

already following F.'s career), but those working on sacramental theology or embodiment will also find enrichment from the text.

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Neuroscience and the Soul: The Human Person in Philosophy, Science, and Theology. Eds. Thomas M. Crisp, Steven L. Porter, and Gregg A. Ten Elshof. Grand Rapids, MI: Eerdmans, 2016. Pp. vii + 286. \$38.

This book charts an intense discussion among Christian analytical philosophers at Biola University Center for Christian Thought about how to understand the philosophy of mind in engagement with scientific work on neuroscience and the perennial problem of consciousness. Reading this book is a mental workout for those not familiar with the jargon. Given its history as a symposium in which presenters were followed by rejoinders from those with opposing views, the reader is brought into the analytical philosophical frame in a way that is both intriguing but also frustrating for those more familiar with the work of systematic theologians and anthropologists. Much of the discussion circles around precisely how to understand the mind, and whether a dualist position is tenable or not, especially with respect to the relationship between soul and body. The debates, in other words, are fiercely theoretical, touching down on the neuroscience of mind, but with little attempt to embody the real world of persons. Many authors have two or more chapters each, which creates the debate intended, but also reduces the diversity of viewpoints. John Cooper's chapter begins to raise important systematic theological questions about what anthropology is convincing or not, drawing in biblical hermeneutics and a sprinkling of insights from the Christian tradition. There is only one neuropsychologist writing for this collection, and his short chapter focuses on emergence, only to be followed by a rejoinder that states that his critique of J. P. Moreland's philosophy has largely missed the mark and "misrepresents several of my paper's main arguments" (85). This illustrates rather nicely my main criticism of this book, that those outside the specific discipline of analytical philosophy will find this book very indigestible and may even miss the points being made entirely. However, this book will provide some important guideposts for those interested in charting theoretical difficulties in approaching the relationship between body and soul.

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