

Theological Reflection across Religious Traditions: The Turn to Reflective Believing. By Edward Foley. Lanham, MD: Rowman & Littlefield, 2015. Pp. xvii + 159. \$90; \$32.

In this succinct, absorbing, and imaginative book, Foley persuades self-exploring, other-sensitive, and Spirit-directed Christians to turn from the practice of theological reflection (TR) to the promise of reflective believing (RB). Recognizing a radical shift in the Western historical context, F. urges us to risk leaving an older, more secure worldview, which is characterized by religious uniformity, predicable order, and linear progression, and expectantly embrace the contemporary one, which is steeped in religious pluralism, liquidity, and “rhizomatic” thinking.

Employing a fascinating and expansive array of approaches, disciplines, and resources, F. presents RB as a modified method, which requires a composite modality on its journey toward blessed integration. As a theological method, RB shifts awareness from “watching our language in the presence of God” to “watching our language in the presence of each other, especially ‘the stranger’” (26). Such a method disrupts habits of merely digging deeper into one’s own Christian tradition and urges stretching wider to engage the encompassing riches of interreligious gifts. As a composite modality, RB employs all genres of language (words, silence, ritual, body language, and storytelling) and also draws upon various modes of reflectivity and representation. The head, which acquires “right thinking” (87), works in tandem with the heart, which beats “in tune with the cosmos” (72), even as they work through the hands, which “disciplines the body so that its movement contributes to harmony instead of discord” (83). Blessed integration through RB awaits the individual’s journey, which makes meaning from the gift of religious pluralism and creates value for “the common good” by conjoining one’s “wisdom-heritage” with “holy envy for other ways of believing” (92).

Although engaging and enlightening, this theological proposal has a couple of limitations. First, F. fails to account for the appeal of “strong religion,” which fuels alarming growth in religious fundamentalism today. Second, F. highlights individual journeying to such an extent that he hides the fact that Christianity is primarily a communitarian religion, wherein the social is as real as the personal. Despite these drawbacks, this is a book recommended for both theologians and reflective Christians in the West.

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Glass Ceilings and Dirt Floors: Women, Work, and the Global Economy. By Christine Firer Hinze. The Madeleva Lecture Series. New York: Paulist, 2015. Pp. xvi + 155. \$13.95.

Fordham University Professor Firer Hinze presents a carefully argued and accessible study of the serious problems faced by women and others who perform “care work”