

witness'; and though 'continuing to maintain a distinguished presence in seminaries and schools of religion', liberalism in theology is 'now widely regarded as a waning force both in modern theology and in church life in general'. The lucidity, fairness and learning which the author displays are remarkable. The first chapters deal with the historical development of Christian theology, from Justin Martyr to feminism, postmodernism, black theology etc. The second part of the work introduces questions of method and sources (faith and reason, revelation, tradition, experience). The third, much the longest part takes us through the main doctrines: God, including creation and the Holy Spirit; God as Trinity; Christ, culminating with the resurrection; salvation; sin and grace, with justification and predestination; ecclesiology, with emphasis on Vatican II; sacraments; Christianity and other religions; and finally eschatology. There are extensive bibliographies scattered throughout, as well as revision questions, not forgetting the Internet, with selected web sites such as Catholic Answers, Gregorian Chant Home Page, Project Wittenberg and finally The Vatican, 'one of the most popular sites on the Web', mainly because of the Sistine Chapel tour and Art Collection images. There are a few slips (e.g. Cabasilis for Cabasilas), inevitably, as well as some regrettable stereotypes (the Unmoved Mover is once again 'distant from and uninvolved in the affairs of the world' when whether or not God depends on creatures to realize his potential is the question). All in all, an amazingly informative survey for the increasing number of students who wish to study Christian doctrine without knowing elementary things about it, whatever their background and upbringing.

DICTIONARY OF FEMINIST THEOLOGIES edited by Letty M. Russell and J. Shannon Clarkson Mowbray, 1996, 352 pages, £20 hardback.

From *abba* to *yin-yang*, in the light of 'womanist, *mujerista*, Asian feminist and white Euro-American feminist studies in religion', this book is full of surprises. Far from rubbishing Augustine and Thomas Aquinas, as antifeminists might expect, the entry on *agape*, for example, prefers their understanding of 'impassioned friendship as flowing from our relationship with a beckoning God' to the conception of *agape* as 'a willed decision made in response to an almighty God' such as is 'discernable in Luther and Kierkegaard'. Under *natural law*, what Aquinas says is rightly distinguished from 'physicalist versions' that 'equate nature with biology and understand law as obligation': 'In his hands natural law provided metaethical judgments about the goods necessary for human flourishing'. Many entirely new topics include, for example, *battering*, *prostitution* and *handicapism* (also known as 'ableism' and 'disabiliphobia'). Under *wicca* ('witchcraft') it is rather surprising to learn that neopaganism 'had its recent roots in England in the 1950s'. As well as being a work of reference, this dictionary is, as the editors say, an invitation to join in developing feminist theologies.