

remain. New entries include “Charismatic Christianity, Deism, Ecumenical Councils, Material Culture, Religion in Television, Saints, Slavery, and Utilitarianism” (vii–xi). Another new feature is a set of “primary documents”; these include “Sayings of Jesus from the Oxyrhynchus Papyri Collection (Fifth-Sixth Centuries CE),” “Pliny the Younger Requests Instructions from Emperor Trajan on How to Deal with Followers of Christ,” and an “Excerpt from Cardinal John Henry Newman’s *Apologia Pro Vita Sua* (1864)” (v).

An alphabetical table of contents is at the beginning of each volume, as is a “Topical list of entries.” The topical listing has sixteen useful categories for grouping entries. A key category is “Jesus: Life and Times” which contains thirty-nine entries (xv). Other categories include “Christianity: Major Forms and Styles,” “Culture,” and “Ethical Topics,” as well as broader themes such as “Power,” “Sexuality,” and “Wealth.” There is a large category “Schools of Thoughts, Thinkers, Movements, and Events” with subsections based on time periods. Another helpful section found at the opening of each volume is entitled “How to use this book.”

The encyclopedia’s entries, which vary in length from two pages to more than fifteen, are academic but also easy to read. This approachable writing is a strong point. The five-page entry for “Resurrection” cites New Testament writings in a general account of the resurrection, then it comments on the event as a continuation and vindication of Jesus’s career, the resurrection in the New Testament world, and interpreting the resurrection. As with all, this entry includes a list for further reading, along with cross references. In comparison, the entry for “The Resurrection of Jesus” in Brill (2011) is twenty-three pages, has footnotes that cite and discuss points from New Testament and non-Biblical sources, but has no cross references.

In addition to the editors, a list of eighty-eight other contributors is included at the back of volume 2, although, unlike the first edition, the titles of contributions for each are not found with the author names in this list. Volume 2 has a nine-page glossary and a fifteen-page index. A fifteen-page general bibliography is also provided, though only two items were more recently published than 2003.

This resource could be valuable for public libraries and for undergraduate collections. Also, those who have the 2003 edition (cloth or ebook) might want the ebook for the new content and for the expanded flexible access possible. Even libraries supporting advanced work may find this a valuable tool for contributions made to dialogues on topics related to the study of Jesus.—*Paul Fehrmann, Subject Librarian for Philosophy, Religion, and the Social Sciences, Kent State University, Kent, Ohio*

The Sage Encyclopedia of Intercultural Competence. Ed. by Janet M. Bennett. Los Angeles: Sage Reference, 2015. 2 vols. Acid free \$340 (ISBN 978-1-4522-4428-0).

Encyclopedia of Intercultural Competence draws together multiple concepts and theories related to interaction between

groups of people with different cultural identities. As such, a wide range of disciplines and perspectives are represented in the entries, spanning education, healthcare, and the social sciences. What distinguishes these volumes from similar works, such as Jane Jackson’s *Handbook of Language and Intercultural Communication* (Routledge 2012) is the broadening of scope beyond verbal communication to include values, ethics, customs, and culture.

Generally, the implicit contrast set is between English-speaking North Americans and other countries and cultures. Most entries are accessible and written in straightforward language with a distinct voice of each writer. As a aid to findability, entries are listed both alphabetically and thematically in a reader’s guide. The 261 entries are classified according to twenty themes such as “Diversity and Inclusion,” “Intercultural Communication,” “Research Paradigms and Research Methods,” and “Values.” These themes are extremely useful as a means of navigating the volumes at a glance, especially when several disciplines are grouped together under one such concept. All entries have reference lists of supplementary readings, and one of the three appendices provides a substantive bibliography of up-to-date intercultural texts.

An advantage of these volumes is that the originators of particular theories were selected to write their own sections, which gives them a particular insight into their subjects. While format is generally consistent across the volumes, individual entries on similar topics (such as “Communicating Across Cultures with People from China,” “Communicating Across Cultures with People from Japan,” and “Communicating Across Cultures with People from India”) may not contain the same subheadings or areas of focus. This makes straightforward comparisons more difficult, though not impossible. Another absence is the lack of biographical material, but individual entries do make reference to important theorists and practitioners in the field. This focus on pragmatics and competence means that biographical material would have to be gleaned from other reference sources.

A potential drawback of the volume is the lack of assessment instruments and tools which might accompany specific entries when useful for practitioners. In all, this makes the volumes valuable as an overview for generalists or beginners, but less suitable for advanced practitioners who will need in-depth materials about a particular culture, its pragmatics, and its norms. If working extensively with a specific population then more detailed information would certainly be needed. Academic libraries which support programs in communications, conflict resolution, international business, psychology, education, and social work will find this a useful set for their collections.—*Erin Pappas- European Languages and Social Sciences Librarian, Georgetown University, Washington, DC*