

Calian focuses next on curriculum in the second section. He believes that “there continues to be a gap today between learning and doing in seminary life” (48). This is not an argument for more ministry and less learning. Instead, he observes that seminaries often attempt to emphasize the practical ministries without the proper preparation. The seminary is where the spiritual core and the theological foundations are discovered and internalized so that ministry will not be guilty of “malpractice.” These foundations must include the gospel of love and reconciliation as well as “missional” motivation. He reminds us that a love that approaches that of John 3:16 love will drive us to understand the world and its societies so that we can serve them effectively. This should be the objective of the curriculum in the ideal seminary.

In directing our attention to the student concerns in section three, the author asks if it is possible to attend the Seminary “without losing your faith” (90). He reminds us that academically studying truth does not automatically bring spiritual revival. Faculty must consciously endeavor to build faith rather than destroy it. This is important because seminary studies invariably lead the students to questions they have never asked before. He says insightfully, “Too often we theological educators sacrifice the art of being simple in our attempts to be academically more precise” (93). Calian thus challenges seminary administration and faculty to consider the importance of prayer, devotions, and small group interaction as tools to keep faith alive while we investigate deeper concepts in the classroom.

The strength of this book is the quantity (and quality) of its questions. It will cause all seminary-connected readers to focus on important areas that need improvement in their school. Unfortunately, this is also the weakness of the book. Because the author covers a multitude of issues and asks more questions than he can supply answers, the book is not smooth, relaxed reading. This should not, however, deter any person with concern for the excellence of our seminaries from reading the book. Take each chapter as an area to study and analyze for your seminary’s context. Even better, use each chapter as study material with a group of your “stakeholders.” There is very little in these pages that the reader would find irrelevant to his or her context.

Lester P. Merklin, Jr.

Doukhan, Jacques B. *Israel and the Church: Two Voices for the Same God*. Peabody, MA: Hendrickson, 2002. x + 108 pp.

Jacques B. Doukhan is professor of Hebrew Language, Exegesis, and Jewish Studies, and director of the Institute of Jewish Studies at Andrews University. He is the editor of *Shabbat Shalom* and *L’Olivier*, two journals devoted to Jewish-Christian dialogue. He is the author of several works, including *Secrets of Daniel*

(Review and Herald, 2000) and *Drinking at the Sources: An Appeal to the Jew and the Christian to Note Their Common Beginnings* (Pacific Press, 1981).

Doukhan lives in the tension of being a Jew who loves his heritage and history but walks that road in Christian shoes. This book embraces his reflections on that tension. The focal question is plaintive, can there be “reconciliation between the two Jews, between Moses and Jesus, within the hearts, minds, and lives of Christians and Jews . . .?” (x).

Four chapters comprise this book, each seasoned with powerful ideas that affirm the author’s long years of serious thinking on the subject. The first, “When They Walked Together,” is aptly named because it broadly traces the history of solidarity between Jews and Christians, when they “walked together; they worshiped together; they believed and hoped together” (1). Jesus, the founder of Christianity, had deep Jewish roots, seen not only in His connection with King David, but also in His stories, parables, humor, irony, and disciples. Indeed, the Jewishness of Christianity is attested in biblical (primarily the New Testament), rabbinical, archaeological, and sociological data.

In chapter 2, “The Parting of the Ways,” Doukhan indicates “that the decisive factor that separated Jews and Christians is to be found [when] the church rejected the Jews” (39). Starting in the fourth century, this may be observed in rejection of the Law, Sabbath, and then the Jews as a people. Here was the genesis of anti-Semitism which reached its climax in the twentieth century with the Holocaust (50).

Doukhan speaks of “supersessionist” or “replacement” theology as a way of describing the rejection of the Jews, in chapter 3. In short, God rejected old Israel and replaced her with a new Israel, the Christian church. Hence, churches replaced synagogues; grace replaced law; the NT replaced the OT; Sunday replaced Sabbath; and salvation replaced creation (56-70). This led to the Jewish-Christian polarization.

Chapter 4 discusses the Christian mission to Jews. Titled “Mission Impossible,” this chapter indicates that both Christians and Jews have caused the failure of this mission. Yet, Doukhan’s closing words offer hope and hark back to his original question,

Christians and Jews have come closer to each other simply because they have recovered their Jewish roots. The horizon of this new adventure is not clear. We should only hope that ‘the two Jews’ would one day dare to look at each other and run the risk to witness to each other on behalf of the truth that transcends both of them (88).

In a Postface Doukhan says that the church and Israel are two witnesses that need each other. As complementary entities, they need to hear “the voice of the *same* God—then, at last, the voice of God will be heard” (99). The book closes with a subject and name index followed by an index of ancient sources. A bibliography would have been useful here.

This book is compelling and even revolutionary. It seriously challenges the thinking and must be read slowly, carefully, and with an open mind. Doukhan's writing is simple and well-documented as evidenced by extensive footnotes. But beyond that it is clear that he has a burden for peace, not merely tolerance, to be brokered between both parties. As both Jews and Christians recognize our common heritage we may become a powerful force in fulfilling the purposes of God on this earth. I recommend this book in the superlative for anyone interested in Jewish-Christian relations and especially for those involved in the so-called mission to the Jews. In all future discussions on the subject, this volume cannot be ignored or taken lightly.

Kenneth D. Mulzac

Kouzes, James M., and Barry Z. Posner. *The Leadership Challenge*. 3d ed. San Francisco: Jossey Bass, 2002. xxviii + 458 pp.

James M. Kouzes is chairman emeritus of the Tom Peters Company, a professional services firm which specializes in leadership development. He is also an executive fellow at the Center for Innovation and Entrepreneurship at the Leavey School of Business, Santa Clara University. Barry Z. Posner is professor of leadership and dean of the Leavey School of Business, Santa Clara University.

The book is presented in thirteen chapters. The first two describe the authors' point of view about leadership, defining four qualities on which great leadership is built: honesty, a forward looking vision, competence, and inspiration (25). These have been consistently foremost in leadership surveys conducted between 1987 and 2002 in different parts of the world.

The next ten chapters elaborate on the aim of the authors to strengthen leadership abilities and uplift the human spirit. This is done by detailing principles and practices concretely based in research that started in 1983. Kouzes and Posner wanted to know what people did when they were at their personal best in leading others. In essence, the book reports the results of more than twenty years of study on how ordinary people engineer the accomplishment of extraordinary achievements in their respective organizations. The study focuses on specific actions that leaders take in order to successfully accomplish the goals and objectives of their organizations. The result of this inquiry underscores five essential practices of exemplary leadership: modeling the way, inspiring a shared vision, challenging the process, empowering others to act, and encouraging the heart.

The heart of these chapters is the discussion that successful leaders are committed to ten ideals. These include: (1) clarity of personal values; (2) setting the example by aligning their actions with shared values; (3) envisioning the future by imagining exciting and ennobling possibilities; (4) enlisting others in a common