

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.

Joseph A. Bracken, S.J.
Xavier University, Cincinnati

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.

The book would serve well as a text in upper-level undergraduate courses on the doctrine of God or as a starting point for courses that engage questions of science and religion.

Nancy Dallavalle
Fairfield University, CT

A Political Theology of Climate Change. By Michael S. Northcott. Grand Rapids, MI: Eerdmans, 2013. Pp. x + 335. \$30.

In this wide-ranging tome, Northcott provides just what his title promises. He has a very impressive grasp of the science of climate change, the national and international policies that are related to its human causes, the political maneuverings that underlie such policies and impact their efficacy, and the historical trajectory of climate change in various regions. Drawing on the writings and cultural impact of such disparate thinkers as Augustine, Francis Bacon, and Alasdair MacIntyre, he both acknowledges the role that Christianity may have played in the development of climate change and points out the secular forces that have contributed to this development in the past and continue to do so even now. His reasoning culminates in an examination of “the political as messianic” and the hope of a “new covenantal community” (267) that can prevent a modern exile of humanity from the planet.

As he untangles the myriad influences and factors that led to climate change, N. incorporates thoughtful and compelling exegetical commentary on many Scripture passages (in addition to the creation narratives in Genesis and the lament of the earth in Romans 8 that tend to be the most popular passages in ecotheological scholarship). He insightfully draws parallels between human interaction with creation in biblical times and today and shows how these parallels have both theological and political facets.

At times, N. goes into exhaustive detail and exposition to shore up his scientific observations and historical claims, laying down frameworks so vast in scope and so densely packed with facts and figures that his original point in a section gets lost. He also seems to vacillate in his assessment of the role of the individual in ameliorating the deleterious effects of climate change; he implies that it is up to governments, corporations, and international organizations to bring about any real progress, but elsewhere he seems hopeful that the efforts of small, intentional communities can have a substantial impact on this huge problem.

Many theologians have written books and articles on ecotheology. This one successfully demonstrates the relevance of Christianity in discussions of political responses to a complex ecological issue.

Jill O'Brien
Creighton University, Omaha