

summarizes the results of recent archaeological investigations near the site of the Temple), "The Synagogue," and "Education and the Study of Torah." M. D. Herr's article on "The Calendar," though more esoteric than most of the articles in the volume, is nevertheless an important contribution to the subject. In the area of philology (here one of the pressing questions for students of the New Testament relates to the original language of Jesus), C. Rabin discusses "Hebrew and Aramaic in the First Century" (unaccountably his bibliography omits the fine article by J. Fitzmyer, "The Languages of Palestine in the First Century, A.D.," *Catholic Biblical Quarterly*, 32 [1970], 501-31), and G. Mussies treats "Greek in Palestine and the Diaspora." G. Foerster's excellent discussion of "Art and Architecture in Palestine" suffers from a lack of pictorial illustrations necessary for an adequate treatment of such a subject. "Paganism in Palestine" is expertly treated by Israeli New Testament scholar D. Flusser, who demonstrates that on the whole Palestinian Judaism was essentially immune to paganism. Finally, M. Stern's "The Jews in Greek and Latin Literature," though erudite in its own right, should be read in the context provided by A. Momigliano's chapter on "The Hellenistic Discovery of Judaism" in his *Alien Wisdom: The Limits of Hellenization* (Cambridge, 1975).

When completed the entire *Compendia* project will consist of five sections, presumably with two or more volumes per section, dealing basically with Judaism and Christianity and their mutual relationships during the first two Christian centuries. The project is a massive undertaking, the size of which is more than matched by the quality of scholarship evident in the two volumes that have so far appeared. No theological library can do without them. □

American Indian Religion

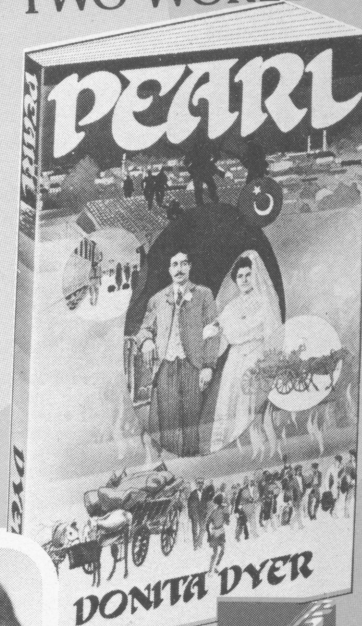
Seeing With A Native Eye: Essays on Native American Religion, edited by Walter Holden Capps (Harper & Row, 1976, \$3.95 pb), is reviewed by Arthur Roberts, professor of philosophy and religion, George Fox College, Newberg, Oregon.

These essays provide a helpful introduction to the study of the various native American religions. The value of such study to persons within the despiritualized West may be illustrated by the response of an old Navajo herder to pictures of a bomber, "How many sheep will it hold?" Christians have often applied reductionist interpretation to the religions of "inferior" cultures but resent the application of such interpretations to their own culture. This book serves as a re-

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minder of the judgment and fulfillment of all cultures in Christ.

The most reflective non-Indian essay is Richard Comstock's. He shows how eschatological expectations of a harmonious union of Europeans, native Americans, animals, and nature, depicted so eloquently in Hick's "Peaceable Kingdom" give way to the myth of a "no-good savage." "It is as if the societies with the complex technologies have felt some kind of threat from these people so easy to defeat in an uneven battle, but so difficult to exorcise from the secret imaginings of their hearts."

Quietly, like the slaves of ancient Egypt, the native peoples are gathering world-wide. Will Christ become their liberator, their second Moses? This book could well be read in conjunction with Hannah's song, Isaiah, the Magnificat, and Jesus' words about the future of the meek. □

Churches Behind Bars

A Christian's Guide to Effective Jail and Prison Ministries, by Dale K. Pace (Revell, 1976, 318 pp., \$11.95), is reviewed by John de Vries, Protestant chaplain, Centre Federal de Formation, Laval, Quebec.

This book will fill a conspicuously empty spot in the library of every minister and church worker. As a supervisor chaplain and regional coordinator for Good News Mission, which has chaplains in jails in several states, Dale Pace is well qualified to write a comprehensive and well documented introductory textbook. This easy-to-read book focuses on the chaplain and related ministries in correctional institutions.

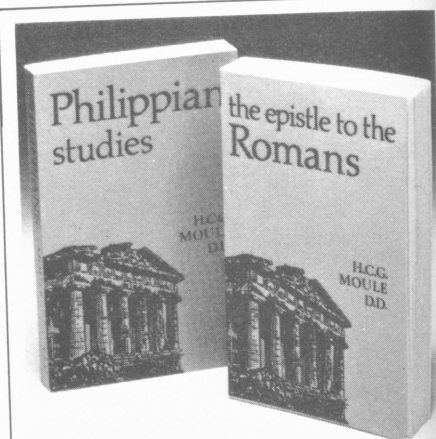
The author honestly and candidly describes the problems and issues that the chaplain and Christian workers must manage to have an effective ministry to the "Church Behind Bars." Pace describes the biblical imperatives for such a ministry, and he rightly laments the lack of religious or spiritual ministry in more than 1,600 of the 4,000 American correctional institutions. The "house of penitence," first established by the Quaker Christians as an alternative to ruthless corporal punishment, is today a "foreign mission field" within driving distance of every North American city (and church?). The author is encouraged by the growing evangelical awareness and response to the needs of our incarcerated population.

Pace wants results. His book is pragmatic. The basic underlying issues of injustice in the correctional institutions, the unChristian forms of punishment, and the questionable methods of many correctional institutions should not be ignored by the Christian and the chaplain. But

Pace does not discuss these issues. Perhaps his book will serve as an introductory text to be followed by more writing and study in this much neglected area of ministry. He says that a biblical and theological approach to penology and criminology must be developed.

Pace gets needlessly bogged down in a diatribe over the pros and cons of clinical pastoral education, which he finds wanting, and the chaplain's source of income, which he feels strongly should come from the church rather than the government.

Some of the author's minor views regarding chaplaincy training, income, and the establishment of a "Church Behind Bars" are debatable, but his overall



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