

If you were to draw up a bibliography of important figures who moved Noll toward the study of global Christianity, from the Canadian George Rawlyk to Lamin Sanneh of Yale University, you would have the markers of the movement of Evangelicals from church history of an older sort to the history of the church in a postmodern world. Noll himself is a model of Christian intellect in that world.

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Wisdom's Feast: An Introduction to Feminist Interpretation of the Scriptures.
By Barbara Reid. Grand Rapids, MI: William B. Eerdmans, 2016. vii + 154
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To borrow the author's metaphor, this book provides a *feast* of biblical interpretation accomplished through the lens of feminist thought. Reid articulates her hope for this work, which is "to open up new possibilities for the flourishing of all—women, men and all creation through analyzing the detrimental effect of some traditional biblical interpretations and exploring new directions by reading with the mind, eyes, and heart of a woman." As such, this book is indeed a success.

Well schooled in the art of biblical interpretation, Reid invites the reader to look again at the Scriptures and to see it with new eyes. Her thoughtful text analysis and cross-referencing breaks open the Word. The new taste of this wisdom feast comes from her detailed feminist reading of the Bible.

Reid is not afraid to address even the most controversial passages. She notes that when considering verses about women being subject to their husbands or silent in church, one cannot simply dismiss the meaning as irrelevant, for these verses are a part of the canon. Careful examination of context and authorship provides new insights into the meaning of the passages and their relevance today. Reid is particularly good at drawing out an understanding of the Scriptures from a feminist point of view.

Her exegetical skill ensures that the interpretation is balanced and at the same time creative and transformative. For some women, reading this book will affirm what they have thought for a long time, namely, that God harbors no gender bias and Jesus approaches all people as children of God. Others may find this new approach to traditional interpretation thought provoking and exciting.

As an introduction to feminist interpretation of the Scriptures, this text is rich with new ideas and metaphors that touch the heart. The chapters take the

reader on a journey that immerses them in the lives and experiences of women in the first century of the church. The Scriptures come alive as Reid wrestles with traditional interpretations and challenges the reader to see differently.

One of the gifts of this book is the author's ability to see people and events from Jesus' point of view. Take, for example, the woman who anoints Jesus, the woman who "loves lavishly." Traditional interpretations view the woman through the eyes of Simon, who considered the woman a sinner. What the reader often fails to see is the vision of Jesus. He sees this woman as forgiven because of her great love. This may appear as a small insight, but it has the power to break open the meaning of the story, especially for women.

In her final chapter, Reid relates the story of Jesus' passion, death, and resurrection to the experience of giving birth. Using John's Gospel, she weaves together the story of Jesus' life and encounters, which give rise to new life. She presents a new way to look at our redemption, not as atonement, but as an act of giving birth. As she notes, this imagery opens the way for female disciples to identify deeply with Jesus. It offers a view of the paschal mystery that is "motivated by love and self-replicating." Like the Franciscan theologian John Duns Scotus, who proclaimed that even if humankind had never sinned, Jesus would have come into the world as an expression of God's great love, Reid recognizes love's divine expression in the gift of Jesus' birth. This metaphor speaks deeply to the heart of women.

This is an excellent introduction to feminist biblical interpretation. It is a feast of wisdom for college students and lay readers.

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The Givenness of Desire: Concrete Subjectivity and the Natural Desire to See God. By Randall S. Rosenberg. Loneragan Studies. Toronto: University of Toronto Press, 2017. 273 pages. \$75.00.
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The overarching goal of this thoughtful and thought-provoking book is to relate the natural desire for God to the social mediation of desire. I would distinguish three questions, which do not quite match the book's three divisions. First, what is the relationship of natural to supernatural desires? Second, what is the relationship of desires that are innate or infused to desires that are acquired through our interactions with the world, especially the social world? Third, how does the specifically Trinitarian form of the supernatural