



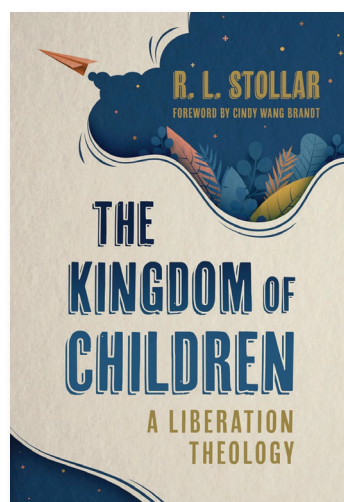
Book Reviews

July 2024

Section Editors: Craig L. Nessian, Troy M. Troftgruben

Review a book!

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The Kingdom of Children: A Liberation Theology. By R.L. Stollar.

Grand Rapids: Eerdmans, 2023.
ISBN: 978-0-8028-8283-7.
323 pages. Paper. \$24.99.

Reading the Bible through a trauma-informed lens is an important part of improving the church's response to the sin of child abuse. This includes doing a deeper dive on the many

texts involving children and, for Christians, a deeper dive on the many things Jesus said about children. There is a growing "child theology" movement in which many scholars are doing exactly that. R.L. Stollar's book "The Kingdom of Children" is a worthy contribution to the child theology canon.

Building on the pioneering child liberation theology of Janet Pais and Craig Nessian, Stollar laments that even theologians who see the Bible as a tool to ease the suffering of the oppressed have left behind the children God entrusted to us. This is particularly puzzling for Christians who worship Jesus, whom Stollar refers to as the "God-Child." Stollar correctly notes Jesus "did more than welcome children into his midst. He welcomed children into the very center of how he acted. He raised children from the margins" (25).

When we contemplate the perspective of the children described in the Bible, the sacred texts take on deeper, richer meanings. For instance, Stollar notes the horror Isaac must have felt as his father bound him and raised a knife to kill him. Stollar contends this may be why "God commends Abraham's faith, but God never commends how Abraham withheld details from his child and gave his child no choice in the matter" (46).

In the incarnation, God compels us to see a child at the center of the Gospel, a child who will one day judge humankind (Matt 25:31-32). This holy infant assumed the "negative aspects

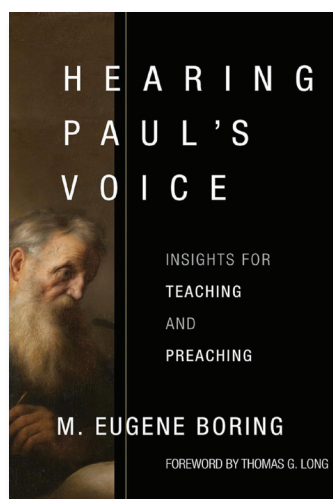
inherent in childhood" and also the "negative aspects *potential* in childhood, such as the possibility of child abuse" (emphasis in the original, 102). Indeed, Jesus the God-Child was nearly murdered upon the command of Herod (Matt 2:16-18).

The coming judgment of the God-Child should give us pause when we contemplate the widespread child abuse scandals in the Christian community and the failure to implement best practices in child protection policies or to engage theologically with the subject of child maltreatment either in seminary or from the pulpit. In the absence of a lawsuit, denominations and churches have persistently walked to the other side of the road to avoid the needs of children in harm's way.

In order to change this, Stollar urges churches to not only enact child protection policies but to lift up the voices of children by taking seriously their theological questions and insights. Each chapter concludes with practical advice for "including children" in our worship services and ministries not simply to enrich their spiritual lives, but also ours.

Even those who disagree with the hermeneutic of liberation theology will find in Stollar's book a great many pearls of wisdom and practical suggestions to care for the "least of these" (Matt 25:31-46). As Stollar poignantly notes, "If our theology does not lift up, love, and protect children like Jesus did, it is fraudulent" (22).

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Hearing Paul's Voice. Insights for Teaching and Preaching. By M. Eugene Boring.

Grand Rapids: Eerdmans, 2020.
ISBN: 978-0-8028-7750-5. xvi &
240 pages. Paper. \$32.99.

The heart of Eugene Boring's argument is that the task of the preacher or teacher of biblical texts is to help the readers come close enough to overhear those texts' concerns framed within

their own ancient contexts. Then we can also hear what the texts might mean for us. This book is a set of strategic soundings into Paul's letters both to illustrate and to encourage such work by others, "cultivating the same kind of nonjudgmental listening skills refined in pastoral counseling" (180).

Boring first focuses on 1 Thessalonians, the earliest document in the New Testament. Paul wrote this letter shortly after leaving



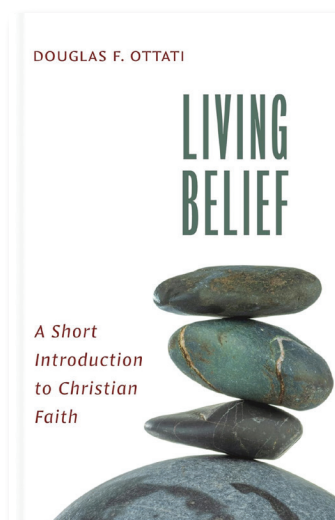
a ministry led by the church in Antioch. Paul is now deciding for himself how to guide and nurture his new congregations. With clear and insightful readings of selected verses from this letter, Boring reminds us that 1 Thessalonians is about far more than correcting some mistaken eschatology. Boring focuses attention on how deeply and repeatedly in 1 Thessalonians Paul explores what it means theologically and ethically to be God's assembly in Christ.

Next Boring explores Romans, the final letter we have from Paul himself. Working through the letter section by section, Boring hears Paul declaring the Christ-centered and cosmos-wide triumph of God's grace. For Paul, salvation is never a matter of human doing, either in terms of works of the law or the decision of faith. Paul's theology does not contrast two different human approaches to attaining salvation but contrasts all human actions with God's action. It is the faithful act of God in Christ that generates our trusting faith in response.

Having explored both the earliest and the latest of Paul's own letters, the final chapter of the book moves on to look at the work of Paul's early interpreters in Ephesians and the Pastoral Epistles. In both cases, Boring hears not betrayal of Paul's legacy but faithful extensions of it into new contexts. Extrapolating Paul's "body of Christ" imagery, Ephesians claims that the church is the body of Christ who/which is astonishingly filling all the cosmos. In discussing the church structures advocated in the Pastoral Epistles, Boring offers a masterful discussion of the variety of ways in which the New Testament answers the question of how Christ's authority is mediated in post-apostolic times and situations (171–174). One way does not fit all.

This book is guided not only by an insistence on the historical integrity of the letters but also the author's love for the biblical texts and for the life of the church. What results is a very lively and readable exploration of Paul and his legacy through careful attention to a few selected letters. This book would serve well either as a refresher for preachers and teachers or as a companion for lay people wanting to hear Paul more clearly. Boring helps us not only to come within hearing distance of those texts, but also helps us sense how those texts address, call, and shape us still.

Brian Peterson
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Columbia, South Carolina



Living Belief: A Short Introduction to Christian Faith, By Douglas F. Ottati.

Grand Rapids: Eerdmans, 2022.
ISBN: 978-0-8028-7537-2.
240 pages. Cloth. \$30.00.

Ottati has written an introduction to the Christian faith based on traditional catholic creeds, church catechisms, and scripture. This selection of universally agreed upon

orthodox Christian teachings provides a source of meaning and direction for the Christian faith. It can be a teaching manual for any Protestant adult inquirer's class, without the use of complex theological jargon. It is readable for both clergy and local church leaders.

Lutherans will recognize the division of the book's sections to be similar to Luther's Catechism. Part 1 is The Apostles Creed; Part 2 The Ten Commandments; and Part 3 The Lord's Prayer. Chapter 6 is titled, "'The comma' after 'born of the Virgin Mary'" and covers the ministry of Jesus. Chapter 10 on the Ten Commandments consists of selections of Jesus' sermons mainly from the synoptic gospels.

Interspaced are citations from the Reformed Heidelberg and Presbyterian Catechisms. Each section provides an easy-to-read summary of the creedal articles such as God the Father, Jesus Christ in the second article, and the Holy Spirit in the third article. One recurring theme is faith as a covenant of elect people that entails not only confession but the practicing of one's faith through piety, sanctification, or growing as a disciple.

Ottati believes the Christian creeds and confessions should be in dialogue with modern issues of the day. This is why it is "an" Introduction, rather than "the" Introduction. Words are symbols that point to the transcendent reality of God. Jesus is an alternative leader from the world's measurement of successful leadership. Yet the God of our ancestors is working in our midst and offers assurance and hope for the future.

The section on prayer is especially helpful. First, prayers are corporate. Ottati resists the individualist, privatized idea of Christian faith. Second, prayers are to seek God's will, not a wish list. Finally, people who pray should act upon the petitions made to God as they work alongside God for the "kingdom come." Prayer without follow-up is not the intention of scripture.

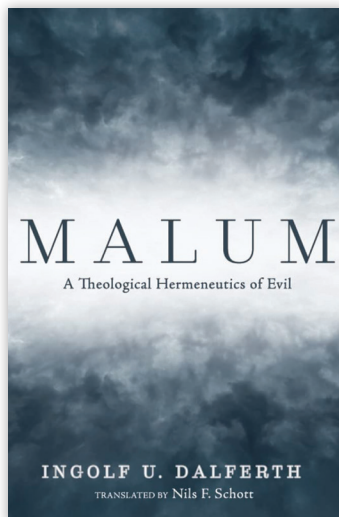
God has won the final victory over evil and death in the cross and resurrection. This is a source of confidence. The Christian life is provisional, in the period between the fulfillment of redemption on the cross and the second coming. God remains ruler of creation. Numerous Psalms make this point. Yet people



of faith are responsible in their treatment of others, especially the marginalized and outsiders. God has entrusted stewardship of creation to practicing Christians.

The church is a community who gathers, assembles, partakes in the meals (open feasts!), and disperses good news throughout the earth. It is inclusive, challenges injustices, and witnesses to God's renewing possibilities for the creation and humankind. This is a useful summary of church teachings.

David Coffin
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Malum: A Theological Hermeneutics of Evil.
By Ingolf U. Dalferth.
Translated by Nils F. Schott.

Cascade Books, 2022.
ISBN: 978-1-7252-9712-8, xv &
466 pages. Paper. \$57.00.

Dalferth is Professor Emeritus of Philosophy of Religion at Claremont Graduate University. He is a prolific writer with a variety of works translated into

English. This book is divided into three major sections. The first section explores the problematic nature of evil. Dalferth eschews questions that would attend theodicies or philosophies of morality, which distinguishes his work from these lines of inquiry. His focus is on “a theological set of problems ... for understanding evil with reference to God and God with reference to evil” (13).

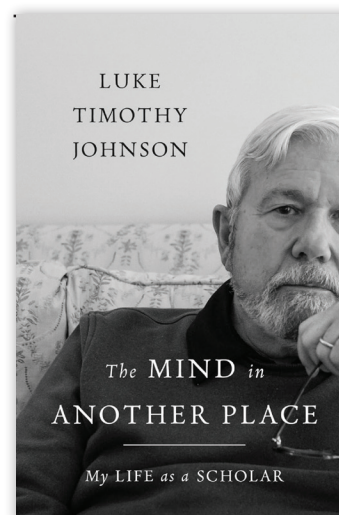
Dalferth clarifies that the purpose of this book is to address “the hermeneutic problem of understanding *malum* [evil] and God within the horizon of concrete practical life and orienting one's life toward God” (30). His thesis is that “in the practical situations of life,” human beings “turn to God, gods, or the divine order” (30) to favorably receive God or to reject God. This turning toward or away from God does not take place neutrally and objectively, but in response to something positive or negative that occurs inexplicably and with all-consuming force.

The second section, which constitutes the bulk of the book, explores how evil has been understood intellectually. It is divided into three major parts. The first part (II.1) discusses the concept of evil as privation, drawing from Augustine, Thomas, and Leibniz. The second part (II.2) gives attention to evil as “evil deed” (183), focusing especially on Kant. The third part (II.3) focuses on evil as ‘unfaith’ in conversation with the Reformation understanding, which he summarizes as: “both the morally evil and the morally good actions of human beings are sin as long as

the human being is a sinner” (247). The third section synthesizes and summarizes the findings of the second section.

There is no book quite like this. By focusing on our concept of God and how our experience of evil informs that conceptualization, Dalferth persuasively pushes against an account that would treat evil as mere privation, since such an approach treats evil as “a necessary fact” of the world rather than a “contingent one” (177). At the same time, he argues that evil merely as evil deeds is insufficient, since it places responsibility for evil on the one who willed evil, not accounting for accidental or good intentioned actions that result in evil. Thereby, he demonstrates that evil is God-defined; faith, as communion with God, removes the ‘believer’ from the sphere of evil insofar as God's life will overcome evil. The Christian, thus, suffers evil “differently” since it “will not have the last word” (415). The sophistication of the argumentation and his trenchant reading of historical and theological sources establish this as essential reading for those interested in the existence of evil in our world.

Thomas Haviland-Pabst
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The Mind in Another Place—My Life as a Scholar. By Luke Timothy Johnson.

Grand Rapids: Eerdmans, 2022.
ISBN 978-0-8028-8011-6. x &
267 pages. Cloth. \$27.99.

In this book, Johnson intends to describe and commend the life and work of a scholar, using his own as an example. In Johnson's vocabulary, an *intellectual* is one who prioritizes the life

of the mind, no matter the field of endeavor. A *scholar* is an intellectual who is both focused and productive. Johnson's focus is the New Testament and Christian origins. His productivity is seen in a prolific output of books, articles, reviews, sermons, lectures, and in his fifty-some years as a faculty member—at Yale Divinity School, Indiana University, and Emory University and its Candler School of Theology.

The Mind in Another Place has three sections. The first two Johnson describes as an intellectual memoir. He reflects on his challenging childhood and early adult years, noting factors that helped him become a scholar, able to put his mind in another place. The major second section considers how his adult life has been interwoven with being a scholar, giving context for his writing of specific scholarly pieces. The third section explores his strong convictions about the forms of excellence required



of a scholar—intellectual virtues such as curiosity, respect for evidence, clarity, and cogency, and moral or volitional virtues such as courage, ambition, discipline, detachment, and contentment. In an epilogue Johnson looks back and ahead, questioning the prospects for the scholarship and teaching the values.

Johnson was raised and served in the Roman Catholic Church and remains committed to that, despite a fraught relationship with the institution. He writes of his persisting desire to be a saint, though falling short. An “epistemology of faith” is necessary for the church’s apprehension of Jesus, but faith convictions do not restrict his scholarly questions or conclusions.

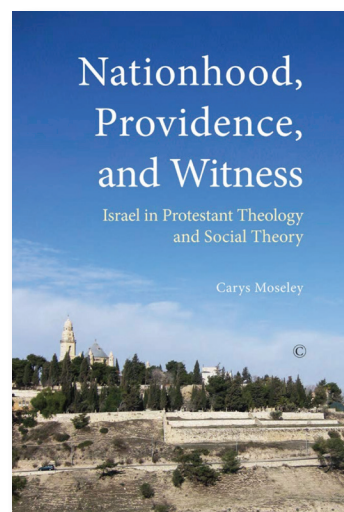
Johnson appreciates a colleague’s suggestion that his wide-ranging scholarship shows him to be a contrarian, but of a constructive sort. He deeply values prior scholarship but is not constrained by existing consensus. In faculty positions, especially in his long service at Emory, Johnson sought to be a change agent and was sought out for that role. The book reveals his supreme confidence in his capacity to understand how institutions and scholars need to change. He acknowledges that these efforts have met some resistance and resentment. *Currents* readers may be prompted to reflect on needed changes in Lutheran and other systems of preparing people for servant leadership in the church.

Throughout this intriguing book, Johnson asserts that he wrote it for other scholars and those who aspire to be scholars. It serves that audience but also a wider one, I think. Most pastors, deacons, and other church leaders don’t see themselves as scholars in Johnson’s sense, but like him they are grounded in the Christian faith and know that good scholarship serves faith and the church. They will be helped in their own vocations by Johnson’s anecdotes, insights, and questions. It’s a good read.

Stan Olson

Past President

Wartburg Theological Seminary



Nationhood, Providence, and Witness: Israel in Protestant Theology and Social Theory. By Carys Moseley.

Cambridge: James Clarke and Company, 2013. ISBN:978-1-6109-7942-9. Paper. 300 pages. \$45.00.

This book has many themes. The central concern is how “nationhood” is understood theologically

and sociologically, including people without a state to call their own (such as the Welsh, whom the author claims as her own). The modern state of Israel serves as a prime example of a

longtime stateless people spread among the nations of the world. As Israel now claims their own “homeland,” it is the biblical claim of the Jews to be a nation called by God’s “Providence,” as the title indicates, with a special destiny among all the nations of the earth that merits the author’s special concern.

Moseley decries the widespread condemnation of “nationalism” that she detects among many of her academic—and especially theological—colleagues who to her seem biased in favor of larger nation states and empires. Several chapters of the work dwell on a close analysis of the writings of theologians and philosophers with whom she takes issue, like her fellow Brits, John Milbank and Rowan Williams, whom she tars with the brush of high Anglicanism.

The author especially deplores Williams who defected from his own Welsh-speaking Presbyterian roots to climb the ladder of the Anglican hierarchy to become Archbishop of Canterbury and the nominal head of global Anglicanism. This eminent theologian had the responsibility to preside over a global church during a time of serious political and theological conflict and where, to the author’s mind, he evinced a major failure to lead due to his inadequate understanding of the nature of nationhood, especially Israel’s theological and political situation as a freshly minted nation state gathered in the wake of the Nazi holocaust of the Jewish people.

Oddly, a preoccupation with what she claims to be Williams’ (among others) reliance on the “hermetic” political philosophy of G.W.F. Hegel seems to preoccupy the author. Her theological allies are of a Reformed/Calvinist stripe, including Reinhold Niebuhr, Abraham Kuyper, and especially Karl Barth. Moseley sees Barth as a close ally with his understanding of nationhood and the State of Israel.

Moseley’s work is well-researched and documented, if sometimes laboriously argued with some stereotyping of her opponents’ positions. Her biases are on full display—anti-Anglican, pro-Welsh Protestant, pro-State of Israel, anti-Hegelian—which add up to a tendentious and dogged account.

John Rollefson

Retired ELCA pastor

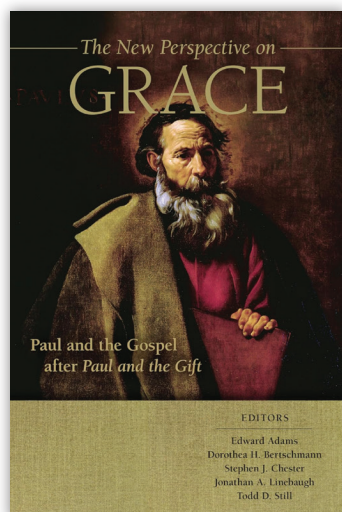
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The New Perspective on Grace: Paul and the Gospel after Paul and the Gift.

Edited by Edward Adams, Dorothea H. Bertschmann, Stephen J. Chester, Jonathan A. Linebaugh, and Todd D. Still.

Grand Rapids: Eerdmans, 2023. ISBN: 978-0-8028-7891-5. xiii & 402 pages. Cloth. \$64.99.

All twenty essays in this book explore implications of John Barclay's book *Paul and the Gift* (Eerdmans, 2015). That book was a ground-breaking look at Paul's theology of grace within the practice of gift-giving in the ancient Mediterranean world. Barclay charts a path through the stalemated "Old Perspective" (Paul opposed a works-righteous Judaism) versus "New Perspective" (Judaism was thoroughly a religion of grace). Barclay's study showed six aspects of grace that could be highlighted to an extreme degree (he calls these "perfections"): superabundance, priority, singularity, incongruity, efficacy, and non-circularity. For example, a document might highlight the "superabundant" nature of divine grace but also declare it only for those who deserve it (thus "incongruity" is not perfected). In the light of Barclay's work, we can hear how various voices in Second Temple Judaism affirmed God's grace and yet also hear how those voices developed their claims about grace in different ways. This allows a finer-grained reading of Paul and his contemporaries. Paul disagreed with his opponents not because he believed in God's grace and his opponents did not, but because they "perfected" grace differently. Paul's theology of grace "perfects" the aspect of incongruity: God's grace is shockingly and explicitly for those who do not deserve it. This perfection of incongruity means that for Paul all human systems of worth (whether the Torah of Moses or Roman honor) are nullified. What justifies is God's undeserved grace in Christ alone.

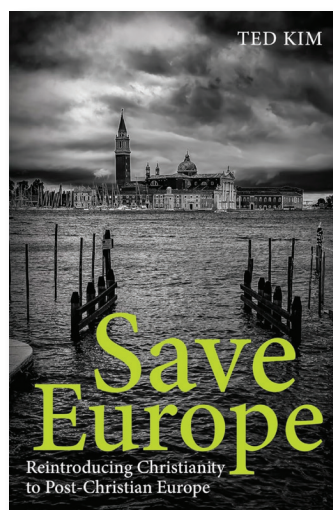
The editors have done an admirable job of organizing this collection around the implications of Barclay's seminal book. The seven opening essays explore aspects of exegetical theology from Paul's letters. These essays are focused primarily on Romans or Galatians. That is not surprising, since that is where Barclay's own work on grace focused, but Ephesians also makes a significant appearance in this collection. Judith Gundry's essay on Peter withdrawing from eating with Gentiles in Antioch offers particularly helpful insights about how ethnic differences must be honored within the church as part of its witness to God's incongruous grace. The next four essays explore the theme of "the gift" in other parts of the New Testament with attention to how

God's gift may be "perfected" differently there. The following five essays look at the reception history of Paul's teachings regarding grace in Cyril of Alexandria, Julian of Norwich, Calvin, Barth, and Luther. The last of these, by Jonathan Linebaugh, is a particularly beautifully written reflection on the incongruous nature of grace in Luther's own understanding of Paul. The final four essays consider pastoral implications of God's incongruous gift. This attention to pastoral practice in a book such as this is deeply helpful.

Though I have mentioned a few specific essays that stand out in this collection for me, these essays are consistently clear and insightful. Scholars, teachers, and preachers of Paul's letters could scarcely do better, after working through Barclay's *The Gift*, to listen in on the lively conversation sampled here. This collection, and John Barclay's work that it honors, is profoundly helpful in our efforts toward greater clarity when we talk about grace.

Brian Peterson

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Save Europe: Reintroducing Christianity to Post-Christian Europe. By Ted Kim.

Eugene, Oregon: Wipf and Stock, 2021. ISBN:978-1-7252-7933-9. Paperback. 223 pages. \$26.00.

The author is a South Korean, Canadian-raised preacher and theologian, who began as the pastor of a rapidly growing evangelical Presbyterian

congregation in Seoul (which began in a bowling alley) and who in recent years moved to Berlin, Germany. There he has begun a new mission to lead what he names in the subtitle as "Reintroducing Christianity to Post-Christian Europe." Such a gargantuan effort as "saving Europe" might suggest a kind of religious overreach. But the reader finds, on the contrary, a well-reasoned argument from a self-avowed conservative evangelical pastor. Educated at Yale College, Columbia Law School, and Fuller Seminary, Kim can be self-critical of himself, fellow evangelicals, and Pentecostals as well as mainline churches, particularly those whose history stems from European sources.

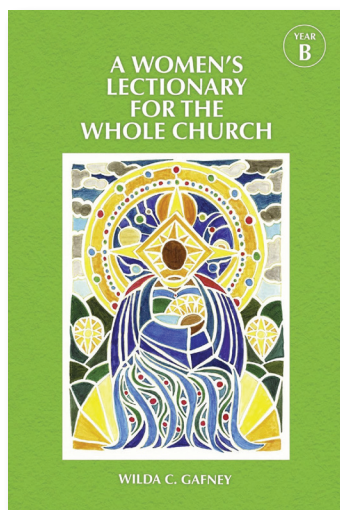
Kim identifies post-Constantinian, state-church collusion—and especially the existence of state churches—as a major contributor to the lack of a "free market" religious environment that he believes has helped keep the U.S. church relatively vibrant in contrast to its European counterpart. Kim makes little reference to the situation of the Roman Catholic Church



throughout Europe and none to Eastern Orthodoxy. While his knowledge of secularization theory and world religions is broad, it is not very nuanced. Kim views neither secularization nor mainline churches nor rival religions, like Islam, as the enemy. His is an irenic Christianity that departs from much contemporary evangelicalism in its acceptance of feminism and the importance of women pastors; he disavows a “prosperity gospel” and the current American evangelical taste for MAGA politics.

Interestingly, Kim is strongly critical of the evangelical preoccupation with anti-LGBT homophobia, which he claims to have overcome personally by getting to know such folks as fellow Christians. Other pressing social and global issues, such as racism, global warming, hunger, and poverty, also do not merit much attention in the program to “save Europe.” In fact, liberal churches in their own precipitous decline demonstrate where such preoccupations lead. While Kim is not against such concerns, they are secondary to the preaching of the Gospel and saving of souls. It is refreshing to encounter an evangelical pastor with a passion for proclaiming the Gospel in a non-judgmental, openhearted manner that is at the same time open to reason and multicultural realities. Kim has a special affinity for citing movies to make a point. One cannot help but wonder how he will fare in Berlin despite his well-meaning intentions.

John Rollefson
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A Women's Lectionary for the Whole Church, Year B. By Wilda C. Gafney.

New York: Church Publishing Incorporated, 2023. ISBN: 978-1-6406-5570-6. 360 pages. Paper. \$35.99.

Wilda Gafney's “Women's Lectionary” series offers a new lectionary for the wider church that promotes the previously minimized or ignored voices of women and

girls in the biblical texts. Gafney provides a gender-expansive translation of the four weekly readings for Year B: First Testament (mostly from the Hebrew Bible), Psalm (Canticle), Epistle, and Gospel. These are followed by critical text notes and preaching prompts to aid pastors in proclamation and teaching. In addition to being a help with Sunday services, her series also applies to Principal Feasts, Holy Week, and the feasts of the Ever-Blessed Virgin Mary and Mary Magdalene.

Gafney's volume for Year B is the second in her three-year cycle *Women's Lectionary* (with the addition of a fourth volume

for Year W, a multi-Gospel single-year lectionary) and reads through the Gospel of Mark “as entirely as possible and as sequentially as possible” (1). In addition to being a worship aid for congregational use, Gafney also offers the book for personal/family devotions and theological education. One can also make use of this book and series either as a substitute for the Revised Common Lectionary (RCL) or at times when the RCL readings seem inadequate for the occasion.

Gafney specifies what her volume and series by intention does *not* include. For instance, there is no new set of collects; instead, Gafney invites worship leaders to fashion their own based on her translated texts. Additionally, her gender-expansive translation purposefully promotes the part of women and girls in the biblical texts rather than highlighting the broader gender-spectrum. Gafney's rationale: “Nonbinary and inclusive language can obscure women and girls” (xxiv). This is what sets Gafney's series over against the RCL and its reliance on the translation of the New Revised Standard Bible (1989). While for its time, the NRSV was an advancement in inclusive language to represent God and humankind, the NRSV still underrepresents the majority of the human population. Perhaps another translation in the future will emphasize gender fluidity and nonbinary characters. For instance, in the midrash on Genesis 1:27 of Bereshit Rabbah 8:1, “God created them female and male” does not refer to separate binary genders for two different people, but the nonbinary gender identity of the newly created humans.

As an Episcopal priest and First Testament scholar, I have made use of Gafney's *Women's Lectionary* for congregational worship. The reactions from congregants were favorable, with a few asking me to explain a particular gender-expansive term or portrayal. I have found the latter to be a good opportunity to join the inquirer in a deeper dive into the text—which is great for getting people to examine their Bibles more closely. One help I miss is a corresponding volume of liturgical music selections to match her lectionary readings, which someone could publish in the future in conjunction with Gafney's *Women's Lectionary*.

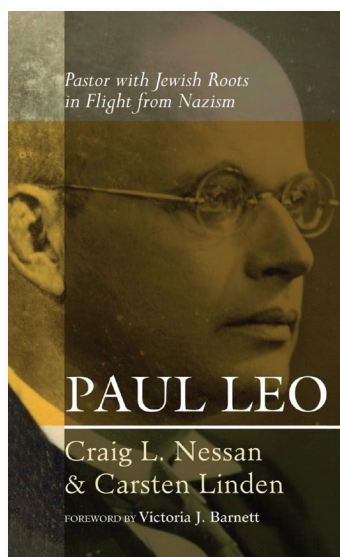
David Hilton Jackson, Rector
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Paul Leo: Pastor with Jewish Roots in Flight from Nazism. By Craig L. Nessian & Carsten Linden.

Eugene, Oregon: Cascade Books, 2024. ISBN: 978-1-6667-6578-6. 102 pages. Paper. \$19.00.

In this compact theological biography, Craig Nessian and Carsten Linden tell the remarkable journey of Paul Leo, a Christian pastor persecuted by the Nazis because of his maternal

and paternal Jewish ancestry. Although ordained and serving successfully as a pastor in multiple capacities, Nazi laws chipped away at his ministries eventually resulting in Leo's "temporary" retirement. Caught up in the terror of "Kristallnacht," Leo was arrested and imprisoned at Buchenwald concentration camp.

A widower, Leo was released from Buchenwald on the condition he leave Germany. He and his daughter Anna took refuge in the Netherlands and made their way to the United States. In America, Leo served as a guest professor at Western Theological Seminary in Pittsburgh. It was during this time he married Eva Dittrich, who had also fled from Nazi Germany, and with whom he had two more children. From 1945-50, Leo served Lutheran churches in Karnes City, Cave Creek, and Crabapple, Texas. While he treasured the experience of serving as a pastor, his true joy came as an instructor and then Professor of New Testament at Wartburg Theological Seminary in Dubuque, Iowa.

Although he suffered as a result of anti-German sentiments from some in the Dubuque community, Leo spoke of a "sincere love" for Wartburg Seminary and said from the outset it was "the first time I felt completely at home since I came to this country." Leo said it "was a great experience to be among fellow Lutherans again, to worship in the chapel that was named after Wilhelm Loehe" and to "breathe an air that was entirely familiar to me (81)."

Leo's faculty colleagues and students also admired and bonded with the professor. The book movingly depicts Leo's sudden collapse and death while teaching a lesson on the Gospel. As his students carried Leo's body down a stairway one of them began to sing "Abide with Me." Soon all the students joined in the hymn as both an expression of their faith and in tribute to this departed saint.

In addition to recounting the life and theological scholarship of Leo, the book includes Craig Nessian's personal memories of Eva Leo, who provided German tutoring to him during his time at the seminary. Nessian recalls Eva Leo as a political activist who introduced him to liberal titans including George McGovern

(who also once served as a pastor) and Tom Harkin. Nessian also recounts the artistry of Eva Leo whose "stunning depictions of the Works of Mercy (Matt 25:31-40) and the prophetic Word of God as a Lamp (Ps 119:105)" adorn what is known as the "Leo Doors" at Wartburg Seminary (xiii).

Above all, the biography brings to life Paul Leo's devotion to the word of God. Leo believed the Bible "opens our eyes to our sin and disobedience, to the fact that we are living our life apart from God. It brings us the personal, comforting message that Christ has come to me and to you to open for us the way to God and to heaven" (78). In that faith, Leo lived and died and now rests at St. John's Lutheran Cemetery in Dubuque, where he awaits his resurrection.

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2024 Ad Pricing and Specifications

The journal, *Currents in Theology and Mission*, is now accepting advertisements in our quarterly journal. Please see full details in the ad rate sheet at the end of the Introduction (page 5 of this issue).

Publication Dates and Deadlines

The journal, *Currents in Theology and Mission*, is published four times per year: January, April, July, and October. Ad deadlines for each issue are one month prior to publication (December 1, March 1, June 1, September 1). Late submissions may be published in the next issue. Issue-specific themes are available from the co-editors: [Craig Nessian](#) and [Kadi Billman](#).