

who was accosted in the country, for perhaps she cried out but no one was there to hear her (Deut.22:23-27; in either case the man is guilty). These laws imply that a prudent woman would not go alone outside her community. Certainly later commentators found Dinah's walking abroad alone a significant error on Dinah's part (e.g., Albert the Great, *Comm. Daniel* 13.7). In contrast, Tamar was within her own extended household, bringing bread to her half-brother at the request of her father, and the prince who violated her was her own half-brother, who ignored her pleas and physically forced her. Dinah was at least imprudent in putting herself beyond the hearing of those in her household who could protect her, while Tamar had cause to think she was safe.

Moving beyond the biblical text, the reception of the histories of these women also invites analysis. An intriguing parallel between Tamar and Christ is perhaps suggested in Lorenzo Lotto's choir at Santa Maria Maggiore in Bergamo (1524-1530). Types of Christ in this extensive iconographic program include Susanna and Judith as well as Jonah and David. Although to date I know of no text explicating Tamar as a type of Christ, at Bergamo Tamar and Absalom are depicted within a prominent, entirely typological section of the choir, making it quite possible that Tamar bringing bread to Amnon is a type of Christ about to be betrayed by Judas who had partaken of the bread of the Last Supper.

Of lasting use in Bader's well-indexed study are her analysis of critical terms pertaining to violation/dishonour, heinous offence, and disgrace, for they help elucidate not only the understanding in the Hebrew Bible of rape itself but also the broader topic of sexual violation. Bader's well-annotated texts and the gathering together of pertinent scholarship will also stimulate further research on Tamar, Dinah, and other biblical women.

CATHERINE BROWN TKACZ

FAITH AND SECULARISATION IN RELIGIOUS COLLEGES AND UNIVERSITIES by James Arthur, *Routledge, Abingdon, 2006, pp. xiv + 178. £75 hbk.*

This is a book which asks awkward questions about the mission, history, and future direction of Christian, Muslim, and Jewish centres of higher education. It details in particular the response of Catholic and Protestant colleges in the second half of the twentieth century to the forces of post-Enlightenment secularisation, where this is understood as 'pressures that attempt to remove religious authority and influence over higher education' and the steady 'erosion of religious identity and mission of religiously affiliated institutions' (p.24). Its author draws upon a wide body of research to examine the differing fate of tertiary colleges, the identity of which can be classified as either 'fundamentalist', 'orthodox', possessing a 'critical mass' of religious adherents, intentionally pluralist, or accidentally pluralist (pp. 30-31). The study looks at curricula, governance, staffing, and student membership. What lies behind the rhetoric of diversity and the high-sounding ideals of many mission statements put out by universities and colleges in Europe and North America is revealed as in large part a sorry tale of lost identity, of pluralist institutions that are religious in little more than name only.

Different factors are identified to explain this process: the need to secure adequate funding from secular sources; concerns for academic quality despite the lack of hard evidence that secularization in fact enhances quality (p.73); concerns for academic freedom from what was perceived as unwelcome control by external ecclesiastical bodies; the declining presence of religious sisters and brothers as teachers or administrators within colleges founded by their congregations; and beliefs about the virtues of a pluralist centre of higher education (p.36). James Arthur also notes, however, the resurgence of interest in

'orthodox' and 'critical mass' institutions that refuse to separate faith from knowledge, and which seek to ground appropriate academic freedoms within the framework of authoritative traditions, teachings, and clerical structures. He examines especially the attempts in the Catholic Church to renew the vision of John Henry Newman's *Idea of a University* as that has been re-articulated and developed in the 1990 Vatican document *Ex Corde Ecclesiae*. It is clear that the author's sympathies lie with these attempts and with such 'orthodox' and 'critical mass' institutions.

Readers may question this account at several points: the diocesan hierarchy and the Roman curia are described as 'the Church' (e.g. p.111), which appears to confuse the part with the whole, even if we agree that they are parts with a determining role in what counts as Catholic; and the 'authoritative teaching' or *magisterium* of the Church is assumed to be wholly external to the university, something to which an institution adheres, or measures up to, rather than something which it might help to construct. There is little sympathy for religious orders (especially the Jesuits) as the bearers of distinctive theological traditions, nor much consideration of how orthodox belief develops in part through disputed questions. However, this reader, at least, is convinced by James Arthur's view that religiously affiliated institutions have a positive role to play in the future of higher education and that it is 'orthodox' and 'critical mass' institutions which will successfully play that role.

RICHARD FINN OP

THE WAYS OF JUDGMENT by Oliver O'Donovan, *Eerdmans, Grand Rapids, MI, 2005, Pp. 356, £19 hbk.*

In *The Desire of the Nations* (CUP, 1993), Oliver O'Donovan defended the political and theological relevance of Christendom as the idea of a 'professedly Christian secular order' (p.195). Even though that order was only imperfectly realised during the Middle Ages it nonetheless came into being not by the Church's seizing alien power, 'but by the alien power's becoming attentive to the church' (p.195). In *Desire of the Nations* the author outlined the shape of a Christian 'political theology' by showing how political concepts embedded within Jewish and Christian speech about God's redemptive action did once – and still should – generate definite expectations for political life. In the concluding pages of that book O'Donovan assumed a further obligation: to set forth a Christian political ethics whose agenda would be delivered by *political*, rather than theological, questions. *The Ways of Judgment* fulfils that obligation masterfully.

True to its aim, the book begins from political practices (e.g. lawmaking, punishment, economic exchange) and proceeds to show how Christian theology illuminates their meaning more than do secular accounts. Turning over page after page I felt as though I had entered into a vast laboratory where politics was the study and where present and past events were the experiments I was being taught to interpret. By careful and detailed analysis the author leads us to consider how the U.N., the European Court at Strasbourg, and the problematic doctrine of 'human rights' can best be interpreted, corrected, and, where necessary, defended in the light of theological concepts and practices. His introduction makes clear the urgency of this task: 'Western civilization finds itself heir of political institutions and traditions which it values without any clear idea why, or to what extent, it values them. Faced with decisions about their future development it has no way of telling what counts as improvement and what as subversion' (p.xiii). Pushing social theory beyond the tedium of 'critique' the author indulges in neither deconstruction nor simple legitimisation but rather assumes the properly theological task