



Mañana: Christian Theology from a Hispanic Perspective

Justo L. González

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An in-depth look at Christian theology through Hispanic eyes. It weaves the doctrinal formulations of the early church on creation, the Trinity, and Christology into contemporary theological reflection on the Hispanic struggle for liberation.

This volume offers a major theological statement from a respected theologian and author. Richly insightful and unique, *Manana* is one of the few major theological works from a Protestant representative of the Hispanic tradition. Justo L. Gonzalez offers theological reflections based upon unique insights born of his minority status as a Hispanic American.

Mañana: Christian Theology from a Hispanic Perspective Details

Date : Published July 1st 1990 by Abingdon Press

ISBN : 9780687230679

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Format : Paperback 184 pages

Genre : Religion, Theology, Christian, Church, Church History, Christianity



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From Reader Review Mañana: Christian Theology from a Hispanic Perspective for online ebook

Casey Stringer says

One of the most influential works of any genre, let alone theology or liberation theology, I've ever read.

Richard says

Theology from below

Noe says

Amazing!

Justo introduced me to the theology of my family's lineage and helped me understand the way my parents read scripture. I'm no academic, so his books always require a dictionary for me but in many ways they, like Mañana, relate on a basic level and help me interpret scripture so much better and not with a limited Western lens.

Jon says

3.5 stars. It has compelling points but it was less original than I was expecting and some points seemed lightly substantiated.

Bruce W. says

Justo Gonzalez examines basic concepts of Christian theology through the lens of the Hispanic experience. Seeing in the Hispanic experience a "New Reformation", Gonzalez explores classic divisions of Christian theology: biblical theology ("Reading the Bible in Spanish"), Trinitarian theology, a theology of creation, anthropology, Christology and pneumatology.

While Gonzalez does not make any significant new contributions to Christian theology, his exploration of the themes through the specific lens of the Hispanic experience and with an eye to how these aspects of Christian theology have both been misinterpreted and misused in oppressive fashions is enlightening.

One quibble I would have with Gonzalez is in his brief treatment of evolution in the chapter on creation. While not completely rejecting evolution and endorsing a creationist standpoint, Gonzalez does critique the "survival of the fittest" component of evolutionary theory as profoundly unbiblical. While I can affirm the critique of "survival of the fittest" within a social Darwinism context as unbiblical, the brief treatment of this topic lends itself to a wholesale rejection of evolutionary theory. Evolutionary theory, including the

Darwinian concept of "survival of the fittest" is not in and of itself unbiblical. An uncritical application in the form of social Darwinism, however, is. The biblical narrative and the gospel proclamation of God's redemptive love for creation, rather than supplanting the biological process, provides an alternative to human interaction that focus on competition and oppression. This does not in any way negate biological observations and the theories derived from them.

Also, it is not until the final chapter of the text on pneumatology that one learns the significance for Gonzalez of the title of the work, *Mañana*. It is in the eschatological dimension of Christian theology lived out in the life of the Spirit in which one becomes a "Mañana people" living out in the here and now the "Reignese" (the language of the Reign of God) into a new future.

Noemi Vega says

For anyone interested in the Latino perspective of theology, read this challenging, eye-opening book! Even if you're not interested, read it, because it sheds light to the issues of early church doctrine affected by Roman and political culture. Very powerful read!

John Lucy says

Gonzalez and I disagree on a number of theological points, but I realize, my theology is such that I will rarely agree with anyone on a through z. So I'll try from now on not to judge a book by how wrong someone is (although, clearly, I am the best judge of right and wrong).

Many seminarians know Gonzalez for his two-volume church history work. But anyone interested in Hispanic, especially Puerto Rican, theology, it's hard not to notice the name of Justo Gonzalez. This is my first encounter with Gonzalez outside of his fairly plain church history work. The great thing about this book is how engaging Gonzalez's writing is, it's hard to put the book down.

Gonzalez attempts to put together an ecumenical vision for Hispanic theology. As a young second-generation Puerto Rican trying to reclaim my heritage, I appreciate the work that Gonzalez does to carve out our own vision that takes into account but is not tainted by WASP dominance. The problem is that there are at least two Hispanic experiences: growing up in a Latin American country or neighborhood and rubbing up against traditional Western dominance, and the fairly common second-generation Hispanic experience of growing up as a part of or within the dominant Western culture. As a second-generation, I understand that many of us are tormented by the question of how Puerto Rican or how Colombian or how Mexican we are. Gonzalez's work does little to include us, effectively producing an ecumenical vision for everyone who shares the first type of experience but not the second, for those two experiences are sometimes worlds apart and create different theological visions. For a non-Hispanic, however, the work is quite substantive and very appropriate.

There are a few chapters near the end of the book that almost leave behind the whole purpose of the book, mentioning the Hispanic life and experience or how that relates to the history and theology that Gonzalez expounds very little in those chapters. In some way what Gonzalez says in those chapters is logically consistent with what he says in the other chapters, but Gonzalez sometimes makes it hard to see why those

chapters are included in a book of this kind.

In a world that really needs to understand the Latinos/as in our hemisphere, this book is in fact rather informative. And interesting, for sure.

Paul Prins says

A short read but this book consumed me. González is a great writer (enjoyed his history texts) and this book provided me a window and experience into the lives and spirituality of millions whom I'll likely never meet otherwise. One of the most transformative reads of my time in seminary.

Skip Crust says

Rarely do you find a book on theology from a minority perspective that doesn't make you feel guilty about being a part of the majority. That's one of the things I loved most about this book. For once, I hear from a theologian that every person, regardless of their cultural background, comes to theology with a bias...even cultural biases. In the first few pages, he makes no apologies for his bias, and aims to help us understand why that bias exists, and how it fleshes itself out.

Gonzalez deals fairly with the theology, and makes no apologies for coming about it from the perspective of a Latino, but also is willing to admit the weaknesses and foibles of the Hispanic culture as they have dealt with Protestant Christianity coming out of Roman Catholicism.

He helps us understand and get into the mindset of Hispanics by sharing the long relationship they have with North American culture (specifically American), and shows how that has impacted both positively and negatively their theology. Without making the white reader feel guilty about being white, he uses the precision of a surgeon to delicately dissect the issues.

For the person interested in understanding Hispanics and how to minister best to them based upon their cultural backgrounds, I cannot more highly recommend this book.

Samantha Marshall says

A remarkable perspective on the church, poverty, minorities, and of course the Word. González challenges modern day American middle class perspective on Jesus, power, poverty, and the church alongside our role in it all through the history of the church and modern day theology and the misconceptions about ourselves, the church, power, and God. González encourages readers to be Mañana people, approaching the Lord through expectant and joyful anticipation of His Reign to come while living out the Kingdom Come Reality each and every today and *cada mañana*.

Chet Duke says

This is a unique (to me) perspective on theology. I had to, in many places, meet Gonzalez at a middle ground. Gonzalez is a fine historian, and this book will open one's eyes to Christian Faith and history from the perspective of Hispanic liberation theology.
