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consider how theologically informed ethics contextualize environmental sciences and medicine, respectively.

James Sweeney, Peter Hampson, Steven J. Sandage, Julian Rivers, Nicholas Rengger, and William T. Cavanaugh consider human and social sciences, pointing to their origins in modernity and raising questions about secularization and the methodological shortfalls that prevail in absence of a robust theology of grace. Hampson's felicitous phrase, "the ecology of God" (120), which he describes in a footnote as "an ontological ecosystem radically dependent on God" (131), is a helpful image for both the dialogue between theology and the human sciences and the overall intellectual project this volume represents. Cavanaugh further argues that in studies in economics we see an "alternative vision of 'ultimate reality'" (191) that can displace Christian theology.

Robin Kirkpatrick and Vittorio Montemaggi, Lucy Beckett, Fernando Cervantes, Richard Finn, and John Harper reflect on the relationship between theology and the humanities. For Kirkpatrick and Montemaggi, theology can deepen appreciation of the mystery of evil as illuminated in authors such as Dante and Shakespeare. Beckett's sketch of the history of English literature in the (English) university highlights the heuristic framework provided by Christian theology, which invites readers to discern the truth, which, citing Alasdair MacIntyre, directs us toward God (230). Cervantes amplifies the importance of a heuristic in his analysis of historical knowledge, pointing to the ways that historical narratives are reconstructions of tradition that sublate earlier narratives. Finn's study of classics provides a case in point, by showing how its analysis of early Christianity has opened new understandings of both the early church and the ancient world. Finally, Harper explores music and liturgy as a performative theology, one which underscores the potential benefits of theologically informed interdisciplinary study for the sake of a cultural experience "engendered by the combination of texts, music, ritual, ritual objects, sacred art and architecture that may be part of the rich experience of choral worship" (276).

That closing note—about the combined efforts that harmonize in the performance of liturgy—is a tempting metaphor for the character of university life envisioned in this important volume.

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A Public God: Natural Theology Reconsidered. Neil Ormerod. Minneapolis, MN: Fortress, 2015. Pp xi+ 196. $39.

A jargon-free and user-friendly Lonerganian, Ormerod makes in this work a timely and persuasive contribution to the resurgent field of natural theology. Following his *Creator God, Evolving World* (with Cynthia Crysdale, 2013), which defended the cogency of classical theism's understanding of God in light of contemporary scientific

theories, such as evolution and quantum mechanics, this volume addresses the more basic issue of God's existence and attributes.

Aware of the cultural biases that impede reasonable discussion on this issue, O. wisely advocates a revised natural theology. This theology would be contextual, removing such impediments as materialism; public, thus avoiding a pleading to the special categories of divine revelation and instead drawing only on publically accessible categories of reason (in contrast to Alistair McGrath's oxymoronic "Christian natural theology"); and political, by proposing the mediated contribution of faith communities to civic life via cultural renewal and personal authenticity, thereby assuaging secular fears of theocracy that arise when religious bodies instead seek direct control of the state.

In addition to the differentiated discussion of evil in the final chapter, one of the high points of the book is the critique of reductive materialism. This critique is based on: (1) a compelling account of the need for intellectual conversion to a richer conception of reality in which meaning and rational self-consciousness are constitutive of human existence, not reducible to their biological (or chemical or physical) conditions; and (2) an exemplary dialectical exposure of the performative contradiction and "metaphysical muddle" within illustrative atheistic discourse. Here O. turns to Richard Dawkins's principled claim for the exclusively biological origins of morality and to Lawrence Kraus's question-begging assertion that the cosmos sprang from nothing. The penetrating treatment of these two figures serves to illustrate the broader point of the gap between the success of the scientific method and the failure of some its prominent spokesmen to engage credibly with the philosophical and metaphysical issues raised by, but not explainable within, that method. These issues include the very intelligibility of the universe (presupposed in the method, not proven), the intelligence of the subject who can grasp it (not observable by that empirical method), and the implications of the consequent alignment between world and mind (which culminate in the need to affirm a necessary being that grounds the contingent intelligibility of the scientific enterprise—or "breathes fire" into all those equations generated by its method). O. thus offers a skillful *manuductio* that shows how physical investigation opens up to metaphysical inquiry; that what is verifiable through the scientific method does not coincide with the totality of what is; and indeed that the very process of verification—the reliance upon existing data—entails the built-in inability of the scientific method to explain that most basic "datum," existence.

In this creative transposition of the traditional Thomistic arguments for God's existence, O. seems to conflate Aquinas's second and third way—from efficient causality and from contingency. More generally, O.'s grounding of natural theology on cognitional theory and intellectual conversion is more effective in the critical, ground-clearing task of dialectics (for example, critiquing reductionism) than in the constructive task of accounting for the divine attributes, especially divine immanence, which, tellingly, is not discussed. Perhaps that is an inevitable limit of O.'s starting point in intellectual conversion. After all, it's hard to transpose Ignatius's famous exhortation as "find God in all that empirical residue." Thinkers less wedded to a cognitional starting point and who begin with metaphysics instead, such as W. Norris Clarke or Rudi te

Velde, can provide more insight into the divine attributes, especially immanence, and so can offer a more promising participation metaphysics. At the very least, the jury is out as to whether the (strategically valid) emphasis on intellectual conversion and cognitional theory can carry the weight of a robust metaphysics. But, to be fair, O. is not rebuilding natural theology but "reconsidering" it—that is, asking contemporary culture to engage with its arguments—and in that he succeeds magnificently.

O. hopes that his book will contribute to the growth of a community of metaphysically rigorous thinkers that is analogous to those communities that share mathematical or scientific methods. One of the goals of such a community is to free itself from the dominant scientistic stranglehold over meaning because it has grounded its distinct terms and relations upon the primordial drive for (and recognition of alignment between) truth and reality. The result of the growth of such a community will be to shift the probabilities in favor of the public acceptance of natural theology. O.'s book is a persuasive argument for and an inspiring invitation to a collaborative enterprise of profound importance.

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The Runes of Evolution: How the Universe Became Self-Aware. By Simon Conway Morris. West Conshohocken, PA: Templeton, 2015. Pp. xiii, 493. $27.97.

Morris is a leading evolutionary biologist best known for his work on the hypothesis of evolutionary convergence. Nature, in other words, seems to have a built-in mechanism to solve problems in adaptation to changing circumstances in remarkably similar ways (http://www/mapoflife.org). The tentacles of an octopus, for example, functionally resemble the mode of operation of a human arm: "when evolution needs an arm, then there really is an 'optimal design.' That's the way the world works" (14). Convergence thus severely restricts the purely theoretical potentialities of cosmic evolution. But for that same reason, evolution is remarkably predictable; it is not the random outcome of natural selection as many Darwinians believe. For example, noting the convergent types of social play in some species of birds and mammals, one concludes that intelligence, tool-making, and even technology are evolutionarily inevitable (19). M's book is a huge compilation of such instances of convergence not only in the animal kingdom but in the plant world.

The capacity for vision and the perception of colors along with the capacity for smell, taste, and touch are found very early in the evolution of animal species. With the presence of neural networks in brainless sponges, growth in brain size and complexity among vertebrates were an inevitable consequence (252). Language is the medium of communication among human beings, but so also is birdsong the medium of communication for many species of birds (266). Toward the end of his book, M. speculates, "Suppose mind is not only independent but also preexistent to matter. If that was the case, then evolution is simply the process to discover mind" (286). Similarly, "abstract