As a diverse collection of writings in contextual theology, the chapters in *Los Profetas* interact with how the Hispanic/Latino church in America should respond to pressing contemporary challenges that warrant prophetic and Spirit-inspired theologies and practices of healing, correction, and reconciliation. Salazar references the prophetic engagement model in his chapter and defines prophetic expression, in part, as “the minister as one who desires to see Christian principles actualized beyond his or her faith community and within the broader civil construct” (115). Prophetic practice includes embodied expressions of actualized Christian principles in specific contexts. Yet, the proposed contextual theologies only remain prophetic to the extent that they seek to actualize Christian principles by undergirding culturally informed practices that respond to the problems of Hispanic/Latino churches and communities. The voices of clerical academics actively involved in ministry and community add to the ongoing conversation that bears witness to the work of Latin American Catholics in the United States. Their voices illuminate the impact of Hispanic/Latino American churches across Protestant, Evangelical, and Pentecostal communities.

The contexts engaged in this work range from settings of interpersonal ministry within the church and para-church environments to explorations of theological commitments that bear considerable consequences on a community’s ability to speak and live prophetically in response to spiritual, material, and relational needs. For example, Thelma Herrera Flores in “Profetas in the Fields” brings attention to experiences of spiritual and economic poverty from migrant Hispanic/Latino agricultural workers in the United States (6). In response, she presents how *La Mesa Campesina* functions as a theological paradigm that fosters community and spiritual life when spiritual and economic poverty generates experiences of isolation (1). Vinicius Couto, in “Profetas with a Latin American Mission,” engages the issue of Christian passivity towards public issues, illustrating how passivity perpetuates social injustices within the context of Brazilian neo-Pentecostalism, hence navigating a critical conversation on the relationship between theology, church, and culture (147). He observes the assimilation of theology with culture in the example of Brazilian neo-Pentecostalism, emulating individualism and consumerism. In contrast, the church should identify, denounce, and transform these social ills while remaining accountable, compassionate, and empathetic (153).

Gretchen L. Avila-Torres, in “Profetas in Community,” considers the impact of a thin incarnational theology for Pentecostal communities, which generates insular practices and disjoined self-understanding of the church in relation to its wider
community (25). She discusses how the incarnation primarily speaks theologically to soteriological values and expressions. She also recognizes the limited impact of incarnational theology on individual and communal discipleship within the church (29). A theological, anthropological framework of the *imago Dei* in conversation with the immanent and economic life of the Trinity impacts expressions in ministry, ecclesial practices, and Christian discipleship (35).

Joseph A. Ocasio’s reflection on the importance of particularizing theology for Hispanic/Latino communities and experiences is captured in the previous explorations of contextual theologies. Just as there is no ideal culture, there is no ideal way for Christ to relate to culture, and therein lies space for embodied and concrete expressions of God’s kingdom culture (95). The call to action presented across various works in this edited volume is that the church must contextualize the culture of the kingdom of God within Hispanic/Latino cultures. This book will benefit church and community leaders who are seeking to engage their community to affect the culture and the Christian tradition. The language and style of writing ensure that the theological framework provided in the book remains accessible to readers without formal training in theology or church tradition.

This book addressed how the church can find authentic and Spirit-filled expressions within Latino/Hispanic communities in the USA. One of the book’s strengths is that it is faithful to the commitments of Christian theology and the Christian tradition in its response to contemporary issues within Latino/Hispanic communities in the USA while suggesting a way forward by actualizing the culture of the kingdom of God in the lives of individuals and communities.

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