God cannot also be the empathetic God as portrayed in the Bible: "God wants/intends certain things but God does not guarantee—cannot guarantee—that those things will come to be." But empathy does not mean impotence. Christ willingly subjected himself to death; this does not mean that he was not in control. Moreover, if the God of process theology is merely persuasive and not directive, how is God so without being superfluous? If God is truly benevolent, wouldn't that benevolence be undermined by his ineffectiveness in carrying out his will?

Although the scientific arguments are clearly presented, the book is not without factual errors. In his chapter on intelligent design, Geenen argues against Behe's irreducible complexity theory by providing evidence that the auditory ossicles and the panda's thumb are not irreducibly complex (p. 134). But Behe never argues that they are; he limited his examples to molecular systems.

In summary, while Cain has raised some interesting arguments about the relationship between religion and science, I find them unconvincing. Science is not done in a theological vacuum and process theology's accommodation to the materialist worldview espoused in the chapters on science is unsatisfying.

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FOR THE LOVE OF ALL CREATURES: The Story of Grace in Genesis by William Greenway. Grand Rapids, MI: Eerdmans, 2015. 178 pages. Paperback; $18.00. ISBN: 9780802872913.

This creative study is timely in light of contemporary environmental challenges, and one of its principal findings—that God created humanity to be good stewards of the earth, "caretakers of God's garden" (p. 84)—is most welcome owing to the general neglect of this issue in theological discourses. What William Greenway offers is a reading of Genesis that is overtly creature and creation loving in its approach (pp. xiii, 93–94, 100–105, 110, 143–44). He insists throughout that Genesis is a spiritual classic and that readers ought to approach it as such. Materialist interpretations that assume its authors attempt a primitive "scientific" account of origins are uniformly guilty of "genre confusion" (p. 8).

The problem with materialist readings, whether those of neo-atheism or biblical literalism, is the tendency to leap from science to metaphysics. Scientists who insist that evolutionary theory disproves the Bible and vindicates atheism are as guilty of this as are fundamentalists who find "proofs" for the existence of God in the same writings. Greenway's elegantly argued alternative insists one can accept both evolution and other scientific insights while maintaining that Genesis is true. The problem is not science but materialism (pp. 32, 107, etc.) and in response, he sets about rescuing the religious poetry and spiritual meditations that are the creation and flood narratives from misguided reading strategies. The biblical primeval history may not correspond to contemporary scientific understandings but it does present us with glimpses of a profound grace and beauty in the midst of a world suffused with injustice, cruelty, and suffering (p. 140).

Greenway contrasts Genesis 1–11 with two very different texts. The first is the ancient Enuma Elish, the Babylonian origin narrative that was the primary alternative to the one put forward by the authors of Genesis. The second is the comparatively modern creation narrative in Thomas Hobbes's *Leviathan* (published 1651), which, in combination with Darwinian-style materialism, "constitutes the predominant modern Western understanding of the ultimate character of reality" (p. 17). Hobbes and twenty-first-century materialists alike view existence as "wholly physical, a blind interplay of forces" (p. 34). Whereas the Enuma Elish was the most important competing origin story in the ancient world, *Leviathan* outlines "the basic parameters of the modern Western Hobbesian/Darwinian creation narrative" (p. 29), and is the creation narrative of materialism (p. 30). What Hobbes seeks is a rationale for commonwealths consistent with modernity's discovery of the materialist character of reality, a worldview that insists that human self-interest rules out the existence of true altruism. There is no god, no love, no good and evil. It is a vision of reality Greenway finds "dark and depressing" (p. 45; cf. p. 41) but one that dominates Western thought in its updated neo-Darwinian form.

The alternative is the message of grace found in the Genesis creation and flood myths. Here Greenway finds a basis to question and dismantle the deeply rooted anthropocentrism of the Western world that "has plagued readings of these texts for two millennia" (p. 16; see, too, pp. 101–103), and resources for a spiritual orientation that affirms the goodness of all life. In the process, he confronts ethical questions rarely asked in theological circles. To give but one example, his provocative discussion of animal sacrifice confronts the tendency to devalue nonhuman life so typical in the anthropocentric West. Greenway recognizes competing attitudes toward blood sacrifice in ancient Israelite society (pp. 59–63, 78, etc.) but adds that despite rival views on the matter, biblical authors uniformly present a high regard for all living things. The modern Western option that assumes an

"ontological divide" and "absolute moral distinction between humans and other animals" is untenable in light of Genesis, Isaiah, Micah, and others. Such thinking results in horrific behaviors as humans treat animals as mere machines existing solely for human convenience. The specific examples he cites are trophy hunting and factory farming which, he argues, "would have mortified all of the ancient Israelites, excepting those awful persons who 'break a dog's neck'" (p. 64; citing Isa. 66:3). There is urgent need of reorientation that involves not only an affirmation of the goodness of all creation but also recognition of moral obligations to contribute to its wellbeing.

This is a wonderful contribution to theological and biblically grounded discourses about the environment and animals. Though he does not interact with Norman Habel, in some respects *For the Love of All Creatures* reminds me of the writings of Habel, not least *The Birth, the Curse and the Greening of Earth: An Ecological Reading of Genesis 1–11* (2011) and other volumes in the Earth Bible Commentary series that he edits. There are many differences in approach, but both projects share a concern to reread biblical texts in light of the unprecedented environmental challenges facing our world.

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SCIENCE AND RELIGION: Beyond Warfare and Toward Understanding by Joshua Moritz. Winona, MN: Anselm Academic, 2016. 318 pages, includes index and glossary of terms. Paperback; $30.95. ISBN: 9781599827155.

This book is an authoritative, judicious, and considerate review of why there is no real war between scientific pursuit and Christian faith. It successfully fills a large void in the literature of science/faith relationships by supplying an analysis and irenic disassembly of the conflict metaphor, as played out through several scientific disciplines.

Joshua Moritz has for many years been associated with the Center for Theology and the Natural Sciences (CTNS) at the Graduate Theological Union in Berkeley. He combines appointments at the CTNS and the philosophy department at the University of San Francisco. He brings to his writing an extensive background in the natural sciences, biblical languages, theology, and philosophy. He also brings a background informed by lots of discussion with students and others who have been indoctrinated with the conflict thesis.

The introductory chapter begins with a short review of the history of the modern "warfare metaphor" and its rhetoric, with reference to such figures as Andrew Dickson White and John W. Draper. He then briefly deflates three exemplary myths from the warfare corpus: Columbus did not prove (or need to prove) that the world was round; Galileo did not go to jail; and the John Scopes "Monkey Trial" was not really about the relationship between biological evolution and faith. At this point, many readers should realize that they have uncritically absorbed a set of common cultural myths about Christian repression of science.

Chapters two to four build a more nuanced and realistic model for the historical and theoretical relationships of faith and science. Chapter two demonstrates the positive role that theistic conceptions of nature played in the historical development of the natural sciences. Once again, prominent case histories are deployed from the history of geology, evolutionary biology, and cosmology. For example, the role of Christians like Nicolas Steno and William Buckland in the development of a concept of Earth's antiquity are emphasized. Chapter three provides an introduction to the philosophy of science, with attention to the role of faith in the life of the scientist. Moritz lays out a case that beliefs central to scientific investigation, such as a belief that the world is orderly and rational, or that it is good and worthy of investigation, are properly faith statements that are actually supported by theism. He also provides strong support for the complementary thesis that religious faith needs science. Chapter four discusses where real points of conflict lie and diagnoses the problem as one of imperialism by either scientists or Christians.

Chapters five through nine take up classic subject areas that are often portrayed as theaters of conflict. To list, in order: creation and cosmology; evolutionary biology; human nature, uniqueness, and the *imago Dei*; miracles and the laws of nature; and the problem of suffering. Each of these chapters runs about 25 to 35 pages and each competently summarizes a large body of technical literature. Any of these could be used in a classroom setting, for example, as a nice overview of the interactions of science and faith in a positive light.

The final chapter examines the scientific evidence for the nature of the end of the universe and provides a Christian hope in the world to come.

Each chapter concludes with a small set of discussion questions. These are typically followed by a section, "beyond the classroom," which suggests a group activity for further investigation. Then a set of relevant references for further study, including internet-based references, is supplied. These sections