from among the nations). True, the authors recognize that there is the slenderest thread of support for such a view within Genesis itself—perhaps the lone clue being that Cain's wife came from somewhere else—but the fact that this question was not one the biblical author(s) would have asked is precisely the point of the arc of *Adam and the Genome*. If the broad lines of the way forward presented in this book are deemed cogent, then the implications will be most impactful for those traditions for which notions of original sin/guilt remain prevalent, especially Reformation-oriented traditions. (I am thinking, for instance, of those associated with the churches represented by many contributors to Hans Madueme and Michael Reeves, eds., *Adam, the Fall, and Original Sin: Theological, Biblical, and Scientific Perspectives*; Baker Academic, 2014.) The big question will then be hermeneutical: to what degree is scriptural interpretation dependent on ecclesially developed frames of reference and what might it mean for ecclesial traditions that take *sola scriptura* seriously to wrestle with the Bible in a late modern world quite removed from the (sixteenth century and later) polemics that precipitated formation and nurtured development of their traditions initially?

On the science side, this book will no doubt motivate young earth creationists to master especially the sciences of population genetics, which will be an interesting development to follow. Further, Christian and evangelical intelligent design theorists (not all ID proponents are either Christian or evangelical) should surely reconsider how Venema's personal confession of "evolution as God's grand design for creating life" (p. 90) and McKnight's position of "planned evolution" (p. 96)—both of which also go by other names (theistic evolution and evolutionary creationism, for example)—might be allies as opposed to opponents in the overall theological task of reconciling science and scripture. For the foreseeable future, this book is a significant intervention in the convoluted space where modern science and biblical faithfulness meet, and I recommend it as a text for evangelical colleges and universities to be used not only in programs in the natural sciences but also in worldview, Bible, and theology courses.

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Along with all their other contributions, many members of ASA and CSCA publish important works. As space permits, *PSCF* plans to list recently published books and peer-reviewed articles related to the intersection of science and Christian faith that are written by our members and brought to our attention. For us to consider such works, please write to patrick.franklin@prov.ca.

Science and Religion

TOUCHING THE FACE OF THE COSMOS: On the Intersection of Space Travel and Religion by Paul Levinson and Michael Waltemathe, eds. New York: Fordham University Press, 2016. 280 pages. Paperback; $19.95. ISBN: 9780823272112.

Space exploration—human spaceflight in particular—has received much attention recently. New generations of telescopes promise ever more discoveries that elucidate the origin, structure, and fate of the universe. The rise of the commercial spaceflight industry leads to the hope that all sorts of people, not just professional astronauts, will eventually be able to travel to space. Elon Musk, founder of SpaceX, has ambitious plans to colonize Mars, and NASA's own plans call for a human expedition to Mars in the 2030s. Recent movies and television programs have contributed to this surge of interest: *The Martian, Interstellar, Gravity,* and the *National Geographic* series *Mars*. This interest is not misplaced, for we have never been closer to making space flight a reality for thousands, to making observations that elucidate the state of the universe soon after the Big Bang, and to leaving Earth for extended stays.

In this milieu, it is perhaps natural to wonder if there is a "cosmic" meaning to space exploration. Space is, after all, historically the realm of the heavens, the home of God, the place to where we lift our hearts in prayer, the source of manna from heaven. One cannot contemplate the immensity of the times and distances inherent to space exploration without a sense of awe and wonder, and these almost inevitably bring one to thoughts of ultimate meaning, God, and religion. Thus there would appear to be a strong natural connection between space exploration and religion. Or is there?

In the June 2015 issue of this journal, I reviewed the book *To Touch the Face of God: The Sacred, the Profane, and the American Space Program, 1957–1975*, by Kendrick Oliver; this is another book that feels almost obligated to find a connection between space and religion. Nevertheless, it reached the overall conclusion that, despite expectations, in fact there is not a strong and compelling connection between space and religion. Certainly there are people who see intimations of God in the enormity of creation, and many religious scientists see science and exploration as forms of worship that attempt to fathom God's thoughts, as Einstein put it. But there is little or no evidence of an overall religious motivation for space exploration, of a sense that those involved experience religious conversions or insights, or that space might bring us closer to God. Within this broad envelope, however,

there are specific areas in which space and religion do come into contact. Some of these are explored in *Touching the Face of the Cosmos*. It has ambitions similar to those of the Oliver book, and although it strongly endorses a final position it does reinforce (at least for me) the overall conclusion of Oliver's book. Unlike that earlier book, which presented a logical and cohesive analysis by a single author, this one is a compilation of essays and stories by various authors.

The book is a mixed bag. The essays in Part 1, in general, are not light reading. Some have a strong academic tone, some are direct and straightforward with a single simple point, and some ramble (or are wide ranging, depending on one's view). All are thought provoking, but might prove challenging for the casual reader as there is a lack of coherence, given the variety of authors and topics. The stories in Part 2 are also a mixture, and may be more approachable for the general reader or fan of science fiction. Some of the stories are reprints from science-fiction magazines, going as far back as the 1980s. One wonders if the editors are grasping at straws in putting this collection together. The stories in many cases explore common religious issues in settings other than Earth. In some cases, this is just an excuse to talk about religion in space. In others, it is a natural way to explore what might make the Earth's religions unique. Rarely is there a true commingling of the space-travel and religion aspects.

When starting the book, one wonders if the topic under discussion is actual human space travel, as the subtitle implies, or travel more broadly construed as in the virtual travel of astronomical observation. The Introduction seems to make clear that it is indeed human space flight that is the issue and contends that one reason for our slow progression beyond our current presence in low-Earth orbit is that we have not accounted for a major benefit of human space flight, namely the spiritual and religious dimension. This is an unusual hypothesis, given that such justification was never a compelling reason for space travel, even among the astronauts themselves. This line of reasoning could well lead to an interesting discussion. But that is not what this book presents. Instead, if offers a number of loosely connected chapters that seem to have as their overall goal the exploration of the intersection of space travel and religion in a myriad of different forms. Presumably this broad-based approach will strike a nerve for a broad range of people, more so than an academic discourse based on a single theme.

The book starts with an account of an interview of Senator John Glenn conducted by one of the authors. The interview is compelling in two ways. First, Senator Glenn points out that his faith was firm before his flights. Second, interviewer/author tends to ask leading questions, probably hoping to draw out the religious effects of space flight. The outcome of the interview coincides with what has been noted by others: the experience of human space flight does not typically alter astronauts in any fundamental way, while those on Earth were often driven by a desire to see flights into space in a larger and in some cases spiritual sense. Even though Glenn is a devout Christian, his practical side as a military and political figure takes priority in his assessment of the value of human space flight. Nevertheless, his own personal faith was strengthened by his space flight, a point mentioned several times in recognition of his passing in December 2016.

The rest of the book includes 28 short chapters: fifteen essays and thirteen stories. I will briefly describe a few of the more notable contributions in order to demonstrate the range of material and ideas covered.

The author of "A Catholic in Space: Coming Home" (Consolmagno) is a Jesuit priest and Vatican astronomer. His chapter summarizes observations which his unique position, straddling these communities, has made possible. In trying to resolve his faith with the enormity of the universe, he points out that humans are special because we reflect the character of the universe. If we have faith in our science and faith in our faith, then each will be universal. Although each will be challenged with new discoveries, these challenges can be met because of our belief that what we know here on Earth is true throughout the universe.

"Our Cosmic Future? How Religion Might Shape It" (Ambrosius) presents a summary of surveys showing that there is relatively little support for space exploration among evangelical Christians, due partly to a belief of Christ's imminent return and partly to a belief that humans were uniquely created (so looking for life elsewhere is wasteful and possibly even an affront to God). Given that space exploration depends on public support, these religious aspects should not be ignored by those who aim to promote space exploration and travel.

"Faith in Space: A Christian Perspective" (O'Neal) provides a simple, concrete review of how some astronauts have carried on their religious faith traditions while in space. There is a smattering of examples of the ways astronauts from the early Mercury program to more recent flights to the International Space Station have expressed their Christian faith while in space. It is interesting and brief, without much in the way of synthesis or overall interpretation except to point out that these expressions are as natural for astronauts in space as they are while on Earth.

"The Heavens Declare the Glory of God" (Waltemathe) draws on examples of religious motivations for previous voyages, such as fleeing from persecution or from impending disaster (Noah), that could well be motivators for space flights in the future. In addition, the nature of the destination plays a major role in religious motivations for these voyages, and the sense of exploring God's creation via space travel is relevant. Such a journey gives the traveler a broader perspective from which to see anew our place in the universe, which is one of the more profound outcomes of any pilgrimage.

"Space Exploration as a Religious Pilgrimage" (del Toro) also deals with space travel as a form of pilgrimage, from the perspective that the universe is a holy place where we can get in contact with the divine. The author draws parallels to Earthly pilgrimages, framed around questions such as "where do we come from?" and "what is our purpose?" Space exploration allows us to see ourselves in a different way; this is one goal of pilgrimage.

"Anticipating the Contours of Extraterrestrial Religion" (Hess) places religion in the context of human evolution, as a cultural phenomenon subject to natural selection and societal pressures (as do several other essays in this volume). This leads to a series of questions about what non-Earth religions might be like. Issues of incarnation and eschatology are examined closely. All of this is admittedly hypothetical but leads nevertheless to theological self-examination.

Overall, this book might appeal to those who enjoy reading science-fiction stories that touch on space and religion, even if tangentially. It could also pique the reader's interest in a range of space-religion interactions. Those wanting a deep exploration of any specific aspect of this topic will be left wanting more.

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A LITTLE BOOK FOR NEW SCIENTISTS: Why and How to Study Science by Josh A. Reeves and Steve Donaldson. Downers Grove, IL: InterVarsity Press, 2016. 134 pages. Paperback; $12.00. ISBN: 9780830851447.

As its title indicates, this is genuinely a little book, but there is an abundance of helpful information packed into its few, small pages. Reeves and Donaldson state clearly in *A Little Book for New Scientists* that their purpose in writing this book is to "help Christians studying and practicing in the sciences to connect their vocation with their Christian faith" (p. 13). I suspect that the primary audience for their book will be new scientists or new Christians who are scientists, and I think that these audiences will find this book helpful.

Using the popular two-books metaphor, this book begins by arguing that, because the natural world can teach us about God, we can point to a specifically Christian reason to study science. It cautions that there are limits to what the natural world can teach us about God and, although the book touches on the converse, it does not offer a similar overt caution about what scripture can and cannot teach us about the natural world.

Chapter 2 is dedicated to the history of science, making the important point that science and faith have not always been in conflict. It also briefly outlines the reasons why it was a Christian worldview that laid the foundations for the development of modern science. This chapter ends by helpfully distinguishing between methodological naturalism and scientific naturalism (scientism).

Chapter 3 discusses science as an ethical activity in and of itself. Given the limitations of a little book, I was surprised at the attention the authors gave to explaining that scientists are morally ordinary rather than ethically superior. The authors argue that the scientific method was the source of this sense of ethical superiority, which resulted in widespread trust of scientists. In contrast, scientists are not actually ethically superior because their explanations of the way the natural world works are not value free.

I found chapter 4 to be the least engaging chapter of this book. It outlines special tools for Christians who are scientists to help them avoid pitfalls and temptations. I was less engaged, not because avoiding these pitfalls is unimportant, but because I do not find these pitfalls and temptations unique to science or scientists. I appreciated the section pointing out the problem of specialization and suggest that this could have been a strong argument for learning and doing science in the context of the liberal arts.

Chapter 5 includes a welcome shout-out to the ASA and implores scientists, especially scientists who are Christians, to work toward community building. It points out the value of integrative scholarship as a means to building community. The thorough reminder in chapter 8 that many scientists are people of faith supports this call to community. Chapter 6 asks whether intellectual humility is more difficult for scientists than for others, echoing the theme of chapter 4, and I was similarly unconvinced that this is more difficult for scientists than for nonscientists.

My favorite chapter was chapter 7, and I plan to find a way to work this chapter—if not the whole book—