

material, preferably even with brief annotations about the work's contents. *BBR Daniel* is not intended to fulfill the first task, and, in my opinion, it falls short in the second.

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Nesbitt, Paula D., ed. *Religion and Public Policy*. Walnut Creek, CA: AltaMira, 2001. xii + 278 pp. Paper, \$26.95.

When she organized a panel on "Religion and Social Policy for the Next Millennium" for the 1998 American Sociological annual meetings, Paula D. Nesbitt discovered "how globally diverse, far-ranging, and deeply embedded are religious issues, values, and themes in matters of secular public social policy" (xii). That recognition led to this collection of essays, which is organized around the assumption that religion is a "fundamental variable" (x) in the formulation of social policy. The increasing religious diversity of many societies around the world, Nesbitt believes, requires sociological analysis that also takes into account "gender, racial, and ethnic diversity, as well as socioeconomic inequality and political marginalization" (xii). The concerns shaping this volume reflect the editor's professional responsibilities, for she teaches Women's Studies and serves as director of the Carl M. Williams Institute for Ethics and Values at the University of Denver.

The volume is organized into three parts, with each individual essay accompanied by notes and a bibliography. Part 1, "Religious Freedom, Identity, and Global Social Policy," examines social policies in relation to minority experiences. These essays include: Otto Maduro, "Globalization, Social Policy, and Christianity at the Dawn of a New Millennium: Some Reflections from a Latin American Emigrant Perspective"; James T. Richardson, "Public Policy toward Minority Religions in the United States: A Model for Europe and Other Countries?"; James A. Beckford, "The Tension between an Established Church and Equal Opportunities in Religion: The Case of Prison Chaplaincy"; Tink Tinker, "American Indian Religious Identity and Advanced Colonial Malignancy"; and Ronald Lawson, "Tensions, Religious Freedom, and the Courts: The Seventh-day Adventist Experience."

Part 2, "Religion and Domestic Social Policies," emphasizes case studies of religious social service organizations. These essays include: Helen Rose Ebaugh and Paula Pipes, "Immigrant Congregations as Social Service Providers: Are They Safety Nets for Welfare Reform?"; Katherine Meyer, Helen Rizzo, and Yousef Ali, "Islam, Women's Organizations, and Political Rights for Women"; Nancy Nason-Clark, "Woman Abuse and Faith Communities: Religion, Violence, and the Provision of Social Welfare"; Clare B. Fischer, "Work and Its Discontents: Two Cases of Contemporary Religious Response to Unemployment"; and Adair T. Lummis, "Regional Judicatories and Social Policy Advocacy."

Part 3, "Further Local and Global Complexities," addresses a variety of issues, including the effort by religious organizations to become more fully multicultural. These essays include: Katie Day, "Putting It Together in the African American Churches: Faith, Economic Development, and Civil Rights"; Brenda E. Brasher, "The Civic Challenge of Virtual Eschatology: Heaven's Gate and Millennial Fever in Cyberspace"; Alan Myatt, "Religion, Race, and Community Organizing: The Movimento Negro in the Roman Catholic Church in Brazil"; Yvonne Young-ja Lee, "Religious Syncretism and a Postimperial Source of Healing in Korea"; and Paula D. Nesbitt, "The Future of Religious Pluralism and Social Policy: Reflections from Lambeth and Beyond."

Many readers will find Lawson's examination of Seventh-day Adventists especially interesting. The author, who teaches at Queens College and is working on a book-length sociological study of international Adventism, argues that in the United States Adventists have learned how to use the court system to protect many of their religious

liberties. But because of their traditional opposition to labor-union membership, he believes, they have had relatively little success in protecting Sabbath-observance rights from employment requirements: "Generally speaking Adventists are still excluded from shifts that work on Friday nights or Saturdays" (83) because they are unable to participate in shift-swapping or collective bargaining agreements, both of which are controlled by unions. He also notes that as Adventist institutions have grown, the church has become increasingly involved in lawsuits, both receiving and initiating such legal actions. He observes that the Seventh-day Adventist Church has moved from the isolation that characterized its early years to considerable accommodation with contemporary society, the latter probably best symbolized by the denomination's action to trademark its name. The church has also impacted secular social policy. "Naturalization laws, employment compensation for employees fired for refusal to breach their conscience, laws governing compulsory union membership, and the freedom of religious organizations to discriminate against women employees," Lawson concludes, "have all been strongly affected by Adventist cases" (89-90).

Lawson's objective tone is characteristic of many of the essays in this volume. A few of the contributors, however, make no pretense of objectivity, advocating instead seemingly ideological viewpoints; e.g., Maduro calls on Christians to "announce and denounce the lethal dimensions of the globalization process as it is actually being oriented in our times and places" (8). Tinker argues similarly that only Native American communities themselves can "determine who is one of them and who is not" (69). Although for the most part writing descriptively and analytically, Young-ja Lee takes a negative view of the Protestant rejection of syncretism between Christianity and indigenous Korean religion, arguing that such hostility arises from "the need to secure justification for social and political power through the imperial religion" (233).

Nesbitt has put together an interesting and thought-provoking collection of essays, despite their uneven tone. Because of the diversity of religions and geographical areas examined, most readers will focus on those essays that fall within their professional specialities. But the volume as a whole makes the reader aware of how issues of pluralism, social action, and religious freedom cut across both religious and national boundaries. Furthermore, as some authors point out explicitly and others implicitly, the values of pluralism and multiculturalism pose serious challenges to those religions that make exclusive truth claims. While this volume does not directly address theology, it raises issues that deserve theological reflection.

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Santmire, H. Paul. *Nature Reborn: The Ecological and Cosmic Promise of Christian Theology*. Minneapolis: Fortress, 2000. 154 pp. Paper, \$15.00.

H. Paul Santmire has written in the field of theology of nature for more than thirty years. His Ph.D. dissertation at Harvard University (1966) was "Creation and Nature: A Study in the Doctrine of Nature with Special Attention to Karl Barth's Doctrine of Creation." Among his books are *Brother Earth: Nature, God and Ecology in a Time of Crisis* (1970) and *The Travail of Nature: The Ambiguous Ecological Promise of Christian Theology* (1985, rereleased 1993). In the latter work, Santmire surveyed what past theologians (218) contributed to Christian attitudes toward nature, and proposed an ecological reading of biblical faith such as works by Irenaeus, Augustine, and Francis.

Despite the veritable flood of theological writing on the environment, the travail of nature continues. In the present work, Santmire picks up his own torch to reclaim