

Allen's book will broaden one's Christology, placing center stage often marginalized or accidentally overlooked canonical literature. Similarly, for preachers and teachers in the context of the local church this book can function as a gateway to parts of the NT that are either ignored or read for purposes other than to find out what they say about Jesus. Allen establishes Jesus' centrality across the NT, even in places where many might not think to look.

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Felipe Hinojosa. *Latino Mennonites: Civil Rights, Faith, and Evangelical Culture*. Baltimore, MD: John Hopkins University Press, 2014.

The last couple of decades have seen a number of outstanding works on the history of religion among Latina/os in the United States. Felipe Hinojosa has added *Latino Mennonites* to the list of indispensable works. In addition to shedding light on the story of the small but active group of Latina/os who worked in the Mennonite church in America in the 20th century, he explores a neglected aspect of the history of Latina/o religion: the cooperation and tension between religious Latina/os, African-Americans, and progressive whites in the struggle for the civil rights of minorities undertaken from the context of their particular faith communities.

The narrative of *Latino Mennonites* begins in the 1930s—when Latinas/os began to become Mennonites and gather in Latina/o Mennonite communities in Chicago, South Texas, Puerto Rico, and New York City—and ends in the early 1980s with the celebration of the fifty years of Latina/o Mennonite presence. Hinojosa's main contribution is moving beyond the analysis of single ethnic groups and also looking at the relationship between black and Latina/o Mennonites. He shows that black, Latina/o, and progressive white Mennonites joined hands in the struggle for the rights of minorities.

In addition, *Latino Mennonites* serves as another milestone in recognizing the role played by Latina/os in the development of white-dominated denominations. In the specific case of Mennonites, this meant loosening the bounds of acceptable worship practices, embracing the

challenge of facing structural discrimination based on race, and developing a more significant concern for social justice.

*Latino Mennonites* is divided into three main parts. In the first part, the author traces the development of Mennonite missions among Latina/os in Chicago, South Texas, Puerto Rico, and New York City, and shows how the relationship between white, black, and Latina/o Mennonites pushed Mennonites to reconsider their stance on race relations both in the church and in the wider society. Part two deals with the role of the United Racial Council and the Minority Ministry Council role as vehicles for constructing Mennonite ethnic identity. It also shows the importance of the 1972 Cross-Cultural Youth Convention—which galvanized inter-ethnic solidarity in the multi-ethnic context of the Mennonite church—and the struggles surrounding the possibility of endorsing the United Farm Workers movement.

The third part of this volume deals with how Latinas were influential in fostering a disposition towards a “multiethnic brotherhood” in the Mennonite community as well as an evangelical spirit among Latina/o Mennonites, and with how Latina/o Mennonites challenged the dominant narrative within the Mennonite church by merging their hermeneutic with their concerns for social justice. Hinojosa concludes by emphasizing the role of Chicano and Puerto Rican movements on the way evangelical Latina/os imagined themselves and on how minority organizations formed in the Mennonite church forced it to reconsider its social imagination. The author argues that Latina/o and African-American Mennonites faced strong resistance from white Mennonites who failed to acknowledge the ethnocentric undertones of their missiology, hierarchy, and theology. He also points to another contentious issue that remains largely unexplored from a historical perspective: the Mennonite struggle with immigrant rights and the place of LGBT Mennonites.

The well-crafted narrative, strong archival research, compelling interpretation of sources, and careful insights provided in *Latino Mennonites* makes it a profitable read for anyone interested in religious history. Hinojosa’s presentation of the coalitions that formed in the Mennonite church around issues of race and social engagement reinforces the case for the argument that Latina/os—independent of denominational affiliation—are, many times,

more akin to African-Americans and Latina/os from other denominations than to the white establishment perpetuated by the hierarchies of their own faith communities. Hinojosa focuses on the Mennonite community, but he offers a useful framework with which to assess the interplay between intra-denomination and socio-political tensions, national politics, and cultural developments.

*Latino Mennonites* is more than a good narrative; it is also a needed reflection on the multi-ethnic tensions within sectors of American Christianity. As such, academics, students, and parishioners alike would benefit from its contributions. Those interested in Mennonite history, ethnic history, evangelicalism, Chicano studies, and the Civil Rights Movement will profit from reading this book, which offers a compelling argument and deals with complex issues in a concise, responsible manner.

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Darrin W. Snyder Belousek. *Good News: The Advent of Salvation in the Gospel of Luke*. Collegeville, MN: Liturgical Press, 2014.

In this short, accessible volume, Darrin Snyder Belousek aims to show that the good news of salvation in the Gospel of Luke is neither narrowly tied to Jesus' death on the cross nor to life in heaven after death. Rather, Jesus extends salvation to people throughout his life, and this salvation is good news already here and now. This salvation is holistic and comprehensive. It encompasses healing, freedom from fear, right relationships, justice, forgiveness—in short, everything that is *shalom*. According to Belousek, salvation is both/and, not either/or. It is liberation from personal-psychological-spiritual powers and social-political-economic powers; it is a gift of God and requires a response of active faith; it encompasses peace and justice and mission and evangelism; it is both already present and not yet fully here.

Throughout the book the author emphasizes the believer's role in salvation. Those who come to Jesus for healing express their faith in action