

By taking an in-depth look in the volume's second part at the relationship of theology to philosophy and of theology to religious studies from the perspective of university discourse today, Boeve articulates a vision for theological discourse involving "difficult dialogues" and "productive tensions" alike. Although such dialogues are one of the guiding theses of this book, they offer no easy answers, and so theology must probe the depths of each, and whatever context it finds itself immersed in, in order to maintain its relevance.

The three chapters that comprise the third part of the book all revolve around a theme introduced in one of the first chapters, which focused on plurality and difference in our world today. Christianity seeks an "open narrative" that refuses to foreclose the activity of revelation in our world and is open to dialogue with other religious traditions and atheisms standing before the church. The significance of such claims is on display in his essay "Catholic Identity in a Post-Christian and Post-Secular Society," but also in essays dealing with the issue of pluralism in Catholic schools oriented toward dialogue today as well as the relevance and plausibility of Catholic religious education.

When is the church at its best? Boeve's answer: precisely where we find "the development of a reflexive-hermeneutical Christian faith capable of giving an account of the current religious situation and able to handle detraditionalization, individualization, and pluralization" (76). The Catholic Church must, Boeve points out, learn the strength of recontextualizing its narrative in each global, national, and regional context where it finds itself.

It is a major strength of this collection that Boeve is able to open up a series of complex conversations without being reductionistic toward the various discourses that theology seeks to address. If one finishes the book with the sense that the difficult conversations needing to be had in the university, the church, and society are really just beginning, then this is perhaps as it should be. There is so much dialogue to be had, and this insightful documentation of what it will take to bring a plurality of voices into conversation with one another is the right place to start.

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Evolution and the Fall. Edited by William T. Cavanaugh and James K. A. Smith. Grand Rapids, MI: Eerdmans, 2017. xxix + 231 pages. \$26.00 (paper). doi: 10.1017/hor.2018.11

For some time now theologians have been seeking to come to grips with the theological significance of accepting an evolutionary account of life and of

human beings in particular. Moving beyond an ill-fated attempt to read the Genesis creation account as a source of scientific information, a more pointed issue arises in relation to the question of the Fall. Without an account of original sin, much of our soteriological narrative begins to break down. Can belief in original sin survive evolution? The present volume, edited by William Cavanaugh and James Smith, is a collection of essays by a variety of theologians from various Christian traditions who attempt to answer that question.

Funded by the Biologos Foundation and supported by the Colossian Foundation, the contributors not only wrote individual pieces; they participated in a process of theological dialogue, collaboration, and worship. The output is ten essays by the individual participants—Cavanaugh, Smith, Darrel Falk, Celia Deane-Drummond, Richard Middleton, Joel Green, Aaron Riches, Brent Waters, Norman Wirzba, and Peter Harrison—in four sections: “Mapping the Questions,” “Biblical and Theological Implications,” “Beyond ‘Origins’: Cultural Implications,” and “Reimagining the Conversation: Faithful Ways Forward.”

The essays are generally informative, especially in the first section where some of the biological evolutionary material is presented (Falk, Deane-Drummond), and in the final section concerning ways forward (Cavanaugh, Harrison). Still the variety of viewpoints (ecclesially) and the lack of any significant cross-referencing between the essays (despite the collaborative intent) does not give the impression of a coherent approach. Some of the essays on the biblical material, while containing some good insights, struck me as “flat” in their reading of the Fall narrative, and the contribution by Wirzba on Maximus the Confessor seems to sidestep the issue of how Maximus’ account might gel or be revised in light of evolution. Cavanaugh’s piece on the ways in which emerging political theories (Hobbes and Locke in particular) eliminated reference to the Fall even prior to Darwin is informative, but it would have been more interesting to dialogue a bit more with Aquinas and a bit less with Augustine on the questions at hand. Certainly on Cavanaugh’s account there was more common ground to be found there. Similarly the final essay by Harrison is informative historically, but it was not clear to this reader that considerations of the early debates in Augustine shed much light on the contemporary issue of science and religion, despite the author’s claims.

These issues invariably swing on profound theological issues—grace-nature, divine action in the world, the nature of salvation—but these are not directly addressed. Also there are questions of theological method. If we are going to talk about human evolution and distinctiveness, and the impact of the Fall, we need, I think, to directly address what Lonergan

refers to as the realm of interiority. For example, the writings of Sebastian Moore in the 1980s and 1990s directly address both these issues from the perspective of interiority and provide some profound reflections on both original sin and salvation within an evolutionary context, as do the more recent writings of Girardians, such as James Alison. None of the authors bring interiority into the debate with any degree of control of meaning.

All in all, there is much to gain from reading these essays as an account of the present state of play in what is a thorny set of theological issues. But it is far from the final word on the topic, with other approaches and resources needed to fill out the account.

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The Bible and Catholic Theological Ethics. Edited by Yiu Sing Lúcas Chan, James F. Keenan, and Ronaldo Zacharias. Maryknoll, NY: Orbis Books, 2017. ix + 299 pages. \$45.00.
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This book is a new entry in the Catholic Theological Ethics in the World Church (CTEWC) series published by Orbis. Previous volumes focused on such themes as sustainability, migration, and women's contributions to theological ethics. Books in this series are notable for their vast catholicity, bringing together contributions from what may well be the most globally diverse list of authors ever to have appeared together in print. Contributions are generally quite short and attempt to summarize the state of a question while pointing in new directions. Each volume resembles a vast buffet of tempting small dishes that whet the reader's appetite for more, inviting deeper knowledge about particular contributors, methods, or regions of the globe.

Some contributions to this volume take up methodological questions, examining how the Bible has been used, or how it should be used, in Catholic theological ethics. Gina Hens-Piazza's call to practice justice in reading Scripture by attending to "the supporting cast" has changed my thinking. Many essays apply particular Scripture texts to particular ethical circumstances. The broad diversity of cultural perspectives generates (to me) new and surprising conclusions, as in Chantal Nsongisa Kimesa's essay on women's clothing. And many essays blend the two approaches, applying the Bible to particular cultural contexts or problems in order to deduce approaches to using the Bible in ethics more generally. Mathew Illathuparampil's essay on using the Bible for ethics in an Indian context is a particularly rich example.