

blessing that has “sustained them and enabled them to live out a sense of vocation” (137).

Richmond finishes the book by exploring the range of approaches to interfaith marriage. Leaving aside coercive marriages, she finds various positive ways of making a life together, of sharing that sense of shared vocation. Some couples affirm a “Theology of Joint Witness,” where they find ways to affirm each other’s traditions and work together for the betterment of their community. Others practice a “Theology of Respectful Witness,” where difference is deeply respected and upheld. Neither is held up as the “best” way to live in relationship; instead, Richmond leaves us with a sense that every interfaith couple (and each supportive community) must navigate life together in their own way, finding ways to affirm each other’s differences while also working together. The balance between respect and compromise will be different for each of us.

In troubling political times, it can be tempting to close off our relationships, to confuse similarity with safety. Without downplaying the difficulties of interfaith relationships, Richmond gives us hope for life together. Her book walks us through the lives of real people struggling with real theological, legal, and interpersonal challenges. Their lives and her reflections birth strategies and frameworks that are useful for anyone looking to navigate an interfaith relationship or support others in doing so. As racist and Islamophobic violence becomes more explicit and common in the United States (as well as in Canada and Europe), it is even more important for everyone to work on these interfaith relationship skills. The witness provided by interfaith couples becomes a bright star in dark times.

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Drew G. I. Hart, *Trouble I’ve Seen: Changing the Way the Church Views Racism*, Herald, Harrisonburg, VA, 2016. 189 pp. \$16.99. ISBN: 9781513800004.

What does it mean to live as a racially oppressed group within a society? And why is it so hard for those of the dominant social group to see this racism? Drew Hart’s book *Trouble I’ve Seen* explores the ways we think about racism and how we can go about listening to those in our society who are racially marginalized. I write this review as a woman of color in Winnipeg, Manitoba—a land with an ongoing legacy of violent settler colonialism and racialization that has impacted Indigenous peoples in particular. Hart speaks from his context of being African American and explains what it means to be “black” in the United States.

If you have watched American news and tried to understand the dynamics of the racial tensions and injustices south of the colonial border, this book is for you. I

have cousins in America who are often so angry on social media. I now understand. I understand because this book shows what Hart calls the “underbelly” of racism, the part that you don’t see unless you actually live it. The book serves as a call to “white” churches to examine their role in racist societal structures and embrace the true image of Christ—a Jewish, not European, man who challenged unjust systems, walked in solidarity with the poor and the marginal, and invited the rich and powerful to act justly.

Hart begins with an exploration of the dynamics of a racialized society, sharing his experience of being racialized. What does it mean to be racialized? It means having people think that they know who you are without having any relationship with you. It is the tiring task of daily being thought of as morally, physically, and intellectually inferior and having to constantly prove you are not a “thug” or a “welfare queen” and remind yourself that, despite being a despised human being, you have value and were created in the image of God just like everyone else. It is feeling like you never quite belong in your country, hitting glass ceilings, “driving while black,” fearing for the safety of your children when they go out, being blamed for your poverty, and going to jail while someone white gets a slap on the wrist for the same crime. It means seeing one’s country’s long history of racial oppression still being played out, while members of the dominant society—who benefit from that history and have been taught that they are innocent and nice—see racists’ actions as isolated, even normal incidents, and label the racially marginalized as bad.

Ironically, Hart points out, the racially oppressed are often not believed when they identify racism, though it is precisely the racialized person who truly understands racism because he or she lives these experiences and confronts the injustice of the dominant group’s system on a daily basis. Being racialized also means being courageous and strong in the face of oppression and, through peaceful resistance and restorative justice, leading the oppressor to see Christ embodied through your stance.

Hart then takes the reader through a historical sketch of the concepts of “whiteness” and “blackness,” concepts wielded by Europeans to entrench racist structures, values, and racial violence in the United States. Those concepts persist today under new guise. This new form legalizes inequities in education funding for children of racialized groups; disproportionately incarcerates the young men of these same groups; denies skin color—and therefore racism—but blames skin color, not the unjust system and attitudes, as a problem. Hart concludes his historical survey by highlighting the colonial thread that connects the Native American experience of being forced off their land and becoming invisible, to the African American experience of being forced to come to another land and being subjugated in order to maintain the belief in white superiority. As regards the Indigenous experience, he reminds the reader that America was built not on Christian values but on stolen land. Land that’s still stolen and in need of reparative distribution.

Trouble I've Seen invites anyone in a dominant social position to peel back their societal attitudes toward the racially marginalized—attitudes they see as normal—and measure them against the teachings of Christ, who aligned himself with the marginalized. Christ is a model for both the oppressor and the oppressed. To the oppressor he offers the example of justice and solidarity with the sinned-against and an invitation to see others through God's eyes—as most worthy of being loved. To the oppressed he offers the comfort of one who himself has also been socially rejected and despised. Jesus calls both groups to conform their hearts and minds to his likeness and not to the patterns of society. We are called to be vigilant about all forms of oppression—racism, sexism, classism, and so on—where one group tries to dominate another. We must challenge them just as Christ did and strive to build a just society that treats all God's children with equal dignity, both at home and abroad.

While reading this book, I cannot help but think of the racism that my Indigenous brothers and sisters here in Canada experience on a daily basis. They face negative stereotypes and still live under the colonial-imposed Indian Act that strips Indigenous peoples of their jurisdiction and rights, legislates them into poverty, and puts them into a separate, less-funded system than other people in Canada. Their lived reality witnesses a betrayal of the treaties that they covenanted to with the Crown. Moreover, their reality witnesses a betrayal of the kind of just society that Hart summons us Christians to. So what might we do with this?

Here are some questions that we in Canada could explore:

- Does my church intentionally invite Indigenous voices into our spaces so we might attend to their perspectives and experiences?
- Do we speak up when we see Indigenous persons being treated disrespectfully in our neighborhoods?
- Are we learning about our colonial past in order to get over our instinctive drive to tell Indigenous Canadians to “get over it”?
- Are we finding ways to share life together as members of one treaty family?

Trouble I've Seen is a helpful text that encourages me to be brave and to seek transformative action. We are to be just as Christ was, bringing forth God's kingdom as we face the underbelly of racism in our society.

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Grace Ji-Sun Kim, *Embracing the Other: The Transformative Spirit of Love*, William B. Eerdmans, Grand Rapids, MI, 2015. 182 pp. \$25.00. ISBN: 9780802872999.

I have been carefully reading and mulling over the complex, rich, and compelling content of *Embracing the Other* for several weeks, and today I've finally started putting together my thoughts. Today is November 9, 2016—the day after the United States' presidential election. Other commentators on this work have called it prophetic, and I echo these sentiments. Kim, with unrelenting clarity and precision, touches on many of the issues—racism, misogyny, economic inequity, and so on—that are being felt more keenly today by the established North American church than in some time. In continuity with the best of the prophetic tradition, Kim draws our attention to the sins of the people and calls us to a different way.

Embracing the Other is a hard book. Hard because it is technical, detailed, and academic. Hard also because it is unrelenting and determined in its analysis of race- and gender-based oppressions and the toxic theologies that support them. And the book is made even more difficult, and compelling, by the fact that the issues explored are all deeply personal to the author. Kim first emigrated to Canada with her parents in 1975 and moved to the United States in the early 2000s. She is no detached author. She has a stake in the issues, for they have “cost” her and the community she belongs to.

In the first chapter, “The Lives of Asian American Immigrant Women,” Kim states, “The advent of Asian immigration was neither easy nor pleasant. . . .” This is, of course, putting it mildly, as she makes clear just how terrible her experience was as an Asian immigrant. As a Canadian Christian, I found it unsettling (but not surprising) to hear Kim's description of our racism and exclusion. The church I identify with is not, Kim makes plain, as welcoming as we would like to imagine (32).

To help us grapple with the profound violence that Asian women have experienced, such as the abuse inflicted on Korean “comfort women,” (i.e., women forced into sexual slavery) Kim explores the Korean concept of *Han*: “*Han* arises when institutions, communities and nations create laws, policies, and institutions that cause subordination and subjugation of groups of people” (39).

For Asian American women, and women more broadly, *Han* manifests itself as misogyny. *Han* is produced by so many parts of life—work, marriage, even images of God (see pages 82, 84, 136, and 146)—that you eventually get the feeling that misogyny is produced by so many embedded narratives, theologies, and structures that it's currently inexorable. It is certainly overwhelming.

There are two key parts of the book that deserve special attention. First is Kim's treatment of the problem of “whiteness.” She addresses this problem in a way that

does not leave much wiggle room for those who would like to see themselves as not-racist because they don't (so they think) perform overtly racist acts or behaviors. One of the most powerful ideas about race—championed here by Kim and echoed by many others—is that racism is a sickness that sits deep within us and, as such, cannot be easily disavowed.

Race functions as a category of human classification, identity, and differentiation for the benefit of some and the detriment of others. . . . To identify someone as “racial” is to say they are not white. . . .

. . . *Because whiteness is seen as nonracial, white privilege is upheld systemically through favorable rules and practices toward those racialized as white.* . . .

Because whites often fail to recognize their power and privilege, it is sometimes necessary to prompt their awareness in order to work towards justice. (43–44; emphasis mine)

The *Han* that Kim and all racialized people experience will not be eliminated by postures of inclusivity—namely, being nice to people who are different. Whiteness and white privilege is a fault line that runs too deep for such facile responses. So how should one respond?

This is the second part of the book that requires attention. Kim's proposed response to all this racism and misogyny—the “Spirit of Love”—sounds like an idea everyone can get behind. But this Spirit is not some nebulous feel-good panacea. Kim means something specific and something that will be hard for many to embrace. This love is a transformative one and is identified as *eros*—intimate subjective engagement. “The erotic bridges the passions of our lives—the physical, emotional, psychic, mental, and spiritual elements” (141). And why is this kind of love hard to embrace? It's because our beliefs about love, its nature and appropriate role, have been shaped by the sinful theologies we inhabit. In mainstream conceptions, “Eros denotes the disorderly and the source of temptation that could drive humans to insanity. . . .⁴ However, much of this negativity can be attributed to a dualism that works to benefit a white Eurocentric male perspective. Therefore it is no surprise that some perceive reason to be superior to emotion, male to female, logos to Sophia, and logic to Eros” (143).

This is where Kim takes us: theologically and ecclesiastically, we must recover a genuinely erotic love. That's the key to eliminating our sinful misogyny and racism. And how are we going to do this? By embracing each other through acts and emotions that are intimate, messy, and vulnerable.

⁴ At this point, Kim references Diarmuid O'Murchu, *In the Beginning Was the Spirit: Science, Religion, and Indigenous Spirituality* (Maryknoll, NY: Orbis: 2012), 157.

Discomfort is a hallmark of the prophetic. If we are concerned about systems that mask and perpetuate misogyny and racism, we need to be open to courageous alternative thinking and practices that disrupt and resist patriarchy and whiteness. Kim's offering is a way into this. She is pursuing a theology that will liberate not only the oppressed but also unwitting oppressors like me.

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Catherine Vialle, Jacques Matthey, Marie-Hélène Robert, Gilles Vidal (*sous dir.*), *Sagesse Biblique et Mission*, Éditions du Cerf, Paris, 2016, 278 pp. 30 €. ISBN : 9782204105637.

Sagesse Biblique et Mission contient les actes du colloque œcuménique de missiologie du même nom. Ce dernier a été organisé par l'AFOM et s'est tenu en mai 2014 à l'université catholique de Lille.

Il contient dix-sept articles auxquels s'ajoutent une préface et une relecture. Les auteurs proviennent aussi bien de la théologie biblique vétéro- et néo-testamentaires que de la systématique, la missiologie, voire même la philosophie.

Les articles sont regroupés en trois parties : sagesse biblique et sagesse des nations, figures de la sagesse biblique et missiologie de la sagesse.

La première partie regroupe des articles qui font entrer en dialogue sagesse biblique, sagesse des nations et mission. On y étudie par exemple les traces supposées ou avérées de sagesse des nations dans le matériau biblique (par ex. Job et Pr), la confrontation entre ces deux sagesse (Ac 17), les diverses manières dont les missionnaires ont appréhendé les sagesse locales, notamment en Océanie, ou les nouvelles sagesse qui émergent de la confrontation entre sagesse ancienne et évangile.

La seconde partie concerne des figures de la sagesse biblique. Elle contient des articles concernant certains sages de l'Ancien Testament (par ex. Salomon, Joseph), mais aussi un article sur Jésus, qui se révèle Sagesse en mission en Matthieu 11 et deux consacrés aux réflexions de Paul concernant la sagesse de Dieu (notamment en 1 Corinthiens et Colossiens), qui met en échec les sagesse humaines, devenues folie en comparaison. Il contient également deux articles stimulants l'un sur la sagesse biblique elle-même, l'autre sur la remise en cause par certains livres bibliques (c.-à-d. Job et Qohélet) d'une sagesse traditionnelle, montrant par là que contrairement à la révélation qui est donnée/reçue, la sagesse, confrontée au réel, se construit, parfois de manière dialectique, même si l'Esprit et sources des deux (sagesse et révélation) et les nourrit.