

points: (1) God is Lord and God is love, (2) suffering is real and suffering is wrong, (3) God is with us when we suffer, and (4) suffering never has the last word (pp. 150–152).

Rice's approach is not disassociated from the fact that he studied theology for ten years, raised up in a faithful conservative Christian family, a life-long church member, and has taught religion for forty years. Therefore, for others to be able to synthesize a personal practical theodicy, they must have a strong foundation in the biblical doctrines of creation and salvation, and a close relationship with God.

In his *Suffering and the Search for Meaning*, Rice is able to provide comprehensive knowledge about different responses to the presence of evil. This enables a person who has never read any book on the theme of suffering have a one-stop reading to be informed about one of the most asked questions in the world. The book also introduces prominent philosophers and scholars who share the same interest in the theme of suffering. This book is highly recommended for chaplains, counselors, and pastors that they may have a balanced approach to different cases of suffering.

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Introducing Theological Method: A Survey of Contemporary Theologians and Approaches, by Mary M. Veeneman. Grand Rapids, MI: Baker 2017. vi + 190 pp + 1 p suggested reading list + 6 pp bibliography + 5 pp index. Paperback. US\$24.99.

Mary M. Veeneman, associate professor of biblical and theological studies at North Park University (Chicago, IL) wrote this book as an introduction to various recent methodological approaches in theology. The purpose of the book is to help readers become good theologians by understanding the sources, the starting points, the orienting questions, and the theological assumptions of contemporary theologies. The author does not intend to enter into a dialogue with each method but rather have the methods talk among themselves. *Introducing Theological Method* can be seen as a panel discussion about method moderated by the author.

The major categories of contemporary theology are divided into seven groups, each described in a chapter (chapters 2–8). These seven chapters are preceded by a short methodological introduction in the first chapter. Veeneman states that “theology must be done with consideration to such

things as revelation, sources, orienting questions and starting point" (p. 10). These methodological aspects are used as assessing tools for each theology and theologian presented. In the second chapter, the author presents the ressourcement and neo-orthodox theologies. She includes here Avery Dulles, Karl Barth, and Wolfhart Pannenberg. The third chapter presents theologies of correlation. Beginning with Paul Tillich and continuing with Karl Rahner and Bernard Lonergan, Veeneman presents their approach to theology and culture.

The fourth chapter presents the postliberal theology represented by the works of George Lindbeck and Hans Frei. This chapter is followed by a short interaction between postliberalism and evangelicalism. Recognizing that there is "a lively debate about evangelical theological method," Veeneman presents the spectrum of evangelical theologies in the fifth chapter. The chosen representatives are Millard Erickson, Stanley Grenz, Kevin Vanhoozer, and Clark Pinnock. The next chapter analyzes political theologies grouped under liberation (Johann Baptist Metz, Gustavo Gutiérrez) and black (James Cone) theologies.

The seventh chapter tackles feminist theologies. Elisabeth Johnson and Delores Williams are presented as some of the important figures that present theology from the perspective of women's experiences. The last chapter presents the theologies of religious pluralism and comparative theology. Supporting the call for a "generous orthodoxy," Veeneman concludes that "[a] generous orthodoxy for methodology might articulate a Christian center and allow room for elements of many or all of the perspectives outlined" in the book (p. 190).

Introducing Theological Method presents a straightforward and useful description of current theological methods. Each chapter has a short introduction and conclusion that connects it with the previous and the subsequent ones. This technique proffers coherence to such variegated theological options. Veeneman offers slightly more space for evangelical, political, and feminist theologies. The reader feels more dynamism in the presentation as if reflecting the lively debate surrounding these categories. For the most part, the author refrains from making evaluations from her own perspective (there are several exceptions; see, for example 99n86). This is clearly stated in the introduction. Nevertheless, it remains debatable whether or not just by reading the description of various methodologies one can become a "good" theologian. The reader may well end up cherry-picking methodological aspects and missing the Christian center the author mentions.

Veeneman maintains that the meaning of the biblical text cannot be "gleaned apart from the work of interpretation" (p. 12). It follows that each interpreter brings his or her own presuppositions into the reading. The author accepts that theology cannot be based solely on the Bible, hence the

discussion about tradition, human reason, and experience as theological sources. Nevertheless, this fails to take into consideration that the Bible has its own philosophical assumptions. These assumptions sometimes contradict the approach taken by some of the theologians mentioned by Veene-man (cf. Roger E. Olson's *The Essentials of Christian Thought* or John C. Peckham's *The Love of God*).

Regarding the layout, the book is legible. The chapters are balanced in size and the transition between them is smoothed by short paragraphs. There are some minor drawbacks. For example, on page 97, the author ends a paragraph announcing a summation of Grenz's hermeneutical position, but a whole subchapter on Kevin Vanhoozer follows. Also, it would have been helpful if a subtitle for liberation theology had been used on page 111.

Introducing Theological Method covers an important gap in the current literature on theological methodology. Offering a succinct and clear description of contemporary theology, the book is of real help to students interested in theological methodology. Also, it can be used as a textbook by professors introducing Christian theology to their students. It needs to be supplemented with a reading of primary sources (the suggested reading list for students is helpful here) and with a historical perspective on theological method (see, for example, the succinct guide of Paul L. Allen on theological method).

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Women's Ordination: Does It Matter?, by Clinton Wahlen and Gina Wahlen. Silver Springs, MD: Bright Shores. 2015. 208 pp. Paperback, US\$ 15.99.

The main contributor to this book, Clinton Wahlen, is currently associate director of *Biblical Research Institute* at the General Conference of Seventh-day Adventists (GCSDA). Together with his wife, Gina, he wrote this book in the context of a debate taking place within Adventism regarding women's ordination. The book was published just before the quinquennial session of GCSDA and offers an argument against women's ordination. Wahlen was part of the Theology of Ordination Study Committee (TOSC), for which he had several contributions. Among these is a paper on 1 Tim 3:2 which constitutes the central argument for this book.

Organized in eleven chapters and six appendices, the book starts with the hermeneutical dilemma regarding ordination facing the Adventist