All in all, this title is an adequate exploration of the heritage of evolutionary theory and its implications for human, social, and religious concerns from a Roman Catholic perspective. The essays potently assess the continuing relevance of Darwin's work from the perspectives of biological science, history, philosophy, and theology. I recommend this book for those who are involved in the ever-proceeding science and theology dialogue.

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HOW I CHANGED MY MIND ABOUT EVOLUTION: Evangelicals Reflect on Faith and Science by Kathryn Applegate and J. B. Stump, eds. Downers Grove, IL: InterVarsity Press, 2016. 196 pages. Paperback; $16.00. ISBN: 0830852905.

Stories are powerful. When we tell them and when we hear them, we learn about ourselves and how to make sense of the world around us. *How I Changed My Mind About Evolution: Evangelicals Reflect on Faith and Science* is a collection of twenty-five personal essays written by well-respected scientists, theologians, and pastors describing the story of their journeys toward accepting the theory of evolution as the best explanation for the origins of life, and how they reconciled this belief with their Christian faith while remaining faithful to scripture. The short essays in this collection are indeed powerful. They are honest and contain thoughtful reflections in and through which we can see ourselves, the world around us, and our own journeys. As I read the essays, what stood out to me most were the common themes that emerged. These themes, evident in most of the essays, can serve as lessons or guides for readers on their own journeys.

Not surprisingly, most authors begin their essay with a description of the conflict they experienced between science and faith. Sometimes the conflict was occasioned by their church or denomination; sometimes the conflict existed because of assumptions they made as they learned Bible stories throughout childhood. The authors often described their journey to reconcile or integrate faith and science around the issue of evolution as "risky," but they commonly identified their love of science and learning, curiosity about the world, and a desire for wholeness—for engaging God with their heart and mind—as motivating factors for seeking reconciliation and integration. The integrative work described by the authors was not easy. They read books, earned doctoral degrees, studied scripture, and prayed. It took time and energy. Significantly, most authors expressed their reliance on evidence, both accurate scientific evidence and biblical interpretation done with care and thoughtfulness. Their journeys reflect postures of critical thinking, asking difficult questions, and not settling for simplistic answers. They tolerated neither bad science nor bad hermeneutics, and they maintained the centrality of the authority of the Bible as they worked. Over and over, the authors articulate the need for humility and openness when examining both the scientific evidence and the relevant scripture passages. They were open to the possibility that they might, in the light of evidence, need to readjust their beliefs and assumptions. While many expressed this journey as one they felt might be a risk, they also expressed confidence in God's faithfulness in guiding them to the truth. The assurance that "all truth is God's truth" echoed throughout the essays found in this book.

Unfortunately, many authors attest to experiences of hurt and disillusionment in the church when they began to examine the scientific evidence and carefully consider the biblical text. When searching beyond the simple answers many of their churches gave, they found the evidence in support of evolutionary theory overwhelmingly convincing. Having been presented with a false choice by their church or denomination—young earth creationism and faith or evolution and atheism—many had the sense that the church had let them down, even lied to them. In the light of their own hurt and disillusionment, several authors express concern for their students, young people, and children of the church today. They observe that young Christians are too often presented with the same false choice. When these young Christians see the scientific evidence in support of evolutionary theory, they, too, often experience disillusionment and hurt. Unfortunately, not all these young Christians will patiently work to reconcile faith and science. When they believe that the church has been less than honest with them, there is a real risk that they will abandon their faith. Jeff Hardin and Stephen Ashley Blake specifically address the responsibility of scientists who are Christians to act as bridges between science and faith for church communities, in order to help avoid this kind of hurt and disillusionment.

Thankfully, the authors of this book conclude that abandonment of their faith is not the only or the best response. Each author testifies that, in the end, they found no conflict between science and faith. When properly understood, the "two books"—science and faith—written by the same author, are not only compatible but also harmonious, and no one should be told they must choose between the two. Rather than finding that they had to abandon their faith at the end of their journeys, the authors found harmony an

deepening of their faith. The authors testify over and over to an increased sense of wonder, awe, mystery, and delight in God's creation and were compelled to respond with worship.

Consistent with the emphasis on intellectual humility, the authors do not suggest that they have the issues all solved. They readily admit to having ongoing questions for which they are seeking answers. But they are not afraid of their questions, and in their confidence, they encourage us, as readers, to approach our own questions without fear.

Finally, the authors describe the critical role of mentors, models, and communities in creating safe, nonjudgmental spaces in which they had permission to ask hard questions, disagree, dialogue, and listen.

You will not find the evidence on which the authors depended along their journeys in this book, but you will find references to authors and books in which you can find that evidence for your own journey. In this book, you will find honest stories with which you might identify. You will find safe spaces to ask your questions, and you will be introduced to members of a community working to create those safe spaces. I think that anyone curious about embarking on their own journey to reconcile faith and science, as well as those well along that road, will enjoy and find encouragement in this collection of stories. The essays are short, easy to read, well written, and compelling. I will recommend this book to students who are struggling to reconcile their faith and evolutionary theory as an assurance that it can be done and done well.

This is the first book in a new series, BioLogos Books on Science and Christianity, in a partnership between BioLogos and IVP Academic. I look forward to more.

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Psychology

THE BRAIN'S WAY OF HEALING: Remarkable Discoveries and Recoveries from the Frontiers of Neuroplasticity by Norman Doidge, MD. New York: Viking, 2015. 409 pages. Paperback; $19.95. ISBN: 9780670025503.

Norman Doidge's first book, *The Brain That Changes Itself* (2007), profiled case studies of neurologically impaired patients who were desperate for a cure. It became a *New York Times* bestseller that subsequently spun off as a successful educational film. The book's overarching theme explores the concept of brain plasticity—the notion that the mammalian brain is not fixed but can change both structurally and functionally well into adulthood. While Doidge's first book introduced the reader to the major scientists who challenged previous dogma insisting that the adult brain could not alter its functional characteristics, his new book, *The Brain's Way of Healing*, emphasizes the application of neuroplasticity to treating complex neurological illnesses with behavioral treatments.

The Brain's Way of Healing includes eight chapters featuring compelling stories of people who, through no fault of their own, live with severe neurological impairments. Their ailments include Parkinson's disease, traumatic brain injury, stroke, autism, multiple sclerosis, attention deficit disorder, among others. Each had been told that they would never get better from their illness.

In *The Brain's Way of Healing*, Doidge attempts to categorize different types of neuroplastic healing that can occur and examines the various ways the brain can adapt to overcome injury or disease. As a neuro-clinician who specializes in psychiatry and psychoanalysis, he proposes his own stages for neuroplastic changes. However, traditional neuroscientists who place more emphasis on systematic experimental methodologies might feel that Doidge's description of neuroplastic changes are too broad and lack the precision characteristic of scientific theorizing. For example, Doidge's use of the phrase the "brain is rewiring itself" appears to include instances of axonal or dendritic sprouting, creation of new brain cells through neurogenesis, processes involving the repairing of damaged tissue, as well as the altering of neuropathways that circumvent previously used circuitry. These different types of brain-altering processes could be more clearly nuanced, particularly when Doidge addresses the efficacy of the behavioral treatments described in the case studies.

Doidge believes that neuroplastic healing in the brain occurs by using different forms of energy such as light, sound, touch (including movement), and electricity. These forms of energy can be used to modify patterns of the brain's electrical signals, which, according to Doidge, lead to structural changes in the brain. For example, sensory cortical real estate initially dedicated to one body part, such as the hand, is now taken over by abutting cortical areas in the face after a limb amputation. Research by Michael Merzenich revealed that the lack of sensory input to the brain from an amputated finger resulted in an altered cortical brain map. Doidge explained the change in terms of energy—in this case electrical signaling—that had ceased. The cortical areas