

Elizabeth Conde-Frazier. *Atando Cabos: Latinx Contributions to Theological Education*. Grand Rapids, MI: Eerdmans, 2021. 149 pages. \$19.99.

Dr. Elizabeth Conde-Frazier is a Latina scholar who has for decades devoted herself to connecting the academy and the Latin@ church, encouraging the institutions of theological education to value the Latin@ church's gifts and contributions to theological education. Before her current position as director of the AETH Executive Office, Conde-Frazier was the Dean of Esperanza College of Eastern University. Her book *Atando Cabos: Latinx Contributions to Theological Education* is part of a groundbreaking series titled *Theological Education Between the Times*. This series highlights diverse voices contributing to the much-needed decolonization of theology and theological education. Each author gifts theological education with insights from their own cultures and contexts. Readers might be familiar with other titles in the series, including Willie Jennings' *After Whiteness* and Keri Day's *Notes of a Native Daughter*.

Atando Cabos's guiding question is: How should theological education institutions welcome and incorporate Protestant Latinx's gifts in their work? She suggests one way is by forming creative collaborations using people's and institutions' *cabos sueltos*, "ends for which we previously had no use because they seemed out of place and did not match the previous situation" (1). As an example of what it means to *atar cabos sueltos*, Conde-Frazier reflects on her own *cabos sueltos*. She *ata los cabos sueltos* (connected the loose ends) of the theological education she received in her Latin@ church in New York, an American Baptist Bible Institute, seminary, and the academy. The theological education Conde-Frazier received in her church community prepared her for the ministry of preaching, teaching, fellowship, and service to the community. These are *cabos sueltos* with which she continued working as a theological educator. For her, the theological education and Christian formation she received in her Latin@ church have at least the same and perhaps more significant value than the theological education she received in seminary. Thus, she argues that theological education in the Latinx context exists in a continuum that started with the Protestant missionaries, who left a "legacy of mission as both the source and the focus of the Latin@ church" (30). Consequently, in the Latinx context, "*cabos sueltos* arise in history," the history of both the individual and the community (5).

For creative collaboration between the Latin@ church and institutions of theological education, Conde-Frazier argues that one needs to *atar estos cabos sueltos* (tie up these loose ends). In theological education, *atando cabos* involves a creative "reinventing" (2). However, this "reinventing" is not done *ex nihilo*. Rather, doing so entails paying attention to the existing voices and resources historically unvalued and marginalized in theological institutions. She invites those in theological education to value and take seriously "the diverse gifts of the Spirit enfolded in each member of the body of Christ, the church," as many Latin American theologians have done (45).

The book is structured in five chapters. In Chapter One, Conde-Frazier provides a helpful overview of the history of Latin@ theological education. In Chapter Two, she discusses what she considers to be the three foundations essential for guiding the Latin@ church: *misión integral* (integral mission), the good news of the *basileia* of God, and the priesthood of all believers. In Chapter Three, she argues that theological education should have an integrated mission of the church as its purpose. Its curriculum should include preaching, teaching, liturgy or worship, fellowship, social action or service, and prophetic ministry in the community or social justice. In other words, theological education must include disciplines that "represent the actual complexity of the world and the type of problem-solving and analysis needed in our multicultural

society” (59). This would also contribute to the task of decolonizing theological education. In Chapter Four, she discusses a collaborative educational ecology between the academy and the church. In Chapter Five, Conde-Frazier suggests that a new paradigm centered on the Holy Spirit’s work can help decolonize theological education and restore agency to the people.

My only quibble is that a subtitle of *Protestant Latinx Contributions to Theological Education* would have been more appropriate as she nowhere discusses Roman Catholic contributions. That, however, does not diminish this treasure of a book, written from Conde-Frazier’s deep experience of and passion for the church and education, in which she urges theological education institutions to be guided by a vision of *misión integral that permeates* each sphere of life. I highly recommend the book, particularly for theological education institutions’ Deans, staff and faculty and directors of Bible institutes or similar programs.

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