

comprehensiveness to offer substantive conclusions. This book would be of interest to all students of religion and the sociology of religion.

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STANDING IN THE SHOES MY MOTHER MADE: A WOMANIST THEOLOGY. By Diana L. Hayes. Minneapolis, MN: Fortress Press, 2011. Pp. 208. \$22.00.

Hayes argues that the development of a Catholic womanist theology must be grounded in the myriad historical and religious experiences of persons of African descent. Noting the lack of attention to black Catholics in African American religious studies and politics, Hayes devotes the first half of the book to documenting the historical experiences of black Catholics in the United States and their interpretations of the connection between faith and social justice. Advocating a sense of cultural hybridity in contemporary Catholic teaching and practice, Hayes encourages black Catholics and Catholics generally to acknowledge and own the uniqueness of the tradition; this she envisions will challenge the church to move beyond its Eurocentric beginnings and accept the diverse expressions of God and Christ. Building upon the need for greater Catholic liturgical and ecclesial diversity, Hayes unpacks her view of the evolution of ministry, opining that the presence of women, persons of color, and GLBT communities “does not take away from Roman rite,” but adds complexity to the work and teaching of the church by centralizing dialogue and practices geared toward solidarity against all forms of oppression as they impinge on the multifaceted image of God in human life. The final half of the text considers public implications of religious faith and the role of black women therein. Highlighting the core of Catholic social teaching as grounded in the needs of the most vulnerable in society, Hayes proposes a reclamation of the notion of interrelated responsibility found within Martin Luther King’s thinking and within the theological conception of the *imitatio Christi*. At the center of this reclamation, Hayes says, is the activity of black women. In black women’s bold insistence upon reclaiming their own voices and stories, they can instill hope in others by having the courage to speak and proclaim truth for communal, societal, and global transformation. This book is highly valuable in its efforts to forge intersections between the larger discipline of black religious studies, black female agency, and the important role(s) played by black Catholics therein.

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THE CAMBRIDGE COMPANION TO BLACK THEOLOGY. Edited by Dwight N. Hopkins and Edward P. Antonio. New York: Cambridge University Press, 2012. Pp. 350. Cloth, \$90.00; paper, \$29.99.

Bringing together insights from theologians, ethicists, and clergy, editors Hopkins and Antonio explore the critical

categories that comprise black theology. The central argument, developed through three sections, is that there is virtually no doctrine or category of black religious thought that black theology has not addressed. Part I documents the development of black religion in America and the multidimensionality of black oppression in order to address the historical and social factors fostering black theology’s form and content. Gayraud Wilmore chronicles and traces the “survival, elevation, and liberation” motif(s) of black religion historically, and Delores Williams comments on the ways in which womanist method “enlarge[s] [and] challenge[s] the methodological perspectives” of male-oriented black theology. Part II focuses on theological doctrine, notably the classical themes related to God, Christology, and the problem of evil. Dennis Wiley surveys black and womanist responses to the doctrine of God, while Allan Boesak reflects on the centrality of black suffering in black theology from both American and African theological contexts. Finally, Part III surveys global interpretations of black theology. Mokgethi Motlhabi’s contribution traces the history and development of black theology in South Africa, citing US black theology as a “natural ally to [the] cause of conscientization” in the region. Anthony Reddie speaks to the cultural and ethnic hybridity of black theological discourse in the UK. One notable shortcoming within the text is the lack of attention to non-Christian expressions of black theological discourse, particularly represented in the work of Anthony Pinn. Overall, the text is broad in scope and will be a wonderful addition to the libraries of students of religion, as well as any interested reader interested in grasping the normative subject matter and themes of black theology.

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THEOLOGIAN IN THEIR OWN WORDS. Edited by Derek R. Nelson, Joshua M. Moritz, and Ted Peters. Minneapolis, MN: Fortress Press, 2013. Pp. vi + 288. \$29.00.

These twenty-three autobiographical pieces feature a number of leading contemporary theologians reflecting on their life stories in relation to the development of convictions that have shaped their theologies. Central insights can emerge in a number of ways, and this collection shows how unique is the development of each person who has come to prominence as a theologian in the last decades. Some pieces here have been published before, some have been revised, and six contributors have died since their essays were written. The book is interesting and helpful for other theologians as well as theological students. It shows ways in which important theological thoughts can take shape in a person’s life and that autobiographical reflections can clarify one’s convictions when they are seen as integrally related to one’s life story. Two further values of the book are that the pieces give a personal context to theologians whose writings one has read through the years. This makes the theologians “come alive” in interesting ways. Taken together, these essays from theologians such as Cox, Marty, McGrath,