

simply an essay about the philosophy of technology but points to the heart of our understanding of truth and being. This brings forward the difference between thinking poetically and the loss of freedom through contemporary technology. The book concludes with a chapter that suggests ways of moving beyond Heidegger's essay. Precise, though difficult, in places, Rojcewicz offers an interesting appraisal of Heidegger's later work. Despite the subject of the series to which it belongs, it only indirectly touches on theology; however, this book is a useful clarification of this pivotal philosophical essay.

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SOLIDARISCH MENSCH WERDEN: PSYCHISCHE UND SOZIALE DESTRUKTION IM NEOLIBERALISMUS-WEGE ZU IHRER ÜBERWINDUNG. By Ulrich Duchrow, Reinhold Bianchi, René Krüger, and Vincenzo Petracca. Hamburg: VSA Verlag, Publik-Forum, 2006. Pp. 510. €19.80, ISBN 3-89965-167-7.

The central topic of this book, written in German by an international group of scholars, is the question of how to become more fully human in a time of inhumanity. According to the authors, challenges to human solidarity and to the survival of humans as well as the earth are posed by neoliberal processes of globalization. Neoliberalism is addressed here not just as an economic system that seeks to reduce welfare programs in favor of economic growth, privatizing economic gains, and socializing losses. Neoliberalism is a system that radically alters human relationships and reaches all the way into our innermost desires; it even shapes our understanding of God—unconsciously, for the most part, but all the more powerful. Under the conditions of neoliberalism, humanity is increasingly divided into two camps, that of the winners and that of the losers, and the gap is constantly widening. The hope that the benefits of neoliberalism would trickle down has not come true. The full extent of the challenge that is before us, however, and the ways in which it affects all aspects of life can only be seen “from below.” From here, new perspectives are developed, which seek to include the middle classes, who increasingly fall into the losing camps as well. The book contains a wealth of information and methods, combining analyses as well as remedies based on reflections on the Bible, psychological, economic, anthropological, sociological, political, and economic perspectives, as well as refreshingly unconventional theological points of view.

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Ethics

KNOCKING. By Joel P. Engardio and Tom Shepard. DVD. Classroom Edition. 53 minutes. 2006. \$249. Order at <http://www.knocking.org>.

Originally produced for PBS's “Independent Lens” series, this sympathetic but sophisticated portrait of Jehovah's Witnesses has some pleasingly unconventional aspects. Two story lines are woven upon a background of historical information. One story involves a young adult who needs a liver transplant but who insists upon a risky, bloodless surgical procedure. The other story focuses on a Holocaust survivor, an East European Jew now living in the United States, who was so impressed with the Witnesses he met in the camps that he converted. The camera follows him as he returns to the scene of his incarceration, with his Jewish and his Witness families in tow. This movie would be very useful for introductory religion classes, or classes on religion in America. However, teachers of bioethics will have to decide if they want to show a film that ranges far more widely than the blood transfusion issue. Unfortunately, despite a packaging that emphasizes the Witness role in winning many crucial civil liberties decisions in the last century, the film is too diffuse and vague on these points to employ in a law and religion or constitutional law class. The accompanying material, featuring short lectures by the American Civil Liberties Union's Ray Vasvari, is not helpful.

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SENTIENCE AND SENSIBILITY: A CONVERSATION ABOUT MORAL PHILOSOPHY. By Matthew R. Silliman. Las Vegas, NV: Parmenides Publishing, 2006. Pp. xix + 327. \$32.00, ISBN 978-1-930972-07-0.

This volume is a must for college libraries and an intriguing text for upper-level undergraduate philosophy courses. Silliman has resurrected the old form of philosophical dialogue to write a quirky and accessible book that both describes and moves forward the field of value theory. Through a series of dialogues between “Manuel Kant” and his young interlocutor, Harriet Taylor, Silliman puts forth the argument that moral value is the product of the activities of conscious, social, human beings. In other words, moral value comes into being as something that valuers themselves do. This yields interesting claims about the moral value of human beings and animals, with practical applications to vegetarianism and abortion, for example. The conversational form makes it easy to follow Silliman's argument, and side headings make it easy to focus on specific points.

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ECONOMIC COMPULSION AND CHRISTIAN ETHICS. By Albino Barrera, O. P. New York: Cambridge University Press, 2005. Pp. xvii + 248. \$75.00, ISBN 978-0-521-85341-5.

Faith in a “free market” system begins with the assumption of uncoerced choices; no one participates in market

exchange unless she perceives it to be in her self-interest, thus the market is built on mutual advantage. Barrera questions this assumption, arguing that while markets function well for many players, pecuniary externalities (i.e., price adjustments) sometimes compel others to make “very hard choices” among “nontrivial interests” (e.g., to starve or to enter prostitution) that they would not make given better alternatives. Barrera combines Hebrew Bible and Catholic social teachings to make a persuasive case that Christians and others of goodwill are obliged to counteract market failures or externalities with proactive strategies that protect and restore basic human needs, particularly the God-ordained “right-obligation” of every person to work toward both individual and communal economic security. Barrera is unique among theologian-economists in that he gets concrete, actually applying his framework to issues of agricultural protectionism and offering prescriptions regarding obligations of mutual care among trade partners. Erudite but clear, this book is a must-read for anyone interested in economic theology, biblical ethics, or Catholic social theory.

Kathryn D. Blanchard
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EVIL AND THE JUSTICE OF GOD. By N. T. Wright. Downers Grove, IL: InterVarsity Press, 2006. Pp. 176. \$18.00, ISBN 978-0-8308-3398-6.

Bishop Wright inspires us by connecting the triumphal forgiveness of the future Kingdom of God to our present struggles with the existence of evil. He reminds us that Christ’s own suffering should be included with the evils of history, though “I do not pretend for a moment that I have here provided a full . . . treatment of . . . the problem of evil or of Jesus’ crucifixion.” Wright proposes a plan of God that seems “messy” in permitting evil, but sufficient: Babel and Eden bring God’s judgments, but God also suffers in restoring humanity. When Wright surveys the complex debates about evil, opposing positions are revealed to have facts and faults. For instance, he praises postmodernism’s sparring with evil as it “deconstructs . . . the dangerous ideology of progress”; but he vilifies it for “dehumanizing” the source of evil. Wright ends with desiring an innovative spirituality, but one that is rooted in biblical ideas and prayer. He believes new emphases on forgiveness could aid society, such as “restorative justice,” in which “offender and victim are brought together to discuss what has happened,” thereby beginning a healing process. Like the suffering God, who “has to get his boots muddy” by slowly erasing evil, Kingdom citizens nurture justice and holiness, while making “the cross as part of both the analysis and the solution of that problem” of evil. All Christians can benefit from this well-written book.

George R. Carson
Central Bible College

WHAT ABOUT HITLER? WESTLING WITH JESUS’S CALL TO NONVIOLENCE IN AN EVIL WORLD. By

Robert W. Brimlow. Grand Rapids, MI: Brazos Press, 2007. Pp. 192. \$19.95, ISBN 10: 1-58743-065-7.

How should Christians respond to radical political evil? Brimlow’s answer is: “We must live faithfully; we must be humble in our faith and truthful in what we say and do; we must repay evil with good; and we must be peacemakers.” In this deeply personal and searching book, Brimlow, a philosophy teacher, confronts some of the standard moral arguments for using force. In the end, he finds them wanting and, more importantly, inconsistent with the life and witness of Jesus. But the “Hitler question” cannot be addressed solely by focusing on violence, as Brimlow has done. One must also provide a conception of how to devise and sustain a humane political community. The just war tradition is not simply a set of norms for judging war but a perspective about how to constitute and use political authority in the service of communal well-being. In effect, in order to morally assess the legitimacy of war, we need a theory of statecraft. As Brimlow does not offer a biblical conception of politics, he is unable to differentiate between the violence of a madman and the coercive force of legitimate political authority. This well-written book is recommended for those addressing violence in personal life; but it is less helpful in assessing the morality of force in political life.

Mark R. Amstutz
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JUST LOVE: SEXUAL ETHICS AND SOCIAL CHANGE. By Margaret A. Farley. New York: Continuum, 2006. Pp. vii + 322. \$ 29.95, ISBN 0-8264-1001-4.

Just Love responds eloquently to the quest for enduring meanings of embodiment, gender identity, and sexuality that might ground moral wisdom in the face of cultural diversity and a growing skepticism about the adequacy of normative frameworks in sexual ethics. Farley admits the tentative nature of her project, given the failures of the past, a sharpened awareness of both socially constructed values, and cross-cultural differences and constant scientific discoveries that challenge earlier perceptions. Yet she argues persuasively that human experience can provide a reliable interpretive lens through which we see again the growing edge of religious tradition, the imaginative power of scripture, and the wisdom of appropriate disciplines. Following an interdisciplinary exploration of the sources, Farley makes her case for seven material norms that protect freedom and relationality in a just love. The norms, which are “bottom-line requirements” that “admit of degrees,” include “the obligation not to harm persons unjustly,” free consent, mutuality, equality, commitment, a fruitfulness that “opens into a wider community of persons,” and social justice. She includes in social justice the minimal duty of lovers to take responsibility for “the consequences of their love,” in that third parties are owed respect and care. Her interpretation of the normative framework in relation to marriage and family, same-sex relationships, and divorce and remarriage concludes the book. Farley has written a text that is at once

compassionate and wise, incisive, and moving. She draws on poetry as well as philosophy, historical studies, scientific research, and the depths of pastoral and personal experience to explore the meanings of sexuality. Theologians and their advanced students, pastoral guides, and adults searching for wisdom in relationships will all appreciate this book.

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Arts, Literature, Culture, and Religion

IMAGES OF THE MOTHER OF GOD: PERCEPTIONS OF THE THEOTOKOS IN BYZANTIUM. Edited by Maria Vassilaki. Aldershot, England and Burlington, VT: Ashgate, 2005. Pp. xxxii + 383; color plates. \$99.95, ISBN 0-7546-3603-8.

This is an outstanding collection of essays on the Virgin Mary in Byzantine doctrine, image, and devotion. Leading art historians, liturgists, and historians provide a companion to the catalog from the Benaki Museum in Athens (Vassilaki, ed., *The Mother of God: Representations of the Virgin in Byzantine Art* [2000]). These substantive studies of garments, jewelry, amulets, mosaics, wall paintings, and icons situate the veneration of Mary in domestic, ecclesiastical, urban, and monastic settings. Focused essays illumine significant regional variations and trace compelling iconographic trajectories (both pre- and post-iconoclasm). With greater emphasis on visual culture than doctrinal debate, the contributors provide astute interpretations of the Virgin's gesture, gaze, and miracles. The volume's strength is its overall chronological and geographical breadth (from Isis veneration in Roman Egypt to Crusader perceptions), as well as its keen attention to ritual, gender, and geography. Careful scholarship pairs nicely with sheer delight in enigmatic detail. The volume presupposes some familiarity with Byzantine terminology and periodization. Even so, the patient nonexpert can benefit from this rich introduction to Byzantine religiosity. Generously illustrated and copiously documented, this important volume belongs in undergraduate and graduate libraries.

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Ancient Near East

THE CYPRO-PHOENICIAN POTTERY OF THE IRON AGE. By Nicola Schreiber. *Culture and History of the Ancient Near East*, 13. Boston: Leiden, 2003. Pp. xxx + 409; figures, maps. \$143.00, ISBN 90-04-12854-9.

A distinctive class of fine wares often referred to as Cypro-Phoenician pottery is a well-known component of first millennium BCE Iron Age material culture. Schreiber presents a comprehensive typological and chronological study of black-on-red pottery, one of the diagnostic ware groups classified in the archaeological literature as Cypro-Phoenician. An introduction, five chapters, conclusion, and four

appendices are devoted to a discussion of this red- or orange-slipped fine tableware and unguentaria decorated with black painted horizontal lines and concentric circles. Her survey of black-on-red pottery includes a chronological and stratigraphic analysis, a discussion of its origins and distribution on Cyprus and the Levant, and the role of the Phoenicians in its later eighth and seventh century BCE dispersal to the West. Schreiber supports a tenth-century date for the earliest appearance of black-on-red pottery, a conclusion that has important implications for the current ongoing chronological debate in Syro-Palestinian and biblical archaeology. Based on recent provenience analyses, it is now accepted that black-on-red ware originated and was manufactured on Cyprus. However, as the author points out, the inspiration for elements of this ware group may well have been earlier Phoenician "Red Ware" pottery that appeared on the Levantine coast. Schreiber concludes this important and indispensable reference work with a discussion of the broader implications of the distribution and chronological context of this pottery vis-à-vis early first-millennium trade networks in the Eastern Mediterranean.

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ARCHAEOLOGY AND SOCIETY IN THE 21ST CENTURY: THE DEAD SEA SCROLLS AND OTHER CASE STUDIES. Edited by Neil Asher Silberman and Ernest S. Frerichs. Jerusalem: Israel Exploration Society, 2001. Pp. vi + 210; figures. \$28.00, ISBN 965-221-045-5.

This publication, marking the fiftieth anniversary of the Dead Sea Scrolls' discovery, includes papers presented at a 1998 international conference held in honor of the Gottesman-Ungerleider family and their contribution to the Scrolls' acquisition, preservation, and scholarly research. Eighteen chapters and an introduction by the editors, E. S. Frerichs and N. A. Silberman, focus on five contemporary themes relevant to the study of the Dead Sea Scrolls that cross modern geographical boundaries and academic disciplines. Each section includes one chapter devoted to the Dead Sea Scrolls and several comparative case studies from regions around the world. These themes include politics and the past (N. A. Silberman, I. Silverblatt, and M. Hall), presenting the past to the public (A. Roitman, G. Bisheh, and C. Doumas), decipherment of ancient scripts (B. Fagan, E. Tov, D. Redford, and G. E. Stuart), antiquities looting and law (P. Gerstenblith, H. Shanks, E. Herscher, and H. A. Davis), power of the past in the twenty-first century (L. Schiffman, P. E. Hyman, and D. Lowenthal), and a concluding essay on the "many battles of the scrolls" (L. Schiffman). This unique approach to the study of the Scrolls and their impact will be relevant to researchers specializing in Dead Sea Scroll studies and to all scholars interested in the complex socio-economic, ideological, and political relationship between archaeology, historical studies, and modern society.

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