Canadian Christianity the book transcends the narrow limitations of a denominational study, and at the same time provides a more substantial treatment of Canadian evangelicalism than is possible in a general survey.

The serious reader will, however, be frustrated by the absence of reference notes. Although the bibliographic essays concluding each chapter are excellent (despite a certain amount of repetition), and do compensate in part for the absence of references, the fact that the publisher has designated the book a part of the "Welch Academic Library" series suggests that employing a critical apparatus would not have been too much to expect. (The volume also contains an unfortunate number of typographical errors.)

The volume's most significant contribution is the way in which it summarizes and makes accessible pertinent material that would otherwise have remained buried within academic tomes. By surveying what has been done, and by pointing to areas that need additional exploration, it establishes an agenda for future studies of Canadian evangelicalism. Its readable style and its manageable size will undoubtedly make it a popular resource for classroom use.

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The Distancing of God: The Ambiguity of Symbol in History and Theology. By Bernard Cooke. Minneapolis: Fortress Press, 1990. ISBN 0-8006-2415-7. Pp. viii+368.

This work in sacramental theology by the Professor of Theology at the College of the Holy Cross in Worcester, Massachusetts is divided into two parts. The first is an historical survey of what the author calls the "distancing" of God, i.e., the way in which God is made to appear far away from the common Christian. The second part is a consideration of developments in the understanding of symbols and symbolism in the human sciences. In the last section of this second part Cooke considers experience (general human experience, the historical experience of Jesus and the church, and Christian ritual experience) as a symbol that bears the presence of God, and addresses the theological questions suggested by this analysis.

The first section of the book is the most successful. The thesis is that God was especially present in the experience of Jesus, and thereby in the

experience of Jesus' disciples and the first generation of Christians, but, partly due to alien religious and philosophical influences, this immediacy was qualified so that God seemed remote from the everyday life of believers. The phenomena which cause "distancing" are traced historically in three areas: doctrine or theology, ritual and church order.

Cooke proves his point regarding "distancing" in the area of ritual and church order. He notes the shift in understanding of the eucharistic elements, from "food" that nourishes for eternal life (until the late eleventh century), to the body and blood of Christ as an object of veneration, even adoration. The reduction of the community's fellowship to observing an ecclesiastical performance reached its nadir with the practice of celebrating the eucharist in front of a monstrance which held the consecrated host for the observation of the faithful. In this practice, only discontinued since Vatican II, "the Eucharist had been frozen into an icon" (199). Many examples of this tendency are given. His criticism of the essentialist understanding of grace in the sacraments assists in broadening the notion of divine presence from the elements of bread and wine to the event and the community of worshippers as a whole.

Similarly persuasive is his analysis of the effect of elaborated church hierarchy on the perception of God as "afar off." Over time, God's dealing with people is seen as more and more mediated: through bishops, through hermits and monks, and through popes, though all lose their symbolic power in historical disillusionments. Thus the papacy suffers through the "Babylonian captivity" at Avignon and through Renaissance corruption. When God is not found one place, people look to charismatic or renewal movements. It is curious that Cooke refers only obliquely to the charismatic and pentecostal movements, whose participants, in their worship, claim to be experience God in a way that is not known elsewhere.

Cooke presents "distancing" in different forms: there is the distancing, or difference, of God implicit in analogy (God is both like and unlike the symbol); there is the social distancing of the *pantocrator* symbol of Christ; and there is the modern scientific-cosmological distancing, in which God is driven from the playing field of the universe. However, it is surprising that there is little discussion of the philosophical/theological tradition—for example, Augustine's borrowing of the Plotinian understanding of omnipresence.

Cooke observes that there is "an increasing awareness of the basic sacramentality of Christian life" and of "the role of ordinary human life as

the fundamental word of God" (265). Presence "as an awareness of an 'other's' self-giving in communication, occurs as a constitutive act of consciousness" (358). This location of divine presence in consciousness suggests a pansacramentalism, which faces the old question: if everything (in consciousness) is a bearer of sacred presence, is anything? There is a problem also with the repeated implication that God is in our power, to be made present if we do the right thing in liturgy, with the aid of social-scientific knowledge (see the title of a section, "Achieving Presence . . ." 287). At the same time, there is the recognition that we cannot accomplish the presence of God: "in both theological reflection and religious education there has been a laudable emphasis on awareness of self-as-related to the transcendent and on awareness of the community in which one finds oneself situated, but comparatively little stress on awareness of God-who-is-present" (351). One is reminded of Solomon, who (according to 1 Kings), builds a temple for God, yet admits that "heaven and the highest heaven cannot contain" God.

The focus here upon difficulties with what Bernard Cooke has to say about sacramentality should not discourage readers from first-hand acquaintance. The book's historical survey is well worth reading, and the indices and many footnotes provide direction for more detailed study. The treatment of cultural symbols—universe as machine, black death as divine judgment—is also well done. Even the conceptual and theological difficulties are a fine stimulus for further reflection on the metaphor of distance.

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Iraq: Military Victory, Moral Defeat. By Thomas C. Fox. Kansas City, Missouri: Sheed & Ward, 1991. Foreword by Cardinal Paulo Evaristo Arns. ISBN 1-55612-464-3. Pp. xvi+192.

On January 16, 1991, Operation "Desert Shield" was transformed into "Desert Storm," and for the next 43 days, a U.S.-led coalition dropped 88,000 tons of bombardment on Kuwait and Iraq, leaving, many estimates claim, over 100,000 Iraqi troops and civilians dead and Iraq's infrastructure decimated. According to U.N. and Harvard medical missions to Iraq in 1991, more than 170,000 children may have died in the aftermath of coali-