

reignite sacramental imaginations, a new model of mission. In response to requests from the churches he studied, Gornik raises some theological and practical challenges for the African churches to consider such as: the relationship between the resurrection and the cross, power and suffering; and the relationship between new African immigrants and African Americans; and the relationship of these congregations to history.

In his afterword, Katongole says 'Mark Gornik's *Word Made Global* not only makes a significant contribution to the conversation of world Christianity; it reframes the conversation and points it in a fresh and innovative theological direction' (p. 285). I completely agree. Reading this book is like sitting at the feet of an elder who is telling marvelous stories. As you listen, you absorb more than factual information and theological insights. You absorb a perspective; a sense; a feel. You learn by osmosis as you read this book. Gornik writes, 'In this book, I have sought to show how dynamic movements of African Christianity have "crossed over" through the globalization of faith and proliferation of networks, primarily through the pairing of Christian expansion in African with migration to global New York City' (p. 258). Dr Gornik has done that with sensitivity, integrity and imagination.

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Hallowed Be Thy Name: The Sanctification of All in the Soteriology of P. T. Forsyth, Jason Goroncy, Bloomsbury T&T Clark, 2013 (ISBN 978-0-5670-6682-4), xvi + 291 pp., hb \$130

In this meticulous and panoramic study, Jason Goroncy – Lecturer and Dean of Studies at the Knox Centre for Ministry and Leadership in Dunedin, New Zealand – provides an introduction to P. T. Forsyth's 'fugue-like' (p. 27) theological corpus. Goroncy's treatment reveals the too-little known Forsyth as a profound thinker, deeply engaged in the trends of 19th century German theological and biblical scholarship, who 'anticipated many themes which engrossed Barth' (p. 10), and provided a unique theological perspective from which to think through Christianity's basic intellectual and spiritual dynamics. *Hallowed* takes as its perspective on Forsyth's work the theme of holiness, which Goroncy believes supplies a helpful 'unity and coherence' to Forsyth's thought. But under consideration here is not an abstract, inert holiness; rather is Forsyth concerned with 'hallowing action', the living work of

God that 'transforms humanity's locus and constitution before God, and commands, combs and creates corresponding action' (p. 4). It is this notion of holiness as a point of intersection between God and humanity that Goroncy here explores in Forsyth.

Thus far, *Hallowed's* first chapter. The second chapter expounds the basic impulses of Forsyth's thought. At primary issue is the question, what is holiness? Perhaps the most concise definition that Goroncy offers in defining 'the Forsythian notion of holiness' is to identify it 'as the creative power of God' (p. 42). God's holiness is the outward movement of God's love in the economy. As such it is not a particular divine attribute, but more like the unifying movement of God's being. Forsyth also speaks of holiness as ' "God's conscience" ' (p. 47), which introduces a distinctly moral (as opposed to legal, cultic, etc.) tone to his understanding of holiness and divine being. And because divine being has this character, so does all being. 'Holiness is a moral power which constitutes and directs all being' in such a manner that Goroncy can refer to this aspect of Forsyth's thought as a 'moral metaphysic', if only implicit (p. 53), even suggesting that 'Kant and Hegel coalesce in Forsyth for whom the doctrine of creation is woven into the entire tapestry of Reality as moral' (p. 54). This moral character of divine being, and consequently of reality as a whole, is why sin is such a destructive force. For sin is a 'protest against God's absolute holiness'. As such, it threatens not only the basic moral character of created reality but it also and concomitantly 'threatens God's very being' in an intensely personal way (p. 66). Such a challenge to divine and created being cannot be tolerated precisely for creation's own good, and so God's holy love assumes the form of wrath. But it is this overcoming of sin's destructive challenge to divine and creaturely being that ineluctably establishes reality's basic holiness. Or, as Goroncy puts it, 'soteriology guarantees teleology' (p. 75). This chapter concludes with a discussion of important influences on Forsyth's thought.

Chapter Three turns to examine the soteriological question in more detail. Goroncy discusses Forsyth's understanding of Christ's history as God's holiness both intervening decisively to overcome sin and calling forth a corresponding holiness from humanity. The discussion hinges on a treatment of Christ's hallowing activity, which includes treatment of Forsyth's understanding of kenosis. He understands the incarnation as a 'moral movement' where 'God and humanity come together', a conviction that exhibits commitment to Chalcedonian logic if not slavish adherence to the 5th c. metaphysics in which that logic was formulated (see p. 110). Holiness makes the transition from God and Christ to humanity in Chapter Four. Goroncy continues to unfold Forsyth's 'moral metaphysic' (p. 53) with reference to the relation between Christ and believers: 'interpreting the hypostatic union

morally rather than metaphysically, Christ's union with us constitutes not the mystical interfusion of two substances but real intercourse between persons . . . [J]ust as in the hypostatic union the union is moral rather than metaphysical, so too . . . the union between Christ and believers' (p. 150). God's holiness reaches the individual conscience and recreates it, freeing it for a form of life where 'obedience becomes attractive' (p. 166). This freedom and obedience has a cruciform character, however, and Goroncy concretizes Forsyth's comments about suffering in the Christian life with biographical remarks on the hardship that characterized his life (see pp. 172–75).

Goroncy grapples with Forsyth's understanding of election and eschatology in the fifth and final chapter, spending considerable time on his qualified soteriological universalism. Although Goroncy displays independence of judgment and offers criticism of Forsyth throughout the volume, such criticism becomes considerably concentrated here as Goroncy attempts to untangle the Gordian knot that Forsyth ties in attempting to affirm both the unlimited and universal reach of God's holiness and the possibility that some will finally be damned. 'Forsyth's reluctance to embrace dogmatic universalism, however, even while holding out *hope* for such a reconciliation, ultimately threatens to undermine the self-realization of, or impose limits (which we have no right to set) on, holiness. It also threatens to suggest that holiness might be other than what it is in Jesus Christ' (p. 222). Goroncy does not miss the similarity to certain readings of Karl Barth at this point.

While Goroncy's work masterfully displays the vistas of Forsyth's theology, it only serves to whet the appetite for a proper intellectual biography. Indeed, Goroncy recognizes the need for such a work (p. 7), and this reviewer hopes that Goroncy will provide it in due course. Such an intellectual biography may well be a suitable vehicle for the satisfaction of my second point, namely, that much more could and should be said about the political implications of Forsyth's account of holiness and his 'moral metaphysic'. Goroncy highlights Forsyth conviction that 'Christian theology is always ethics' (p. 28), but we hear very little about the second pole aside from one short sub-section which nonetheless provides tantalizing hints (see pp. 176–78). These desires for further elaboration aside, Goroncy's *Hallowed* is a dense but engaging and informative study of a figure who is perhaps ripe for further theological retrieval.

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