

hermeneutics and scientific investigation/description. However, I think the great success of *Faith Across the Multiverse* lies in Walsh's second goal. The book proves itself to be an apology for both the Bible and science. The apologetic value lies in the message that our modern scientific understandings can sit comfortably alongside biblical texts; science and the Bible do not have to be mutually exclusive. In this, *Faith Across the Multiverse* represents a work of theology, articulating Christianity for a society informed by modern science.

The greatest disappointment for me was Walsh's use of SF. Although the inclusion of SF made the book a great joy to read (especially for someone who knows the references), Walsh could have written the same book about reading modern science and the Bible alongside each other without any reference to SF. SF was merely a way to gain the reader's interest or help the reader understand a scientific concept. I could not help wondering if SF could offer something more (one might consider the work of James McGrath).

It must also be noted that the book includes no citations or bibliography and, therefore, renders itself less beneficial for an audience interested in research. If I were to identify the implied audience for Walsh's book, it would be young scientists and SF fans who have been exposed to American conservative evangelicalism. Whilst I suspect the book speaks well to this audience and can serve as an apologetic resource for them, it may be less beneficial to audiences within different contexts.

Jaime Wright,
University of Edinburgh

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Love L. Sechrest, Johnny Ramírez-Johnson and Amos Yong, eds.,
Can “White” People Be Saved? Triangulating Race, Theology, and
***Mission* (Downers Grove, Ill.: IVP Academic, 2018), pp. xii + 336,**
ISBN 978-0830851041. £23.99

Springing from the 2017 Missiology Lectures at Fuller Theological Seminary's School of Intercultural Studies, *Can “White” People Be*

Saved? offers a refreshingly evangelical perspective on the interplay of race, racialization, and Christian missiology in the modern world. It is refreshingly evangelical in two senses: first, in that it represents the best of evangelicalism, and by so doing reminds cultured despisers (both secular and religious) that for all its problematic associations, ‘evangelicalism’ in America is not in fact coterminous with Trumpism, despite media tendencies to portray it as such. The volume’s evangelicalism is refreshing, second, in that it consistently refers race, racism, liberation, and identity back to Christ, Scripture, and the Christian tradition. Its authors effectively utilize the methods of sociology and critical race theory, yet do so without succumbing to the common tendency in such discourse to dissolve theology and biblical hermeneutics into religious or cultural studies.

The volume is topically divided into five sections. Part I (“Race and Place at the Dawn of Modernity”) includes essays by Willie James Jennings and Andrea Smith on the role of theology and mission in the development of racial categories at the inception of modern colonialism. Jennings’ opening essay, from which the collection takes its name, tone, and broad definition of ‘whiteness’, describes in brief the social, political, and religious imagination that formed – and was formed by – notions of race and whiteness in the New World. Because his essay functions as the conceptual centripetal force of the volume, a more extensive summary is helpful to frame the rest of the collection.

Jennings suggests three major ideas of social movement that together capture the essence of whiteness as a heretically misguided ideal of human maturity: ‘from being owned to being an owner, from being a stranger to being a citizen, and from being identified with darkness to being seen as White’ (35). As an all-encompassing valuation system based on ontological ideas of race (scaled from the immaturity of Blackness to the ideal of Whiteness), these transitions signified throughout the colonial period an imagined maturity defined by the ability to classify, separate, maximize, and control the usefulness of both persons and nature. As a result of this legacy, whiteness is so woven into the way the world now operates that it feels normal and natural; thus, to question or critique it can be disturbing – especially for those who are unable to imagine any other structure of life. In response to this reality, Jennings suggests the importance

of defying social conventions of racial identity by inhabiting cross-cultural spaces and places. In his assessment, sharing space across such boundaries is necessary for a form of Christian joining to take place that is capable of resisting structures of whiteness and white supremacy that are dependent upon separation of some groups from others.

Part II (“Race and the Colonial Enterprise”) features non-Western perspectives on the historical and continued effects of colonial mission in chapters by Daniel Jeyaraj, reflecting on Tamil Indian experience, and Akintunde Akinade (with Clifton R. Clarke) reporting on Western mission practices in Africa. Part III (“Race and Mission to Latin America”) offers historical and contemporary critiques of the implicitly racist and paternalistic Anglo-American missionary posture towards Latin America, in essays by Elizabeth Conde-Frazier and Angel Santiago-Vendrell. Part IV (“Race in North America Between and Beyond Black-and-White”) features essays by Andrew T. Draper, Hak Joon Lee, and Jonathan Tran on the construction of racial identity in contemporary American life. In Part V (“Scriptural Reconsiderations and Ethnoracial Hermeneutics”), chapters by Johnny Ramirez-Johnson and Love L. Sechrest offer fresh readings of New Testament texts that breathe scriptural life into the spirit of freedom and equality. Finally, Amos Yong’s concluding chapter and Erin Dufault-Hunter’s epilogue tie the collection together by suggesting a ‘perpetual foreigner’ stance for Christian mission and reimagining C. S. Lewis’s classic *Screwtape Letters* as addressing the contemporary structures of whiteness and hegemony, respectively.

The breadth of topics and perspectives presented in *Can “White” People Be Saved?* is impressive. The net effect of the essays is to provide a bird’s-eye view of the current state of Christian missionary activity in North America, and the expertise of its contributors allows the reader to come away with a general impression of the history of race and mission across the world more broadly.

This breadth also marks the volume’s limitations, as it is difficult to identify its ideal or intended audience: it is too specific, and assumes too much prior knowledge and vocabulary, to function as a missiological primer. Yet at the same time, space does not allow most of the chapters to be sufficiently detailed or thoroughly argued enough

to enhance expert knowledge. Given this liminality, one imagines it being used most effectively in a university or seminary classroom, where the specificity of each chapter may enrich discussion and understanding within the framework of broader missiological study.

The necessity for such a framework stems in part from the volume's lack of a clearly articulated definition of 'mission'. Some of the authors offer brief summaries of what Christian mission has typically included, and others constructively suggest specific goals or meanings of mission for the church in North America moving forward. Yet on the whole, the volume does not reflect a coherent theology of mission, nor does it offer a consistently shared rationale for Christian missionary activity. As such, the reader is left to draw her own conclusions about why Christianity has been so defined by its missionary activity, and about why mission should continue to be a feature of the church's life – particularly given the problematic legacies that the authors so excellently elucidate throughout. To this effect, it is surprising to find no engagement with, for example, David Bosch's seminal classic *Transforming Mission*, or Michael Stroope's more recent critical work on the language of 'mission' (*Transcending Mission*, 2017).

On the whole, however, *Can "White" People Be Saved?* is a collection of fine essays by thoughtful scholars, and it is a necessary read for anyone interested in current discourse around race, theology, mission, and Christian identity. Though it perhaps lacks a constructively unifying missiological vision, this is understandable given its primarily critical role, which it carries out admirably. All told, the volume represents a significant and well-executed step forward in the difficult but necessary work of disentangling evangelicalism from the structures of white supremacy that continue to be a significant part of life – both political and ecclesial – in North America.

Sam P. Davidson,
University of Edinburgh