

and societal doctrine is one of the cornerstones of Reformed theology and, indeed, offers so many constructive ways to consider contemporary issues such as individualism, ecological ethics, gender relations, economic processes, and systemic sinfulness. Vorster is convincing in addressing both the weaknesses and the promises of Calvin's anthropology for today's theologians and today's societies.

No one seeking a comprehensive and reliable introduction to Calvin's theological anthropology will find a more accessible source than the excellent volume Vorster has produced. It is refreshing to find a serious Calvin scholar who so impressively translates the theological riches of this classic Reformer for humanity's self-understanding today. This is exactly what Calvin would have wanted.

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Mary Clark Moschella and Susan Willhauck, eds., *Qualitative Research in Theological Education: Pedagogy in Practice* (London: SCM Press, 2018), pp. xi + 292, ISBN 978-0334056775. £35.00

Within this landmark publication, the lasting influence of Brazilian philosopher Paulo Freire's *Pedagogy of the Oppressed* provokes reflections from a theological symposium held at the Atlantic School of Theology in Halifax, Nova Scotia during 2016. While theoretical approaches differ regarding Freirean interpretation among the contributors, their efforts unite around the methodologies common to qualitative research and employed in practical theological education.

Composed of essays, methodological explanations, (auto-)ethnographic descriptions, as well as expositions of theoretical frameworks, this book brings together the various strands of qualitative research relevant for practical theology. Much of the research profiled uses ethnography to shed light on communities of faith. Some perspectives reflect legacies of the 'narrative turn' in critical/hermeneutical theory (pp. 52–53), as elements



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of this process are still coming to fruition for practical theology as a codified academic discipline (p. 171).

While contributions originate almost entirely from academics associated with European and North American institutions, most of the authors are self-critical and reflexive to this reality (pp. xxiv–xxv; 67–69; 139–144). As such, the work is presented as balanced and readers will applaud the editorial skill of Moschella and Willhauck, who have crafted a unique research agenda linking both academic and ecclesial interests. This opens avenues for both laity and clergy to use qualitative research as a transformational discernment tool for finding vocational meaning (*telos*).

Diversity within the discipline is showcased through the various inquiries made into the nature of Christian spirituality (pp. 213–214), experiences of the presence of God (p. 72) and forms of emergent faith-based activism (pp. 70–71). Much of the research lies betwixt and between theological and social scientific interests, yet these are seen as holistic parts of a broader field of study interconnecting God with Christian action on Earth (p. 201). The link to Paulo Friere’s Christian socialism and his disarming philosophical principles provides a *grounding* for classroom teaching and fieldwork in North American (p. 111) and European seminary contexts (pp. 174–175). As part of the twentieth-century tradition of Christian socialism and activism, Friere recognised the trend towards the ‘banking model/method’ of education common to economically developed contexts (pp. 101; 267). Awareness of this can help correct research practice within the Western context of theological education, as it has begun to do in some Canadian seminary contexts (p. 106). This reality need not pose a barrier to faithful witness in teaching, as the fruits of the process are evidenced by the transformational quality of the research represented in this book.

By linking the fields of education, ethnography, professional clerical practice, and theological formation as an interdisciplinary whole, this book denies the conflation of practical theology as essentially a form of pastoral theology (p. 258). New potential thus hinges on the unique pedagogical effects that practical theological teaching can have on contemporary classrooms, universities, and churches in the twenty-first century.

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