markers" (pp. 241–242). Duerksen then offers answers to such questions as how these ecclesial identity markers were shaped by the Hindu and Sikh backgrounds of the *Yeshu satsang* leaders, and how the leaders in northwest India "use, modify and resist various [Hindu and Sikh] practices to shape their ecclesial identities" (pp. 241–242).

To his ethnographic and Emergentist-theoretical analysis Duerksen adds his own unique reading of the Book of Acts, laid out in chapter 10. In the Acts narrative, Duerksen discerns four stages of the emergence of the early church's identity; it describes, he asserts, a community that, by the book's conclusion, is both a Jewish sect and a distinct group. Similarly, as Duerksen sees them, *Yeshu satsangs* bear two equally valid identities simultaneously: they are congregations that "are not fully Hindu or Sikh, neither are they fully a part of the Christian community" (p. 246).

Ecclesial Identities in a Multi-Faith Context is a meticulous book. Appendices provide details about research subjects and the questions put to them. The literature review (chapter 1) and extensive bibliography will prove useful to anyone wishing to engage this topic further. Readers unfamiliar with the vocabulary of Hinduism or Sikhism will appreciate the inclusion of a short glossary. But most significantly, in every chapter, the author's outline is transparent; after each step, he recapitulates. In fact, chapter 11 offers such a clear summary of the whole that readers who do not appreciate the social-science jargon and liberal use of abbreviations (for example, CEPS for "cultural emergent properties") that are very much a part of this book's style can do quite well by beginning there.

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A Philosophy of the Unsayable. By William Franke. Notre Dame, Ind.: University of Notre Dame Press, 2014. 384 pp. $37.00 (paper).

To an important stream of the Christian theological tradition, passing through figures such as Pseudo-Dionysius and Nicholas of Cusa and stretching back not only to biblical inspiration but to Neoplatonic thought, God is different. God is a difference beyond any difference humanly imaginable. God is a difference *so* great that difference itself as a concept is negated. Thus all properly chastened language about God has a renunciatory moment,

a space where the inadequacies of its formulations are confessed, and conceptual idols are renounced as they break upon this divine difference. This is, notes William Franke, the proper self-abnegation inherent to theological discourse. There is even (to play, as he does, on the trope of a *theologia crucis*, inflected by Hegel's speculative Good Friday) a proper crucifixion of all words/the Word in theological speaking. But, this is more than just a theological insight. To Franke *all* self-critical discourse comes to discover that it has its ground in a hinterland of something unsayable. "Truth," the "whole," whatever noun one cares to throw at it, whether one even grants its actual existence, persists for Franke in a space of unutterable difference towards which human language distends itself inadequately, endlessly, but not quite fruitlessly.

Franke explores this distension as it appears almost fractally across a multiplicity of discourses—theological and secular, philosophical and poetic. He notes, in a series of intense investigative essays, that the unsayable (whether or not it is explicitly coded as theological) persists in *all* discourses in a way that is both generative for language, and a crisis for it. Yet it is still the peculiar genius of theology, explicitly negative theology, chastened by its "knowledge" of the ineffability of its proper object, to attend to this unsayable. The essays in this volume build upon one another, if at times obliquely, to make this case. The persistence of an unsayable hinterland is assayed in literature, and philosophies both antique and contemporary. Particular attention comes to rest on the post-Holocaust poetry of Paul Celan and Edmond Jabès, and upon those thinkers loosely associated with French post-structuralism and Jacques Derrida. Jean-Luc Nancy garners special notice as an example of a secular apophatic who comes to realize the common cause critical philosophy might have with Christian thought.

But the book reaches perhaps its most fascinating moment in Franke's engagement with that stream of thought known as Radical Orthodoxy. Historically, Radical Orthodoxy has been a movement far less sympathetic to post-structuralist thought than Franke would wish to be—casting it as essentially nihilistic. Likewise, it has been robustly dismissive of theologies (such as those of John Caputo or Mark C. Taylor) which draw upon the reservoirs of Derrida and similar others. Notably, this opprobrium is frequently returned. Franke seeks to heal this breech by inviting both sides to acknowledge their shared (and frequently occluded) base in a prior theological negativity that emerges from within the wellsprings of a Christian tradition that intuits God's difference. After all, notes Franke, even the likes of John Milbank, for all his "realist" claims about Christian truth, fully acknowledge the analogical, narratival, and mediated form of not just theological, but all knowledge. It is an audacious proposal, and probably one that will get short shrift from those it has been directed at, but even if it fails, it does so intriguingly.

Ultimately, what Franke seems to be questing for in his "philosophy of the unsayable" is the possibility of a form of faithful and non-nihilistic pluralism. If all discourses, preeminently theological discourses, find their true orientation towards something that cannot be said, but something which nonetheless elicits a frequently prolix and often doxological linguistic saying, then all discourses have a hidden unity beyond their irreducible differences. That is not an immanently obtainable unity, but a unity in distension towards what cannot, by its very nature, be obtained. It renders language both chastened and noble: chastened by its limits, and ennobled by its endless quest. Likewise, the apophatic thinker—whether a French philosopher or a theologian steeped in the knowledge of Christian mysticism—is to Franke a "knight of faith" (p. 328) who restlessly probes the possibilities of believing through an ardent ascesis of questioning. Whether such a knight is more Galahad or Don Quixote will probably be for the reader to decide. What they will not be able to dispute is the erudition and audacity of Franke's own quest.

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Sacred Precincts: The Religious Architecture of Non-Muslim Communities across the Islamic World. Edited by Mohammad Gharipour. Arts and Archaeology of the Islamic World, vol. 3. Leiden: Brill, 2015. xxxviii + 542 pp. $249.00 (cloth).

Printed on heavy stock, laden with over two hundred photographs (many in color), and featuring an attractive cover, *Sacred Precincts* is a volume beautiful enough to adorn my coffee table, yet useful enough to merit a place on my office bookshelf. Mohammad Gharipour has assembled twenty-five essays by a roster of authors, including both seasoned and emerging scholars hailing from (or now studying or working in) the United States, Portugal, Iran, Scotland, Austria, Italy, Canada, England, Malta, The Gambia, Nigeria, Syria, Palestine, Mali, Iraq, Cyprus, and Morocco.

The book's underlying principle is that sacred architecture—defined as "the visible and invisible sites, complexes, structures, and spaces (natural and built) where members of a community manifest their devotion and summon divine presence by performing the recitations, rituals, and processions that distinguish them as adherents to a particular set of beliefs" (p. xi)—offers "unique insights into the complex interactions between Islam and