church leaders, theologians, scholars, friends and foes, Jesuits and non-Jesuits, the book provides gripping insights into the events of Bergoglio's life (after which each chapter title is named) and how each event transformed him. V.'s detailed information offers unique insights into what happened within Bergoglio's soul. While V.'s perspective is stimulating and convincing, the authenticity of his unpublished sources remains debatable. In addition, toward the end of the book, some of his quotations become repetitive. Despite these shortcomings, the book has successfully unraveled some points of contention surrounding Francis's past.

Unlike V., C.'s work studies the papacy of Pope Francis in its most recent history. The juxtaposition of Francis's character and the "Ten Pressing Matters" that challenge his papacy forms chapters 1 and 2 respectively. Chapter 3 enlists a few of Francis's speeches and writings as former Jesuit provincial, as former archbishop of Buenos Aires, and as newly elected pope. Chapter 4 presents various reactions expressed from around the world at the papal election that projected Francis to be "The Pope We Have Been Waiting For." C.'s attempt to present Francis as "A New World Pope," as the subtitle of his work indicates, is commendable. However, due to limited space and sources, C.'s work oversimplifies the challenges Francis has to deal with, given the intricacy of Vatican bureaucracy and the complexity of world politics. Drawing upon a few selective quotes, his claims sound presumptuous. Despite these, the book serves as a good and quick reading into the papacy of Pope Francis.

Given the length and the scope of each author's investigation, the two books accomplish their purpose of allowing readers a deeper appreciation for who Francis was, how he came to be pope, and the trajectory of his papacy, so that they might join him on the journey toward hope and mercy.

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Theology as Science in Nineteenth-Century Germany. By Johannes Zachhuber. Changing Paradigms in Historical and Systematic Theology. Oxford: Oxford University, 2013. Pp. xiv + 318. $150.

Faith and science have historically been seen as being at odds, and no one seems to have resolved this fundamental tension. Zachhuber does not seek to resolve but to understand the tension. This is not a methodological question but a historical one; it concerns the notion of Christianity as an absolute faith and the idea of its history as a human science. Z. does not begin at 1800, nor does he end with 1900; rather, he starts in the 1830s and ends at the first decade of the 20th century. He focuses primarily on two "schools": the earlier one at Tübingen under F. C. Baur, and the later one at Göttingen led by Albert Ritschl. Z.'s narrative runs first from Baur to David Friedrich Strauss to Eduard Zeller, and second from Ritschl to Julius Kaftan to Ernst Troeltsch. Z. explains well the tensions in Baur's theology, the impact of Strauss's *Leben Jesu*, and the differences between Baur's conceptions of history and theology and those of Ritschl.

Z.'s lengthy account of Ritschl is particularly fine. He details the ways Ritschl agreed with Schleiermacher and Baur and disagreed with Baur and Hegel. Ritschl and Baur aligned themselves with Schleiermacher in opposing natural religion, but they did not go so far as to believe a superficial charge against Schleiermacher's alleged claim that the basis for religion was primarily emotion. Ritschl shared Baur's belief that understanding Christianity comes from understanding its history. One of the greatest strengths and weaknesses of Z.'s account is his reliance on philosophers. He makes a compelling case for the importance of Hegel and Schleiermacher, and then tries to argue that Schelling and Trendelenberg are also crucial. The former is perhaps important but the latter is known only because of his lengthy fight with Kuno Fischer over Kant and his later writings on natural law.

Z. discusses many of Ritschl's important works, like his *Die christliche Lehre von der Rechtfertigung und Versöhnung* (1870–1874), but he also draws from lesser-known but crucial writings such as *Theologie und Metaphysik* (1881). He also makes excellent use of the second edition of *Die Entstehung der altkatholischen Kirche* (1857) to show how Ritschl was able to formulate his disagreements with Baur over not only how the early Catholic Church developed but also to explain how Ritschl thought historical theology should be done.

Unfortunately, many important Protestant theologians have either been completely left out of this narrative or reduced to playing minor roles in it. Karl von Hase, Karl Rudolf Hagenbach, and Karl Bernhard Hundeshagen are among the former; Richard Rothe, Johann Neander, and Adolf von Harnack are among the latter. Z.'s discussion of Ernst Troeltsch is particularly problematic; he focuses almost exclusively on Troeltsch's first edition of *Die Absolutheit des Christentums* (1902) and ignores his major writings, *Protestantisches Christentum und Kirche in der Neuzeit* (1906), *Die Soziallehren der christlichen Kirchen und Gruppen* (1912), and particularly *Der Historismus und seine Probleme* (1922). Given that Z. ends his account with Troeltsch, why he did not treat more of Troeltsch's writings is puzzling.

One of Troeltsch's key concerns was the relationship between church and state; this opposition has a long history, and it was particularly important in Germany. The "Kulturkampf" pitted Bismarck's German Protestant government against the Roman Catholic Church. The question was to whom did German citizens specifically owe allegiance—the kaiser or the pope? This was not merely a political question but went to the heart of the notion of authority. Protestants believed that Catholics could not be real scholars because their "scientific" writings were always influenced by their theological doctrines. That there is no discussion of the "Kulturkampf" detracts considerably from Z.'s narrative.

Another major lacuna is a discussion of the various journals and encyclopedias that furthered the role of science in understanding theology. Z. mentions a couple of journals but ignores many others, including the impressive *Theologische Kritiken und Studien.* Also unmentioned but worthy of investigation for this narrative are the *Realencyklopädie für protestantische Theologie und Kirche* and *Religion in Geschichte und Gegenwart.* These contain remarkably informative essays that helped further the overlap between historical understanding and theological concepts. These omissions

are significant and detract from Z.'s account. Nonetheless, the narrative that he does present is important, compelling, and very informative. It should serve to encourage others to investigate this crucial story of how theology became more scientific in 19th-century Germany.

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Partaking of God: Trinity, Evolution, and Ecology. By Denis Edwards. Collegeville, MN: Liturgical, 2014. Pp. v + 186. $24.49.

Edwards, a familiar figure in international religion and science circles, offers in this book his own version of panentheism—everything in God but distinct from God. While most contemporary versions of panentheism are monotheistic, E. joins those who propose a trinitarian understanding of it. He lays out his argument in three steps. First, he calls attention to the trinitarian theology of Athanasius of Alexandria, who defended the divinity of Jesus at the time of the Arian heresy even at risk to his own life and liberty. For Athanasius, the incarnation of the divine Word in Jesus fulfils the long-term purpose of God in the act of creation. That is, all of creation but especially human beings are destined for deification, full incorporation into the divine life without losing their finite ontological identity (44–51). E. also calls attention to how Athanasius's trinitarian theology corresponds to what Niels Henrick Gregersen and others call "deep incarnation" (58–59).

Part II presents E.'s own views on the contemporary religion and science dialogue. Christ is the Divine Attractor, providing directionality to the cosmic process as it progresses toward the new creation, full participation in the divine life (85). Likewise the Holy Spirit is the "energy of love," empowering creatures to exist, interact, and move toward ever more complex levels of existence and activity (76–77). The divine Persons feel deep compassion for the suffering of their creatures. But they practice self-giving love (humility) in giving evolutionary processes autonomy to function in often misguided ways. Original sin has its roots in the rivalry between the instinct for cooperation and the instinct for self-preservation in all creatures, but especially in human beings.

The brief part III discusses the need for the "ecological conversion" recommended by Pope John Paul II and now Pope Francis in his early public statements. For Christians, this is a conversion to a Christ-like way of life with a responsibility to "protect" creation (149–51) insofar as all creatures belong to "one community of creation before God" (164).

E. has masterfully assembled material for a contemporary understanding of the God–world relationship from a variety of sources: frequent appeals to common human experience, citation of appropriate texts from sacred Scripture, and reference to the views of many other philosophers and theologians engaged in the field of religion and science. But there seems to be no controlling metaphysical system that gives logical