

notion of God that is rejected is often one that is childish naïve. Palmer's book is refreshing in that it approaches atheism from a philosophical perspective, reviewing the major intellectual objections against the notion of God from the ancient world to the present. P. deals with the arguments for God's existence, the problem of evil, the claim that God is needed to found morality (with a fine section on Nietzsche), belief in miracles, and attacks on believers' motivations. Although P. intends to argue for atheism, he does not pretend that it represents a single coherent position. Nor does he create a straw man of theism, but considers some sophisticated theological responses to atheist critiques.

Wide-ranging as it is, P.'s treatment has limitations. P. considers only Western philosophy, and even there he is selective. For example, although Marx is discussed, the Leninist and Stalinist expansions of the philosophy of dialectical materialism are not.

This volume is an abridgement of P.'s previous book, *The Atheist's Creed* (2010). Oriented to a more popular audience, it leaves out the original texts that constituted about half of the earlier book, as well as much of the biographical and bibliographical material. What remains is essentially P.'s introductions and commentaries. These form a narrative of Western atheism's progression that is highly readable and accessible to the general reader. Students of philosophy or theology would be better served by the earlier book, with its fine selection of texts from major thinkers.

It is perhaps not coincidental that both books are published by a traditionally Christian publishing house: the atheistic attitudes that P. considers are ones that have become part of the fabric of the contemporary intellectual world that Christian belief encounters and that Christian thought must engage.

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An Imaginative Glimpse: The Trinity and Multiple Religious Participation. By Joas Adiprasetya. Princeton Theological Monograph Series, 198. Eugene, OR: Pickwick, 2013. Pp. xiv + 202. \$21.60.

Adiprasetya explains in this book how the Christian doctrine of the Trinity is compatible with contemporary interreligious dialogue. He initially focuses on three Christian theologians who make use of the classical doctrine of *perichoresis* in their writings on interreligious dialogue: Raimundo Panikkar, Gavin D'Costa, and Mark Heim. Panikkar proposes cosmotheandricism as his model for the God-world relationship with *perichoresis* as the dynamic link between God, the world of nature, and human beings. D'Costa emphasizes the image of the Son and the Spirit as the "two hands" of God the Father. In this way "the Spirit makes it possible for the particularity of the Son to relate to the universal salvific will of God" (34). Heim claims that there are different "ends" or ways to achieve salvation in each of the world religions. But the multidimensional reality of the triune God (nonpersonal, unipersonal, and interpersonal) accommodates each of those "ends." Using "transversal rationality" as originally developed by Calvin

Schrag, A. in a later chapter compares and contrasts these three approaches to inter-religious dialogue with an eye to his own theory. He analyzes and critiques various understandings of *perichoresis*—first in the writings of the Greek Fathers and then in the trinitarian theology of Jürgen Moltmann, Catherine LaCugna, and Richard Kearney: nature–perichoresis (the incarnation); person–perichoresis (the divine trinity); and reality–perichoresis (the God–world relation). Finally, A. presents his own “perichoretic theology of religions” with emphasis on the unity of reality, *khora* (space for creation within God), interpersonal relations, and the need for multiple images of God or the divine within the various world religions and even from strictly local religious traditions. The book contains an enormous wealth of material, but it needs an underlying philosophical paradigm (e.g., a more nuanced and consistent understanding of the relation between the One and the Many) to pull it all together into a systematic totality in its own right.

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Trinity in Relation: Creation, Incarnation, and Grace in an Evolving Cosmos. By Gloria Schaab. Winona, MN: Anselm Academic, 2012. Pp. 351. \$36.95.

Schaab has written a very accessible treatment of the God–world relationship, one that aims to exploit recent work in systematic theology that foregrounds relationality. Laudably, her starting point is explicitly not theological, as she wants to demonstrate the pervasiveness of a relational model of “the world” through insights drawn from philosophy and the natural and behavioral sciences. Closely structured throughout, the first half of the book presents trinitarian theology via a threefold model of relations of origins, emergence, and effect, answering this in the second half with a parallel model of an evolving cosmos.

The strength of this work is its ongoing attention to the role of language in shaping our understanding, with a fine overview of the use of metaphor in theology midway through the text. This overall attenuation of the notion of “relation” is an important aspect of the argument’s credibility. Yet, as is sometimes true of recent work in trinitarian theology, the desire to right a variety of social wrongs—dysfunctional families, racism, heterosexism, poverty—is the goal of trinitarian theology, or at least its best rationale. This can imply a reified notion of the equality of relations that mark God’s trinity, even in a nuanced treatment.

Given the range of this discussion, many topics in the early chapters—for example, quantum mechanics—must be presented in a “digest” form. Sometimes these seem to move toward the argument of the book too neatly, a problem that does not occur in S.’s targeted and thoughtful selection of theological insights in the second half of the book. In the end, however, her presentation of this work is effective, as she marshals a range of material toward a rich and multilayered account of the incarnation and the process of grace.