

AN IMMIGRATION OF THEOLOGY: THEOLOGY OF CONTEXT AS THE THEOLOGICAL METHOD OF VIRGILIO ELIZONDO AND GUSTAVO GUTIÉRREZ. By Simon C. Kim. Introduction by Daniel C. Groody, C.S.C., and Timothy Matovina. Eugene, OR: Pickwick, 2012. Pp. xxv + 280. \$34.

Kim uses the image of migration to analyze the work of Virgilio Elizondo and Gustavo Gutiérrez, so-called “fathers” of US Latino and Latin American liberation theologies. Their biographies reveal that they are products of migrations: both move from humble beginnings in San Antonio, Texas, and Lima, Peru, respectively, to become European-educated, Roman Catholic priests. However, rather than remain in privileged clerical and educated realms, both transform theology by returning home and immersing themselves in the questions emerging there. In their work, an understanding of theology itself has migrated, and they are its first wave.

In a strict sense, all theologies are contextual, conditioned by language, history, and thought forms. Therefore, K. adopts the phrase “theology of context” to describe the explicit reflection on context in Elizondo and Gutiérrez’s work that marks their richness and authenticity. Theologies of context should not be contrasted with “mainstream” or, worse, “traditional” theology, but rather, they are a challenge to receive and enrich the tradition through this immigration of theology. To those apprehensive about theologies of context as reductive, K. demonstrates how Elizondo and Gutiérrez respond to their contexts by drawing from the traditional fonts of Scripture and tradition.

At times, the text reads as an ecclesiological handbook. K. provides a nuanced history of Vatican II and its interpretation and suggests the influence of *Ad gentes* on Elizondo and *Gaudium et spes* on Gutiérrez. As terms such as *aggiornamento* and *ressourcement* have become ideological catchphrases often emptied of their significance, K.’s brief history of the council period is instructive and a benefit particularly for those to whom the council is a receding historical event. Perhaps a weakness in this approach, however, is a struggle with ambiguous usage of the term “church.” Is it a hierarchical institution or the people of God? Roman Catholicism or the wider Christian body? Frequently for K., it is the former. Analysis of the practical grassroots work that drives these figures’ work and its ecumenical implications would better explicate the nature of their immigration of theology and complement the discussion of documents from Vatican II or CELAM.

Rather than construct a chronological narrative of each theologian’s career and the texts they have produced, K. identifies what he perceives as the central theme that arises from their respective contexts. He then determines “historical” and “theological” developments for these themes, a structure that allows him to get to the heart of each figure’s thought and move between their contexts and theoretical expositions of a theme.

Moreover, this structure permits K. to demonstrate that though Latino and liberation theologies have a great deal of affinity, they are also strikingly different and so must not be conflated.

Elizondo's great contribution has been the theological treatment of *mestizaje*, that blending of cultures that produced the Mexican-American people. K. shows how Elizondo does not bless or gloss over the cruelty and history of conquest implicit in the term. At the same time, Elizondo sees the product of *mestizaje* as graced and dynamic. Biculturality becomes a source of hope, even though one may experience the "double rejection" of not belonging entirely to either culture.

The notion of double rejection signals a key biblical move: reflection on Jesus as Galilean to reveal the theological notion that God loves what humans reject. K. provides a balanced presentation that identifies the importance of the Galilean insight and the way that Elizondo has nuanced his position in response to critics who see in it a latent anti-Judaism.

In the case of Gutiérrez, K. insightfully uses the threefold understanding of poverty as material, spiritual, and commitment as a lens through which we can view and understand Gutiérrez's theological approach, particularly in analyzing the works on Job and Bartolomé de Las Casas. Though a bit mechanical in its application, K. indicates the rich biblical and theological content that saturates Gutiérrez's articulation of the preferential option for the poor.

The difficulty in discussing figures who cross borders is that the analysis itself needs to be able to make those crossings as well. K.'s differentiation of cultures of "content" and cultures of "context" is too brittle to suggest how reflections on them can be universally applied. The suggestion that Latin American and Latino cultures, as cultures of context, do not rely on rational argument smacks of stereotyping. Moreover, the central point of *mestizaje* demands that the US Latinos/as share a culture of content as their own. Absent as well is reference to the rich contribution US Latino/a and Latin American liberation scholars have made.

K. provides a solid introduction to the theology of these two pioneering figures that is well suited for the classroom. Its conclusion provides a tantalizing glimpse into what one hopes will be his next project, a Korean-American theology of context.

Fordham University, New York

MICHAEL E. LEE

GOD WITHOUT BEING: HORS-TEXTE. By Jean-Luc Marion. 2nd ed. Translated from the French by Thomas A. Carlson. Religion and Postmodernism Series. Chicago: University of Chicago, 2012. Pp. xxx + 313. \$27.50.

Philosopher Marion is no one-hit wonder in theology, and the second edition English translation of his groundbreaking *God without Being* is