

Book Reviews

innocent. Martyrs are honored for their choice to suffer when the option of being spared was presented to them—just like Jesus did. Animals are given no such choice, so it is difficult to see how being honored for an unwilling death undoes the injustice of putting them through suffering in the first place.

Yet, despite the ongoing quibbles, this is a concise and insightful book. It sets out a valid set of criteria and goes a long way toward achieving arguments that meet those criteria. I think it will become a staple of animal theodicy courses and is appropriate for upper-level undergraduate reading. It engages well with the other books in the field, and while it takes a more analytical and philosophical approach to this question compared to Christopher Southgate's *The Groaning of Creation* or my own *God, Evolution and Animal Suffering*, it does so with rich engagement with biblical texts and theological tradition.

A comment on the physical copy of the book I received: the printing was done with extremely rough pixilation, which has resulted in rather crude lettering. The book uses a serif font, but these were not printed in their totality and many letters have small gaps in them. While reading, this makes the letters look blurry and out of focus, or as if the printer ran out of ink. It is disappointing that the printing quality is so poor in a book that costs so much. Readers who will be bothered by this should opt for the digital edition where the letters are fully present.

Reviewed by Bethany Sollereider, a Research Fellow at the Laudato Si' Research Institute at Campion Hall, University of Oxford, and a lecturer in Science and Religion at Oxford's faculty of Theology and Religion.

ANALOG CHURCH: Why We Need Real People, Places and Things in the Digital Age by Jay Y. Kim. Downers Grove, IL: InterVarsity Press, 2020. 192 pages. Paperback; \$18.00. ISBN: 9780830841585.

There is a thought-provoking irony about this book. *Analog Church: Why We Need Real People, Places and Things in the Digital Age* by Jay Y. Kim was written prior to the 2020 pandemic, and published at its first peak around March of that year. The book serves as a creative warning about the church "over-embracing" modern technology and all that the digital age offers, at the cost of stifling its original purpose, a purpose steeped in analog principles of empathetic relationship. Fair enough! But along come the COVID-19 restrictions, and the church (and every other part of our institutionalized life) jumps full steam ahead as digital technology becomes essential. My own perspective is from Canadian Presbyterianism. It, with some exception, has been slow to embrace many technological advances when it comes to "doing church." Nonetheless, it and many other churches have been dragged into the twenty-first century with near abandon. The number of churches doing meetings and Sunday worship via YouTube, Zoom, Facebook, and other platforms has skyrocketed.

The prophetic voice inherent in *Analog Church* is speaking to the church community at a time when it is relying on digital technology to continue functioning. The introductory section of the book focuses on how technology, in and of itself, is not adequate to reach those who are searching for a transcendent meaning and purpose in life, and may, in fact, steer people away from such a relationship. In an introductory section entitled "When Values Turn Vicious," the author notes that "the digital age's technological advancements boast three major contributions to the improvement of human experience ..." (p. 15). These are speed, choices, and individualism. He notes that when such values unduly influence the church and aren't held accountable, "they turn vicious." Speed has made us impatient, choices have made us shallow, individualism has made us isolated.

It is on this premise that the author uses the remainder of the book to detail his warnings and his reasons for hope. The chapter titles are provided here, as they are descriptive of the content. Part 1 has two chapters which examine worship: "Cameras, Copycats and Caricatures: Worship in the Digital Age"; and "To Engage and to Witness: Analog Worship." Part 2 considers community: "Rebuilding Babel: Community in the Digital Age"; and "A Tax Collector and a Zealot Walk into A Crossfit: Analog Community." Part 3 looks at scripture: "Jackpot: Scripture in the Digital Age"; "HowToReadABook: Analog Scripture"; and "The Meal at the Center of History: Communion."

An example of the author's approach can be taken from the section on worship. He has the reader consider "how the digital age and technology's influence have subverted much of what worship life of the gathered people of God is meant to be" (p. 35), in part in the church's effort to reach new generations. Here he invokes the wisdom of Canadian philosopher and media guru Marshall McLuhan. He notes how McLuhan's 1960's prophetic voice is making a return due to the precise nature of his pronouncements, and how they match current circumstances. He summarizes McLuhan's "Four Laws of Media" (media in a very broad sense), as applicable to our use of technology today in the church, and, in this case, worship. The laws are summarized as follows: what does it enhance, what does it push aside, what does it retrieve that was previously pushed aside, and, what does it turn into when pushed to an extreme? As Kim moves into the value of analog worship, he notes that "digital informs," but "analog transforms," and similarly, "digital entertains, analog engages."

The author works into his narrative a number of stories based on his own life experiences, and pastors and speakers will find these worthy of using in their own teaching. While there are biblical references scattered throughout, this reviewer particularly appreciates the detailed way some scriptural passages are handled.

For example, in the section regarding analog community, the author takes an extended look at the list of the first disciples in Matthew 10:2-4. He pays particular attention to the unique descriptors for two of them: Matthew, a tax collector; and Simon, a zealot. These two would have been bitter enemies, yet we read nothing of the animosity that would have existed between them. There was something, a force, contained in their leader that was much stronger than their own histories and opinions of one another. Kim later notes that there is the need for this kind of communal relationship, as

The digital age has disconnected and detached us from one another in ways completely unique to our current moment in history. True analog community is what the world is hungry for, whether they know it or not. (p.113)

The author is certainly no luddite. He applauds the use of digital technology when properly focused. He himself lives in the heart of Silicon Valley, and, in many ways, he has been at the cutting edge of digital technology and its use in the church. He is the lead pastor of teaching at WestGate Church in the same area, and until recently was teacher-in-residence at Vintage Faith Church in Santa Cruz. He cohosts *The Regeneration Podcast*. He has a very useful website (jaykimthinks.com), and he makes himself readily available via Twitter, Instagram, and Facebook. All this is to say that Jay Kim has considerable credibility concerning the subject matter of this book. In fact, on the March 22, 2020, version of Regeneration Podcast, there is a specific commentary about the book, with some pandemic perspective as well. One of the book's phrases which is featured in the podcast discussion is "the temptation to pursue relevance at any cost." The podcast is a good resource for those considering getting the book.

ASA/CSCA members might well be wondering if the book is primarily for pastors and church leaders (which group, of course, includes a number of our members). As for those involved with the scientific endeavor, there are also some worthy considerations. This reviewer has long considered scientific activity as a form of worship, and the work of the ASA as an important ministry in itself. Many of the warnings that Jay Kim provides in his book can be easily transferred to those who share the importance of a vital science and faith relationship. In fact, it is about relationship. Digital "spectacle" may be a useful and inspiring aspect of short-term events and conferences, but the purpose of both church and our individual witness is quite different. It requires an analog approach, enhanced by a subtle and reflective use of technology which builds upon the purpose of churches and congregations, but does not replace it. In conclusion, I would recommend this book to ASA members interested in how digital technology shapes the church.

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DIVINE ACTION AND THE HUMAN MIND by Sarah Lane Ritchie. Cambridge, UK: Cambridge University Press, 2019. 373 pages. Hardcover; \$120.00. ISBN: 9781108476515.

Imagine a medieval castle within which rests not one but two keeps. One keep is tall and strong, seemingly impenetrable. The other, short, rather shabby, and in some disrepair. For years, the inhabitants of the shabby keep have tried to communicate with the strong tower. They have built bridges, thrown ropes, shot arrows with messages, all to no avail. One day, it is discovered that both keeps rest on the same foundation, and that foundation has passageways from one tower to the other. The possibility of communication is free and open, always has been, but the blueprints were lost, so no one knew. In the discussion of science and theology, much has been made of the power and regularity of the laws of nature and the belief that the laws stand free of theological influence. The laws are the tall keep, protecting the august authority of the scientific method. Theologians often lose heart before the keep's thick walls, retreating to their rather shabby tower. Sarah Lane Ritchie argues that we are just discovering the shared foundation between the two keeps and that theology need not quake at the foot of the tall tower. There have been, all along, the resources in theology to show how the two keeps are related.

Ritchie's work focuses on the recent past, and argues for a "theological turn" in divine action theorizing. She notes the influence of the Divine Action Project (held over the course of 15 years, ending in 2003), most of whose publications found themselves searching for a "causal joint" where the power of God to act could touch the created world without interfering with the laws of nature. Theologians have been wary to question the power and correctness of the metaphysical foundations of those laws. The result manifests itself in three key beliefs: (1) noninterventionism (God doesn't or can't intervene in the working of the laws of nature); (2) incompatibilism (God and nature cannot both cause the same events); and (3) prescriptive accounts of the laws of nature. These key beliefs summarize the "standard model." Ritchie takes on the standard model through considering the work of Philip Clayton as well as the "hard problem" (of consciousness) theorists who reject the notion that mind can be reduced to nature (or at least to the material or the physical). Ultimately, she ferrets out the areas in which those in the science and religion field appeal to a nonphysical account of the human mind, where God can work without interfering with the laws of nature. Ritchie's approach is both historical and philosophical; her exegetical work is solid, showing where various theorists stand in the midst of the standard model, and how their views sometimes make unwarranted assumptions or have unwanted implications.

Her thesis is that the "theological turn" in recent accounts of God/world interaction can overcome the