model called 'authority as charm.' In this model, religious education would focus more upon awakening a sacramental imagination among the faithful. He contends that the primary role of Church leadership is to present the Catholic faith in all its attractiveness and thereby protect it in the most effective way possible from ideology (168–189). Although disappointed with the quality of life in the post-counciliar Church, Greeley remains hopeful that reform will eventually restart and move forward.

In their new books, both Baum and Greeley direct the reader's attention to the force of Catholic identity. From a sociological perspective, this emphasis upon identity is an important feature in recent studies of Vatican II's history. There is a growing awareness that Roman Catholic identity, and in particular, the Catholic Church's structure, is not just fixed and static, rather it is dynamically constructed through ongoing interaction between the social structure of the Vatican and the human agency exercised by the Church's global membership. As both authors have suggested, the reflexive modernization of Roman Catholic identity, begun at Vatican II, remains an ongoing process that is both complicated and subject to revision. Baum and Greeley help the reader to understand and critique inconsistencies in the Catholic social order that have happened after Vatican II. Hopefully, these books will generate important discussion about the possibilities of constructive ecclesial reform and the dangers of neo-integralism which exist still today.

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In Whom We Live and Move and Have Our Being: Panentheistic Reflections on God's Presence in a Scientific World. **Edited and with contributions by Philip Clayton and Arthur Peacocke. Grand Rapids: Eerdmans, 2004. ISBN 0-8028-0978-2. Pp. xxii + 322.**

The nature of the God-world relation is a fundamental theme in contemporary theology and philosophy of religion. Panentheism, as distinct from both traditional theism and pantheism, continues to be an attractive as well as controversial theological position in response to the God-world relation. In *In Whom We Live and Move and Have Our Being: Panentheistic Reflections on God's Presence in a Scientific World*, Philip Clayton and Arthur Peacocke bring together a collection of essays from contemporary theologians, philosophers, and scientists exploring this complex theological position, with a particular emphasis on the dialogue between theology and scientific thinking on the nature of the cosmos. Both Peacocke and Clayton contribute their own essays as well.

Peacocke introduces the volume by clarifying the term panentheism. He cites the *Oxford Dictionary of the Christian Church*: panentheism is "The belief that the Being of God includes and penetrates the whole universe, so that every part of it exists in Him, but (as against Pantheism) that His Being is more than, and is not exhausted by, the universe" (xviii). While Peacocke

notes that this definition is not without its critics, it nonetheless conveys the key notion of this theological position, namely the state of being "in"—all is "in" God. But as implied, there is also the opposite yet equally essential notion of God as "in" the world. Peacocke observes that the factors that have led to a resurgence of panentheism in current theological discussion "all point to the need to accentuate, in the light of contemporary knowledge of the world and of humanity, a much stronger sense than in the past of the immanence of God as in some sense 'in' the world—without [for most of the authors present in this volume]...demeaning from or qualifying God's ultimate transcendence, God's ontological ultimate 'otherness'" (xix). This project hinges upon how we are to understand the *en* of panentheism. And this in turn is dependent on the metaphysical and theological convictions held about the nature of the world. The volume contains a variety of perspectives on this question.

Peacocke offers three key factors that have brought panentheism back to current theological discussion, and which form the basis, if only at times implicitly, of the ensuing essays. First, the increasing acceptance of naturalism—understood in its minimal sense as the rejection of supernatural interventions in the world, and the acceptance of unbroken universal laws governing nature—renders problematic any notion of God's action in the world as interrupting the very laws God has set into place and maintains. Supernatural divine intervention is increasingly being exchanged by many thinkers for an understanding of God's actions as operating in and through the natural order. There has thus been a renewed emphasis on God's immanence.

Second, the abandonment by cognitive scientists and philosophers of the dualistic account of the human person—understood as an ontologically distinct mind and body—has led to a return to the belief in psychosomatic unity, which is, significantly, in greater accord with biblical anthropology. And insofar as theology draws on the nature of human being to elucidate in some measure divine personal agency in the world, unity of a kind is advanced. As the mind is integral to and yet transcends the physical person, so can we understand the God-world relationship (while still recognizing the imperfections of analogy and metaphor in use).

The third main factor for panentheism's resurgence according to Peacocke is the modern theological rejection of divine impassibility, along with the corresponding affirmation that "God in God's own self experiences in some sense 'from within' the suffering of the world's sentient creatures, including human suffering" (xxi). The panentheistic assertion of "all in God" offers a way, however imperfect, of conceptualizing the persistent conviction of God's fellow suffering or empathic nature. But as Peacocke emphasizes, the primary question here and elsewhere remains: in what sense "in"? While presenting considerably different slants on panentheism, the authors in this volume nonetheless keep close to this organizing question.

After Peacocke's introduction, the book continues with Michael W. Brierley's essay situating "the panentheistic turn" in modern theology (as Philip Clayton calls it (1)) historically, as well as offering an overview of common panentheistic themes. The volume then proceeds through three primary sections: "I: Panentheistic Interpretations of the God-World Relationship," with contributions from Niels Henrik Gregersen, David Ray Griffin, Christopher

C. Knight, Keith Ward, and Philip Clayton; "II: Scientific Perspectives on the God-World Relation," with contributions from Paul Davies, Russell Stannard, Robert L. Herrmann, Harold J. Morowitz, and with an additional essay by Arthur Peacocke; "III: Theological Perspectives on the God-World Relation," which is subdivided into "Eastern Orthodox" and "Western Christian," with contributions from Kallistos Ware, Alexei Nesteruk, Andrew Louth, Denis Edwards, Joseph A. Bracken, S.J., Ruth Page, and Celia E. Deane-Drummond. The volume concludes with a helpful summary by Philip Clayton of the various nuances of panentheism held by each author.

With the exception of Keith Ward's contribution, there is little in the way of comparative faith traditions analysis. This is understandable however, if only because of the volume's focus on the religion-science dialogue, and its desire to keep the discussion within accessible limits. In this volume, one will find insightful criticisms of the panentheistic perspective given by a number of authors, but notably by Ruth Page in her discussion of the influential position of process theism. Overall, *In Whom We Live and Move and Have Our Being* provides a good introduction to the diversity of panentheistic thought in contemporary theological/theology-science discussion, and will likely be appreciated by those new to the subject, as well as by those who desire a fairly concise reference of the current discussion on panentheism.

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***Physician of the Soul, Healer of the Cosmos: Isaac Luria and his Kabbalistic Fellowship.* By Lawrence Fine. Stanford: Stanford University Press, 2003. ISBN 0-8047-3825-4. Pp. 480.**

Isaac Luria (also known by his acronym, the ARI) was one of the foremost kabbalists of all time, whose unique interpretation of the Zohar set in motion a system of mystical thought that is still followed and built upon today. The Zohar (the *Book of Splendor*, chiefly a mystical commentary on the Torah) was authored in late thirteenth-century Spain by Moses de Leon, who claimed that the text's real author was the second-century rabbinic sage Shimon bar Yohai (known as Rashbi). Luria was born in Jerusalem in 1534 and moved to Egypt as a young child, where he stayed until he returned to Jerusalem during the 1560s. From 1570 until his death in 1572 he resided in Safed. It was during this period that he formulated his path-breaking innovations in Jewish mystical thought.

Following Luria's death a string of legendary traditions about him began circulating that were transmitted over time with ever-growing embellishments and which resulted in a veritable hagiography. Even today these traditions are very much alive. At the same time, his followers began disseminating his mystical teachings and added their own insights. The paradox of a strong tendency to restrict Luria's teachings to a very small elite paired with a wide diffusion of those same teachings through the works of those who had gotten