

Reineke's book is important on three counts. First, it highlights the value of Kristeva's work for North American feminists. This group of scholars tends to undermine Kristeva's work. For various reasons, they miss Kristeva's strategic method of holding in tension the symbolic (language as a system encompassing essentialist categories) and the semiotic (that aspect within language that has the power to pluralize language, thus, undermining essentialist categories). Kristeva's strategic mode of analysis facilitates our understanding of the "split" condition that underlies the human psyche. She brings to consciousness a third cause of violence against women adding to North American feminists' traditional insistence on the influence of the historical and the social. Second, *Sacrificed Lives* highlights, through linking the work of Girard and Kristeva, the importance of understanding the "economy" of sacrifice. In an age where the notion of sacrifice, ignored and minimized, has receded into the primitive recesses of the human psyche, Reineke clarifies how a sacrificial economy continues to influence our psychic imagination. This influence has devastating consequences on women as victims of sacrificial violence. Third, Reineke understands well the potentially liberating insights Kristeva offers women when faced with what appears to be the *determining* influence of language and the symbolic (patriarchal) order. Kristeva's work is exhilarating in its potential to subvert oppressive and repressive forces not only for women but for all who experience deeply their divided condition as a speaking subject and the irreconcilable otherness that lives within each of us.

*Sacrificed Lives* is dense and difficult reading. Reineke utilizes the "rarefied" language of the small group of scholars she is addressing. In my view, it is unfortunate that she does not reach out to a larger audience. I recommend this book because of its important insights into Kristeva's contribution to women and the issue of violence against women. As well, Reineke's elaboration of sacrifice and her insistence that the economy of sacrifice continues to influence our secular worldview is crucial. However, I cannot say with confidence that it will clarify either Kristeva's work or the continuing influence of sacrifice on the human psyche to those who are not already very familiar with Reineke's specialized language.

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*Fragments of the Spirit: Nature, Violence, and the Renewal of Creation.* By Mark I. Wallace. New York: Continuum Publishing Company, 1996. ISBN 0-8264-0903-2. Pp. xii+237

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The Spirit comes with healing in her wings to a world that cries out for transformation and renewal. The Spirit comes to a world in need of refreshment as the breath of God and the water of life. The Spirit comes to a world fragmented by violence and suffering with the promise of health and wholeness for all creation (226).

This invocation of the Holy Spirit evokes the passions of Mark I. Wallace's *Fragments of the Spirit: Nature, Violence, and the Renewal of Creation*. His book constructs a rhetorical model of the Holy Spirit as a cosmic power on earth. This model extends the classical Christian emphasis on the Spirit as a power of unifying love within the Trinity. Wallace's post-metaphysical vision of the Spirit integrates postmodern critiques of totalizing conceptions of self, epistemology, history, nature, and God. Key to this critique is Wallace's elaboration of theology as a "rhetorical art" rather than as a philosophical discipline.

Wallace's rhetorical theology proposes a performative notion of truth as a middle way between metaphysics and constructivism. In this interpretation, truth is a practical "wager of belief" similar to Wittgenstein's notion of "everyday beliefs" as useful and provisional "pictures" of the world that orient us amidst multiple and conflicting impressions. Since it is neither possible nor desirable to establish any of these pictures as foundational truth, the warrants for truth in religion are practical and communal. As such, religious symbols, ideas, and practices are evaluated according to their ability to foster an emancipatory goal of "compassionate engagement with the world in a manner that is enriching and transformative for self and other" (67). Theology, then, is a "self-consciously fictive enterprise with an emancipatory intent" (19) that "both discovers and creates" (59) new religious possibilities and visions. As a postmodern *ad fontes*, Wallace's rhetorical practice involves reading biblical texts in "their plenitude and pathos and heterogeneity" (189) as an expression of "Christian religious affections" (Schleiermacher) and as religious practices of lament, protest, solidarity, and irony.

Following his exposition of a rhetorical method for theology, Wallace applies this method in a provocative construction of the Holy Spirit. He characterizes our present world in terms of its violence—social, ecological, and divine—and the Holy Spirit's activity in this world as a vibrant counterforce present within the matrices of violent destruction of life. In his ecological pneumatology, "all life, from people and pelicans to wetlands and wildlands, bodies forth the reality of the Creator Spirit" (144). The Spirit animates human and cosmic flourishing, inflames the love within the Trinity, and guides the human heart to seek the well-being of others (145). As a force of pure goodness, this Spirit contrasts the ambiguous, indeterminate Spirit Wallace discerns in the Hebrew and Christian Scriptures.

Observing the inherent goodness of the Spirit constitutes Wallace's wager against his own contention that destruction and violence (evil) is a mystery within the Spirit of God as well as within creation. While usually represented as a force oriented to the flourishing of life, stories within the Hebrew and Christian Scriptures compose a picture of the Spirit as both friend and enemy. Wallace considers, among others, the stories of Jephthah's spirit-filled decision to sacrifice his daughter and Ananias's and Sapphira's death in Acts through the apparent agency of the Spirit. This suggests that the Spirit is fragmented by violence in the same way the earth and its inhabitants are. Thus, the Spirit is

truly fragile and immanent, and susceptible to destruction, disease and evil, a force potentially moral, immoral, or amoral.

This discordant picture of the Spirit is an aspect of Wallace's practical (wisdom) theodicy based on Paul Ricoeur's biblical hermeneutics. He analyzes two other genres of theodicy—speculative (Richard Swinburne) and narrative (Ronald Thiemann)—and criticizes these approaches as too invested in the containment of radical evil as either a speculative problem to be solved or as a narrative incoherence that is ultimately redeemed through the activity of a promise-keeping God. A wisdom theodicy seeks a fitting *response*, rather than a solution, to suffering. Such a response reveals the slender yet significant forms of solace in a life "fractured by suffering and violence" (207) through rituals of grief, expressions of anger toward God, and actions of solidarity and justice-seeking in support of victims of evil and violence. Wallace makes contradictory claims for the Holy Spirit as creative and destructive force, while casting a wager for the ultimate goodness of the Spirit.

Since Wallace's discussion of evil calls into question the rule of non-contradiction, I will not contest the lively contradiction of his portrait of the Spirit. Nonetheless, his affirmation of a benevolent Spirit retains vestiges of a classic metaphysical conception of God as perfect goodness. Wallace's hopeful wager seems to solidify into a metaphysical affirmation that ultimately upholds the equivalence of truth and goodness. This is especially clear in his discussion of the performative model of truth where he asserts that the truth is "categorically non-violent" (77), and in his vision of the Spirit opposing the violence endemic to the world. In her book *Escape from Paradise: Evil and Tragedy in Feminist Theology* (1994), Kathleen Sands argues that theological reflection on evil exposes the irrevocable difference between truth and goodness that implicates both human and divine in tragic fault. Wallace's rhetorical appreciation of the conflicted witness of the Scriptures approaches this possibility, but ultimately returns to the assurance of the Spirit as a force of goodness present in the world in scintillating fragments of growth and life, drawing us toward an "original unity and integrity of creation" (228).

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