

Book Reviews

personal logos, thus indicating the appropriate path to overcome pantheism or deism—what we might today call naturalism—that is closed to transcendence ...

Second, scientific and technological progress is not an immanent practice aimed solely at improving human living conditions, but rather a participation in the ongoing construction of creation, a construction possible only in and through Christ. United with Christ, humans can, as Cantore would say, engage in “quasi-creativity.”

Finally, Jesus Christ, true God and true man, is the model of true humanism, which scientific humanism must also express. (p. 37)

After the intellectual biography, Part I concludes with a brief biological sketch that includes a chronology of Cantore’s academic life and publications. As someone who was unfamiliar with Cantore’s work, I greatly appreciated these introductory chapters, which not only provide valuable insight into the philosophy of Cantore and Heisenberg, but also help situate their correspondence within the intellectual currents of the mid-twentieth century.

Part II contains the letters themselves, arranged into six chapters, each introduced with historical notes that situate the reader within the unfolding timeline. Forty of the letters are from other individuals who played various parts in the narrative, including personal assistants, editors, and university administrators. The story unfolds gradually, beginning with a tentative exchange of manuscripts and feedback, then following Cantore’s career and the many challenges he faced. In these letters, we see Cantore tirelessly work to develop and publish his ideas and to establish an interdisciplinary institute at Fordham University where scientists and philosophers could collaborate in the spirit of scientific humanism. Unfortunately, Cantore struggled to find a wide audience for his work, and his plans for the institute fell through, leading to his unexpected termination from Fordham. Despite these setbacks, Cantore remained steadfast, convinced that his work was worthwhile.

During these difficult years, Cantore often expressed his frustration and disappointment to Heisenberg, who always responded with grace and encouragement. As the letters progress, it becomes clear that Heisenberg genuinely appreciated Cantore’s project and wanted him to succeed. In the lowest points, he urged Cantore not to give up and offered practical assistance whenever he could, providing feedback on manuscripts, publishing advice, and letters of recommendation. As Tagliapietra notes, “Without Heisenberg’s support, Cantore would not have been able to realize the dream to which he had dedicated his life” (p. 5).

Although Cantore’s pursuit of scientific humanism was rooted in his Cristian faith, the letters rarely discuss spiritual matters. For this reason, readers who are primarily interested in the relationship between faith, science, and philosophy should consult Cantore’s published work, including *Atomic Order: An Introduction to the Philosophy of Microphysics* (1969) and especially *Scientific Man: The Humanistic Significance of Science* (1977), published the year after Heisenberg’s death. For readers with wider interests, there is much to appreciate about this book. *Pursuing Scientific Humanism* offers a candid look at the complexities and challenges of academic life, introduces readers to the depth and originality of Cantore’s ideas, and tells an inspiring story of perseverance and dedication to the integration of natural science and the humanities.

Reviewed by Matthew K. Douglass, assistant professor of philosophy, Ouachita Baptist University, Arkadelphia, AR 71998.

PSYCHOLOGY

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RESURRECTION REMEMBERED: A Memory Approach to Jesus’ Resurrection in First Corinthians by David Graieg. Routledge Taylor & Francis Group, 2024. 314 pages. Paperback; \$61.99. ISBN: 9781032728636.

The criteria for authenticity (for example, multiple attestation, dissimilarity, embarrassment) have dominated New Testament (NT) scholarship. The basic premise is that applying these criteria can lead to the identification of core truths that potentially trace back to the historical Jesus. This approach has united scholars across a broad ideological spectrum, ranging from the Jesus Seminar, which doubted that much could be known about the historical Jesus, to the views of more-conservative scholars such as Michael Licona, Gary Habermas, and N.T. Wright. However, these criteria are fragmenting in the face of serious challenges. Scholars applying memory theory to the NT are an increasingly influential voice in this debate. *Resurrection Remembered*, an adaptation of Graieg’s doctoral thesis, is a reliable, well-written, and concise guide to a memory approach in NT studies. He wisely treads a careful line, not completely abandoning the criteria for authenticity but clearly focusing on mapping out a rigorous memory approach.

Although an academic book, it is accessible to educated readers without a background in NT studies. Detailed footnotes address key scholarly debates and provide further support for arguments made in the main text, along with numerous citations. Part 1 includes a literature review on NT research, with a particular focus on Jesus’s resurrection, engaged with memory theory. Graieg provides a concise history of the memory approach and highlights key events such as those found

in the first footnote on the application of memory theory to NT studies (by Wilken in 1971) and the formation of the Mapping Memory Consultation of the Society of Biblical Literature, the first significant gathering of scholars working in this emerging field, by Alan Kirk and Tom Thatcher in 2004.

He also provides brief reviews on the work of key figures, including Bart Ehrman, Tuomas Havukainen, James Dunn, Dale Allison, Matthew Levering, and Peter Carnley. A relatively minor quibble, I think the literature review would have benefited from further interaction with Chris Keith, Anthony Le Donne, Alan Kirk, and Tom Thatcher, who have made notable contributions to the field. However, given the focus of a memory approach to the resurrection, and his interaction with their work later in the book, it would be too harsh to say this is a significant limitation.

Part 2 includes historical criticism and exegesis of 1 Corinthians 6:14 and 1 Corinthians 15. This is a great resource for those interested in the debates around exegesis of 1 Corinthians 15 (for example, the nature of the early creed, whether Paul was aware of Jesus's empty tomb, the meaning of *ἐγείρω* (raised), the nature of the appearance to the 500, and many others).

In Part 3, Graieg discusses memory theory and data with both breadth and depth. For example, he explains the important distinction between semantic (e.g., factual information, general knowledge) and episodic (specific personal experiences) memory. He makes the shrewd observation that the creed in 1 Corinthians 15:3–58 is likely a semantic memory, and therefore, less susceptible to distortion than other types of memory. This is a nice illustration of how historical criticism and memory theory can combine to generate helpful insights not immediately obvious from a standard historical-critical approach.

Flashbulb memories (memories of dramatic events such as 9/11) are also discussed. I was less convinced by his suggestion that the creed would likely result in a flashbulb memory for the Corinthians, but I agree that 1 Corinthians 15:8 most probably reflects a flashbulb memory of the apostle Paul. Graieg also includes interesting discussions on the transience of memory and the potential for memory distortions and bias.

One of the main strengths of this book is its multidisciplinary approach. As a psychology researcher, I am often frustrated with naïve or overly confident applications of psychology to the NT. I am glad to say Graieg avoids these errors. Part 3 interacts with a wide range of literature on the philosophy, psychology, sociology, and anthropology of memory. Each concept is introduced, summarized, and followed by an assessment of how

these findings can be applied to memories of Jesus's resurrection. Graieg's multidisciplinary framework is systematic, transparent, and logical. In addition, it is sufficiently flexible to be applied across the ideological spectrum (i.e., secular, liberal, and conservative scholars) and is a useful tool to help minimize potential bias when using a memory approach to the NT.

The book's focus on 1 Corinthians is both a strength and a potential limitation. It is a clear strength that this is the first study to use a memory approach to Jesus's resurrection in this epistle. Although there are many helpful insights, I wonder whether the richer data available in the Gospels and Acts may more clearly demonstrate the promise of Graieg's approach. Nonetheless, this study of 1 Corinthians provides a solid foundation to build upon, and I look forward to seeing applications to a broader set of literature in the NT and early Christianity.

In summary, *Resurrection Remembered* is a timely study applying a memory approach to (primarily) the text of 1 Corinthians 15. This is a reliable, well-written, and concise guide to an influential approach within NT scholarship. I particularly recommend this book for readers interested in the application of psychological approaches to NT studies. For those better acquainted with the psychological literature on memory, of particular interest is Graieg's review of how this literature has been applied to NT studies in a concise and accessible manner (Part 1). Readers with less background in memory studies, but better acquainted with NT studies, will particularly benefit from discussions on a range of tools and theories from other disciplines that can be applied to their field of expertise (Part 3).

Reviewed by Nick Meader, PhD, independent researcher (psychology and statistics), York, North Yorkshire, UK.

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RESURRECTION: Extraordinary Evidence for an Extraordinary Claim by Nick Meader. Eugene, OR: Resource Publications, 2024. 286 pages. Paperback; \$29.98. ISBN: 9781666783056.

In *Resurrection*, statistician and health psychologist Nick Meader notes: "Christians and atheists discussing Jesus' resurrection can sometimes resemble young children on a play date. They use the same toys but play *alongside* each other—rather than *with* each other" (p. 11). The brilliance of his book is precisely that it encourages Christians and atheists to come face-to-face. In doing so, Meader plays, and plays well, the role of the rational parent who gets these children to interact directly with each other by providing them with a universal language for conversation: the language of probability.

The primary thesis of the book is that if you apply probability-based statistical modeling (common tools in