

enabled his appointment to the German military intelligence and, consequently, his participation in the conspiracy, to his time in prison. In a beautiful paragraph at the end of his chapter titled “Ecumenism from Prison,” Clements captures Bonhoeffer’s lifelong commitment to the theology and activism of the ecumenical community. He writes of Bonhoeffer’s challenge to the ecumenical community to recognize itself *as* the church, to act on behalf of the others, to be united as the Body of Christ. Clements suggests that Bonhoeffer’s prison theology could provide the lens for this community to reorient itself to the world in just that way. “Religionless Christianity is the ultimate logic of ecumenism” (269).

To readers interested in Bonhoeffer, in ecumenism, and in peace and justice in the world, specifically the role of the church in those endeavors, I highly commend this book. Keith Clements is an accomplished Bonhoeffer scholar and long-serving general secretary of the Conference of European Churches. No one is better prepared to offer and interpret this material. In a time when many people are asking, “Is this a Bonhoeffer moment?” perhaps the better questions are “Is this an ecumenical moment?” and “How does Bonhoeffer help us affirm and understand that question?”

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Catholic Sexual Theology and Adolescent Girls: Embodied Flourishing. By Doris M. Kieser. Waterloo, ON: Wilfrid Laurier University Press, 2015. x + 211 pages. \$38.99.

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Doris Kieser offers refreshing insight into the intersection of Catholic sexual theology and the lived experience of female adolescents. Kieser’s work with teenagers addresses a notable lacuna in the Catholic Church’s sexual theology, which presumes its moral agents have both the knowledge and maturity level of well-educated adults. They do not. To this end, Kieser’s work not only adds to the church’s treatment of female subjectivity but makes significant strides in developing a Catholic understanding of the moral subjectivity of adolescents.

The slim volume’s eight chapters cover an impressive amount of theological ground. Following an introduction, Kieser uses six chapters to develop the elements necessary for grounding the revisionist sexual theology of flourishing she offers in the final chapter. Her introduction helpfully contextualizes key concepts, lays out her methodology, and offers a practical outline for the reader. The meat of the work begins with a concise recapitulation of

natural law in the Roman Catholic tradition beginning with Thomas Aquinas (chapter 2) to present-day articulations of a feminist natural law in the work of Cristina Traina (chapter 3). Chapter 4's theological anthropology brings the complementarity of John Paul II's theology of the body into conversation with postmodern, poststructuralist philosopher Judith Butler's thought on the social construction of gender and sexual subjectivity. Kieser then treats the development of female adolescents in the contemporary Western context in terms of sex and gender (chapter 5) as well as physical and biological development (chapter 6). In chapter 7's discussion of flourishing, Kieser offers practical suggestions for crafting positive constructions of adolescent female sexuality from a girl's formative daily activities and goals to her norms, values, and beliefs to sexual pleasure and desire.

The final chapter offers both prerequisites for female sexual flourishing and some normative content for a theological sexual ethic. In so doing, her framework "invites the privileging of female sexual experience in a feminist sexual theology; it welcomes sexual experiences of pleasure that have traditionally been absent from the development of theology" (145). Indeed, with such priorities, Kieser's prerequisites for adolescent female sexual flourishing are nothing short of astounding. These four prerequisites are "an open social awareness and acceptance of the functioning female sexual body" (154); "explicit recognition not only that sexuality is inherently good and sexual expression is good, but also that sexual pleasure itself is good, that female sexuality itself is good, and that female sexual pleasure itself is good" (155); "the broad recognition that sexual development occurs within a communal context" (155); and "for adolescent (and adult) females to flourish in their sexualities, particularly within the Roman Catholic context, the hierarchical church must divest itself of anthropological formulations that diminish the fullness of females' humanity" (156). One cannot help but imagine how magisterial teaching on sex and the body might differ when operating from these starting points.

The normative content Kieser suggests for her sexual ethic is similarly remarkable in casting sexual expression in the larger matrix of social goods. Her six norms prescribe that "personal sexual knowledge of one's body is a good" (157); the onset of heterosexual sexual intercourse should be delayed (158); in a partnership there ought to be equity of power and appropriate vulnerability within the context of a mutual relationship (158–59); there should be an "intentional openness to fruitfulness in sexual expression, although this openness need not be physical" (160); and "sexual expression must entail commitment to self, to other, and to God" (160).

Were Kieser to build on this already necessary body of research, it would be fascinating to see how she develops the interplay she briefly touches upon

between racial, socioeconomic, and sexual identity frames alongside her initial lenses of physical and personal development. How can Catholic sexual theology be carried forward to speak to the flourishing of young women of color, young women without economic or social resources, and young transwomen? In her adolescent female sexual ethic, Kieser lays the necessary groundwork for what ought well prove to be a rich field for further theological ethical reflection. This text will prove to be an excellent resource in high school, seminary, and university courses.

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Bible through the Lens of Trauma. Edited by Elizabeth Boase and Christopher G. Frechette. Atlanta: SBL Press, 2016. viii + 260 pages. \$33.95 (paper).
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Volume contributor Louis Stulman calls the field of biblical studies a “late-comer” to scholarly engagements with trauma (125). Though the American Psychological Association officially recognized post-traumatic stress syndrome in 1980, which catalyzed interdisciplinary investigations into the effects of trauma on individual well-being, communal identity, and artistic and literary representation, it was not until 2013 that the Society of Biblical Literature (SBL) dedicated a program unit to this topic. There has been a steady interest in the dialogue between trauma studies and biblical literature since then. This essay collection, which is composed largely of papers presented in that SBL program unit, will familiarize readers with important theories in trauma studies and introduce its rich and diverse applications to Scripture in recent years.

The volume opens with an accessible presentation of trauma studies that features the unique insights of psychology, sociology, and literary and cultural studies. This is an ideal introduction for scholars unacquainted with trauma literature because it showcases important concepts and diverging theories in this interdisciplinary field. Each of the collection’s remaining chapters utilizes trauma theory to present innovative readings of biblical texts. The author of each chapter reintroduces the particular dimension of trauma theory on which he/she depends, so every chapter can be read separately. This makes it a useful collection for teaching.

When read in its entirety, *Bible through the Lens of Trauma* displays an impressive range of scholarship across trauma studies and biblical studies alike. The authors employ a variety of theories about individual, collective, and intergenerational trauma in their readings of Scripture. The collection