

Ritchie, in the chapter on "Woman and Christology" tries to answer the compelling question of Jesus "who do you say that I am?" (Mk. 8:29). The attempt begins with an exposition of the life-situation and struggles of Latin American woman. The author is successful in relating many biblical situations to the agonies and problems of Latin American woman.

Aldo Etchegoyen speaks on the theology of sin and structures of oppression. He first of all defines sin from the Latin American context. Part two begins with Leonardo Boff's analysis of Luther, the reformation and liberation. According to him, Luther's message continues to demand a hearing despite the fact that we are five centuries ahead of its formulation. Awareness of cruel oppression resulted in the emergence of many groups like, labour unions, politics which have in practice failed to eliminate oppression. But with active involvement of Christian groups in the liberation movement, the gospel became more and more re-read through the eyes of the poor leading them to the way of freedom. A new image of Christ has been developed which evolved as a precondition for a theology of liberation.

In part three, Lysãneas Maciel argues that the struggle for human rights should be an ecumenical movement. The emphasis on human rights should be made a reality. He then says that Church today is deaf towards the cry of the poor. She should be alive to the millions of masses that suffer oppression and rejection. To sum up, this book well upholds its title, "Faith Born in the Struggle for Life."