

proach to technology, one that serves the common good and respects human agency and freedom. In his final chapter, "Technology and the Good Society," Stahl suggests the development of a wisdom tradition that would subject technology to an ethical critique. But, as he argues, there is no critique of technology that is not also a critique of society. He invites his reader to a dialogue on the "good society" and what place technology has in that society. Only such a dialogue can free us from a passive technological determinism that is not really natural or determined by the technology itself. It is the discourse of the elite, disguised once again as "common sense," universal reason, and "nature."

Stahl's book is an ambitious project that crosses several academic boundaries. He is bound to be criticized by specialists in each discipline. Many religious studies scholars will object to the "implicit religion" perspective, an approach that I too find unconvincing. Philosophers will challenge his reading of Grant, Ferré and others. Such are the challenges in publishing a multi-disciplinary work. Some social scientists will find his "social constructivism" model too constraining or not clearly enough defined. Others may wonder why, in a book on computer technology, the market plays such a small role. As the economist Richard Heilbroner points out, the capitalist economy virtually guarantees an environment of continual and accelerating change. Surely this is why technology is proceeding at such break-neck speed. Stahl addresses the market on several occasions but could have done more. And almost everyone will wonder about his chapter-length discussions of two rather idiosyncratic case studies. The arguments of both chapters are valid; but they do not seem to belong in this book.

Stahl has written a courageous and important book. It is an important step in creating a dialogue on the relationship between technology and society. It would serve as a great book for a senior undergraduate or M.A. class on technology and society or on social ethics. Stahl covers a variety of topics concisely and cogently. One cannot help but admire the attempt to bring together ideas from such separate and divergent disciplines. Even if one does not fully agree with the "implicit religion" approach, one will find something interesting and useful in this insightful analysis.

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*Augustine through the Ages: An Encyclopedia.* Allan D. Fitzgerald, General Editor. John Cavadini, Marianne Djuth, James J. O'Donnell and Frederick Van Fleteren, Associate. Editors. Grand Rapids: Wm. B. Eerdmans, 1999. ISBN 0-8028-2843-X. Pp. il+902.

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"Mentitur qui totum te legisse fatetur / Aut quis cuncta tua lector habere potest? [He lies who says he's read all of you / or which reader is able to possess the whole of you?]." These lines were penned by St. Isidore of Seville (c. 560–636)

of any man who dared to claim that he had read all of the *opera* of St. Augustine of Hippo and were placed above the cupboard containing the works of Augustine in the library at Seville. This one-volume encyclopedia does its part for the majority of readers who have not had the time or money to read or buy everything we possess of this Church Father. This collection fills the need in the immense scholarly literature on Augustine for an accessible, English, compact but intellectually rigorous work on this founder of Western thought. Until now scholars have used various patrologies and journals; for example, the long-available *Recherches Augustiniennes*, *Revue des Études Augustiniennes*, and *Augustinian Studies*, as well as the more recent authoritative *Augustinus-Lexikon* (1986–). However, the readership of these works is limited to a scholarly milieu; that is, to multilingual readers who have access to university libraries willing to invest in expensive reference works. This present work has the benefit of a large palette, yet contained in a one-volume compact form.

*Augustine through the Ages* includes major articles on subjects ranging from “Abortion” to “World” as well as articles on all of Augustine’s works plus thinkers he has influenced (but in the West who has he not influenced?). The editorial team has assembled articles from such well known contemporary scholars as Robert A. Markus, Rowan Williams, James J. O’Donnell (an associate editor), Mary T. Clark, and W. H. C. Frend. The work has a helpful general bibliography that includes the main journals, series, and studies of contemporary Augustine scholarship (xxvii–xxxiii). One of its most helpful inclusions is a table listing all of Augustine’s extant works with the main editions and translations (xxxv–xlii). A similar table follows with a chronological list of his works (even those now lost such as *De arithmetica* of 387 C.E.) with accompanying explanations (xliii–il). In the concise but detailed article by Éric Rebillard on Augustine’s *Sermones*, there is a wonderful table of all the extant sermons (some recently discovered) with numbers, collections, editions, place and time they were probably given (774–89). Another useful table is also included for the *Epistulae* in an article by the late Robert B. Eno (298–310). Following each article in the encyclopedia there is a summary of the best known studies on the subject at hand and, in the case of Augustine’s own works, available editions and English translations. The features listed above are among its most exemplary aspects, for they provide the scholar with invaluable concrete tools in writing and teaching on Augustine. Indeed, it serves as something like a one-volume patrology for Augustine studies.

In regard to the volume’s defects, they are few and do not at all touch its ultimate worth as a reference work. Be that as it may, they do exist and should be noted. Although a list of the contributors is included (xvii–xxi) and each article has the name of the contributor(s), the contributors’ names are not included in the index and there is no list detailing which articles were written by specific contributors. This makes for much work if one is attempting to read all the articles by, for example, Canadian scholars. Moreover, the index does not include the names of key figures discussed in some articles, such as Rosemary Radford Ruether whose feminist critique of Augustine (891) is discussed in a helpful article on “Women” by E. Anne Matter (887–92). The other relative

imperfection in the work is its seeming lack of interest in Augustine's influence on such twentieth-century Western theological "powerhouses" as Karl Barth, Reinhold Niebuhr, Emil Brunner, Karl Rahner, Paul Tillich, Dietrich Bonhoeffer, and Hans Urs von Balthasar. To be fair, there is a short article by Michael J. Scanlon on "Modern Theology" (825-27) that mentions a few of these names (mostly focusing, however, on Roman Catholic theology); but surely they deserve as much space as Martin Heidegger (421-22), Ernst Troeltsch (851-52), Adolf von Harnack (414-16), Maurice Blondel (103-5), and Søren Kierkegaard (484-86)—all of whom merit their own articles as representatives of the modern period. This being said, the encyclopedia should be commended for the fact that it does not ignore eastern Christian theology; for example, there is a probing article on "the Cappadocians" (121-24) by Lewis Ayres, as well as articles on "Athanasius" (77-79), "Origen" (603-5), and the "Origenist Controversy" (605-7). However, a separate article on Augustine's reception in Eastern Orthodoxy, where he is a very controversial figure, would have been nice.

This encyclopedia is an invaluable scholarly tool and will no doubt serve this generation of scholars and generations to come as an indispensable handbook for the study of the one whom shortly after his death Pope Celestine so aptly described as being "inter magistros optimos."

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*The Works of Jonathan Edwards: Sermons and Discourses 1730-1733.* Edited by Mark Valeri. Volume 17. New Haven: Yale University Press, 1999. ISBN 0-3000-07840-4. Pp. xii+480.

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*Sermons and Discourses 1730-1733* is the third of a projected six volumes of Jonathan Edwards's sermons dating from 1720 to his death in 1758. The first volume, edited by Wilson Kimnach, offers an in-depth overview of Edwards's sermons and an examination of his practices as a homiletical author. Each subsequent volume seeks to place the sermons that are chosen in their historical context with an editorial preface. In the preface to this volume, Mark Valeri has done a good job of explaining the historical, social, political, economic, and ecclesiastical ethos of New England and Northampton (Edwards's place of ministry) during the period 1730-33. Valeri accomplishes four things in this introduction: He seeks to describe "the overall contours of Edwards's preaching, with some discussion of Puritan approaches to the question of the relation between moral agency and conversion" (3-4). He examines Edwards's homiletical method as well as the setting for his sermons in corporate worship. He summarizes the social and political setting, and Edwards's response to it. And he comments on the three dominant themes that recur in these sermons, i.e., "the theological end of human depravity, evangelical humiliation as