Public Work: Character and Commitment in Local Congregational Life*. Schar-



en assesses theologically and sociologically the public role of the church, fearing that “interrelated social and generational changes” might undermine the public commitments of American congregations; he notes especially the increased individualism and “religious restructuring” following the 1960s, and comments on the move away from religion and toward “spirituality.” Playing on the word “liturgy”—which in Greek refers to public work, or service on behalf of the city—Scharen argues that Christian worship has the power to shape individuals and communities in their commitment to acts of justice and peace in the world. Scharen asserts that the Christian faith compels care for the well-being of society, and his book is in part a response to the more extreme social ethics of Stanley Hauerwas ’65 B.D. ’68 Ph.D., George Lindbeck ’46 B.D. ’55 Ph.D., and John Milbank, who seem to suggest that the church has no responsibility for the well-being of

any society besides the church itself. Scharen builds his arguments upon his own ethnographic fieldwork of three churches of “vital worship and public-spiritedness” in downtown Atlanta.

In celebration of Yale’s 300th anniversary, university chaplain, senior pastor of the Church of Christ in Yale, and Assistant Professor (Adjunct) of Pastoral Theology **FREDERICK (JERRY) STREETS** has edited a collection of fifteen sermons entitled *Preaching in the New Millennium*. Each of the sermons was preached in Yale’s Battell Chapel during the spring and fall of 2001; among others, Streets has included selections from Harry Adams ’51 B.D., David Bartlett ’67 B.D. ’72 Ph.D., Peter Gomes, Barbara Brown Taylor ’76 M.Div., William Sloane Coffin ’56 B.D., and William Willimon ’71 M.Div. Taken together, these sermons demonstrate the change in tone and focus between pre- and post-9/11 reflection, the latter comprising “a theological reaction to this historic tragedy.” The book includes an introduction by Streets exploring religious life at Yale, both that of its history and that of its present diversity. Somewhat ironically, the University announced shortly after the book’s publication its decision to sever its historic ties with the United Church of Christ, opting instead for a non-denominational identity that might foster even more religious diversity in the new millennium.

