

me mercilessly for attempting a mediating position on Christian symbols of the sort James attributes to him. But Kaufman would have delighted in the irony of reading his theology through Calvin's lenses. James' brief suggestions at the end for going beyond Kaufman deserve another book.

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Lutheran Transformative Theologies: Feminist, Womanist, and Mujerista Perspectives

edited by Mary J. Streufert

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THIS BOOK CONTAINS 16 essays by Lutheran women theologians on the topics of methodology, God and humanity, sin and grace, Christology, pneumatology, ecclesiology, and eschatology. The writers use feminist, womanist, mujerista, and queer perspectives to analyze and critique aspects of Lutheran doctrine. They note that Martin Luther had a profound experience of justification by grace, which led him to challenge the prevailing understanding of Scripture and tradition. Similarly, these writers challenge traditional theological assumptions out of their lives as women with different ethnicities, clerical status, and sexual orientations. They have experienced varying degrees of oppression and marginalization within church and society, which has led them to sharp critiques of some aspects of Lutheran theology and practice. But they have also drawn from the Lutheran tradition their convictions that women and men are equally created in God's image, equally fallen, and equally

redeemed. They share Luther's deep conviction about the centrality of God's grace. They are deeply committed both to the Christian tradition and to the well-being and inclusion of women in all their diversity.

Those who identify as feminists will find much to appreciate in this book, but it will be equally useful to those who are new to feminist theology. The essays are profound and articulate. They raise difficult questions and provide insightful observations about some of the most challenging Christian doctrines. They explain complex theological concepts without being simplistic or using postmodern jargon. The essays on Genesis 3:15, the Magnificat, Philippians 2, atonement, and eschatology provide numerous insights for preaching. The essays on oppression and redemption and white privilege offer practical guidance for churches working to become more inclusive. The essays on Christology and the theology of the cross provide particularly thoughtful examples of affirming the divinity of Jesus (in contrast to some feminist theologians) without divinizing his maleness.

During the last three decades, feminist theologians have brought to light some of the ways that the Christian tradition has ignored, excluded, or diminished women. Those critiques are accurate and necessary, but at times they give the impression that the tradition is hopelessly sexist and beyond redemption. This book makes a very different argument. It is a constructive, hopeful, gracious, honest, and loving assessment of the resources in the Lutheran tradition that can contribute to the redemption of the world and all God's people.

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