

Chris J. Isham writes a semi-technical piece on physics called "Quantum Theories of the Creation of the Universe." He discusses models which do not assume or propose a singularity as the beginning of this universe, and interacts with the work of Stephen Hawking among others. Next, a jump to a softer science is taken in Christof K. Biebricher's offering on the current shape of "Evolutionary Research." He deals with the history of Darwin's theory as well as views of the origin of life together with how they affect our understanding of creation. However, little is said here that could not already have been obtained elsewhere.

Softer still is Malcolm A. Jeeves' paper on "The Status of Humanity in Relation to the Animal Kingdom." He is a psychologist who elaborates on the "changing views of the similarities and differences between animals and humans" (114). Martin Palmer then closes out the portion of this work which deals with science proper with a piece on "The Ecological Crisis and Creation Theology." He warns of the disasters to befall humans if we do not reverse the trend of our mismanagement of creation. He often expounds on biblical texts and in so doing forms a bridge to that portion of the book devoted to concerns in the fields of the humanities. His contribution is the least scholarly in the collection and the only one to lack footnotes.

In the area of theology, Lucio J. van den Brom submits a paper on "Interpreting the Doctrine of Creation." He discusses concepts of doctrine, interacts with George Lindbeck, and treats pantheism and deism as polar opposites. There are two offerings on theology and science. The first is from Willem B. Drees on "Potential Tensions Between Cosmology and Theology." His topics include "time and matter" (66), "scientific and religious explanations of the universe" (75, 77), the nature of the divine and "Platonistic tendencies in cosmology" (86). The second piece comes from Arthur R. Peacocke, who delivers a capsule summary of his work *Theology for a Scientific Age* (1990), and calls it "God as the Creator of the World of Science." Lastly, we come to Cas J. Labuschagne's treatise on "Creation and the Status of Humanity in the Bible." He provides a commentary on the first two chapters of Genesis and focuses his attention on the relation of humanity to the creation in general and to the animal world in particular.

Unfortunately, this slender volume is also thin when it comes to breaking new ground. It provides good summaries of what has gone on before, but offers little that is genuinely new. One positive intent of the work, though perhaps not sufficiently accomplished in the final product, is its stress on the two-way shaping influence between religion and science as opposed to past tendencies which stressed the informing role of science (alone).

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***The Book of Virtues: A Treasury of Great Moral Stories.* Ed. William J. Bennett. New York: Simon & Schuster, 1993. ISBN 0-671-68306-3. Pp. iv+818.**

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*The Book of Virtues* is a rich compendium of some of the world's great stories, myths, poems and historical documents, designed to teach and inculcate virtues

in the minds and hearts of young people. Ten chapters comprise this sprawling effort of some 818 pages, each of which is devoted to one of the following virtues: Self-Discipline, Compassion, Responsibility, Friendship, Work, Courage, Perseverance, Honesty, Loyalty and Faith.

The works in question include, for example, excerpts from the following: Aesop's *Fables*, *The Beauty and the Beast*, Plato's *Republic*, Aristotle's *Nichomachean Ethics*, Lincoln's "Gettysburg Address," Homer's *Illiad*, poetry by Robert Frost, and numerous selections from the Bible such as the Book of Job. The last chapter, which deals with Faith, is the longest and includes material as varied as the traditional prayer, "Now I Lay Me Down to Sleep," The 23rd Psalm, John Newton's "Amazing Grace," and Chuang-Tzu's *The Way to Tao*. William J. Bennett (editor) insists that moral education ought to affirm training in good habits, because "they can make all the difference to the youth of today" (2).

If children are to take morality seriously—so the argument goes—they must be in the presence of adults who take morality seriously. Bennett is concerned that American adults are not teaching their young basic virtues by "inviting [them] to discern moral dimensions of stories, of historical events, of famous lives" (2). By orchestrating "the classics" in this way, Bennett hopes to anchor children to their culture, its history and its traditions.

However, Bennett states that although the book is entitled *The Book of Virtues*, it is very much a book of vices. Many of the poems and stories "illustrate each virtue in reverse" (14). In order to know virtue, Bennet argues, one must grasp its opposite as well.

This book has not gone without some criticism, most notably from the so-called political left. Some would say that Bennett, a former U.S. Secretary of Education, is far from qualified to compile a book on virtue, given the political and social vision of the Reagan administration. In fact the vast majority of the book's selections, it is argued, reveals the editor's largely "Eurocentric" bias. Others claim that Bennett's efforts represent nothing more than a nostalgic attempt to recover an idealized past, which defines virtue in rather narrow, bourgeois terms reminiscent of the 1950s.

Nonetheless, Bennett supports notions of "integrity" and "common sense" quite unabashedly. He argues that good people—people of character and moral literacy—can be both "liberal" and "conservative." He believes that people ought not to permit disputes over difficult political and social questions to obscure the obligation to offer instruction to "our young people in the area in which we have, as a society, reached consensus: chiefly on the importance of good character" (13).

Thus, Bennett does not discuss issues like nuclear war, abortion, and euthanasia. This will doubtlessly disappoint a number of people. He is convinced, however, that "formation of character in young people is educationally a different task from the discussion of the great ethical controversies of the day" (12). Although not all will be able to support such editorial intentions, the book itself, as an anthology of classic texts, is an exceptional read for both young and old

alike. It is, without a doubt, an inspirational "canon" that will be judged as such by all those interested in "traditional" virtues.

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*Theology for a Scientific Age.* By Arthur Peacocke. Enlarged edition. Minneapolis: Fortress Press, 1993. ISBN 0-8006-2759-8. Pp. viii+438.

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The notion of a conflict or even warfare between religion and science is something to which John Draper alerted us over a century ago. This idea, however, did not come ready-made with the scientific revolution but evolved along with it. In the intervening time, many authors—both scientists and theologians—have taken the warfare theme for granted as part of the package of the growth of science. But other authors—again of both varieties—assume no inherent conflict between science and religion. One of the authors in the latter camp is Arthur Peacocke, who in his most recent offering aims to enable adherents of traditional Christianity to continue in their faith "with intellectual integrity" in the face of scientific advancements (x). He sees a compatibility between science and religion and considers both to be approaches to reality which fruitfully interact (20).

Peacocke maintains that Christians need not fear scientific findings, for both science and religion constitute avenues to knowledge and seek "intelligibility and meaning" *vis-à-vis* the world (5). The two disciplines can proceed with cooperation despite asking different questions. Both science and, for Peacocke, Christianity (more so than most other religious traditions) make cognitive claims and affirm the reality of that which they seek to describe (6). Yet Peacocke cautions against a naive attitude toward either (9). He rejects both "very conservative [biblical-theological] positions" (viii) as well as the prestige ascribed to "aristoscience," whose unwarranted authority is analogous to that of medieval theologians (8).

Peacocke refers to his approach as "critical-realist" (39) and offers the following resolution. In order to develop the application of its criteria of reasonableness in a community in which no authority would be automatic, theology has to be authenticated intersubjectively to the point of consensus by inference to the best explanation (17). With this frame of reference, he argues, the church can overcome its failure to come to grips theologically with recent scientific advancements, a failure which is symptomatic of its diminished relevance in the eyes of the modern world (10).

Peacocke is aware of the limitations of science; it is incapable of completely describing or explaining the nature of persons. Humans are not merely biological; for instance, we experience aspirations, fulfillment and suffering—all categories which the sciences are not competent to address (77). The scope of science is thus not unbounded, for it "can tell us nothing about why we have the experience of [say] subjectivity" (110). He is thereby driven to endorse the plausibility of the anthropic principle in which the universe possesses the necessary mechanisms whereby humans would eventually emerge. Within this overall evolutionary

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