

section offers a dense portrait of globalization's effects on women in a particular geographic region. The eleven essays in the third section reflect on a range of topics, including feminist views on identity formation, sexuality, scripture, ritual, Marian piety, and tradition in light of globalization. Among the volume's strengths is its demonstration that feminist theology is not only a Christian practice: contributions both by Christians and by women from different religious backgrounds acknowledge the complex and creative role of religious diversity in feminist religious identity. Readers expecting an overview of feminist treatments of classical doctrines will be disappointed, for the volume "dislocates" the loci by focusing on concrete locations and generating new topical discussions. This approach offers an important challenge to dominant theologizing; yet the heavy focus on context and practice leaves the reader wondering whether the traditional categories have been abandoned to patriarchy. This book is highly recommended for libraries serving Master in Divinity and Ph.D. programs in theology.

*Michelle Voss Roberts*

*Wake Forest University School of Divinity*

**BLESSED ARE THE CONSUMERS: CLIMATE CHANGE AND THE PRACTICE OF RESTRAINT.**

By Sallie McFague. Minneapolis, MN: Fortress Press, 2013. Pp. xv + 225. \$24.00.

Building on a decades-long engagement with environmental theology, McFague's book is more wide-ranging than the subtitle suggests. This book advocates for a uniquely ecological and spiritual self. On one level, this book is an investigation of an ongoing problem that plagues environmentalism: how do we connect our beliefs with concrete engagement? On another level, this book examines how ecological and economic crises require a revision of who we are, following the example of three figures: John Woolman, Simone Weil, and Dorothy Day. In fact, much of the book is taken up with a deep examination of these religious individuals, exploring why they are true saints, as well as showing how we can learn about ourselves (and who we ought to be) from them. Building on these aims, the core of this book is found in a persuasive argument for a kenotic theology as the model for interpreting who we should be. This kenotic theology is anchored by an understanding of incarnation and God, but extends well beyond this to include a "universal," other-centered self. McFague's book is a continuation of her theological reflection into issues of consumption and inequality, generally speaking, rather than a work limited to a theological assessment of climate change. And by reflecting on three figures who were not directly associated with environmentalism—but had a strong commitment to faith and justice—this book suggests new avenues of theological reflection on environmental issues. McFague says the book approaches and speaks for "the religions"; given that Christianity forms the basis for her reflections, this vague starting point does not

fit the depth of the provocative position she forms throughout the book.

*Forrest Clingerman*

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**THE SCANDAL OF HAVING SOMETHING TO SAY: RICOEUR AND THE POSSIBILITY OF POSTLIBERAL PREACHING.** By Lance Pape. Waco, TX: Baylor University Press, 2013. Pp. ix + 163. \$39.95.

Starting with a careful examination of the strengths and weaknesses of Hans Frei's writings on hermeneutics, Pape eventually employs the writings of philosopher Paul Ricoeur to advance conversations about ways that "postliberal" ideas about the ways texts structure worlds can be appropriate and relevant to the contemporary practice of ministry. He shows that Frei eventually saw interpretive practices grounded in church practices, not in literary criticism. The book turns to Paul Ricoeur to show how Ricoeur provides an alternative way to embrace some concepts about the relationship between texts and worlds. Pape argues that the Bible is a testimony to an encounter with a prior reality, not direct reports. For Pape, Ricoeur sees that our worlds are reconfigured in light of the configuration of the world we find in the text. He uses the biblical example of the Good Samaritan in Luke to give a clear and practical example of how texts reconfigure a reader's world. Pape's rich but philosophically and theologically dense book may strike some preachers as too remote from their weekly task, but those who choose to think with Pape will learn much from his skillful elucidation.

*Aaron Klink*

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**THE OTHER JESUS: CHRISTOLOGY IN ASIAN PERSPECTIVE.** By John Parratt. Frankfurt am Main: Peter Lang, 2012. Pp. 154. \$43.95.

Parratt, former professor of third world theologies, University of Birmingham, has produced a brief, informative study of Asian christologies that he believes contribute to modern christology. He first examines how Hindus Ram Mohan Roy and Keshab Chandra Sen understood Jesus, then some christologies of Christians who interpreted Jesus in Hindu terms: Bramabandhab Upadhyay, Sundar Singh, and their successors, Vengal Chakkarai and Pandipeddi Chenchiah. Next come the christologies of Japanese theologians Kazoh Kitamori and Katsume Takizawa, the latter influenced by Buddhist thought. Parratt then examines the christologies of Stanley Samartha (India) and Seiichi Yagi (Japan), developed in relation to religious pluralism. Chapter VI examines christologies related to Dalit and Minjung social movements. Chapter VII surveys Asian feminist christologies. The epilogue identifies some characteristics of Asian christologies, contrasts these to Western christologies, and suggests that a transcultural criteria of a christology's adequacy is its faithfulness to what can be