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two accounts. Although translated as “these are the generations” or “account” or something similar, recent scholarship concludes a better translation is “this is what became of.” Used throughout Genesis, this phrase organizes Genesis into eleven sections, each explaining what happened to the previous account. Thus Genesis 2:4–4:26 tells what happened to the earth that God had declared as very good in the preface to the book. Third, in Genesis 2:18–20, Adam does not name all the animals of creation. Rather, Adam named “helpers” that God formed for him after putting him in the garden (probably domesticable animals). When no helper was “suitable” (NASB) or “fit” (ESV) for Adam, God created Eve. Fourth, while Garvey wants to avoid an allegorical understanding of scripture, he is driven to it here as he presupposes a race of humans who long preceded Adam, and who co-existed with Adam.

Contrary to Garvey, God did not rescind the curse on the ground after the flood (GGE, 28). “Never again” does not mean “no longer.” Garvey downplays this major portion of the pre-Abraham material (one third) and does not show how it was good. To support his theory, he characterizes the flood as regional, allegorizing the entire account (GHE, 39–49). He alludes to archaeological evidence for support, but he ignores both textual and scientific material suggesting otherwise. If the flood were truly global as presented in scripture, the evidence likely would be geological, not archaeological, a matter of scientific *interpretation* of data beyond this review.

Much more could and should be said, but space disallows. I found these two books challenging, forcing me to think through a number of issues, both scientifically and theologically. I appreciated how Garvey critiqued aspects of evolution as well as “traditional” interpretations of scripture. As an Old Testament scholar, I appreciated his observation on how “the old critical consensus on the supposed literary disunity of the Old Testament has failed” (the so-called JEDP theory – GHE, 188). As an engineer schooled in the sciences, I appreciated his *scientific* challenges to the philosophy of naturalism, recognizing that the physical realm is not total reality. He noted several times that scientific assumptions needed to be rethought in the light of new evidences and cited cases such as consciousness, or the nature of Satan. I was especially intrigued by his observation about “enculturated ‘soft scientism,’” which he defined as saying “that theological statements must be subjected to scientific scrutiny in order to have any intellectual credibility” (GHE, 12). He correctly describes the early parts of Genesis as historical, as noted by even critical biblical scholars such as Gerhard von Rad. And, yet, when the text conflicted with current secular scientific interpretation, he reverted to allegorizing, exhibiting that same soft scientism he critiqued.

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FAITH AND EVOLUTION: A Grace Filled Naturalism by Roger Haight. Maryknoll, NY: Orbis Books, 2019. 241 pages. Paperback; \$30.00. ISBN: 9781626983410.

Roger Haight is a Jesuit priest, theologian, and former president of the Catholic Theological Society of America. He is the author of numerous books and has taught at Jesuit graduate schools of theology in several locations around the world. In 2004, the Vatican’s Congregation for the Doctrine of the Faith (CDF) barred Haight from teaching at the Jesuit Weston School of Theology in response to concerns about his book *Jesus Symbol of God* (1999). In 2009, the CDF barred him from writing on theology and forbade him to teach anywhere, including at non-Catholic institutions. In 2015, Haight was somewhat reinstated and when *Faith and Evolution* was published, he was Scholar in Residence at Union Theological Seminary in New York City. He is regarded as a pioneering theologian who insists that theology must be done in dialogue with the postmodern world. His experiences with censorship have led to widespread debate over how to handle controversial ideas within the Roman Catholic church.

The main presupposition of this book is that Christian theology must be developed from the findings of contemporary science in general and from the process of evolution in particular. In chapter one, Haight briefly summarizes five principles about our world that can be drawn from science. These principles include the following: (1) our universe is unimaginably large; (2) everything exists as constantly dynamic motion and change; (3) everything in motion is governed by layers of law and systems conditioned by randomness; (4) life is marked by conflict, predatory violence, suffering, and death; and (5) science is constantly revealing new dimensions of the universe.

Haight seeks to explain how the disciplines of science and theology relate to each other in chapter two. He begins by summarizing the four positions proposed by Ian Barbour which include conflict, independence, intersection (dialogue), and integration. After presenting several differences between scientific knowledge and faith knowledge, he concludes by suggesting that the independence model is the one that best describes the practices of most scientists and theologians. Any integration between the two disciplines can occur only within the mind of a person who is able to see things from different points of view, and entertain them together.

The next two chapters deal with creation theology: chapter three focuses on what we can “know” about God, and chapter four describes how God acts in an evolutionary world. Several theological conceptions of God are summarized in chapter four. These include the following: God is pure act of being (Thomas Aquinas), God is ground of being (Paul Tillich), God is serendipitous creativity (Gordon Kaufman), God is incomprehensible mystery (Karl Rahner), and God is

transcendent presence (Thomas O'Meara). This last definition of God is the one that Haight latches on to, and he mainly refers to God as "creative Presence" throughout the rest of the book. While acknowledging that God is personal, he emphasizes that God is not a "big person in the sky," but a mysterious and loving presence within all material reality. He insists that all anthropomorphic language about God needs to be discarded as it not only misrepresents scientific knowledge but also offends religious sensibility. God is the "within" of all that exists which emphasizes God's immanence, but God is also "totally other than" created reality, which allows for God's transcendence. Haight's understanding of God is basically a form of panentheism, a term that he introduces in chapter three and then revisits in later chapters of the book.

Chapter four, entitled "Creation as Grace," attempts to answer the question of how God acts in an evolutionary world. Haight states that "one can preserve all the assertions of tradition without the mystifying notions of a supernatural order or interventions into the natural order by following the path laid out by creation theology" (p. xi). His answer to the question of how God acts in history is to be found in the classic notion of *creatio continua*, God's ongoing dynamic presence within all finite reality. God does not act as a secondary cause but works as the primary agent present to and sustaining the created world. This concept of God as creative Presence is then compared to the scriptural understanding of God as "Spirit," which Haight concedes is the most applicable way of talking about how God works in history. A third way that God acts in the world is then developed from a brief history of the theology of grace. These three sets of theological languages that include God's ongoing creation, the working of the Holy Spirit, and the operation of God's grace in people's lives are, according to Haight, different ways of referring to the same entity.

Chapter five examines the doctrine of original sin in light of evolution. Haight argues that this doctrine in its classic form contains serious problems and therefore needs to be discarded. The Genesis account of Adam and Eve is nothing more than an etiological myth which has no historical basis. Consequently, "when original sin becomes unsteady, the whole doctrine of salvation in terms of redemption begins to wobble" (p. 121). Human beings have not "fallen" and, even though they retain the influences of past stages of evolution, they cannot be born sinful. While Haight admits that humans are sinners, the sins that we commit are nothing more than social sins derived from our participation in sinful institutions that are a part of our evolutionary heritage. It is these sinful social structures that are primarily responsible for corrupting our moral sensibility, rather than some innate propensity to sin.

The person of Jesus Christ and the doctrine of Christology are the subjects of chapters six and seven

respectively. Haight introduces chapter six by contrasting the different ways of interpreting Jesus of Nazareth that are presented by Marcus Borg and N. T. Wright. He obviously sides with Borg's perspective as he suggests that one should think about Jesus as simply a "parable of God." Jesus was not an intervention of God in history, but a human representative of God who was "sustained from within by the Presence of the creator God in a way analogous to all creatures and especially human beings" (p. 202). While Haight admits that God was present within Jesus in a unique and more intense way, this same God can also be more powerfully present in others, making them in some measure true revelations of the divine Presence. Jesus provides salvation by "revealing God" and, although this particular revelation of God is meant for all humankind, it does not exclude the likelihood of similar kinds of revelation within other religious traditions.

The last chapter of the book, chapter eight, is a response to the question of what we can hope for in an evolutionary worldview. Haight discusses the following possibilities: faith in a creator-finisher God who injects purpose into the process of the universe, hope for a cosmic preservation of the value and integrity of being, hope for a restoration of meaning relative to innocent suffering, and hope for the preservation of the human person and personal resurrection. He describes resurrection as a passing out of materiality into the sphere of God that transcends the finite world, or in other words, eternal union with God. The resurrection of Jesus was not a historical event, but a spiritual conviction developed by his followers after his death. It was this "Easter experience" which became the basis for the written witness to the resurrection of Jesus that is recorded in the New Testament. In death, Jesus was "received into God's power of life; he did not cease to exist as a person, but lives within the sphere of God" (p. 179). Our hope for an analogous form of personal resurrection ultimately comes down to faith in a creator God who is the "lover and finisher of finite existence."

For whom then is this book written? As stated in the preface to the book, it is not written for scientists, as one will learn very little actual science from its pages. Haight writes that he is mainly addressing Christians who are affected by our present scientific culture and who do not know how to either process their Christian faith in this context or call it into question. However, most of those who fall into this category will likely have difficulty understanding the ideas that are presented in the book without some type of graduate-level training in theology. The book appears to be written primarily for like-minded theologians who are associated with the more liberal wing of the Roman Catholic church. (Many of the footnotes in the book cite publications written by fellow Catholic priests such as Teilhard de Chardin, John Haight, Hans Jung, Karl Rahner, Edward Schillebeeckx, and William Stoeger.)

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While Haight's main purpose for writing this book is admirable, it is doubtful that many outside of academia will take the time and put in the effort that is needed to read it and actually understand it. Christians with more conservative, biblically based faith commitments should probably bypass it altogether, as there is very little, if any, orthodox Christianity that is upheld within its pages.

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TECHNOLOGY

ATOMIC DOCTORS: Conscience and Complicity at the Dawn of the Nuclear Age by James L. Nolan Jr. Cambridge, MA: The Belknap Press of Harvard University Press, 2020. 294 pages, plus index. Hardcover; \$29.95. ISBN: 9780674248632.

This book ends with a tragic photograph. The reader will see a young boy carrying a sleeping infant on his back. However, the infant is not asleep but instead is dead as his brother waits his turn to have his brother's body thrown into a giant pyre at Nagasaki in the days following the atomic bomb blast. This picture is symbolic of the tragedy of war and provides a provocative statement regarding the involvement of US physicians in the development of the atomic weapons program toward the end of World War II. The author, James L. Nolan Jr., PhD (Professor of Sociology, Williams College), provides an excellent historical vignette of this period through a written biography of his grandfather, James F. Nolan, MD.

Dr. Nolan, as well as Louis Hempelmann, MD and Stafford Warren, MD, were intricately involved with the Trinity testing in New Mexico as well as with the development of the atomic bomb as part of the Manhattan Project. Dr. Nolan met and collaborated with such famous people associated with the Manhattan Project, including J. Robert Oppenheimer, Edward Teller, and General Leslie Groves. The entire group of physicians oversaw determining radiation risks during atomic bomb development and testing. This placed them in a difficult situation which "linked the arts of healing and war in ways that had little precedent" (p. 166) especially regarding the Hippocratic Oath.¹

Dr. Nolan was involved with setting up the hospital at Los Alamos as well as providing medical care for the Los Alamos staff and families. However, the job of these clinicians also had other aspects. Radiation exposure to workers was observed and recorded at Los Alamos leading to some of the initial descriptions of radiation poisoning. Additionally, the physicians were involved in determining radiation hazards associated with Los Alamos and in the setting of Trinity with most of their findings either being ignored or hidden from the public, sometimes with the complicity of these individuals.

It is fascinating to consider that Dr. Nolan was one of the military personnel chosen to accompany Little Boy (the bomb that exploded over Hiroshima) to the Pacific Front at Tinian Island on the famous and later tragic *USS Indianapolis*. I cannot imagine, in our present time, that a physician would be charged with transporting and reporting the safety of a technologically advanced weapons system.

The book contains many fascinating stories, including how military physicians as well as other personnel were told to assert there was no significant radiation after the bombing in Japan (despite obvious radiation injury being noted in thousands of individuals), how the military allowed reporters at the Trinity test site after the bomb test with no protection except for "protective" booties, how US military physicians were told to not treat Japanese civilians after the bombing in order to circumvent moral responsibility of the bombing (this was ignored), how the inhabitants of the Bikini Atoll and Enewetak Atoll were forced to abandon their ancestral homes so that further atomic bomb testing could occur (with subsequent deleterious effects in their sociologic and health outcomes), and how patients in the United States (many who were already terminally ill) were secretly injected with plutonium to determine the effects of radiation injury.

Besides being a biography and history of a physician and his colleagues, this book also goes in some philosophical directions, including considering what is the goal of technology. Oppenheimer himself stated that "It's amazing ... how the technology tools trap one" (p. 33). The "trap" leads to a myriad of issues. Dr. Nolan believed radiation should be considered under the paradigm of an "instrumentalist view of technology" in which new technology could be used for the advancement or decline of our species. In his case, he began experimenting with radiation to treat gynecologic cancer in his patients. The book then explores "technological determinism," both optimistic and pessimistic, which is still an issue permeating our culture today. The author states that humans appear to always choose technologic advances even before fully knowing downstream economic, political, or cultural effects. Such examples cited by the author include the internet, social media, and genetic engineering.

A Christian will find this book unsettling when one considers what one prioritizes in his (her) faith. For example, one of the physicists who worked at Los Alamos was a Quaker. The Trinity test was named after the Christian Trinity (based on a John Donne sonnet). These facts are sobering when the author provides reports of "downwinders" who suffered catastrophic disease after the Trinity test as well as going into detail about the thousands of Japanese who suffered radiation poisoning after the nuclear bombing. In addition, the bombing of Nagasaki was close to the Christian part of the city resulting in the killing of most of the Christians