

Her critique seeks out, “how it happens to us as it does” (22). The “us” is the standpoint of women (68), heterogenous by social location and yet as connected by the method of “insider’s materialism” (24) that “looks at society directly” (26). Although this method is not explained, it seems that the “in” side obtains by default when women’s voices were excluded on and after December Sixth. Encircling “us” is a “line of fault” (31-33) by which O’Donovan maps out the hegemonies that “shape and overpower our lives” (33). Just as O’Donovan’s “us” spans particularities, “it” also has this peculiar breadth. “It” was made vivid with the deaths of the 14 women named on page 79, only to continue in what followed. O’Donovan thereby reveals a conflict (16) by whose “lines of fault” (31) critical theologians might discern for whom they should preferentially opt.

O’Donovan acts on Baum’s claim that interruption is a theological category (68). December 6, 1989, remembered as femicide, is made into a “discursive opening” (31) onto personal and social sin (70). “It” demands that Christians examine more, and assume less, about their understandings of God (75).

The actual title on the cover is “*Rage + Resistance*”. I interpret

this as a theological algorithm, since the “+” has an elongated stem. This represents O’Donovan’s refusal to allow “it” the last word (93).

— Nathan Loewen

**C. STACEY WOODS AND  
THE EVANGELICAL  
REDISCOVERY OF THE  
UNIVERSITY**

**by Donald A MacLeod  
Downer’s Grove: IVP  
Academic, 2007. Pp. 283.  
Paper \$25.00.**

Readers who delighted in Donald MacLeod’s earlier (2004) *W. Stanford Reid: An Evangelical Calvinist in the Academy* (which was accorded the Donald Grant Creighton award for the best biography highlighting life in Ontario in the past three years) will find their pleasure augmented in yet another fine biography of a forceful Christian.

MacLeod’s book traces the development of Inter Varsity Christian Fellowship (“InterVarsity” in the U.S.A.), transparently acquainting readers with both brighter and darker moments, the glorious and the shameful (see the discussion of Wilber Sutherland), in the history of the organization. With the judgement that mature historians

have refined for decades, MacLeod identifies and investigates the gifts and graces of someone whose industry swelled IVCF's presence on campuses throughout the world. And with his exemplary honesty MacLeod candidly discusses what a propagandistic author would fail to mention; namely, the deficits in someone whose explosiveness, guardedness, obsession with control and — what will surprise many readers — struggle with alcohol, remained problematic for those who knew him and aspired to love him.

From the inception of his work in Canada in 1934, to his retirement in Austria in 1972, Woods prosecuted relentlessly IVCF's twofold mission: (1) to facilitate students' ever-deepening encounter with God as they sought to live the implications of faith in the one who "fills all in all" (Ephesians 1:23); (2) to evangelize the campus. Concerning the latter item Woods plainly resonated with Emil Brunner's dictum, "Mission is to the church as burning is to fire."

Oddly, the man who spent his life on behalf of gospel-witness in the secular university never attended one himself. Denied admission to university in his native Australia, Woods' parents urged him to attend Dallas Theological Seminary. Here he was exposed to premillennialism, a major feature of American evangelicalism.

Uncannily possessed of exquisitely sensitive theological antennae, Woods recognized its one-sidedness: it was world-rejecting, culture-slighting, and anti-intellectual. He insisted, on the contrary, that since God is to be loved with the mind, the institution charged with promoting the life of the mind had to be engaged, not avoided. With the same sensitivity, however, Woods never belittled Dallas Seminary, despite his disagreement with it. Instead he gladly acknowledged what he had gained from it: an apprehension of the reality and immensity of God, a ceaseless wonder at His grace, and a love for, and skill in, expository preaching. Recognizing the *lacunae* in his own intellectual formation, upon graduating from Dallas he began studying at Wheaton College, completing his liberal arts programme there in 1934.

Immediately Woods was invited to preside over IVCF-Canada. He found it to be little more than a trace element in three Canadian universities: U of T, UBC, and UWO. To be sure, it was larger in the high schools, with 50 chapters in Ontario and 35 in the west — yet with no representation at any level in the Maritimes. In a few years he would expand IVCF throughout Canada, then turn to the U.S.A. and vivify it there. While his campus work was moving ahead Woods also

enlarged the summertime Pioneer Camps (these often accommodated pre-university students). Not to be overlooked was his founding of *HIS*, the magazine of IVCF. Its subscription list soon included thousands. Woods maintained that IVCF's expansion in both numbers and depth would have been impossible without it. And while "Urbana" has taken on near-legendary status for university students who trek year after year to the University of Illinois to hear stellar addresses from evangelical luminaries, the fact is that the first of those missionary conferences was held not in the American Midwest, but at the University of Toronto in 1946.

Having cemented IVCF into the major universities of North America, Woods moved to western Europe in order to preside over the International Federation of Evangelical Students. Under his leadership IFES took over Schloss Mittersill, an Austrian castle that had been damaged by fire in 1938, had been occupied by German forces throughout World War II, and needed huge retrofitting. Having calculated that the financing was manageable, Woods struggled, scabbling money where he could, only to find the problem overwhelming and retirement looming. Yet Schloss Mittersill remained (according to MacLeod)

the crowning event of Woods's career on account of its connection with IFES — which organization continues to thrive. (MacLeod's book was published for the 40th anniversary celebration of IFES held at Tyndale University and Seminary, Toronto, in July 2007.)

MacLeod's book leaves readers soberly considering Luther's remark, "God can draw a straight line with a crooked stick." It also challenges readers to hear afresh the charge with which Woods's father startled the young man: "Stacey, the great thing is to understand the movement of the Holy Spirit in your day and then pray that God will catch you up in His purposes..." (p.35).

— Victor Shepherd

**A TROUBLED FAITH:  
Do We Really Need God?  
by Alan Reynolds  
Winnipeg: Word Alive  
Press, 2006, 181 pages**

Alan Reynolds, a retired United Church minister from B.C., wrote this book as an *apologia*, a defense of the truth and relevancy of Christian faith in today's world (p. 2). He begins with an overview of