

for, and the contours of, the role of the bishop of Rome in the communion of churches has not come without years of preparing the ground. James Puglisi, co-chair of the Farfa Sabina group and current head of the Society of the Atonement, edited a collection of essays on the topic in 2010 (see Jeffrey Gros's informative review in *Theological Studies* 72 [2010] 647–49). These essays were first presented as papers in 2005, when the dialogue group that produced the present report began its consultations. Previously Puglisi had published the papers of a 1997 Rome conference on the subject, an early response to *Ut unum sint*.

The Group of Farfa Sabina is made up of 14 Lutheran and Catholic participants from Scandinavia, Germany, France, Italy, and the United States. They prepared drafts (largely in English, though the final document, reviewed here, was redacted in German) and discussed them in six meetings over the years 2005 to 2010, principally in the Brigittine convent of Farfa Sabina. They modeled themselves, it would seem, after the long-standing francophone Groupe des Dombes, which over many years has put out several notable ecumenical statements. They take a similar tack in, e.g., distinguishing and relating the communal, the synodal/collegial, and the personal dimensions of the exercise of authority in the churches (see Groupe des Dombes, “*One Teacher*”: *Doctrinal Authority in the Church* [2010]). The prominent synodal character of authoritative acts in Eastern Christianity and in the churches of the Reformation can condition the personal service of the bishop of Rome as successor of Peter in connecting all churches in a bond of communion, and vice versa. A far-reaching autonomy of the single churches and of local churches seems to follow from the perspective of a koinonia, a communion of churches. Of course, this depends also on the desire of the churches to acknowledge the contribution of a reformed papacy to the Christian unity for which we pray.

All in all, this stimulating study is a worthy response to John Paul II's request in *Ut unum sint*. An English-language version should be made available.

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WOMEN IN INDIA: NEGOTIATING BODY, RECLAIMING AGENCY. By Metti Amirtham, S.C.C. Delhi: ISPCK, 2011. Pp. xxxiv + 195. \$11.

The oppressive situation of women in India continues to a great extent in spite of the economic progress the country is making. Headlines about rape, kidnapping, abduction, battering, and dowry death have become the order of the day. As a result, feelings of frustration are rising among people who are committed to the empowerment of women. No improvement seems to be in sight in spite of efforts made so far. In this context the

present book gains importance by throwing some light on the ground reality of women in India.

This book is the result of microlevel research that studied the daily lives of women in Tamil Nadu, probing into their worldviews, values, and perspectives. It is concerned about how women perceive their bodies through space, labor, health, beauty, menstruation, marriage, and sexuality. The data were collected through the distribution of a questionnaire, participant observation, face-to-face, unstructured, in-depth interviews and focus-group discussions. Going beyond viewing women's bodies as a passive recipient of patriarchal conditionings, the study explores the dynamics of strategic options exercised by individual women. It shows that not all the respondents are victims, but that some exercise agency and resistance.

The agency of female body assumes great importance today, which has rarely been acknowledged or investigated by either sociologists or feminist anthropologists. Women's agency is denied in multiple ways in many parts of the country. This is told and retold in the accounts of many women involved in this research. Agency, the human capacity to act, implies that people have the ability to choose their goals and act to achieve them. In this book agency is seen as an element of autonomy, which women exercise to take hold of their bodies (29). Often the moral agency of women, that is, their ability to determine the course of their lives, is severely restricted. And yet, the study points out that some women—few in number—who live under these restrictions, do find ways to assert their dignity. The denial of the moral agency to half of India's population confounds the Judeo-Christian revelation that "God created them male and female" or that Jesus rejected patriarchal rules governing a woman's place among his disciples.

Body has become increasingly central to the modern person's sense of self-identity. Christian theology itself starts with a human body, the incarnate Word of God. Christian Scriptures confirm that human beings do not simply *have* bodies; they *are* bodies navigating the world. Our bodies are the locus of theology and theological reflection on what it means to be created in the image and likeness of God. Women's bodies have been controlled by others, effectively withholding their agency. This withholding defies the theological insights that bodies matter, that women's bodies matter on a par with men's bodies, that women and men are challenged to recognize their relationality as embodied beings with one another and with God, that everybody is created to give and receive love, and that, because of Jesus, the body of Christ calls for an order of justice and mercy.

The uniqueness of this book is its strong contextual focus with regard to women, their day-to-day experiences and their perceptions with regard to their bodies. One of the book's significant findings is that, when faced with survival concerns, women do not hesitate to undo the social conditionings on their body. The key finding is that the female body is not only the site of

violence, exclusion, and abuse, but also the site for agency that allows for the possibilities of negotiation, intervention, contestation, and transformation. The study also shows that 51% of women involved with action-oriented groups have shown a new type of consciousness. Further, the study indicates the positive contribution of education, women's collectivity, media, and economic independence in creating a new consciousness among women.

The book aims to facilitate a critical look at the present understanding of body in Christian theology and spirituality. It provides future directions for the reformulation of the theology of body and sexuality. The unconventional women studied in this book can become role models for other women facing similar oppressive situations to grow in assertion and affirmation of their bodies and their identities. The book can also help various NGOs and self-help groups plan their strategies to enable women to take control of their bodies. The book should be of great help to students of gender studies and others working for women empowerment.

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ORTHODOXY. By Paul Evdokimov. Hyde Park, NY: New City, 2011. Pp. 375. \$34.95.

The translation of Paul Evdokimov's *L'Orthodoxie* is the latest in a series of translations of the works of contemporary Orthodox theologians, including Sergius Bulgakov, Dumitru Staniloae, and Christos Yannaras, that are both enriching and complicating the narratives of Orthodox theology. E.'s *Orthodoxy* (first French ed., 1959) earned him a doctorate in theology from St. Sergius Theological Institute in Paris. He had already completed his degree in theological studies from St. Sergius in 1928, shortly after his family's exile from Russia. Although E. completed his doctorate in 1942 with his *Dostoievsky et le problem du mal*, he did not begin his academic career until the 1950s when he became a professor of moral theology at St. Sergius. His reputation, however, earned him appointment as an official observer at the third session of Vatican II.

E. is actually one of the first Orthodox theologians to have his works translated into English, beginning in 1966 with *The Struggle with God* (1964; ET 1966), followed by *The Art of the Icon* (1970; ET 1990), *Woman and the Salvation of the World* (1978; ET 1994), and *The Sacrament of Love* (1980; ET 1985). His works were translated even earlier than those of his own teacher, Sergius Bulgakov. E. is probably best known for his charitable but ultimately flawed attempt in *Woman and the Salvation of the World*, in which he aimed to elucidate an Orthodox understanding of gender differences. This resulted in reifying essentialist male and female attributes