

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

explores the usefulness of trauma literature for historical-critical analysis as well as postmodern hermeneutics, and it also features essays by Christian theologians interested in how these interpretations can enrich pastoral and systematic theologies. Authors apply a trauma lens to a variety of issues, including sexual violence, community exile, colonial occupation, child sacrifice, and the marginalization of persons living with HIV/AIDS. Along the way, each chapter's rich bibliography offers readers a road map for further study. The footnotes include important texts in trauma and biblical studies, in particular, and many foundational writings in the broader field of trauma studies.

One section of essays is titled "New Insights into Old Questions"; this label could apply to all of the volume's chapters. Readers unfamiliar with a trauma lens will benefit from the book's treatment of difficult biblical issues such as divine vengeance, fragmented and repetitious story lines, and the ubiquity of violence. Many of the volume's authors are interested in how the Bible—even its "texts of terror"—can promote healing and resilience among suffering individuals and communities. This inspires surprising interpretations that will likely refresh and challenge one's reading of the Bible.

One notable absence in the collection is an explicit treatment of the relationship between trauma studies and other interdisciplinary hermeneutics, such as feminist, antiracist, and postcolonial interpretations. This omission may mislead readers who are novices to trauma studies. For example, where feminist interpretations of Scripture are mentioned (Odell, Classens), they are positioned in contrast to trauma readings. This implies a disjunction between these hermeneutical strategies where there is often overlap, as evinced by the recent interest in trauma expressed by feminist and women-centered SBL program units (see the appendix). Had the introduction of the collection addressed the intersections of trauma studies and other interdisciplinary hermeneutics, especially as they relate to biblical studies, then these and some other negative comparisons would have better context. The collection also lacks any traditional psychoanalytic readings of trauma. This overlooks an influential school of thought in the history of trauma studies, especially in its application to textual criticism.

This introduction to trauma studies and biblical literature will equip readers to engage other scholarship that explores the topics left unaddressed in this fine collection. For that reason and the others mentioned above, I highly recommend it to biblical scholars and theologians seeking foundational knowledge on trauma and fresh interpretations of Scripture for their research and teaching.

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