

white settlers against Riel), and then moved to Alberta in time to live through the 1885 rebellion. Throughout, there are thoughts and speculations about how their mixed blood might have affected their lives and the several moves that they made, though there is no resolution of those thoughts, since none is possible with what could be discovered in family archives.

Those biographies take almost the entire book. Wishart's own story, and his reflections on what he correctly refers to as our history of racial paternalism and outright racism, are mainly confined to a few last pages, as a near after thought. I was left seeking more of those discussions. The strength of the journey's description is in the fact that it is personal. I found it telling when Wishart writes of meeting several other people who also had their native ancestry concealed from them, as some sort of dirty family secret.

Any Christian reading of events and stories looks to hope. And as we see the pride and energy of those who are seeking out and proclaiming their native ancestries, we are left with hope. Attitudes amongst native, partly native, and white Canadians are changing. In some cases it is a difficult, slow change, and we can still hear mutterings about "privilege" and work ethic that mar the relationship

between the races still. People like Wishart, who stand between the two poles, can tell their story and hope to bring some of that relationship to a better place.

— Greg Parker

**SEEKING THE  
IDENTITY OF JESUS:  
A Pilgrimage  
Beverly Roberts Gaventa  
and Richard Hays, editors.  
Grand Rapids: Wm. B.  
Eerdmans 2008. Xiv + 345  
pages. \$36.50**

This book originated from "The Identity of Jesus Project", undertaken by biblical scholars, church historians and theologians at the Center for Theological Inquiry in Princeton. It was produced partly as a response to the diversity of images of Jesus currently present in the church, academy and popular culture (p. 3). Readers of *Touchstone* were given a glimpse of the book's character and purpose in the article "Which Jesus", which was carried in the January issue. It was an adaptation of the Editors' Introduction to this present volume.

The focus throughout is on the theological identity of Jesus, with an eye to the Chalcedonian Definition of Jesus as fully human and fully divine, the two natures

united in his one person, as setting the terms for this. The first four essays by William Placher, Robert Jenson, Markus Bockmuehl, Dale Allison Jr. and Francis Watson concern sources and methods for discerning the identity of Jesus, primarily in Scripture. The next eight by Dale Allison Jr., Joel Marcus, Beverly Roberts Gaventa, Marianne Meye Thompson, Richard Hays, Katherine Grief, Gary Anderson and R.W.L. Moberly look at the identity of Jesus in the four Gospels, the Pauline letters, Hebrews, and the Hebrew Bible. The next four by Brian Daley, David Steinmetz, Katherine Sonderegger and Sarah Coakley, look at the identity of Jesus as discerned in the patristic era, the Reformation, and more recently. The volume closes with concluding reflections by the editors on the process by which the book was produced, and once again on the identity of Jesus.

In many ways this is a fine collection, full of exegetical, theological, historical and pastoral insights. Jenson's article raises interesting questions about metaphysical issues involved in seeing Jesus as the incarnation of the second person of the trinity. Marcus' chapter lends support to Moltmann's understanding of Jesus' cry of dereliction on the cross in Mark's gospel. Allison provides an insightful study of the quest for the historical Jesus, its potential and limits. However, considerations of the influence of the place or social location of believers on the identity of Jesus are largely missing. This is unfortunate, as the identity of Jesus in any time and place is partly shaped by the social conflicts present there. Still, those who are concerned to find Jesus in the midst of such conflicts can find important raw material here.

— Don Schweitzer