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Review of *Ambiguous Gender in Early Modern Spain and Portugal. Inquisitors, Doctors and the Transgression of Gender Norms* by Francois Soyer

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oblivious of the effects of their propensity for violence, to a more "Copernican" understanding of America's real place in the world. But such implications clearly exist. First, the concept of "noncombatant immunity" is one of the traditional *jus in bello* criteria of the Christian just war tradition. In this light, American Christians might examine carefully T.'s indictment of their country's longstanding conduct in war. At a deeper level, there remains the issue of the relationship between religion and national identity. Thus the book might also lead Christians to ask some basic questions about God and country.

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AMBIGUOUS GENDER IN EARLY MODERN SPAIN AND PORTUGAL: INQUISITORS, DOCTORS, AND THE TRANSGRESSION OF GENDER NORMS. By François Soyer. *The Medieval and Early Modern Iberian World* 47. Boston: Brill, 2012. Pp. xvi + 328. \$171.

Gender questions have hitherto been widely ignored by scholars of early modern Christianity. Soyer is therefore to be commended for unearthing the remarkable files of the Spanish and Portuguese Inquisition regarding the ambiguous gender identities of men and women. The cases S. analyzes date from the early 17th to mid-18th century. In the course of the book it becomes clear that the rigid gender stereotypes of that time also enabled individuals to transgress and subvert these norms. S. also contextualizes inquisitorial regulations with early modern Scholastic reflection on gender, homosexuality, and demonic possession—e.g., that of Thomas Sanchez, S.J. (1550–1610).

Possibly the most interesting find of this study is a third motif, namely, that inquisitorial theologians believed that a (temporary) sex change was possible under demonic influence. Cases of priests, who claimed to be women in order to conceal their homosexuality, and women, who dressed as men in order to escape their abusive husbands, allow

the reader a rare glimpse into the inner lives of post-Tridentine Catholicism.

S.'s study cites and paraphrases the sources *in extenso*, which makes his book a treasure of first-hand sources but not always easy to read. His work demonstrates that early modern church history has a plethora of sources that can elucidate the history of gender and sexuality.

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HISPANIC MINISTRY IN THE 21ST CENTURY: PRESENT AND FUTURE / EL MINISTERIO HISPANO EN EL SIGLO XXI: PRESENTE Y FUTURO. Edited by Hosffman Ospino. Miami, FL: Convivium, 2010. Pp. 443. \$22.99.

This bilingual volume of essays emerged from the 2009 National Symposium on the Present and Future of Catholic Hispanic Ministry, sponsored by Boston College School of Theology and Ministry. The central theme of these essays focuses on a Christian faith that nurtures and sustains Hispanic Catholics to participate in the building of a just society.

The book has much to offer. Featuring a number of academics and professionals in theology, the volume presents and analyzes the different aspects for Hispanic Catholic Latinos/as to actively participate in the construction of a better church. The book describes the social, political, and cultural reality of Hispanics in the United States, thereby helping educators discern what elements of the Christian tradition relate more directly to the experience of Latinos/as who come to learn about God and deepen their Christian convictions. At the center of these convictions is the Latino/a identity; and this identity is at the center of what it means for Latinos/as to be members of the church in the United States. In this light, the authors highlight the importance of Latinos/as becoming a population that is proud of their history. As immigrants, they offer unique and diverse voices and perspectives of a people who have often not only been marginalized in