

kind of interontic causal agency he ascribes to it. Nor does it address the relevant antirealist readings of information that construe it as a perspective-relative artifact of highly selective abstract descriptions of physical events and relations.

Overall, Venturyra's book is worth reading, if only for further disclosing the failures of human intentions to capture within the a priori structures and functions of finite consciousness, what from outside them originates and sustains them.

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**JESUS LOVES YOU AND EVOLUTION IS TRUE: Why Youth Ministry Needs Science** by Sara Sybesma Tolsma and Jason Lief. Minneapolis, MN: Fortress Press, 2019. 227 pages, including title pages and dedications. Paperback; \$32.99. ISBN: 9781506439730.

Despite the best efforts of many scientists, theologians, biblical scholars, and historians, there are still many people in the general public who see science and faith as being at odds with one another. The conflicts that arise from this perspective can have unfortunate consequences. One possibility is that they can lead Christian young people to eschew the findings of modern science, but studies have also shown that these contentions cause some to leave their faith behind altogether. In *Jesus Loves You and Evolution Is True: Why Youth Ministry Needs Science*, Sara Sybesma Tolsma (a geneticist and cell biologist) and Jason Lief (a practical theologian) team up "to point out the transversal spaces that exist between theology and biology so that the Christian community might see how the science-and-faith issue is not an either/or choice" (p. 3). In alternating chapters, the book's authors elaborate on their areas of expertise, with Tolsma penning chapters on scientific issues and Lief expounding on various theological topics.

In her chapters, Tolsma touches on a wide range of scientific topics that often come up at the faith-science interface. In chapter 1, she discusses evolution, diving into some of the evidence for the evolution of life on Earth, as well as common objections to evolutionary theory. She also introduces evolutionary creationism as a viable position for Christians, a view that seriously considers both modern science and orthodox Christianity. Chapter 3 focuses on human origins specifically, including a genetic primer and expounding on how human genomes speak to human history, thus providing additional evidence for common ancestry. Chapter 5 takes a bit of a different turn, focusing on climate change and racism and revealing how our evolutionary connectedness should lead us to care well for one another and the nonhuman creation. In chapter 7, Tolsma attacks one of the central objections to the acceptance of evolution from a Christian perspective: the roles of death and suffering that are inherent to the process. She discusses the central role of death in the functioning of ecological

systems, as well as the importance of cellular death for the immune system and other molecular processes to function properly.

Throughout her chapters, Tolsma tackles complex topics in ways that are clear, thoughtful, and scientifically accurate. She makes excellent use of analogies at various points, including a language analogy in chapter 3 to help explain the evolutionary inferences we can make from genetic differences. She also highlights excellent examples to illustrate particular topics. For example, a process called autophagy, which can help cells utilize worn-out proteins and organelles from dead cells in new ways, proves to be an excellent illustration of "[sacrifice] and destruction [making] room for us to build something that can flourish" (p. 189). While readers with strong backgrounds in science might be left wanting more details or wishing for a bit more nuance in certain places, Tolsma does an admirable job of unpacking the topics in a way that walks readers through the key points and provides enough details to illustrate why the scientific community has reached a consensus on these topics.

Lief's alternating chapters focus on his expertise: rethinking theology, with the influence of scientific findings, to meet the needs of young people. He begins his sections by indicating the importance of the doctrine of the incarnation, namely Christ as both God and human, to help people better understand the need to live an embodied human experience. He describes this doctrine as "the divine affirmation ... and the embrace of our condition of becoming," citing influential spiritual leaders such as Karl Barth, St. Francis of Assisi, and Bonaventure to indicate that embodied spiritual life is nothing new to Christian thought and theology (p. 55). To Lief, however, the implications of such a way of thinking are more rewarding than what the current state of American Christian teaching offers young people, a topic that he explores in later chapters.

Lief begins with the doctrine of the Fall, the shift of humanity from innocent obedience to guilty disobedience. A modern assessment of the Fall, he writes, is more akin to an ancient Greek worldview of metaphysics, which prioritized the spiritual realm over the material. By contrast, Lief roots the doctrine of sin in the very notion of this disembodied abstraction: "[Sin] is about trying to become more than our material life" (p. 86). The death and resurrection of Christ, then, is the loving correction to the prioritization of the spirit over the body. It is the demonstration of a God whose interest lies in the purposes of salvation, in the laying down of one's finite existence for someone or something greater than oneself. Lief's description of God is of one who suffers alongside creation and, in so doing, demonstrates that love renders the universe meaningful. Throughout his reframing of the theological discourse, Lief consistently brings readers back to the implications of such openness to reinterpretation, namely permitting

# Book Reviews

young people “to explore how their bodies, their biology and psychology, shape their spirituality and their identity” (p. 101). By Lief’s assessment, churches have failed youth by offering a hollow shell of the Christian faith that neither addresses their lived experiences nor equips them with the tools to “cultivate an imagination to make sense of the world” (p. 200).

Throughout the book, both authors hit their stride when they explore complex topics in their respective disciplines, using everyday language and illustrations that make their findings accessible to a broad audience. Furthermore, neither author sacrifices the accuracy of their findings for accessibility to the general public. Together, Tolsma and Lief illustrate how modern science and Christianity need not be at odds, but can instead be integrated with one another to craft a deep and robust faith.

However, they often treat the specific application to youth ministry like the essential glue that connects two disciplines that they have already demonstrated to be deeply interconnected. While their assessments of youth culture and youth ministry are accurate, there are relatively few specific applications of the book for a youth ministry context, especially given what one might expect from the book’s title. Lief writes that the very point is to keep the conversation open-ended; however, one cannot help but wonder if setting the foundation with some fundamental action steps would have helped to make the topic of youth ministry feel more like the central focus of the book. However, with all that stated, if the intended audience is people who would like to see the church engage more with science, youth, and different theological perspectives, then *Jesus Loves You* certainly accomplishes this task.

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## TECHNOLOGY

**BORED, LONELY, ANGRY, STUPID: Changing Feelings about Technology, from the Telegraph to Twitter** by Luke Fernandez and Susan J. Matt. Cambridge, MA: Harvard University Press, 2019. 464 pages. Hardcover; \$35.00. ISBN: 9780674983700.

Many books and articles have been written about our current love-hate relationship with technology. This book explores this common theme in a novel and very helpful manner. The authors, a husband and wife team, explore the topics by first going back to the early days of America and examining how people wrestled with the new technologies of their time such as photography, the telephone, television, and the car. They proceed to track the varying responses from those early times up to and including the present.

Luke Fernandez is Assistant Professor in the School of Computing, and Codirector of the Tech Outreach Center, at Weber State University. Susan J. Matt is Presidential Distinguished Professor of History at Weber State University.

If you are interested in how we arrived at our current conditions, this book gives a rich and extensively documented explanation. The investigation is done in six parallel chapters: “From Vanity to Narcissism,” “The Lonely Cloud,” “The Flight from Boredom,” “Pay Attention,” “Awe,” and “Anger Rising.” About 80 pages of notes follow. The first half of each chapter explores the past and the second half explores our current context. These excerpts encapsulate this approach:

Nineteenth-century Americans often saw virtue and value in solitude ... Solitude is a hard sell—it resists being commercialized or packaged. In contrast, the networks that contemporary Americans often turn to in order to stave off loneliness are commercialized ... (p. 11)

The authors suggest

that human nature and emotions are not static categories; instead they change subtly as a result of shifting economic orders, vocabularies, ideologies, theologies, and technologies ... feelings are, at least in part, historical artifacts ... the culturally specific words and categories people use to understand and describe feelings actually affect, shape, and hone them. (pp. 17–19)

I found the historical exposition in each chapter to be the most unique and helpful contribution of this book. Frequent summaries, such as the following excerpt, help the reader clearly track the exposition.

While boredom was now widespread in America, it had not always been. In the eighteenth century, it did not even exist yet as a feeling. In the nineteenth century, it was deemed a rarity in the United States, a feeling that was largely unknown to a nation of hard workers. However, in the twentieth century, with the spread of the word [boredom], and with a declining faith in the redemptive power of both industry and leisure, it had become a problem. Suffering through dull times no longer offered moral gifts; instead, it was a problem emotion in need of a cure. (p. 170)

This summary appears as the writers transition into a discussion of boredom in our age. As that discussion ensues, the reader encounters assertions such as “the class divisions that historically influenced how boredom was experienced and expressed have become amorphous” (p. 172).

The authors not only examined a large collection of printed documents, they also interviewed a substantial number of people from a variety of age, ethnic, and occupational backgrounds. The book contains many