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## Allison, G., & Castaldo, C. A.'s " The unfinished Reformation: What unites and divides Catholics and Protestants after 500 Years" (Book Review)

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Wendel, S. J., & Miller, D. M. (Eds.). (2016). *Torah ethics and early Christian identity*. Grand Rapids, MI: Eerdmans. 271 pp, \$35.00. ISBN 9780802873194

The book *Torah Ethics and Early Christian Identity* is a compilation of academic papers discussing how Torah law shaped the worldview and religious practices of the early church. What is most interesting about this topic is how both Orthodox Judaism and Christianity proceeded from the same basic religious principles and expectations yet came to vastly different conclusions. This book focuses more on theological implications than history, yet historical aspects are obviously present in the topic. Large sections of this work are dedicated to discussing the development of early Christology and eschatology. What is sorely missing is a more in depth treatment of how each adapted to post-temple period worship. This would be a good book to reference when discussing early church ethics. It would also be a good resource for studies of comparative religious practices in the Levant from the time of the ministry of the apostle Paul through the third century.

### Reviewer

Elijah Hosse, Southwestern Baptist Theological Seminary

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Allison, G., & Castaldo, C.A. (2016). *The unfinished Reformation: What unites and divides Catholics and Protestants after 500 Years*. Grand Rapids, MI: Zondervan. 171 pp. \$12.99. ISBN 0310527937

Gregg Allison and Chris Castaldo in *The Unfinished Reformation: What Unites and Divides Catholics and Protestants After 500 Years*, present a textbook that examines the commonalities and differences between Roman Catholic and evangelical Protestant theology. In the end, the authors conclude that although both traditions share an irenic relationship the reformation is not finished.

The idea for the book finds its origin with Tony Lane, Professor of Historical Theology at London School of Theology. A student inquired from Lane a resource that highlighted “the commonalities and differences between Roman Catholic and evangelical Protestant theology with reference to the Reformation” (p. 13). Due to the lack of a sufficient resource Allison and Castaldo decide to undertake the project. The authors’ thesis establishes that to properly answer the question as to whether the reformation is over, one must affirm “no, but...” (p. 153). For the authors the reformation is clearly not over due to the remaining “doctrinal differences that still exist between the Catholic and Protestant traditions” (p. 150). For example, the authors discuss the doctrines of Scripture, tradition, biblical interpretation, image of God, Mary, the sacraments, and salvation. As a result, these differences assure that the reformation will never finish. In addition, even though great relational advances

have been made between the Catholic and evangelical Protestant traditions, the reformation is not complete due to either tradition's unwillingness to reform. However, Allison and Castaldo herald that the reformation is finished in the sense that each tradition has demonstrated the ability to "disagree with charity" (p. 150).

This book achieves its agenda and provides a helpful resource for students and lay members of the church seeking to understand the theological nature of the differences between both traditions. Furthermore, the authors have helpfully argued that despite clear differences, the two traditions still stand together at every opportunity where common ground is shared.

### Reviewer

Kyle D. DiRoberts, Phoenix Seminary

Bennett, Z. (2014). *Using the Bible in practical theology: Historical and contemporary perspectives*. New York: Routledge. 160 pp. \$31.96. ISBN 9781472456229

In this brief work, Zoë Bennett, Faculty Director of Postgraduate Studies at Anglia Ruskin University and Reader in the Church of England, examines the 19<sup>th</sup> century theologian and namesake of the university where she teaches, to illuminate the use of biblical hermeneutics in modern practical and public theology. The author has a "delighted obsession with the work of John Ruskin" (p. 4) and sees him as a model for engagement with politics, economics, aesthetics, and ethics while being "deeply biblically informed" (p. 4). Bennett thinks that by looking at the cultural influences on Ruskin's biblical hermeneutics, readers may see cultural influences on the way they interpret the Bible. She wrote *Using the Bible in Practical Theology* primarily for leaders and educated laymen in the church who wrestle with how they can relate the Bible to their everyday lives. In Part I, the author deals with what she referred to as the tensions and differences between the "tyranny of experience" and the "tyranny of the text" (p. 5), and in Part II she shows how Ruskin provided an example for resolving that tension. Part III applies Ruskin's way of resolving that tension to contemporary issues.

*Using the Bible in Practical Theology* fills a need for the application of the Bible to contemporary life in a personal, but scholarly, manner. Evangelicals will not agree with the author's belief in an errant Bible and use of liberal theologians, but they may appreciate her examples of the use of the Bible in dealing with contemporary issues.

### Reviewer

Jeff Gates, Cedarville University