Maps are interpretive representations designed to provide direction from a particular vantage point on the way things are. To the extent a particular map adequately reflects the defined landscape from its perspective, the map serves its useful purpose as guide. Yet, no map, even with various layers, can offer a complete rendering of the prescribed terrain. And such is the case for Kapic’s and McCormack’s anthology, *Mapping Modern Theology*. Concluding from their review of the secondary literature on modern theology and after years of teaching on the subject, Kapic and McCormack contend that modern theology needs another map—a map that sees from doctrinal and historical points of view. This rendering, they surmise, will better guide students toward understanding the key motifs, reactions, and doctrinal developments that occur throughout a rather turbulent stretch of history over the last two centuries. Yet, delineating the limits of modernity is a contentious issue and a tall order—one that McCormack attempts in the introduction not by definition but by “defining moments” (16).

McCormack identifies three main defining moments. First, he makes an astute observation that characterizes modern theology, namely the shift from “accommodation” to “mediation.” Accommodation, he notes, is not a new idea, stemming from both Augustine and Calvin. But its use by Kepler—to disassociate scientific inquiry from the ecclesial sphere—turns divine accommodation into interpretative accommodation, as biblical exegeses are forced to deal with developments in science and philosophy. In other words, “exegesis is controlled to a greater or lesser degree by science” because biblical interpretation is “accommodated” to an outside source (6). Kant becomes, then, the pivot point in this transition to mediation when he institutes empirical sense data as the criterion for knowledge, leaving theologians little room to make sense of Genesis 1 when no one was around to observe the origins of the universe. In response, theologians like Schleiermacher develop an a posteriori approach—a “material norm”—to Christian doctrine that functioned not only as a “heuristic device” but also as a “critical principle.” Both of these tools enable theologians to redress the theological judgments of past orthodoxies in a new coat of many colors by mediating “traditional teaching under the conditions of modernity” (7).

Second, Kant again plays a crucial role in another of McCormack’s defining moments. While Kant maintains that empirical sense data is necessary for knowledge, that data needs to be filtered through “categories of understanding” before knowledge occurs. In doing so, the process of knowing takes a deeper,
more subjective turn in that the human knowing subject now is active in the process. This turn eliminates knowing an object in and of itself and removes the idea of an objective ground of being, namely God who cannot be known in the first place. Whereas the concept of the “world” in the Enlightenment exists to be discovered, the “world” after Kant is nothing more than “a construct of the human imagination” (10–11). This defining moment, according to McCormack, changes the primary question from one of the doctrine of justification in the Reformation to questions concerning God’s identity and his relationship to the world.

The third defining moment, for McCormack, centers on the concept of divine revelation. Hegel, in an effort to bridge Kant’s chasm between subject and object, posits “an unconditioned ground out of which both emerge,” arguing that such a move is justified by the explanatory power of the presumed point of origin (11). As such, Hegel’s God as the “Infinite Subject” must belong together with the “finite world.” Yet, the only way the human subject knows of this unity is through divine self-revelation whereby God “comes to full knowledge of himself in and through human knowledge of him” (11). Theology, after Hegel, is distinctly “modern,” says McCormack, as many theologians have jettisoned classical doctrines such as divine simplicity and impassibility. Moreover, God is no longer understood as a supplier of information but as one who reveals himself. God is, thus, both the subject of his revelation and the act of his self-revelation.

McCormack’s defining moments aid readers in properly orienting the subsequent doctrinal and historical maps to modern theology as they traverse the next fourteen chapters, beginning with the Trinity and ending with eschatology. Authors were given considerable freedom to “develop their essays as they see fit,” resulting in notable differences and leaving readers to ponder whether there is any coherence to modern theology. For example, Holmes in his essay on “Divine Attributes” challenges modern theology’s revisionist tendencies (e.g., denial of impassibility) and asserts the return to “the unfashionable doctrines of our scholastic forebears” (65) while Sanders in his chapter on the “Trinity” suggests that theologians should continue along modern theology’s trajectory because “the modern forms of trinitarianism [have] brought to light new resources previously unglipped” (44).

There are perhaps, though, unifying threads along the lines of McCormack’s defining moments, for each author in one way or another manifests at least one of these moments. For example, Vanhoozer in his essay on the “Atonement” says, “the term ‘atonement’ speaks to the heart of the relationship between God and human beings ...” (175). To be sure, other unifying threads can be found like modernity’s preoccupation with methodology or attention to the