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## Resource Reviews

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# Resource Reviews

Compiled by Phyllis Fox, Review Editor  
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**The Call to Business: A Wake up Call, CFM Trust.** 2009. Worcester, PA: Vision Video ([www.visionvideo.com](http://www.visionvideo.com)). DVD. Includes 105 minute full-length version and 58-minute abridged version.

*Reviewed by Shelia Gaines, Access Services Librarian, Carson-Newman College, Jefferson City, Tennessee.*

This film is the result of men, women and Christian leaders coming together to discuss the challenges and advantages of finding a more Christ centered way of doing business. The full length version shows details of eleven discussion sessions over a three day period, while the abridged version highlights the principles discussed in the sessions. These principles include a solid foundation, integrity, persistent prayer and intimacy with God. Discussing biblical business leaders, such as Joseph, Abraham, Pricilla, and Aquila, the film shows how to really apply faith in today's competitive corporate world by allowing God to be a part of all your decisions, even when the business is not going well. The focus is on sound spiritual management that can bring you to a position where your business can be a blessing. One businessman emphasizes one of the main principles of the film by discussing at length how a complete trust in God allows you to focus on what He wants you to do in the business. If you start with that relationship, you are not concerned about what is in it for you, because you already know that God will supply all of your needs. The film is an excellent resource for those who believe the call to business should not be separated from the call to serve and believe that the power and principles of Christian faith can bring about lasting change. This film is in essence a "wake-up call" to corporate leaders and ministry leaders alike to "answer the call."

**Speaking the Truth in Love to Muslims.** 2010. Worcester, PA: Vision Video ([www.visionvideo.com](http://www.visionvideo.com)), 2010. 17 min., color, \$19.99.

*Reviewed by John E. Shaffett, Director of Library Services, The Baptist College of Florida, Graceville, Florida.*

The world has changed since September 11, 2001. There have been both positive changes and negative changes. One positive change is that Americans have become more aware of Islam, the fastest growing religion in the world. One of the negative changes is that Americans have become more fearful of Muslims living in our midst. What are Christians

in the United States to do about the growing Muslim population in America? This is the question that *Speaking the Truth in Love to Muslims* attempt to answer.

This DVD seeks on an introductory level to introduce the beliefs and practices of Muslims. It also gives instruction on the best ways to share the gospel with Muslims. The DVD is separated into four sessions. These sessions covers the basic beliefs, practices and history of Islam. It also includes different ways to reach out to Muslims in love. The presenter is very clear and intelligible. The video is meant to be used by Bible Study groups. There is also a companion Leader and Participant guide for \$4.95. This video would be helpful as a guide to witnessing to Muslims on an introductory level.

**Thrift Store Saints: Meeting Jesus 25 Cents at a Time,** by Jane Knuth, Chicago: Loyola Press, 2010. 176 pp. \$13.95; ISBN 0-8294-3301-5.

*Reviewed by Robbie Bolton, Education Librarian, Spring Arbor University, Spring Arbor, Michigan.*

Jane Knuth invites readers to join her as she recounts her experiences with "saints", or customers, in her work as a volunteer at a St. Vincent de Paul thrift store in Kalamazoo, Michigan. This first-time author and eighth-grade math teacher retells how she stumbled into becoming a reluctant volunteer at the thrift store.

With wit and humor, this lifelong Catholic asks thoughtful questions about Christian service and volunteerism. She admits to discovering the "Rule of St. Vincent" through her volunteer work and becoming "more Catholic" than she has ever been in her life. (p. 88) But the real heart of this book is the stories with the "saints" she interacts with. She learns it is not simply the act of service to others or that others benefited from her volunteering, but the realization that those she was trying to serve became her teachers, her saints.

This book is a quick, light read and might give one a little more empathy for those frequenting and working behind the counter on their next visit to the local thrift store. While this is by no means a scholarly work, it is insightful and thought-provoking read about living a life of Christian service. It would be a welcome addition to the collection of the Christian academic library.

**The Soul of Hip Hop: Rims, Timbs and a Cultural Theology**, by Daniel White Hodge. Downers Grove: InterVarsity Press. 2010. 250 pp. ISBN 9780830837328.

*Reviewed by Shelia Gaines, Access Services Librarian, Carson-Newman College, Jefferson City, Tennessee.*

In this thought-provoking work, Hodge, an adjunct professor at Azusa Pacific University and Citrus College, challenges the traditional Christian view of Hip Hop. Drawing on four years of research and twenty five in-depth interviews, he addresses what he refers to as Hip Hop's theological message.

The book is divided into three sessions: In the first session, *A Bird's Eye View of Hip Hop*, Hodge gives a brief history of Hip Hop as well as his introduction to it as a child. Admitting that Hip Hop is not easily defined, he adapts a definition by Pastor Phil Jackson to create his own:

Hip Hop is an urban subculture that seeks to express a lifestyle, attitude or theology. Rejecting the dominant culture, it seeks to increase social consciousness, cultural awareness and racial pride. Rap music functions as the vehicle by which the cultural messages of Hip Hop are sent, and the industry by which Hip Hop cultures are sent, and the industry by which Hip Hop culture is funded and propagated. (38).

In the second session, *The Theology of Hip Hop*, which Hodge self-describes as the "meat" of the book, he refers to the essence of Hip Hop's theology as "a study of the Godhead (God, the Son and the Spirit) in the urban context, with a goal of better understanding God's rich and complex love for everyone (not just those who look and talk "nice") and the revelation of God through the liberation of the oppressed from the oppressor (21). The final session, *Missionally Engaging Hip Hop's Theology*, continues Hodges' justification of the need for Christians to embrace the Hip Hop culture with a view toward reaching the culture where they are rather than trying to make superficial Hip Hop Christians out of them.

Hodge does concede that not all rap and Hip Hop culture is "holy" or "sacred" and throughout the book he discusses legitimate concerns of Christians. He mentions notable pastor and religious leaders who do not support his view of Hip Hop, stating that they are not "completely incorrect in their assessment of Hip Hop" and that there is still a need to critically evaluate the "message of rappers" and differentiate between "sheer entertainment and christological worth – particularly during this party/strip-club rap era" (102).

The author has fifteen years of urban missionary experience and is no stranger to Hip Hop. He has also penned *Heaven has a Ghetto: The Missiological Gospel and Theology of Tupac Amaru Shakur*. He is also a national trainer for the Christian Community Development Association (CCDA) and Urban Youth Workers Institute (UYWI).

While I do not necessarily agree with Hodges' interpretation of Hip Hop's theology, I believe he has presented his argument well and meets his stated goals of helping to educate those called to the mission field within the Hip Hop culture and opening the door to broader discussions. This "theology" will most certainly be challenged and discussed. However, he seems not only to expect debate on the subject, but to welcome it.

This book is well-researched and documented and belongs on the shelf with other scholarly works on the subject, especially in collections with a strong urban commitment.

**Taking Your Soul to Work: Overcoming the Nine Deadly Sins of the Workplace**, by R. Paul Stevens and Alvin Ung. Grand Rapids: Eerdmans, 2010. 200 pp. \$14.00. ISBN 978-0-8028-6559-9.

*Reviewed by John E. Shaffett, Director of Library Services, The Baptist College of Florida, Graceville, Florida.*

Many Christians separate their Christian lives from their work lives. *Taking Your Soul to Work: Overcoming the Nine Deadly Sins of the Workplace* by R. Paul Stevens and Alvin Ung show that this is not a good idea. Instead, God is Lord of all areas of our life, even our work life. Stevens is professor emeritus of marketplace theology and spirituality at Regent College in Vancouver. Stevens believes that work is a life-long calling. Ung – a former student of Stevens – is a Fellow at a national investment agency in Malaysia and workshops for CEOs on the integration of faith and life.

*Taking Your Soul to Work* includes three parts: The nine deadly sins of the workplace – pride, greed, lust, gluttony, anger, sloth, envy, restlessness, and boredom; the "ninefold" fruit of the Spirit (Galatians 5:22-23); and the nine positive outcomes of integrating faith and practice. Each chapter begins with a dialogue between Stevens and Ung on the chapter's theme which is followed by discussion and application of the theme.

Ung asks the question "How do I grow spiritually at work?" (2) This book is a result of this question and conversation between Stevens and Ung on spiritual work in the workplace. *Taking Your Soul to Work* provides many excellent ideas on

how to apply one's faith in the workplace. For example, one of the deadly sins is restlessness. This is the temptation of thinking that the grass is greener on the other side. One of the consequences is that when things get difficult, we want to look for another job which prevents us from growing in tough times. *Taking Your Soul to Work* will be helpful for all Christians seeking to live out their faith through their work.

**Sunday, Sabbath, and the Weekend: Managing Time in a Global Culture**, edited by Edward O'Flaherty, Rodney L. Petersen, and Timothy A. Norton. Grand Rapids: Eerdmans, 2010. 198 pp. \$16.00. ISBN 978-0-8028-6583-0.

*Reviewed by Amy C. Rice, Coordinator of Technical Services & Systems, Whitworth University, Spokane, Washington.*

*Sunday, Sabbath, and the Weekend* is a collection of essays that discusses the Sabbath and weekend celebrations that define many different faith traditions, why these celebrations are significant, and why they are worth preserving. Essays fall into three sections, each with its own introduction by the editors: Relational Presence, Spiritual Coherence, and Social Integrity. In the first section, three essays discuss the relational aspect of the Sabbath, a broad topic ranging from the need for rest and time to regroup with family to employing the Sabbath as a means of promoting social justice. The second section contains five essays discussing the spirituality of the Sabbath. The various authors approach the Sabbath from several different angles, including Orthodox Christianity and Catholicism. In the third section, six essays consider the social aspects of the Sabbath. One such essay, "That Sunday Feeling': Sundays in the United States", traces the ever-changing history of how Americans spend their time on Sunday, both in and out of church.

*Sunday, Sabbath, and the Weekend* may not be intended to be read from beginning to end. That is to say, the strongest essays are those grouped in the second section, examining history and theology of the Sabbath and the ways in which different denominations practice it. The first and third sections offer more practical suggestions for Sabbath-keeping, but this reviewer found it more instructive to understand the denominational and theological perspectives before addressing practicalities. Despite some organizational caveats, *Sunday, Sabbath, and the Weekend* will be a good addition to any institution that has a religious studies program seeking ecumenical perspectives, and of particular interest to those persons who wrestle with keeping the Sabbath holy in a postmodern, globalized world.

**The Melody of Faith: Theology in an Orthodox Key**, by Vigen Guroian. Grand Rapids: Eerdmans, 2010. 158 pp. \$14.00. ISBN 978-0-8028-6496-3

*Reviewed by Rebecca Russo, Instruction Librarian, Azusa Pacific University, Azusa, California.*

In *The Melody of Faith: Theology in an Orthodox Key*, Vigen Guroian has crafted a beautifully written book which helps to unravel some of the mysteries of Eastern Orthodoxy for the Western reader. The topics he has chosen to discuss are important ones in Orthodox Christian life and worship, and, to explain the significance of each, he incorporates Scripture, Holy Tradition, and the writings of the Church Fathers, along with Orthodox liturgy, hymnody and iconography. He also draws on his own experiences of faith and worship as an Armenian Orthodox Christian. His personal insights and observations go a long way into making tangible the theology he is presenting here.

Dr. Guroian, a professor of religious studies in Orthodox Christianity at the University of Virginia, explains at the very beginning that this volume is not intended to be an explication of Orthodox systematic theology in the way that it might be approached in Western Christianity. Rather, he notes, "its coherence and organization are less architectonic than musical. This is consistent with the general character of Orthodox Christian theology. Orthodox theology is, for the most part, occasional and topical...[thus], this sextet of theological 'tone poems' does not progress in a linear or 'rational' fashion." (xi).

Within such a context, the use of a musical metaphor is ideal, since "a melody builds in which central beliefs of the Christian faith appear and reappear, variously expressed... Repetition and variation of these [melodic] phrases contribute to the melody and enrich it" (xi).

These "central beliefs" which the author has chosen to discuss should be of interest to both Orthodox and non-Orthodox Christians: creation and apocalypse; death and resurrection; healing and holiness. Additionally, the Mother of God and theosis (i.e., recovering the image of God in our humanity) – two subjects generally foreign to Western Christians – are addressed in detail. The author also explains the difference between the Eastern and Western views of salvation and atonement.

It should be noted that there is only one statement in the book which would cause concern to a "mainline" Orthodox Christian, i. e., one who accepts the teachings of

all seven ecumenical councils of the early church, as in most Orthodox jurisdictions (e. g., Greek, Russian, Antiochian). The author refers on page 60 to the “mingling” of the two natures of Christ. This perspective is peculiar to the Armenian Orthodox Church and a few other “Oriental” Orthodox churches (such as the Coptic and Syriac), but for most of the Orthodox world, the divine and human natures of Christ are believed to be separate and distinct, in keeping with the declaration of the Council of Chalcedon in 451 A.D.

Overall, however, *The Melody of Faith* is a helpful resource for anyone who is interested in learning more about Eastern Orthodoxy – the second largest church in the world (after Roman Catholicism). Although it is written in an easy-to-read style, the author’s scholarly credentials are unmistakable; his documentation of sources is thorough, and he provides both a subject and Scripture index. Professor Guroian’s love for his church infuses his writing, making it all the more attractive, and the strength of his faith shines through the pages of this book.

**Thinking in Tongues: Pentecostal Contributions to Christian Philosophy**, by James K. A. Smith. Grand Rapids: Eerdmans, 2010. 155 pp. \$19.00 9780802861849.

*Reviewed by Garrett Trott, Instruction-Reference Librarian, Corban University, Salem, Oregon.*

Many people see the terms Pentecost and philosophy as an oxymoron. James K. A. Smith, in this book, *Thinking in Tongues*, intends to demonstrate that this is not the case. Smith argues that Pentecostals can enhance a traditional theistic perspective of philosophy. *Thinking in Tongues* does just this.

Smith provides a short manifesto for Pentecostal philosophy. Chapter 1 lays a foundation. Smith argues that Christian philosophy cannot rest on a simple theistic base, but it must turn to a framework that rests upon Jesus Christ. Smith feels that this critical point is often overlooked in theistic philosophy. In chapters 2-4, Smith discharges the foundational elements of a Pentecostal worldview, particularly epistemology and ontology. In chapter 5 Smith shows that the emotional component of Pentecostal worship and practice does not fit into the philosophical paradigm established by mainstream Protestantism. Smith argues that a philosophical and methodological revolution is the only way to honor the lived reality of a Pentecostal experience. In chapter 6, Smith discusses what one often sees as a hallmark of Pentecostalism: glossolalia, that is, speaking in

tongues. Smith argues that speaking in tongues does not fit into the modern paradigm of the philosophy of language. Again, Smith challenges the modern paradigm to reconsider their values instead of reject the Pentecostal reality.

Smith cannot argue for a paradigm change in theological discourse without integrating it into his own work. One element of the paradigm change is the critical nature of narrative. He points out that so little theological discourse happens in a narrative context. It is because of this that much Pentecostal theology has been rejected. In spite of this rejection, Smith convincingly argues the critical nature that narrative plays in the development of theology. Pentecostal theology’s primary expression is in story. Once this element of theology and philosophy is accepted among theologians and philosophers, Smith feels that the Pentecostal movement has much to add to the plate.

Smith does not simply argue the value of narrative in discourse. His work interweaves narrative and discourse; making his points come to life. The narrative structure Smith utilizes, enables the reader to empathize with Smith’s perspective. Instead of leaving this book critically rejecting a Pentecostal perspective, the reader, while likely not in full agreement with Smith, understands what a Pentecostal philosophy entails and can identify with Smith’s philosophical perspective.

**From Sacrament to Contract: Marriage, Religion, and Law in the Western Tradition**. Second Edition. By John Witte Jr. Louisville: Westminster John Knox Press, 2012. 414 pp. \$35.00 9780664234324

*Reviewed by Mark E. Roberts, PhD, Associate Professor and Director, Holy Spirit Research Center, Oral Roberts University, Tulsa, Oklahoma.*

This second edition makes accessible to general readers a well-documented history of Western marriage and family life viewed as an interplay between primarily Christian theological and Western legal norms. The first edition, from 1997, reworked Witte’s University of Chicago dissertation and delineated five systematic models of marriage that have shaped the Western legal tradition to today: Roman Catholic (marriage as sacrament), Lutheran (marriage as social estate), Calvinist (marriage as covenant), Anglican (marriage as commonwealth), and Enlightenment (marriage as contract). The second edition adds a chapter on each of three foundations of Western marriage – classical, biblical, and patristic –and expands each original chapter and bibliography.

Eight chapters explicate the foundations and models. For the latter, chapters explore notable cases; trace developing theological, social, and legal norms; compare and contrast the later with the preceding models and civil norms; and assess the significance of the changes occasioned by the later models and their interplay with law. Witte finds usually that much of tradition is conserved in later models, along with significant innovation. He pleads that the latest model, the Enlightenment's, views marriage inadequately, by itself. Instead, all five "models ... have to be dealt with – critically, constructively, and comprehensively – by jurists and theologians, preachers and politicians, activists and academics alike."

Lessons educed for today: For the well being of marriages, 1) consider marriage within multiple forums, with religious and cultural communities and American states restoring religious and cultural dimensions to marriage law. 2) Distinguish among espousal, engagement, and weddings, and require at least 90 days between formal engagement and marriage. 3) Distinguish between annulment and divorce, accepting again annulment decisions by religious bodies then enforced by state courts. 4) Balance the stringency of "rules governing marriage formation and dissolution." Tightening rules of divorce without tightening rules of formation and separation is "misguided." 5) Cherish, in the various ways the Christian models do, marriage and family as "indispensable to the integrity of the individual and the preservation of the social order" and as sacraments or symbols of divine faithfulness, trust, and love.

Hardly talking points for culture warriors, Witte's rich study shows how religious and cultural norms of the ages are woven into what marriage is today and why they deserve to be acknowledged in family law. Highly recommended.

**Missions by the Spirit: Learning from Quaker Examples**, by Ron Stansell. Newberg, Oregon: Barclay Press 2009. 280 pp. \$24.00. ISBN: 978-159498020-6.

*Reviewed by Kathleen Kempa, Reference and Electronic Services Librarian, Steelman Library, Southeastern University, Lakeland, Florida.*

*Missions by the Spirit* is a book which should be on the mandatory reading list for anyone considering mission work. It is not a "how to do it" book, but rather an appreciative/critical look at how missions have been done. Ron Stansell states that his study is not definitive. He has chosen four outstanding examples of the mission lives of Holiness guided evangelical Quaker missionaries. He describes their

response to their call; their efforts to establish or maintain a mission; the limitations placed on them by governments, their supporting bodies, other missionaries, the geography and peoples they served. Stansell doesn't judge about the missionaries and their decisions; he simply states what was done and the results; and then provides questions for reflection.

Arthur B. Chilson, with two other young men, headed to Africa in 1902 to establish what was called an "industrial mission". They left their homes with the realization that they might never return. The missionaries' lack of understanding of the African tribal culture, animistic religion, and native languages should have been insurmountable obstacles to evangelization. The African experience of European imperialism, domination, and superiority added a level of resistance to the message Chilson and the others came to share.

During his nearly 40 years of mission work, Chilson, along with a wife and daughters, established many schools and churches. Chilson enriched central Africa with roads and buildings that he worked alongside Africans to build. There are questions about Chilson's methods, but there are none about his commitment to serving God and the African people.

Ruth Esther Smith served in Guatemala from 1906 until her death in 1947. Esther and fellow missionary, Cora Wildman concentrated their efforts on care for women and children; evangelizing across Guatemala; establishing Bible study and correspondence courses. As field superintendent, Esther was responsible for periods of growth and times of stagnation. There were serious problems with the mission and difficulties with mission workers. Despite that: "She was correctly hailed as a pioneer who gave faithful and fruitful service. Her prolonged, scripturally-based leadership and her seeking the guidance of the Holy Spirit through godly men and women firmly cast a vision for a growing Church." (133)

Everett L. Cattell, with his wife Catherine responded to the call to go to India to carry on a mission which had been started 40 years earlier. Cattell encountered tremendous problems because of the philosophy under which the mission had been established. His work was hampered by India's "friendly helping non-conversion policy". Cattell's work with the lowest caste, was continually undermined by India's culture which opposed any change of status – religious or social.

Jack L. Willcuts and his wife went to Bolivia to work among the native Aymara. They struggled with culture differences; political instability; difficulties caused by other Christian denominations; and hardships caused by poverty. Jack's mission was one of helping as well as evangelizing the poor. He taught farming principles, provided medical help and prenatal care and established schools. The Willcuts' missionary work produced significant results in numbers of churches established and converts. They contributed greatly to the autonomous functioning of the Bolivian churches.

Had these missionaries not been convinced of their call to serve and had they not been guided by strong personal prayer lives, they would probably not have persevered in their efforts. The difficulties and opposition each faced, even from within their sponsoring churches would have discouraged their continued efforts. The lack of understanding and ingratitude they faced might have caused them to question the value of their work and their call.

**Listen to the Children: Conversations with Immigrant Families/Escuchemos a los niños: Conversaciones con familias inmigrantes**, by Elizabeth Conde-Frazier. Valley Forge, PA: Judson Press, 2011. 160 pp. \$13.99. ISBN 978-0-8170-1661-6.

*Reviewed by Amy C. Rice, Coordinator of Technical Services & Systems, Whitworth University, Spokane, Washington.*

*Listen to the Children* is a bilingual (English and Spanish) instruction manual – for parents, caregivers, and the agencies and churches that serve immigrants. While the focus of this book is Spanish-speaking people, the themes apply to immigrants from many different countries. The reader will find scant information on immigration laws or immigration reform, because this is not a work about the legality or morality of immigration. The author instead focuses on children and how immigration affects their lives and their sense of self. Elizabeth Conde-Frazier, dean of Esperanza College of Eastern University, devotes each chapter to a practical issue facing immigrant parents and their children, beginning with the immigrants who must temporarily leave their children behind to find work in the United States, and what kinds of challenges to expect when the family reunites. Conde-Frazier then spends several chapters discussing the importance of education, religion and religious institutions, and the legal status – often different -- of immigrant adults and their children. The author writes a chapter on the realities of immigration raids and how they affect children, also illustrating the role that community and religious organizations play in helping children after such devastating

incidents. Finally, Conde-Frazier ends on a positive note, extolling the virtues of people seeking a better life for their families and reminding the reader to avoid language that dehumanizes immigrants. In the final paragraph, the author illustrates the ways in which one town rallies around its immigrant population with both material and moral support. This would be an excellent addition to any institution that has religious education or cross-cultural ministries programs, offers programs with a social services focus, or fosters discussion regarding the welfare of immigrants. Further, this would also be a good addition to public libraries, and perhaps school libraries, because they may regularly interact with children of immigrants.

**Autism & Alleluiahs**, by Kathleen Deyer Bolduc. Valley Forge, PA: Judson Press, 2010. 149 pp. \$14.00. ISBN 978-0-8170-1568-8.

*Reviewed by John E. Shaffett, Director of Library Services, The Baptist College of Florida, Graceville, Florida.*

Living with a disabled child or adult is difficult and exhausting. Can the Christian faith help someone caring for a disabled child? What can the church do to help support families caring for people with disabilities? Kathleen Bolduc in *Autism & Alleluiahs* seeks to answer some of these questions. Bolduc is a nationally recognized author and speaker on working with the disabled. She is also the mother of an adult son with autism.

*Autism & Alleluiahs* is not a biography or a book explaining everything you need to know about autism. It is a book about one family and their experience in raising a son, Joel, who has “autism, intellectual disabilities, and an anxiety disorder” (xiii). It is also a book about how the Christian Faith, friends, family, case workers, and the church have helped the family experience strength during their difficult times and to grow stronger. Bolduc says that Joel has been her greatest teacher. One of the important lessons he has taught his mother is to slow down and enjoy the moment. Another lesson is that the disabled are a gift from God. This message was shared with Bolduc from a Lakota Sioux. He told Bolduc that his people considered each disabled child as God's gift to teach his people compassion.

*Autism & Alleluiahs* is organized into thirty-nine small chapters. Each chapter includes a scripture verse, a personal story, and a prayer. The story has two parts to it: a troubling situation and how God provided his grace to help with the situation. For example, Bolduc was trying to get Joel ready for school one morning and the toilet would not flush. She

told him she would take care of it. He refused to leave it and get ready for school. Joel eventually caused the toilet to overflow and poop was on the floor. She asked a friend, "Where in the world is the alleluiah in a poopy morning" (124)? Her friend responded, "You know, Cathy, I seem to remember that quite a few of your chapters begin with a groan before you get to the *alleluia*. The *alleluia* is there. You just haven't found it yet" (124). The great strength of this book is that Bolduc does not sugarcoat the difficulties. The encouraging part is how God has used all these difficulties to make the whole family grow.

*Autism & Alleluiahs* is a well-written book with fluent prose that teaches us how God can use trials to help us to grow to maturity. It also shows that Christians have an important role to play in supporting families with disabled family members. This book is highly recommended.

**The Deepest Waters**, by Dan Walsh. Grand Rapids, MI: Revell, 2011. ISBN 978-0-8007-1980-7 300p.

*Reviewed by Shelia Gaines, Access Services Librarian, Carson-Newman College, Jefferson City, Tennessee.*

In *The Deepest Waters*, inspired by the true story of the sinking of the SS Central America in 1857, Walsh takes readers on a historical voyage filled with love, suspense, and intrigue in the Atlantic Ocean. The cast of characters mirror those we often meet in our everyday lives: those who stand on the shore, those who jump in head first with a sink or swim attitude, and those who rest quietly in God's assurance as the waves crash so hard that loss seems imminent.

Among this story's characters are newlyweds John and Laura Foster. Their honeymoon voyage on the SS *Vandervere* is cut drastically short when a hurricane sinks the ship separating them a mere two weeks after their wedding. Instead of sharing new and exciting adventures with her husband, Laura ends up sharing a crowded rescue ship with recently widowed women and fatherless children.

"Your ship, as mighty as she was, lost power and was adrift. But God saw fit to have our paths cross, and so your lives were spared. This is where you must find comfort." These words from the captain of their rescue ship hold no comfort for Laura. They only escalate the fear and trepidation of facing a family she has never met in a city she has never seen without the support of her husband.

In this beautiful love story, Walsh weaves heartbreaking loss and unwavering faith. Though Laura's own faith is tested,

she witnesses a measure of faith she has never seen in the person she would have least expected. She meets Micah, a slave who shows her what it means to be truly free. The unlikely friendship with Micah and his dog, Crabby, gives her strength to accept the reality of the situation while still praying for a miracle. Readers will be pleasantly surprised at what is waiting in New York for both Laura and her newfound friend.

**Coach Wooden: The Seven Principles that Shaped his Life and Will Change Yours**, by Pat Williams with James Denney. Grand Rapids, MI: Revell, 2011. 186 pp. \$17.99. ISBN 978-0-8007-1997-5.

*Reviewed by John E. Shaffett, Director of Library Services, The Baptist College of Florida, Graceville, Florida.*

John Wooden coached the UCLA Bruins to ten NCAA National Championships in basketball. He was voted the greatest coach by the *Sporting News* in 2009. These facts are widely known in the world of sports and outside of sports. What is less known is that Wooden taught more than basketball; he taught real life. He taught values, ethics, and character. He was taught these principles by his father, Joshua Hugh Wooden. In *Coach Wooden: The Seven Principles that Shaped his Life and Will Change Yours*, Pat Williams tells how John Wooden received these seven principles from his father and how he lived them and taught them to his players. Williams puts these principles in their context and how they can help the reader change his own life for the better. These seven principles are: Be true to yourself; Help others; Make friendship a fine art; Drink deeply from good books, especially the Bible; Make each day your masterpiece; Build a shelter against a rainy day by the life you live; Give thanks for your blessings and pray for guidance every day.

Williams includes quotes from many former players to give the work "breadth." For example, Jamaal Wilkes believed the principle, help others, describes the life of John Wooden. Wilkes notes, "When you help others, you don't do it expecting anything in return. You just help people because it is the right thing to do" (66). John Wooden was asked what he missed most about coaching after he retired. His answer: "The practices. Not the rings or the titles. I'm a teacher, and I miss teaching the young men" (70). Bill Walton noted that Coach Wooden "taught life, not basketball. The way he taught us changed our lives" (70).

Pat Williams wrote an earlier book on Wooden: *How to be Like Coach Wooden*. In writing this book, he became friends with Coach Wooden and learned about the influence of

his father and these seven rules for living. After finishing that project, he began applying these seven principles to his own life. He had hoped to present this book as a present to Wooden. However, Wooden died a few months before this book was published.

The first chapter describes Wooden's father and his relationship to him. Joshua Wooden had a lasting legacy on the life of his son and through his son, hundreds of individuals. The rest of the chapters explain the principles in detail. Each principle has a chapter to itself. This book is a great read. The principles are applicable to our personal and work lives. It is recommended for all libraries.

**Lit! A Christian Guide to Reading Books**, by Tony Reinke. Wheaton, Illinois: Crossway, 2011. ISBN 9781433522260.

*Reviewed by Joe Fox, Instructional Services Librarian, Centennial Library, Cedarville University, Cedarville, Ohio.*

The writer of Ecclesiastes cautioned that "the writing of many books is endless, and excessive devotion to books is wearying to the body." Perhaps in response, Tony Reinke, a theological writer, editor and researcher for *Desiring God*, has written *Lit! A Christian Guide to Reading Books*, a helpful guide for "any Christian who wants to read books, and read them well."

Reinke divides his book into two main areas. In the first section, he outlines what he calls "a theology of reading books". Christians are first encouraged to view each potential book in the light of the perfect book, as the Bible should be the Christian's top reading priority. The reader with a biblical worldview is then equipped to separate the wheat from the chaff in both Christian and non-Christian literature. And since Christians should be anchored in the *word* of God, Reinke explains they should naturally prioritize words and language in the image-based culture that dominates our world today. Reinke advocates for reading that includes discernment and reflection, particularly in a fast-paced, technology-driven society that minimizes these qualities.

In the book's second section, Reinke gives practical tips for reading books. For example, after Scripture, Christians should create reading priority lists, with book categories such as the person and work of Christ, vocation, personal change, spiritual reflection, and simply reading for pleasure. Reinke also offers suggestions on carving out time to read, which he explains is often a lack of discipline rather than time, and on reading actively rather than passively, by writing in books

and critiquing and summarizing what is read. He also notes that reading in community, through a Bible study or a book discussion group, can benefit the reader immensely, and that parents and pastors can each provide excellent sources for recommendations.

Reinke explains that Psalm 36:9 – "In Your light we see light" – should be the "motto" for the Christian reader. His book succeeds in illustrating that for his audience. This book is highly recommended for academic libraries, and for the Christian in general.

**Holidays: Holy or Hollow?** by Melda Eberle. Baltimore: Publish America, 2010. 334 pp. \$16.00. ISBN 9781-4489-4415-6.

*Reviewed by Amy C. Rice, Coordinator of Technical Services & Systems, Whitworth University, Spokane, Washington.*

There may be few in the Christian community who have not been exposed, at some point, to controversy surrounding holidays and their origins. Should Christians celebrate holidays that have pagan origins? Which holidays have pagan origins? Melda Eberle, a retired teacher from West Virginia, attempts to provide background information and scripture to help a Christian decide what to with regard to the celebration of many different holidays including Christmas, Easter, St. Patrick's Day, and other civic holidays such as Columbus Day and Veterans Day. Each chapter discusses a specific holiday. Some chapters use many endnotes to document research, but other chapters contain very few endnotes. The author spends four chapters discussing festivals to goddesses, which she believes are related to some practices of Jewish Passover, Lent, and Easter celebrations. After acknowledging that Lent is traditionally considered to be a fast in remembrance of Jesus' forty days in the desert, the author attempts to connect Lenten fasting to the Canaanite and Syrian worship of various gods and goddesses. *Holidays: Holy or Hollow?* contains a list of works consulted and some endnotes, but there is no index. Furthermore, on the verso of the title page, the publisher acknowledges that the book has been published "without editorial input," a fact that is evident throughout. Though discerning Christians may want to decide whether or not to celebrate certain holidays with pagan origins, *Holidays: Holy or Hollow?* may not be the best choice. This reviewer recommends finding a book about holidays that contains better evidence of research, has an index, and has been well edited.

**The Origins of Left Behind Eschatology**, by David Malcolm Bennett. S.I., Xulon Press, 2010, 417 p. \$22.99, 9781615796670.

*Reviewed by Michael Bain, Library Director, Point University [formerly Atlanta Christian College], East Point, Georgia.*

The popularity and pervasiveness of the Left Behind phenomenon justify serious study of the series. This book provides such a study. Bennett identified components of Left Behind eschatology, and successfully traced the origins of that eschatology. The eight components of Left Behind eschatology are futurism, a distinction between Israel and the Church, the imminent return of Christ, a pre-tribulation rapture, a two-stage return of Christ, an Antichrist-led tribulation, the millennium, and the return of Jews to Palestine prior to Christ's coming. Although various components of Left Behind eschatology are found across the centuries, the writings of John Nelson Darby (1800-1882) are the first time when all the components appear together. Bennett succeeded in his task. This book identifies the components of Left Behind eschatology and places their origins in their context of early 19th century millennialism. Bennett describes the rise of premillennialism as a theory-of-interpretation. Documentation is thorough and research is solid. Of 417 pages in the book, there are 276 pages of text and 141 pages of endnotes, bibliography, and indexes. Readers with an academic interest in the Left Behind series are well served.

**You Are My People: an Introduction to Prophetic Literature**, by Louis Stulman and Hyun Chul Paul Kim. Nashville: Abingdon Press, 2010. 323 pp. \$25.00 9780687465651.

*Reviewed by Garrett Trott, Instruction-Reference Librarian, Corban University, Salem, Oregon.*

When disaster strikes and chaos reigns, how does one survive the disorder and confusion that accompanies it? Where is God in the commotion? Louis Stulman and Hyun Chul Paul Kim convincingly argue, in their book, *You Are My People*, that these are the questions facing the nation Israel in the era of the Old Testament prophets.

Stulman and Kim divide the prophets into four divisions: Isaiah, Jeremiah, Ezekiel, and the book of the twelve, the minor prophets. The authors argue that each prophet proclaims their message either when catastrophe is nigh, or shortly after calamity has struck. The context of catastrophe demands that the prophets speak in a tone that often seems awkward, uncomfortable, and gauche when not read in this framework.

They argue that in order to properly understand the Old Testament prophets one should look at them through the lens of catastrophe. The book of Jeremiah is a classic example. Jeremiah's vocation was during a critical era in Israelite history. The northern kingdom was obliterated. The southern kingdom of Judah would shortly follow by worshipping idols and sacrificing their children, which led to the destruction of Jerusalem and the Holy Temple in 586. These situations created catastrophe in the minds of many Israelites. The authors argue that Jeremiah's prophecy attempts to make sense of the radical suffering happening to God's chosen nation.

Stulman and Kim's expertise does not simply alert the reader to the Israel and Judah's context of catastrophe, but they bring Jeremiah's prophecies to a modern day context. What can Christians learn regarding chaos from the book of Jeremiah? Stulman and Kim convincingly argue that Jeremiah's prophecies intended to bring hope into the catastrophic context of ancient Israel. Jeremiah 31 is a classic example of the prophet's expression of hope amidst chaos.

Jeremiah is just one example of Stulman and Kim's efforts to provide the context of prophetic literature and bring it to life in the common verbiage of suffering. The examples of Isaiah, Ezekiel and the book of the twelve, provide further examples of Stulman and Kim's exegetical expertise.

While Stulman and Kim write from an academic perspective, their writings could comfort those going through chaos in their lives and having a difficult time understanding how God works through uncertainties. Their writing, while academic in tone and style, has a pastoral nature that any reader would find appealing. This rare combination of academic expertise and pastoral sympathy would make Stulman and Kim's work welcome in any library.

**Wesleyan Beliefs: Formal and Popular Expressions of the Core Beliefs of Wesleyan Communities**, by Ted A. Campbell. Nashville: Kingswood Books, 2010. 318 pp. \$49.00 9781426711367.

*Reviewed by Garrett Trott, Instruction-Reference Librarian, Corban University, Salem, Oregon.*

Ted Campbell, Associate Professor of Church History at Perkins School of Theology, provides an excellent overview of the development of Wesleyan thought in his book *Wesleyan Beliefs*.

Campbell not only looks at doctrinal statements that John and Charles Wesley influenced, but he evaluates a wide gamut of literature that reflects Wesleyan doctrine; including hymnals, catechisms, autobiographies, and personal testimonies. Campbell's inclusion of a broad collection of literature allows him to provide an excellent and thorough overview of the heritage of Wesleyan thought.

Campbell divides Wesleyan doctrine into two areas: common Christian beliefs and core Wesleyan beliefs. His overview of these two areas shows both the common elements and the uniqueness of Wesleyan thought. The common beliefs are those that fall in line with modern evangelicalism; beliefs such as: justification by faith, original sin, and biblical authority. Core Wesleyan beliefs are those that make the Wesleyan movement distinct from other sections of evangelicalism. These include the value of religious experience and the universal availability of grace.

Those unfamiliar with Wesleyan thought will find Campbell's division of doctrine helpful. It partitions Wesleyan thought from Evangelicalism.

By looking at theological works, personal testimonies, and other works, Campbell traces the development of Wesleyan doctrine. He focuses on three core samples in Wesleyan thought: the doctrine of the trinity, "the way of salvation," and the church. In spite of the developments in Wesleyan doctrine, Campbell argues that these three critical elements reflect John and Charles Wesley's original thoughts.

Wesleyan thought has developed into several denominations: Methodism, the church of the Nazarene, and Wesleyan churches, just to name a few. In spite of the diversity of these churches, Campbell, in his last chapter, defines fourteen core beliefs of Wesleyan communities. These core beliefs, Campbell argues, give grounds for churches from these various traditions to think and act ecumenically.

Campbell's sensitivity to the development of doctrine allows his book to not just be another survey of Wesleyan thought. Any seminary or school with Wesleyan heritage would find this book helpful. Its usage in a traditional Christian college or University is questionable though. While it is a remarkable book, there are several other works providing surveys of Wesleyan doctrine, which is what most undergraduates would likely be looking for in a work of Campbell's nature.

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