

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).

The reader might wish, however, that these two claims were brought more closely together, and their connection made more explicit.

Though not a philosopher, P. handles the Heidegger material remarkably well, showing a sophisticated grasp of the philosophical and cultural context of *Being and Time* (the discussions of German Idealism—centered on Fichte—and Dostoyevsky are particularly illuminating). And, while largely avoiding direct engagement with the secondary literature, P. is clearly at home in it. The book has much to recommend it both theologically and philosophically.

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Who Is the Church? An Ecclesiology for the Twenty-First Century. By Cheryl M. Peterson. Minneapolis: Fortress, 2013. Pp. viii + 153. \$22.

Written in light of the decline of “mainstream” Protestant churches in America, Peterson’s book is a theological engagement with the identity of the church. Her aim is to reclaim for Protestant ecclesiology the church’s “missional” impetus. She provides a helpful guide to the evolution of ecclesiology in American Protestantism, a guide that also analyzes the various strategies that Protestant churches have taken to engage with the wider culture. P.’s contention is that those strategies tend either to be exercises in marketing or to reduce the church to a “voluntary society.”

The core of the book is P.’s appraisal of three theological approaches to the church: “Word-Event,” “Communion,” and “Missional.” P. finds value in each of the three theologies, all of which present the church as other than a gathering of the like-minded, but it is the missional focus that drives the book. To that end, P. highlights the role of the Holy Spirit as central to the church’s identity. P. does not simply support the need to reverse the neglect that the Spirit has suffered in ecclesiology—Roman Catholic, no less than Protestant; she argues that only a church attentive to the Spirit will be able to enact God’s mission in “post-Christendom.” P. eschews the temptation to provide a “blueprint” for the church’s mission in the contemporary world. She insists, however, that any “vision for revival” of the church must begin with the Spirit, sent from God and sending the church into the world.

Although P. is Lutheran, the book developed from a doctoral thesis at Marquette University, whence the evident influence of Roman Catholic ecclesiology throughout the book. P. interacts positively with multiple Catholic sources, but without veering from her concentration on American Lutheranism. For Catholic readers, the book is a treasure trove of references to works in Lutheran and other Protestant ecclesiologies, and is a welcome addition to the growing body of ecclesiological literature that gives priority to the identity of the church as a community for mission.

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