

Rein Brouwer (ed.), *The Future of Lived Religious Leadership*. Amsterdam Studies in Theology and Religion series, Vol. 7 (Amsterdam: VU University Press, 2018), 258 pages. ISBN: 9789086597741.

Reviewed by Lina Toth

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The Future of Lived Religious Leadership is a collection of essays on different contexts in which either some sort of a religious leadership is practised, or to which a theological approach to leadership can be applied. The chapters are written by twelve authors, coming from South Africa, the Netherlands, UK, Sweden, and Israel. Given the assortment of research interests and settings of the contributors, the volume aims to engage with three categories: Difference in Contexts; Lived Religion; and Engaged Research. These are presented as a way of structuring the collection, though they are not always discernible in the chapters.

The contextual nature of leadership comes across very strongly, reflected in the widely varied situations and perceptions of leadership explored in different chapters. These include postcolonial Africa; South African e-church; identity leadership in an emerging congregation in the Netherlands; the Texan ‘pastorpreneurship’ of pastor Joel Osteen; psychological health of Church of England ministers; and the ‘leadership capital’ of pre-military Zionist academies in Israel. Some of the authors consider professional or lay religious leadership, whilst some others look at larger environments of leadership in society and politics.

The ‘Lived Religion’ perspective is largely made evident by various empirical methods employed by different authors. Indeed, the volume represents a good sample of such approaches, and thus might be particularly useful for those who teach or study leadership. The third category — the ‘authors’ engagement with the future of leadership’ (p. 6) — is perhaps the least developed. It would have been helpful to see an attempt by the authors to converse with one another, especially given that the collection grew out of several meetings over the course of three years. What provides coherence, as well as helpful insights into the future of the discipline in relation to religious studies, is the Epilogue.

Furthermore, the Introduction notes another meta-theoretical perspective that was to guide the writing of the chapters: namely, the movement between four paradigms which have been dominating the field of leadership studies. The first, and the oldest, paradigm is focused on leaders' personality — be it traits or skills. The second one has to do with the dynamics of relationships and communication between leaders and their followers. The third paradigm focuses on the visionary qualities of leadership. Finally, the organic paradigm is interested in the communal context in which leadership happens. All of these paradigms are quite clearly visible in the collection, although, again, it would have been both helpful and interesting to see a more explicit discussion along these lines as a way of cohering the collection.

Paul Beasley-Murray, *This is My Story: A Story of Life, Faith, and Ministry* (Eugene, Oregon: Wipf and Stock, 2018), 254 pages. ISBN: 9781532647963.

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In this engaging autobiography, Paul Beasley-Murray (b. 1944), takes readers on a journey from life as the son of George and Ruth Beasley-Murray; through his own education; his teaching ministry in Congo-Zaire (1970–1972); his pastorate in Altrincham (1973–1986); his years as Principal of Spurgeon's College (1986–1992); his pastorate in Chelmsford (1993–2014); and his 'retirement' (2014–2018). Along the way, we also learn of his work (1) imagining and creating structures to strengthen and redirect the church's vision for mission; (2) innovating practices for better fulfilment of that vision; and (3) promoting the health of pastors who lead the church in mission. He also places his many publications within this journey, with the result that we can see the seamlessness of his writing and his calling.

In the midst of these various institutional settings, Beasley-Murray's story has two acts. The first act is his story from birth until his appointment as Principal of Spurgeon's College. In Beasley-Murray's