

Third Reich (1933), Pacelli remained tied to a “conciliatory” vision, convinced that there was no viable alternative to the imposition of and respect for the rules of the concordat and public silence in the face of oppression. As Secretary of State (1930–1939) and then as head of the Catholic Church (1939–1958), Pacelli did not veer from his commitments, almost to the extent of appearing their prisoner. During the darkest and most dramatic events of the 20th century, Pacelli placed his trust in discreet political-diplomatic initiatives and abstained from making explicit denunciations or condemnations. His measured and wary conduct during the Second World War reflected a solid methodological background rather than an inability to oppose regimes that used propaganda as a forceful weapon.

V.’s arguments, supported by the most recent and respected historiography, are persuasive. However, as he indicates, it is difficult not to notice the extent to which the legacy of the conflict weighed upon the last decade of Pius XII’s papacy, especially in terms of official acts. The determination and firmness with which Pius fought the “Communist threat,” advocated the cause of a “Christian” Europe, and intervened in the affairs of the young Italian Republic all bear witness to a hitherto unexpected course of action for making papal authority felt. Caution seemed to be replaced by resolve.

Most scholars find it hard to avoid the temptation to compare Pius XII with his successors. The advent of Pope John XXIII brought about a renewal of the papacy and its outward expressions. The appeal for peace during the Cuban Missile Crisis was the summation of the new level of importance given to papal action, and it provided the church with unprecedented room to maneuver on the international stage—space within which both Popes Paul VI and John Paul II moved and operated with consummate ability.

Such a comparison may seem risky, but it is useful to clarify, as V.’s impressive book reminds us, that Eugenio Pacelli should be studied and judged within the specific framework of his time.

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CHANGING HORIZONS: EXPLORATIONS IN FEMINIST INTERPRETATION. By Elisabeth Schüssler Fiorenza. Minneapolis: Fortress, 2013. Pp. x + 307. \$49.

In this new volume of 19 collected essays, readers now have access to the full development of Schüssler Fiorenza’s thought over nearly 40 years of scholarship. Her work as a biblical scholar, critical feminist theorist, and prophetic theologian is unmatched in its lasting impact. Characteristically poetic and provocative, each essay charts the very specific concerns and methods S. has blazed in the course of her career. A benefit of the

volume is having S.'s groundbreaking and foundation-building works in one place.

S. is best known for her work as a feminist biblical scholar who altered the landscape of the field with *In Memory of Her: A Feminist Reconstruction of Christian Origins* (1983). What we have in the volume under review are the movements toward this monumental work, essays that anticipate what would come to full flower in that book: writings from the mid-1970s that outline the basics of the "feminist" agenda and how to approach the Bible from this perspective, moving through the multifaceted approaches (suspicion, evaluation, and reconstruction) necessary for a liberating interpretation. Readers are introduced to the very first articulations of these now standard methods in the brief essays featured in Part I of the volume. But readers will also note the deepening and expansion of this method to the very "redefinition of biblical studies as ethical-rhetorical inquiry into the religious, cultural, social and political functions of past and present biblical discourses" (137), as S. put it in a 2005 essay. The volume both charts the development of feminist hermeneutics and sensitizes the reader to recognize the diverse paradigms for approaching the biblical texts and to seek those with liberating practical outcomes.

With subtle clues to a developing chronology, readers can sense that they are immersed in the very birth of a movement, witnessing feminist biblical interpretation/feminist hermeneutics unfold in the lines of S.'s writings. Along the way, the reader can delight to see the emergence of S.'s clever neologisms, linguistic reminders of her creativity. Writing "the\*logical" (as a reminder of the incomprehensibility of "G\*d") (1983), and tracing the movements of "sophiaology" (1997), S. engages in the constructive theological task. By complexifying the critique of patriarchy with the coining of "kyriarchy" (1989), she provides searing insight into "malestream scholarship" (1989) that eclipses the "discipleship of equals" (1988) and necessitates the scribing of "wo/men" (2001). S.'s expanding circle of concern from Christian anti-Judaism (at least as early as 1989), to an interreligious concern regarding globalization and empire (2008), results in a body of scholarship committed to Christian biblical interpretation that refuses to be at the expense of "the other."

The innovative interpretive practices employed by S. demonstrate not only her technical skill as a biblical scholar but also her mastery as a feminist critical theorist. The essays clearly depict how "intellectual neutrality is not possible in a historical world of oppression" (60). Unrelenting in her pursuit of a more just world, S. applies the most sophisticated theoretical techniques to unearthing structures and systems of injustice and envisioning a better world.

This collection not only displays the groundbreaking quality of a feminist biblical scholar; it also shows her as a prophetic theologian whose work

“reconceptualize[s] the act of biblical interpretation as a moment in the global praxis for liberation” (263). A chronological reading of these essays reveals S.’s early engagement with Latin American liberation theologians.

Calling her readers to see how the Christian community has struggled against systems of domination “from its very beginnings” (248), S. enlists the tools of biblical scholarship in service of our world. These 19 essays combine to impress on the reader how the call for justice has been expanding over the course of her career. The essays of Part II showcase “the art and practice” of feminist biblical interpretation, documenting the many contexts in which this project has been applied.

This collection gives us not only a panorama of feminist biblical interpretation but also a historical perspective on the development of S.’s thought. Later generations of readers should be grateful to have all this exceptional work in one place. When they seek to capture the many facets of S.’s work, here is where they should turn. Theologians familiar with her work will want this tidy and saturated volume in their collection. Those who do not yet know her work will appreciate this volume as a comprehensive introduction to a legend.

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TREASURE IN THE FIELD: SALVATION IN THE BIBLE AND IN OUR LIVES.  
By Robert Krieg. Collegeville, MN: Liturgical, 2013. Pp. x + 165. \$19.95.

Even centuries before it became a tractate, soteriology was really a *hamartiology*. God acted through Jewish rites and the death of Jesus to redeem humanity from its sinful state, original and personal. Even the outpouring of the Spirit was for the forgiveness of sins. Contemporary soteriology moves from this “redemption from” to “salvation in” a restoration of humans to their full authenticity, personal and social.

Krieg, professor of systematic theology at Notre Dame, moves from the “literal sense” to the text’s “spiritual sense” to retrieve for his undergraduate students the biblical teaching on salvation, and to recast salvation in contemporary terms of our personal wholeness. God creates humans to be an individual (“I”), social (“we”), and responsible agent (“doer”). By choosing radical theonomy or radical autonomy over theonomy, humans sin and so are alienated from their authentic selves. They need conversion from the false self to the true self. Suffering is a challenge to belief in an all-powerful and all-loving God, but, as a result of freedom, suffering can also be retribution and purifying love. Both prophetic and apocalyptic eschatology provide hope for a divinely achieved happy ending through a messianic figure. The final three chapters present Jesus as the messianic bearer of salvation in God’s reign, whose passion, death, and resurrection finally