

Catholics. He makes the case that “JPII-type” gen-x Catholics may be polarized to the right, “[b]ut statistically, they are quite rare” (18).

A good many contributors focus on ways to have difficult conversations across cultural, political, and theological differences. Theologically, they advocate for a culture of listening and encounter as a way forward.

As helpful a contribution as this book is, it could have been significantly enhanced if it had taken a comparative approach, examining a few other countries to help zero in on the real causes here.

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*The Believing Scientist: Essays on Science and Religion.* By Stephen M. Barr. Grand Rapids, MI: Eerdmans, 2016. Pp. vi + 226. \$25.

Barr is professor of theoretical particle physics at the University of Delaware, and also a member of the Academy of Catholic Theology. This book is a collection of his lectures, book reviews, and essays, written originally between 1997 and 2012, many of them published in *First Things*. They cover a range of important and engaging topics at the interface of science and theology, including the big issues, the origin of the observable universe and the possibility of multiverses, evolution, quantum physics, and neuroscience. He engages in dialogue with the views of Richard Dawkins, Stephen Jay Gould, David Chalmers, Thomas Nagel, Edward O. Wilson, and Francis Collins, and with the advocates of Intelligent Design.

B. writes with great deal of authority on the sciences and his theology is informed by Aquinas and by the broad Catholic tradition. There is repetition in the book, and the use of the word “man” for the human being. There were times when I thought the discussion might have been enriched by insights from recent theology. But B. writes with clarity and depth about important issues. His style is lively, sometimes humorous. He communicates a well-based confidence that there is every reason to embrace fully both science and Christian faith. While accepting the scientific strategy of reductionism, he strongly challenges metaphysical reductionism, physicalism, and the scientific atheism.

As a theologian, I found particularly helpful his brief but clear explanations of quantum theory in relation to theology and his discussion of a post-Einstein view of time in relation to the eternity of God. Because B. is a “believing scientist” and a gifted communicator, this book will be a very helpful and accessible resource for students of theology, for young Catholics studying science, and for the many people today who are searching for a way to make sense of their developing scientific worldview in relation to their Christian faith.

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