

and foremost is his concern for ecumenical dialogue and the full communion of all Christian churches and the removal of any unnecessary stumbling blocks to reach this goal. Second is his high view of the Roman Catholic episcopate as the foundation of a faithful ecclesiology. The author underscores a few times the importance of Pius IX's 1875 statement regarding the role of the bishops in relation to the Vatican I decree on the infallibility of the pope (78-81, 110, 116, 154). This statement is crucial, in his opinion, to reach a proper understanding of the modern role of the papacy. Furthermore, Quinn is assertive in declaring that the reforms he suggests would fulfill the spirit of Vatican II and that, in fact, the current ecclesiology as practiced by Pope John Paul II and the Roman Curia does not reflect that of Vatican II (130).

In his conclusion, Quinn asserts that the two greatest problems for the Catholic Church and Christian unity are centralization of power and the need for reform of the Roman Curia. He predicts, "If the curia does not change, and decentralization does not take place, there will ensue great disorder in the Church because of its inability to respond to changing situations with sufficient rapidity, and the inability of an omnicompetent central bureaucracy to have an adequate grasp of swiftly changing, multicultural situations. It will be the paradox of the insistence on central control being, in reality, the loss of control" (180).

This book is fascinating and enlightening to someone outside the realm of this discussion and reveals a helpful perception of the problems with the papacy. Quinn's numerous references to well-accepted Roman Catholic theologians situates this book within a positive frame of mind. His ideas of reform will likely be well received by Orthodox and Protestant churches that are in dialogue with Rome, but only the future will tell to what extent they will be accepted and followed by a powerful Roman Curia steeped in tradition. As the author rightly notes, "It is immensely significant that in Orthodox, Anglican, or Protestant dialogues about Christian unity there is no mention of abolishing the papacy as a condition of unity. There is, in fact, a growing realization of the true service the Petrine ministry offers the whole Church, how truly providential the primacy is" (181).

Anyone who is interested in this subject and the future of ecumenical dialogues will benefit greatly from reading this book.

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DENIS FORTIN

Recinos, Harold J. *Who Comes in The Name of The Lord? Jesus at the Margin*. Nashville: Abingdon, 1997. 160 pp. Paperback, \$15.00.

Harold Recinos has written a hard-hitting, biting book about the Latino experience in the U.S., and its Central American backgrounds. It is written for Anglo Christians, especially in the mainline churches of the U.S., reminding them that in Jesus' parable (Luke 14:15-24) it was not the proper people who filled the banquet hall, but the marginalized, the crippled, the blind and poor, who were brought in from the streets.

Recinos calls upon the Anglo community in the U.S. to "deal honestly with the history of American religion that deplorably harmonized the gospel with a racist and conquest-oriented project of nation-building." Hispanic, Central-

American, or "barrio" Christianity is the underside of American religious history, and by continuing the marginalization of this slice of the American pie, we rob ourselves of its insights, vigor, and life-transforming spirituality. Chapter 1 is a rehearsal of the racism that is such a part of our national psyche.

"From the barrio," Recinos tells us, "Latinos challenge mainline Christianity's ways of interpreting Jesus of Nazareth by relating his message to the world of overlooked people." This book carries the message and punch of Liberation Theology, without the Marxist social analysis that marks much of that approach. While it is difficult reading for Anglo Christians, it is important.

Recinos repeatedly draws parallels between events in the life and death of Jesus and the Anglo mainline and Hispanic storefront churches of U.S. cities, reminding us of the biblical emphasis on God's preferential concern for the poor. His reading of Scripture is passionate and loudly reminds us that the Gospels were not written to or for the elite in cathedrals or large churches, but for the poor and socially marginalized (1 Cor 1:18-2:5). He reminds us that in our affluence and capitalist orientation, we may be missing much of the reality of the good news.

In Chapter 4 Recinos makes specific application to the Salvadoran refugees in the U.S. and the implication of U.S. forces in the political turmoil and murder that wracked that country during the 1970s and 1980s.

Chapter 5 recounts the gruesome stories of two survivors, a woman and a man. Both have every right to be bitter and vengeful, but their love becomes a serious testimony to the transforming grace of Christ.

The author has his apparent blind spots, however. For one thing, he seems to view globalization as an option that he would rather not choose, failing to realize that globalization is inevitable and that each social group must either adjust and survive or disappear. He does not ask why the Hispanic community has failed to become a serious force, a factor that has been noted both in Washington, DC and Los Angeles. Are Latinos excluded or do they exclude themselves? Is their problem the urban reality of poor schools and language barriers, or is there also an internal factor of political passivity?

Chapter 6 is a clarion call to the mainline churches of the U.S. to listen attentively to "uninvited guests" at the "banquet," to hear their stories, take them seriously, and to reinvent themselves as socially conscious and responsive to the underside of society, especially in light of Jesus' statement that those who seek to preserve their lives will lose them (Mark 8:35). Reinvented churches must be more broadly based, with a socially engaged and informed theology. Only then can they minister effectively to all of society, not merely to affluent suburbanites and others like themselves.

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BRUCE CAMPBELL MOYER

Robinson, Haddon W. *Making a Difference in Preaching: Haddon Robinson on Biblical Preaching*, ed. Scott M. Gibson and Keith Willhite. Grand Rapids: Baker, 1999. 158 pp. Hardcover, \$16.99.

Making a Difference in Preaching is a compilation of several articles and chapters from other works on preaching that Haddon Robinson wrote over a forty-year span.