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the Eastern Church fathers (74). While aware that Evangelical theology tends to feel uncomfortable with the formulations, Kärkkäinen cites Clark Pinnock as one who is open to the perspective. It seems apparent, however, that this perspective is not widely accepted within Evangelicalism. Notably the 'Reformed tradition' was missing in the discussion. Can Protestantism be accurately ecumenically discussion without the Reformed tradition being included at the table?

As in his previous work, *Pneumatology: The Holy Spirit in Ecumenical, International, and Contextual Perspective*, Kärkkäinen cites and makes assessable into English the fascinating work of Tuomo Mannermaa and his students. For this alone this work is a very helpful work.

Aside from this, the important interaction between the various traditions on the concept of Deification and Justification makes this work a very helpful dialogue partner in the arena of ecumenical understanding and comprehension of salvation and 'Union with God'.

I highly recommend this work as an important contribution on the concept of 'One with God' within the various branches of Christianity. It is both well-research and well-written, as such it is an important addition to theological, ecumenical dialogue.

Paul W. Lewis