

the congregations it represents are, and have been, engaged in a corporate pilgrimage of faith grounded in the messy realities of the Church and the world, a pilgrimage not reducible to sound bites and headlines. As the book well reveals, that pilgrimage is communal, contemplative, and discerning, a time-consuming process not for the faint of heart.

The book will likely bring consolation to those who navigated the sometimes tumultuous course set by Vatican II, especially women in the Church and men in ministerial religious life; each group's collective coming-of-age journey echoes the journey of LCWR. For everyone else, this book provides a much-needed glimpse into this compelling shared journey.

LCWR indirectly reveals another treasure in this collection: its spirituality of leadership. That treasure alone makes the book worth reading for anyone in leadership, especially in the Church. As LCWR's spirituality of leadership becomes a greater research focus of theologians as well as leadership theorists, this fine volume should move to the top of their reading list.

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Across Borders: Latin Perspectives in the Americas Reshaping Religion, Theology, and Life.
Edited by Joerg Rieger. Lanham, MD: Lexington, 2013. Pp. vii + 145. \$58.50.

Rarely have scholars of theology and religious studies from North and South America collaborated on a project that argues for reimagining the study of religion. This North–South conversation productively draws on postcolonial theory to identify a border or double consciousness characteristic of the authors' contributions. This consciousness coupled with an acute attention to the power differentials at work in the United States and Latin America inform these writings and direct readers toward the horizon of critical theologies of liberation.

In framing this project, Rieger makes clear that Latin Americans and US Latinos/as, because of their vantage points, can more readily understand the intersecting forces—economic, political, social, and religious—that keep power differentials entrenched and largely hidden. In his words, the

American Dream must officially be exposed as what it is: a fantasy that helps maintain the structures of neocolonialism both inside and outside the country. Religion plays its own role in keeping this dream alive, not only through the so-called Gospel of Prosperity but also through mainline theologies that continue with business as usual and do not challenge the status quo (7).

This North–South conversation ably reveals many growing fissures in the theological and religious discourse of our time. Its quality owes much to the visionary and distinguished scholars published here (Nancy Elizabeth Bedford, Michelle A. Gonzalez,

Néstor O. Míguez, Jung Mo Sung, Joerg Rieger, and Miguel A. De La Torre) and their unflinching commitment to truth-telling about what many would rather not think about.

These authors, each in varied ways—more often implicitly than explicitly—sharpen our focus on the meaning of solidarity and underscore the need for an epistemology that emerges from the poor themselves. The authors interrogate what is problematic in bringing the voices of the voiceless before us—and fortunately they are self-critical about the easy slip into paternalism. Moreover, this North–South conversation lays bare the uneasy alliance between Latin American and US Latino/a scholars, itself an instructive dynamic. This significant book calls for a second volume that would attend more deliberately to the theological and religious significance of 19th- and 20th-century colonial and decolonial movements within the United States and Latin America, mindful of how they echo in our own time. As Bedford observes, “The conversation represented in this book is sorely needed, and should be both deepened and expanded” (120).

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Sally McFague: Collected Readings. By David B. Lott. Minneapolis: Fortress, 2013. Pp. xxix + 273. \$34.

Lott’s accessible, well-organized volume invites the reader to follow Sally McFague’s theological journey seeking new ways to express and respond to divine love. As she argues, metaphor is essential—in fact, it is the “only legitimate way of speaking of the incursion of the divine into history” (20). Accompanying McFague’s own “Religious Autobiography,” L. offers a helpful introduction, a biographical sketch, as well as explanatory paragraphs preceding each essay.

McFague’s creative style and willingness to risk what she calls a “trial run” (3) are evident in these explorations of parables, metaphors, and models for the divine. Arguing that monarchical metaphors justify neoclassical individualism and anthropocentric estrangement from the earth, McFague’s signature ecofeminist insight is to conceive of the relationship of God and the world with the embodied models of the “womb” and the “Body of God.”

The essays evidence her gift for metaphorical analysis and sacramental sensibility. Further, they reveal the power of theological and literary interpretation literally to renew those who receive a new vision and align themselves with the new “logic of grace” instead of the “old logic of everydayness” (19)—and are themselves interpreted by it.

Thus, as McFague searches for “radically relational, immanent, interdependent, and noninterventionist” (37) views of God’s activity, the reader joins a complex dialogue that engages classical theological history from Augustine to Tillich. To reflect a complex, organic, and evolutionary worldview, she proposes models of personal agency, including the model of God as mother, lover, and friend of the world.