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Gonzalez and Gonzalez's "Nuestra Fe: A Latin American Church History Sourcebook" (Book Review)

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appeal would fade to disappointment when she could not find her true self within their creations. However, she remained interested in J.R.R. Tolkien's world. She found comfort and understanding in Middle Earth when she was not yet ready to consciously admit the truth that inspired it.

As an adult, Ordway became disillusioned and angry with what seemed like an empty existence, questioning the reason for living. She set out on an unflinching search for truth. Ordway questioned a trustworthy Christian friend to scrutinize Christianity and test its reliability. She was able to see *The Lord of the Rings* and *The Chronicles of Narnia* with fresh eyes. God used Ordway's love of story and doggedness for finding truth to bring her to salvation.

Ordway ends her journey with her arrival at Catholicism. She attempts to give an account of the steps she took from atheism to salvation, then from Protestantism to Catholicism. She treads carefully, recognizing that she may not do justice to this aspect of her faith, especially for Protestants who consider a conversion to Catholicism to be controversial.

Ordway lays bare her struggles with hard truths and the finding of her true self in Christ. She is highly engaging, gives a strong testimony, and is meticulous in relating her salvation experience. This is recommended for any library which collects conversion stories or works that discuss the value of Christian literature.

Nuestra Fe: A Latin American Church History Sourcebook,

by Ondina E. Gonzalez and Justo L. Gonzalez. New York: Abingdon Press, 2014.
239 pp. \$44.99. ISBN 9781426773263

Reviewed by W. Terry Martin, Director of Library, Louisiana College, Pineville, LA

In their new work Ondina E. Gonzalez and Justo L. Gonzalez have assembled an outstanding cache of sources that provide the researcher with documents that explore the complex, bloody, and surprisingly grace-filled history of Christianity in Latin America. This work is a well-written scholarly work that will most likely become a standard for discovering sources for researching Latin American church history.

As I am writing this review a week before Christmas 2014, I find it highly fitting that the introduction of *Nuestra Fe* begins with an excerpt from the 1511 Christmas sermon of Dominican Friar Antonio de Montesinos, then serving on the island of Hispaniola. Montesinos' sermon was a protest against brutality that the Spanish settlers practiced against the native peoples by holding them in slavery. It was not

surprising that the message was not well received by the Spanish settlers. While Montesinos and the settlers were Spanish, Christian, and Catholic, they represented two opposite points of view. These opposing views are seen throughout the history of Christianity in Latin America. Gonzalez and Gonzalez present in this work sources that reveal calls for radical transformation, attempts to maintain the oppressed in a submissive state, the influence of non-Catholic Christians, and rebellion against oppression.

This book is organized in a way for the reader to gain needed insight into the contents of various historical texts. Its organization compliments the fact that it is also well written and provides a much needed resource for Latin American Christianity. I certainly intend to add this title to my library's holdings.

**Practicing Christian Doctrine:
An Introduction to Thinking and Living Theologically,**
by Beth Felker Jones. Grand Rapids, MI: Baker Academic, 2014.
256 pp. \$22.99. ISBN 9780801049330

*Reviewed by Steve Emerson, Director of the Library,
California Baptist University, Riverside, CA*

Beth Felker Jones, Associate Professor of Theology at Wheaton College, offers an introduction to theology that seeks to balance Scripture, doctrine, and practice in her helpful work *Practicing Christian Doctrine: An Introduction to Thinking and Living Theologically*. She argues that studying doctrine for the sole purpose of increasing knowledge is ultimately a fruitless endeavor; instead, “our beliefs must be put into practice,” and we must “perform the book of Scripture” (p. 2). In keeping with her thesis, page insets throughout the book include prayers, hymns, and devotional poetry, all of which encourage the reader to practice doctrine. The concluding section of every chapter discusses concrete ways for Christians to put particular theological beliefs into action.

Jones presents theology from a broadly evangelical perspective rather than from the viewpoint of a particular denominational tradition. She steers a course between theological liberalism and separatist fundamentalism, and within this middle ground she discusses the range of doctrinal beliefs held by evangelicals. For example, in her chapter on soteriology she presents a balanced view of both Calvinism and Arminianism, discussing strengths and weaknesses of both positions.

Why another introduction to Christian doctrine? Jones balances traditional discussions of significant theologians from the history of Christian thought (Athanasius, Augustine, Luther, etc.) with voices from contemporary global Christianity. For