Scientific knowledge leads to models that enable power when they accurately reflect the way nature works. Religious knowledge and beliefs lead to values that help us decide how to use that power. The critical feedback loop of belief shaping behavior and behavior shaping belief depends on our awareness of our ways of thinking. "Above all," Mix concludes, "I want you to have greater control over your own ability to grow conviction. I want the change to be in your hands" (p. 271).

It is refreshing to read a book that does not seek to persuade or to argue for a particular idea. The ratio of question marks to periods is remarkably high, almost reflective of a study guide. The questions are designed to be internalized and to become an autonomic way of thinking for us.

I found the book easy to read and comprehend. It made me realize how little attention I had paid to considering the way I think and the reasons for my reasoning. The thrust of the book might be called "Philosophy Made Practical" with a focus on science and religion, though it is much more broadly applicable. Mix does not introduce new philosophical ideas and has selected only those aspects that he feels are most relevant to us. He is clear about his Anglican faith and why he finds it to be a valued part of his way of reasoning. Yet he respects other religions with their perspectives. He challenged me to recognize that philosophy is not a specialty reserved for experts, but a necessary part of our lives. I need to learn to incorporate this self-awareness of my thinking into my way of life.

If all authors and speakers on science and religion would not only read this book but adopt the reflective style he suggests, the conflicts would be greatly diminished. I highly recommend it to all who are interested in philosophy, epistemology, and their role in science and religion.

Reviewed by Randy Isaac, ASA Executive Director Emeritus, Topsfield, MA 01983.

Technology

NETWORKED THEOLOGY: Negotiating Faith in Digital Culture by Heidi A. Campbell and Stephen Garner. Grand Rapids, MI: Baker Academic, 2016. 192 pages, including endnotes and index. Paperback; $22.99. ISBN: 9780801049149.

Christian communities have always shaped and been shaped by changes in media technology. Second-century Christians were early adopters of the codex, bound books as opposed to scrolls. This in turn prompted the development of the canon (from a human viewpoint) and consequently shaped the ecclesiastical authority structure and distinction between orthodoxy and heresy. Centuries later the printing press made possible the rapid promulgation of ideas that emerged during the Reformation but also, it has been argued, led to more standardization of liturgy and hymns and prayers.

The contemporary church is enjoined to give a thoughtful response to modern media and the technology that supports it. Today's digitized, transcoded, and mashable media content changes the way we think about text and other information. Social media and other online social interaction change the way we think about friendships and communities. Virtual worlds and augmented reality change the way we think about presence. All of these have implications for how the church sees itself and practices its mission.

Christians are far from having a united response. One chapel speaker at Wheaton College (where I teach) began by asking students to open the Bible apps on their cell phones. The chaplain at Covenant College, on the other hand, has banned electronic devices from chapel; students should bring God's word in a good old codex. What does one value more, reaching tech-saturated millennials at their level, or eliminating the distractions from communal worship in a physical, real-time setting?

In *Networked Theology*, Heidi Campbell and Stephen Garner seek to "map out a framework for identifying an authentic theology" that accounts for new media and digital culture and equips the church to reflect and respond appropriately. Campbell is a communications professor and Garner is a theologian. Together, though drawing especially from Campbell's prior work, they bring a well-informed perspective on the intersection of media studies and theology. The book provides context (historical, technical, and theological) to questions new media raise for religious communities and provides discussion points that some communities may find helpful.

The authors spend the first few chapters surveying the background. They highlight the church's response to media and technology throughout its history but especially summarize the contributions of Jacques Ellul and Ian Barbour in the recent century. Some Christians have responded to various new waves of tech with optimism about how they improve lives and empower ministry. Others are more skeptical, mindful of the cultural cost and the people who are marginalized. Still other faith communities have developed a more nuanced view of the social context of technologies. The authors also give an introduction

Book Reviews

to the vocabulary and concepts of new media theory, describing some of the key attributes that distinguish "new" media from old and the differences between Web 1.0, Web 2.0, and its successors (think of the progression from static web pages to wikis and social networks and then to cloud applications). New media theory provides an articulation of how a networked society affects life: the authors identify terms such as "remix culture" (media products are never final cuts) and "publicized privacy" (both voluntarily through Pinterest and involuntarily through surveillance technology). Not being a media person or even that much of a tech person (I'm a computer scientist, but with more affinity to the M of STEM than the T), I found this summary helpful.

The authors' core contribution is in their identification of the dimensions of church life that are affected by media and technology, and in encouraging churches to contemplate appropriate questions. In ages past, membership in a community like a church was rooted in shared rituals, whereas life online fosters communities built on shared interest. At one time religious identities tended to be fixed, but now network technology enables a more malleable identity whose religious practices can be as varied (and unrelated) as one's YouTube posts. Media technology has implications for the nature of leadership: as with authority structures in other settings, new technology can be either threat or tool.

Despite the technological novelties, the authors point out that the key questions endure: "'What must I do to inherit eternal life?' has not changed, but the socio-cultural context that shapes how those questions are asked and answered has" (p. 81). In light of their lives lived online, the authors guide believers in asking a series of questions: Who is my neighbor? Where is my neighbor? How should I treat my neighbor?

Campbell and Garner recommend a four-part strategy for a religious community to reflect on networked living. They should be aware of their own history and the precedent of their earlier relationship with mass media. Many Amish communities, for example, do not ban cellphones outright but consider them communal property, just as they have treated landlines. Second, communities should let their core beliefs inform their media values. The authors speculate that churches with a highly liturgical heritage will not find virtual-world sacraments acceptable. The third angle is what they call "media negotiation," in which communities apply core beliefs to evaluating whether specific media applications complement or contradict those beliefs, balancing a technology's usefulness against problematic features it may have. Finally the authors advocate community discourse, noting that

how one talks about technology is itself an expression of religious identity.

The authors do well to encourage the church both to make good use of new media and to be vigilant against unintended consequences. They write,

> You may help set up a social media group for your church's youth program … A good question to ask when doing that is not only who will this include but also what potential does this have for marginalizing some of those you are trying to support? While a social media group may be a good way to connect with the young people in this group, some may be left out because they are too young to legally have an account on the social media platform chosen or their parents or caregivers will not allow it. (pp. 130-31)

On a wider scale, the authors warn the church against neglecting the "information poor." (Concerns about the "digital divide," though real, should be kept in perspective. In 2013 the UN estimated that while one billion people lack mobile phones, two and a half billion lack toilets.)

On the other hand, not all believers will find all of Campbell and Garner's methods useful. They describe the church's reflection on media as part of "public theology," which they define (quoting Duncan Forrester) as theology that "seeks the welfare of the city before protecting the interests of the Church, or its proper liberty to preach the Gospel and celebrate the sacraments." In their own words, "the world sets the agenda for a public theology." Some Christians will question whether it is ever the church's business to pursue social justice in this world independently of its mission to preach the good news of salvation.

I found the authors a bit fond of trendy terms—there's much about frameworks and things that are situated or need to be negotiated. But the overall style is competent and readable, and the authors fit a surprisingly large number of ideas into 147 pages. Although the examples were drawn mainly from the English-speaking world, the book is refreshingly not centered on North America (Garner is a Kiwi and Campbell is UK-educated).

The authors may have overstated their claim that their "networked theology" offers a distinct approach to these questions. When confronted with a novelty, it is often best to identify continuity with the familiar. This book is at its best when it encourages believers to see life online as just another context in which we are called to act justly, love mercy, and walk humbly with our God.

Reviewed by Thomas VanDrunen, Associate Professor of Computer Science, Wheaton College, Wheaton, IL 60187-5501. ⚹