Book Reviews

HEALTH AND MEDICINE

FAITH IN THE FUTURE: Healthcare, Aging, and the Role of Religion by Harold G. Koenig and Douglas M. Lawson. Radnor, PA: Templeton Foundation Press, 2004. 215 pages. Hardcover; $24.95. ISBN: 1932031359.

In March 2001, Duke University was the site of a conference on "Faith in the Future, Religion, Aging, and Healthcare in the 21st Century" sponsored by a variety of organizations. It assembled persons from medicine, healthcare policy, religion, government, the media, and many professional and lay groups. This book presents a synthesis and expansion on themes discussed at the Duke University conference.

This book is relevant because soon there will be an increase worldwide in older people with chronic health problems requiring chronic care. Demographers guess that the American population of people aged 85 and above will jump from four million in 2000 to eighteen to thirty million in 2050. Parallel to the increase in demand for such services will be an increase in their costs. This raises such questions as: How can quality healthcare be provided for those with chronic illness or disabilities needing long-term care? Who will provide this care; how will it be paid for? and How can solutions be implemented via international systems and cooperation?

The seven million healthcare and social-service professionals in the USA need help. One source, applauded by the authors, is the potential provided by America's 350,000 faith-based congregations. This book presents examples of what is being accomplished by the alliance of government, philanthropy, and faith-based communities. These include parish nursing homes, wellness centers, congregations with social-senior outreach programs, retirement communities, and housing provisions.

Gallop polls indicate that 96% of people over age 65 believe in God or a universal spirit. The book also explores the link between spirituality and health. Some studies indicate that religious faith encourages better health among the elderly, reduces the need for hospitalizations, increases longevity, and improves the immune system. Additional benefits come from volunteers who assist the elderly through less stress, depression, and physical illness.

The book's four parts contain eleven chapters, an introduction, and an index. In addition, for those who would like to volunteer, an appendix is provided with links to social-service organizations. A second appendix gives a bibliography of resources on aging, caregiving, religion, and volunteerism.

Harold Koenig, researcher on the effects of religion on health, and Douglas Lawson, fund-raising consultant, are both previously published authors. Koenig is identified by *Newsweek* as a "pioneer faith-and-medicine researcher." Their appropriate book dedication reads "to all those who give of themselves because of their faith."

Reviewed by Richard Ruble, John Brown University, Siloam Springs, AR 72761.

HISTORY OF SCIENCE

THE BOOK NOBODY READ: Chasing the Revolutions of Nicolaus Copernicus by Owen Gingerich. New York: Walker and Company, 2004. 306 pages. Hardcover; $15.00. ISBN: 0802714153.

This is an absolutely fascinating book—difficult to read, but fascinating, nevertheless. Those interested in the history of science will find the thesis as well as the storyline an intriguing read. Gingerich, research professor of astronomy and the history of science and senior astronomer emeritus at the Smithsonian Astrophysical Observatory at Harvard, recounts his attempt to examine 600 plus copies of Copernicus's *De Revolutionibus (On the Revolutions of the Heavenly Spheres)* which was published in 1543.

Finding a richly annotated first edition of *De Revolutionibus,* Gingerich began to doubt Arthur Koestler's claim in his book *The Sleepwalkers* that nobody read Copernicus' book when it was published. He became convinced that the volume was, indeed, read and appreciated by many other scholars through the centuries. This conviction led Gingerich to a decades-long pilgrimage which this book details. The "census" (his word for his quest to examine as many copies of the book as he could find) led him to twenty-four countries where *first* edition copies and twenty-nine countries where *second* edition copies of *De Revolutionibus* were found. In almost all of these countries, multiple copies were found in a variety of places.

Clearly the book was read—contrary to what Koestler claimed. Of interest is the fact that while the greatest number of copies were found in Germany (51), twenty-five were found In Italy—where the Vatican eventually put the book on *The Index.* A total of forty-three copies are in the United States. Gingerich includes in an Appendix the location of the all the volumes he studied.

Called a "literary detective" by one reviewer, Gingerich has become, through his sleuthing, the world's preeminent authority on the authenticity of various copies of Copernicus' book. He reported numerous times where auction houses and others have sought his consultation. On more than one occasion, he recounts situations in which copies disappeared from libraries only to appear for sale at a later date. His detailed notes on the unique conditions of each individual volume were central to more than one of these volumes being identified as "stolen" and returned, thereby, to the original library.

Gingerich worked out a four-fold rating system for judging the "value" of each book. "Value," in his investigations, came to mean how intense was the response to Copernicus' ideas. The criteria for these judgments were the amount and content of the annotations written in the margins. Some copies did not seem to evoke a reaction or were, simply, not read. In a number of cases, Gingerich was able to identify the writer of the annotations and make

some hypotheses about both the circulation of the book and/or its influence on subsequent astronomic conclusions. It is noteworthy that Copernicus ended up with a *dual* revolutionary hypothesis—which, of course, was later rejected. He suggested that the planets revolved around the earth which, in turn, revolved around the sun.

Of particular interest to Gingerich was the copy of the book belonging to Galileo. The reclamation of the significance of Copernicus' heliocentric for science has long been attributed to Galileo. Galileo's copy showed only minimal annotations when compared, for example, to Kepler's. The interpretation Gingerich offers for Galileo's scant attention to Copernicus' volume serves as yet another counter to Koestler's contention that the book was rarely read. Even though Copernicus wrote in Latin, which made the book only available to scholars, the annotations which Gingerich found convinced him that the book was widely studied—particularly among the astronomers of northern Europe. By the time of Galileo, Copernicus' thesis was widely known and accepted. Galileo was a participant in these discussions even before his telescopic observations convinced him that not everything revolved around the earth. It is well known that Galileo become the focus of the dialogue because he published in Italian and chose to intentionally enter into debate with the Dominicans over whether his ideas were hypotheses or facts.

During the years of his search, Gingerich presented many of his conclusions about *De Revoutionibus* at scholarly meetings. The 500th anniversary of Copernicus's birth was celebrated during 1973, with conferences around the world. This volume is a testimony to thorough scientific investigation about the history of science as reflected in literary sources. Our debt to Copernicus, the genius priest, is inestimable. Gingerich's contribution to the broadening of our appreciation is likewise of great value.

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Origins & Cosmology

JESUS IN THE NEW UNIVERSE STORY by Cletus Wessels. Maryknoll, NY: Orbis Books, 2003. 240 pages. Paperback; $25.00. ISBN: 1570754659.

Cletus Wessels, professor and president emeritus of Aquinas Institute, has written a book which attempts to "understand the meaning of Jesus Christ in the context of what modern cosmology tells us about the nature of the universe." The publisher, Orbis Books, is the publishing arm of Maryknoll Fathers and Brothers.

Orbis Books "seeks to explore the global dimensions of the Christian faith and mission, to invite dialogue with the diverse cultures and religious traditions, and to serve the cause of reconciliation and peace." The aims of both author and publisher are noble.

The book's two main parts contain seven chapters, with a helpful bibliography and index. Wessels writes that traditional Christianity has been challenged in the recent past by new findings about the universe. How does Jesus fit into these new findings? Wessels aims to inform the reader by reinterpreting the biblical story of Jesus through the lens of the "new universe story."

Wessels tells the story of humankind in three stages: childhood, from the start of human history about three million years ago until the agricultural revolution, focusing on humanity's physical development; adolescence, from ten thousand years ago until the present, focusing on humanity's ego and mental development; and adulthood, beginning now and leading into the future, focusing on humankind's spiritual development.

Wessels thinks that: (1) Genesis does not present an historically accurate picture of the beginnings (p. 1); (2) the expanding universe "flashed forth" about 15 billion years ago (p. 2); (3) the infancy narratives are not to be taken literally (p. 144); (4) human violence is contrary to the evolutionary goal of earth (p. 184); and (5) in an emerging universe, there is no irrefutable evidence for original sin (p. 191).

It took Wessels three years to write this book. Wessels devotes considerable space in analyzing and interpreting passages of Scripture. Sometimes the exegesis drifts into philosophical channels difficult to follow. There is considerable speculation, and quite often the reader will wish Wessels could be more specific. Wessels' method and subject matter, however, tend to negate a less abstract approach.

The book is intended for the educated Christian. While Wessels obviously values Scripture, his treatment of it is not in the literalist tradition. This book may appeal to those who are drawn to a philosophical-psychological, metaphorical approach.

Reviewed by Richard Ruble, John Brown University, Siloam Springs, AR 72761.

THE EMERGENCE OF EVERYTHING by Harold J. Morowitz. New York: Oxford University Press, 2002. 200 pages, notes, index. Hardcover; $28.00. ISBN: 119513513X.

Morowitz is a leading figure in the study of complexity. He is a professor of biology at George Mason University and is on the board of the Santa Fe Institute. This is his latest book in a prolific career of publishing. In its thirty-six chapters, he examines the emergence of complexity in twenty-eight different areas of evolutionary history. Morowitz begins with outlining the issues, stating the twenty-eight steps of increasing complexity. He then proceeds to examine each one.

Morowitz begins with the question of why there is something rather than nothing. Then he discusses, among other things, the creation of the universe, the emergences of stars, chemistry planets, metabolism, cells, multicellularity, neurons, animals, chordates, toolmaking, language, and technology. In general these items are taken in historical order but occasionally Morowitz gets them out of order. He discusses the periodic table and the implications of the Pauli exclusion principle after the origin of stars, where the principle is already in operation.

Morowitz takes his readers on a grand tour which is vast and often too brief. The necessity of the emergences and exactly why they occur is often left out of the discus-

sion, although it is difficult to see the necessity behind the development of reptiles, mammals or agriculture.

The most interesting part of the discussion concerns his view of the origin of life, a field which is the area of his expertise. He notes, with a bit of amazement, at how few chemicals really lie at the heart of the metabolic cycle. By this, Morowitz implies that getting the metabolic cycle going on a primitive earth would be much simpler than is often depicted by many Christian apologists. He also notes that five of the twenty universal amino acids hang off of this same metabolic cycle. He suggests that, in a chemical reaction he calls the ping-pong cycle, the chirality problem (left- or right-handed amino acids) is solved because all output of that cycle will have the same chirality as does the glutamic acid used in that cycle.

Another area which will interest those of a theological bent is Morowitz's discussion of the origin of mind. He notes that the neuron was a major landmark in the development of life on earth. But he also has a fascinating discussion of the appearance of teleological behavior in single-celled organisms. In particular he discusses *Stentor*, which, if presented with chemical irritants in its environment undergoes a sequence of increasingly complex behaviors in order to get away from it. The repertoire seems amazing in such an animal lacking even a second cell, much less a brain.

Only in the later chapters do we find Morowitz following the lead of Teilhard de Chardin in seeing the collective mental activity of the species as another incipient emergence. This, like Chardin, he equates to the emergence of the spirit to the collective consciousness. For those believing in a more traditional Christian theology, Morowitz begins to move wide of the mark. He offers what the snake offered. Morowitz believes, "We, *Homo sapiens*, are the transcendence of the immanent God." He then suggests that "we are made in God's image because we are totally constrained by the laws of nature" and that our volitional mind collectively is the emergence of an immanent God.

The book is a very interesting review of the history of the universe and Morowitz makes his case well even if it is unsatisfying to this traditionalist. The book is worth owning if for no other reason than the discussion of the universe's history. One might doubt that Judeo-Christian theology, not to mention humankind's history of inhumanity, could sit comfortably with the concept of humans as God. If we are God, one could ask the question Samuel Morse asked. This is the one taken from the book of Numbers, "What hath God wrought?"

Reviewed by Glenn Morton, 10131 Cairn Meadows Dr., Spring, TX 77379.

WHAT DARWIN DIDN'T KNOW by Geoffrey Simmons. Eugene, OR: Harvest House Publishers, 2004. 325 pages. Paperback; $12.99. ISBN: 0736913130.

The foreword to *What Darwin Didn't Know*, by Geoffrey Simmons, likens the field of evolutionary biology to *The Crucible*. In Arthur Miller's play, which vividly describes the fervor surrounding the Salem witch trials, the judges realize that several people have been convicted and executed on fabricated evidence. However, rather than admit that the trials are a sham and lose credibility, the judges elect to proceed with the executions. While some may object to this analogy, it does emphasize the tremendous momentum of Darwinian evolution. Scientists in all fields are faced with the presumption that evolution is scientific fact. In the realm of humanism, there is no competing theory, so challenges are not tolerated. In fact, the theory of evolution is not presented as a theory at all, but as a proven scientific principle.

Christian scientists are in a unique position in the origins debate. The rest of the scientific community has no choice but to believe the naturalistic explanation for the origins of the species. For them, it is not a question of whether evolution occurred, but how it occurred. In contrast, Christian scientists can examine the evidence without bias. The presence of Darwinian evolution does not require the absence of intelligent design. However, the absence of a naturalistic explanation for the origins of the species necessitates the existence of an intelligent Creator. In *What Darwin Didn't Know,* Simmons seeks to catalog the evidence against a naturalistic explanation.

This book centers on the complexity in human physiology that has been discovered since Darwin wrote *On the Origin of Species*. Philosophically, it revolves around three arguments, none of which should come as any surprise to any reader who as spent time contemplating the origins of humankind:

1. Human physiological systems are extraordinarily complex, which makes it unlikely that these systems were created through random genetic mutations.
2. In addition to being complex, these systems invariably involve a series of successive steps to be effective. In each case, the intermediate forms are either useless or lethal.
3. The evolution of these physiological systems, had they occurred, would have given rise to a multitude of transitional forms. However, despite an abundant fossil record, there is a conspicuous absence of transitional fossils.

One example that Simmons uses that incorporates all three arguments is that of the reproductive system. Without intelligent design, Simmons argues, human reproduction would have had to evolve in "unbelievably specific, compatible, and parallel ways—or else all these aspects arrived simultaneously." Successful reproduction requires 23 male chromosomes and 23 compatible female chromosomes, complementary genitals, male and female hormones, mobile sperm, a mature egg, not to mention a suitable substrate for fertilization. The complexity of the system (argument #1), the nonviability of incompatible intermediate forms (argument #2), and the absence of transitional fossils (argument #3), all argue for the existence of an intelligent designer.

A similar approach is employed in all four sections of *What Darwin Didn't Know*, which are entitled "Basic Issues," "External Connections," "Internal Systems," and "More Enigmas." The majority of the text is devoted to describing, in great detail, a specific aspect of human physiology (such as the cell, the eye, or the endocrine system). Far less time is spent developing these examples into novel arguments against Darwinian evolution.

Because it is light on analysis and heavy on examples, *What Darwin Didn't Know* is not an appropriate stand-alone work for a reader wishing to think about the evidence for and against natural selection and Darwinian evolution. However, it is effective as a broad survey of the complexity of human physiology. In the final analysis, any intellectually honest person who believes that *Homo sapiens* evolved from a more primitive species (whether in the presence or absence of intelligent design) must do so only after confronting the arguments that Simmons raises.

Reviewed by Imad Libbus, Senior Research Scientist, Guidant Corporation, St. Paul, MN 55112.

UNINTELLIGENT DESIGN by Mark Perakh. Amherst, NY: Prometheus Books, 2004. 430 pages, appendix, bibliography and index. Hardcover; $32.00. ISBN: 1591020840.

Perakh was professor of physics at California State University in Fullerton. This, the first book by this Russian émigré, discusses the claims of a number of apologetical authors from the skeptics' perspective. The book begins with a discussion of William Dembski's ideas, which occupies one-quarter of the book's pages. Perakh then moves on to criticizing Michael Behe, Phillip Johnson, Hugh Ross, Grant Jeffrey, and Fred Heeren, among the Christian apologists. He then turns his guns on Jewish apologists like Aryeh Carmell, Cyril Domb, Nathan Aviezer, Gerald Schroeder, Lee Spetner and the authors of *The Bible Code*, Rips, Witztum and Rosenberg.

The objections Perakh aims at Dembski's many works constitute probably the best critique of those views I have ever read. He begins by noting that for centuries apologists have claimed that design implies a designer. But Dembski and the ID movement are the first apologists to claim that evidence of design does not necessarily mean that there is a designer. He then cites two places where Dembski has made this claim. Perakh then notes that Dembski's use of mathematics in *The Design Inference* is really a mathematism—stating the same thing the text does only in mathematical language.

Of Dembski's famous archery analogy, in which the archer hits the bulls-eye by design (skill), Perakh points out a major flaw. Dembski's scheme requires that one needs to rule out chance and law as the cause of the event, but Perakh notes that the archer depends upon law (the laws of ballistics) for the arrow to hit its target. So, this example is a mixed case. Perakh shows over and over again how Dembski mis-uses information theory and equates meaning with information as in complex specified information. In one interesting analogy, Perakh shows that meaningless gibberish can be designed. He cites gibberish in a Russian poem, but one can think of the Jabberwocky as another example.

Perakh is often inconsistent in his criticisms. He states several times that people have a right to hold theological views, but not to deny scientific data. Yet when Perakh compliments Heeren's correct exposition on science, he then claims that Heeren is hiding a theological agenda! But then he inconsistently claims that it is easier to believe our universe was preceded by many other universes, the evidence for which has been destroyed, than to believe in God.

When Perakh turns to other authors, he becomes repetitive and nitpicky. He picks on small inaccuracies by Ross that heat energy can be transformed into work. Perakh then accuses Ross of not knowing thermodynamics. He criticizes Schroeder for saying, while describing the photoelectric effect (PE), that light shining on certain metals knocks free a stream of electrons. Perakh then claims that Schroeder does not know that all other substances are affected by PE. This, of course, is pure nonsensical skepticism that far overreaches reasonableness.

If one can play that game, then Perakh can be criticized for claiming that there is an Ediacra fauna (it is Ediacaran) or that the famous supernova in the Magellanic cloud is SN1978A (1987A is the truth). Playing by Perakh's own rules, he should be criticized for claiming that the behavior of molecules is governed by Newtonian mechanics (p. 339)! In the true spirit of Perakh's skepticism, this clearly means that Perakh is unaware of van der Waal's forces and quantum! One gets the feeling that Perakh can stomach no mistakes in others, but does not recognize his own.

The book is a very good reference to have merely for the critique of Dembski's views. But the rest of the book gets very tiring. After 400 pages of skeptical rant, one has the feeling that he is dealing with an oversized toddler who asks why to every statement. Just because one can doubt any statement does not mean one *must!* Perakh doubts everything save his own faith that nothing else exists apart from the universe and gives the impression of a person stuck in the throes of puerile teenage nihilism.

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GOD'S PATTERN FOR CREATION: A Covenantal Reading of Genesis 1 by W. Robert Godfrey. Phillipsburg, NJ: P&R Publishing, 2003. 142 pages, appendices, notes. Paperback; $10.99. ISBN: 087552799X.

Evangelicals often read the opening chapter of Genesis in a literal, chronological fashion regardless of *external scientific evidence* which suggests otherwise. This has led to a variety of concordistic models which satisfy only their author or a "Bible only" reading which ignores revelation in nature. With *God's Pattern for Creation*, Westminster Theological Seminary President and church historian Robert Godfrey offers "a fresh look at Genesis 1" based on a covenantal approach and the literary form this covenant takes in Genesis 1. *PSCF* readers would benefit by working through his exegetical argument leading to the conclusion that "the days of creation are figurative descriptions of the actions of God" (p. 93). This pattern is followed in other historical sections of Scripture, e.g., Exod. 12:42; Gen. 11:4,5; Ps. 113:5-6; Heb. 8:2, and so forth.

Godfrey views Genesis 1 as foundational: "detailing the grand story of creation and the meaning of creation before the entrance of sin into the world" (p. 20). He works, verse by verse, through the text, drawing out the implications for a covenantal people—then and now. Using *internal biblical evidence* alone, he brings the reader to see the value of a topical arrangement of "days" instead of the traditional chronology. The meaning is seen in the *form* as well as the scriptural *text*. In this the message is more fully portrayed.

The Bible reveals the covenantal pattern of God's relations with humans fundamentally captured in the biblical expression, "I will be your God and you will be my people" (p. 16)—first in creation, then in redemption. Genesis 1 offers basic historical background with its account of the story of creation and meaning of creation before sin entered the world. God uniquely, among the gods of the Near East, creates matter from nothing and shapes it according to his will. His purpose is played out in time and ultimately looks forward to a consummation of the first creation and the creation of a new heaven and a new earth.

Genesis 1:2 initiates the process that leads to the creation of humanity. Three obstacles to human habitation need to be removed: first, the world was barren, unfit for habitation; second, it was dark; third, it was covered with water. The days of creation reflect the action of God in constructing a place for humankind to live. Space limitations prevent further development of this topic.

The author suggests that the current controversy over the interpretation of Genesis 1

> … is not the result of new discoveries of modern science [or] new discoveries in the interpretation of the Bible that strengthen the ordinary day approach. It appears to be the result of a heightened sense of alienation from our dominant culture that conservative Christians have come to feel in the last ten to twenty years … betrayed by politicians, the public schools, and even many church leaders (pp. 90–1).

One consequence has been the creation of a subculture of institutions and philosophies such as creation science in response to these cultural threats. We must "beware of anti-Christian forms of thought that claim to be science, so we must beware of anti-intellectualism and an inappropriate rejection of science parading itself as Christianity …" (p. 91). I suspect that the debate over the place of Scripture still has a part in this mix.

Some readers might feel that scientific evidence should have been used to buttress Godfrey's exegetical case for an old earth. I suggest that the exegetical case is *sufficient* and that scientific evidence might be distracting for some audiences.

The freshness of Godfrey's writing is an antidote to the tired polemics abroad today. This well-honed work should be read—and re-read.

Reviewed by J. W. Haas, Jr. Emeritus Professor of Chemistry, Gordon College, Wenham, MA 01984.

PHILOSOPHY & THEOLOGY

ENTERTAINING THE TRIUNE MYSTERY: God, Science, and the Space Between by Jeffrey C. Pugh. Harrisburg, PA: Trinity Press International, 2003. 194 pages. Paperback; $16.00. ISBN: 1563384019.

Pugh, a 52-year-old professor of religious studies at Elon University in Elon, NC, has also written *The Matrix of Faith: Reclaiming a Christian Vision*. He spreads his thoughts in this present volume over nine chapters. The bibliography has more than 100 entries and the index is quite extensive.

This book was shaped by a 2002 Lenton-season study led by the author in Chapel Hill, NC, at the Episcopal Church of the Holy Family. The author "desires for Christian faith to escape its present captivity to elements in culture and tradition that keep it tethered to what I feel is an idolatrous frame of mind" (p. ix). Although not a scientist, Pugh is well-informed about the issues and persons involved in the science and religion interplay.

Most of the book deals with comments on the places where science and faith meet. Pugh states that he writes nothing new; his book is not intended for scholars but for students and laypersons. His approach converges history, science, philosophy, and theology. A general education is helpful in comprehending the discussion.

Pugh admits that much of life and creation seems counter to theism: "Given the vast amount of waste and suffering we find in the world of exploding galaxies and deadly viruses, of predator and prey, how can faith speak a word of hope?" (p. x).

Nature, Pugh thinks, could lead to the conclusion that "God is a sadistic monster, intent on finding ever new and creative ways of making the creation suffer" (p. 11).

Pugh thinks the answer to this conundrum is a redefinition of God, one in which differentiation is made between God's energies (activities) and God's essence (i.e., attributes, p. 10). A better understanding of God's energies, which are plentiful in nature, may lead to a better understanding of God's essence, which is somewhat hidden.

Pugh thinks part of the conflict between science and religion results because both have claimed too much (p. 6). He believes that our thoughts and images of God have been shaped by historical circumstances and human reflection (p. 19). In one tradition, a personal God arose through stories from prophets and visionaries. In another tradition, an impersonal deity arose via Greek rationalism which saw the world as orderly and predictable (p. 23). Jewish, Greek, and Christian perspectives have all influenced contemporary ideas of God. Pugh thinks modern Christian thought is shaped greatly by the synthesis which originated with St. Augustine, "the man who set the table for the ensuing banquet of Christian tradition and theology" (p. 37).

Topics dealt with by Pugh include seemingly undeserved suffering ("the issue we will never be through with in this life" p. 47), creation stories ("the natural order is not inherently ill-designed …" p. 68), eschatology ("hope is necessary for the furtherance of both science and faith" p. 131), and the Trinity ("The story … begins with the triune God" p. 118).

This book succeeds in reaching its audience of students, neophytes, and laypersons. Professional theologians and scientists, as well, might pick up some nifty tidbits from the data, analysis, and quotes. Pugh raises many important issues, and he does a commendable job in addressing them. This book is recommended as an excellent choice for a college course, a church study group, a book club, or some friendly dichotomous dialogue.

Reviewed by Richard Ruble, John Brown University, Siloam Springs, AR 72761.

Religion and Christian Faith

MINDING SPIRITUALITY by Randall Lehmann Sorenson. Hillsdale, NJ: The Analytic Press, 2004. 191 pages. Hardcover; $39.95. ISBN: 0881633445.

This book was a strenuous pleasure to read—only in part because it was authored by a former student in whom I take great pride. More to the point, in a number of ways, the volume will take its place as a seminal contribution to the ongoing dialogue concerning psychotherapy and the religious quest. This volume is a testimony to the truth that the issues of why and how "religion" shall be dealt with by psychoanalysts (read *all* counselors) are but themselves indices of broader cultural history and change.

Sorenson is a graduate school professor in a doctoral program that combines theological study with clinical psychological training. He is a practicing psychoanalyst. His experience and reflection are broad and deep. While his intentional focus is psychoanalytic theory and treatment, the insights he brings to the issues are worthy of broader application. The book title *Minding Spirituality* was not chosen casually. Early in the book he suggests a helpful three-fold model for the corpus to follow. He recommends: (1) being mindful (bothered, aware) of spirituality; (2) being mindful of the gap in counseling where counselors subtly communicate spirituality often; and (3) being good store-minders who care for and cultivate spirituality. These are the implicit guides for much that follows.

In some ways, the book reads like a compilation of articles written by Sorenson on various religion/psychoanalysis topics that have fascinated him and his students through the years. Chapters deal with changes in psychoanalytic theory and the implications of these changes for the treatment of religious experience, the ways that psychoanalytic journals have dealt with religion, the historical development of psychoanalytic institutes, and the history of the relationship between science and religion.

Four issues Sorenson considers worthy of more extensive comment are: changes in conceptions of God during psychoanalysis; the question of whether psychoanalysis and religion are in the same business; the false presumption that the Enlightenment was spawned by anti-religious motivations; and the persistence of the religious quest.

In an effort to better understand the forces impacting understandings of God among counselors and clients, the book includes reports of a series of well-designed, quasi-empirical studies undertaken by Sorenson and his students. Contrary to prediction, God concepts brought to therapy did not seem to influence after therapy concepts as much as the interaction during the therapeutic process. Further, therapists' own God concepts were deeply influenced by the therapeutic relationship. These results lent credence to a contructivist epistemology that does not mesh with Freud's understanding of the analyst as an "archeologist" who discovers truth. Sorenson's research is a noteworthy example of how empirical and theoretical research can be combined in clinical research.

In an intriguing discussion, Sorenson deals with the issue of whether psychotherapists and pastors are competitors—those who deal in the same business. This is not a new issue. A stream of articles in the last two decades have considered the question of "scholarly distance" as a predictor of rivalry among branches of science. This concept was used to explain why natural scientists tended to be more religious than social/behavioral scientists. Sorenson, however, discusses the issue from a different perspective—love. He contends that both the great religions and psychoanalysis purpose to cure human ills through *love* and are, thereby, engaged in a similar endeavor.

Sorenson's discussions reflect the type of intellectual pursuit that goes beyond easy acceptance of popular truth. In his treatment of the rise of science in the Enlightenment—a discussion that has been widely considered to be based on anti-religious secularism—Sorenson joins a number of contemporary writers in noting that exploration in science has been, and continues to be, motivated often by the desire to better understand the creation of a monotheistic God.

Finally, Sorenson is unapologetic in his contention that the religious quest remains part of what it means to be human. This is, in part, his basis for asserting that psychoanalysts would do well to become acquainted with the well informed, post-modern, hermeneutical reflection going on in theological seminaries. Contrary to some thinking "secularism" is not obliterating religion.

This book is not an easy read—nor was it intended to be so. However, if one wades through some of the analytic discussions and keeps translating the insights into those that apply both to counselors and scientists of all stripes, I predict that the experience will be more than rewarding. It will be exhilarating.

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UNIVERSAL SALVATION: The Current Debate by Robin A. Parry and Christopher H. Partridge, eds. Grand Rapids, MI: Eerdmans Publishing Company, 2004. 292 pages. Paperback; $27.00. ISBN: 0802827640.

The main question addressed in this book is whether everybody will eventually be saved. Other questions explored include: (1) Is universal salvation a reasonable hope or a definite certainty? (2) Do the biblical hell texts offer a possible destiny never realized? (3) Will the devil and demons be saved? (3) Is the New Testament consistently universalist or in a tension with other views? (4) Must one have conscious faith in Christ to be saved? and (5) Is God bound by his nature to save everyone?

The format of the book involves Thomas Talbott offering his view of universalism followed by critical and affirming responses by scholars from historical, biblical, philosophical, and theological perspectives. Jerry Walls makes the trenchant point that "No one involved in this dispute can fairly pronounce their view *the* biblical view if by that they mean to imply that other positions have nothing going for them …" (p. 106).

Reitan agrees: "Thus, even if we regard Scripture as infallible, it is not self-evident that Scripture offers more support for DH (Doctrine of Hell) than DU (Doctrine of Universalism)" (p. 125).

The approach Talbott takes is to accept the universalist's texts in the Bible and then to re-interpret the hell texts to mean that the damnation of the unsaved is only temporary. One of the strongest arguments against universalism is the fact that most past theologians have sided against it. The universalists counter that the Reformation would never have occurred if the Reformers relied on tradition rather than Scripture.

Morwenna Ludlow writes a relevant and informative chapter entitled "Universalism in the History of Christianity." She expresses the opinion "that analytic philosophers of religion who are universalists usually express their conclusions with more certainty than systematic theologians" (p. 211). Since the 1960s, evangelical theologians endorsing or seriously considering the idea of a "second chance" or "post-mortem" evangelism include Donald Bloesch, Clark Pinnock, Nigel Wright, and Charles Cranfield. While the Roman Catholic Church rejects the view that "we can say with certainty that all will in fact be saved" (p. 108), it does not brand as heretical those who hope that all will be.

In the last chapter, Talbott responds to his critics. He makes the salient point that Arminians and Calvinists consider each other mistaken, but not heretical. However, they consider universalists not just mistaken but heretical (p. 250). (David Hilborn and Don Horrocks indicate in their chapter, "Universalistic Trends in the Evangelical Tradition: An Historical Perspective," that there are precedents within the evangelical tradition for universalism.)

Talbott finds deficient the Calvinistic view that salvation is determined by the mystery of God's election. He also rejects the Arminian view that free will is the determining factor inasmuch as it puts the redeemed in the position to boast of their wise choice. "Do you really believe that the difference between you and those who will supposedly be lost forever … lies in the superior character of your own free choices? For my own part, I can find nothing either in myself or the New Testament that would justify such belief as that" (p. 260).

Perspicuity, the concept that ideas in the Bible are clearly presented and easy to understand, is relevant to this topic. Martin Luther thought that some parts of the Bible are obscure but "if the words are obscure in one place, yet they are clear in another." However, it is obvious that the Bible is not clear enough to align Christian belief on this or on a plethora of other doctrines. Perhaps Paul gave wise counsel when he wrote concerning other matters, "make up your own mind" (Romans 14:13).

For those who want a better historical, biblical, theological, and philosophical understanding of the issues involved in universalism, this book is a great place to start. It may at times be difficult for the neophyte to follow the discourse. However, although erudite, it is understandable. I recommend it for those who want to consider evidence on both sides of this important, intriguing, and controversial topic.

The late Kenneth Kantzer, who was editor of *Christianity Today*, expressed the desire of most people when he wrote: "I would like to believe that hell can only be the anteroom to heaven, a temporary and frightful discipline to bring the unregenerate to final moral perfection." Like many others, Kantzer could not. However, today some can.

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THE C. S. LEWIS ENCYCLOPEDIA: A Complete Guide to His Life, Thought, and Writings by Colin Duriez. Wheaton, IL: Crossway Books, 2000. 256 pages, bibliography, reference guide. Paperback; $17.99. ISBN: 1581341369.

Lewis needs no introduction to readers of *Perspectives*. He may be the most widely read believer in modern times, in spite of the popularity of Hal Lindsey, Frank Peretti, and the *Left Behind* series. Dead for over forty years, Lewis' varied writings (*The Chronicles of Narnia*; works of science fiction, apologetics, and literary criticism) are still in print, undiminished in popularity, and highly esteemed by Christians of all stripes and by non-Christians as well.

The C. S. Lewis Encyclopedia is organized alphabetically rather than topically, a feature I found helpful. Entries are cross-referenced, however, such that a reader who wants to pursue a topic or read everything dealing with a particular book can easily do so. A reference guide at the end of the book also groups the entries topically in twelve categories: Life of C. S. Lewis, Works of C. S. Lewis, The Literary Criticism of C. S. Lewis, The Themes of C. S. Lewis, The Thought and Context of C. S. Lewis, Science Fiction, *The Screwtape Letters, Till We Have Faces, The Pilgrim's Regress, The Great Divorce*, *The Chronicles of Narnia*: (a) Who's Who in Narnia, (b) What's What in Narnia.

Entries cover a variety of topics. Some identify and describe persons and places encountered in Lewis' fictional writings. The coverage seems to be complete. As to his nonfictional works, entries include summaries of themes he wrote on and beliefs and convictions expressed in his writings, BBC radio talks, and conversations with friends. Other entries identify persons who knew Lewis: family members, friends (the Inklings and others), students and teachers of his, writers who influenced him, and interlocutors. Incidents and places important to him also are identified and described. All of his published works—books, essays, letters—are summarized.

Colin Duriez, general books editor at InterVarsity Press in England and a major authority on C. S. Lewis, has done Lewis fans a valuable service in compiling this encyclopedia. In the Preface, he states:

> *The C. S. Lewis Encyclopedia* has been written to encourage an exploration and discovery (or rediscovery!) of the "Christian world of C. S. Lewis," … a world that has been a permanent part of my life … strengthening my faith and opening both my mind and imagination.

Duriez achieves his purpose. The reader can relax with one of Lewis' books in one hand and *The C. S. Lewis Encyclopedia* in the other. He or she will find the encyclopedia an aid and stimulus to appreciating and enjoying both familiar and unfamiliar writings of this most thoughtful and imaginative writer.

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Science Education

CHRISTIANITY IN THE ACADEMY: Teaching at the Intersection of Faith and Learning by Harry Lee Poe. Grand Rapids, MI: Baker Book House, 2004. 208 pages. Paperback; $19.99. ISBN: 0801027233.

Poe writes that this book has been a long time in the making but a short time in the writing. The author states his purpose in his preface: "This book attempts to illustrate the kinds of issues that are about faith, issues that different academic disciplines regularly treat … This book does not advocate the 'add Jesus and stir' approach" (p.14). Poe lists six ways to stimulate thinking about faith and learning (p. 29). He also explores how religions relates to various academic disciplines such as art, biology, chemistry, English, and so forth. In the process of expressing his views, Poe gives an overview of his educational experiences as a student in a secular setting.

Poe puts his thoughts on the intersection of faith and learning into seven chapters. The book contains an index, endnotes, and an appendix which lists addresses for Christian Scholarly and Academic Societies (fifty-three in the USA and sixteen for the UK). The American Scientific Affiliation (ASA) is among them. Poe commends the ASA for its stand against the National Association of Biology Teachers' claim that evolution is unsupervised and impersonal (p. 28).

Baker Academic Books and the Council for Christian Colleges and Universities (CCCU) are partners in producing textbooks and academic resources which help readers to think about topics of faith and learning. The books, of which this is one, are published under the Renewed Minds imprint.

Harry Lee Poe, the author of this volume, is program director of the C. S. Lewis Foundation's Summer Institutes, where faith and scholarship topics are the focus for Christian faculty from secular settings. In addition, Poe is Charles Colson Professor of Faith and Culture at Union University; this book is the first by-product of his position.

Arthur Holmes, a faith-learning guru and the author of books on this same topic (i.e., *The Idea of a Christian College*), thinks Poe "raises critical questions for teachers and scholars in any field." Other scholars interested in the integration of faith and learning (including the Baylor Provost, CCCU Vice-President, and Fellow at the Center for Christian Studies) also give Poe's book high marks.

The audience for this book is big. In addition to the faculty in nearly one hundred schools in the CCCU, many Christians teach in secular institutions. There may be as many as 50,000 Christians teaching in higher education (p. 27). If they agree with Poe that "any effort to deal with the cognitive issue of faith in the academy must also deal with the broader spiritual dynamics" (p. 178), they will appreciate this book.

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DARWINISM, DESIGN, AND PUBLIC EDUCATION by John Angus Campbell and Stephen Meyer, eds. East Lansing, MI: Michigan State University Press, 2003. 634 pages, five appendices, glossary. Paperback; $27.95. ISBN: 0870136755.

This book, part of Michigan State University's Rhetoric and Public Affairs Series, is a collection of twenty-six essays dealing with the controversy engendered by the push to teach Intelligent Design (ID) alongside evolution in the public schools. John Angus Campbell, one of the editors, is a professor and director of graduate studies in the Department of Communication at the University of Memphis. In his research he has specialized in the study of the rhetoric of science and has published numerous articles and book chapters analyzing the rhetorical strategy of Darwin's *Origin of Species.* The other editor, Stephen Meyer, is director of the Discovery Institute's Center for Science and Culture in Seattle. He is a prominent spokesman for ID.

Design, Darwinism, and Public Education (*DDPE*) was written for science teachers. In his Introduction, Campbell writes:

> This volume seeks to introduce science educators to the arguments of the design theorists and to those of prominent critics of ID, so that educators may consider the merits of the main pedagogical argument of this volume, namely, that science teachers would do well to "teach the controversy" or "controversies" over contemporary evolutionary theory.

The thirty contributors to this volume represent both pro-ID and anti-ID scientists as well as rhetoricians, philosophers, and attorneys (who argue the case for teaching the controversy on free speech grounds). None of the contributors speaks on behalf of Christian creationism, though the Christian convictions of some are well known.

Part I of *DDPE*, "Should Darwinism Be Presented Critically and Comparatively in the Public Schools? Philosophical, Educational, and Legal Issues," contains three essays laying out the case for "teaching the controversy." They make the case on the grounds of fostering dialectical scientific thinking and free speech (none of the essays urge "teaching the controversy" on the grounds of freedom of religion). Three of the essays in Part IV, *Critical Responses*, deny that "the controversy" should be taught.

Part II, "Scientific Critique of Biology Textbooks and Contemporary Evolutionary Theory," contains six essays. They deny the validity of some of the frequently cited evidences of evolution (Haeckel's embryos, peppered moths, vestigial structures) and confess the mystery of life's origin (the latter from Massimo Pigliucci, a prominent Darwinian and anti-creationist, whose anti-ID essay is also included in this volume). The intent of these essays is to show that evolution as it is frequently presented in textbooks should not be accepted uncritically.

Part III, "The Theory of Intelligent Design: A Scientific Alternative to Neo-Darwinian and/or Chemical Evolutionary Theories," contains essays by Stephen Meyer, Michael Behe, Paul Nelson, Johathan Wells, Marcus Ross, Paul Chien, and William Dembski, heavy hitters in the ID movement. They deal with the key ID concepts of specified complexity and irreducible complexity, and seek to

show how ID provides a better explanation for the origin of life, homology, and the Cambrian Explosion. Their intent is to establish ID as a *scientific* endeavor.

Part IV, "Critical Responses," contains rejoinders from biologists, philosophers, and rhetoricians, including such noted anti-ID spokesmen as William Provine, Michael Ruse, and Massimo Pigliucci.

DDPE is an important book, one any ASA member involved in education ought to read. Implacable foes of ID will reject its central thesis, that the schools should teach the controversy *qua* scientific controversy; they will maintain that no controversy exists among informed, intellectually honest scientists. But, in my opinion, the ID contributors demonstrate that there are scientific grounds for doubting some of the assumptions and conclusions of neo-Darwinism and also scientific reasons for considering the claims of ID. For their part, the philosophers and rhetoricians make a strong case for a dialectical approach in the science classroom ("let a thousand flowers bloom, a hundred schools of thought contend"). Together they have shifted the burden of proof to the anti-ID crowd: the latter ought to make a convincing case for not "teaching the controversy" or else be willing to argue it out on scientific grounds in the public school classroom.

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Social Science

FOR THE GLORY OF GOD: How Monotheism Led to Reformations, Science, Witch-Hunts, and the End of Slavery by Rodney Stark. Princeton: Princeton University Press, 2003. 488 pages, index. Hardcover; $35.00. ISBN: 0691114366.

Stark, sociology professor at the University of Washington, is a perennial iconoclast. He challenges the all-too-common presumption that the rise of science has rescued history from the regressive evils of monotheistic religion, e.g., Christianity. In this volume, he does a masterful job of recounting the significant constructive effects of faith in God on cultural change without, at the same time, denying the limits of human frailty, perfidy, and sin.

Stark begins with an introductory statement about the significance of religions that are theistic and whose god (or gods) consider the behavior of humans to be important. He further notes that only in the great monotheistic religions do we find morality defined as the will of God for ethical interactions among human beings. While he alludes to Islam and Judaism on occasion, Stark's major focus is on the Christian tradition. The rest of the volume shows how these insights have been applied to the rise of science, to the European witch-hunts, and to the abolition of slavery.

Prefacing consideration of science, witch-hunts, and slavery is a section entitled "God's Truth," in which Stark concludes that the reformulation of God's will by systematic reflection has been an essential and inevitable process in Christian history. His analysis of the roots of deviations, sects, and reformations is detailed and incisive. Contrary to theorists which decry such developments, Stark considers these attempts to refine human understandings of the divine will as integral to the nature of high monotheism.

In the section entitled "God's Handiwork," Stark demonstrates that the impulse toward scientific investigation originated in the minds of faithful Christians desiring to further understand how God had created the world. Contrary to popular opinion, science did not release culture from the regressive religion of the Dark Ages. He ridicules the type of "scientism" that implies religion and science are not related. Science was nurtured by Christians and their religious motivations were basic to the rise of science in the sixteenth century and later.

Turning to a consideration of witch-hunts, Stark notes, in a section entitled "God's Enemies," that heresy hunting was focused in regions where magic persisted and where clerical malfeasance was rampant. Earlier he contrasted the "church of piety" with the "church of power," and it would seem that witch-hunts were more characteristic of the latter rather than the former. Stark does not diminish the horror of this period in Europe, but he does show that treatment of witches differed from region to region.

The most fascinating section of the volume is entitled "God's Justice" and deals with the abolition of slavery. His observation of the difference in stated principles underlying Catholic and Protestant slaveholding is very significant even though this did not make an absolute difference in the way slaves were actually treated. Nevertheless, it is important to acknowledge that as early as the 800s Saints Bathilde and Anskar worked hard to abolish slavery and Pope Paul III in 1537 followed Thomas Aquinas and made three major pronouncements against slavery. In spite of these proscriptions, Catholic settlements in the Caribbean and South America did have slaves but the church had lists of their entitlements that included the right to baptism, rest on Sunday, private enterprise, personal money, and the right to ultimate freedom. No such principles guided slavery in North America although very early in US history the Quakers explicitly forbade any of their members to own slaves. Slavery in the USA reflected no religious guidelines. Slaves were not considered human. They were not permitted to marry and were not provided religious services. As late as the mid 1840s, the debate over slavery still persisted in some religious circles and at least one Methodist bishop still owned slaves. However, Stark's main point is that the abolition of slavery was due far less to economic considerations than to religious motivations—ideas about the sacredness of human beings that had existed for centuries in Roman Catholicism.

Stark has done his homework. Once again he has illustrated the value of a social scientist who refuses to accept current dogma and who is willing to use his skills of historical analysis to demonstrate the constructive value of religious faith. The book is somewhat ponderous and detailed. It is not easy reading. But as a counter to the twentieth-century dogma perpetuated by some scholars that science rose in spite of religion, this book is a worthy contribution. It is definitely worthy of attention by the scientific and public world.

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