

P.'s work offers a valuable contribution to the ongoing conversation on the nature and role of Christian service. Its structure and subject matter make it ideal for college or parish groups preparing for service trips, service learning courses, volunteer communities, and individuals in service professions seeking to situate their work within the Christian tradition.

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*Christianity and the Disciplines: The Transformation of the University.* Edited by Oliver D. Crisp, Gavin D'Costa, Mervyn Davies, and Peter Hampson. T & T Clark Religion and the University Series, 2. New York: Bloomsbury T & T Clark, 2012. Pp. xiv + 286. \$34.95.

This second volume in the series which seeks “the revitalization of Christian culture through the reform of the University” is a collection of 17 essays by scholars across disciplines: from natural and life sciences, to human and social sciences, to humanities. All grapple with fundamental questions about how Christian theology relates to non-theological disciplines. The editors observe that “for large periods of history theology as an academic discipline was done in careful isolation from other disciplines,” a move that at one time was meant to protect the uniqueness of theology’s objective of knowing God, but which in the modern period has led to “theology’s own self-secularization and isolation” (2). The essays address two questions: “Methodologically, what shifts might occur in your subject . . . if Christianity were taken as true” and “what transformations might be seen in your subject area if the truth of Christianity were to penetrate those . . . who study and engage with the subject.”

The book is the most substantial anthology of multidisciplinary engagement with theology, and as such will be of profit to academic leaders seeking to foster a more integrated intellectual life among faculty in Christian colleges and universities. While it is similar to Eifler and Landy’s *Becoming Beholders* or John Haughey’s *In Search of the Whole*, which invite intellectuals to reflect theologically on the tasks of teaching (in the former) and becoming integrated persons (in the latter), this book focuses primarily on the intellectual disciplines per se.

Reflecting Mervyn Davies’s reminder in his essay “Newman’s Challenge to the Contemporary University” that Newman called for a “long view” of our societies and ourselves (24–25), successive authors present their subjects in dialogue with a theology that strives for such a hermeneutic. Michael Heller and John Polkinghorne address how mathematics and physics help human beings understand the physical world, but the latter points to the larger challenge of theology “not to try to do science’s work for it, but to set scientific discoveries in a wider and deeper context of intelligibility” (50). Alister E. McGrath looks seriously at the legacy of Darwin and the ways that evolutionary theory have impacted theology, but also at the ways that theology might inform naïve breaches of empirical method. Celia Deane-Drummond and Andrew Sloane

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