

Matthew's Jesus is finally presented as an actor who can take on different roles, emphasizing one characteristic over another at a given moment, and capable of intertwining these different roles without suffering from multiple personality disorder.

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***Intersecting Voices: Critical Theologies in a Land of Diversity.* Edited by Don Schweitzer and Derek Simon. Toronto: Novalis, 2004. ISBN 2-89507-383-X. Pp. 376.**

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The contexts that comprise Canada have made for unique developments in Christian theology, as genuine expressions of its peoples. Don Schweitzer, McDougald Professor of Theology at St. Andrew's College in Saskatoon, and Derek Simon, Assistant Professor of Conflict Studies in the Faculty of Human Sciences at Saint Paul University, have edited a volume that evinces this. If "Canadian contextual theologies can only truly arise when we know the nature and character of our Canadian soil" (96), then this volume instrumentally aids that project, since each chapter points beyond itself to a web of intersecting voices.

This volume is key for students in divinity or graduate theology programs, as a reader in critical theology and as an extensive bibliography. It is also critical for Canadian political and cultural studies, where "theological debates and their relation to social justice movements have played a distinctive, if not fully visible, part in the formation of the democratic public sphere in Canada" (334). It could also be imagined as part of a course on engaged religious thought.

The volume is edited into four sections. The first, "Historical Trends," gives a valuable overview of critical theology's history. In a nation where Christianity prior to 1960 had been "rather unoriginal" (24), Douglas John Hall notes the events that developed a contextual awareness of reality. Michael Bourgeois describes the continuity of critical theology with church history through the interpretive task of understanding "the relationship between divine initiative and human effort" (36). Gregory Baum locates critical theology at the "end of untroubled theism" (56). He also outlines its method of "1) listening to the voices of the oppressed and marginalized, 2) dialoguing with social and political scientists, and 3) paying attention to biblical scholars and church historians" (53). Carolyn Sharp and Monique Dumais contribute important narratives of how Québécois theologies worked through cultural shifts from the Quiet Revolution onwards in Catholicism and feminism. Christina Vanin closes the section with a history of Canadian feminist theology, where critical theology's contextual approach supported the reconstructive shifts needed to theologize seriously about women's experience.

"Theological Themes" illuminates relational critiques of critical theology. Anne Marie Dalton reads the universal and contextual rhetorics in Canadian human rights discourse alongside rhetorics of salvation and liberation in theology. The first item of both pairs jeopardizes human rights, since each construes relationality as weakness, thus lacking the praxis orientation which looks beyond securing the rights of dominant groups. Loraine MacKenzie Shepherd gives a "dispatch from the front," and suggests that Canadian churches have not sufficiently developed the potentials for relationality and praxis which Dalton outlines. David Jobling, a Hebrew Bible scholar, pursues the question as to why theology has developed without a closer relation to either its scriptures, or to post-structural and post-modern methods of reading. Harold Wells calls for a non-triumphalistic norm of Jesus as the Christ re-Messianized by liberation perspectives such as Jon Sobrino's, where hermeneutical questions are always relating theological reflection to praxis.

The "Contextual Issues" section continues this critical response to theology. Howard Cardinal and Daryold Corbiere Winkler address what remains "the original sin of Canadian Christianity in a land of diversity" (190). Cardinal shows how the threat of Québec's secession has prevented serious consideration of Aboriginal sovereignty. In Aboriginal understandings, "sovereignty" is as much a question as an assertion, and the Creator's sovereignty is a prophetic voice to all others. Winkler presents First Nations' practices of relationality (intersection), and implicitly makes an important point: the *form* of an intersection is determinative of its contents and outcomes. Relations are never wholly chance, risked conjunctures. This observation is operative through the remainder of the section: Peggy Schmeiser writes on LGBT theologizing; Heather Eaton on ecotheology; Nettie Wiebe and Christopher Lind on the complexities of international solidarities for food sovereignty; and Marilyn Legge describes the complications of sustaining critical accountability in a globalized community context, which poses the struggle that Lee Cormie outlines in the Canadian Ecumenical Jubilee Initiative's work to sustain its coalitional convergences.

The closing section, "Evaluative Perspectives," reviews the volume. Raymond A. Morrow finds that critical social theory, such as the Frankfurt School and its Habermasian progeny, provides an instructive engagement for critical theology. Both attempt to shift from deconstructive subversion towards reconstructive thinking. Critical theory must be reminded that "value questions remain embedded in religious ones" (347), and critical theology needs to better elaborate a consistent language for its emancipatory commitments, foremost "a [post-foundational] universalizing process of rational communication" (345). Pamela Dickey Young finds critical theology in need of interaction with "post"-theories, such as theologically reconceiving "woman" as a constructed, strategic category that illuminates some problems while masking others.

The epilogue by Schweitzer and Simon makes a departure in closing the book. It reads like a critical theology manifesto. The spectre of the oppressed haunts theology, presenting a strong either/or choice: neo- or post-colonial. The latter is favoured since it preserves diverse foundations for preferential options, whose voices intersect and challenge critical theology to hybridize

with them. This is an imperative for a context-dependent, multireligious future of dialogue for critical theology's discourse. It is curious that rather than contribute to the volume, they provide this dense and zealous epilogue. Perhaps it is a signpost for what is to come.

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***The Collected Biblical Writings of T.C. Skeat.* Edited and with an introduction by J.K. Elliott. Leiden: Brill, 2004. ISBN 90-04-13920-6. Pp. 299.**

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Theodore Cressy Skeat passed away June 25, 2003 at the ripe old age of ninety-six; the fact that this book is copyrighted 2004 demonstrates that plans for publication were already underway. Skeat was a distinguished palaeographer, papyrologist and codicologist who spent forty-one years of his career at the British Museum. The present volume is a select collection of Skeat's articles, especially those related to biblical studies, although Skeat equally distinguished himself in Classical Papyrology.

Out of some ninety-nine works cited within the bibliography, twenty-four are reproduced here (the dates of the articles ranging from 1938–2000, fourteen of which post-date 1980). Readers are introduced to the work of Skeat by an informative introduction prepared by J.K. Elliott. Here Elliott often describes the “behind the scenes” aspect of Skeat's research and publication. The remainder of the book is a thematic collection of Skeat's articles, clearly illustrating Skeat's outstanding scholarship.

Section A, “Ancient Book Production,” includes Skeat's papers on matters codicological. These include essays on early papyri-book production; the use, popularization and influence of the codex in Christian writings; the length and cost of papyrus books, etc. Section B, “New Testament Manuscripts,” contains his discussions of individual New Testament manuscripts. Of primary interest here is Skeat's work on P<sup>45</sup> and the major uncials. Questions regarding their provenance, history and scribal copying are given full attention. Included in this section is an extended article arguing that manuscripts P<sup>4</sup>, <sup>64</sup>, <sup>67</sup> should all be seen as belonging to one and the same manuscript. Section C, “Textual Variants,” gathers together his papers dealing with text-critical variation within the New Testament. These seven articles resemble brief notes more than full-length articles, and generally deal with scribal errors at the earliest stage of composition and copying.

There are three appendices. The first is Skeat's hitherto unpublished dramatized account of the possible origins of the first century collection of Gospels in codex form. Readers will no doubt be surprised to learn that the first-century church already knew for a fact (!) that Mark was the first Gospel written, and that Luke borrowed heavily from Mark—this imaginative work nonetheless makes for interesting reading. Appendix B presents Skeat's main