

atonement theory has indeed had its kenoticist proponents, Calvin was by no means a kenoticist. In fact, Calvin's doctrine is set squarely within the framework of a classical Chalcedonian Christology. Its presentation of Christ as having withstood the divine punishment for sin presupposes the primacy of the divine agency in Christ, not some form of kenoticism. What this means is that in practice the theory, and what the divine punishment of Christ actually means, has often been grossly misunderstood.

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The Politics of Jesús: A Hispanic Political Theology. By Miguel A. De La Torre. Religion in the Modern World. Lanham, MD: Rowman & Littlefield, 2015. Pp. xv + 201. \$65; \$22.

The fourth entry in Rowman & Littlefield's "Religion in the Modern World" series, this text offers a full-fledged Hispanic political theology centered, not on the Jesus/Christ of Euro-American theology—a figure complicit in Latina/o oppression—but on Jesús/Jesucristo (45–46), who stands in solidarity with downtrodden Latino/as. The book's four chapters shuttle between personal narrative, Latina/o experience, and a roughly chronological reconstruction of Jesus's birth, ministry, and crucifixion. Throughout, de la Torre uses Hispanic names for biblical figures to distinguish the Latina/o from the Euro-American theological voice.

T. analyzes the Gospel birth narratives in the context of Roman imperial oppression. Through Latina/o eyes, the poverty of the manger scene, the imminent threat of murder, and the desperation driving José and María's flight to Egypt are painfully familiar. These narratives portray a family (and by extension, a people) struggling with the vulnerability and stigma of illegal immigrant status. They also reveal "a God willing, through Jesús, to assume the role of the ultra-disenfranchised" (33). This sets the stage for locating Jesús within the Jewish community as the bastard child of a teenage mother from the multiethnic backwater of Nazareth. In contemporary parlance, Jesucristo was "a street rat, a barrio kid, a spic from the 'wrong side of the tracks'" (59) to whom terms used to describe Latina/o identity, such as *mestizo*, *mulatto*, *ajiaco*, and *bilingüe*, may be applied.

T.'s analysis of unjust structures highlights the parallels between Jesús' day and our own. The very existence of poverty presupposes unjust structures that implicate those who benefit from them. Rich and poor alike have an obligation to dismantle these structures: the rich by relinquishing their privilege, and the poor by taking responsibility for their own liberation. T. then analyzes the crucifixion through the term *esperar*. In contrast to the English term "hope," which on T.'s reading implies expectation of a good outcome, *esperar* means "to wait in apprehension of either good or evil" (133). Thus, instead of encouraging us to passively expect things to improve, *esperanza* spurs us to change the structures that keep people trapped in Holy Saturday misery. T. neglects to take up the term for losing hope, *desesperar*. This is curious, as conceiving

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