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# Gregerson, Uggla, and Wyllers' "Reformation theology for a post-secular age: Logstrup, Prenta, Wingren, and the future of Scandinavian creation theology" (book review)

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# Book Reviews

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Gregerson, N.H., Uggla, B.K. & Wylller, T. (Eds.). (2017). *Reformation theology for a post-secular age: Løgstrup, Prenta, Wingren, and the future of Scandinavian creation theology*. Göttingen, DE: Vandenhoeck & Ruprecht GmbH & Co. 274 pp. \$75.00. ISBN 9783525604588

The purpose of *Reformation Theology for a post-secular age: Løgstrup, Prenta, Wingren, and the future of Scandinavian creation theology* is to provide an introduction and history of Scandinavian Creation Theology (SCT) and how SCT will reconfigure Reformation theology in the new cultural environment. The book is a collection of essays that cover various SCT topics. All the contributors are international Martin Luther scholars and systematic theologians and all but one teach at some of the top Scandinavian academic institutions. The editors themselves are Niels Henrik Gregersen who is Professor of Systematic Theology at the University of Copenhagen, Bengt Kristensson Uggla a Professor of Philosophy, Culture, and Management at the Åbo Akademi University in Turku, Finland and Trygve Wylller, Professor of Christian Social Practice and Systematic Theology at the University of Oslo.

SCT holds that creation is the core issue of the Christian faith and it contains all theological positions, such as, justification by faith, Christ and the church, baptism and salvation, et al. Theologians that follow SCT, argue that God is in the everyday of human existence, before one experiences grace and salvation, God is already present in the “gift of life”. It is stated in *Reformation Theology for a post-secular age*, that SCT combines Luther’s creation theology with Danish theologian N. F. S. Grundtvig view of humanity. Grundtvig argued that human beings never lost the image and likeness of God and that non-believers can also recognize, appreciate and exercise the triad of faith, hope and love.

Much of SCT’s founding figures were greatly influenced by Martin Luther, therefore when the book refers to “Reformation Theology” it denotes Lutheran theology, especially its view of creation. In the essays, the contributors examine how SCT can reconfigure other aspects of Reformation Theology to make it more welcoming in the post-secular age. The book is broken down into four parts with essays covering SCT’s founding figures, Martin Luther’s and N. F. S. Grundtvig’s influence on SCT, how SCT copes with contemporary concerns, and placing SCT in a theological and social context. The books emphasizes the idea that it is time to take a look at Orthodox Theology and update it to the Twenty-first Century. The authors seek to advance the idea of Scandinavian Creation Theology to a larger public.

Covering an obscure theological concept, *Reformation Theology for a Post-Secular Age* would primarily be of interest to theology graduate students and faculty. I recommend this book to institutions with theology graduate programs.

**Reviewer**

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