

consciousness. There is no avoiding the fact that this position, as well argued as it is, will be unpalatable to many.

Unfortunately the middle part of the book loses something of the vigour and direction of the first chapter. Brownsberger wants to show how the Saviour must unite in himself finite and infinite, with regard to will and, interrupting the book's anthropological structure, to being. The latter he treats in chapter four, where he enters another scholastic debate and makes a good case that in the incarnation Christ assumed a second(ary) finite being. Chapter two had focused on Christ's will through the lens of Sacred Heart devotion. It did this not by looking at neoscholastic reflection on this devotion as it relates to the themes of Christ's knowledge treated in chapter one, but from the viewpoint of the Christology of Maurice Blondel, whom Brownsberger pictures not as an opponent of scholasticism but as Leonine Thomism's ally against Modernism. Since Brownsberger feels obliged a number of times to distance himself from Blondel's 'panchristism', it is unclear what substance the appeal to Blondel really adds to the book. Likewise with Hegel, whose notion of infinity opens chapter three, providing an analogy for us refusing to misconstrue the nature of virtue and charity, leading to an account of Christ's charity as enfolding the finite in the infinity of divine love. One is left wondering how far Blondel and Hegel are more or less token non-scholastics in the argument.

Brownsberger is firmly back on track in his final chapter on Christ's emotions, specifically his anger, and their intrinsic connection to salvation. According to Brownsberger, where the beloved is deprived of a good intended in love, that love is displayed in anger. Anger thus drives Christ to act, and the anger of which we read in the gospels is consummated on the Cross, the victory of his holy anger over the depraved anger of the world, and the anger of Christ burns its way into human hearts. I am disappointed not to have been able to read an account here of the whole panoply of Christ's emotions, but I am looking forward to reading more Brownsberger.

SIMON FRANCIS GAINÉ OP

THE RADIANCE OF BEING: DIMENSIONS OF COSMIC CHRISTIANITY by Stratford Caldecott, *Angelico Press, Tacoma, 2013, pp. 304, £10.95, pbk*

The doctrine of the Trinity is the summit of Christian revelation, something we should truly be excited about. Yet all too often, the Trinity is something of an embarrassment to Christians – an abstract riddle too difficult to solve. Stratford Caldecott in his book *The Radiance of Being* does much to redress this negative attitude. His purpose as he states is 'to think through, as a Catholic layman, the doctrine of the Trinity and its implications for cosmology'. It is hard not to be taken up by Caldecott's enthusiasm. His conviction that the Trinity is 'the most beautiful, elegant, and simple doctrine in the world – a true theory of everything' shines throughout his book.

The book is divided into three parts. The first part 'Nature' is introduced with a quote from E. I. Watkin about how the old Catholic religion-culture of Europe 'has been destroyed, overwhelmed by a vast influx of new knowledge, by the scientific mass civilization of the modern world ... [but] already in the winter there are signs of the approaching spring.' Watkin goes on to lay down the challenge that 'the abiding and immutable truth of metaphysics and revealed religion must be re-clad in the new garments woven by a scientific and historical knowledge incomparably vaster than was ever before possessed by man' This re-cladding

of metaphysics and revealed religion is really what the first part of Caldecott's book is about. So for example, he discusses such topics as Einstein's theory of relativity, quantum electrodynamics, the Big Bang, Cantor's orders of infinity and non-commutative geometry. The pioneer of quantum electrodynamics, Richard Feynman described nature as being absurd and he encouraged people to embrace this absurdity, but for Caldecott, this will not do. Following the Catholic physicist Wolfgang Smith, Caldecott suggests that this shipwreck of modern thought can be attributed to the Cartesian bifurcation between the subjective and the objective. Rather than embracing the absurd consequences of Cartesian philosophy, a viable alternative would be to re-introduce the Aristotelian-Thomistic distinction between actuality and potency into modern physics. It is such thoughts as these that point to the approaching spring that Watkin speaks of. What Caldecott says is certainly not an easy read, but there are enough hooks to latch onto to give one a lot to ponder about.

In the second part of the book, Caldecott discusses the divine nature and he begins by clarifying the meaning of the doctrines of the Incarnation and the Trinity, doctrines which so radically differentiate Christianity from all other religions. But rather than there being any hint of triumphalism, Caldecott sees these central Christian beliefs as treasures that can be more deeply appreciated in the context of inter-religious dialogue. God in his providence has allowed seemingly contradictory religions to flourish and this is a mystery that Caldecott wants to wrestle with. This desire to come to a deeper understanding of the Trinity in the light of other world religions means that his appraisal of them is often very generous. For instance, in his chapter 'the Mystery of Islam', Caldecott suggests that Islam is a response to a genuine failing many Christians suffer from, that of polytheism. Just as God used the pagan kings of pre-Christian times to admonish Israel for her many failings, so Islam's strict monotheism admonishes Christians who have strayed into idolatry.

Whilst Caldecott is keen to search for the kernel of truth in every religion, he is careful not to subscribe to perennialism, the belief that there is one kernel of truth from which all religions essentially evolve. As Caldecott points out, perennialism is not easily reconciled with the doctrine of the Trinity, yet he still recognises the value in engaging with perennialism. In particular, he traces how Christians have developed the perennialist idea of the Supreme Identity, that the Absolute and the Self are one, and that the Incarnation of Christ might be understandable as that alone which permits the realisation of the Supreme Identity. Caldecott acknowledges that such speculations are likely to offend both Christians and perennialists, but it does raise the possibility that perennialist philosophy with its strong concept of the Self might be a better vehicle than Greek philosophy for exploring the personhood of the Trinity. Again, it gives one a lot to ponder about.

In the third part of the book, Caldecott takes these Trinitarian reflections, and shows how they can illuminate our understanding of creation's ultimate significance. These reflections come to their climax in the chapter 'Visions of Sophia?' Here Caldecott presents some ideas from several mystics and theologians. He ends with considering the systematic theologian Sergius Bulgakov. According to Bulgakov, there is divine Sophia and 'creaturely' Sophia. Divine Sophia is the reality to which the word 'consubstantial' refers to in the Creed – God's *ousia*. On the other hand, creaturely Sophia, as Caldecott relates is 'the foundation on which the entire creation is established, when the Father created all things in the Son and the Spirit brought them to completion. She is at first nothing more than a seed containing the potentiality of the perfect divine image and likeness. But in her all the ideal forms or divine ideas contained in the Son are reflected through creation – that is through a process of temporal becoming, at the end of which they are brought to the fullest possible likeness of divine glory by the Holy Spirit.'

In our modern secular world, such theological speculation is very valuable and important because we deeply need a coherent account of nature which is intrinsically related to God and in which it is intelligible to believe in humanity's divine destiny. To this end, Caldecott, with his breadth of knowledge and deep appreciation of Trinitarian theology is able to show us some very promising signs for the future. To quote Jean-Pierre Torrell OP, 'Trinitarian theology should not be instrumentalized at the service of other interests, but, without their being in any way subordinated, it illumines all theological reflection worthy of the name'. Caldecott's book surely meets Torrell's criteria for theological reflection – in the light of the Trinity, Caldecott's exploration of being positively radiates.

ROBERT VERRILL OP

RELIGION, INTOLERANCE, AND CONFLICT: A SCIENTIFIC AND CONCEPTUAL INVESTIGATION edited by S. Clarke, R. Powell and J. Savulescu, *Oxford University Press, Oxford, 2013, pp. xviii + 282, £30.00, hbk*

We need not look far back in history to find instances of violence being carried out in the name of religion. What is more, the secularisation of Europe along with the 'God is back' phenomenon elsewhere around the world brings the topic of religion and its appropriate place in the public sphere very much to centre stage. What exactly is religion's role in promoting intolerance or tolerance in society, and can we say that there is something in religion that *causes* violence? This book has brought together scholars in the three disciplines of evolutionary anthropology, experimental psychology and analytic philosophy, religious sympathizers and challengers alike, to address the different dimensions of the question.

From an evolutionary anthropology perspective, religion can be seen as an adaptive mechanism to help society function. With the increase in the size of communities, the arrival of doctrinal religions helped to facilitate social cohesion by decreasing risks of free-riding of other members and making punishment for wrong-doings a real threat. By looking at one aspect of religion in particular – the ritual – we also learn that participation in low frequency and emotionally intense rituals creates strong group bonds but increases out-group hostility. Religions, however, which have routinized their rituals manage to include more members, albeit with weaker ties of identity and cohesion. In addition, religion can be argued to have an adaptive function in war and in fighting more effectively. Johnson and Reeve argue that by promoting heroism and self-sacrifice, offering supernatural rewards, dehumanising the enemy, and encouraging cooperation and comradeship within groups, religion serves as an adaptation to survive inter-group conflict. As such, we can expect to see more inter-religious warfare, rules and conditions for appropriate recourse to war, as well as religion to be a recurrent element of war across societies.

Experimental psychologists face the challenge of identifying the different dimensions of religiosity, finding ways to capture them through experiments (with caution against self-reporting bias), and linking this to evidence of intolerance. Identified dimensions such as 'extrinsic' and 'intrinsic' religious orientation, as well as 'religion as quest', added to the ideological predictors of social dominance orientation (SDO) and right-wing authoritarianism (RWA), are all common classifications used to tease out how dimensions of religiosity can be associated with prejudice or intolerance. A challenging task indeed, yet the reader becomes confused with the use of 'prejudice' and 'intolerance' intermingled; a slight problem for a book where definitional clarity is paramount.