

topic of academic freedom in universities and even in Christian colleges. The third section is rather informative as it contains case histories of various conflicts within Christian colleges. Some of these are historical, such as the conflicts over evolution, whereas many of them are very contemporary, such as gender, race, and ethnicity.

In the second section R. discusses the ways in which the issue of academic freedom has been handled over time in Great Britain, Germany, and especially in the United States. While I found the discussions of the history of tensions between theological doctrines and scholarly investigations in the US to be quite informative, I found the treatment of German universities to be often simplistic and occasionally mistaken. What is perplexing, is the lack of a discussion regarding the issue of separation between church and state in German universities and the roles that famous Protestant theologians such as Friedrich Schleiermacher, Ernst Troeltsch, and Adolf Harnack played in those debates. Rather than a scholarly account of the facts of academic freedom, this book is more about Christian values—a plea for how Christian colleges should address contentious issues. This may help explain R.'s antipathy towards the American Association of University Professors and his preferences for Wheaton College and Calvin College. His emphasis is mostly on “Christian” and not on “higher education” and his suggestions are primarily about practicing scholarship in the service of Christianity.

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Turning to the Heavens and the Earth: Theological Reflections on A Cosmological Conversion: Essays in Honor of Elizabeth A. Johnson. Edited by Julia Brumbaugh and Natalia Imperatori-Lee. Foreword Mary Catherine Hilkert, OP. Collegeville, MN: Liturgical, 2016. Pp. xlvii + 289. \$34.95.

At the heart of this volume is a noteworthy recognition of Elizabeth A. Johnson's unique capacity to inspire and challenge her beloved community of theologians, when boldly, she reminded her colleagues of their vocational responsibility to infuse into every theological endeavor an environmental consciousness. Exploring the mysteries of God's unfolding Creation and grasping the apocalyptic gravity of the ecological crisis, was not the task of a few, but of the many. Cosmological conversion was an imperative.

Creating a “web of relationality,” Brumbaugh and Imperatori-Lee have edited a compilation of essays written in Johnson's honor that includes the voices of theologians who span generations, continents, cultures and traditions. Holding in common a profound appreciation, indeed admiration, for Johnson's ground-breaking contributions, they give expression to how Johnson's works and witness have informed and influenced their own.

Following a foreword by Mary Catherine Hilkert, a prologue by Kathy Coffey and an introduction to Johnson's writings and accomplishments by the editors, the

inclusion of Johnson's 1996 Catholic Theological Society of America Presidential Address "Turn to the Heavens and the Earth: Retrieval of the Cosmos in Theology," makes available to readers the visionary power and appeal of Johnson's prophetic words and sagacious insights. Capturing the dynamics of Johnson's method of doing theology in a manner that always involves the courage and creativity to "turn toward" unexplored theological horizons, the editors have grouped the thought-provoking essays in accord with three such turns: "Turning to the Wild(erness)" (McFague, Edwards, Meyer, Carpenter and Dempsey), "Turning to Ethical Action" (Gebara, Saracino, Ahern, Cloutier and French) and "Turning to a New Creation" (Haight, Biviano, Cahill, Rodriguez, Miller and Moltmann).

From beginning to end, this book is a formidable example of what theology—done in relationship and *en conjunto*—can contribute to cosmological consciousness, conscience and conversion. Indeed, it is a timely testament to the compelling reasons why, as Elizabeth Johnson says, "You just have to keep doing theology!"

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Science and Religion: Beyond Warfare and Toward Understanding. By Joshua M. Moritz.
Winona, MN: Anselm Academic, 2016. Pp. 317. \$30.95.

I have not read, and cannot imagine, a better introduction to the science and religion dialogue than this book. If you are looking for a primer that is comprehensive, scholarly, readable—and will be engaging for students—look no further.

The first four chapters of the book provide a solid foundation in the history and philosophy of the relationship between religion and science. M. hits all the major flash points (such as Columbus, Galileo, and others), debunking the warfare myth from every conceivable angle. Six subsequent chapters take the reader into key areas of interaction between religion and science.

Historically and philosophically, scientifically and theologically, the erudition in the book can only be described as massive. Footnotes from Church Fathers sit side by side with footnotes on the latest scientific research and contemporary theological discussion. Yet the book is still easy to read. No one will get lost in jargon here.

Chapter 6 is a good snapshot of the book's method. M. begins with a detailed linguistic and thematic analysis of what the Bible means when it speaks of God creating. He follows with a detailed scientific analysis of evolutionary biology—including some intriguing findings in evolutionary developmental biology that will call to mind discussions of "cosmological fine-tuning." Every detail is put to work in showing that there need not be a conflict between creation and evolution from either a religious or a scientific perspective. Chapters on cosmology, human uniqueness, miracles, suffering, and the end of the world all unfold with similar detail and aim.

But M. does not stop with great research and approachable writing. He has also packed the book with discussion questions that are genuinely synthetic, suggested