Reviews

When Prophecy Failed: Cognitive Dissonance in the Prophetic Traditions of the Old Testament. By ROBERT P. CARROLL. New York: Seabury Press, 1979. 250 pages. $12.95.

This is an important study of prophecy in ancient Israel and of the importance of Israelite prophecy for biblical thought and for religious thought in general. The title is misleading; the book is concerned less about prophecy that failed than it is about how prophecy functioned in ancient Israel, what its basic features were, and how the tradition lived on in ever-changing social and cultural circumstances. The subtitle too is misleading, for the author is not primarily concerned with the question of whether the application of the theory of cognitive dissonance will enable modern readers to understand the place of the prophets in the ancient world. Rather, this theory is only one of several ways by which the author seeks to develop an overall picture of Israel's prophets at work, over time, in close association with the Israelite cult, drawing upon Israel's other intellectual resources, and always explicating the distinctive Israelite outlook upon life. It is a fine, brief portrayal of prophecy in ancient Israel and it is especially important as a way of viewing the prophets in light of general historical, sociological, and social-psychological approaches to the place of religious thought and practice in a society. The author is theologically discerning, philosophically well informed, and has covered the technical literature very well.

Part 1 of the book ("The Prophetic Traditions," pp. 6-84) poses the issues for the interpreter of prophecy. It is a rapid survey of the prophetic corpus, with a neat summary of the basic assumptions and understandings of the classical prophets, plus a review of the different kinds and levels of prophetic discourse contained in the corpus. The author of course has not been able to present a history of prophetic thought in Israel but he has come close to doing so. One theme is inadequately developed, in my view: that of the positive portrayal of the coming triumph of God's rule, according to the prophets. The author underestimates, or seems to me to underestimate, the immediate import for the community of these portrayals of the consummation of God's work. And that is a considerable failure, for it can then lead him to think too "realistically" of the fulfillment of the predictions of the prophets.

Part 2 on dissonance theory ("Dissonance Theory and the Traditions," pp. 86-128) seems to this reviewer to produce little of genuine importance for the author's study. It does offer a way of bringing into focus the discussion of what happened within the communities of Israel after prophets had made their threats and promises and the community (and the prophet as well) observed that the anticipated consequences seemed not to come about. Dissonance theory is intended to deal with the question of the consequences of decisions: consequences that do not always conform to desires but rather create conflict or dissonance, instead of harmony or consonance, between the anticipated result and the actual result of actions or decisions.

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Perhaps there is more than comes immediately to light in this application of dissonance theory, but it does appear to be one of the many instances in which a theory, transferred from its original meaning-setting, seems self-evident and banal. However, the problem raised by the use of the theory is a weighty one. It is immensely important for the study of the prophetic traditions for interpreters to be able to trace, to the extent possible, changing understandings of the prophetic messages, modifications of these messages in light of fresh experiences and understandings, and modifications in light of the challenges of the prophets' audiences. The prophets of Israel spoke their words not as oracles that could not possibly be challenged, but as messages that had to be embodied, argued, couched in effective and telling language, revised and reissued as occasions required. I find less evidence that Israel's prophets were overwhelmed by the lack of fulfillment of their words than the author finds in part 3 ("Hermeneutic of the Traditions," pp. 130-213). The prophets were dismayed by the questions of whether God was failing them, whether God had become the enemy, whether they were risking their lives in a vain mission. Acceptance of their message was not the criterion of the message's truth. They seem to have recognized that resistance to the message continued within the people because accepting God's message as true was no simple thing to do.

Herein lies one of the difficulties with the book. The prophets of Israel failed because prophets regularly fail. They have the occasional success, of course, when a threat of divine punishment is followed by actual disaster and they are able to say, "I told you so!" But on the whole, social critics like the prophets of Israel and like the founders of religions generally, fail because they insist upon too much. Dissonance has to develop when one is being required by religious leadership to do justice, love mercy, and walk humbly. When public righteousness and universal peace are demanded, failure can be anticipated.

The question illuminated in this fine book, but not sufficiently illuminated, is the creative, imaginative use of failure—not of the occasional failure but of failure continuingly confronted, failure somehow built into the structure of things. Prophetic eschatology is more imaginative than the author allows for; it is highly unfortunate for him to say that apocalyptic (and not prophecy?) is "the triumph of the imagination over reality" (p. 213). Instead I should want to say that this is a fine definition of *prophetic* eschatology, but with the addition that the prophets lived in the faith that the imagined world was in the process of finding realization.

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World and Environment. By ODIL HANNES STECK. Nashville: Abingdon Press, 1980. 320 pages. $10.95 (paper). [A translation of *Welt und Umwelt*. Stuttgart: W. Kohlhammer, 1978.]

Biblical scholars usually concern themselves with an understanding of antiquity and do not venture beyond that to reflect upon the present in its light. Such reluctance is understandable in view of a long history of misuse of the

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Bible by incompetent "contemporizers," a misuse which may be thought to undermine biblical studies as an academic discipline. Nonetheless, there is an increasing demand that reflection upon what the text "means" (as opposed to what it "meant") be done by biblical scholars who, after all, should know the text best. Thus Odil Hannes Steck's volume is a welcome deviation from the norm.

Steck begins by detailing the "essential conditions for an encounter between the Bible and the subject" (world and environment), thus alerting readers to the naiveté of an easy transition in a text's possible meaning from "then" to "now." There is a vast gap between the ancient Near East and the modern West, not only in chronology, but in such matters as language, anthropology, and cosmology. Yet, for those whose orientation is determined in some measure by the Bible, attempts at responsible transition must be made. This is true, not merely because of the dialectical relationship between Bible and contemporary church, but also because of the urgency of the present ecological situation.

In agreement with other analysts, the blame for the crisis which we face is placed, not directly at the door of industrialization and mechanization, but at that of the presuppositions which underlie them: "the view of cognition (or the act of knowing) and reality that rests on the essential separation between the perceiving human subject and the object of his cognition" (p. 35). Not surprisingly, the formative thinker behind this pervasive and fateful perspective is identified as René Descartes (1596-1650). That attribution is hardly new. But responses to Descartes's view, in light of the biblical text, are relatively recent, especially in the English language.

Steck does a careful and competent analysis of the major texts in the Hebrew Bible that have a bearing upon the modern problem: the Yahwist's history of the primeval period (parts of Gen. 2-11), Psalm 104, and the Priestly expansions of the primeval history. The first of these compositions, possibly from the Davidic-Solomonic era (10th century, B.C.E.), suggests that "the world is a sphere in which man is absolutely dependent upon the blessing" (i.e., of God); it is not under human control or disposal (p. 68). Critical judgment based upon observation has led the ancient author to the conclusion that humans cannot know "good and evil" apart from an orientation toward God, and that the failure to realize this led to a deterioration of creation (p. 75). For the Psalmist the point of departure is an experience of life as something whose beginning and end are not basically determinable; one is dependent upon a lifesituation that is a given, that is, an unmerited gift. Human life is lived parallel to other granted spheres, and consequently "animals are in principle granted the same right to life as man" (p. 89). By contrast, the point of departure for modern persons is a confrontational stance toward the world: it is unreflectingly received as a "thing," as a vast reservoir for "me" to exploit. And for the Priestly Writers (the latest level of reflection), "the most important thing... is the miracle of the continual coming-into-being and existence of the living thing—an event over which it has no disposal—and the indispensable equipment for living provided for it" (p. 100). The power to survive and to increase is seen as a bestowal of divine blessing at creation, and it is the task of humans (created in "God's image," Genesis 1:26-28) to preserve the Creator's intended order in a "world in which the Creator himself no longer intervenes" (p. 104), "to guarantee the continuance of the created world as a whole" (p. 106). Thus violence, whether between humans (Gen. 6:11-13; 9:1-17) or between humans and the other animals (Gen. 1:29-30; cf. Lev. 17), is seen as the major threat to creation (pp. 93, 109).

The whole of the textual discussion covers 49 pages. This is followed by 114 pages of "thematic aspects" which intend to sum up what the texts "have to say to us in the light of our own present-day world." This section includes such things as a historical survey of the widening and deepening of Israel's perceptions of God's activity in creation, in view of the opinions of the surrounding cultures and of the events of her own history (pp. 114-27); discussions of those aspects of the biblical perspective which "disturb modern men and women" (pp. 129-31, 139-43, 163-64, 171-73); a presentation of the uniqueness of Israel's view (pp. 146-48, 158-63); and an examination of the role of humans in shaping the natural world (pp. 188-203).

Humans, as evidenced by the ancient Israelite theologians, are capable (says Steck) of a "fundamental experience" of the world as an "always fore-given miracle . . . the fact of being endowed with length of life, space for living, the means for food to sustain life, and the power of multiplying life" (pp. 167-68). This is a "highly qualitative event which confers meaning and value and which has a binding power for orientation" (p. 192). For such persons the goal then becomes "to build up a serviceable world that gives joy" (p. 201), and this includes preserving, "as far as it is at all possible, the right of non-human life to live; and the inviolable proviso is the preservation of the permanent quality of the world of creation as a whole" (p. 202).

A turning point in Israel's reflections about nature is the social-economic-political collapse in 587 B.C.E. The exile to Babylonia unleased such things as widespread disease, agricultural scarcity, multiplication of ravenous beasts, and these constituted a counterexperience to the blessing. But in a system of ethical monotheism this could be endured in hope of a renewal. At the same time, this kind of experience deepened their sense of dependence. Prophets thus proclaimed a renewal, not only politically and socially, but of the natural world as well. This sets the stage for the perspective of the New Testament.

Steck now turns to the Christian experience and follows the same format that he used for discussion of the Hebrew Bible. But he confesses that the relevant texts are few and not explicit. The important point is (he says) that the turning point of renewal ("salvation") is evident (at least to Christians) in the Christ-event: a new creation—anthropological, ecclesiological, and in nature—has already dawned. Such a renewal is something that humans, of their own free will, cannot bring about. Technology ("scientific management of the environment") cannot do it, since humans cannot escape selfish individual interests (as opposed to common welfare) and since they "cannot of themselves step outside the power of their own sin" (p. 277). Legislation is at best temporary and it treats symptoms rather than causes. However, one should not anticipate the conversion of the entirety of humanity to a Christian perspective, as desirable as that might be. This means that the believer "is enjoined to exert an active influence to preserve the evidences of creation in the natural world" (p. 283), "to work to preserve God's work of creation from man as long as the Creator himself still gives it time" (p. 289), "to perform untiring token acts as signs, manifestations of the future salvation in the sphere of the natural world" (p. 293).

What may we say by way of evaluation of Steck's volume? On the positive side, it is done by a competent scholar (professor of Old Testament at the University of Zurich), one who can range across the entire spectrum of biblical literature. It is a thorough study of the relevant texts in view of a pressing modern dilemma by someone well aware of the problems of transition from "then" to "now." Further, Steck is properly cautious when he says, speaking of the Bible and ecology, that there are "no injunctions about behavior, no

definitions of norms, and no admonitions about the actions we are to take" (p. 291). Finally, the bibliography (190 items) contains a wealth of material for those who want to pursue the matter further.

On the negative side, it must be said that this is a tedious book to read. Its bulk could be reduced by one-third in view of the repetition of main ideas. Its organization, especially in the "thematic aspects" section on the Hebrew Bible, is baffling at best. While the translation generally reads smoothly, there are places where the syntax of the German original comes through, especially in sentences of mind-tiring length. (Incidentally, the translator is nowhere given credit in the volume.)

The bibliography, though extensive, is almost entirely in German. While that may expand the horizons of provincial readers, it is striking that a few provocative articles by American scholars are not discussed. One thinks, for example, of the article by Lynn White, Jr. ("The Historical Roots of our Ecologic Crisis," *Science* 155 [March 1967]: 1203-7), which lays the blame for our modern crisis not upon Descartes but upon the Bible itself—and especially upon the de-divinizing of nature in Genesis 1, so that it becomes a "thing". The very Bible which Steck proposes as containing a solution is identified by White as the source of the problem! To be sure, White's article is mentioned (p. 198), but only in passing, and it is not included in the bibliography.

Steck's normative directives to the reader, granted that the Bible itself is not specific in this regard, are so general that both sides of the American conservationist debate might embrace them (to the extent that they have identified themselves at all with a biblical perspective). Surely the most ardent advocate of wilderness areas as well as the present secretary of the interior (a "*responsible* conservationist") might agree on such prescriptions as the need "to build up a serviceable world that gives joy" and to preserve nonhuman life "as far as it is at all possible" (pp. 201-02)! Thus it would have been well for Steck, just once, to bring his conclusions to bear upon a specific problem, not so much to convince us of *the* solution as to demonstrate a possible transition from general principle to a specific situation. That is a crucial, if not *the* crucial, stage of reflection.

Steck clearly opts for a hierarchy of scriptural authority, in which the New Testament is the "canon within the canon" (not his term, but one common in discussion of this topic). He quotes Eberhard Jüngel with approval: "for the Christian . . . there is no true knowledge of God which is not as such brought about through Jesus Christ—in whatever way—and which is not related to Jesus Christ as subject—in whatever way" (p. 230). One may well wonder, from that perspective, why the readers of the book have been subjected to 227 pages of study of texts in the Hebrew Bible, under the impression that they had some intrinsic bearing on the problem of "world and environment"!

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Earthkeeping: Christian Stewardship of Natural Resources, edited by LOREN WILKINSON. Grand Rapids: William B. Eerdmans Publishing Company, 1980. 317 pages. $10.95 (paper).

Earthkeeping, a collegial study project of the Calvin Center for Christian Scholarship at Calvin College, is a welcome contribution on several counts. First, it expands the work in Christian social ethics being done by "evangelicals." Second, it offers a well-thought-through Christian perspective on the stewardship of natural resources. Third, by integrating materials from several disciplines (professors of philosophy, environmental studies, economics, physics, and English had a hand in the writing), it takes an approach which avoids the "tunnel vision" of overspecialization and sets a standard for further indisciplinary work in Christian ethics.

Starting points are always a problem. This is especially true in Christian ethics where an empirical or experiential starting point can so easily shift the focus away from the task of theological ethics. The authors of *Earthkeeping* elect to begin with the empirical situation, that is, the problems they consider a challenge to the human stewardship of creation. Yet they do so in a way which protects the integrity of theological ethics. Imbedded in their analysis are certain theological principles which are made explicit only late in the discussion, but which in actuality dominate the proceedings throughout. These principles are: (1) God, the creator and lord of the universe; (2) the good but flawed creation in all of its diversity; (3) humans as both part of and at the same time distinct from the rest of creation; (4) the human relationship to God and the rest of creation marred by sin and dominion transformed into an occasion for self-seeking; (5) Jesus Christ as the model and power for a restored creation; and (6) responsible dominion, stewardship, and justice as the task of a restored humanity. This is a fairly orthodox fare, but the way it is coherently and consistently related to problems and integrated with more empirical modes of thought testifies once again to the ethical vitality of basic Christian understandings.

The only quarrel one might have is the authors' failure to recognize the problems associated with what becomes their main ethical principle, the principle of stewardship. Many critics feel there is not enough breathing room between stewardship and the mistaken understanding of "dominion as ripoff." Without distance stewardship as service to God and the rest of creation is easily suffocated by prevailing social structures and values. The failure to see this problem is puzzling since the authors seem to accept uncritically the thesis of historian Lynn White, Jr. who points precisely in this direction.

Also puzzling is the authors' lack of a Christological basis. While Jesus Christ is acknowledged as the model of stewardship and the source of power for effective action, this theme is left underdeveloped. Actually, the authors are not alone in their lack of a Christological foundation for stewardship. One feels at times that Jesus Christ can even be dispensed with in most discussions of responsibility to the rest of creation. This is a mistake and a more Christological basis must be developed.

In any case, it is the stewardship theme which holds the volume together ethically. This theme is fully developed in the third main section of the book ("The Earth is the Lord's"). Stewardship is dominion as service. The question is not whether we are stewards (our distinctiveness in the creation makes this a fact), but how we are to exercise dominion. "The lesson about dominion is

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clear," claim the authors: "unless such dominion is used for the benefit of the dominated, it is misused." Who are the dominated? The answer is the rest of the creation and other human beings. In other words, the tasks of Christian stewardship are the care for the earth and the promotion of justice.

The need for the careful exercise of both tasks is made explicit in the first section of the book ("The State of the Planet"). The first two chapters treat the land and the creatures under our care. Concern is expressed for the misuse of agricultural lands and the preservation of species. Chapter 3 ("The Human Tide") shifts to the human element reviewing food and population problems; energy and resources are reviewed in Chapter 4 ("The Earth and its Fullness"). The section is rounded off with an excellent discussion of the rich, the poor, and natural resources with justice as the focus. The discussion of relations between rich and poor nations is especially noteworthy. Generally, these problems are reviewed in an integrated, competent, and even-handed manner, the assumption being that careful stewardship based on Christian principles will be sufficient to the task of meeting and solving them.

The section sandwiched between the first section on facts and the third on theology is the real meat of the book. The authors have done a real service here by recognizing that stewardship is more than the manipulation of technologies; it also has to do with the ways we think and value. The second section ("The Earthlings") therefore is devoted to ideology in the broad sense, that is, the pervasive beliefs and values which govern behavior in modern American society.

This section directs attention primarily to our attitudes toward nature. A description of Greek and medieval roots are combined with developments in the scientific revolution and the conquest of the North American continent to produce an interesting and accurate map of the mental terrain. The chapter on "Economics: Managing our Household" is particularly useful. Not only does it chart the basics of capitalist economics, but it also details capitalism's shortcomings: selfish individualism, externalities, and what Garrett Hardin has called the "tragedy of the commons." The authors conclude that economic activity has taken over an inordinate part of our lives and tends to "redirect everything to a numerical variable, namely the measuring rod of money. Lost are the very questions of meaning, purpose, and value which are the heart of the human relationship to God" (pp. 172-74).

The second section ends with a relatively weak chapter on technology. This is unfortunate, for the ways we organize our technologies and the values we use to legitimate current technical directions are at the heart of both the factual and ideological debates about resources. How we organize our technologies has an important bearing on the shape of future social structures and values. The problems of participation, both here and in the Third World, and directionless technological development deserve more scrutiny. While the authors recognize the criticism of Jacques Ellul, Barry Commoner, Theodore Roszak, and Charles Reich, they fail to meet it, concluding with a nod in the direction of "appropriate technology" and with the now trite truism that technology does not dehumanize but humans do.

Overall the book is moderate in tone and even-handed in its judgments. It ends with thirty moral guideposts or middle axioms that are both sane and wise. The book is a potentially excellent resource for non-technical discussion groups and college and seminary classes desiring an integrated approach.

Even so, one wonders sometimes about moderation and even-handedness, especially when Jesus Christ is claimed as the example of stewardship and service. Does following Jesus Christ mean a strong criticism of distributional

injustice only to conclude that "those concerned with justice ought to ponder such distributions and, at least, question their justice" (p. 248)? Does it mean recognizing the role of multinationals in the problems of world poverty and malnourishment without taking them to task (p. 84)? Finally does it mean that "reform" should be the strategy of better stewardship (p. 274)? The hunch of many observers, this reviewer among them, is that the problems discussed in this volume are beyond such a "reformist" strategy.

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Science and Our Troubled Conscience, By J. ROBERT NELSON. Philadelphia: Fortress Press, 1980. 173 pages. $6.95 (paper).

J. Robert Nelson's book is a contribution to the discussion of the mutual interaction of science and faith. In the preface the author states that this volume "is neither by intention nor in fact a conference report," the conference being that of the World Council of Churches on "Faith, Science, and the Future," held at Massachusetts Institute of Technology in July, 1979. While only the author can comment validly on his intention, this volume does in fact represent a creative summary of much of what occurred at that conference.

The book deals with the standard agendum of the faith/science discussion. Chapter 1 ("Technology's Ambiguous Good and Uncertain Future") serves as an overall introduction. Chapter 2 ("Science and Faith: Their Comparability and Compatibility") is a rather helpful discussion of both content and method. Chapter 3 ("Nature, Nature's God, and God's Image in Humanity") is concerned with ecological problems, particularly in terms of some of the theological conflicts centered on Christian approaches to the "natural world." Chapter 4 ("Prometheus Rebounds . . ./Genetics, Eugenics, Dysgenics") and Chapter 5 (" . . . and Keeps Rebounding/Dilemmas of Conception and Birth") deal with issues raised by biological technologies. The final chapter ("Have We the Energy?") is a rather summary statement of the energy problem.

The only chapter that attempts a truly theological consideration—and that only in a summary form—is the third one on environmental issues in a rather broad sense of that phrase. It actually deals with the more general concept of the relation of human beings with the rest of creation. Only here does the author attempt an analysis of the issues lying below the ethical or moral response to contemporary challenges raised by our growing mastery of natural forces and of ourselves.

By and large the matter treated in this volume is familiar and in terms of content will add little to the fund of knowledge of the readership of *Zygon*. The book seems to have been written for those who have only a nodding acquaintance with the issues that form the basis of the interests of the readership of *Zygon*. This is said neither to belittle nor condemn Nelson's work. The author has demonstrated his ability to pose the problems of this aspect of theology's contemporary context in a way that should sharpen the theological response. In that "contextualization" the volume serves as a spur to further reflection on the by now familiar material. I believe it would be profitable for

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those of us working in this field to read this book to remind ourselves of the vast theological agendum facing us as we think, work, live, and pray in this world which faces such an enormous scientific, technological, and industrial challenge. Nelson conveys well the sense of the true urgency of this aspect of our contemporary world. At the same time, this book provides almost nothing in the way of answers.

One specific discussion—that on the compatibility of science and theology—seemed to be too narrow. This reaction may say more about me than about Nelson's treatment, since I have felt this way about several other presentations of the same material. Nelson and others, too, seem to confine the treatment of the compatibility of science and theology basically to content and methodology. Although, in paraphrasing Wang Hsien-Chih's four constituent aspects of science and faith, he does mention the notion of community as common to the scientific and theological enterprises, the author's central interest is in intellectual content. I believe that this concentration on the intellectual content can diminish the level of contact between scientists and theologians. In the same discussion Nelson seems to see science as that which gives answers. It does give answers but good science also raises questions. There is a sense in which science can be said to be a methodology that raises continually better questions. Science, as well as theology, deals with mystery, not in the sense of what we don't know as much as in the beauty, complexity, and awesomeness of what we do know. This can and should be a point of contact between scientists and theologians. But the sense of mystery is not evident in this (and most other) treatment of these themes.

I would recommend this volume for its posing of problems and as a spur to reflection on the familiar content in a spirit of seriousness and urgency. It breaks no new ground. Rather it is a good summary of the ground worked over at length by the World Council's conference on "Faith, Science, and the Future." As such it is a valuable, if limited, contribution to the science/faith literature.

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The Origin of Science and the Science of Its Origin. By STANLEY L. JAKI. South Bend, IN: Regnery/Gateway, 1978. 160 pages. $8.95.

In the beginning was the word, and the word, according to Professor Stanley L. Jaki, is "Origin." In effect, *The Origin of Science and the Science of Its Origin* is one long argument, an apologetic response to previous "theories and historical accounts" (p. 1) on the origins of science. Historians, philosophers, and scientists have discussed these origins for three centuries, but Jaki's claim to originality is calling for a "science of the origin of science" that is "critical and systematic" (p. 1). With this as his goal, the author takes the historiographic bull by the horns, and in the course of his Fremantle Lectures attempts to cleanse the Augean stable of inadequate science and inconsistent history.

Jaki's presentation is divided into five sections followed by 45 pages of endnotes. Originally presented at Oxford University in 1977, Jaki's lectures

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provide a succinct but stimulating survey of Western interpretations on the origins of science. The first four lectures trace these theories from Francis Bacon to the present, with a series of whistle stops along the way: John Locke, the Marquis de Condorcet, Auguste Comte, Karl Marx, Ernst Mach, Pierre Duhem, George Sarton, Alexandre Koyré, Thomas Kuhn. In the fifth and final lecture, Jaki attempts to bring these interpretations into perspective and it is here that he defends his major point. Jaki's line of argument is not new: the growth of science is rational, linear, and progressive; in effect, it moves from "an absolute beginning to an absolute consummation, a perspective turned into a historical force through Christianity" (p. 90). Historically, science was "stillborn" or "miscarried" in antiquity, its true ("viable") birth occurred in Europe during the High Middle Ages; finally, Jaki concludes, there was no "rebirth" of science in the Renaissance since the age of faith had already weaned its offspring. In sum, Jaki argues that European science had its origin in the Christian belief that "the universe was the rational product of the Creator" and that Christians were to become "masters and possessors of nature" (p. 21).

In the end, Jaki has provided a provocative but largely unsubstantiated interpretation of the origin(s) of science. To be sure, the lecture format has placed serious restrictions on his scholarly argument as well as on the amount of supporting evidence. But if the book under review has a single fault, it is in assuming that science sprang from a single source—from one seemingly Immaculate Conception. Alexandre Koyré once wisely suggested that there are many mansions in the Kingdom of God, and many ways of dealing with history. Without doubt, the cathedral of thought sketched in these lectures is as elegant as any, and Jaki has skillfully sung the praise of unity, coherence, and continuity. But apology aside, he will appear to many simply to have raised his voice in the dissonant chorus of the market place. As Socrates and Jesus well understood, the market place of ideas is an exciting place to listen and teach, and a fitting place to deal with change makers.

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