

one wonders whether such an extensive discussion of Philo's works was necessary. For instance, what do the merits of Naomi Cohen's views on Philo's relationship to rabbinic literature (376) have to do with "covenantal nomism"?

To some extent, it is understandable that the contributors chose to spend more time dialoguing with peers in their own specialized fields than with Sanders because scholarship on Second Temple Judaism has been developing by and large without reference to NT scholarship, let alone Sanders. This book is a reminder that scholarship on Second Temple Judaism is a discipline in its own right and not simply a background discipline for NT scholarship. Even so, the failure of this volume to deal with the major question of salvation and the human plight, the issue at the heart of Sanders's paradigm of "covenantal nomism," is difficult to understand. Certainly, the collection has provided ample evidence that Sanders's paradigm of "covenantal nomism" is inadequate to cover all facets of Second Temple Judaism. In fact, it has done much to underscore the present scholarly consensus that there is no single paradigm that can cover every facet of Second Temple Judaism. But what, then, is the alternative? The essays are often too preoccupied with technical and atomistic detail to address such a broad question. It remains to be seen on what basis the second volume will proceed.

His contribution remains. Even if Sanders's concept of "covenantal nomism" eventually proves to be flawed because he persuaded NT scholarship to discard the age-old classical notion that Judaism is a lifeless and legalistic religion. Indeed, Carson himself agrees to this monumental contribution of Sanders (v). However, in a volume ostensibly dedicated to a fresh and comprehensive look at Sanders's "covenantal nomism," the other elegant and erudite discussions of the contributors often look like an escapade in the realm of esoteric intertestamental scholastics.

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Catholic University of America. *New Catholic Encyclopedia: Jubilee Volume, The Wojtyla Years*. Detroit: Gale Group, 2001. xiii + 681 pp. Hardcover, \$95.00.

Publication of the *New Catholic Encyclopedia*, coinciding with the beginning of a new century and millennium, provides more than a supplement to the well-known encyclopedia and is announced as a preamble to a revised edition of the *NCE* that should follow in due course. This Jubilee volume covers, as its subtitle indicates, the pontificate of Karol Wojtyla from 1978 to 2000, but more specifically it is a registry of events, issues, and people that shaped the Roman Catholic church in the period after Vatican II.

The volume has two distinctive parts. The first is a series of insightful interpretative essays that survey the development and analyze the principles that have caused changes in the church during the pontificate of John Paul II. These twelve essays describe a man whose spiritual and intellectual life, and whose sensitivity to political and social forces, prepared him well for his role of pope. The essays cover such diverse topics as the history of Poland during Wojtyla's lifetime and his personal love for poetry and the arts. A number of essays discuss his contributions to philosophy, theology, economics, and human rights, and his interest in ecumenical and interreligious dialogue. One essay addresses the church's

dialogue with science and its struggles to keep faith and reason in tension. The last essay is a reflection on the pope's universal call to holiness and his concept of martyrdom, as witnessed through his beatification and canonization of hundreds of people. These essays make it clear that although history may have shaped this pope, he has left his own stamp on history and the papacy.

The second part of the volume consists of elements that one expects to find in an encyclopedia: information about dates, people, places, and events. The first section (119-142) is a short biography of John Paul II's life before he became pope and a year-by-year chronicle of events since the beginning of his pontificate. This unit not only describes highlights of the pope's travels abroad and meetings with world leaders, but also includes short descriptions of important celebrations at the Vatican and relates his personal health difficulties. The second section (143-179) describes and analyzes each of the fifteen synodal assemblies convened by the pope between 1980 and 1999. The unit begins with an introductory explanation of what a synod is and its purpose within Catholicism. The third section (181-246) deals with the more important magisterial documents issued during this pontificate. Of particular interest is the taxonomy and classification of papal and curial documents issued by the Vatican (181-182). The next section, "People and Places, Institutions and Events" (247-427), contains the typical entries found in an encyclopedia. These entries have been selected for their timeliness and current interest, and consider the people and events that figure prominently in the pontificate of John Paul II. Many are new and do not appear in earlier volumes of the *NCE*. The fourth section (429-637) is dedicated to the 324 saints canonized and 993 individuals beatified by John Paul II. This highlights the pope's dedication to the veneration of saints and the cult of martyrs as "a hallmark of the Catholic tradition" and "sees these canonizations and beatifications as an instrument for the evangelization of local churches and as a sign of the universal call to salvation and holiness" (429-430). The last section (639-643) is a list of patron saints. The volume ends with a list of contributors (all essays, articles, and entries are signed) and a subject index.

Understandably, this volume is friendly toward the church, its people, and particularly the pope. The articles and entries are largely descriptive, with occasional congenial analysis and critique. The same pattern goes for the interpretative essays, where authors sometimes raise important issues that are still challenging the church. Such is the case with the Roman curia, which is periodically criticized for impeding the exercise of collegiality among bishops (68) but, unfortunately, no possible solutions to this situation are offered. Some discussions lack objectivity and present only the positive side of issues, as in the discussion of the *Joint Declaration on the Doctrine of Justification* cosigned by the World Lutheran Federation and the Catholic church on October 31, 1999 (78). No mention is made of divergent points of view regarding this document from either Roman Catholic or Lutheran scholars. Perhaps the most candid discussion occurs in the essay on science in conjunction with Galileo's condemnation in 1633 and the relationship between faith and science (102-104). The author highlights the difficulties with which the church still wrestles as it admits that churchmen at the time were wrong in their judgment. Yet it seems that the struggles the church still faces with this and similar issues will not be fully resolved as long as church leaders

cannot admit that the church itself made mistakes. At the root of all this is the Catholic theological concept of the church and whether or not the church can exist as an entity apart from its people and clergy. As Galileo's condemnation illustrates, it seems that throughout the volume an image is given of a church in the midst of great changes, genuinely cognizant of the times in which it lives and of the challenges it faces, yet unable to break with the past, somehow a prisoner of centuries of traditions. Exemplifying this is the ironic fact that in 1983, Pope John Paul II invited preparation of a common historical study of the sixteenth-century Reformation, written by Catholics and Protestants, in an effort to heal memories of a troubled past (75), but in 1998 he proclaimed the year 2000 as a jubilee year and explained how the faithful could obtain indulgences (141).

The Jubilee volume of the *NCE* is certainly a valuable encyclopedic work on current people, events, and documents of the Roman Catholic church. This volume is much more than an encyclopedia, it is an inside look at contemporary Catholicism. Although part of a larger multivolume encyclopedia, it is unique and can easily stand alone. Its contributions to an understanding of contemporary Roman Catholic life and thought are significant and it will be a valuable asset to anyone interested in Catholicism.

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Edwards, Calvin W., and Gary Land. *Seeker After Light: A. F. Ballenger, Adventism, and American Christianity*. Berrien Springs: Andrews University Press, 2000. 240 pp. Paperback, \$16.99.

This book is the result of a joint effort by Calvin W. Edwards and Gary Land. Edwards began his study of Albion Fox Ballenger in 1980 for his Master of Divinity thesis at Andrews University. Although he collected a vast amount of material and wrote drafts of the first few chapters, Edwards never finished the project. Instead, he converted the thesis to an independent study and graduated in 1985.

Several years ago, Edwards contacted Gary Land, Professor of History at Andrews University and author and editor of several books related to Adventist history (*Teaching History: A Seventh-day Adventist Approach* [2000]; *Adventism in America: A History* [1986]), to see if he would be interested in finishing the project and "turning it into a book" (vii). Land agreed and wrote the manuscript in consultation with Edwards.

*Seeker After Light* is primarily the life story of Albion Fox Ballenger. Ballenger, a prominent Seventh-day Adventist minister and administrator from 1885 to 1905, rejected the traditional Seventh-day Adventist interpretation of the sanctuary doctrine based on his own study of the Bible. Consequently he was dismissed from the ministry and the Seventh-day Adventist church. The book, however, is not only a biography. The reader will find "insights into Seventh-day Adventism's early religious liberty work, its foray into the Holiness movement and faith healing, the beginnings of Adventism in Wales and Ireland, and the procedures of an 'apostasy trial'" (xiii). As Land explains, the Ballenger story is depicted "as part of the larger story of religion in America" (vii). Thus, the reader can better understand Ballenger and his experiences.