

cause the underlying problem is more a problem of authority rather than a neglect of the past. Protestants simply do not place the same authority that Roman Catholic and the Orthodox Churches do upon tradition (although between these two traditions the Orthodox see Scripture and tradition as a unified whole [pp. 63-64]). He does note that Protestants deny that tradition is revelation (p. 73), but this lack of emphasis upon tradition does not mean that Protestants do not recognize that there are rich and deep insights into Christian history. It appears that the author's own biases against Protestantism in this regard shine through. Despite this, the author argues that church history provides a helpful corrective across time and space, even if it functions authoritatively in different ways for different Christian groups. Yet I could not help but desire a more nuanced analysis in this regard.

What I found valuable, particular for when I teach courses on research, are some of the pedagogical hints richly dispersed throughout the volume. Thus the author notes how teaching faculty do a disservice to their students when they teach their students to form their opinion first because it falsely implies that we can come to the text without any presuppositions. I find this is a common pitfall. Students tell me what they are going to argue before they have begun to examine the evidence. Such patterns have led to many false teachings in Christian history. Modern biblical students will benefit from the historic community because studying the past allows us to become more sensitive to the presuppositions and worldviews of those whom we study (p. 90).

This is a helpful volume that belongs in religious library collections. It is a perceptive treatment that convincingly argues about the significance of Christian history. The author urges us to make friends across the centuries (p. 190). "By studying the past we learn to be cautious. We could misunderstand God's will and take a wrong position, sometimes with disastrous results" (p. 187).

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The Practice of Pastoral Care: A Postmodern Approach, by Carrie Doehring. Revised and Expanded Edition. Louisville: Westminster John Knox, 2015. xxviii + 223 pp. ISBN 978-0-664-23840-7. Softcover, US\$25.00.

Seasoned pastoral theologian Carrie Doehring of the Iliff School of Theology incorporates a lot into this densely packed book. Her goal is to expli-

cate a postmodern approach to pastoral care, which she defines as, "liberative spiritual integration that aligns practices, beliefs, and values in ways that liberate persons, families, and communities" (p. 15). To do so, Doehring draws on a constellation of academic disciplines, theological perspectives, and effectiveness research and outcome studies, in such areas as spirituality and positive psychology. The subtitle reveals the author's metatheoretical lens of postmodernism, which she aptly demonstrates through contextualization, the acknowledgment of subjectivity as an authentic path to truth, the elevation of the human body in knowledge construction, and the centrality of storytelling and listening as a means of connecting one with the other. All figure prominently in this revised and expanded edition of *The Practice of Pastoral Care: A Postmodern Approach*.

Given the aforementioned theoretical underpinnings, how does one engage in the pastoral care process of facilitating integrative, liberative spiritual change? The method used to explore this process of change is distinctly that of practical theology and is premised on an action-reflection-action model of hermeneutics. The wisdom of utilizing practical theological methodology is that it does two things: "[it] first allows lived theologies—enacted beliefs, values, and habitual ways of coping and connecting spiritually—to be identified, and then brings these theologies into conversation with various public and comparative theologies that have stood the test of time" (p. 16). Doehring's methodology is thus operationalized through a non-linear sequence in which the caregiver moves back and forth between several distinct "moments" of listening, assessing, and co-creating.

More specifically, the caregiver enters into this hermeneutical sequence by establishing trust through compassionate and embodied listening, which is grounded in a radical respect for alterity. After initiating a caregiving relationship and contract of care, the caregiver then explores the religious and spiritual landscape looking for commensurate themes and symbols. This is followed by the need to assess the presence of loss, violence, and stress-coping behaviors, as well as to identify intersecting systems of social privilege or disadvantage. The final moment involves an ongoing plan of care in which the care seeker is ultimately reconnected with the "goodness of life." All eight chapters of the book are organized in such a way that each moment is given full treatment, supported by an abundance of references and illustrated by verbatims, case studies, diagrams, charts, and concluding chapter exercises that enable the caregiver to appropriate Doehring's narrative approach to intercultural care.

This text is very well documented, but quite wordy, with many concepts that may be difficult for the layperson or even clergy to understand. This is evidenced by the author's inclusion of a glossary at the end of the book. A concept that appears with great frequency, one that is central to

the author's rendering of pastoral care, yet is excluded from an otherwise helpful glossary, is spiritual practice. "In summary," Doehring writes, "change happens when pastoral relationships help people integrate and embody *spiritual practices* that foster goodness and compassion with *beliefs* and *values* complex enough to account for suffering—one's own and the world's" (p. 18, emphasis hers). If spiritual practices are of such significance, one would expect more explanation as to what she means, as well as examples of practices for both the caregiver and care seeker. The author lists several spiritual practices toward the end of the book (e.g., the Eucharist, the Stations of the Cross, praying the rosary, lighting a candle), and a few scattered practices throughout (e.g., breathing, silence), but it would have been more helpful had she incorporated them along the way, or at the very least helped to untangle what is a notoriously difficult concept to define.

Although the title and publisher suggest a book about a specific kind of ministry within the church, *The Practice of Pastoral Care* has a much broader appeal. In the introductory pages, Doehring makes an important distinction between pastoral and spiritual care—the former assumes a theistic context, whereas the latter assumes a multifaith context. She is cautious about the way one speaks of God, often using such qualifying terms as *sacred*, *divine*, and *mystery*. Doehring also makes further distinctions between theistic and nontheistic traditions and practices. This kind of language could pose a challenge for the more conservative Christian reader who may prefer the author to deliver more on the title of pastoral care. But when taken from the perspective of the Christian spiritual care provider in an increasingly pluralistic world, Doehring effectively models her postmodern approach with each turning of the page. For these reasons, this text continues to be an indispensable resource for the student, religious professional, and professor alike.

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Uriah Smith: Apologist and Biblical Commentator, by Gary Land. Hagerstown, MD: Review & Herald, 2014. 242 pp. + 5 pp. afterword + 3 pp. appendix + 6 pp. index. ISBN 978-0-8280-2779-3. Hardcover, US\$22.99.

Gary Land, emeritus professor of history at Andrews University, wrote this book as one of his last contributions to Adventist historiography be-