

*Woman, Women, and the Priesthood in the Trinitarian Theology of Elisabeth Behr-Sigel.*  
By Sarah Hinlicky Wilson. New York: Bloomsbury, 2013. Pp. viii + 200. \$120.

Often referred to as the “grandmother of Western Orthodoxy,” Elisabeth Behr-Sigel (1907–2005) was a theologian, ecumenist, and ecclesial activist whose extraordinary life and prolific scholarship deserve more attention than they have generally received. To that end she is well served by Wilson’s careful study of her long theological development and evolving views on the ordination of women to the priesthood.

W. ably locates Behr-Sigel, a Lutheran convert to Orthodoxy (1929), within the milieu of the Russian *émigré* community in Paris where Orthodox theology flourished as it sought to assess its relationship to Russian nationalism and Western modernity. Detailed discussion of the sources and influences on Behr-Siegel’s theological writings introduces readers to key Orthodox theologians from that period, notably Paul Evdokimov and Vladimir Lossky.

The close, contextual, and chronological analysis of Behr-Sigel’s major writings on women and priesthood is one of the book’s strengths. While Behr-Sigel’s own recycling of her arguments occasions some repetition, W.’s approach allows her to show the organic evolution of Behr-Sigel’s thought as she moved away from Evdokimov’s attribution of ontological significance to gender differences and the necessity of a male priesthood, to a critique of his theological anthropology and trinitarian theology (1980s). Equally important is W.’s attention to Behr-Sigel’s participation in international gatherings of Orthodox women and to the conferences on “The Community of Women and Men in the Church” sponsored by the World Council of Churches (1976 and following) that enabled her to clarify her theology in dialogue with other women.

In the final chapter W. offers a constructive interpretation of Behr-Sigel’s mature position (1995), which was rooted in a trinitarian understanding of personhood (influenced by Lossky) as exceeding gender and hypostasis, and a historical perspective on tradition that deconstructs the recent fixation on the iconicity of the priest. Behr-Sigel’s signal contribution to the Orthodox debate on women and priesthood is the conjunction of these two insights, leading her to conclude that ordination of women to the priesthood is a necessity that follows from the creation of persons in the image and likeness of God that and will enrich the church’s ministry and mission. W.’s fine book makes Behr-Sigel’s contribution newly accessible.

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*Embodied Words, Spoken Signs: Sacramentality and the Word in Rahner and Chauvet.*  
By Rhodora E. Beaton. Minneapolis: Fortress, 2014. Pp. vii + 213. \$49.

The greatest merit of Beaton’s fine study is that it puts the topic of the sacramentality of the Word on the theological agenda again, and does so with both intelligence and vigor. Clearly, B.’s theological horizon is Roman Catholic theology in the post-Vatican