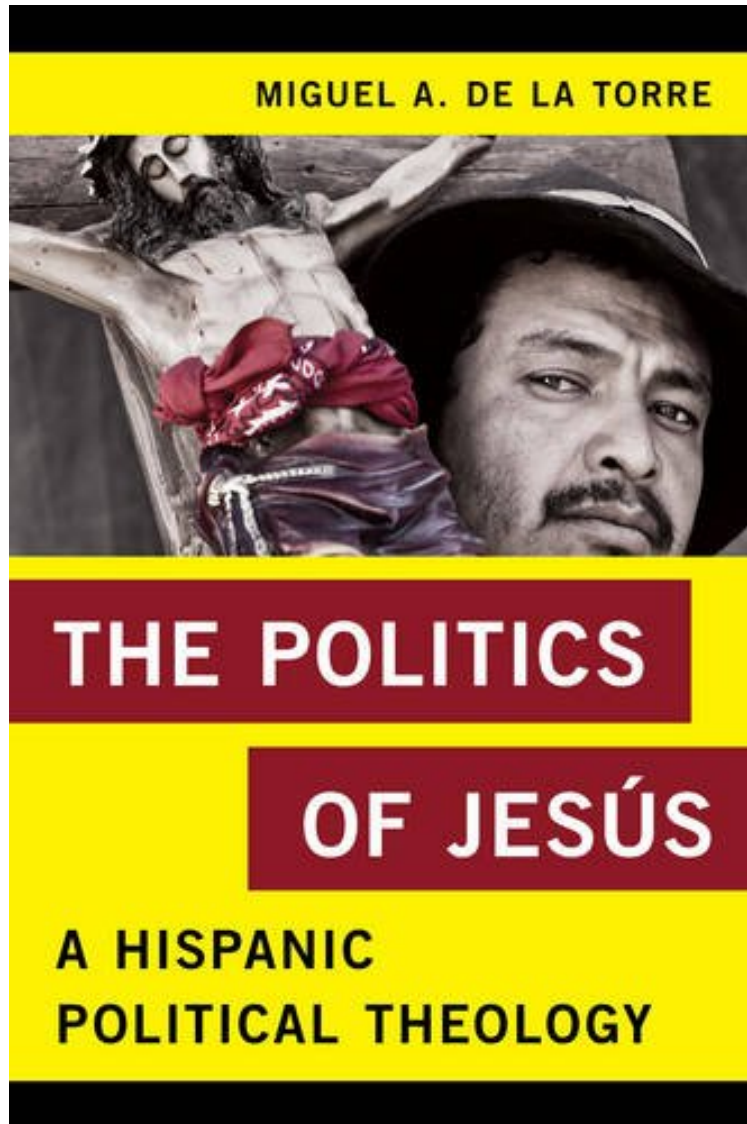


(Ebook free) The Politics of Jess: A Hispanic Political Theology (Religion in the Modern World)

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#745317 in Books De La Torre Miguel A 2015-06-10Original language:EnglishPDF # 1 8.96 x .56 x 6.09l, .0 #File Name: 1442250364218 pagesThe Politics of Jesus A Hispanic Political Theology | File size: 65.Mb

Miguel A. De La Torre professor of Social Ethics and Latino/a Studies : The Politics of Jess: A Hispanic Political Theology (Religion in the Modern World) before purchasing it in order to gage whether or not it would be worth my time, and all praised The Politics of Jess: A Hispanic Political Theology (Religion in the Modern World):

0 of 0 people found the following review helpful. Five StarsBy CustomerGreat Book, very informative.10 of 11 people found the following review helpful. JessBy Clint SchneklthEarly in his book The Politics of Jess: A Hispanic

Political Theology, Miguel A. De La Torre, Cuban professor of social ethics at Iliff School of Theology, tells the story of being pulled over on a drive to New York City for being "under the influence" of being Hispanic. Similarly, when he was younger, a teen working at Burger King, he was stopped and frisked while walking home after his night shift. Both were examples of ethnic profiling. Neither encounter ended badly, and De La Torre remembers having a rather complex reaction to the events, puzzled to have been stopped but also thankful to the police for keeping his community and streets safe. It was only much later in his life that he realized his own perspective on those encounters, and therefore his self-understanding, were deeply shaped by forces outside of him. "My mind was so colonized that I did not, I could not, see how my identity was being constructed through the gaze of those in authority" (22). All members of oppressed communities share this in common, to some degree or another: they know how to think out of their own cultural consciousness, and they have learned, been taught, have had forced upon them, the consciousness of the dominant culture also. They exercise at the very least a double consciousness. De La Torre offers this example: "Religion scholars of color are required to master the theological and ethical analysis of Euroamericans in order to be awarded a coveted PhD, while no one from the dominant culture needs to learn anything about the Hispanic margins to earn that same degree. One can argue therefore that Latino/as (along with all who are marginalized) hold an epistemological privilege over and against Euroamericans. This does not mean they are smarter or holier, just that they master the world of the dominant culture and their own marginalized spaces. Hence, their understanding of Jesus is much broader, richer, thicker, and more complex than those who only master the official Eurocentric canon. The multiple consciousness possessed by the disenfranchised generally makes their perspectives closer to any type of 'truth' than the opinions and views of those who benefit from how society is structured" (17). I remember vividly sitting in the seminary library memorizing Hebrew vocabulary with classmates from places like Madagascar and India. Not only had these students learned at the very least two languages in addition to their heart language (such as their regional dialect, plus the national language and English to study in the United States); they also needed to learn all the languages required by the Eurocentric canon, which in almost all cases includes German and French. Plus the biblical languages. The other languages they had already learned did not "count." But more significantly, I as a white student born in the United States was not required to learn any of the languages my international student classmates had learned to earn the degrees they were earning. This is an example of the extent to which our culture still quietly but surely oppresses those on the margins. Noticing this teaches me something, if I will listen. Nobody will require me to do anything about it. This is the leisure and freedom inherent to being born into the dominant culture. Significantly, I was not required to read anything at all from the liberation theology canon while in seminary, though I was required to read 'white' systematic theology and the Lutheran confessional documents. But it would be the height of dominant culture privilege to blame my own seminary for not getting the academic training and personal experience I need to overcome my own white fragility. I mean seriously, I have libraries and can travel. I can take responsibility to do something about any lacunae in my training myself. And I should. I have no excuse not to. I can avoid what I might call white sloth, the sin most endemic to white supremacy. The form of this responsibility is straightforward--seek multiple consciousness. Listen long and hard enough to inhabit, inasmuch as possible, the perspective of the disenfranchised from their own perspective. Not to colonize it. Not to change it. But instead to learn, as best I can, how to accompany disenfranchised communities in their shared life living in the way of Jesus. This is why I'm reading De La Torre's book right now. It's why I try to read lots of theologians, be they Palestinian, or African-American, or women, or gender queer. Because as a white male, it will take lots of work, even more work than the disenfranchised, who gain multiple consciousness as a matter of course in their regular lives, for me to be able to think from the perspective of those who are not white and male. Of course, the more typical way white males attempt to buttress their consciousness is by doubling down on what they already know. The dominant culture enjoys nothing more than attempting to make their single consciousness so thick that they can assume it is the perspective of the whole world. If you want proof, look no further than Donald Trump. But those on the margins can see this for what it really is--a kind of weak-minded timidity, so thin as to be almost transparent. All the bluster is a flimsy facade. What I love about De La Torre's new book is its focus on Jesus as Hispanic. Nothing can prepare a white reader for an awareness of how white their Jesus is than reading this book. By the time you finish the book, you are exposed to a Jesus who was colonized, lived the migrant experience, grew up in the barrio, was poor, and, in my favorite new term from the book, an *ajiaco*. This term, a kind of soup, which ethnographer Fernando Ortiz first used to describe the Cuban diverse experience, will stay with me. Notice that in the gospels, Jesus frequently speaks in a language outside the dominant language of empire. The gospels quote this often. He speaks Aramaic most frequently, and in a way similar to Spanglish or other bilingual communities, the gospels periodically quote this Aramaic mixed with the Greek. Here's a funny thing. When lectors read these texts in worship, these short phrases, the Aramaic, are the terms most frequently dropped or avoided by readers. I doubt anyone does this maliciously, they're probably just uncomfortable with pronunciation, but it does illustrate the point. Those who speak the dominant language, those who have ever only learned one language, are deeply uncomfortable allowing their tongues to speak "not their language." And yet Jesus does. As the living word, his words cannot be contained by Greek, or Latin, or English. Jesus will always sound like the people he is. Here's a subtle distinction: if you are troubled by the loud protestations of minority communities about their plight under the

structures of empire... and notice that even "loud" as an adjective there serves notice of an assumed bias... let me suggest this. You don't have to immediately jump across the aisle and agree with them. But if you are a member of, enjoy the privileges of, the dominant culture, in order to stand on the same ground as the disenfranchised, to be able to speak with any kind of comparable epistemic integrity, you at least have to try and learn one more language. Just one more. Stop wasting breath attempting to inflate the one language you speak into a balloon large enough to dupe you into thinking its the language of the whole world. Instead, join that great One Jess in the beauty of bilinge. Because stubborn shouting in the silos of fortified dominance is a trap, bondage, in comparison to the freedom of many languages, crossing borders, accompaamiento.

The Politics of Jess is a powerful new biography of Jesus told from the margins. Miguel A. De La Torre argues that we all create Jesus in our own image, reflecting and reinforcing the values of communitiessometimes for better, and often for worse. In light of the increasing economic and social inequality around the world, De La Torre asserts that what the world needs is a Jesus of solidarity who also comes from the underside of global power. The Politics of Jess is a search for a Jesus that resonates specifically with the Latino/a community, as well as other marginalized groups. The book unabashedly rejects the Eurocentric Jesus for the Hispanic Jess, whose mission is to give life abundantly, who resonates with the Latino/a experience of disenfranchisement, and who works for real social justice and political change. While Jesus is an admirable figure for Christians, The Politics of Jess highlights the way the Jesus of dominant culture is oppressive and describes a Jess from the barrio who chose poverty and disrupted the status quo. Saying no to oppression and its symbols, even when one of those symbols is Jesus, is the first step to saying yes to the self, to liberation, and symbols of that liberation. For Jesus to connect with the Hispanic quest for liberation, Jess must be unapologetically Hispanic and compel people to action. The Politics of Jess provocatively moves the study of Jess into the global present.

Recognizing that cultural constructions of Jesus have been used by Euro-Americans in the oppression of colonized peoples, De La Torre constructs a portrait of Jesus from a Hispanic perspective. Juxtaposing the experiences of Latinas/os with Gospel accounts of Jesus, he constructs a powerful image of Jesus the liberator. He notes that Jesus came from the margins of the empire (i.e., Nazareth), which makes him a despised and suspect alien. Consequently, Jesus is both one of and also lives among the poor. Jesus himself notes, in the Gospels, that the Son of Man has no place to lay his head. Highlighting the suffering experienced by colonized and immigrant Hispanics, De La Torre notes that the liberator Jesus is unjustly persecuted and suffers. This suffering, however, is redemptive, and those who would follow him are invited to take up the cross. Suffering becomes redemptive and so a ground of hope. De La Torre, in constructing this Hispanic Jesus/Jess, invites other oppressed peoples to consult their own contexts and construct their own liberating Christologies. He notes, however, that all concerned with replacing the Jesus of colonialism with a liberating Jesus are engaged in a common project. Summing Up: Recommended. Lower-division undergraduates and above; professionals; general readers. (CHOICE)[This is] a novel turn that might be just what Christology needs in this day and age. And it is a proposal that allows a further distinction between a white Jesus, and a Jess of black and brown bodies, something ever more important in these days. And it is in this way that De La Torre gives his greatest contribution, as a Latino voice, in a white academia and a largely white church - allows for a deep breath for black and brown lives, a breath that allows us to ponder the Jess who messes with oppression and injustice, brings new life, must die and is resurrected once more. (Word World)The fourth entry in Rowman Littlefields Religion in the Modern World series, this text offers a full-fledged Hispanic political theology centered, not on the Jesus/ Christ of Euro-American theologya figure complicit in Latina/o oppressionbut on Jess/Jesucristo, who stands in solidarity with downtrodden Latino/as. T.s use of Hispanic names for biblical figures and concepts proves highly effective at startling the reader out of complacent readings of familiar texts. This increases the already considerable efficacy with which T. recovers the unsettling element to the gospel narratives. [T]his text is thought-provoking and innovative, with the theological sophistication and accessibility to engage specialist and non- specialist alike. It is worth considering for any syllabus covering liberation/postcolonial theologies. (Theological Studies)This book is doubly thought-provoking: first, in its interpreting the events of the life of Jess from an Hispanic perspective; second, in its repeated paralleling of Gospel parables and teachings with the Hispanic experience, including the authors; for example, the rich young ruler (Mt. 13:22) becomes a 'CEO of a multinational corporation' and the teaching of Jess is sharply rephrased: 'To ignore the cry of those who are marginalized is to deny Jess message, regardless of whether or not we confess our belief in Jess and proclaim his name with our lips.' (Catholic Books)The thicker Jess that Miguel A. De La Torre describes is a Jess of liberation. This good news of Jess present lo cotidiano (in the everyday) lives of the marginalized and the oppressed, compels Christians to look at the manner in which we recognize God with us, working for the liberation of the oppressed and the oppressor from injustice. (Reggie L. Williams, McCormick Theological Seminary)In the tradition of Yoder, De La Torre challenges dominant neoliberal and imperialist readings of Jesus and offers insight into new ways of reading Jesus through the eyes of Hispanic Christians. A provocative read! (Rebecca Todd Peters, Elon University)Over the past few decades, biblical scholars have had conversations

about reading ethics in the Bible and about the politics of reading the Bible. Now we have a prolific ethicist, Miguel De La Torre, reading the Bible and writing about the politics of Jess. De La Torre presents a Jesus that is relevant to not only Latino/as but also to anyone who cares about justice and liberation. This book is about what Jesus means for our needy and troubled world today, as well as how a radical ethics of liberation may be grounded in the Bible's stories about Jesus. (Tat-siong Benny Liew, College of the Holy Cross) The Rev. Dr. Miguel De La Torre has done it again! In the tradition of his award-winning *Doing Christian Ethics from the Margins* and in further development of his central argument in *Latina/o Social Ethics*, De La Torre argues both with and against John Howard Yoder in his presentation of a Jess over and against Jesus. Readers will be challenged and provoked by De La Torre's intriguing Christology with an accent. (Grace Yia-Hei Kao, Claremont School of Theology) In *The Politics of Jess*, Miguel A. De La Torre situates his curiosity about Jesus and Christology through autobiography, scripture, and global sociocultural history as he challenges us to acknowledge our subjective biography of Jesus, which leads to an empire-seeking, genocidal, satanic Jesus who demands realized oppression and injustice. With electrifying passion, formidable intellect, and a rich historical, sociocultural, Cuban-American legacy, De La Torre challenges our sensibilities regarding how we read and interpret Jesus from the lens of a Latina/o Jess salvific figure, so that we honor the imagodei of marginalized Hispanics. He calls us to critical, analytical thinking and hermeneutics that exposes the lived experience of the disposed, disenfranchised, and disinherited those deemed other. *The Politics of Jess* is a must-read for those who want to engage the message and meaning of the gospel, towards a more just social order: to set the captives free. (Dr. Cheryl A. Kirk-Duggan, Shaw University Divinity School) *The Politics of Jess* is a powerful new biography of Jesus told from the margins. Renowned ethicist Miguel De La Torre argues that we all create Jesus in our own image, reflecting and reinforcing the values of communities sometimes for better, and often for worse. In light of the increasing economic and social inequality around the world, De La Torre argues that what the world needs is a Jesus of solidarity, who also comes from the underside of global power. *The Politics of Jess* is a search for a Jesus that resonates specifically with the U.S. Latino/a community, as well as other marginalized groups. The book unapologetically rejects the Eurocentric Jesus for the Hispanic Jess, whose mission is to give life abundantly, who resonates with the Latino/a experience of disenfranchisement, and who works for real social justice and political change.

About the Author Miguel A. De La Torre is professor of social ethics and Latino/a studies at the Iliff School of Theology. He is the author or editor of numerous books, including *Santeria: The Beliefs and Rituals of a Growing Religion in America* (ForeWord Magazine Book of the Year finalist), *Hispanic American Religious Cultures* (CHOICE Outstanding Academic Award), and *Reading the Bible from the Margins* (Catholic Press Association First Place for Educational Books). He has produced or been featured in a number of documentaries, including *Trails of Hope and Terror*, based on his book by the same title. He has been interviewed in media ranging from CNN and Al-Jazeera America to Time and The Denver Post. Internationally known for his work on social ethics, he has served as the president of the Society of Christian Ethics, on the editorial board of the *Journal of the American Academy of Religion*, and executive officer of the Society of Race, Ethnicity, and Religion.