is not ours to form as we like; this being has a great deal of independent life of its own” (p. 80). The final chapter in this section looks at the interior “snakes in the garden” that undermine growth. The final section is one chapter that examined psychotherapy as a new kind of Garden.

I am neither a psychologist nor poet but I did find the book an interesting window into play therapy. As a theologian specialising in youth work I don’t hear Martyn saying anything new. The thesis is articulated more clearly and applied to teenagers more powerfully in books like Richard Dunn’s *Shaping the Spiritual Life of Students* and Dean and Foster’s *The Godbearing Life*. I found her constant over use of metaphors and literary works interesting but actually contra productive in terms of explaining her thesis. The use of the care provided by a food therapist as a model for unconditional love is a bit problematic. The fact that a fee is charged for the therapy makes “love” conditional. In terms of youth and theology there are implications and insights that can be drawn from this book, such as how youth work often puts strings on love. The understanding of a youth worker as ultimately playing a minor role in the development of the young people is also helpful. The reader however will need to provide these applications as the author’s focus is almost exclusively on pre-teens and the love they receive in the home.

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Deep Justice in a Broken World: Helping Your Kids Serve Others and Right the Wrongs Around Them

by Chap Clark and Kara Powell, Grand Rapids, MI: Zondervan, 2007, 256 pages,

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Deep Justice in a Broken World: Helping Your Kids Serve Others and Right the Wrongs Around Them, is the latest offering from Fuller Theological Seminary’s Center of Youth and Family Ministry, an initiative seeking to offer the evangelical youth ministry world accessible research on youth ministry and adolescent populations. This work follows an earlier text by the same authors, Chap Clark and Kara Powell, *Deep
Ministry in a Shallow World. Following the same methodology of their first project, in Deep Justice the authors turn their attention to helping youth groups and youth group leaders engage in social justice. While the first book sought to blend the authors' voices into a cohesive argument, this work invites a chorus of accents. Through sidebars, interviews, and authored chapters (in part two of the book) the work welcomes many to speak on the subject. The chapters, whether written by the cover's stated authors or the welcomed guests, seek to follow the four step methodology of now, new, who and how.

The now refers to the continuing action of God in a particular locale; it seeks a process of discernment. The new is reflection on what new participator action the discerner or her community might take. Turning to exemplars in who, she observes what actions others are taking and what relevance these might have for her own ministerial action. Finally, she enters into application in the how by moving into action herself. The common way this approach is mobilized throughout the text is by focusing first on the now and new and then interviewing the likes of Jim Wallis, Tony Campolo, and John Perkins for the who before ending with discussion questions and recommended actions to provide the read with the how.

While all the chapters seek to take this four-step methodology, the book has two major parts. Part one seeks to lay the theoretical and theological ground, allowing part two to take up specific issues like race, money, and poverty. The chapters that make up the more theoretical/theological section are authored by only Clark and Powell, therefore, this review will discuss directly these chapters. Chapter one delves into the problem seeking to contrast not-so-deep justice with deep justice. What makes justice deep is revealed in the authors' parable of a cracked road. It is more than simply a physical response but seeks a physical (fixing the cracked road) relational (understanding those using the road) and systematic (calling the powers to take responsibility for the road). This is all nicely placed within the orbit of the youth worker, asserting why this is important to him or her. After setting the stage in chapter one, Powell reviews their method in chapter two, turning to a theology of the kingdom of God as justification for how God is actively calling us into social justice. This kingdom of God perspective is injected throughout the other steps in this chapter.

Justification wrapped in pragmatism is the movement of chapter three. Asking how to teach about deep justice Powell turns from the theological lens of the kingdom of God to the biblical text (actually to the whole of it). Instead of drawing out particular texts or pericopes to reflect upon, Powell asserts that the whole biblical story of salvation history teaches deep justice and therefore should be our attention in teaching young