

overlapping space, and to invite others to work in it with her. Her vision is distinctively theological, and inflected by a resurrection hope to reconcile people in conflict and transform the social order. This hopeful quality not only animates the theoretical project, but also sharpens Kang's critical edge. Kang powerfully "talks back" to critical discourses at times, calling for reforms so as to remain relevant and functional to those living diasporic lives—and to ensure diasporic consciousness does not become yet another stronghold for identity politics. For all its sophistication, Kang's thought-provoking book remains grounded, accessible, and, above all, concerned with the concrete exigencies of lived Christian practice in a complex and conflictual world. The work is appropriate for advanced undergraduate and graduate students as well as scholars.

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WOMEN IN CHRISTIAN TRADITIONS. By Rebecca Moore. *Women in Religions*, 1. New York: New York University Press, 2015. Pp. vii + 209; plates. Hardcover, \$65.00; paper, \$16.35.

Christianity, Rebecca Moore argues, "owes an enormous debt to its female followers" for their role in determining the construction and practice of the faith from its inception. It is this debt that Moore examines in her concise, yet sweeping introductory text, detailing the ways in which women have historically shaped dominant traditions within the church alongside their less recognized roles. Beginning with Eve—perhaps the most theologically dense portion of the work, as she shows how Eve was used to subtend soteriology and justify female subordination—the text examines the fortunes of women's roles as leaders, resisters, and devout followers in relation to ever-changing ecclesiastical structures in a plethora of moments and movements. In telling the story of Christianity, Moore writes that she did not want to replicate a traditional historiographical model and compose a narrative entirely of "great women." The diversity of figures represented is testament to this effort, moving well beyond the canon of white

CHANGING HORIZONS: EXPLORATIONS IN FEMINIST INTERPRETATION. By Elisabeth Schüssler Fiorenza. Minneapolis, MN: Fortress Press, 2013. Pp. x + 307. Cloth, \$49.00; eBook, \$29.49.

Changing Horizons is the second volume in a three-volume set tracing the contours of Schüssler Fiorenza's influential work in the emergence and development of feminist biblical hermeneutics. The collection—a diverse set including journal articles, book chapters, sermon texts, and dictionary entries—is divided into two sections mirroring the twin foci of Schüssler Fiorenza's work: scholarship and praxis. Part I, "Charting Critical Feminist Biblical Hermeneutics," focuses on issues of interpretation and textual rhetoric; Part II, "Practicing Feminist Biblical Interpretation," highlights the critical praxis of liberation with an increasing emphasis on global contexts. Strengths of *Changing Horizons*, for readers familiar with Schüssler Fiorenza's work, include the opportunity of seeing the scholar's thought develop and the convenience of having a significant collection of ground-breaking essays in a single location and language. Original publication sites of individual chapters include Brazil, Japan, Korea, Norway, Switzerland, Germany, and the United States and reflect the commitment of the author to engaging in global feminist discourse. However, the editorial decision to organize the book thematically with the original publication dates of individual chapters listed together on a single "Acknowledgments" page does a disservice to the author. Given a publication span of over three decades, the muted chronology can lend an appearance of contradiction and discontinuity to what are actually moments of growth and increasing nuance in Schüssler Fiorenza's thought. The characteristic combination of scholarship and praxis make this a useful text for advanced undergraduate and graduate classes in both the university and seminary setting as well as an accessible introduction to a seminal thinker in biblical hermeneutics.

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