

Finally, methodologically speaking, the authors attain a “best of both worlds” scenario by maximizing the benefits (such as discerning longitudinal trends) of their survey method while minimizing its potential liabilities (no excessive number crunching). Once again, though, I would like to see them continue in this vein. For instance, they could add interesting, topical questions: What do Catholics think about the new pope? About people leaving the church? About various faith traditions and spiritual practices? Also the authors could complement their quantitative data with more qualitative—interview and participant observation—data in order to move beyond *telling* readers about American Catholics toward *showing* them how the faith is lived out in people’s everyday lives.

Yet, given the skill they display in this present book, I am content to trust these scholars to build on their strengths for future contributions.

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*Ain’t I A Womanist, Too? Third-Wave Womanist Religious Thought.* Edited by Monica A. Coleman. Minneapolis, MN: Fortress, 2013. Pp. xxi + 229. \$24.

Grounded in the rich offerings of black feminism and womanism, Coleman’s edited collection clarifies and envisions an emerging third wave of womanist religious thought. This book reframes how womanist thought challenges oppressive power structures, namely, through shifting the conversation “away from the identity of the scholar to the ideology of the scholarship” (17). While acknowledging the value of identity politics and the contributions of second-wave womanists who espouse it, C. nonetheless argues that the third wave is distinguished not only by “work that is grounded in black women’s religious experiences” (18) and committed to justice and quality of life, but also by work that advances more substantial connections with the diversity of feminisms and activist struggles aimed at social transformation.

This four-part book illustrates the evolving, expanding canvas of womanist religious thought. Part I, “Religious Pluralism,” begins with Debra Majeed’s investigation of polygyny in African American Muslim communities; Stephen C. Finley examines the spiritual leadership of the Nation of Islam’s Mother Tynetta Muhammad; and Pu Xiumei’s chapter develops a womanist ecofeminist contribution based on the Chinese indigenous goddess Di Mu and Buddhism. In Part II, “Popular Culture,” Darnise C. Martin examines how gospel house music created an alternative sacred space for black gay men; Elonda Clay challenges the subservient roles to which black women are still relegated by the media and churches; and Ronald B. Neal argues that black males do not create black sexism and homophobia, but rather that the Abrahamic faiths have reinforced such renderings of masculinity.

In Part III, “Gender and Sexuality,” Monica R. Miller examines the black community’s diverse reaction to Don Imus’s “nappy-headed ho’s” statement; Roger Sneed advances the concept of liminality in his investigation of black queer life; Nesselte

Falu considers black lesbian identity as it is depicted in academia, film, and postmodern theory; and EL Kornegay Jr. draws on the depth dimension of his own journey and the writings of James Baldwin to reinscribe heterosexual masculinity. In the final part, "Politics," Sharon D. Welch grounds her vision of global peace policies in womanist and Buddhist thought; Barbara A. Homes seeks out new options for examining racism in our so-called postracial society; Victor Anderson investigates how power is negotiated in contemporary efforts to understand "blackness" in religious studies; and Arisika Razak offers pedagogical wisdom rooted in womanist thought.

This book makes its contribution by pushing forward some of the boundaries of contemporary womanist religious thought (e.g., interreligious dialogue, masculinities, queer theory, eco-womanist studies, etc.). While womanist theology is integral to the first and second waves, this third wave has yet to identify the evolution of womanist theology. Moreover, this third wave casts a wide net, perhaps too wide. Nonetheless it includes both well-established and emerging scholars signaling a much-expanded and vital discussion. I suspect many readers will be stimulated by the diversity of offerings yet searching for the cohesive core of this new wave.

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*Heidegger on Death: A Critical Theological Essay.* By George Pattison. Intensities: Contemporary Continental Philosophy of Religion. Burlington, VT: Ashgate, 2013. Pp. x + 170. \$109.95; \$39.95.

In this delightful little book, Pattison critically explicates Heidegger's interpretation of death (principally as presented in *Being and Time*, 1927), relating it to multiple aspects of the Christian tradition (preeminent here is Kierkegaard). His goal is to present "the kinds of objections that a Christian response to Heidegger must make if it is to be true to its sources and its hope" (4). Despite this, the book does not confront Heidegger's existential analytic of *Dasein* with a fully developed counterposition, but through textual analysis teases out Heidegger's weaknesses and points to ways Christian theology offers a richer perspective on death. (This lack of a comprehensive alternative to Heidegger likely stems from the book's origins in a variety of "seminars and conference presentations" [ix]). Its six extraordinarily suggestive chapters can be read on their own without loss of argument, though P. has rewritten them so that they are interrelated.

Of the themes P. develops, two stand out as most important: first, that the Christian doctrine of creation offers a perspective on human passivity "more profound" (52) than Heidegger's perspective; second, that "the ethical claim of the other" (131) is phenomenologically more primordial than Heidegger believes (leading P. to question Heidegger's insistence that we cannot experience the death of another). Arguing for the latter point, P. claims "our obligation to live lives of charity is . . . more fundamental to our being or becoming truly human than our being thrown towards death" (103).