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

mastery of technology comes a consequent idea of utopia that is accompanied by increasing moral dilemmas in a milieu of moral insensitivity.

Technology cannot be expected to solve our moral and spiritual problems. Schultze calls into question "faith" in information, which denies the importance of wisdom and virtue. He suggests that the demand for speedier dissemination of information leads to promiscuous knowing and superficiality. He values the wisdom of the religious traditions as providing the "metanarrative" that points to the "ought" of virtuous living, thus transcending the "is" and immediacy of informationism. He upholds the virtue of humility as the way to maintain a healthy sense of skepticism and humor, in order to keep a sense of proportion amid the arrogance of technological pursuits. Authenticity (that our "yea be yea" and our "nay be nay") is fundamental to accountability and a sense of reality. Cyberculture fosters celebrities who dominate and manage without thought for cosmic diversity.

The virtues upheld in chapters 1 through 7 are discernment, moderation, wisdom, humility, authenticity, and diversity, which are not the prime focus of virtual living. A complete communicator must study the discipline of communication to become rhetorically savvy, but it should also guide to spiritual wisdom. This includes a relationship with God and a knowledge of the truth. In rhetorical outrage, Schultze assumes a prophetic stance and explores the consequences of the "technologizing of everyday life" on who we are and what happens to us (13). He emphasizes the importance of real community, in which we responsibly seek the common good. He concludes by calling for thoughtful sojourners who continue the journey of life on this earth together as part of an eternal journey undertaken by those who humbly seek goodness and avoid folly along the way.

Andrew Calcutt in *White Noise: An A-Z of the Contradictions in Cyberculture* (1999) raises an issue about the technodeterminist perspective of authors such as Schultze, who describe trends in society as if they are effects caused by new technology (x). His thesis is that technology is developed in accordance with the "social context from which it is derived" (ibid.). Cyberculture is characterized by contradictions of ideas. It is a culture, but within it there is an alternative or counterculture that is antisocial, and which states truths about society with which we have become comfortable. Contradictions that are needed to inform our wisdom include anarchy/authority and community/alienation. Calcutt explains that "Cyberspace is regarded as both the end of the state and the extension of state surveillance and control" (1). Some champion cyberspace as the home of virtual communities, while others warn that it is a place of extreme alienation (19). Democracy is enhanced by the Internet, which in turn facilitates diversity. However, democracy and diversity are more contradictory than complementary. Should cyberspace be free or become a marketplace?

Cyberculture provides an escape from reality, but what is the reality that it offers? Is it an improvement on the past? Is it merely sidestepping the problems man has created, which haunt our future? The debate should be, What "ought [we] to be doing with our information and our machines?" (43). It almost seems that the sci-fi prediction of the machine, of artificial intelligence, as the ultimate end of technological pursuits and socially engineered progress is imminent. Living in one's own virtual reality by one's own moral code does not bode well for the future of society in terms of the family, the church, and the school.

As a Christian commentator on the media-saturated society, Schultze contributes to our understanding of contemporary society. Although he helped to launch www.gospelcom.net (1995), his current concern is with the intersection of religion and the new media and how the noise of the internet threatens to drown out the still small voice of God as he attempts to communicate with us. Religion has become "consumerized," and an Internet site such as SelectSmart.com provides a list by which to select a religion that "suits one the best." He asks about "faith" and "what has

happened to church" when 25 percent of Americans use Internet for religion. In the quest for intimacy, both sex and religion are used to restore a sense of community. Even Bill Gates, the "chief evangelist of technology," is taking his own industry to task for having too much faith in digital solutions, especially with respect to solving the world's problems at a time when mothers are asking him, "My children are dying; what can you do?" He is concerned that computers are put into the perspective of human values, of the reality that the majority are struggling for survival. In conclusion, we can observe that the illusion of progress in light of eschatology raises issues that demand attention and suggests the need for a Seventh-day Adventist approach to cyberculture.

Andrews University   DELYSE E. STEYN

Stewart, David R. *The Literature of Theology: A Guide for Students and Pastors.* Louisville, KY: John Knox, 2003. 164 pp. Paper, $19.95.

Where to begin when you don't know where to begin; this helpful guide to theological reference works can provide an entry point into a new area of investigation. Whether one is a student needing initial information, a busy pastor needing quick and precise information, or a seasoned scholar needing to check out a corollary field, this book gives you a bibliography of the basic reference works in each of the major fields of theological research.

Stewart's work is a revised and updated version of John Bollier's 1979 book of the same title, and the update has been sorely needed. There has been a veritable explosion of scholarship in the theological fields in the last quarter-century, severely limiting the usefulness of Bollier's book of late. Stewart's update includes some 500 encyclopedias, dictionaries, and guides, the vast majority of which have been published or revised within the last decade. The material presented is up-to-date through 2002, and even includes some pending volumes of series and sets of which only initial volumes are currently available. This makes Stewart's book by far the most comprehensive and current annotative bibliography in the field of theology available in English.

Stewart's organization of the material is simpler, and, therefore, easier to navigate than Bollier's. Stewart begins with twenty-two "basic resources," which include the most general and comprehensive references for each of the major fields of theology. He then develops eight more chapters: books about the Bible, Bible commentaries, the church in history, Christian thought and theology, world Christianity, ecumenics, world religions, Christian denominations, practical theology, and Christian spirituality. For the most part, this list of theological areas uses the standard divisions of theology and follows Bollier's divisions with one exception. Stewart has provided a separate chapter for comparative religions and missiology, whereas Bollier merely included these under practical theology. This highlights a recent shift of academic endeavors in the West to include more study of non-Christian religions and non-Western Christianity. Stewart's final chapter, "Christianity and Literature," includes books on poems and fiction of Christ, Christians, or Christian themes, as well as works on the arts and literature seen from a Christian perspective. Works that address the actual writing of Christian literature are also included.

Ironically, in spite of the profusion of new encyclopedias and dictionaries, Stewart managed to keep the number of entries in his book, 535, to just fewer than Bollier's 543 entries in 1979. Inevitably, Stewart has had to leave out some types of entries that Bollier included in order to make room for the great influx of later material, leaving out published bibliographies, indices, style manuals, and library catalogues as entries in favor of an appendix of Works on Theological Bibliography and Research and an appendix devoted to "Literature of Theology on the Web." Since so many of these indices and catalogues are