

relations between evangelicals and Catholics. However, the practical details prove not to be part of what Boersma covers in his book. Tempted formally to label this void as a weakness of this book, I believe that another way to look at it is to view such a void as an invitation to others to take up Boersma's argument.

Recorded as the first Christian martyr, Stephen provides a narrative portrait of a man who accepted this calling and, in the end, asked the Lord not to hold the sins of his transgressors against them. The seemingly inconceivable quality of Stephen's request becomes conceivable when what Hans Boersma identified in *Heavenly Participation* as the sacramental tapestry is firmly in place. The modernist illusion of separation between heaven and earth is exposed. Like Stephen, evangelicals (and Catholics alike) can go forward, regardless of their circumstances with the belief that life on earth is not an end but a beginning to a larger participation in life with God. Boersma and the work of theologians such as Henri de Lubac who shaped the *nouvelle théologie* are to be commended for their contributions.

TODD C. REAM

DARWIN AND CATHOLICISM: THE PAST AND PRESENT DYNAMICS OF A CULTURAL ENCOUNTER edited by Louis Caruana SJ, *T&T Clark*, London, 2009, pp. x + 225, £17.99

2009 was a doubly Darwinian anniversary: two hundred years since the great naturalist's birth, and one hundred and fifty years since his epoch-making *The Origin of Species*. Among a great many events and publications marking the occasion, two Catholic ones stand out: the Pontifical Council for Culture's conference 'Biological Evolution: Facts and Theories', and this, the Heythrop-based Jesuit Louis Caruana's edited collection, surveying and examining 'the impact of Darwin on Catholicism' (p. 2).

Caruana is, as one might expect, careful to stake out the limits of the enquiry early on: this is not a book on evolutionary biology. It does not deal directly with the scientific content of Darwin's ideas and of his intellectual heritage. It is certainly not intended as a scientific justification of the Catholic Faith. And neither is it an attempt at making scientists change their methods and ignore pertinent data, or an attempt at making theologians discard their characteristic task, which essentially involves interpretation and historical mediation (pp. 3–4).

Disclaimers declaimed, he introduces the main areas that *are* explored, each corresponding 'to major characteristic orientations within Catholic scholarship' (p. 4): history, philosophy, and theology. (Though oddly, it is the book's latter section that is the shortest!)

As befits such a dominant and well-evidenced 'cultural paradigm' and 'megathory' – without which, in the phrase of the Orthodox geneticist Theodosius Dobzhansky, 'nothing in biology makes sense' – the chapters here are wide-ranging. We move from Pius XII and Aquinas to Teilhard and Lonergan, from ethics to economics (via cognitive anthropology), and approach intelligent design twice from different directions. Creation comes towards the end, and the book (though thankfully not the reader) concludes with suffering. Like the apparent pathways of evolution itself, this is a meandering, often surprising, and altogether stimulating journey.

Three chapters, in particular, are worthy of special comment. In the history section, Pawel Kapusta's 'Darwinism from *Humani Generis* to the Present Day' focuses importantly on the magisterium. Arguably its most significant statements to date – Pius XII's heavily qualified *Humani Generis* ('the first recognition in a document of the Magisterium [...] that some form of "evolutionism" may

be compatible with the Christian faith' – p. 29), and John Paul II's rather more positive, though again not unqualifiedly so, 1996 address to the Pontifical Academy of Sciences (recognizing the theory of evolution to be 'more than a hypothesis') – are comparatively well known. Here, though, they are valuably situated in their historical, dogmatic, and theological contexts. Of special note are the decrees on biblical interpretation preceding *Humani Generis*, and Vatican II's remarkable denunciation of 'certain attitudes (not unknown among Christians) deriving from an insufficient perception of the legitimate autonomy of science; they have occasioned conflict and controversy, and misled many into opposing faith and science' (*Gaudium et Spes* 36). Furthermore, Kapusta ably and concisely brings us up-to-date with overviews of the International Theological Commission's 2004 *Communion and Stewardship: Human Persons Created in the Image of God*, and recent statements by Pope Benedict XVI. Regrettably, Cardinal Schönborn's much-publicized (and to my mind, much misunderstood) comments on the incompatibility of 'neo-Darwinian dogma' with Catholic teaching in the *New York Times* in 2005 receive a far more cursory treatment than either the ideas themselves, or the furore they created, would seem to merit.

In the philosophy section, Peter van Inwagen's chapter 'Weak Darwinism' sounds a significant sceptical note (one that is, in general, missing from the book as a whole). His qualm is not, however, with Darwinian natural selection itself, but rather with the totalizing assumption that it is the *only possible* driver of the diversity and complexity of life on Earth – a stance he dubs 'allism'. Inwagen ought not to be misunderstood here. He happily admits: 'There are pervasive features of [the biological] world that would make *no sense* if natural selection had not played a central and essential role in its development' (p. 111). He demurs, however, from accepting the second proposition: 'The *only* explanation of all this diversity and complexity is that provided by the operation of random mutation and natural selection' (p. 112). Again: it is not that Inwagen has proof that it is *not* the only explanation; rather, he has no proof that it actually is. As such, he advocates an openness to the possibility of other causes. This stance, dubbed 'weak Darwinism', he characterizes with the proposition: 'The operation of random mutation and natural selection is at least a very important part of the explanation of all this diversity, complexity and apparent teleology – perhaps it is the whole explanation and perhaps it is not' (p. 113). While Inwagen is adamant that he is arguing only for the possibility of other *natural* causes (see p. 111), it is not fully clear why he should so restrict himself: by his own accounts, naturalism is surely as susceptible to its own brand of (*potentially* false) 'allism', as he claims that 'orthodox Darwinism' is. Likewise, it is not altogether clear a) what non-Darwinian natural causes, ones outside of the (in fact very broad and varied) preserve of 'mutation and natural selection', might look like; or b) how far his 'weak Darwinism' actually differs from what a great many biologists and philosophers of biology already espouse. These caveats aside, Inwagen's is a weighty and engaging argument, which should repay further thought.

In the book's final chapter, the Georgetown theologian John Haught opens by remarking that '(a)fter Darwin, Catholic thought has been slow to integrate into its theologies the four-billion-year evolutionary story of life's struggling, striving, and suffering' (p. 207). He continues: 'Even though Catholic theologians do not formally contest this evidence, as do creationists and "intelligent design" opponents of evolution, their conceptualization of sin, suffering and salvation still generally ignores scientific accounts of human emergence. [...] For many educated people, therefore, embracing Catholic faith still seems to require an ignoring, if not suppression, of some of the most important truths they have learned from the natural sciences' (pp. 207–8).

Haught is right of course. Dogmatic theologians (and I include myself in this category) do not typically engage with the remarkable facts presented to us by the natural sciences, *even when they fully accept them*, when exploring and expounding Christian doctrine; following a nonchalant appeal to non-literal interpretations of Genesis (citing Augustine!) and secondary causation (citing Aquinas!), the *details* are usually then left to those authors occupying the library's 'religion and science' shelves. Haught is also right that this simply isn't good enough, and the rest of his chapter is a model of just how theologians should instead be proceeding, engaging Christian understandings of providence and suffering with the 'fine print' of evolutionary history.

The editor was, it has to be said, quite wise to leave Haught's chapter until last – precisely because it shows up how little some of the other, and otherwise excellent, contributors fail to do. To give just one example, Original Sin demands a more thorough treatment by theologians post-Darwin than simply to say that it is 'what has been symbolically referred to by Christians as "our fallen humanity"' (p. 199). The same goes for, among others, the *imago Dei*, redemption, and the incarnation. These and other doctrines require far more thought – in fidelity, of course, to 'sacred Tradition, sacred Scripture and the magisterium of the Church' (*Dei Verbum* 10) – than they have so far received. What Caruana has provided with *Darwin and Catholicism* is a firm and wide-ranging foundation, that will hopefully draw in other Catholic historians, philosophers, and theologians to thinking through and about these (and other) scientific 'signs of the times'. For the reasons Haught outlines, it is very much to be hoped that this is only the beginning.

STEPHEN BULLIVANT

LONERGAN AND THE LEVEL OF OUR TIME by Frederick E. Crowe, edited by Michael Vertin, *University of Toronto Press, Toronto, 2010, pp. xix + 483, £55*

Any philosopher or theologian who has any interest at all in the writing of Bernard Lonergan will have some sense of the enormous debt of gratitude which is owed to Frederick Crowe SJ, who as a friend and associate of Lonergan has dedicated most of his academic and priestly life to the task of promoting Lonergan's work. This promotion of Lonergan's thought has taken place through numerous publications and through Crowe's devoted labours as an archivist of Lonergan's legacy. Crowe has been one of the chief editors of the collected works of Lonergan, published by Toronto University Press: this series has now run to over twenty volumes.

This collection of essays by Crowe, many of which have been published before but some appearing for the first time, is the third in a series of his collected essays put together by Professor Michael Vertin.

As a student in the 1970s I valued greatly, as have many others, Crowe's introductory works on Lonergan. His down-to-earth manner and accessible way of introducing Lonergan's seemingly recondite thought is a talent evident in a number of essays included in this collection. I would highlight those on historicity and theology, the development of dogma, and dogma and ecumenism, as evidence of this. Crowe is at his best, I believe, when writing on some particular aspect of Lonergan's thought as a commentator and researcher. In the two essays on Lonergan's use of analogy and in 'Transcendental Deduction: A Lonerganian Meaning and Use', Crowe painstakingly draws together texts from Lonergan, some as yet unpublished, in order to throw light on these aspects of Lonergan's thought. Crowe seems concerned above all in these pieces to underline important specific details of Lonergan's thinking and to point future researchers