

especially in 1 Cor 11:3–16, 1 Cor 14:34–35 and 1 Tim 2:11,12. These passages, he argues, offer a test case for hermeneutics.

The central thesis is summed up in the comment 'injunctions to women to submit to men are not applied to the structures of society [eg queens, judges, employers] but to the marriage relationship' (p 36). 1 Cor 14:34–5 and 1 Tim 2:11,12, both refer to married women, while Eph 5:23 applies specifically to marriage. 1 Cor 11:7 'may [France's italics] have the same reference (though now in relation to their behaviour in church rather than in the home)' (pp 47–8). But 'head' language is 'appropriately linked with an explicit statement of the mutual dependence of man and women ... not here addressing the issue of ministry or leadership in the church ...' (p 48).

This would have been an admirable point at which to explore A. C. Wire's claims about the conflict between The Corinthian Women Prophets (1990) and Paul and Paul's strategy of limiting their freedom by 'privatizing' much of their sphere eg in 1 Cor 7, 11 and 14. But France does not address these complex interpretative issues. He might also have addressed E. A. Castelli's reading of power-issues in these chapters. Further some account might be taken of the flood of literature in periodicals from Sigountos and Odell-Scott to Petzer, Barton and Nadaeu, where 'power' and 'place' as well as 'order' become part of the issue. Rather, he returns to the well-worn arguments of S. Bedale (1954), M. D. Hooker (1964) about whether *kephale* in 1 Cor 11:3 means 'head' or 'source', also noting Fee's endorsement and Grudem's counter-arguments. Rightly he regards that issue as a digression from the point at issue. However, he makes genuinely constructive use of periodical literature arising from his drawing on the illuminating work (as always) of Ken Bailey (Anvil, 1994). Bailey argues that the injunction to 'silence' in 1 Cor 14:34,35, relates to tendencies to interrupt prophetic discourse with spurious questions which could be asked privately. Further, 1 Tim 2:8–15, Bailey continues, may well be influenced by local factors arising from the Artemis cult at Ephesus. France follows Bailey; the text may allude to 'independence' of an assertive, even domineering nature. A final chapter identifies instances of women's ministry or leadership in other parts of the NT, including the well-known allusion to 'Junia among the apostles' in Rom 16:7.

As an 'in house' introductory summary of issues for a mainly evangelical non-technical

readership this may well serve as a useful volume. But if it is to be a 'test-case' for 'biblical hermeneutics' its restriction mainly to well-established or to evangelical literature will not introduce readers where much of the action is on 1 Corinthians, especially its feminist readers and its distinctive importance as an epistle reflecting a cultural situation where power, place, status and self-affirmation (as in post-modernity) constitute the heart of the problems which Paul addresses through a theology of the cross. This does not diminish the usefulness of this volume for those who are not yet ready to take on these tougher issues. But the purpose and value of the work is to serve a very specific readership. For such a readership it may provide a useful clarification of issues.

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A New Dictionary of Religions

J.R. Hinnells, editor

Oxford: Blackwell, 1995, 760pp., £60.00, hb, ISBN: 0-63118-139-3

RÉSUMÉ

Cet ouvrage de référence couvre tout le domaine religieux, depuis les manifestations anciennes jusqu'aux expressions contemporaines. Il s'intéresse surtout aux nouveaux mouvements religieux ou aux anciennes religions qui se sont implantées dans de nouveaux milieux culturels. Des mouvements laïcs susceptibles de remplacer la religion reçoivent un traitement utile, et plusieurs articles plus étoffés explorent la méthode scientifique de l'étude de la religion. Pour un livre qui couvre le monde entier, la liste des auteurs ayant contribué à sa rédaction et celle des auteurs cités dans la bibliographie demeurent fortement dominés par les occidentaux. La compréhension du phénomène religieux héritée du 'siècle des lumières' transparait partout ; selon celle-ci, aucune religion ne peut s'ériger en juge d'une autre religion, et chaque religion doit être évaluée selon ses propres critères, en fonction des objectifs qu'elle se propose.

ZUSAMMENFASSUNG

Dieses vielseitige Nachschlagewerk bietet einen Überblick über das gesamte religiöse Spektrum, angefangen von den Manifesta-

tionen im Altertum bis hin zu heutigen Erscheinungsweisen. Es widmet sich aber vor allem den neuen religiösen Bewegungen sowie den alten Religionen, die in neue kulturelle Situationen eingetreten sind. Auch säkulare Alternativen zur Religion werden auf hilfreiche Weise diskutiert, und verschiedene längere Artikel beleuchten die Methode der Religionswissenschaft. Doch für ein Buch mit einem die gesamte Welt umspannenden Horizont sind die Liste der Beteiligten sowie die umfangreiche Bibliographie zu sehr von westlichen Autoren dominiert. Ausserdem ist die von der Aufklärung geprägte Einstellung zu religiösen Phänomenen jederzeit deutlich, wonach keine Religion das Recht hat, über eine andere zu richten, und jede Religion anhand ihrer eigenen Massstäbe, d. h. anhand dessen, was sie zu erreichen beabsichtigt, beurteilt werden muß.

This helpful reference work is a 1995 update of the 1984 Penguin Dictionary of Religions, hence its title as a 'new' dictionary. The articles, proceeding in the normal alphabetical fashion, are categorised into some three dozen areas, representing the breadth and depth of the religious impulse historically measured and contemporarily expressed. These broad categories are listed at the front of the book, with articles and their contributors subsumed under each category. The definition of religion, implied if not stated outright, is sufficiently elastic to allow discussions, sometimes extended, of over one dozen secular alternatives to religion, such as Marxism, Positivism, and Scientism. Sixty-five contributors from twelve countries have written articles that on the whole are very fair, judicious, and open-minded. It must be said, however, that virtually all of these writers are of Western provenance so that, for example, the articles on Chinese Religions, Jainism, and Japanese Religions are written by names such as McFarlane, Dundas, and Kidder. The presence of more non-Western contributors would lend credibility to this project of world-wide scope.

This dictionary is new in that it takes into special account new religious movements, often showing their historical roots. The criteria for inclusion are not always clear, so that one wonders why this utopian community of 70 families (the Ittoen in Kyoto, Japan) and that Amerindian group of 2,000 adherents (the Indian Shaker Church) are included, and countless others are excluded. No one-volume reference work, even a hefty one such as this,

can be exhaustive, so perhaps small groups representative of larger trends have been included. The fact of 'religions in migration' (p. ix) is also amply demonstrated, documenting, for example, a traditional religion such as Hinduism in new historical encounters, in the Caribbean, Africa, Britain, and America.

A *New Dictionary of Religions* is certainly not new for the sake of newness itself, yet occasionally one is puzzled by a seeming lack of balance and proportion among the articles. Christianity is represented by more articles than any other religion, yet the fact that the discussion of the Gnostic thinker Basilides is longer than Augustinianism, Calvinism, and Lutheranism combined suggests the absurd conclusion that his influence surpasses the total weight of these three related theological traditions. Likewise, the article on Magi is as long as the one on Jesus.

This dictionary is generally more interested in defining doctrines, rituals, movements, histories, cultural engagements, and technical words in non-technical ways than it is in discussing particular theologians, spiritual leaders, and religious thinkers. There are articles, in some cases more than one, on such general topics as the Sacred, Sacrifice, Sin, Worship, and Evil, but no articles on such standard religious concepts as faith, hope, love, prayer, miracle, history, and revelation. Doubtless it was thought that such words are too Christian, and too Western, in intent and definition. An excellent index can guide the interested reader to the dozens of places where these generic words are discussed. Prayer is listed not less than thirty-six times in the index, by no means always in a Christian light. The one hundred page bibliography, liberally cited in the articles themselves, is, for those with the inclination for further study, if anything a greater help than the exhaustive index. The works cited in the bibliography are not as heavily Western as the articles' authors, but still predominantly Western.

Every dictionary functions as a great democratizer. The good and the bad, the noble and the ignoble mingle together with only the alphabet as arbiter. In this dictionary, 'Human Sacrifice' (Aztec) is sandwiched between 'Human Potential Movement' (HPM) and 'Humanism'. A high-minded, non-judgemental tone prevails throughout *A New Dictionary*, so that no article would think of condemning any religious practice, not even human sacrifice. The reader is therefore surprised at those few instances where the interpretative urge is allowed to implicate itself, as for example stat-

ing that Mircea Eliade, in the article devoted to him, has neglected the ideological and social functions of religion. It is one thing to criticise a scholar of religion like Eliade, and quite another to criticise any religious doctrine or practice. This sort of criticism seldom if ever happens in this dictionary. The article on 'Popular Religion' frankly states that what constitutes a religion should be determined by those who practice it and not by '...the biases of those who determined what the study of religions should be from their elitist or class background...'

To claim to have no biases is of course the greatest bias of all. This dictionary is new not only because it is a new edition or traces new religious movements, but most of all because it openly embraces the new paradigm of pluralism, rooted in the Enlightenment. Standing behind every dictionary is a theory about how and why words have meaning. A *New Dictionary of Religions* is no exception to this general rule. It is somewhat ironic that religious phenomena should be defined based on criteria advanced by a trend of thought, the Enlightenment, that was arguably essentially irreligious, or even anti-religious. Given the need to provide 'objective' definitions, the use of the Enlightenment model was probably inescapable. But it must be admitted that a dictionary of religions of comparable size and ambition, published in Delhi, India and written by non-Westerners, might look very different indeed.

It may be unfair to accuse a reference book of promoting a particular worldview. Yet the sociology of knowledge, itself a product of the Enlightenment, has alerted us that words seldom and probably never have meaning in themselves. Words mean something according to persons, contexts, situations, and events. Understanding the particular intellectual context of *A New Dictionary of Religions* will help interested browsers and students to mine its undoubted riches while yet remaining aware of its definitional presuppositions.

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Galileo and the Church: Political Inquisition or Critical Dialogue?

Rivka Feldhay

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RÉSUMÉ

Le livre de Feldhay est l'un des ouvrages les plus récents, venant s'ajouter à ceux qui, selon la tendance actuellement majoritaire parmi les spécialistes, rejettent l'interprétation populaire de l'affaire Galilée opposant Galilée à l'Église ou la science à la religion. Le livre est unique par sa concentration sur la théologie et sur le contexte complexe intellectuel et institutionnel dans lequel l'affaire Galilée s'est développée.

Les Dominicains et les Jésuites représentaient deux orientations culturelles différentes qui divisaient l'Église institutionnellement aussi bien que théologiquement. Galilée, agissant sous la protection d'une cour, menaçait l'équilibre culturel précaire qu'on avait atteint à cette époque. En considérant Galilée à la lumière de ce contexte, Feldhay met en lumière l'importance culturelle de sa perspective et de ses méthodes. Le livre nous laisse sur notre faim en ce qu'il ne parvient pas, à partir de cette analyse perspicace, à donner une bonne perspective sur les développements ultérieurs.

ZUSAMMENFASSUNG

Bei Feldhays Buch handelt es sich um eine der jüngsten Ergänzungen zu der inzwischen dominanten wissenschaftlichen Tradition, die das populäre 'Galilei gegen die Kirche' bzw. "Wissenschaft contra Glaube"-Verständnis der Galilei-Affäre in Frage gestellt hat. Das Buch ist jedoch einzigartig hinsichtlich seiner Konzentration auf theologische Aspekte sowie den komplexen intellektuell-institutionellen Hintergrund, vor dem sich die Galilei-Affäre abspielte. Die Dominikaner und Jesuiten repräsentierten zwei verschiedenartige kulturelle Prägungen, die die Kirche sowohl institutionell als auch theologisch spalteten. Galilei, der unter der Schirmherrschaft des Hofes operierte, bedrohte ein zur damaligen Zeit unsicheres kulturelles Gleichgewicht. Indem Feldhay Galilei in diesen größeren Kontext hineinstellt, zeigt er die kulturelle Bedeutsamkeit von dessen Standpunkt und Methoden auf. Das Buch enttäuscht jedoch darin, daß es versäumt, diese einsichtige Analyse mit der Darstellung späterer Entwicklungen abzurunden.

Since Galileo was forced to recant by the Inquisition in the 17th century, science and religion have been engaged in a bitter sectarian battle for hearts and minds.

(Peter Stanford)¹