

state and extended the 'rule of law' to the government, the Knesset, the Army, and even the security services.

David R. Blumenthal
Emory University



The Entangled Trinity: Quantum Physics and Theology, Ernest L. Simmons, Fortress Press, 2014 (ISBN 978-0-8006-9786-0), 205 pp., pb \$39

The aim of this work consists in answering the following formative question which is part of the Introduction (pp. 1–3): 'What can the current scientific understanding of the natural world contribute to our reflection in a Triune fashion on the relationship of God and the world?' (p. 1). In the mind of the author, Professor of Religion and Director of the Dovre Center for Faith and Learning at Concordia College, the theory of the Entangled Trinitarian Panentheism represents a coherent response to all aspects of the relationship between God and the universe. The scientific discoveries in the modern age, for example, the achievements brought about by theories such as Relativity Theory and Quantum Mechanics, are adopted by the author in order to uphold the existence of a perichoretic evolving relation within the Divine Trinity. Therefore, Creator and the world are in a mutual interaction, following a panentheistic arrangement.

Part 1 (pp. 5–53) of this book is devoted to the illustration of the 'Foundational Concepts' – namely, faith, knowledge, theology – as interrelated subjects to make the mystery of existence clear and search for the ultimate. The contingency of existence leads to the encounter with the Holy as transcendent fullness, for human existence is juxtaposed between time and eternity, and between finite reality and infinite perspective. Notwithstanding scientific advances, science is not enough to explain physical, and above all, biological phenomena which need interrelated levels of explanation. Modern physics is just such a clear instance of that kind of complexity as it implies a change in ontology, from conceiving being as substance to its recognition as dynamic interaction. That is the establishment of a divine sacramental presence in the natural world. Thus, according to the author, panentheism, as an active involvement of God, is the only plausible response to the challenges of science. A vision of becoming grounded on a relational ontology allows scientific thought to interact with theology in the contemporary age.

The development of trinitarian thinking through the ages is highlighted in Part II (pp. 55–118), in which the author shows the main steps of trinitarian conceptions since the early biblical texts to the twentieth century. Notwithstanding the complexity of that historical reconstruction, the author succeeds in showing the development of perichoresis, that is, the mutual interaction within the Trinity which forms the basis of his own worldview. Some historical factors, such as the crisis of Christian theology in the eighteenth and nineteenth centuries in the west, led to a demise of the Trinity. Therefore, the contribution offered by noteworthy contemporary theologians represents a trinitarian renaissance. Those thinkers, in various ways, emphasized the historical character of revelation, in turn implying the existence of a change in the trinitarian life. In particular, the theology of the Cross is the highest expression of the full mutual indwelling as a distinctive feature of the Trinitarian dimension.

In Part III (pp. 119–86) the panentheistic view of the author is elaborated. At the beginning of this section, the author explores some relevant contemporary conceptions of the science–faith interaction and the novelties brought about by microphysics, which contrasted the Newtonian arrangement with the deterministic worldview typical of the nineteenth century positivism. Theories such as the wave–particle duality, indeterminacy, and superposition are essential for understanding the author's ideas, which can be summarized in the following words: 'Perichoresis entanglement can be understood as the energy of the divine Trinity through which the creation is expressed. The immanent Trinity exists in superposition with the economic Trinity and evolves within the entangled life of God with the creation, thus supporting a panentheistic model of God' (p. 144). That panentheistic vision not only establishes a link between Trinity and creation, but it also affirms a basis for fighting against egoism and drawing individuals out of themselves. The expression of a *pluralistic monotheism* provides instances for the perichoretic life within the Trinity which keeps creation in existence and whose activity sanctifies the universe. The growing of the divine perfection together with the world, which is necessary for the fulfillment of the divine action, is considered by the author a useful instrument to help believers in understanding the trinitarian mystery, the indeterministic character of creation, as well as the suffering condition of humans. 'Just as particles that have once interacted can never be fully separated, the activity of the Trinity can never be fully dismembered' (p. 185). In the author's opinion, that is reality granting a kind of natural feedback to God and the existence of a positive polarity between them. Furthermore, his own panentheistic conception does not diminish the absolute superiority of God over creatures: 'connecting this to the panentheistic analogy means that one can explain the occurrences within the natural world in terms of

secondary causes without challenging any primary causes within theology' (p. 157).

In this book, readers will find a very good synthesis of that complex argument. The book is suitable for those who are not specialists in scientific matters. Nevertheless, a worldview linking a universe into God could be dangerous for both faith and science as it could modify that transcendent character of divinity which constitutes the basic element of Christian theology and the actual reason for the birth of science in the Christian milieu. Moreover, even if the pantheistic viewpoint expressed by the author does not deny the personality of God, it could favor the emergence of easy solutions based only upon physical considerations. With regard to the epistemological aspects, pantheism can be viewed as an example of concordism, or naïve correlationism, namely a view which has brought about many negative effects to the dialogue between faith and science. It is necessary, indeed, to recall that, throughout the history of thought, the attempt to search for a correspondence between scientific statements and the interpretation of Scriptures has given rise to great difficulties within the science–theology interaction. Science consists in a system of equations relating to quantitative data gathered in the material world. That quantitative description of reality presupposes the existence of a universe as a coherent totality of interacting objects. The quantitative nature of science, in which measurements have the most important role, differs from the salvific aim of religion and undermines any possibility of concordism. That is the reason why the Bible does not include any scientific meaning and the attempts to show the connection between biblical texts and scientific conclusions have not proved satisfactory.

Alessandro Giostra
Stanley Jaki Society



Innovation in the Greek Orthodox Tradition? The Question of Change in Greek Orthodox Thought and Practice, Trine Stauning Willert and Lina Molokotos-Liederman (eds.), Ashgate, 2012 (ISBN 978-1-4094-2077-4), xiv + 284 pp., hb £55

The question mark in our book's title sits rather awkwardly there. Some may have passed over it without noticing; for others, it will seem harmless enough, perhaps even understated; for others still, especially combined with the subtitle, it will be a direct provocation,