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Gedge's analysis of a set of very public trials reveals profound contradictions in a gender ideology that both separated men and women and asked women and their pastors to cooperate in securing the moral ground of church, family, and nation. Further, while the trials showed the cracks in the ideology of separate spheres, Gedge insists, they also served to reinforce that ideology by providing a variety of means for accused clergy to emphasize their positions as men in society, all the while silencing or marginalizing women in the proceedings.

The book's second section explores the pastoral relationship in the literary imagination, with attention to a number of popular novels of the period, including Susan Warner's *The Wide, Wide World* (1850), Nathaniel Hawthorne's *The Scarlet Letter* (1850), and Harriet Beecher Stowe's *The Minister's Wooing* (1859), among others. Although the sources make it impossible for Gedge to provide much useful information about how reading this range of popular literature may have shaped female readers' actions, she makes strong arguments for understanding these works as revealing a similar set of ambivalences about the "culturally imposed partnership" (p. 105) between women and their pastors. In the third section of the book, Gedge provides an overview of the ideal image of the pastoral relationship by discussing the transformations in the training of Protestant clergy and by examining the views of pastoral theologians on how to minister to the women in their congregations. The fourth section of the book turns to the journals, diaries, and letters of clergy and of women and finds a "simultaneous attraction and revulsion between women and pastors" (p. 187), often creating situations that left women "without benefit of clergy."

Gedge has marshaled an impressive number and range of sources to provide this engaging and multifaceted picture of the pastoral relationship. It is successful in making clear both the inadequacies of the feminization model and the benefits of exploring the gendering of American religion through the lens of the pastoral relationship. Readers will be grateful for the useful and thoughtful historiographic essay presented in the book's appendix.

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GROODY, DANIEL G. *Border of Death, Valley of Life: An Immigrant Journey of Heart of Spirit*. Celebrating Faith. Lanham, Md.: Rowman & Littlefield, 2002. xv+188 pp. \$24.95 (cloth).

Border of Death, Valley of Life explores the spiritual journey of many Mexican immigrants in the United States. Utilizing the rich concept of *corazón* (heart), which in Mexican culture signifies "the totality of a human person before God," Daniel Groody shows how people can be broken by the political-cultural, socioeconomic, and psychospiritual alienation stemming from entering into a foreign land as unwelcome strangers (p. 47). More importantly, he also explores how hearts are rehabilitated in an ongoing and multidimensional process of conversion. As the title indicates, this is very much a story that moves from death to life. Along the way, Groody teases out the truly revelatory significance of the Mexican immigrant's spiritual journey. The result is an articulation of a spirituality of migration that possesses many profound implications for understanding conversion, inculturation, and even Christianity itself.

Chapter 1 powerfully documents the physical, psychological, and spiritual

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hardships suffered by many undocumented immigrants in a way that should cause one to ponder deeply U.S. immigration policy. Although Groody does not intend a political agenda, his starting point is significant. Only by a faithful account of the horrors and dangers of this migration can one begin to understand the spirituality of these immigrants. This approach is consistent with the theological methodology of Liberation Theology insofar as it begins with the context and experience of the poor. In this case, the immigrant experience fundamentally sets the context for the active reception of the Christian tradition.

Chapter 2 examines how Christian revelation can be fruitfully experienced in this context. Focusing on the Valley Missionary Program in Coachella, California, Groody draws on the actual testimony of retreat participants to illustrate how wounded and alienated hearts are rehabilitated. The success of this retreat program is grounded in its ability to culturally incarnate the essence of the paschal mystery. This is embodied in the retreat leaders' loving acceptance of and service to rejected and dislocated individuals. The retreat also employs Mesoamerican, Christian, and mestizo symbols that are a vital part of Mexican culture. For example, the architecture of the shrine and retreat house recreates the Mexican homeland. Most notably, one finds on-site a pre-Columbian pyramid and bronze sculptures of the Virgin of Guadalupe, Juan Diego, and Quetzalcoatl, the god of Mesoamerican cultures. One important overall effect for the participants is the discovery of a "new pride in their heritage and a new appreciation of God's activity within their own culture and their own lives" (p. 56).

In chapter 3, Groody turns his attention to an analysis of the spiritual transformation undergone by many retreat participants. He utilizes a model of conversion first developed by Bernard Lonergan and further refined by Donald Gelpi. There is the danger, acknowledged by Groody himself, of applying this alien (North American) model to Mexican spirituality. However, the Lonerganian model resonates with the Mexican understanding of the human person because it begins with the heart and addresses multiple dimensions of conversion. The author also suggests that this model acquires new significance in light of the witness of conversion under discussion. Essentially, this chapter intends to show that the spiritual transformation cultivated by the Valley Missionary Program is an authentic conversion of the heart because it touches participants affectively, socially, intellectually, morally, and religiously.

Chapter 4, the most constructive aspect of the work, offers an interpretation of the Nahuatl text of the Guadalupe story. Groody sees a strong parallel between this story and the experience of Mexican immigrants. More specifically, Groody argues that "the Guadalupe story reveals an important prototype for the converting, Mexican Christian, and the Coachella story deepens our understanding of the Guadalupe story" (p. 116). Both stories involve a journey from death to life and mark the birth of an inculturated or mestizo Christianity. Some of the specific parallels drawn by Groody are: the themes of acceptance, healing, and uplifting; the broken state of Juan Diego and the retreat participants; the similar roles of the Virgin and the retreat team; and the function of Tepeyac and the retreat shrine as "fertile centers of the divine spirit" (*atltepetls*; p. 117).

This work, which includes a translation of the *Nican Mopohua* text in the appendix, makes an important contribution to the study of the Virgin of Guadalupe and Mexican spirituality. Its most valuable insight concerns the process

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of inculturation in relation to conversion. Conversion is seen here not as turning away from culture but rather as the flowering of a culture. Groody is to be commended for lifting up the evangelizing witness of a people that have all too often been designated as needing only to be evangelized.

GLENN AMBROSE, *University of the Incarnate Word*.

GERHART, MARY, and RUSSELL, ALLAN MELVIN. *New Maps for Old: Explorations in Science and Religion*. New York: Continuum International, 2001. viii+232 pp. \$24.95 (paper).

New Maps for Old is about how changes take place in the way we understand the world. This book is the fruit of Mary Gerhart and Allan Russell's years of collaboration and builds on their earlier book, *Metaphoric Process: The Creation of Scientific and Religious Understanding* (Fort Worth, Tex., 1984).

Metaphoric process and how it leads to cognitive change is the focus of the first section of *New Maps for Old*. The authors distinguish their idea of metaphoric process from other ways of thinking about metaphor and cognitive change. It is what they sometimes call "knowledge-in-process," not metaphor itself, that is at the root of changes in the human world of thought. Chapter 3, "Metaphoric Process as the Tectonic Reformation of Worlds of Meaning in Theology and Natural Science," points to the significance of these shifts. "Tectonic" can refer to structural change in general or to radical movement such as an earthquake caused by shifting tectonic plates that underlie the earth's surface—an earthquake shaking worlds of meaning in theology and science. The authors' epistemic theory can be applied to other fields as well, and it is so applied in the chapter "Sublimation of the Goddess in the Deitic Metaphor of Moses." The ancient equation of the god El with Yahweh serves as an example of how worlds of meaning changed—with lasting effects.

Part 2 moves to bidisciplinary (BD) dialogue itself. Maurice Merleau-Ponty's conceptualization of alterity is used to emphasize that bidisciplinary is truly about dialogue with an other. Their lament that scientists and theologians often do not respect the work of the other group leads the authors to say that dialogue is needed here "if the human intellectual condition is to achieve some measure of coherence" (p. 105). An edited conversation between Gerhart and Russell constitutes the most accessible chapter in the book and illustrates how BD dialogue can move from two disparate positions to a higher viewpoint, in this case, on taking care of the planet.

The chapter entitled "A Generalized Conception of Text" is one of the book's most innovative and controversial. The authors "develop the idea of a text to a sufficiently high level of generalization that many of the objects of study in science and religion can be seen to be epistemologically the same" (p. 129). They consider the process of interpretation in religious hermeneutics and in the natural sciences, wishing to "dispel the naïve expectation that the central objects of study—texts in religion and data in science—are conceptually different entities" (p. 131). Of course, both scientists and theologians will object to this statement. Yet in their application of four criteria necessary for an object to be considered a text—readability, formality, material transcendence, and retrievability—to both scientific data and religious texts, the authors offer convincing arguments. This is especially true in the discussion regarding the requirement in science that experimental results be repeatable.

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