This book has challenged me to critically evaluate how I integrate faith inside the classroom. Moreover, the authors have deeply moved and inspired me to grow intimately in my relationship Christ. I highly recommend this book to nursing faculty, students, and to all nurses that have devoted their life to Christ and seek to be in constant relationship with Him. The message within this book softens calloused hearts and motivates nurses to view each client as created in the image of God.

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Science and Religion

SCIENCE AND THE CHRISTIAN FAITH: A Guide for the Perplexed by Christopher C. Knight. Yonkers, NY: St. Vladimir's Seminary Press, 2020. 232 pages. Paperback; $22.00. ISBN: 9780881416718.

Christopher Knight holds a PhD in astrophysics, serves as a priest of the Orthodox Church, and is a Senior Research Associate of the Institute for Orthodox Christian Studies in Cambridge, England. His two previous books also examined the relationship between science and Christian theology but were aimed at a broad academic theological audience. This book however is "aimed specifically at an Orthodox audience and focuses on the kinds of questions that I find are often asked in Orthodox circles" and "is aimed, not primarily at academics, but at the ordinary, intelligent believer whose formal education may have included neither science nor theology at an advanced level. For this reason, it does not attempt a comprehensive survey of the work of others engaged in what is sometimes called the science-theology dialogue" (p. 17). As he states in his Afterword, "My hope and prayer is that what I have written here may be a contribution to that development, both for the theological scholars of our Orthodox community and for the ordinary believer" (p. 226).

These facts on their own do not mean that the book cannot be of value for a non-Orthodox audience. I myself have learned a great deal from Patristic thinkers and have often used their ideas in my own apologetic work. Nonetheless, I do feel compelled to clarify two things for other readers. As the book is written for an Orthodox readership, it does presume a baseline understanding of Orthodox theology and history: the text is sprinkled profusely with the names of Orthodox thinkers and Orthodox theological/philosophical terms. More importantly, though, I found the title of this book (and its description on Amazon) to be misleading. It is less about the relationship between science and the Christian faith in general, and more about how the Eastern Orthodox Church has navigated that relationship differently (and apparently in Knight's view, better) than the Western church. In effect, it is less a defense of Eastern Orthodox thinking before a Western audience, and more a critique of Western thinking before an Eastern audience. This perception became quite evident in the Afterword:

> Throughout this book, I have been critical of the way in which the Western science-theology dialogue has developed over the past half-century … We cannot ignore those questions [raised in the science-theology dialogue], nor can we ignore the answers that have been proposed by Western scholars, even when we judge them (as I do) to be inadequate or incomplete. (p. 223)

There is an element of pejorative in Knight's referring to the Western scholars as "our younger brothers" (p. 223). In fact, Knight seems to perceive intra-ecclesial conflict or competition in his view of the trajectory of the dialogue between faith and science over the past two millennia. After applauding the Orthodox church for maintaining engagement with science while the West dropped the ball during the first millennium, he acknowledges that the roles reversed during the second millennium. He details how world historical events (including the rise of the Ottoman Empire, Russian politics, and the French Revolution) caused Orthodox thinkers to distance from and become suspicious of secular science, while only the Roman Catholic Church in Italy continued the push to harmonize science and faith (pp. 42–44). Finally, he concludes his description of that trajectory with the following:

> In the Western theological community, a rich 'science-theology dialogue' has existed for over half a century … a comparable dialogue has only begun more recently in the Orthodox world. (p. 44)

> … around the middle of the twentieth century our Orthodox theology—through the "neo-patristic" movement—finally escaped from its reliance on those Western Christian philosophical and theological frameworks which had, up to that period, strongly influenced our theological thinking for several centuries … there can be no doubt that the scholars who led this attempt to escape our "Babylonian captivity" have performed an extremely important task. (p. 159)

So, how does Knight see Eastern thought doing a better job exploring faith, science, and the relationship

between the two than that in the West? Knight identifies several ways. First and foremost, the Orthodox community did not lose sight of science during the first millennium the way that the Western church did and had to rediscover science through the Muslim world (p. 38).

Second, Orthodox thinking is more influenced by the Patristic tradition of reading the scriptures allegorically and anagogically rather than "literally" as Western fundamentalists do (pp. 46, 61). The difference in outcomes between these two approaches is exceptionally evident when considering the creation story, and Knight claims that the questions being raised "in the Western science-theology dialogue can be answered more satisfactorily when explored through the Orthodox Tradition than it has been in the Western context," in large part because the former has a such a rich and nuanced theology of creation (p. 51).

Third, in his chapter which explores the mind of the Patristic Fathers, Knight compares and contrasts approaching theology experientially and through mysticism (Eastern) rather than through reasoning and certainty (Western); the Eastern approach to theological and scientific knowledge through contemplation (*theōria*) of the intellect (*nous*) is superior to the Western approach of gaining knowledge (*gnōsis*) through reason (*dianoia*) (pp. 58–66). In several other places in the book, Knight refers to most Western thinkers as having a poor understanding of the *nous* or as seeing no value in the concept (p. 120).

Fourth, the Orthodox view of original sin is not the Augustinian one that has so influenced Western theology (in a footnote, he points particularly at Calvinism). One outcome of this is that the *imago Dei* has not been destroyed (Western) but distorted (Orthodox), and as such the capacity to know God at an intuitive level is not obliterated (Western) but only eclipsed (Orthodox) (pp. 56–66). Another outcome is an entirely different understanding of the first humans being clothed by God in animal skins after they had sinned (chap. 11) and mind-body dualism (chaps. 6 and 7). The work of many Western theological scholars in trying to understand the human mind is criticized as being overly simplistic and aligning too closely/easily with that of secular scholars (p. 118); the latter focus too much on how mind emerges out of matter, while the Orthodox recognize that matter emerges from the mind of God (p. 124).

Fifth, "Orthodox theology has avoided the Western tendency either to separate God from the world or else to make no proper distinction between them," but instead maintains the "… sense of God's being in all created things and yet utterly transcending them" (p. 143; also see pp. 156–57, 160). This underpins his later discussion of miracles (from the creation account to the modern day): while Western thinking sees these unusual events as "supernatural" and as breaks from "the normal," Orthodoxy sees the everyday present as "sub-natural" and those unusual events as nature and its constituents inexorably being drawn back (or drawing themselves back?) toward "the normal," toward the original *telos* of all creation which had been distorted by humans (pp. 19–20; also chap. 12). It also underpins his criticism of Western thinking on mind-body dualism for capitulating to reductionist materialist thinking and ideas such as emergence, rather than the Eastern concept of vitalism: "some kind of substance (in the philosophical sense) being added to the basic building blocks of nature in order to give rise to life and what is to be human" (pp. 102–7).

My assessment of this book is from the position of an outsider (one of the "Western scholars") who accidentally stumbled into an in-house discussion because of the book's misleading title. From this perspective, I fully agree with Knight that Eastern Orthodox thinking has made a valuable contribution to the faith-science dialogue. In particular, their emphasis on a more allegorical approach toward scripture, and a more mystical approach toward theology and the human-divine relationship. The Western emphasis on literalism, certainty, logic, and "personal relationship" has produced all kinds of problems for Christian theology, for the day-to-day Christian spiritual experience, and for our relationship with science. Moreover, on some of the other points that I listed above, I think the "superiority" of the Eastern approach depends on one's worldview: it certainly works better if you adhere more specifically to an Eastern theology, but not so much if one holds a Western theology, in precisely the same way that a "literal" reading of scripture works perfectly well if one is a young earth creationist but not so much if one is an old earth creationist.

In conclusion, this book will be an excellent resource for those readers who intend to gain a deeper understanding of the Eastern Orthodox perspective and theological/hermeneutic approach. But for those who are committed to a Western theology or simply want to learn about "Science and the Christian

Faith," I expect they will find this book hard going and possibly disappointing.

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Science in Society

SCIENCE DENIAL: Why It Happens and What to Do About It by Gale M. Sinatra and Barbara K. Hofer. New York: Oxford University Press, 2021. 208 pages. Hardcover; $35.00. ISBN: 9780190944681.

Science denial and scepticism are not new; however, the COVID-19 pandemic has brought the issue to the fore with an importance and an intensity that seems unmatched in recent history. While Galileo's theorem that the earth rotated around the sun may have shaken up the church and intelligentsia, it did not have the widespread effect on the daily lives of average people in the same way as COVID-19 vaccination or mask-wearing have had.

In their book, *Science Denial: Why It Happens and What to Do About It*, Gale Sinatra and Barbara Hofer draw on their own work, along with that of other experts, to attempt to identify the factors that influence science doubt and denial and to outline strategies for addressing these at individual and societal levels. Sinatra is Professor of Education and Psychology at the Rossier School of Education at the University of Southern California and Director of the Motivational Change Research Laboratory. Hofer is Professor of Psychology Emerita at Middlebury College.

As the authors point out early on, the book is unlikely to be read by "hard-core science denier(s)." It also is not solely aimed at scientists or academics, although it makes some very helpful points and can be useful to people actively engaged in scientific research and teaching. The authors state that the book is also aimed at readers who are interested in trying to understand how they themselves evaluate scientific issues, what cognitive biases they may have, and how to understand and interact with others who have different opinions or feelings about science or scientific issues. Most chapters end with calls to action addressed at individuals, educators, science communicators, and policy makers, with steps that can be taken to improve understanding and address science denial.

The book is arranged in two sections. The first section addresses the current situation, sets out definitions for science denial and doubt, and addresses two important venues where individuals obtain information about science in general and specific issues in science: the online world and science education. The second section delves into the psychology of science denial: cognitive bias, epistemic cognition (ideas about knowledge and knowing), motivation, emotions, and attitudes.

The first chapter outlines several aspects of science denial in the modern context, outlining the role of science and scientific advances in modern life and touching on some of the pertinent scientific issues of the time: climate change, the dangers of smoking, genetically modified organisms, and of course, the COVID-19 pandemic. The chapter on navigating the online universe of information about science is frightening yet important reading. There are key discussions of how predetermined factors such as biases and algorithms may influence what one finds during an internet search and how digital literacy involves not just being able to find information but also being able to evaluate the information found. The chapter on science education provides valuable points about teaching science in a way that is engaging, fosters an openness to science, develops deeper understanding of the way that science is conducted, and shows how science is useful in everyday life.

The second section moves on to explore more deeply the psychological principles involved in how we come to terms with scientific information and the factors that influence acceptance, denial, or resistance. As a physician and a medical school faculty member in the middle of a global pandemic, I found this section more useful in trying to understand the roots of some of the controversy and the extreme reactions I have been seeing in the hospital and in the news.

Chapter 4, the first chapter in this section, explains cognitive biases and how even the most rational person has biases, ways of making decisions (fast reflexes vs. slower analysis and reflection), and how intuition, anecdotes, confirmation bias, and our own estimation (or misestimation) of what we already know can block impartial thinking about evidence.

The following chapter, "How Do Individuals Think about Knowledge and Knowing?," dives into epistemic cognition: how one recognizes and thinks about what knowledge is. The discussion of absolutism, multiplism, and evaluativism will be familiar to anyone who has ever stumbled into an argument about science over social media or at a family gathering. This is followed by a discussion of what people know about how science is done, the concept of uncertainty, and the role of trust in science