

explanation to be helpful to the reader are presented as if they were obvious. As a result, the reader with little or no background in Lonergan studies must accept with little understanding that these notions are well-grounded and relevant. At times, poor sentence structure can make following the argument difficult. Such flaws, however, could easily be remedied in a second edition; the argument itself warrants it, and the reader who is willing to follow through will be well-rewarded.

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*Introducing Liberative Theologies*. Edited by Miguel A. De La Torre. Maryknoll, NY: Orbis, 2015. Pp. xxviii + 260. \$35.

As the number of edited collections in theology grows by leaps and bounds, theologians, scholars of religion, and students must establish ever stricter criteria to choose what to read and use in the classroom. Here are three criteria that I frequently use: a well-established editor, insightful voices, and stimulating topics. This book excels at all three. Much has been written about “liberation theology,” sometimes treating the subject as a vestige of the past (e.g., the 1960s), confined to a particular geographical region (e.g., Latin America), and unique to the experience of a very specific population (e.g., the poor). De La Torre’s vision shatters such narrow assumptions. This collection reminds us that when truly embracing a commitment to justice and better life conditions for all, theology is *liberative*. The term “liberative” is purposefully chosen to name the ever-present and urgent need for theology (and theologians) to act here and now in response to any form of marginalization. Liberative theology resists enshrinement in books, libraries, and systems. It is lived theology at its best.

This collection offers twelve instances of liberative theology unfolding in the USA and globally. Reading this book is a true testimony that the Spirit never ceases to inspire and move. Most of these liberative movements are Christian, although some are not. Some thrive in contexts stricken by poverty, others in wealthier realities. Some draw heavily from specific cultural contexts, others espouse more general perspectives. In many ways they have something to say to each other, reminding us about our shared humanity. Parts I and II of the book echo contemporary discourses with which the academy is increasingly familiar. The chapter on “Jewish and Islamic Liberation Theologies” is particularly enlightening. Part III, introducing US gender and sexual identity liberative discourses, is particularly prophetic as it highlights urgent areas of study that deserve much more attention by theologians and scholars of religion. Kudos also to Orbis for publishing a book that intentionally reaches out to the peripheries. The chapters are structurally and methodologically consistent. The glossary interspersed through the pages defining key concepts related to each chapter is a plus. The study questions and suggested readings at the end of each chapter are very helpful.

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