

## ***T&T CLARK READER IN THEOLOGICAL ANTHROPOLOGY***

Edited by Marc Cortez and Michael P. Jensen, *T&T Clark Reader in Theological Anthropology* (London, United Kingdom and New York, New York: Bloomsbury T&T Clark, 2018. \$45.95. pp. vii + 424. ISBN: 978-0-5676-5557-8).

Marc Cortez and Michael P. Jensen co-edited this volume, *T&T Clark Reader in Theological Anthropology*, part of a series that includes other volumes on political theology and Kierkegaard as a theologian. The reader was compiled with the classroom setting in mind, with each chapter containing an introduction, short introductory blurbs about each author followed by the source text, and questions for continuing discussion. The editors include primary sources from the patristic, medieval, Reformation and modern eras, which will guide advanced students through topics such as the image of God, human ontology, free will, gender and sexuality, personhood, and worship and desire. The book is suitable for students who are already familiar with the core concerns of theological anthropology, as the editors offer little elaboration on definitions of theological anthropology, but rather, let the source texts speak for themselves.

The editors acknowledge that '[a] reader like this must not only select particular voices, but it must also privilege certain topics to the exclusion of others' (p.3). They do not claim their list of topics to be exhaustive, but rather, they 'hope that these readings will serve as more of an entry point, illuminating some of the key questions and highlighting some of the more significant perspectives' (p.6). In this respect, this reader situates itself well, offering a diverse set of source texts along with thought-provoking questions for reflection and furthering discussion. Nonetheless, it would be helpful if the chapters included key points or guiding questions before each source text as well.

The editors assert, 'we have chosen to highlight those thinkers whose perspective have had the greatest impact on theological anthropology. This necessarily requires us to downplay more "marginal" perspectives, some of which might offer interesting insights into human nature, but which have not shaped subsequent reflections to the same degree' (p.3). The editors' framing of 'marginal' perspectives reproduces colonial relationships between 'Western' and 'non-Western' frames of knowledge production. While the source text by the patristics are necessarily limited to the voices of Western male authors, the editors have also cited contemporary Caucasian authors, even though there are distinguished non-Caucasian scholars who publish in English and are widely read and cited in the contemporary Western world. For example, the works of Pui-lan Kwok would be suitable as a source for Chapter 5 (Gender and Sexuality). Kwok, a Distinguished Visiting Professor at the Candler School of Theology of Emory University, could hardly be characterised as 'marginal.' Kwok's works are read and cited by scholars worldwide, and her approach provides a perspective that is not accessible to her Western male counterparts, and as such, including her text would broaden the spectrum of the reader. Representation of non-Western non-Caucasian theologians would provide a more holistic approach to the topic.

That said, the editors' introductions to each topic were very helpful. They trace each theological discussion throughout history and identify where the crux of each argument lies. Nonetheless, readers would benefit from more background information about the scholarly conversation in which each source text participates, and the genre of each source, e.g. journal article, monograph, etc. This would facilitate deeper understanding regarding the purpose of each primary source, and how it engaged with the scholarly debate of the time.

This reader is helpful for any student trying to get a grasp of some of the more debated topics in theological anthropology, since the editors selected and grouped texts thematically. Likewise, for teachers assembling an introductory or overview course in theological anthropology, the book provides an excellent range of topics and sources. This reader would be especially useful for those coming to anthropology from other disciplines to familiarise themselves with anthropological approaches within the study of divinity.

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