about recent government initiatives such as New Deal for Communities. There is a reluctance to pose questions of power in the partnerships into which many are drawn, despite the clear imbalance in power. Are there really ‘genuine conversations’ between such communities and senior government ministers? There is a similar reluctance to examine issues of role and power in the Church, as clergy increasingly assert their professional roles as the Church’s representatives in such partnerships.

Garner outlines an urban theology which he describes as a ‘public theology’ – ‘one distinctive contributor among others to public discourse’, committed to partnership, a disciplined spirituality, and a rethinking of the margins. While the possibility of such a public social theology is denied by some radical orthodoxy commentators, on whom Garner draws readily, there is a vital need for the Church’s urban discourse to be embedded, not just in its contribution to public debates, but through its willingness to critique the wider culture of partnership and regeneration and the Church’s complicity in the hegemonies on which they depend. There is also a need for the theology that emerges from the experience of the ecclesial struggles in our urban areas to address the dominant public theologies of our day, which increasingly draw the Church into internal agendas, or programmes of suburban social reproduction. Urban mission in the twenty-first century will need to shed its political naivety if it is to be alongside the struggles for social justice in cities that are increasingly diverse and segregated.

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DOI: 10.1177/1744136606067703

Constants in Context is a thorough introduction to mission history and mission theology, but it also extends beyond an undergraduate text into being a significant and well-argued contribution to the debates of what and where mission is in the early twenty-first century. Both co-authors are Divine Word missionaries working at the Catholic Theological Union in Chicago. All elements of their background contribute to this work, although they strive with some success to include other voices: their missionary perspective represents key practitioner presumptions of Catholic Societies of Apostolic Life; there is a significant American backdrop; and there is a solid academic base.
The size and scope of the work compels comparison with the seminal work of David Bosch, *Transforming Mission* (Maryknoll, NY: Orbis, 1991). This does not replace Bosch; it complements aspects of the earlier work. Bosch has a more detailed analysis of mission in the New Testament; Bevans and Schroeder have one chapter which studies the Acts of the Apostles and draws from there seven stages in the development of the Church’s mission. Both books have at their core an examination of mission history. Where Bosch has an interpretative framework of paradigm shifts, Bevans and Schroeder survey on a wide canvas Christian mission at various periods of mission history. Whereas the former encourages a focused reflection, the latter approach casts a wider net and gives substantially more space to mission beyond the Roman Empire and Western Christianity, including the influence of East Syrian missionaries on the T’ang dynasty in China, other Asian experiences of mission, the role of women in mission and models of mission in the Americas. Bevans and Schroeder also give a much more substantial appreciation of the several and varying thrusts of Catholic mission practice. Both books promote a synthesis as their concluding analysis of contemporary mission. Bosch presents an emerging ecumenical paradigm ‘mission in many modes’ with thirteen named components. Bevans and Schroeder include most of these within their synthesis of ‘prophetic dialogue’ which draws from strands emphasizing ‘participation in the triune God (*Missio Dei*)’, ‘liberating service of the Reign of God’, and ‘Proclamation of Jesus Christ as Universal Saviour’.

The other aspect which follows from the size and scope of this book is that it often touches briefly on many issues which leaves one wishing for more detail and more nuance. One example of this is that two pages (pp. 227–28) summarize the work of St Innocent in Alaska and St Nicholas in Japan but key features are pointed to more than analysed. Bevans and Schroeder do provide substantial references, and in their later theological analysis do include several insights drawn from recent Orthodox scholars.

*Constants in Context* is organized in three unequal parts: biblical and theological foundations, historical models of mission, and a theology of mission for today. The first is the shortest but includes within it the framework of interpretation which flows throughout the rest of the work. Building on the work of Dorothee Sölle and Justo L. González they construct a description of three types of theology which they label A, B and C.

Mission in type A concerns rescuing the lost for a future heaven and building up the Church as a community of people who in this life follow a set of rules moving towards this other-worldly state of being. Bevans and Schroeder locate early expressions in Carthage and the writings of Tertullian. Type B theology has the sense of being persuaded by argument or by personal experience. Type B would see mission as the discovery of the truth. It is associated in the early