

can (and cannot) say about God. Lennox gives a fair portrayal of the issues. However, it should be noted that this book is an argument against Hawking's atheist position, and as such, is not intended to give a general presentation of the relationship between science and religion.

One point that both Hawking and Lennox miss in their respective discussions on whether "philosophy is dead" is that recently there has been considerable interest in the philosophical implications of modern physics, specifically quantum mechanics. Bernard d'Espagnat won the Templeton Prize (the equivalent of a Nobel Prize for the advancement of understanding between science and theology) in 2009 for his work on the philosophical implications of quantum mechanics (*On Physics and Philosophy*, Princeton, 2006). Another recent book, intended for the nonscientific reader, is *Quantum Enigma* (2d ed., Oxford, 2011), by Bruce Rosenblum and Fred Kuttner. The authors show that quantum physics is philosophically compatible with freewill and may provide objective scientific evidence for human consciousness, both concepts that Hawking would deny.

In conclusion, I agree with Lennox that "Hawking's fusillade will not shake the foundations of an intelligent faith that is based on the cumulative evidence of science, history, the biblical narrative, and personal experience" (95). We need not fear that recent advances in the understanding of physics will make God irrelevant. Rather, the process of understanding the physical laws by which the universe is governed may help us to better understand our Designer/Creator and Savior.

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Macy, Jonathan. *In the Shadow of His Wings*. Cambridge: Lutterworth, 2011. 183 pp. Paper, \$30.00.

Outside the scope of theology, philosophy, and the Scriptures, numerous books abound on angelic phenomena that make for interesting and even sensational reading. However, these may strike the more analytic mind as fanciful and the Bible-centered person as pagan. Jonathan Macy's book, *In the Shadow of His Wings*, is a necessary addition to the current body of literature on angelology. Though not unique in its general contents, the book is nuanced by his pastoral interest as an Anglican priest and motivated by his sense of a need for answers as he ministers to people with mental-health difficulties. The book itself is the practical outgrowth of his Ph.D. dissertation, "Angels in the Anglican Tradition (1547-1662)." While not much has been published on the subject in the academy, Macy's work supplements previous works by Charles and Annette Capps (1984), Mother Alexandra (1987), Mortimer Adler (1993), and Robert J. Morgan (2011). These provide solid theological, philosophical, and biblical perspectives on the subject of angelology.

Macy does not set out to prove that angels exist; rather he accepts the biblical testimony regarding their existence and then proceeds to argue that they continue to serve the church as God's instruments for salvation. He sets the stage for the conversation by examining four areas of pastoral theology, namely, healing, sustaining, guiding, and reconciling (48-60), and then proceeds to show how angels function in these four areas. Before setting this stage for his main argument, he offers the reader an overview of angelic ministry in the Bible, including his understanding of the nature and function of angels as they appear in the Bible. By this, he aims to present what he claims to be the practical simplicity of the pastoral ministry of angels, which for centuries, he argues, has been clouded by "technical, philosophical and speculative theological explorations" (26) or otherwise distorted by new-age spirituality (45-46). Accompanying his argument is the overarching concern that angels do not become objects of worship, whether as gods or as mediators, since angels and humans are "both ultimately reconciled to God through the one mediator Jesus Christ" (141).

While previous Bible-based works on angelology have utilized the primary source of personal eyewitness accounts, Macy relies solely on the Bible as his primary source, supplementing it with more conservative Bible commentaries. He recognizes that personal stories of encounters with angels abound today (59), but that is as far as he goes in that direction. Unlike Capps and Capps, Mother Alexandra, and Morgan, who supplement the biblical accounts with first-person accounts, Macy prefers to stay within the safe waters of the Scriptures, arguing that the Bible "provides more than enough information" (6). This allows him to focus his argument on angelic ministry as solely the work of God for human salvation since "pastoral angelology can only find meaning in relation to God" (6). A handful of other primary sources, including Thomas Aquinas and classical Catholic and Anglican worship materials, assist his conversation, but do not greatly contribute to his major argument. Macy, at points, falls into the subtle trap of proof-text methodology since, save for a decided effort with his key text Heb 1:14, his work is not an exegetical study. Rather, it is a use of scriptural anecdotes and references to angels to make his point. For example, we find him disregarding the literary genre of the parable of the Rich Man and Poor Lazarus (Luke 16:19-31). Here he focuses on the teaching tool, namely, the parable, which is meant to convey a meaning outside of angelology or the state of the dead (66).

Macy makes a compelling Bible-based argument for the ministry of angels. His key text, Heb 1:14, is an appropriate starting point. The pastoral focus of the work applies Bible stories and references to angels to the most crucial and familiar aspects of human need. Yet any work that addresses the subject of angelic ministry must also address the question of human suffering, particularly that of the people of God. Macy succeeds in answering

this question, leaving the reader with a great sense of hope. By guiding the reader through the four stages of pastoral ministry, he demonstrates that God's children are on a journey with the heavenly hosts that includes struggle, in which there will be some casualties, but which ultimately leads to victory (106-110). The work not only assures the Bible believer that she is not alone, but it also awakens a keen sense of awareness of the Holy. The book is well organized and adequately reinforces the main ideas to the extent that any given chapter may lead to the point of the conversation.

Macy should be lauded for his guarded effort to use the Bible exclusively as his source. However, the calculated absence of first-person accounts of angelic help may weaken the impact of his work, especially when compared to other Bible-based works that include these. Indeed, wherever he raises the possibility of first-person account, it is couched in negative language such as: "It is not that I do not believe . . ." (6) or "I do not deny this . . ." (6), or "angels may not come through startling visions, dreams, and manifestations" (127). This may lead one to wonder whether the author believes his story, or whether he is merely carving out a thesis. However, one needs only to read closely to conclude otherwise; namely, that Macy seems overly zealous to protect the relationship between humans and God, which he believes any focus on angelic guidance may disrupt (127, 31).

The very title, *In the Shadow of His Wings*, resonates with every believer on this journey of hope and struggle. Yet it may be of immeasurable value for the unbeliever seeking for an answer to life's uncertainties. Though framed in contradictory androcentric language—noting that angels appear in both genders (11), but concluding that angels are "our brethren" (142)—the book extracts from the Bible a story of Divine grace that may be anyone's story. This book may serve as a handy teaching tool for laypeople, a useful reference for the seminary student, and a guide for clergy. However, those who require more meat for cogitation, whether through eyewitness accounts or theological and philosophical argumentation, may need to look elsewhere.

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Miller, Nicholas P. *The Religious Roots of the First Amendment: Dissenting Protestants and the Separation of Church and State*. Oxford: Oxford University Press, 2012. xviii + 242 pp. Hardcover, \$32.93.

In his first published book (a significant revision of his dissertation at the University of Notre Dame), Miller provides a sweeping study of the religious ideas that molded the mentality of the men who wrote the First Amendment to the U.S. Constitution. Whereas previous historians have attributed such ideals as religious freedom, liberty of conscience, separation of church and state, and