

reconciling people, growing in spiritual maturity, are not accomplished by miracles alone.

Anderson ends the book with an epilogue for those who teach and mentor pastors-in-training. Here he suggests a model of integrating mission theology with a theology of the church that every teacher of future pastors on the college or graduate level should read. It sets forth an agenda that could well serve the current dialog on ministerial training. I believe Anderson is correct on this point. While theological training is to be a valued part of equipping for ministry, present day androgogical methods are causing a further distancing between what pastors learn in theological training and what they experience in the ministry setting. Anderson's proposals are modest and deserve to be discussed.

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Blanchard, Dallas A. *The Anti-Abortion Movement and the Rise of the Religious Right*. Social Movements Past and Present Series. New York: MacMillan Pub. Co. / Twayne, 1994. xiii + 187 pp. Cloth, \$30.00.

After a discussion of term definitions and a concise introduction to social theory, Dallas Blanchard presents a history of the movement to liberalize abortion and the consequent challenge from antiabortion activists. In addition, Blanchard offers informative commentary on the motivation of antiabortion movements, their organizational and corporate support, political connections, and the possible future of this phenomenon.

Antiabortion organizations before the 1973 Supreme Court decision were Catholic, the Catholic Bishops Conference in particular. Understandably, then, the initial reaction to the Supreme Court decision came primarily from Catholics. But the protest movement quickly expanded to include fundamentalist Protestant groups. Characteristics of fundamentalist thought include belief in divinely derived authority, certitude, and the willingness to assert authority over others. These are all essential elements for understanding the position of the religious right against abortion, including the use of violence to stop it. With reference to antiabortion movements the fundamentalistic exercise of authority is almost exclusively male and is directed most specifically at women and children. This predisposition to control through violence also surfaces in other statistics about fundamentalists: more frequent wife and child abuse, broad support of the death penalty, use of nuclear weapons, etc.

While there are several theories about the motivation for the antiabortion groups, the fundamentalist attitude to authority seems indispensable to understanding why fundamentalists did not actively oppose abortion before the attempt to legalize it. Their opposition became unequivocal when abortion was granted legal and thus, to fundamentalists,

moral approval. As the number of states liberalizing abortion laws grew, the focus of antiabortion groups widened to include the national arena. When the movement failed to gain wide public support, violence seemed justifiable to enforce the fundamentalist world view which was founded on supposed divine authority.

The relationship of the antiabortion movements to the rise of the religious right is clarified by understanding the political ambitions of the political right wing; it supported the antiabortion movement as a means to gain political support for the election campaigns of Ronald Reagan and George Bush. The financial and technological capabilities of the antiabortion movement were employed to enlarge the membership and influence of the Republican Party, thus increasing its political power. The growth of this power has affected not only the political and cultural landscape, but the freedom to do scientific research; namely, fetal-tissue research and research into the use of abortifacient drugs for other conditions, including cancer and AIDS.

The book gives a wealth of information on corporate support for the antiabortion movement, and the use of rhetoric, sex, and technology for advancing its goals. Anyone interested in a well-researched explanation for the rise of the antiabortion movements and their relationship to the religious right, and who wonders about the future of this religiopolitical phenomenon, will find this book required reading.

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Brown, Raymond E. *The Death of the Messiah. From Gethsemane to the Grave: A Commentary on the Passion Narratives in the Four Gospels*. 2 vols. Anchor Bible Reference Library. New York: Doubleday, 1994. Vol. 1, 864 pp., \$37.50. Vol. 2, 672 pp., \$37.50. Boxed set, \$75.00.

Raymond Brown sets forth in this two-volume, 1500-page work, a commentary on the Passion Narratives (PN) of the four canonical Gospels from the Garden of Gethsemane to the burial of Jesus. *The Death of the Messiah* is Brown's companion to his earlier *The Birth of the Messiah*. In the former work he had only two birth narratives to deal with (Matthew and Luke) and treated each separately. However, in the present work such a presentation would have been cumbersome, and comparisons between Evangelists quite difficult. Thus Brown chooses to present all four Gospel narratives in parallel for each scene of the PN.

Brown's stated primary goal is "to explain in detail what the evangelists intended and conveyed to their audiences by their narratives of the passion and death of Jesus," (4). To achieve this goal he first sets forth his methodology in the introduction—an explanation of his primary goal,