

the work. These share in the general vagueness concerning the import of the central thesis. Of particular note is the chapter on 'What Korean Believers can Learn from American Evangelical History' because Noll is here clearest concerning the implications. Though there is much to contend, one may illustrate the central concern via Noll's warning against 'individualism'. This cautionary tale from the American experience is seemingly evident in historical phenomena like personality disputes, stylistic preferences and eccentric biblical interpretation. While such things occur within Korean Christianity, one must ask whether they result from excessive individualism or from the Confucian ordering of society and thus its relational character. This is the downside of Noll's thesis: even a weak correlative model interprets experiences through a filter derived from prior experience. Similar facades are read in terms of a familiar causality. This softens the sharp differences which require the greatest attention.

Much more work needs to be done on this most complex of subjects, a point aptly made by Noll's work.

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Celia Deane-Drummond, *Christ and Evolution: Wonder and Wisdom* (London: SCM and Canterbury Press, 2009), pp. xx+300. £30.00 (pbk.).

On hearing the word 'evolution' one probably thinks 'Richard Dawkins'. And Richard Dawkins is forcing the church to revisit the 150-year-old debate (*Origins of the Species* was published in 1859) over the compatibility of evolution with Christian belief. So it is a real pleasure to welcome this major, substantial and pioneering study which moves beyond the endless, tired arguments over evolution to a place which explores the implications of evolution for doctrine. In this book Celia Deane-Drummond has brought the place of evolution and, more broadly, science into the centre of systematic study. It is a fine and pioneering work.

Deane-Drummond has the capacity to live in a variety of very contrasting worlds. Helped by the fact that she has earned doctorates in both biology and theology, she is able to converse with exceptional competence with both evolutionary psychology as well as the details of orthodox theology. She has learned several contrasting languages (in terms of subjects) and speaks them extremely well.

The basic argument is compelling. Inspired, perhaps rather surprisingly, by Sergii Bulgakov and Hans Urs von Balthasar, she argues for a version of a

kenotic Christology (which is not so much the relinquishing of attributes but an intimate and full presence of God with humanity). A key concept for this Christology is 'Wisdom'; and a key expression of this inclusive Christology (one which properly embraces nature) is beauty. She then grapples with atonement and theodicy, before culminating with an emphasis on 'wonder' as a key concept in her eschatology.

It is difficult to summarise such a rich and complex work. It is a book which invites careful study and could work very effectively as a graduate-level textbook. The moments I enjoyed most are often incidental to the main argument (and to be honest provided a helpful summary of books which I have not read). So, for example, in her discussion of evolutionary psychology, I found her summaries of both Susan McKinnon (who argues that evolutionary psychology reflects certain cultural values around gender and sexual double standards) and Peter Munz (who argues that this movement is a revival of positivism) very compelling and interesting. In every area she provides a helpful map and survey of the debates to date.

This is a distinctive contribution to the debate around the implications of contemporary biology and theology. Thus far most of the contributions have been heavily influenced by process theology or Teilhard de Chardin or certain aspects of the work of Karl Rahner. This volume brings a certain reading of Bulgakov and Balthasar into the arena. These are voices not normally heeded in this area; the result is a distinctive approach. As a result of this book, the discourse has changed.

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Paul A. Macdonald, Jr., *Knowledge and the Transcendent: An Inquiry into the Mind's Relationship to God* (Washington, DC: Catholic University of America Press, 2009), pp. xxiii+306. \$69.95.

In this excellent debut monograph, Paul Macdonald succeeds in showing 'how Thomistic epistemology allows us properly to conceive the mind-world and mind-God relationships' (p. xxii). Showing himself adept at navigating not only the writing of Thomas Aquinas himself but also contemporary scholars of Aquinas as well as other contemporary philosophical theologians and contemporary analytic philosophers, Macdonald presents a full-throated defence of theological realism.

Macdonald has divided the book into three sections. In the first he shows the problems which arise when philosophical theology falls into the errors