

rooted in their own contexts that they no longer communicate with the theologies of other contexts. Yet even in context, theology must also remain universal so that it can be identified and shared by people of the same faith. This book is a good resource for theologians, students of theology, church leaders and members who desire to render the theological enterprise a contextual one.

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In light of this, and in many ways, the contributors to *Religion and Science Fiction* engage their proposed subject with clear and well-written essays. From Joyce Janca-Aji's opening 'The Dark Dreamlife of Postmodern Theology' to Teresa Blythe's closing 'Uncovering Embedded Theology in Science Fiction and Films' it is obvious that each writer is passionate about the sci-fi genre and how it is used for cultural commentary. Two, in particular, stand out. The papers by Elizabeth Danna and Gregory Pepetone prove engaging and bring nuanced perspective on the ways in which sci-fi comments on two dynamic issues. The former deals with differing concepts of justice and the latter the often-overlooked truth embedded in ancient/medieval music theory (or what Aristotle called 'the harmonic sciences') and cosmology. Danna's essay gives superb insight into the subtle, yet divergent, ways in

which science fiction can be used to communicate different approaches to solving the problem of evil. Her analysis of *Star Trek* and *The Prisoner* offers competing ways to answer the following questions: 1. Why does evil exist? 2. How might one conquer evil? After reading Danna's work, one comes away with a greater awareness for the richness to be found in even the most *prima facie* trite entertainment. Pepetone's essay, in its own right, offers a near, though probably unintentional, apologetic for the depth of Madeleine L'Engle's time trilogy. After reading it, one gets the feeling that L'Engle stands in a line of literary giants who are, though well received, under-appreciated for the ways in which they capture ancient cosmological themes (e.g., Tolkien and Lewis). If I am reading Pepetone correctly, L'Engle's work mirrors C.S. Lewis's *Space Trilogy* in this respect. That is good company to keep!

Despite these two enjoyable essays, there is something very important missing from this book: *religion*. To be sure, there are mentions of theological overtones, issues of justice, the value of human beings, and mythology; but none of that counts as religion. If anything, the book would have been better titled, *Culture and Science Fiction*. If one is to write or edit a volume in which religion is to play a central role, one ought to include work that discusses approaches to faith and worship. After all, faith and worship seems to be central to all religion (if not the definition). So, although this work provides well-written essays on science fiction and its critique/use of culture, it fails to deliver on sci-fi's critique/use of religion and *vice versa*.

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OVERCOMING THE ENLIGHTENMENT IN BIBLICAL STUDIES

Stephen D. Moore and Yvonne Sherwood, *The Invention of the Biblical Scholar: A Critical Manifesto* (Minneapolis, MN: Fortress Press, 2011. £11.99. pp. 138. ISBN: 978-0-8006-9774-7).

With this slim volume, Stephen Moore and Yvonne Sherwood present an overview of how

historical (rather than moral, or later, ideological) concerns came to dominate the field of biblical studies, even among self-proclaimed postmodern and poststructuralist biblical scholars. The authors' aim is 'diagnostic and analytic', examining 'what has happened, what has failed to happen, and what might yet happen in biblical studies under the heading of "Theory"' (the authors' short-hand term for poststructuralist literary theory, p. 14).

The book is divided into three chapters. In the first chapter, after describing the appropriation of Theory and reactions to it in literary studies, the authors survey the current state of biblical studies with particular attention to the proliferation of methodological approaches to the scholarly study of the Bible. Moore and Sherwood contend that poststructuralist Theory found a ready place in biblical studies because biblical scholars appropriated it as one more methodology to apply to their texts, namely as poststructuralism. The authors go on to demonstrate how the historically-oriented approaches to the bible that rule the field eventually co-opted Theory as well, proliferating literary approaches – especially methods involving implied authors and readers – so as to produce conclusions that could be linked to the historical authors of the texts. In the second chapter, Moore and Sherwood backtrack, tracing the developments in biblical studies that led to the conclusions presented in chapter one. The key factor in the abundance of methodological approaches in biblical studies that could accommodate Theory so readily was what our authors call 'The Enlightenment Bible'. The Enlightenment Bible was itself a result of the separation of theology from biblical study, evidenced particularly in the willingness of scholars to question the reliability of what the biblical authors claimed, especially with regard to the miraculous and the (im)morality of certain stories (e.g., the sacrifice of Isaac). Moore and Sherwood place the rise of historical criticism in this milieu because, in their opinion, it was easier for scholars to address questions of historical probability rather than moral possibility. The authors lament the loss of theological, moral, and philosophical concerns in biblical studies, which leads to chapter three, what could properly be called the 'manifesto' promised in the book's subtitle. Here, Moore and Sherwood challenge

their readers to discontinue the association of 'truth' with 'history', to move beyond the modern separations created by biblical studies (e.g., myth versus history, p. 128), and instead allow the inroads made by Theory in other disciplines to infiltrate the guild of scholarly biblical studies as well. Their hope is to 'enable modes of biblical analysis that cannot at present easily be envisioned' (p. 131).

Moore and Sherwood's open-ended conclusion will, no doubt, frustrate some readers. However, one should keep in mind that the project is admittedly 'diagnostic and analytic' (p. 14). For biblical scholars interested in the development of their discipline, this text offers a succinct and oftentimes entertaining insight into how Enlightenment ideals continue to hold sway over even those biblical scholars who claim to be doing work that has purportedly moved beyond Enlightenment idealism. This book will, however, prove most useful to scholars with a particular interest in literary and ideological approaches to the biblical texts as it alerts scholars to the underpinnings of these disciplines as they relate to biblical studies and provides a starting point for a way forward.

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so. At an earlier stage in his life he was a Professor