

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

readings for those who want to dive deeper, and internet resources for those who want to see related videos. With these features, the book has everything you need for a semester long course on science and religion.

M. not only demystifies the warfare myth, he invites the reader to experience the intellectual and spiritual satisfaction that come from developing a more cordial relationship between religion and science.

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*Christ's Descent into Hell: John Paul II, Joseph Ratzinger, and Hans Urs von Balthasar on the Theology of Holy Saturday.* By Lyra Pitstick. Grand Rapids, MI: Eerdmans, 2016. Pp. xiv + 135; \$20.

The author's earlier book, *Light in Darkness: Hans Urs von Balthasar and the Catholic Doctrine of Christ's Descent into Hell* (2007), based on her doctoral dissertation (2005), took up how Balthasar's theology of the descent into hell diverged from Catholic dogma of the descent. This work puts his theology in company with three other contemporary theologians of the dissent: Pope John Paul II; Joseph Ratzinger; and then-Auxiliary Bishop of Vienna Christoph Schönborn. She presents Ratzinger's theology in chapter 2 on the time before and in chapter 3 on the time after his election as Pope Benedict XVI. Although the scope of the work is circumscribed by the topic, her reading and interpretation of the descent's significance in each theologian's work is clear and engaging; each chapter ends with a table highlighting nuances of theological differences.

Important topics consider what the friendship of the two popes with Balthasar meant for the reception of his original theological ideas on the descent. She also takes up the degree to which the theology of the descent in papal teachings meets or does not meet the criteria for infallibility. The book questions Ratzinger's interpretation of the descent, marking it as "only apparent . . . not real, as it was in Balthasar's theology" (8).

The work throughout would have been strengthened by the author's explanation of distinctions made frequently between the descent as "real event," "dogmatic reality," and "what really happened," on one side, and as a "mere metaphor," "image," "verbal formulation," and "appearance" on the other.

The short work includes four helpful appendices: on "Pope Benedictus Deus' *Definition*" (Avignon Pope Benedict XII, 1336–1342); on the "Roman Catechism *on Christ's Descent*" (after the Council of Trent); on the current "Catechism of the Catholic Church *on Christ's Descent*," and Pope John Paul II's "Catechesis *on Christ's Descent*."

Beautiful and apt is the book's cover, which bears a fourteenth-century, Old French depiction of Christ's descent from the time of Pope Benedict XII, whose theology of the descent in a period of contention is taken up by the author.

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