

to act solely through information. One could summarize the novel aspect of this proposal by saying that it advocates the idea of a top-down causality at work through "active information." (62-63)

Chapter 4 explores the possibilities and needs for future dialogue. Arguments are presented that dialogue between scientists and theologians should become more frequent and that other disciplines must also be included in such dialogue, because we live in this world as "a whole," not in parts. Chapter 5 concludes the main presentation of the book by reexamining the parallel paths taken by the scientific and theological pursuit of knowledge. The commitment of science to critical realism is examined and discussed from six perspectives. The chapter concludes by examining correlations between theological realism and scientific realism. Chapter 6, rather than offering new arguments or support for the main theme of the book, is simply a short discourse on the insights offered to the pursuit of truth from mathematics.

Overall, the time spent in reading *Belief in God in an Age of Science* is a good investment. It should be pointed out that this book assumes a minimal working knowledge of science as well as a good vocabulary. In other words, some may find this book "heavy" reading. However, one should not become discouraged, as the rewards are well worth the effort.

The arguments presented throughout the book are well thought out and flow logically. As one reads the book, one acquires a new awareness of the similarities between science's and theology's methodologies for the discovery of knowledge and truth. Polkinghorne presents both the scientist and the theologian with some new challenges, not only as they work within their individual disciplines, but also as they come down from their ivory towers and seek to communicate with each other and with society in general.

From my perspective, the main weakness of this book is the author's rejection of a literal interpretation of the Genesis Creation story. This position tends to overshadow some of the arguments presented with respect to the development of the physical world and conscious thought in humans. However, this position does not substantially subtract from the overall benefits gained from this treatise.

Any individual actively involved in the pursuit of knowledge and truth would do well to read and understand the arguments and challenges presented within the pages of this book.

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Reid, Stephen Breck. *Listening In: A Multicultural Reading of the Psalms*. Nashville: Abingdon, 1997. 108 pp. Paper, \$19.95.

Stephen Breck Reid offers this multicultural reading of the Psalms as a corrective to the "crippling ethnocentrism" (104) which has long affected interpretation of Israel's ancient book of worship. In Reid's conviction, "theological anthropology" (humanity, according to biblical definition), can now afford "neither a naive nor a self-consciously imperialistic ethnocentrism" (104). Exercised by the limitations of Psalm readings according to the dominant North

American culture, Reid is keen to share the benefits of considering the Psalms from within such alternative contexts as the African-American, Japanese-American, or Mexican-American experience. Presuming the Psalms to be the literature of the oppressed, Reid connects their laments with African-American Blues. He hears a voice of courage and honesty in the face of pain that, by the power of its pathos, becomes of greater moment than the harsh injustice which gives rise to it. The intimacy of anger and loss, the tenacity of grief, and the greater tenacity of God, all features of the laments, effectively echo the fear and faith of many of society's marginalized.

Reid encourages his reader to listen to the self which speaks through the Psalms. This speaking-self he analyzes as conflictual, authoritative, and contextual. The conflictual-self senses a dissonance between the now and a better time when God's friendship was more obvious. The authoritative-self rejects the myth of innocence and the language of "could'a, should'a, and would'a" (37), accepts responsibility for its actions, and finds in God the empowerment to act. The contextual-self acknowledges, rather than denies, displacement from Zion, the locus of divine supremacy. Reid associates painful moments in American history with the psalmist's mental anguish at the prosperity of the wicked (Ps 73) as he seeks to demonstrate how the psalmist's cry to God, or for Zion, critiques the suffering which inspires those cries. Japanese Americans who remember the crass economic exploitation derived from their own or their parents' internment during World War II, African Americans descended from slaves, and Mexican Americans belittled in a land which was theirs can all relate to the psalmist's complaint against injustice. And the psalmist's longing for God or Zion condemns the prevailing reality of history and place characterized by these outrages, since these "fall short of the reign of God that remains the measuring stick for the self of the Psalter" (104).

Reid's work sometimes exhibits the rhetoric of a preacher sure of his congregation's moral support. His style includes many cryptic remarks, dense syntax, and illustrations introduced without comment. Treatment of the forty-one Psalms covered in the book is generally divided between (a) commentary on what a given Psalm says, (b) references to secondary literature, and perhaps (c) identification of the poem's place in the history of Psalm composition. Too much is made of commentators and not enough of conclusions demonstrated from the text. What Reid offers frequently amounts to notes on the passages more than exegesis of the passages. Taken together, these characteristics sometimes support the sense that this is a work for the initiated, or perhaps a series of remarks which, properly elaborated, might develop into a book manuscript of some value.

Occasionally, Reid grants himself the liberty of insightful remarks of uncertain grounding. His own sparingly made claims for the text do not necessarily find support in his passage; e.g., psalmists may speak "from the edge of the abyss," but not in Ps 30; God's faithfulness may contrast with the psalmist's wavering, but not in Ps 30:5-7 (14-15). Apart from these details, a book dedicated to presenting the Psalms as the voice of multicultural America should more intimately and extensively link the psalmist's experience or message to the culture and times to which it proposes to speak. An example of Reid's failure to do so is found in his discussion on the forty-sixth Psalm (75-77) that includes only two

lines which make any sort of application to its audience ("The dependable God enables us to remain sanguine" [75]).

Other surprising features of this book include mystifying Hebrew transliterations (e.g., where בִּלְעִינִי is transliterated as *b'len* and said to be a verb in the first person meaning 'to understand' in Ps 73:16 [90]), and repeated reference to a male *bruja* named Tenorio in Rudolfo Anaya's book *Bless Me Ultima* (31). Together with these, the absence of preface, foreword or introduction, index (authors, subjects, Scripture texts), or any bibliography, as well as a small discrepancy in the footnotes (chap. 2, n. 27, 106) all support the suspicion that the book would have benefited from more prepublication attention. The use of unexplained abbreviations (Ps 4:3; Eng. 2, etc. [7ff.]), and the absence of rationale for the Psalms selected, or of order in their treatment (Pss. 102, 143, 55, 12, 26, 28, 141, 64) do nothing to diminish this conviction.

Reid's book may give the impression that real multiculturalism requires some dichotomy of hostility vs. sympathy between the European and non-European components of America's cultural mix. At the very least, the Psalms seem properly audible only as the voice of nondominant American subcultures. However, Reid does arrive, in his afterword, at a credible, relevant, and temperate conclusion. He affirms that "there would be no reason to lament a God who is not sovereign. The personal piety of the Psalter gives witness to the reign of God" (103). With this summation, Reid tenders a persuasive validation of the anguish of the biblical laments, a justification for the cries of the world's oppressed, a hope to people everywhere who long for a better time than our days of despair, a power greater than "the enemy" we ourselves seem unable to conquer, and a better place than the exile of physical displacement and lost memory.

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Roller, Duane W. *The Building Program of Herod the Great*. San Francisco: University of California Press, 1998. 370 pp. \$50.00.

Although the book is not so divided, the ten chapters of *The Building Program of Herod the Great* could be divided into four sections. Chapters 1-5 recount the architectural education of Herod via Herod's visits to Rome and his social acquaintances. Chapters 6 and 7 recount Roman building activities prior to Herod and a chronological history of Herod's own building program. Chapter 8, consisting of 114 pages and 43 percent of the main text, is an alphabetical summary of Herod's building sites. Chapters 9 and 10 detail the building activities of Herod's descendants and his continued influence on the architecture of the Near East.

Equally significant to the main body are three appendices. Appendix 1 evaluates the remarks of Moses Khorenats'i about Herod and his interaction with Armenia. Appendix 2 discusses the likelihood of a physical representation of Herod the Great. Appendix 3 is a fully-developed stemmata of Herod's family, contained in 14 charts.

Roller's work is a historical explanation of the roots and use of architecture by Herod, who out-Romaned the Romans by his acumen at predicting coming Roman architectural trends and implementing them even before they became