
Book Reviews

Cláudio Carvalhaes, *What's Worship Got to Do with It? Interpreting Life Liturgically*, Cascade, Eugene, Oregon, 2018. 278 pp. \$33.00. ISBN: 9781620329719 (paper/e-book).

Moving into pandemic protocols—remote schooling and work, wearing a mask, keeping at least two meters away from the rest of the world—has felt isolating. In my suburb, the parks and library closed, churches were shuttered; even Tim Hortons was reduced to a drive-thru lineup.

Beneath this isolation, however, a thicker imbrication in global flows of goods, services, and human persons continues to course on. My grocery order for curbside pickup finds me bound in a surge of consumer demand for toilet paper. The ground beef may be missing because meatpacking plants are hotspots for infection. A podcast reminds me most of the workers in these plants are immigrants threatened with loss of employment if they opt for health over the company's bottom line.¹ My vegetables tell of similar enforced working conditions among migrant, essential workers who pick Quebec asparagus and Ontario tomatoes.² Even as I try to isolate my own vulnerability by keeping six feet apart, the vulnerabilities of the whole world still rush through my most mundane activities.

It's precisely here that Cláudio Carvalhaes situates liturgical life—where the liturgies of the world and of the neighbor course through the liturgy of the church. In *What's Worship Got to Do with It?*, Carvalhaes finds the “world, the church, and our existential life . . . all implicated and intertwined in our prayers, songs, and celebrations of the sacraments” (10). “Capitalism and free-trade agreements, militarism, drugs, agribusiness” (10) intersect the church's praising and praying, present in the bodies and concerns of our neighbors. The church has no sacred bubble, no quarantined space; it has its being, like Jesus, in the vulnerabilities of the world.

The essays collected in *What's Worship* tell stories from these intersections. The book opens with an account of the Presbyterian church that Carvalhaes pastored in the outskirts of São Paulo, where “everything in the congregation,

1 See “Covering Covid: Essential,” May 8, 2020, the fourth episode of the tenth season of the podcast *Embedded*, 22:00, produced by NPR, <https://www.npr.org/2020/05/08/852861231/covering-covid-essential>.

2 See Mark Kelley, Karen Wirsig, and Virginia Smart, “Bitter Harvest,” *The Fifth Estate*, CBC News, November 29, 2020, <https://newsinteractives.cbc.ca/longform/bitter-harvest-migrant-workers-pandemic>.

including the budget, was geared towards the needs of the people and the community around them” (6). Carvalhaes insists that churches’ liturgical lives, too, must be at the service of “sustain[ing] the lives of those who suffer” (7). After telling many more stories—of his mother’s prayers, of a baptism in Mexico, of an Easter service in Guatemala, of an undocumented woman pleading to Jesus and anyone who will listen for medicine for her sick daughter—Carvalhaes returns to this criterion: “If we start caring about those who hurt in our neighborhoods, it actually doesn’t matter what liturgical frame we use. Once our theology of praise is fully . . . serving those in need, we will begin where Jesus began” (219).

Which is not to say that liturgy doesn’t matter. No, Carvalhaes insists, liturgy functions powerfully, for better and for worse. In a chapter titled “Praying with Black People for Darker Times,” Carvalhaes narrates the infernal power manifest in years of a “Christianity [that] has also been a part of the creation of racial ideas,” where “worship has been a white project over the bodies of people” (107). In “Gimme de Kneebone Bent,” he observes how liturgy works as an *ordo* that transforms others into reflections of the colonizing subject. Later he warns preachers of this power: We are “cultural agents [who] must continuously check what ideological lenses we use” (182). Just as the world runs through the heart of worship, worship is also loose and powerful, for better and for worse, in the world.

Yes, also sometimes for better! Liturgies may function as “a transition space” to a more equitable society, one which sustains life in common care (31). Worship services call folks with “allegiance to the middle and upper classes [to] go work with people on the margins of our brutal society” (9). The promise and presence of God take on temporary flesh “through the materialities of our liturgies, gestures of mercy and compassion, dreams and hopes that spill over into communal forms of organized society” (187). In our prayers and in our feasting, greeting, holy kisses, confessing, preaching, dancing, the world that runs through worship and flows on around our worship is remade, reordered, set free.

How does liturgy do this? In “Praising God between the World and the Altar,” Carvalhaes profiles various ecclesial-liturgical traditions. He asks, within the press and flow of neoliberal capitalism and expressive individualistic consumerism, “What kind of society do we propose with our liturgies?” (204). He warns against an Emergent Church “eternal recurrence of the new,” where the gospel might “lose the critical edge of its old challenging demands” (207). He speaks just as strongly against a Mainline liturgics that thinks by enunciating the proper liturgical order, society, *ex opera operato*, is redeemed. Instead, he says, we might learn from Black churches that have “kept their prophetic tradition alive, where . . . to miss church is losing the ability that we can keep going for another week” (211).

This is where Carvalhaes closes *What's Worship*, with a chapter titled “Towards a Liberation Theology of God’s Glory.” Remembering Black protesters crossing the bridge out of Selma, Carvalhaes writes, “Their shout ‘Glory’ was a proposal for a different society! . . . In the midst of bullets, water hoses, and dogs, they walked! . . . Singing their glory to God was the way to keep themselves alive!” (237–38). Worship begins in meeting the love of God—this is what calls *glorias* from our throats—but it propels us out to meet God-in-person “amidst the poor,” for among the poor “the glory of God is in full swing!” (238). This is “God’s glory shaped by the work of solidarity” (246). More than the transcendent imposed *ex opere operato*, more than a punctiliar service that will “fill us up and send us out,” worship leads us to meet God with those forced to the margins, where glory is taking shape.

I read *What's Worship* during a pandemic, minding protocols of public health and personal vulnerability, meeting for worship only ever from behind a computer screen. But Carvalhaes tells me that even here I’m not cut off—in fact, I couldn’t be. In perichoretic movement, the world encompasses me and runs right through my heart. Carvalhaes presses further on my pandemic assumptions:

Our end is not alone behind a screen but together with one another. . . . Wiping each other’s tears can be done over the Internet but it must also continue to be done person to person, the virtual empowering the real, the real being a sign of our need for each other. (232)

This movement—from world, from God, to world, to God, again and again—keeps worship always at the intersections of the world.

JOSH WALLACE is a pastor and educator in Saskatoon, Saskatchewan, in Treaty 6 Territory. He is a doctoral candidate in contextual theology at Northern Seminary (Lisle, Illinois) and serves as Church Engagement Minister for Mennonite Church Saskatchewan.

R. Daniel Shaw and William R. Burrows, eds., *Traditional Ritual as Christian Worship: Dangerous Syncretism or Necessary Hybridity?* Orbis, New York, 2018. 278 pp. US \$50.00. ISBN: 978-1626982628.

Jesus does not replace the message of Creator sent to our peoples, He completes the messages they brought. He does not take away the ceremonies, He restores and strengthens them. His path is not that of assimilation, nor of destruction, but of peace, healing, restoration, and walking humbly with the Creator as the people He made us to be. I am in no way bound or oppressed by following Jesus, but free to follow Him on the Red Road, and take my place dancing before the Sacred Fire.

—*One Hot Mama, Native American artist (v)*

The above quotation encapsulates well the recurring theme of “hybrid Christianity” featured in *Traditional Ritual as Christian Worship*, a collection of case studies exploring the inculturation or contextualization of the gospel. On the book’s brilliant cover, with a scene of the “Last Supper,” artist Peter Dambui casts Jesus and the disciples with Melanesian features (ii); this is analogous to Gabriel Kuman’s work contextualizing the Eucharist in the Simbu Pig-Kill Festival in his chapter (54ff). But more than Melanesian-izing the scene, Dambui’s portrait links the beginning of Jesus’s public ministry (of the Word)—reading from the scroll of Isaiah (Luke 4:16ff)—with the Last Supper (Luke 22:7–20), thus fusing the Old and New Testaments together “in his blood” (ii).

The first two chapters, by the book’s Western editors Shaw and Burrows, provide a helpful theological-anthropological foundation. All the remaining chapters are contributed by Indigenous scholars, who remind the readers “that God was in Melanesia [and elsewhere] before the arrival of the first missionaries” (59, *passim*). In order *not* to impose “foreign” worship patterns, the “Gospel communicators” (19) must study traditional rituals and ceremonies by which pre- or non-Christian peoples relate to the Creator. Indeed, “this book revolves around using traditional elements from a society’s pre-Christian past and present and find[s] ways to incorporate these elements into meaningful Christian worship in a biblically responsible way” (xxiv). Since the gospel is born into human culture through the Incarnation, it can never be “culture-free” (159), and so, argues Burrows, we must recognize “that Texans, Swedes, Italians, Peruvians, and Xhosa are all hybrid Christians” (30).

This volume is filled with astonishing examples of hybrid forms of worship. Analyzing the Costa Rican Indigenous myth and ceremony *El Baile de la Yegüita* (the dance of the little mare)—the basis for the Nicoyan Indigenous’ annual community-building and reconciliation festival—Osias Segura-Guzman and local pastor Gerardo conclude: “We can be 100 percent Costa Rican and 100 percent Christian” (53). Similarly, two popes, on past visits to Africa, clearly

agree, declaring that their hosts can be at once “authentically African and authentically Christian.”³

For several contributors, *honoring the ancestors* holds center stage in traditional worship (for example, Nigeria’s Igbos, Koreans, Melanesian peoples, and others). The chapters’ authors, referring frequently to Shaw and Burrows’s theoretical frame of reference, demonstrate that the traditional forms of honoring the ancestors are not a hindrance. Rather, these forms offer an excellent, non-alienating means for building a hybrid Christianity in dialogue with God’s biblically revealed “ultimate purpose” for each particular group and humanity as a whole. Exemplifying this, J. K. Daimoi’s treatise on “Ancestors as a Bridge to Understanding Jesus,” maintains that “the Epistle to the Hebrews can provide the basis for inserting the ancestors into God’s plan of salvation and for understanding the work of Jesus” (205–220, here 206). The Sentanian ancestors may be counted among the “cloud of witnesses” (Heb 11) that merits their respect and honor. But “Jesus . . . is at once the ancestor and the high priest of all ancestors” (211). Jesus, who “is uniquely the Son of God . . . offers human beings eternal life, which the ancestors cannot provide” (218–19); therefore, Jesus alone is worthy of all humanity’s worship.

In another example, Cheryl Bear of the Nadleh Whut’en First Nation community in British Columbia, looks at a common traditional ceremony—the smudge—to show how this can serve to further one’s devotion to God (190). Bear explains, “The smudge is a cleansing or purification ceremony” (191). Avoiding “syncretism”—“denial and condemnation of old beliefs and practices” or their “uncritical acceptance” (191–92)—Bear shows that these traditional ceremonies actually anticipate fulfilment in Christ, saying: “All North American Indigenous cleansing ceremonies point directly to Jesus . . . the cleansing sacrifice” (202).

Given the horrors of the European invasion—including land theft, cultural genocide, and destruction of families—we may well ask with former Prime

3 Robert J. Schreiter, ed., *Faces of Jesus in Africa* (Maryknoll, NY: Orbis, 1994), viii; Schreiter asserts: “A new style of Christianity needs to emerge that does not bifurcate the African Christian—making the African Christian reject a cultural heritage and identity in order to become a Christian. Popes Paul VI and John Paul II reiterated the theme of being *authentically African and authentically Christian* in their visits to Africa” (emphasis added).

In *Faces of Jesus*, a group of African theologians set to work helping their readers visualize the “face of Jesus” via familiar cultural categories like Ancestor, Elder Brother, Healer, Initiation Master, Liberator, etc. Invariably, their Jesus fills these roles to overflowing, thus making Jesus the unsurpassed measure of these traditional cultural roles, and so transforming and crowning them with ultimate fulfilment.

Minister Paul Martin: “After all this history, why are you even Christians?” (192). Bear’s answer “is that the story of Jesus is much older than our encounter with Europeans.”⁴ Bear affirms the full unity of Jesus and Creator and that “Jesus has perfectly revealed Creator.” Moreover, she argues: “Today Jesus walks onto the reservation through his body, the church. . . . The church must be an Indigenous church. . . . One’s worship must be Indigenous and authentic: worship, ceremony, values, instruments, methods, institutions, and life” (198). Bear credits Lakota theologian Richard Twiss with “help[ing] us understand how the Holy Spirit is introducing new ideas of being both Native and ‘Christian’ while walking with Jesus” (193).

It is hard to overestimate the potential impact on world Christianity by ethnic churches who are increasingly leaving behind them an imposed syncretistic Western-style worship and are instead adopting participatory, hybrid, home-grown forms of worship. These latter types of worship result from traditional core ceremonies finding both their fulfilment and transfiguration through the biblical dialogue in which its practitioners take leading roles. John Sanjeevakumar Gupta of India concludes his chapter by rightly comparing its significance to the birth of the Modern Missionary Movement (MMM): “Just as William Carey started the age of modern mission when he arrived in India in 1793, we are at the beginning of an age of new missiological understanding” (236).

Through the MMM, the Christian church became a truly worldwide reality. Sanjeevakumar Gupta predicts that the result of this growing “new missiological understanding” that encourages hybrid Christian worship will be mission that “allows the Holy Spirit to create . . . images of Christ acceptable . . . within [the hearers’] own cultural milieu (Rom 8:29)” (236). This, though in its early days, is not simply aspirational, futuristic; Sanjeevakumar Gupta already exults today: “The word ‘Emmanuel’ now brings a new realization to my life: God dwelling in the midst of God’s people, wherever they are found” (236). Judging by the reports of the other contributors, his is part of a chorus of hybrid Christians.

TITUS FUNK GUENTHER is Associate Professor Emeritus of Theology and Missions, Canadian Mennonite University, and former Book Review Editor of *Mission Focus: Annual Review*. A member of Charleswood Mennonite Church, Titus lives in Winnipeg, MB, which is Treaty 1 Territory and the homeland of the Métis Nation.

⁴ Douglas Waruta similarly notes that despite the “grossly tainted” “Western models of Christian leadership,” Africans are undeterred: “*Jesus we know, and His disciple Paul; but you [Western message bearers], who are you?*” What is their clue? “When seen in the Gospels, he is easily known—by the scars on his hands and body from being crucified. Africans know how to look for these scars. Jesus supplied them in plenty” (*Faces of Jesus in Africa*), 63.

Jeffrey S. Denis, *Canada at a Crossroads: Boundaries, Bridges, and Laissez-Faire Racism in Indigenous-Settler Relations*, University of Toronto Press, Toronto, 2020. 384 pp. \$39.95. ISBN: 978-1442614475.

JULIANNE DONER (JD): We are here to discuss *Canada at a Crossroads* by Jeff Denis, associate professor of sociology at McMaster University (Hamilton, Ontario). I am Julie Doner, a linguist, and I'm having a dialogue with Brian Fraser, a church historian. We were both part of a *Canada at a Crossroads* book club, facilitated by Steve Heinrichs, Director of Indigenous-Settler Relations for Mennonite Church Canada.

BRIAN FRASER (BF): What, in your formation as a Christian, makes you intrigued by this book?

JD: I was bullied as a youth, and that instilled in me a deep-seated concern for the outsider. My reading of the Bible only intensified that. Verses like Micah 6:8, Galatians 3:28, and James 1:27—powerful words of justice and inclusion—really transformed how I see and move through the world. As the Black Lives Matter movement intensified in the United States last summer, I read some news articles about how Canada's racism problem is actually worse than the [United] States' (contrary to popular opinion) when considered from the vantage of Indigenous peoples. Meanwhile, as a linguist, I was learning about the ways Canada's Indian Residential Schools caused severe language endangerment amongst Indigenous peoples. Many of my colleagues blame the church for that, since the majority of these schools were run by Christian denominations. So, as a Christian, I was in this deeply uncomfortable and contradictory state of mind, and I wanted to learn more to see how I could make sense out of it. When the author's brother, who is a colleague of mine, told me about this book club, it seemed like a good opportunity to explore these matters.

Why did you join the book club?

BF: My formation in the Christian faith has been in the Presbyterian tradition. At university and in my early ministry in Toronto, I was involved in a variety of social justice activities and coalitions. The biblical verse that inspires and informs me deeply is Hebrews 10:22–23, where, out of Christ's faith in us, we provoke love and good deeds. I am a Canadian church historian and now minister with a small Presbyterian church in Burnaby, BC. I taught at Vancouver School of Theology during the early

years of our Native Ministries Degree Program. It was a serious endeavor to build bridges. The program was designed and co-constructed with Indigenous colleagues. In that process, we went beyond educating each other to genuine dialogue in how to co-create a different future for forgiveness and reconciliation. That's still very much a work in progress. I continue to be involved in communities that pursue the same dream.

One thing I bring to the table, when appropriate, is a deep understanding of the worldview that infused the culture of the residential schools. That philosophy/theology was central to my research about the Social Gospel, including the shadow side(s) of that movement.

JD: What, in your opinion, are the main ideas of *Canada at a Crossroads*?

BF: This [book] is a deep dive into what scholars call a “thick description” of the attitudes, behaviors, and consequences of the ways Indigenous and Settler peoples in the Rainy River District of Treaty 3 engage in relationship. The main ideas are two: we must seriously confront the laissez-faire racism that has shaped many of our deepest assumptions and aspirations. Further, we have to find ways to co-create improvements by engaging in both sustained dialogue and serious action—even disruptive action—to transform the dynamics of our shared life. Change won't come simply through education, or even relationship. Action is necessary.

JD: Denis's detailed descriptions as to how laissez-faire racism operated amongst the Settler community is a core contribution of the book. He shows how prevalent assumptions and attitudes about Indigenous “lifestyles” are ignorant of historical and structural matters, and rooted in beliefs about the supposed shortcomings of entire groups of people. It was fascinating (and depressing) to read how robust these assumptions are. They survive high levels of education and even close, personal interracial friendships and marriages. Moreover, even those educated whites who know the history and are aware of the structural injustices, they are, according to Denis, “no more likely to support specific policies designed to overcome racial inequality” (215). The issue isn't ignorance. The issues are power and privilege.

BF: I appreciated how Denis came to these conclusions. Having genuinely immersed himself in the Rainy River District, he engaged diverse peoples in deep conversation, listening to the ways that they spoke of bridges and boundaries between Indigenous and Settler communities. And as he

explores these, readers are offered a powerful set of tools for confronting ourselves with the dysfunctions that cry out for transformation.

This book was rich in challenging insights, like the idea that many of us whites justify our privileged group position through a deeply internalized sense of superiority and entitlement. So, even though old-fashioned prejudice is rare, there's still an internal, racial hierarchy at work—a white supremacy that's used to defend and explain the status quo.

What was the most transformative insight that you found?

JD: I suppose the most challenging insight was that education and interracial relationships are not good enough to address structural racism. Action is required. I am much more comfortable as a learner than an activist, so this, again, puts me in an uncomfortable space. Yet I know that this work of bringing about justice, of loving one another—especially those different from us—is necessary and called for by God (again, Micah 6:8).

But this work is *messy*. Because true love does not mean making others be like you, or even meeting them halfway. True, sacrificial love is going beyond oneself to the “other.” Denis writes a lot about building “bridges” in his book, but I think bridges aren't sufficient—we need fords. We need to wade through the mucky water that separates communities, humbly listening to hear where our own actions and thoughts cause harm. It's kind of like the rich man who asked what one must do to receive eternal life. Jesus said to sell everything, but the rich man was not willing. People are often willing to give lip service to anti-racism, until it affects them materially or inconveniences them. I'm still not exactly sure how God is calling me to get messy in this work, but I am certain that God is calling.

But what do you think? Who should be reading this book, Brian? And what should they expect when they're reading it?

BF: I think this book should be read by people who are ready to be provoked, and to have their attitudes and behaviors transformed. They will encounter hard truths, entrenched patterns, and possibilities for change that require a patient urgency to realize.

JD: Yes, agreed! I just hope folks aren't thrown off by the very academic introduction. That was a bit hard to get through since I don't have a background in sociology. But once I hit chapter 1, on the history of relations between the predominantly settler town of Fort Frances and Couchiching First Nation, I couldn't put it down! Brian and I are academics, but I know

that many in our book club weren't, and we all came away graciously disturbed. I'm looking forward to the next book club.

JULIANNE DONER *lives in Toronto, the traditional territories of the Mississaugas of the Credit, the Anishnabeg, the Chippewa, the Haudenosaunee, and the Wendat peoples, on land that is subject to Treaty 6, the Toronto Purchase, and the Williams (1923) treaty. Julianne is a recent graduate of the doctoral program in linguistics at the University of Toronto and is currently copyediting a book on Indigenous languages of North America and teaching at the University of Guelph-Humber (Toronto, Ontario).*

BRIAN FRASER *lives in Vancouver on the traditional and unceded lands of the Squamish, Musquean, and Tsleil-Waututh peoples. He ministers with Brentwood Presbyterian Church (Burnaby, British Columbia), teaches leadership at City University in Canada, and provokes flourishing communities through Jazzthink.*

**Seth Klein, *A Good War: Mobilizing Canada for the Climate Emergency*, ECW Press, Toronto, 2020. 434 pp. \$19.95.
ISBN: 978-1-77041-545-4.**

I was standing with my young sons on the edge of a cornfield. It was late-December and snowing. We let the dog off her leash and watched as she ran across the field. Then she turned and leapt her way back toward us, jumping rows of downed cornstalks two-at-a-time. Bits of unfrozen soil flew through the air. I bent down so my face was even with that of my youngest son. We watched together. The falling snow thickened and the wind picked up. We could hardly see the opposite side of the field. "It's very pretty," he said. There was nothing really special about the place—a farm field that abutted a soccer pitch and a schoolyard. But my son was right; it was very pretty. As I dug the dog's leash out of my pocket, the snowflakes grew heavy, like airborne slush. By the time we got home and I returned to sermon-writing, it was raining. Weeks later we learned that 2020 tied 2016 as the warmest year on record.

There is much at stake in the ecological crisis unfurling around us: places we love, crops we grow and eat, ecosystems we depend on in more ways than we know, even the character of the world our children will inherit. Despite all this, our collective response is falling far short. Too much of our action, including that of the church, is merely individual or half-hearted. What is the way forward? What would meaningfully address the crisis of climate change? Seth Klein's new book, *A Good War: Mobilizing Canada for the Climate Emergency* aims to answer this question.

Klein is a policy wonk, with two decades of experience as the founding director of the Canadian Centre for Policy Alternatives in British Columbia. The book's title makes the essential point: climate change must be framed not as an option-

al, hobby issue but as an existential threat. If our political leaders approached climate change the way a previous generation approached war, we could muster change on a timeline and scale that would make a difference. The COVID-19 pandemic has been fortuitous in this regard. In Klein's view, it has shown that "once emergencies are truly recognized, what seemed politically impossible and economically off-limits can be quickly embraced" (xvii).

A Good War is not a book about climate science. Klein simply accepts the work of the Intergovernmental Panel on Climate Change, including the necessity of cutting CO₂ emissions in half by 2030 and achieving net carbon-zero by 2050. The burden of the book is to outline the sorts of policies that will get us there. Klein says, "We need to decarbonize and electrify everything, while also ensuring that we are no longer generating electricity by burning fossil fuels. And we need to do this in a hurry" (179).

Doing something big in a hurry is one way to describe Canada's mobilization for the war effort in the 1940s. The pressure of total war required the federal government to rally the public, centralize decision-making, heavily regulate commerce, and raise the funds necessary to prevail. Changes weren't encouraged; they were mandated. For instance, Klein tells us, "For the balance of the war, the production and sale of the private automobile was illegal" (159).

This was true in both the United States and Canada. The federal government limited the profits that firms could make on war-related ventures and created twenty-eight crown corporations to provide competitive pressure and bridge gaps in the supply chain. The government decided to spend whatever it cost to meet their war-time goals. It introduced new taxes and borrowed money from its citizens. The results were astounding. To pick but one example: whereas before the war Canada manufactured roughly forty airplanes a year, during the war the country produced sixteen thousand military aircraft.

Drawing on this precedent, Klein suggests that the Canadian federal government should take similar actions today. His policy suggestions include a plan for shifting to 100 percent renewable energy by 2050, winding down fossil fuel extraction, developing green infrastructure, implementing a system of household carbon quotas, and enacting a series of new laws and regulations. Examples of the latter include prohibiting the use of fossil fuels in new buildings by 2022 and banning the sale of new fossil-fuel-combustion vehicles by 2025.

Klein believes that a massive mobilization like this could also be used to increase social equity. However, it is here that we see one of the chief risks of such a strategy, and Klein is not unaware of it. History shows that the centralization of power and the unity of purpose that wartime efforts engender creates an opportunity for increasing social inequity. The emergency mindset is volatile. With so much power gathered in the hands of so few, much depends on the character of the government.

Is there an alternative that doesn't come with these risks? As it happens, there is, and Klein is aware of this too, though his philosophical scruples make him wary of it. The relevant pre-commitments surface when Klein writes: "What is notable about Canada's wartime economic policies is that our leaders then were not bound by the straightjacket of neoliberal economic thinking" (171). Klein believes that current leaders willingly wear this sartorial encumbrance. He writes further, "Neoliberalism fetishizes the goal of balanced budgets and austerity." It also "disparages and undervalues the public sphere" (173). The upshot, Klein says, is that "we are fiddling at the margins while the planet burns, hoping that market-based signals can sufficiently alter household consumption and business investment. They won't" (171). It's true that quite a lot of fiddling is going on, but it's not quite true that the raft of policies Klein recommends necessarily leads in a different direction. It's also not true that Klein *knows* that policies more reliant on market-based signals won't work.

The alternative to Klein's wartime centralization of power is to tax carbon at a rate equal to the damage it does. This corrects the market failure that arises because nobody "owns" their own chunk of the atmosphere, and it doesn't require the government to decide (and police) exactly how we heat our buildings or power our travel. In addition to being more efficient, taxing carbon is also more just. It requires those of us who use fossil fuels to pay for the damage those fuels do. While Klein's sense of urgency is commendable, the core of his proposal asks future generations to pay to avoid the harm we are inflicting on them. There are a whole set of things one could untangle at this juncture related to Keynesian economic theory and the free market, but the crux of the matter is that the climate crisis is not something that can be dealt with as an acute emergency after which things will return to normal.

The climate crisis requires a solution that permanently corrects for the failure of markets to account for CO₂ pollution. It is probably not a coincidence that Seth Klein lives in a jurisdiction that has become the textbook example to demonstrate that carbon can be taxed without negatively impacting the economy. It's true that the carbon tax in British Columbia hasn't yet reached the price point at which economists think it would be most effective. However, this is more a signal that neighboring jurisdictions must also implement a similar mechanism than it is a signal that the policy itself should not be at the core of our response to the climate crisis.

There are multiple pathways to decarbonization, and Klein's proposal might well accomplish that objective. Creating green infrastructure projects expands a supportive constituency by immediately creating jobs that counteract those lost by making the use of fossil fuel illegal. That is smart. However, recent developments in Canada suggest that Klein may have underestimated the political feasibility of a more serious tax on carbon. This is a good thing, because putting that kind of a policy at the core of a national response to climate change is a

more just and durable way forward. The flashes and smoke of Klein's wartime metaphor make it hard to see this.

These kinds of discussions can be unsettling for Anabaptists, and not just because of the wartime analogy that undergirds this one. The fact is, many Anabaptists will find a kindred soul in Klein, who isn't entirely comfortable with his own framing of the issue. Some Canadians will relate to Klein when he writes, "I am a Canadian because of my parents' refusal to participate in war" (xvii). What is most troubling for Anabaptists is that our anti-Constantinian theology has not provided us with solid footing from which to address issues like climate change. Addressing the climate crisis with anything close to the speed and scale necessary requires collective action. Klein is right about that. What is more, it requires strong action from governments, action that will compel and not only invite. The toolkit must be stocked not just with carrots but also with sticks.

How do such measures—measures necessary to maintain the beauty and well-being of places and people we love—sit with Anabaptist theology and practice? With respect to values and virtues, the peaceful flourishing of communities and the development of God-honoring character, I think they fit quite well. Anabaptist readers of Scripture recognize that the earth and her myriad of non-human creatures matters to God. We know that following the example of Jesus calls us to grow our capacity for restraint, simplicity, and humility. We need little encouragement from civil authorities to put in victory gardens or advocate for climate migrants. Klein's call to respect the sovereignty of First Nations and honor treaties should make eminent sense to us as well. However, the climate crises exposes our underdeveloped theology of government. Much of Anabaptist political theology in recent decades has taken the form of critique: critique of war, critique of colonialism, critique of the use of violence generally. These critiques are not wrong, but at a time when risky, government-led action is needed, they are insufficient.

Many of us Anabaptists have used our high ecclesiology to avoid thinking about the necessary collective action that governments represent. In that sense, I'm not sure Anabaptist life predisposes us to prefer Klein's proposal or the alternative one based on the longstanding function of markets. Yet I doubt what churches think matters much to Seth Klein. He does wonder (rightly) why faith leaders have not been more vocal. He does offer an approving note about some faith institutions divesting of fossil fuel investments and another about the advocacy of an Irish Catholic mission organization. However, in this book churches are not considered a vital part of the political fabric. And that may be an important secondary lesson for us from *A Good War*. When it comes to this most crucial of issues, the future of the world our children will inherit, churches are mostly missing in action. This is important to recognize because climate change is not the only ecological crisis rushing toward us. The electrification of everything will actually contribute to some of the other crises.

In the long run, this conversation cannot be only about public policy, devolving into enviro-economic whack-a-mole. It must also be a conversation about consumption and what it means to live a meaningful human life. For those conversations, communities of faith are invaluable.

ANTHONY G. SIEGRIST serves as pastor at Ottawa Mennonite Church. His family's dog, a coonhound named Rhubarb, serves as his spiritual director.

Nicholas Shrubsole, *What Has No Place, Remains: The Challenges for Indigenous Religious Freedom in Canada Today*, Toronto, University of Toronto Press, 2019. 254 pp. \$28.95. ISBN: 978-1-4875-2344-2.

Since the early stages of the COVID-19 pandemic, the phrase “religious freedoms” has frequently appeared on different news feeds here in British Columbia, Canada. While there are a number of reasons for that, especially notable for me is how the phrase is used by an array of Christians to assert their right to attend in-person Sunday services at their church in spite of an ongoing pandemic that has killed thousands in Canada and millions around the world:

- “It’s a protected right.”
- “The government is overstepping.”
- “Worship services are an essential service.”

Phrases like this give away, intentionally or not, a whole host of assumptions about what it means to exercise religious rights and freedoms in Canada, what role the Canadian government plays in determining boundaries around that, and how government officials should publicly assess what some may consider to be a private system of values and practices. While religious rights and freedoms may be an ongoing hot topic for Christians and health authorities in the midst of this pandemic, it has been far from just another “hot topic” for people groups who have had to publicly negotiate their religion with the Canadian government long before the pandemic. Reading Nicholas Shrubsole’s *What Has No Place, Remains* will draw anyone to this fact. Shrubsole outlines ongoing religious challenges Indigenous peoples face in relation to the colonial government of Canada—a power that made the destruction of Indigenous identity, culture, and religion a fixture of its ideological past and, some would argue, its present. Fundamentally, the book poses the question: Why is the realization of Indigenous religious freedoms so challenging in Canada today?

To answer this, Shrubsole offers key reasons that the Canadian government has largely failed to protect and understand Indigenous religions, especially in the case of sacred sites and spaces. In particular, he draws attention to reasons like the following:

- the government’s shallow and biased understanding of religion, thus requiring Indigenous communities to operate on terms that stem primari-

ly from a historically European Christian religious framework;

- the government’s inability or unwillingness to recognize its own location as an interested party in disputes (vs. a neutral arbiter);
- framing Indigenous religions primarily as historical and static (vs. evolving and fluid); and
- a consistent lack of meaningful inclusion of Indigenous leaders in decision-making processes.

Shrubsole draws these conclusions through case histories, highlighting events like the standoff at Gustafsen Lake in 1995 and court rulings made by federal and provincial authorities (e.g., *Ktunaxa Nation v. British Columbia* 2017, SCC 54).

While I could simply read *What Has No Place, Remains* as a scholarly exploration of legal and religious history in Canada, I recognize that it has deep connections to and implications for my own context:

- personally, as a settler on unceded land;
- religiously, as somebody whose faith heritage is largely responsible for colonialist ideologies; and
- professionally, as a pastor whose work is deeply tied to sacred space and faith formation.

When understood in this light, Shrubsole’s work offers a powerful call. It reminds me that I am not a neutral party who happens to live on this land. Rather, I am a citizen of a settler colonial state, a state that impacts the spaces—including religious and spiritual—that we all live in. If I benefit to the detriment of others, I bear some responsibility for that injustice. Shrubsole’s book highlights how I, as a Christian, have been given every opportunity to flourish because I live in a society that was constructed through Western Christian logics, institutions, powers and privilege . . . a society that still maintains and upholds those Christian logics and privileges (although not always in such overt fashion). This society has actively suppressed Indigenous peoples’ spiritualities in the past—criminalizing Indigenous rites and practices, and assimilating thousands of Indigenous peoples into Christianity through residential schools. And this same society continues to violate Indigenous peoples’ place-based spiritualities (e.g., harming or destroying sacred sites by privileging resource extraction).

Since I call myself a Christian—one whose faith has been weaponized to destroy Indigenous identities and cultures—and since I am recognized as pastor and leader within my faith community, I must call attention to and help undo the violent colonial ideologies—often wrought in the name of Jesus—that have harmed generations of Indigenous communities. In that vein, *What Has No Place, Remains*, while not written from a Christian perspective, not only raises questions of reparation and redress but also invites churches to ponder

how government institutions continue to violate Indigenous rights and how we might address such. As Shrubsole says, government violations take place “not in the construction of overt mechanisms that seek the destruction of Indigenous cultures, like residential schools, but in the spaces between the lines of Supreme Court rulings and government policy” (192) that continue to marginalize, forcibly reshape, and erase Indigenous cultures and religions.

With this in mind, I return to where I started: the COVID-19 pandemic. For faith communities that have only recently had to face the reality of navigating access to religious space with our government, *What Has No Place, Remains* is a sobering reminder that what Canadian Christians are facing right now is but the smallest drop of water compared to the ocean of struggles and injustice that Indigenous peoples have faced for over a century. As a pastor who started his first pastorate during the pandemic, I have felt the effects of the physical distancing and “lockdown” restrictions deeply. I understand the struggles of many churches in Canada right now. But the narratives offered in Shrubsole’s book are a strong reminder that what Christians are going through is far from “persecution” by the government. Indigenous peoples are the ones who have been, and are being, persecuted. They have literally had their sacred sites demolished to build golf courses and pipelines.

What Has No Place, Remains invites honest reflection on how the very definitions of religion within Canada’s framework have been set up to advantage Canadian Christian Settlers at the cost of this land’s original diverse inhabitants. And maybe that reflection can help us Settlers understand that Indigenous peoples have a lot to teach about religion and spirituality—about land, our relationship to space and place, and how the reconciliation of all things necessarily includes the land—land that is not primarily a resource to be extracted and dominated but a revelation of our Creator’s very own goodness and purposes for the world.

JUSTIN SUN was born in Treaty 6 territory (in Edmonton, AB); graduated from Columbia Bible College (Abbotsford, BC) in 2020 with a BA in biblical studies; and is now a pastor at Peace Mennonite and Peace Chinese Mennonite Church on the traditional and unceded territory of the Coast Salish people in Richmond, British Columbia.