

surface these concerns, but unrelated to structure and in a way that could be veiled from non-specialists. Interpreting Psalm 3, a psalm with Davidic attribution, he writes, “However, because there is textual evidence superscriptions were more fluid and usually added later, many scholars dismiss the historical connections and in general do not subscribe to Davidic authorship” (121). Though helpfully suggesting superscriptions may provide a framing context for a later community to read the psalm considering what they know and imagine about David, the aforementioned phrasing regarding “historical connections” is unfortunate and potentially misleading to nonspecialists.

Bodner treats the royal psalms as content-bearing structural markers of the five-fold drama, providing the community “an alternative way of thinking about the monarchy” (50). While noting that some scholars see the movement of the Psalter toward assumed messianic readings of the royal psalms, he neglects to inform his readers of scholarly perspectives that textually locate demonstrable communalizations of the royal psalms that would also fit his overall dramatic discernment. The chapter on “The Psalms in the Ancient Near East” includes a clever presentation of the Canaanite origins of Psalm 29 as “backbeat,” but then suggests that the “backbeat” is polemical against Baal. This argument, underdeveloped in the book, could lead readers in the direction of cultural superiority rather than confluence.

Caveats noted, Bodner has produced an excellent and engaging introduction to the Hebrew psalms and Psalter for those most interested in its literary form and shaping. It is recommended for libraries and to be used in the classroom with an informed and guided perspective.

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Ancient Echoes: Refusing the Fear-Filled, Greed-Driven Toxicity of the Far Right.
 By William Brueggemann. Minneapolis, MN: Fortress Press, 2023. ix + 132
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Without a doubt the world is in turmoil. In the United States, religion now intersects with politics to create an ever-growing Christian nationalism movement. Those who espouse this relatively new movement believe that American identity is inextricable from Christianity. This movement can be traced to the Christian right, a United States/American phenomenon, begun in the late

nineteenth and early twentieth century. Common to Christian nationalism and the Christian right is fundamentalism and biblical literalism. Christian nationalism and the Christian right play a role in the shaping and development of radical right-wing politics in the United States. Old Testament scholar Walter Brueggemann takes on the radical right in this volume and responds to eight “truth claims” presented by Kurt Andersen in his book *Evil Geniuses: The Unmaking of America: A Recent History* (2020).

After a brief preface outlining Brueggemann’s reasons and intent for writing this “little collection” (xi) and what he hopes to accomplish with it, the volume features eight chapters and concludes with a reprise, chapter 9 (121–32). Each chapter refutes the specific “right-wing” claims that Andersen makes, namely, that government is bad (1–11); that we need to believe in our perfect, mythical yesteryear (13–24); that establishment experts are wrong, science is suspect (25–39); that we are entitled to our own facts (41–53); that short-term profits are everything (55–68); that liberty equals selfishness (69–83); that inequality is not so bad (85–102); and that universal health care is tyranny (103–19). Using specific biblical texts such as Ezekiel 34:2–24, 29:37, and 30–32; Psalm 137; Ben Sirach 38:1–15; 2 Samuel 16:15–17:23; Jeremiah 5:26–31 and 28; Exodus 16; and 2 Kings 5, Brueggemann poses counterarguments to each of the eight “right-wing” claims. Even though the volume uses biblical texts to address pressing contemporary concerns, the volume is not without several shortcomings.

First, biblical texts are read from a historical, literary perspective, often taken on face value without any hermeneutical assessment, to bolster pious sentiments. Each chapter’s discussion lacks a firm grasp and understanding of the immense complexity of the geopolitical and economic global reality. For example, Brueggemann sees good governance as a genuine possibility. Nowhere, however, does the discussion of this topic consider the powerful influence that oligarchs have over political, social, and economic leaders and their agendas. Klaus Schwab, a German economist and founder of the World Economic Forum, works with government and corporate leaders to reshape the world’s economic structures for the benefit of the 1 percent who already own and control the globe’s material resources. Leonard Leo, a staunch conservative Catholic and the world’s fourth wealthiest person, is cochairman and former executive vice president of the Federalist Society. He was responsible for suggesting and assisting with the confirmation process of Justices Neil Gorsuch, Brett Kavanaugh, Amy Coney Barrett, Samuel Alito, and Chief Justice John Roberts. Brueggemann’s volume does not deal with the intersection of politics and religion, specifically, wealthy right-wing Christian leaders, such as Leonard Leo, whose money assures “right-wingers” powerful positions in government organizations like the Supreme Court.

Second, the volume accepts the hegemonic narrative pervasive in areas such as the media, science, and health care. In his critique of the radical right, represented by Fox News and those who reject scientific “experts,” Brueggemann assumes that reliable knowledge exists, that scientific findings are accurate and truthful. He applauds health-care providers and pharmacists and seems to favor a universal health-care system, all of which the radical right opposes. Brueggemann does not deal with the realities that all mainstream media (that is, Fox News, CNN, MSNBC) are corporately owned, that corporations and their leaders fund scientific research and often suppress or censor views contrary to the corporate view, and that big insurance and pharmaceutical companies supported by government officials control the health care industry.

Third, Brueggemann’s interlocuters are all male, and much of the volume’s research is limited and dated. Even though the book aims to encourage church communities and their leaders to take a stance on public issues, the study lacks a solid analysis of why right-wingers hold the positions they do.

In sum, this slim volume should be read and discussed by scholars and church communities alike. Brueggemann’s critique of the radical right deserves a lively debate.

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The Work of Inclusion: An Ethnography of Grace, Sin, and Intellectual Disabilities. By Lorraine Cuddeback-Gedeon. New York: T&T Clark, 2023. xi + 183 pages. \$29.95 (paper).
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Lorraine Cuddeback-Gedeon offers a theological reflection on her ethnographic work with persons with intellectual and developmental disabilities (IDD) in a sheltered workshop in Indiana, to which she refers by the pseudonym Payton Workshop. Noting that there is a rich and growing body of theological work on disability by persons with various forms of disability other than IDD, and by caregivers, family, and friends of persons with IDD, the author strives with this book to bring the voices of persons with IDD *themselves* into the theological conversation more directly. Cuddeback-Gedeon defines her task as a liberationist one and throughout the book distinguishes her approach from postliberal theological treatments of IDD and their indictments of the disability rights movement as too focused on personal autonomy