

of hopelessness as ceasing to “wait in apprehension” seems to highlight the very apathy that causes people to succumb to rather than dismantle unjust structures.

T. is arguably at his most innovative in proposing an ethics *para joder* as a strategy for effecting social transformation. *Joder* can be vulgar, but in M.’s usage it means “to screw with” (160). The *joderon* functions as a holy trickster who exposes the hypocrisy of those complicit in unjust structures and pushes them to effect the changes necessary to their salvation. Jesús was crucified for being a *joderon*: he demonstrated divine solidarity with the oppressed and a commitment to exposing unjust structures no matter the cost. And all who claim to follow Christ are obliged to do the same.

T.’s use of Hispanic names for biblical figures and concepts proves highly effective at startling the reader out of complacent readings of familiar texts. This increases the already considerable efficacy with which T. recovers the unsettling element to the gospel narratives. However, T.’s focus on the power of words also draws attention to unintentional misspellings of key terms. The name of Origen of Alexandria, for instance, is rendered “Origin” (67); *jodiendo* is misspelled as *jordiendo* (160); and “conscious” is used instead of “conscience” (138). In a text where the presence or absence of accent marks distinguish vastly different political-theological understandings of the Gospel, and where Euro-American mispronunciations of the name Jesús (properly pronounced “Haysue”) are viewed as attempts to erase the Latina/o worldview (45), linguistic lapses can diminish the force of the argument.

One also wonders where T. would place Latina/o faith communities that do not fit neatly into assimilationist or liberationist camps. *Pentecostales*, for instance, tend to emphasize the notions of spiritualized, personalized salvation that T. identifies with oppressive forms of Christianity. Yet what transpires in these congregations is often subversive: the voiceless tell their stories through their testimonies; women assume roles of leadership; and members’ care for one another showcases the *comunidad* T. prizes. Does the Jesus these communities worship merit the accent mark? If not, what about them is less authentically Latino/a than those who worship Jesús? If so, how does this complicate or nuance T.’s thesis?

As even these critiques suggest, this text is thought-provoking and innovative, with the theological sophistication and accessibility to engage specialist and non-specialist alike. It is worth considering for any syllabus covering liberation/postcolonial theologies.

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Without Metaphor, No Saving God: Theology After Cognitive Linguistics. By Robert Masson. Studies in Philosophical Theology. Walpole, MA: Peeters, 2014. Pp. xii + 331. \$79.

Walking challenging terrain and mapping that terrain are two entirely different activities. One is physical and requires endurance and dexterity, the other is about enabling others to navigate for themselves, or gain an understanding of the qualities of a particular area. In this volume Masson skillfully maps for his readers the challenging

terrain of metaphor, and its role in theology with insights gained from his experience in walking this way.

M.'s title suggests his layered thesis, that a renewed understanding and appreciation of metaphor is essential for saving God from becoming a mere caricature in the public dialogue, but also as a tool for theology to use to understand how we make meaning, including about how God saves. A rich account of how metaphor operates and what it allows can serve (save) theology from both internal and external threats.

Metaphor has always been vital to the practice of theology, but not always with clarity as to how it functions. M. brings together three pairs of thinkers in developing his own compelling understanding of metaphor: George Lakoff (a linguist), Mark Johnson (a philosopher), and the cognitive linguistic movement they began; Mary Gerhart (a theologian) and Allan Russell (a physicist) and the notion of the tectonic nature of metaphor to create new worlds of meaning; and Giles Fauconnier and Mark Turner (cognitive and behavioral scientists) with their approach to conceptual integration theory and the notion of conceptual blending. M. navigates these thinkers with skill and displays a clear interpretation of the latest stage in metaphor theory development. This initial section leads to a statement of his hypothesis that "there is no saving God without conceptual mappings that are metaphorical (cross-domain) and that entail tectonic equivalence (or double-scope integration)."

I would have liked a deeper engagement at this point with the ways that Mark Johnson has explored metaphor in his more recent publications, and some may want a presentation of the historical development of metaphor theory for some context to the argument, but M. certainly achieves his objectives with a rich understanding of metaphor.

M. further explores this hypothesis with fourteen theses in chapter 6 and adds two more in the following chapters. He makes a compelling case that metaphor (used as a metonymy for his metaphor theory) can be a vital hermeneutical tool for what has come before, and does this with a fine engagement with Aquinas and analogy. He shows how metaphor can overcome some of the traditional differences between Catholic analogy and Protestant dialogical approaches through their shared use of conceptual integration and tectonic equivalencies.

Through the inclusion of both "use" and "reception" as essential features to metaphor's success, M. affirms its contextual nature and he moves to test his approach with several interlocutors in a compelling display of cartography. His clear engagement with a variety of thinkers shows a true respect for the field and charts new paths through persistent challenges. Applying his methodological tool, M. makes his case for handling these challenges in light of this new understanding of metaphor. He engages with the cognitive science of religion (chap. 9), the debate between Elizabeth Johnson and the American bishops (chap. 10), the new atheists (chap. 11), Thomas Sheehan (chap. 12), and Roger Haight's use of symbol (chap. 12). In each case, M. presents an area of debate and uses metaphor to reveal a possible way forward. He does so with respect to each of his interlocutors and by mapping the new ground that has been cleared with his metaphoric insight.

The testing section (chaps. 9–12) shows rather than argues that a renewed understanding of metaphor leads to new ways forward in method and content that provide theology with new meaning for how God saves. The chapter on Thomas Sheehan was

a particular highlight, as it speaks to a debate that will continue to gather participants in the coming years. M. concludes by looking at the metaphoric force of James Cone's *The Cross and the Lynching Tree* as a satisfying way to see how metaphor allows for the understanding of a saving God.

This superb book is well written and achieves a difficult task. This work could issue in a new era of insight for theology. Masson has done a great service for ecumenical dialogue and for the cultural significance of theology. His humility and posture will also serve to further the acceptance of his findings.

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Hermeneutics and the Philosophy of Religion. The Legacy of Paul Ricoeur. Edited by Ingolf U. Dalferth and Marlene A. Block. Tübingen: Mohr Siebeck, 2015. Pp. ix + 291. €84.

This book is composed of papers and the responses to them which were presented at the Claremont Studies in the Philosophy of Religion Conference. The conference took place in 2013 and was dedicated to the legacy of Paul Ricoeur. The papers were given by professors from Europe and the United States, while the responses were provided mostly by doctoral students from the Claremont Graduate University in California. As expected, almost all of the papers are outstanding; perhaps less expected, so are almost all of the responses. The focus here must be limited to six of the most interesting papers.

The title is "Hermeneutics" but the contributors discuss many different types of hermeneutics. These include "philosophical hermeneutics," "hermeneutics of life," "hermeneutics of the self," and "hermeneutics of suspicion." These types reveal differing aspects of "hermeneutics," but as the contributors make clear, R. not only had different conceptions regarding what hermeneutics was about, but also regarding hermeneutics itself.

David Tracy discusses R.'s "hermeneutics with detours" (11) by tracing the influences from various people, including Gabriel Marcel, Karl Jaspers, and Sigmund Freud, but also Aristotle and Kant. Hegel's influence is also seen in R.'s concern with dialectics. Tracy characterizes R.'s preoccupation with each of these thinkers as a type of detour; he does not regard these as dead ends, but as crucial stages in R.'s "long philosophical journey" (33).

Walter Schweidler suggests that for R. "ontological" is not primarily about method but rather about objects, or better, about the interpretations of objects (81). They are answers to our questions, but the answers themselves are also questions, thus we are continuously "led back" to where we began (92). R. believed there was a paradox about returning to the "unrepeatable origin of human understanding," which implied that the solution to the hermeneutical circle is primarily a religious one (91).

Carsten Pallesen takes up the theme of dialectics and expressly links it to R.'s great interest in Hegel. Pallesen notes that R. preferred Hegel's speculative philosophy of religion to Schleiermacher's "reconstruction hermeneutics" (106, 132). This seems to be based on the fact that R. follows Hegel's "dialectic of presence and distance" in