

I find Townes's analysis of apocalypse and the moral responsibility of the black church to "teach out of its strength that is the historic Black community of faith" important, because this sense of community—"of family beyond ourselves"—is indeed being lost and must be restored by the social witness of the Spirit. Townes's discussion of the Spirit in chapters 1 and 6 adds another piece to womanist quiltings on concepts of God as Spirit. I strongly recommend *In a Blaze Glory* for courses in women's studies, spirituality, and womanist theology and ethics.

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The Corinthian Body

By Dale B. Martin

New Haven, Yale University Press, 1995. 330 pp. \$35.00.

The interpretation of speech acts, particularly those like 1 Corinthians, which occurred in other contexts and codes, is validly achieved by integrating the text with the sociocultural realities in which it originated. This is one of the great strengths of Dale Martin's work.

Yet, given the historicity of the interpreter, no hermeneutical effort can ever fully represent the dynamics that contributed to the production of the text. Every interpretation will be predetermined by the possibilities of inquiry projected by the reader, and consequently, a plurality of reconstructions and constructions will result. No final interpretation will ever emerge. While this hermeneutical relativity also holds true for Martin's ideological analysis of 1 Corinthians, the result of his study is a very learned, insightful, provocative, and skillfully argued book. It represents a new genre of commentary, working the text of Paul's letter like Umberto Eco's character Brother William of Baskerville in *The Name of the Rose*, who construes all the possible signs of text and context in order to identify the perpetrator of the crimes being committed in an Italian abbey. According to Martin, all the conflicts expressed and reflected in 1 Corinthians are oriented to and determined by the ideological constructions of the body. The meaning of the term "body" and such related concepts as soul, mind, spirit, form, and matter are carefully elucidated within the context of Greco-Roman culture and its philosophical movements and, at the same time, differentiated from their contemporary usage. Presupposed throughout the explication of the various issues of 1 Corinthians (and all of them are anticipated in chapters 1–4!), the crucial reality is the individual body regarded as a microcosm of the social body. Moreover, since the social body is hierarchically constituted, every individual body has its specific location within that vertical order, and the general rhetorical appeal is to harmony.

Corinthian Body

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