

*The Anointed Church: Toward a Third Article Ecclesiology.* By Gregory J. Liston. Minneapolis, Minn.: Fortress Press, 2015. vii + 414 pp. \$44.00 (paper).

As theologians in North America and Europe continue to grapple with the fact that much of the vitality of the global Christian movement is centered in cultural contexts that are heavily saturated with “spirits” of all sorts, it has become increasingly important to place theological discourse about the Holy Spirit into the mainstream of our thinking (rather than isolating it as a separate topic under the rubric of pneumatology). “Third Article Theology,” as Gregory J. Liston helpfully describes it in this book, is an attempt to do just that. Rather than treating the Holy Spirit’s nature and work as a separate theological locus to be brought into dialogue with other core loci (Christology, doctrine of God, and so on), Third Article Theology seeks a more thoroughgoing reconsideration of all core Christian doctrines in light of the Holy Spirit’s work. *The Anointed Church* builds on a growing and exciting trend within ecclesiological studies more broadly to envision how Third Article theological methods can both expand and deepen the possibilities of linking Christology to ecclesiology.

To his great credit, Liston recognizes that a Third Article ecclesiology depends first upon a consideration of how Christology and trinitarian theology are rendered in Third Article terms, and how the pitfalls of an excessively Logos-centered Christology and an insufficiently fluid Trinity can be overcome under Third Article terms. This discussion precedes that of ecclesiology proper in his book, and it is necessary and important groundwork for his core contention that the church, conceived in Third Article terms, stands less as a continuation of the incarnation (tying the church too closely to the body of Christ proper) and more as a sequel to it—an image of unity, independence, and asymmetry (in this case between Christ and the church) that allows greater freedom to understand the Spirit’s ongoing novel action within history and God’s people. Liston does not present his text as a complete Third Article ecclesiology in and of itself; rather, the “toward” stems from his contention—quite convincing, in my view—that the sort of trinitarian and Christological work that his text undertakes is a necessary ongoing accompaniment to the desired vision of a church in which the vitality of the church within the Triune God’s ongoing mission to the world is given its full due in pneumatologically robust fashion.

Liston’s book began as a doctoral dissertation, which is a source for many of its strengths: its thoroughgoing review of both Third Article literature and contemporary ecclesiological work, its substantive engagement with scholars such as Cheryl Peterson whose work dovetails with his project, and its clarity of argumentation. However, it is also the case that the prose reads in sufficiently dry and technical terms that the audience for the book will likely be restricted to academic circles. The wide swath of theologians and proposals

that he covers throughout the text is impressive, even as one might quibble with the uneven quality of engagement of some key figures (for example, a somewhat cursory and problematic attribution of panentheism proper to Jürgen Moltmann). And certainly the development of his full ecclesiological proposal will need to draw on a wider canon of global sources, particularly Africa and Latin America.

That said, the clarity and rigor of Liston’s tour through Third Article Theologies, his erudition concerning the range of ecclesiological options for incorporating pneumatological proposals in contemporary theology, and his careful argumentation in favor of his constructive proposals make this book a valuable contribution to the ongoing global conversation around the church’s mission in light of the Spirit’s mission. It also stands as a marvelously ecumenical endeavor, with Roman Catholic, mainline Protestant, Evangelical, Orthodox, and Pentecostal sources all receiving consideration throughout.

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*From This Day Forward: Rethinking the Christian Wedding.* By Kimberly Bracken Long. Louisville, Ky.: Westminster John Knox Press, 2016. xii + 185 pp. \$20.00 (paper).

*From This Day Forward: Rethinking the Christian Wedding* is a book that evolved as an answer to the question, “Should the church get out of the wedding business?” (p. 15). Drawing on her experience as a pastor and a seminary professor, author Kimberly Bracken Long builds both a compelling and encouraging case for her conclusion that the church should indeed get out of the wedding business—but that the mission of the church will be well served by staying in the marriage business.

“One of the gifts of the public conversation around same-sex marriage,” she writes, “is that it has spurred churches to ask deeper questions about marriage in general” (p. 12). Unapologetically grounded in the context of the “seismic shifts to the institution of marriage” (p. 2) characteristic of the early twenty-first century, Long artfully explores those deeper questions, weaving history, theology, liturgical studies, and sociological data into a rich exploration of marriage as institution, as relationship, and as sacrament.

The narrative begins with a sociological survey of the institution of marriage across a broad spectrum of experience. From the pastor counseling couples navigating the stress of the wedding industrial complex to those