Thomas John Hastings, professor of practical theology at Tokyo Union Theological Seminary, has presented a highly unique project in his debut book *Practical Theology and the One Body of Christ*. Hastings is a Caucasian westerner, educated at Princeton Theological Seminary, who has lived nearly twenty years in Japan as both missionary and professor. These biographical realities spill from the pages of his text. The book knits together a missional perspective inspired by Newbigin and Hunsberger and a practical theological conversation *a la* Princeton against the backdrop of the Japanese church. Yet, ultimately Hastings desires to bring Western philosophical and theological perspectives into a mutual conversation with and critique by non-western perspectives. A convergence, no doubt, that Hastings bears in his person.

Hastings wastes no time in delving the reader deeply into the multiple conversations he seeks. Chapter one is an intricate introduction that begins with a discussion of interdisciplinary methods in practical theology. Hastings sets up three broad perspectives, each represented by one leading thinker. He sees a James Fowler group which follows a critical correlational perspective that the author contends is ultimately governed by philosophical perspectives (mostly Kant) that does not allow in-depth conversations on the agency of God.

A second group revolving around the work of Rebecca Chopp also seeks to use a correlational method, but instead of getting caught in philosophical theory Chopp wants to push into praxis by focusing on the activity of oppressed people groups. Therefore, she looks to correlate not the university-based social sciences, but the praxis of base communities. Hastings views this as an improvement, but observes that it ultimately remains linked to philosophical western perspectives by simply switching Kant with Marx. The third and final group Hastings presents surrounds the work of the late James Loder. Hastings finds great hope in Loder's work. Instead of being bound by philosophical perspectives (Kant or Marx) Loder seeks to use only theological language, the language of Chalcedon, to articulate "why" to go about the interdisciplinary work of practical theology. This provides a much greater possibility for what Hastings hopes to accomplish in his text; pushing practical theology beyond its western foundations by placing it on new footings of a missional and ecumenical focus. Yet Loder's work also
has problems according to Hastings. He finds it far too individualistic and therefore lacking a communal perspective that is more fundamental to people groups who have escaped the Enlightenment. To mend this shortcoming Hastings turns to missiology.

Beginning with an exegetical conversation on Romans 12, chapter two unpacks a needed missional and ecumenical direction for practical theology. It is here that Hastings turns more directly to Hunsberger and his gospel-church-culture model. This turn to a missional/ecumenical focus is needed, in Hastings' mind, because of the demographic transformation of global Christianity. Non-western theological perspectives will not only be more prevalent, but also have greater significance in the future. Therefore, practical theology should begin opening itself up to such perspectives.

Chapters three, four, five, and six seek to do just this by turning to the work of Japanese Christian educator and practical theologian Tamura Naomi. Hastings views Tamura as an ideal dialogue partner because of his knowledge of western thought (he was educated at Auburn and Princeton in the late 19th century) but also because of his ability to bring it into conversation with his own context and the non-western perspectives of the Japanese population. Chapter three provides an introduction to this mostly unknown thinker. Chapter four moves into a more in-depth examination of his work. Using Richard Osmer's consensus theory of practical theology Hastings shows that Tamura was most definitely doing practical theology, especially in the period in which he focused on the Sunday School and wrote about the faith of children. Chapter six concludes the project by placing Tamura in direct conversation with North American practical theology. Following Tamura, and Hastings' own experience of ministry in the non-western world, the author believes that we are in need of a more comprehensive anthropology. To provide this Hastings looks at different ideas of the self in the west and Japan. Starting with Paul's own biblical anthropology the author provides a nice model of the self which includes the western focus on the uniqueness of the I but pushes this to include dimensions of otherness and ultimacy within the person often ignored in western perspectives.

In Practical Theology and the One Body of Christ Hastings provides a rich exploration of directions for broadening our practical theological vision. He seeks to broaden it to such an extent that it includes what seems to be the future of Christianity, the non-western world. From this reviewer's perspective Hastings effectively accomplishes this task. For those living and working in non-western contexts Hastings book will be welcomed, and for those working with children and youth in these non-western contexts Practical Theology and the One Body of Christ will not only