

needs of people, offer counseling, healing and reconciliation programs, as well as economic and ministerial (ecclesiological) development. Since members of other churches have often felt attracted to the vibrant worship style and other practices in Pentecostal churches, the Pentecostal movement has often been accused of dividing the church. According to this book, today the Pentecostal church is there to help other churches grow in numbers and in gifts, and to contribute to the unity of the body of Christ, so that the whole church can be a living testimony “so that the world may believe.”

This is a book well written by a global group of scholars. Better proof-reading would have benefitted this edition. The book opens the horizon of the reader and fills the heart with thankfulness for God's gift to the church.

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Manfred Ernst and Lydia Johnson, Eds. *Navigating Troubled Waters: The Ecumenical Movement in the Pacific Islands Since the 1980s*. Pacific Theological College, Suva, Fiji, 2017. Pp. xv + 550. NZ\$ 105.99.

Like earlier books by Manfred Ernst (*Winds of Change* and *Globalization and the Re-shaping of Christianity in the Pacific*), this latest work is written from the perspective of social analysis covering most of the nations in the South Pacific region. The research behind this publication is meant to help the churches discern possible solutions to the apparent decline in ecumenical cooperation and relations among the churches in the Pacific.

The core of the research is found in nine country reports, from Fiji, French Polynesia, Kiribati, Papua New Guinea, Samoa and American Samoa, Solomon Islands, Tonga, and Vanuatu. Each report contains a wide-ranging introduction to historical, social, political and economic conditions in that country, followed by an analysis of the ecumenical situation. The introductory chapter with a historical overview of ecumenical formation and development in the Pacific is an informative piece in itself, while the lengthy final chapter, termed a “stocktaking” and written by Aisake Casimira and Manfred Ernst, builds upon the country reports, and provides a summary and analysis of the context, challenges and prospects for ecumenism in the region. The study takes a two-fold qualitative approach with in-depth interviews with individuals from a variety of church traditions and background, and what Ernest terms “talanoa” sessions

with church youth groups and women's groups in the countries included in the field research. These talanoa sessions are open-ended dialogical group conversations that invite multiple perspectives. Ernst explains that the talanoa is about empowering people to find their voice and speak their mind.

The Pacific Conference of Churches (PCC) commenced in 1966 and the first twenty-five years were marked by enthusiasm, with inspirational leaders and new programs and projects leading to theological reflection and united action. Challenges at the time included self-determination, urbanization, nuclear testing, new religious movements, social and economic justice, globalization, climate change, and governance and leadership. Regrettably, in recent times the commitment to ecumenism has dramatically decreased in the region, as it has worldwide. A central message in the book is a challenge to churches to work together to provide a counter narrative to the geopolitical narrative largely driven by modern-day dominant perspectives on development, governance, security, economic development and climate change. This would provide an alternative to a perspective common to larger industrialized nations that the Pacific Islands are too small to be significant markets, but small and poor enough to be sources of geopolitical instability. Such a counter narrative would offer an alternative to the current neoliberal development discourse that knows "the price of everything but the value of nothing."

Despite the failures, researchers tell of a number of encouraging achievements including the peace-making role of the churches during "the tension" in Solomon Islands, and the achievements of the Pacific Theological College in Suva. But in spite of these successes, most churches in the Pacific are, for a variety of reasons, ill-equipped to cope with problems deriving from rapid social change associated with globalization. They are generally lagging behind in terms of theological reflection on their social reality. The writers argue that this weakens ecumenical cooperation. The research identifies a need for greater education in ecumenism at the grassroots level, and better integration of the two historical facets of ecumenism – theological dialogue on matters of faith and joint action around social concerns. The latter includes trying to better understand the influence of historical trends and current socio-economic-political changes and to relate prophetically and creatively, keeping the poor and marginalized at the center of their vision, and promoting participation of women and youth in decision-making processes. The community spirit that exists in Pacific communities provides a platform for rebuilding ecumenical cooperation.

The reader gets the impression at times that, with the key focus of the research on ecumenical structures, more could be said about the spirituality of the ecumenical journey. Nevertheless, the book is a source of valuable insights

and is recommended as an essential resource in all libraries whether institutional or the private anywhere in the world, but particularly for collections of anyone interested in ecumenism in the Pacific.

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Al Tizon. *Whole and Reconciled: Gospel, Church, and Mission in a Fractured World*.

Grand Rapids, MI, Baker Academic, 2018. Pp. xxi+229. \$22.99.

In *Whole and Reconciled*, minister and professor of missional and global leadership, Al Tizon argues that a holistic understanding of the gospel in the twenty-first century must place reconciliation at the center of mission. He brings into this book both practical experiences and academic acumen calling the church to rethink its mission and gospel in light of the reality of a fractured world.

*Whole and Reconciled* is divided into four parts. Part one, “whole world,” describes the challenges and current state of the world in relationship to mission. Tizon demonstrates how globalization, post-Christendom, and post-colonialism have shaped Christianity and demands a whole gospel from the church. Part two presents the “whole gospel” which is not to be misunderstood as the false gospel of hate (64), or the gospel of prosperity, gospel of comfort, or gospel of empire. Nor is it to be confused with the half gospels of personal salvation or social liberation. Tizon surmises that “at the end of the day, however, false and half gospel are not so different in that they both prevent people from experiencing the fullness of the kingdom of God” (72). Part two concludes with a description of the true gospel as “the biblical vision of God’s *shalom* – the world whole, reconciled, and full of life – reflected most profoundly and completely in the person of Jesus Christ and made possible today by the power of the Holy Spirit” (78). This gospel is the “only true and whole gospel on the grounds of its consistency with the rest of the biblical story” (82). Part three describes the individuals and organization that participate with God in mission – the “whole church.” Tizon continues his fight for balance by recognizing that the church is both a sign of the kingdom, and an assembly of fractured people. *Shalom* and reconciliation thus begin with the individual, empowered by the Trinity, which gives the community its identification, and guided by the Holy Spirit. Part four interrogates the “whole mission” of the church. This encompasses the whole commission and a whole mission statement, amongst others.