

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.

Andrews University

GARY LAND

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

and reenvision Christian resources and further an ecological reading of biblical faith. Among contemporary theological options he considers promising are those of Matthew Fox, Pierre Teilhard de Chardin, and Martin Buber. The author also cites both the biblical witness and the classical Celtic saints, to redescribe the Christian story in the context of the modern ecological crisis: human alienation from nature. He seeks to take seriously Col 1:20, "God was pleased to reconcile to himself all things, whether on earth or in heaven, by making peace through the blood of his cross."

Santmire sees himself in the tradition of orthodox revisionists that wish to retrieve "hidden ecological and cosmic riches that many modern Christian theologians mostly neglected" (9). In this role, he allies himself with Joseph Sittler, James A. Nash, John Polkinghorne, Terrence Fretheim, and Denis Edwards. He challenges the church to revise the Christian tradition so as "to identify and to celebrate its ecological and its cosmic promise" (9). He deliberately uses these two terms (*ecological* and *cosmic*): *ecological*, to keep in mind the interrelatedness of this earthly habitat; *cosmic*, to focus on the immensity of the universe. These terms bring to mind John F. Haught's *The Promise of Nature: Ecology and Cosmic Purpose* (1993). Haught's work, however, promotes process thought as a basis for interacting with nature; Santmire does not explicitly dwell upon that notion.

It seems a great challenge to sum up Fox, Teilhard, and Buber and then offer a credible critique. Santmire seems to do a fair, if general, job here, although he must focus on only a few main ideas. At times, however, he seems to simply employ radical terms for rather orthodox beliefs. On the other hand, Santmire himself makes some apparently heterodox speculations.

For example, he believes "the world as created good is at once a world where creatures come into being and pass out of being. All things will die. All things must die" (57); "death and suffering are given with the created goodness of the cosmos" (58). It is one thing that death entered the world because of sin; it is rather another thing to posit that death is an integral part of nature. Santmire later asks: "Is it really possible for us to embrace the ecology of death?" He believes the example of the Celtic saints, who lived with a great consciousness of death, can help us. However, I found it difficult to satisfactorily reconcile an "ecology of life" with an "ecology of death."

Santmire's strength, even on the previous point, is in taking sin and death seriously. He eloquently calls the Christian church to cry out for the victims of global environment abuse. Unfortunately, the concluding challenge and specific suggestions are altogether brief.

The work is a stand-alone volume; but because of the many footnotes referring to his earlier work, reading *The Travail of Nature* makes *Nature Reborn* more comprehensible.

Modesto, California

JIMMY J. HA

Schultze, Quentin. *Habits of the High-tech Heart: Living Virtuously in the Information Age*. Grand Rapids: Baker Academic, 2002. 256 pp. Hardcover, \$24.99.

Quentin J. Schultze, Professor of Communication Arts and Sciences at Calvin College, has written 100 articles and ten books, among which are *Internet for Christians: Everything You Need to Start Cruising the Net Today* (1998), *Communicating for Life: Christian Stewardship in Community and Media* (2000) and *Dancing in the Dark: Youth, Popular Culture and the Electronic Media* (editor, 1990). In the present work, Schultze is concerned about the loss of a sense of moral proportion due to informationism and cyberculture. He advocates the "good life" (according to Socrates), in contrast to the successful life, as basic to democracy and uses (perhaps to excess) the ideas of Alexis de Tocqueville and Vaclav Havel to explain it. He calls for responsibility and discernment, recognizing that with the