Given the fact that the core of this book was originally a collection of es-
says, one is left with a number of theological loose ends. For example, the book
argues for a strong economy of the Spirit in human relational, spiritual, and
intellectual experience. But can this be conceived of without calling into ques-
tion both human autonomy and the freedom and transcendence of God. In
terms of Christology, I was also left wondering what is the relation between the
logos and the incarnation. Often in the religious pluralism discussion the event
of Jesus Christ is viewed as one particular example of the logos. This does not
seem to be Yong's approach, yet a more fully developed Christology addressing
logos asarkos would be beneficial. The question could also be asked what theo-
logical reasons do we have for arguing that the religions have a role in the pre-
sent and the future of God's Kingdom? The author oscillates between viewing
inter-religious dialogue as a tool for the proclamation of the Christian gospel
and dialogue as self-evidentially valuable.

Such structural questions, however, could best be rectified by a full Chris-
tian systematic theology in a global, post-Christian context. And this, the au-
thor intends eventually to write. We can only eagerly wait to see the results. It
is significant, moreover, that a North American evangelical theologian of the
pentecostal persuasion is engaging an ecumenical audience on the topic of reli-
gious pluralism at such a significant level. This can only enrich the construc-
tion of a Christian theology of religions. It is only hoped that the author's con-
tributions will be discussed in the various circles that it seeks to address. For I
am sure it will be met with both criticism and praise.

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Information Technology and Cyberspace: Extra-Connected Living? By David
Pullinger. Ethics and Theology Series, Volume 2. London: Darton, Longman
and Todd Ltd., 2002. ISBN 0-8298-1464-7. Pp. 168.

Readers will find that this work is the contribution of a highly informed and
practically minded author from the industry of communication technologies.
David Pullinger is the former Director of the Society, Religion, and
Technology Project of the Church of Scotland and is presently a Visiting
Professor at Middlesex University. In this stimulating book, he explains how
someone can help to develop and shape information technology, while
following the way of Jesus Christ. From a faith-based perspective, Pullinger
discusses his experience as an e-commerce consultant, electronic publisher and
award-winning website architect. Through personal reflection, Pullinger
interprets for the general reader what it means to live as a Christian in a
technological culture. In eight lively chapters, he explores the implications of
information technology for Christian belief and practice.

This work of practical theology does not utilize the conventional, ad hoc correlation method of Paul Tillich. Instead, Pullinger embraces an "ethics as grammar" approach that he adopted from Stanley Hauerwas. Pullinger posits that the biblical narrative and the particular story of Jesus Christ linguistically constructs Christian identity, conviction, and action for believers living in the information age. He argues that the Church is the place to work out the kind of morality needed in the information society. "In the context of a community of faith, there is a general commitment to seeking the truth and to finding ways to avoid self-delusion" (134-135). Faith communities can provide a language to help people identify ethical issues related to technology. Furthermore, the practice of the Church community, Pullinger infers, provides an example for a society's population to follow in the actual use of technology.

The cultural-linguistic model of theology, embraced by Pullinger, requires believers to construct a Christian sociology of information technology. Employing the tools of critical reflexivity, he reads the idioms of information technology through the Christian tradition, weaving them into the narrative of the Church. In his analysis of information technology, Pullinger crosses the boundaries of Christian discourse to interact with authors from cultural studies and critical theory. He intends to situate these secular sources within the parameters of Christian discourse. For example, authors from the Birmingham school of cultural studies, such as Raymond Williams, Kevin Robbins, and Frank Webster, and their respective critiques of information technology, are re-interpreted by Pullinger and then re-appropriated within the context of the Church's teaching.

Pullinger explores how cyberspace is said to contribute to the breakdown and reconstruction of community life. He asks, "who is my neighbour in a world shaped by cyberspace?" He considers other related issues, such as, privacy, autonomy, the "virtualization" of living, and the meaning of political authority in the unpatrolled, borderless lands of the Internet; concerns which surface time and again in assessing the ethics of information technology and cyberspace. An important theme in this book is social responsibility and a discipleship that promotes the idea of electronic democracy. The "way of Jesus", according to Pullinger, requires that we "live from below" in subordinate relations of power. This book argues that Christians should be committed to engaging the technical elite in order to find ways of governing cyberspace that prevents domination by corporate business and which prevents the use of technology by states to control citizens.

Pullinger wants his readers to critically engage discourses of networking and inter-connection. He contends that in each technological generation, the idea of communication networking is at the centre of struggles for control of the world. Networking and other ideologies of progress and development frequently mask projects of cultural, political, and economic domination. Thus, Pullinger wants to challenge the idea that an electronically networked world is necessarily, a better, more unified world. At the same time, he wants to leave

the reader hopeful that Christians can reform the information society for the benefit of all. Christian social discourse can help technology users to rethink questions of freedom and democracy in the information age. The Church, in its teaching and policies, can serve as a kind of guardian or governor to help people reform the social conditions created by the information society.

Overall, this book is a helpful tool for ethical reflection about moral issues related to the topic of computers and information technology. Pullinger invites his readers to take their faith into the social spaces being created by telecommunications and to participate in government lobbying and forums on shaping technology. His book includes a helpful glossary that explains the technical vocabulary of online media. There is also a select annotated bibliography on general topics related to informatics. Readers can use this text as a starting point for further study of the ethical debates faced by Christians in the information age.

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French Feminists on Religion: A Reader. Edited by Morny Joy, Kathleen O'Grady and Judith L. Poxon. New York: Routledge, 2002. ISBN 0-415-21538-2. Pp. 291.

The recent English publication of two French books, Julia Kristeva's and Catherine Clément's *The Feminine and the Sacred* (2001) and Luce Irigaray's *Between East and West: from Singularity to Community* (2002), may suggest that the appearance of this edited collection of writings by the "French feminists" on religion is a timely one. As any scholar who reads contemporary French philosophy knows, the question of religion in French thought has increasingly become a central one. For the Anglophone academy this interest in religion by French thinkers is epitomized by the recent work of Jacques Derrida and his contemplation of, what John D. Caputo has called, "religion without religion." Historically, the recent interest in this once disparaged and ignored arena by French intellectuals may be due to a final disillusionment with Enlightenment promises which followed the failed uprisings in Europe of May 1968 and the "end of Marxism" which followed the dismantling of the Eastern Bloc countries in 1989. The critical engagement with the logo-centrism of Western metaphysics that both precipitated and followed these historical events made a creative engagement with, and reassessment of, the socio-symbolic structures of religion inevitable.

The writings of the women collected in this volume can be said to represent just such a creative critical engagement and one that addresses the monumental significance of gender and sexual difference in the analysis, and potential re-envisioning, of religion. The editors (Morny Joy, Kathleen O'Grady and Judith