
REVIEWS

Philip Clayton and Jim Schaal (eds.). *Practicing Science, Living Faith: Interviews With Twelve Leading Scientists*. New York, Columbia University Press, 2007. Pp. vii+250. ISBN-13978-0-231-13576-4. \$29.50/119.00 cloth.

This book is an outcome of the second phase of the Science and the Spiritual Quest programs of the Templeton Foundation. It is distinguished by how it lifts up and probes the ways that living faith is expressed in the work of twelve leading scientists. The book reports in dialogue form the interviews with these scientists just as they occurred. This focus on the way these scientists live their faith in their research and life is deeply akin to Michael Polanyi's understanding (though not mentioned by the authors) of the inseparability of faith as trusting and relying tacitly on a framework of fiduciary coefficients in the practice of science. The scientists interviewed represent global, religious, gender, national, and disciplinary diversity. Yet they are all unanimous in showing that scientists are not necessarily in conflict with spiritual and religious life and are motivated in their research by their particular spiritual or religious inclination. There are six men and six women scientists telling the story of how they became involved in science and how their spiritual orientation is involved in their educational development and work as leaders in their specific areas of research.

While far from comprehensive, the twelve interviews show continually themes of interdependence and complementarity between the scientists' practice and their particular spirituality. In chapter 1, Jane Goodall, British primatologist, a spiritual and ethical naturalist tells her amazing story of modifying the traditional methods of objective research and observation to include the feelings of the chimpanzees. In chapter 2, Hendrik Pieter Barenregt, Dutch meta-mathematician influenced by Montessori schooling in "self

control of error" and Buddhist meditation found that mathematical judgments such as "that's correct" parallel Buddhist phenomenology. In chapter 3, Khalil Chamcham, Moroccan astrophysist and Muslim, studies the evolution of galaxies. Chamcham through the Sufis finds that his faith drives him to be open to different and new ways of understanding. In chapter 4, Donna Auguste, a computer scientist from Berkeley, California and a devout Baptist with family ties to Louisiana's African American and Native American traditions finds her faith to encourage her in problem solving, using both analytical and intuitive approaches, guiding her to develop computer science as a way of leveling the playing field among different social groups. In chapter 5, Ursula Goodenough, a cell biologist who is a non-theist (see the discussion of Goodenough's religious naturalism in *TAD* 28:3 (2002-2003), 29-41) but active in the Institute for Religion in an Age of Science finds ultimacy in her experience of nature through her scientific work which she describes as "a covenant with mystery." Most important to her "is what is." In chapter 6, Thomas Odhiambo, a Christian and entomologist in Kenya made a significant contribution to agriculture through his research on insect physiology. From his African sense of humanness as *ubuntu*, a person is more than body, and connected with family and community, he sees life in a holistic framework. In this framework, Odhiambo finds a continuity of all life forms expressing the mind of the "Supreme (God)."

The remaining six chapters continue this rich global and diverse inquiry into what leading scientists practice in their research and spirituality. In chapter 7, Faraneh Vargha-Khadem, neuroscientist, born in Iran, did her graduate study in Canada and the United States before going to London to create the first academic department of developmental cognitive science at the Institute for Child Health. She is a specialist in the selective nature of memory and discoverer of developmental amnesia. With her Baha'i tradition, she finds at their deepest levels a unity between science and reli-

gion that counters the common notion of a great difference and also rejects the idea of the reducibility of mind to the physiology of the brain and its chemistry.

In chapter 8, Pauline Rudd, British biochemist and specialist in understanding the immune system is the spouse of an Anglican parish priest and articulates her views with theological sophistication. Rudd sees rationality in science and in religion as similar even though one cannot test religion like one tests science. She opposes the genetic determinism that individuals are solely the result of their genetic inheritance and their environment because organisms have free choice and are able to adapt. Speaking of God's presence, she rejects the idea of God's direct action in the world in miraculous interventions but sees God's presence in scientific work as like "like a friendship: something very strong requiring the best of me."

In chapter 9, Dr. Satoto (his full name by his Indonesian tradition) is a physician and clinical nutritionist shaping public policy that has improved the lives of children in several countries. Raised in a devout Muslim household, he sees his work as a form of devotion. He found that presenting family planning and good nutrition succeeded better when presented from an Islamic point of view and with quotations from the Quran because pleasing God is important in a predominantly Muslim population. For him, Islam and science support each other in the pursuit of truth. In Islam, God gives new insights through the *sunnatullah*, the natural laws of life. Anyone who follows this method can make discoveries and even make atomic bombs which shows why ethics matters. The truth you find depends very much on the objective.

In chapter 10, Paula Tallal, an American experimental psychologist and clinical psychotherapist is a specialist in language development, especially as it affects children. From a Jewish heritage, she added Christian practice of prayer to her life during her research on auditory processing disorders in children. She opposes the views of Chomsky and others that human language is innate. From her research, she finds that rather than coming into the world with language

universals waiting to be tuned up, we come in with basic neural processes that are common to lower species as well. Learning from the environment interacts with the neural substrate, and this interaction is what creates each individual brain. This view has led her and her associates to new methods for developing language abilities in children. At the spiritual level, Tallal feels that one's purpose in life is to discover the gifts they are given and then to learn how to give them to others. In her finding a new way to help children with language processing difficulties, she has also discovered the conflict between being an objective scientist and an advocate for a new therapy.

In chapter 11, Henry Thompson, an artificial intelligence and cognitive scientist, was educated in a Quaker school in suburban Philadelphia, did his graduate study at University of California at Berkeley, and is in the Division of Informatics at the University of Edinburgh. He is also influenced by the Dominican Catholic theology of his wife's tradition and finds his Quaker background combines well with hers, especially in their intellectual and contemplative emphasis. He says there is more to reality than the physical world and this means taking responsibility for ethical decisions such as computer scientists refusing to support a defense program that would allow computers alone to launch nuclear weapons. Similarly, Thompson rejects the idea that computers are capable of responsible moral decision making. He asserts that there is a major mistake in equating "like" and "is" in comparing computers with human beings.

Finally, in chapter 12, Robert Pollack, biological scientist, religion professor, lecturer in psychiatry and director of the Earth Institute's Center for the Study of Science and Religion at Columbia University tells his story of how he was drawn into science by the experience of discovery. Beginning with physics, he learned the principles of looking for the simplest possible system, stripping away all variables, and matching the simplest building blocks with the minimal definition of life. In short, he says physics provided the approach that led to molecular biology and the discovery of the genetic code. Pollack finds that his Jewish tradition

helps him to know that certain ethical behaviors in science are better than others. Respect and responsibility for someone else's free will are more important than telling someone else what to do. He also describes his facing the way science can become a faith and idolatrous by making the claim that everything is knowable by science since such a statement itself cannot be tested by science.

This book's very brief survey indicating the variety and scope of spirituality present in science across the world contradicts the simplistic view that science and religion are at war with each other. The book is a major collaborative work of many persons, much like a scientific project itself. The principal interviewers, Philip Clayton and Jim Schaal (as well as additional interviews by W. Mark Richardson and Gordy Slack) are skillful in eliciting the distinctive views of each scientist and avoiding prejudicial language and concepts so that the reader has a sense that the scientists each speak in their own voice and out of their experience. The consistent and clear report of these interviews also deserves commendation for the editorial staff: Jim Schaal, Holly Vande Wall, Zack Simpson, Helen Bishop, and Kevin Laird. Because of its rich expression of the ways that leading scientists live and practice their faith, the book is useful for persons questioning if science and spirituality can relate to each other. It is also useful to the deeper arguments carried on by philosophers, theologians, and scientists by reminding them of the encompassing life-world of every person who does scientific research.

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Elizabeth Newman. *Untamed Hospitality: Welcoming God and Other Strangers*. Grand Rapids, MI: Brazos Press, 2007. Pp. 224. ISBN 978-1-58743-176-0. \$25.00 pb.

Untamed Hospitality: Welcoming God and Other Strangers is part of a series that aims to articulate Christian perspectives on common practices of contemporary daily life. Some *TAD* readers may recall that Christian theologian Elizabeth Newman wrote an earlier

TAD article included in an issue on post-critical ethics ("Accepting Our Lives as Gift: Hospitality and Post-Critical Ethics" 29:1 [2002-03], 60-73); her book follows upon and further explores—in very challenging ways—some of the themes touched on in her article. The opening two chapters treat "the theological and liturgical convictions that ought to sustain our practice of hospitality" (18). Newman first discusses what she regards as the many contemporary distortions of hospitality and then articulates "an understanding of hospitality as rooted in the faithful worship of God" (18). Developing some of the comments about ritual in William Poteat's writing, Newman suggests that hospitality "is a kind of timescape, a way of being in space and time that induces certain disclosures" (22). Worship, Newman argues, should be understood as hospitality: "when God gathers us to worship, we are brought by the power of the Holy Spirit into worship already taking place in the life of God" (18). Thus worship is "our participation in divine hospitality" (18); it is our engagement in the "primary ritualized place where we learn to be guests and hosts in the kingdom of God" (18).

The second component of *Untamed Hospitality* (chapters 3-5) focuses on "hospitality as a vigilant practice" (72). Here Newman explores how the practices of Christian hospitality challenge the "powers and ideologies" (72) at work in contemporary culture. She has sharply critical chapters on the influences dominant in three domains of contemporary cultural life: (1) science and economics, (2) ethics and (3) politics and education. Christian hospitality rightly understood and practiced "gives us a vigilant place to stand to see how easily various cultural assumptions and practices can distort our lives" (72). Newman offers a scorching critique of many components of contemporary American culture. Scientism reigns and it claims science is the universal story that can unite us; evolution is a component of that story which emphasizes how the world "is and is intended to be" and this perspective "denies the plenitude of God" (80). Pluralism at least as it comes to us in American dress trivializes our particularities and serves the global economy rather than God's *oikonomia*. Insofar as we

overenthusiastically embrace the market as a model of society, we develop constricted imaginations of ourselves as primarily individual competitors. Christian hospitality is not governed by economic notions about scarcity, efficiency, and production and consumption of goods. Newman thus sets forth a thoughtful account of the colliding myths, stories and virtues extant in contemporary culture in her discussion of science, economics, and Christian hospitality.

Her discussion of modern ethics focuses on the ways in which Enlightenment thought, compounded by several centuries of cultural, scientific and economic developments, leaves us thinking about moral life in terms of an individual, potentially rational, subject equipped with the searching capacity to doubt and to seek universal foundations. Human beings are the creatures who construct themselves with their choices. The postmodern turn has re-tuned this outlook by giving up on universal foundations in favor of a tolerant pluralism and exaggerated vigilance about the ways in which knowing inevitably is linked to power and domination. Against all of this, Newman argues for themes emphasizing the particularity and givenness of our lives and, using religious images, our election and the need to accept our gifts, including our participation in God's cosmic drama.

Newman's chapter on higher education is more diffuse than her incisive indictments of science, economics and ethics. It is clear that she thinks much in the university is amiss and that Christian hospitality properly lived can provide an alternative to the status quo. "[P]ractitioners of Christian hospitality must accept their 'madness'; that is, they must accept how radically differently they are called to live, teach, learn, and be from what modern politics, dominant in the academy, allows" (124). Certainly Newman does not like the modern liberal democratic sentiment that identifies religion as a private and individual matter that should not be absolutely central to politics; all this plays itself out in the university, socializing students to be temperate pluralists accepting a "story of the world at odds with the story of biblical creation and Christianity" (131). Pluralism, the polity of the modern

academy, imposes a "culture of choice," which ultimately "underwrites a market approach to education, fueled by self-interest and competition" and "such an approach makes desiring and loving the good unlikely" (131). Even Christian colleges and universities often are "embracing the politics of liberalism/pluralism" and are therefore "shoring up the power of the nation-state and contributing to the ongoing domestication of the church" (137). Newman calls for a new politics, one that "is ultimately discovered in and through worship" (138) and which "has to do with ordering the lives of persons who are members one of another, rather than arranging the lives of individuals" (138). Education must become "formation in how to love the good" rather than merely a facade "supporting ways of life in which no good is worth loving" (140). Particularly repulsive, Newman finds the academy's emphasis upon tolerance (understood as restraint) whose antidote is hospitality which "serves the good communion with God" (144) that allows, despite its messiness, truth-seeking and truth-speaking in human affairs.

The final division (chapters 6 and 7) of *Untamed Hospitality: Welcoming God and Other Strangers* is a discussion of how hospitality as a necessary practice for the Christian church can provide a transformative unity in the Christian church. In truth, this last section is an interesting effort to work out a Eucharistic theology. Christian worship is participation in "the triune hospitality of God" (147) and this participation is intensified in communion where communicants are "feasting upon the self-giving of the Son in the body and blood and united with Christ to become his body for the world" (147). Newman argues that Christians, divided though they are, must recover "the Lord's Supper as a liturgical and political drama in which we participate, one that offers an alternative to other dramas that easily determine our lives" (150). I cannot do justice here to the several fascinating dimensions of her analysis, but certainly one interesting nuance is her claim that it is crucial to move beyond "constricted understandings of the Lord's Supper" (155) which dichotomize and quibble about matters such as symbolic and real presence. Following Potat, she suggests that "some mythos always forms our under-

standing of the ‘real’” and this means that “the deeper question to ask is not symbol or real? but rather, which reality is shaping the past, present, and future of our lives?” (156). For Newman, it is “God’s remembrance of us” (158) and the cosmic drama unfolding in God’s time that is important and it is the Eucharist that is the celebration of God’s cosmic drama that reconfigures our bodies (i.e., our domains for embodiment) which have become warped by other stories and dramas. In her final chapter, Newman turns to the concrete to look at some “faithful practitioners of hospitality” (e.g., the L’Arche communities) whom she identifies as folk making “small gestures” (174) that embody the Christian life informed by a rich understanding of God’s hospitality.

In sum, *Untamed Hospitality* is a deeply reflective and challenging book. It brings together a creative voice doing constructive Christian theology centered on hospitality and a sharply critical prophetic voice attacking what Newman takes to be the idolatries of modern thought and modern American culture. There is a fierce mood of resistance at the core of Newman’s reflection. To use one of H. R. Niebuhr’s ideal types, this is an account of things that falls largely under the Christ-against-culture paradigm. *Untamed Hospitality* draws on a rich array of resources engaged in contemporary philosophical and theological conversation including Alasdair MacIntyre, Stanley Hauerwas, William Poteat, John Millbank and a host of others. Some of Michael Polanyi’s ideas are also directly cited, but Polanyi is a figure more in the background than the foreground. To this reader, it appears that Newman’s leading lights are MacIntyre, Hauerwas and others intent upon unequivocally trashing the Enlightenment and what has grown out of it. Polanyi’s vision was more balanced; while critical of many intellectual and political developments in modernity, he also appreciated some of its achievements. I do not believe post-critical philosophy rejects all Enlightenment values in quite the sweeping way that some of these figures have suggested and that Newman seems to subscribe to. I support Newman’s effort richly to reinterpret Christian symbols; however, I worry about what I can only call her earnest Christian single-

mindedness which I think the Enlightenment and thinkers like Polanyi helpfully tempered. Polanyi warned against modernity’s moral inversion that combined excessive moral passion and objectivism. *Untamed Hospitality* makes me again wonder about the dangers of excessive moral passion at work in new alliances in the post-modern world.

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Doug P. Baker. *Covenant and Community: Our Role as the Image of God*. Eugene: Wipf & Stock, 2008. Pp. xiv + 143. ISBN 1-55635-203-4. \$18.00pb.

One might expect a book on the doctrine of the *imago Dei* to concentrate on issues related to theological anthropology. Doug Baker, however, opts to situate his exposition of the doctrine within a much wider context, one sensitive to range of theological concerns. One might even say that Baker aims for nothing less than a quick but thorough sketch of a personalistic theological cosmology.

Several related theses lie at the heart of Baker’s study. First, he argues that the existence of persons (both human and divine) includes both an individual and a corporate dimension. Second, he contends that the destiny of human persons is to manifest the life and glory of the divine persons. Third, he sees the new life offered in Christ as that which makes it possible for human persons to fulfill this destiny. In and of themselves, these ideas are not controversial, but the originality of Baker’s contribution lies in his unique approach to these arguments.

Baker begins by providing a survey of the ways one typically finds the concept of the *imago* defined. He identifies no fewer than five going options (angel theory, attribute theory, purity theory, dualistic theory, and physical theory) before arguing that all of them fall short of doing full justice to the doctrine. Baker’s chief complaint is that traditional interpretations of the doctrine have applied it too narrowly; human beings, he insists, do not “carry” the image of

God but “*are*” the image of God (14).

A significant portion of Baker’s efforts is taken up with a close reading of various biblical texts related to the doctrine of the *imago*. He pays considerable attention to the question of how the various terms used to describe the creative action of God (i.e., *bara*’ = to create, *yatsar* = to form; *’asah* = to make), first, signify different kinds of purposefulness and thus, second, describe the creation of humanity in the image of God in a way that expresses a particular “goal or intention” (35). Baker also attends to what he sees as a neglected theme in traditional interpretations of the doctrine, namely, the meaning of the term *adam*. His primary purpose here is to suggest that we should understand the *imago* at least as much, if indeed not more, in terms of corporate identity (i.e., humanity as a whole) as in terms of individual identity. Not surprisingly, Baker identifies the interpersonal life of the trinity as the example *par excellence* of a unitive identity fully shared by distinct individuals. He also suggests that the terms used to refer to the *imago* in Gen 1 (*tselem* = representation; *demuth* = resemblance) taken together suggest an allusive meaning that is greater than either one of them alone.

Having introduced the notion that the *imago* signifies a certain purposefulness, Baker next turns to a more fulsome exposition of just what that purpose might be. The implicit intentionality of the *imago* moves us in the direction of eschatology, and specifically the eschatological consummation of the creation in and by Christ. This helps shift the emphasis away from the object of the *imago* (i.e., humanity) to its subject (i.e., God). Baker contends that preoccupation with theological anthropology has obscured the true meaning of the *imago*, which is the revelation of the glory of God in the creation. The biblical image that bears witness to this most clearly is that of the church, itself conceived as the body of Christ, himself the perfect image (or, rather, *ikon*, per 2 Cor 4.4) of the Father and the means whereby the *imago* is restored in fallen humanity.

Consideration of the work of Christ in the

renewal of the *imago* leads Baker into an analysis of the concept of covenant and the way in which it functions in our understanding of God’s creative, redemptive, and consummative activity, and even our understanding of the divine life itself. Covenant is the motif that best enables us to make sense of the means whereby persons enter into, sustain, and intensify relationships with one another; here Baker employs Polanyi’s understanding of indwelling as a means of articulating how it is possible for persons to exist in relationships of interdependent mutuality. Baker also finds the experience of marriage a potentially fruitful way of reflecting on the reality and meaning of mutual indwelling.

Covenant also provides Baker with a starting point for thinking about the consequences of evil on the *imago* and the restoration of the *imago* in and by Christ. Evil does not abrogate human identity as *imago Dei*, but it does hinder our capacity to realize our destiny as such. The new life offered by God in Christ signifies, not a restoration of some primordial state of purity, but an even more fulsome capacity for fulfilling this destiny. The image of God revealed in *adam* at the consummation of creation thereby becomes, not just an end, but a new beginning.

Baker’s efforts make for an interesting approach to some familiar questions, but certain aspects of his work would likely require significant development in order for him to proceed much further. He leans heavily on the scriptures, but seems to rely on what might be called a dictation theory of inspiration; plumbing the depths of the biblical witness would require a more flexible hermeneutic. Similarly, he sometimes employs an anachronistic reading of the scriptures as a way of smuggling in more dogmatic content than the texts can bear. He occasionally makes use of language that invites further clarification of his understanding of the doctrine of the trinity (e.g., referring to the Spirit as both the “sister” and the “bride” of the Son, 107). None of these criticisms, however, undermine the essential insights at the heart of Baker’s project.

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