

volume is strongest when authors bring together theory and practice. For example, in his construction of an alternative understanding of interreligious hermeneutics through intermonastic dialogue, John Maraldo highlights the significance of nontextual approaches to understanding. Also emphasizing personal engagement and interreligious practice are David Eckel, John Keenan, and Laurie Patton.

There are gaps, including no mention or exploration of Jewish or Hindu hermeneutics, both large fields that have articulated theories of interpretation internal to the each tradition, and that have further sought to connect those theories to Western hermeneutics. And there is much more to be said on the relationship between power and interreligious hermeneutics. Cornille herself notes, "True interreligious hermeneutics thus awaits the voices of those who may not have been intellectually nurtured on the thought of the great hermeneutical thinkers of the West and who might offer new and radically different perspectives on the topic" (xxi). This volume is a helpful beginning to what can and should become a more diverse and a richer conversation.

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FROM A LIMINAL PLACE: AN ASIAN AMERICAN THEOLOGY. By Sang Hyun Lee. Minneapolis: Fortress, 2010. Pp. xvi + 200. \$24.

Lee articulates an Asian American theology rooted in the Asian American experience of marginality and liminality, that is, in the dehumanized oppression that results from exclusion by dominant elites; this oppression places them at a social periphery betwixt and between the Asian and American worlds. At the same time, as L. explains it, Asian Americans also experience a liminality that functions as a creative space that empowers them to unite in solidarity to confront and transform the world around them. After spelling out how this liminality undergirds their theology, L. then draws a correlation between the Asian American liminal

marginality with that of Jesus, the marginalized yet liminal Galilean Jew whose crucifixion marks the ultimate expression of liminality and *communitas* between humanity and the divine. For L., the liminal power of the Cross empowers and inspires Asian American Christians to exercise the creative energies that arise from their daily struggles for justice and reconciliation.

L.'s understanding of the role of liminal marginality in the self-understanding of Asian American Catholics needs some qualification. While these immigrant experiences of marginal liminality is an important aspect of that identity, it is by no means its singular or definitive aspect. Other Asian American theologians (e.g., Frank Yamada, Henry Rietz, Mary Foskett) have gone beyond marginality and liminality (which they, nonetheless, perceive to be stable and essential factors that continue to define Asian and American identity) to emphasize hybridities, particularities, contradictions, and complexities to account for generational differences, multiple belongings, and bi/multiracial and adoptee identities in shaping a variety of Asian American theologies. One could also question L.'s perhaps too easy correlation of the liminal experiences of Asian Americans with the Galilean Jesus. Nonetheless, this book marks a high point of L.'s lifelong theological endeavors from his vantage point as a first-generation Korean immigrant whose firsthand experiences of marginality and liminality have empowered him to address the concerns and aspirations of other first-generation Asian Americans.

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AN ETHICS OF BIODIVERSITY: CHRISTIANITY, ECOLOGY, AND THE VARIETY OF LIFE. By Kevin J. O'Brien. Washington: Georgetown University, 2010. Pp. xii + 221. \$26.95.

Christian theologians and ethicists are increasingly responding to a world that is growing hotter, stormier, more crowded, less biodiverse, and has fewer energy

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