

Foster, Shaile Mathews, Eustace Haydon, and Henry Nelson Wieman showed the compatibility of a naturalistic approach with religion, even theism for Mathews and Wieman. Dennett suggests that modified theism, or nontheistic religion, has no staying power, overlooking the time since Spinoza, long enough for a meme to earn respect. Although he disarmingly nuances his ideas when he is setting forth empirical hypotheses, his black-and-white thinking is evident in dealing with nonauthoritarian religion and revised theism. Apparently scientists, not religionists, are allowed to redefine terms, as if religious memes should not evolve. Instead of being an illegitimate protective device, the withdrawal of religion from falsifiability may be an indication of cultural evolution.

In Part 3 Dennett turns from explanation to evaluation and prescription. He addresses the barriers of emotion, academic territoriality, and loyalty to God and suggests that current evidence is that religion is a mixed bag; its health benefits, for example, may have negative side effects compared to other delivery systems. Chapter 10 shows that to claim religion is necessary for the content or motivation of morality is problematic. Chapter 11 proposes a national curriculum for religious education, though he does not discuss the difficulty of preparing or teaching it.

In his eagerness to destroy religion's power, Dennett has made many careless moves. His attack on pathological religion would be more effective if he were more careful.

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*Panentheism—The Other God of the Philosophers: From Plato to the Present.*

By John W. Cooper. Grand Rapids, Mich.: Baker Academic, 2006. 368 pages. \$36.99.

Panentheism is a foundational concept for much of modern theology. Within the religion-and-science community it is of even more importance because many involved in the discussion accept it as foundational. John Cooper, beginning with a quote from *The Oxford Dictionary of the Christian Church* (3d ed.), presents this definition of panentheism: “‘The Being of God includes and penetrates the whole universe, so that every part exists in Him, but His Being is more than, and not exhausted by, the universe.’ In other words, God and the world are ontologically distinct and God transcends the world, but the world is in God ontologically” (p. 27). He also states that “there are widely differing ways of understanding panentheism” (p. 27).

Cooper has two aims: “to present a historical overview of panentheism” and to present “a critical and apologetic response to panentheism” (p. 20). The majority of the book is dedicated to the former, with the last chapter addressing the latter. He explicitly attempts to keep these two aims separate (p. 21). As a professor of philosophical theology at Calvin Theological Seminary and a minister of the Christian Reformed Church, he approaches the study from a position of Christian orthodoxy in the Reformed tradition, which he states straightforwardly (p. 21).

The book is divided into fourteen chapters. The first chapter is an introduction, followed by twelve chapters that cover the history of panentheistic thought.

The text concludes with a chapter titled “Why I Am Not a Panentheist.” Chapters 2 through 5 cover the largest historical time span before Cooper focuses on specific thinkers for the majority of chapters 6 through 13. Chapter 2 presents pantheism from Plato to Jakob Böhme, focusing additionally on Stoicism, Neoplatonism, John Scotus Eriugena, Meister Eckhart, and Nicholas of Cusa. Chapter 3 covers the thought of Giordano Bruno, Baruch Spinoza, Jonathan Edwards, and Friedrich Schleiermacher, as well as early German Romanticism and seventeenth-century Neoplatonism. Chapter 4 focuses a bit more than the previous two, with discussions on the work of Immanuel Kant, Johann Gottlieb Fichte, Friedrich Wilhelm Joseph von Schelling, and Georg Wilhelm Friedrich Hegel, who become foundational for many modern panentheists. Chapter 5 is titled “Nineteenth-Century Proliferation” and covers lesser-known thinkers from Germany, England, the United States, and France. Cooper sometimes proposes the question “Pantheism or Panentheism?” to some of the thinkers in these early chapters, for example, Schleiermacher (p. 87) and Nicholas of Cusa (p. 55). The distinctions the author makes while discussing various panentheists help the reader to understand what the distinguishing marks of panentheism are.

In chapter 6 there is a shift to more focused discussion on specific thinkers and schools of thought, beginning with “Teilhard de Chardin’s Christocentric Panentheism.” Chapter 7 covers process theology, specifically Alfred North Whitehead, Charles Hartshorne, John Cobb, and David Griffin. It also includes a brief discussion of open theism (pp. 190–92). Chapter 8 moves into a study of Paul Tillich, and chapter 9 gives an overview of philosophers, theologians, and non-Christian panentheists of the twentieth century, notably Martin Heidegger, Hans-Georg Gadamer, Karl Rahner, and Hans Küng. This chapter is of special interest because the non-Christian panentheists discussed represent some of the major religions of the world including Judaism, Islam, Hinduism, and Buddhism. After this survey chapter, Cooper returns to focused studies on Jürgen Moltmann (chapter 10) and Wolfhart Pannenberg (chapter 11). Chapters 12 and 13 discuss liberation/ecological theologies and those in the religion-and-science dialogue, respectively. Chapter 13 specifically covers the thought of Ian Barbour, Paul Davies, Arthur Peacocke, Philip Clayton, and John Polkinghorne. This chapter may be of specific interest to readers of *Zygon*, as it shows how panentheism has shaped their thought.

In the final chapter, “Why I Am Not a Panentheist,” Cooper works through biblical, theological, and philosophical issues of why he thinks that classical theism is still the best approach to these issues. He closes with a brief discussion of four other theological approaches and where they land on the spectrum of what he considers “Christian.” Included in this discussion are “Modified Classical Theism,” “Revised Classical Theism,” “Christian Panentheism,” and “Non-Christian Panentheism” and why these approaches are or are not tenable for the Christian (pp. 342–46).

As the author states, this book “is intended for upperclass college and seminary students, clergy, and anyone interested in theology” (p. 21). He states that this type of comprehensive study was lacking in his own education and that this gap in schooling is probably common among readers (p. 22). Although at first glance this book does not directly address readers of *Zygon*, it is foundationally important. In my experience, panentheism often is found implicitly in much re-

ligion-and-science dialogue but is not always explicitly understood. Cooper's text gives readers a broader foundation in which to approach religion-and-science conversation. In addition, the text explicitly deals with many issues found within the dialogue. Beyond the foundational philosophers, Teilhard's thought and that of process theology have set some of the parameters for modern conversation. Tillich has had a major impact on theology at the Zygon Center for Religion and Science, and Pannenberg is a frequent participant in religion-and-science matters, making the chapter on his field theory even more valuable. In addition, the ecological theologies of Rosemary Radford Ruether and Sallie McFague discussed in chapter 12 are forerunners for modern environmental theology. Chapter 13 is the most explicitly related to religion-and-science and shows how pantheism is foundational for the luminaries of the field. The text also addresses two concerns of scholarship for the future of religion-and-science conversation. It addresses the historical foundations of philosophical and theological thought that are often overlooked, and it opens a door for younger scholars to build toward the important questions raised by religion-and-science dialogue. It is essential for religion-and-science conversation to reflect on the history of philosophy and theology in order to create a fuller picture of why certain epistemological and ontological choices have been made in the past.

Regarding his biases, Cooper has done a fair job of being forthcoming about his own proclivities while still creating a text that is straightforward and educational. The final chapter lacks thoroughness, but it gives the reader an opening for further exploration. The author addresses a multitude of issues in a small amount of space, so brevity is to be expected. The text reads well even without this chapter, but it does provide insight into the issues where classical theism may provide tenable solutions. Here he also explicitly addresses religion-and-science issues such as time and eternity (pp. 330–31), miracles (pp. 333–34), and the problem of evil (pp. 334–37). One already holding a pantheistic worldview may find this chapter a bit unsatisfying, but it is cordial and fair.

This book is valuable for classroom use, which is its major intention, but also for those wishing to delve into the history of pantheistic thought. It works well as a reference for summaries of historical pantheists. The chapters are broken into many subheadings, making the book easy to navigate and useful for focused study. For those looking for a textbook or reference on pantheistic thought, Cooper has provided a solid volume.

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