

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.

While many have reservations about viewing the world as God's body, McFague is herself clear that such models do not identify God and the world. With useful comparisons to models in science and sensitive to the risks of literalizing models, she self-critically assesses the limits of religious language.

As this volume effectively shows, McFague's body of work reveals the proper function of ecological theology: as a reminder of the intertwined themes of sin, finitude, salvation, and the blessed community of creation—an integrated renewal of Christianity and its modes of expression in an ecological age.

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Prayer: Christian and Muslim Perspectives. Edited by David Marshall and Lucinda Mosher. Building Bridges Seminars. Washington: Georgetown University, 2013. Pp. xviii + 192. \$24.

This three-part volume of collected essays is the result of the tenth Building Bridges seminar for Christian and Muslim scholars, convened by Rowan Williams in Qatar (May 2011). Part I offers three Christian and three Muslim theological reflections on prayer. Particularly insightful are the two essays that offer Christian perspectives on Muslim prayer, and vice versa; these two essays present an engaging, scholarly, and theologically fruitful comparison. This section presents more than just distanced, objective comparisons or glosses; rather, it explicitly seeks to offer constructive and practical theological insights. From how prayer informs action to modernity's impact on Sri Lanka, and from how spirituality informs theology to how theology shapes experience, this theologically rich part I is synthesized with a final essay-response by Williams.

Part II presents reflections on the two most-often recited prayers of the traditions: the Lord's Prayer and *al-Fātiḥa*. These essays go well beyond mere doctrinal explications, presenting instead how these prayers shape and are shaped by the experience of believers. Following these two essays are a Christian reflection on Romans 8 and a Muslim reflection on Qur'ān 3:190–94 and 29:45, each demonstrating the central nature of Scripture in cultivating practices of prayer.

In the final part, the essays present the various pedagogical methods and spiritual disciplines that Christians and Muslims have adopted, from childhood formation to practices leading to deeper spiritual lives. The more personal nature of these essays is certainly welcome, but the results are less theologically rigorous than the others.

Before concluding, Mosher summarizes the main talking points and rewarding outcomes of the seminar; Williams then closes the volume with a brief afterword. At the very end are paragraph-long responses from each of the participants.

Despite being a record of a seminar, each essay reads as an independent study. The essays neither pretend to solve grand theological dilemmas and differences that exist between these traditions, nor remain at the level of superficiality by merely offering