mission,” “permission to teach” and “no objection,” each of which is applicable to a distinct group of teachers. There follows a presentation of the issue of academic freedom in fairly general terms, answering the following questions: What is its context? What is academic freedom? How can academic freedom be assured? What are the limits of academic freedom? Can religious principles set limits to academic freedom? Who shall be the judges? In conclusion, observations are made concerning the specific problem of canonically chartered institutions: they are supervised by the episcopate whose specific task is pastoral care, and they have to function as universities whose scope is scientific research and teaching. Illustration is given from history, the *magistra vitae*.

This is a wise and judicious book. It is highly recommended to all: bishops, priests, teachers and students of theology and all the Christian people.

*Joseph J. Smith, S.J.*


As Frank C. Senn, the editor of this valuable collection of essays on seven major Protestant traditions of spirituality, tells us in his introduction (pp. 1-2) “‘Spirituality’ is not a word that has been current in Protestant vocabulary, although it is familiar to Roman Catholics and the Eastern Orthodox . . . . On the other hand, Anglo-Saxon Protestantism is not lacking in other terms to express what is meant by ‘spirituality’. But such terms as ‘godliness’, ‘piety’, ‘holiness of life’, ‘the devout life’, etc., have acquired unfortunate connotations. The word ‘spirituality’ seems a clearer, more virile, less sentimental term by which to express the subject of communion with God and the way of life which emanates from that.” In the Roman Catholic tradition, the word ‘spirituality’ is familiar and accepted — and would be nicely characterized, in Senn’s words, as meaning “communion with God and the way of life which emanates from that.” One’s spirituality includes not only formal prayer, though this is central, but the whole of one’s life lived with God.

The book under consideration makes strikingly clear that the Protestant tradition contains a much wider diversity of ideas of spirituality, and much more diverse emphases, than does the Roman Catholic. Seven great traditions are chosen for consideration “in somewhat chronological order”: the Lutheran, Reformed (tracing to Zwingli and Calvin), Anabaptist, Anglican, Puritan, Pietist and Methodist. While the perspective of the book is Anglo-Saxon (all of the traditions discussed having originated either in England or in the Germanic countries) and, in the contemporary period, American, all of these traditions also have representatives or descendents in the Philippines.
Moreover, the traditions overlap and intertwine in ways that were surprising to the present reader.

Despite this cross-fertilization which took place as the centuries passed, we might glean the following approximate classification from the essays in this book: the Lutheran and Reformed traditions were more doctrinally oriented ("scholastic" is the word employed by one of the authors); the Anglicans, dating to the same early period of Protestantism, were more liturgical, with a broad tolerance of doctrinal variations; the Anabaptists and the Puritans gave much greater stress to the importance of good works, not of course as causing justification but as fulfilling and fructifying God's gracious gift — so much so that the two writers who present these spiritual traditions refer explicitly to their "monkish" or monastic antecedents (pp. 96, 165, 170); and the Pietists of the Germanic countries, like the Methodists in England, placed much emphasis on the formative role of community in spirituality. John Wesley, of course, is famous for his establishment of "classes" and "bands" and societies within Methodist spirituality. For this reason, among others, he has been likened to St. Ignatius Loyola. More surprising to me was the description of the Pietist "ecclesiolae" or "little churches" (pp. 207, ff.), which sounded much like the Basic Ecclesial Communities of contemporary Catholic lay spirituality.

One of the most striking revelations of this book, however, is that the various spiritual traditions evolved to the point where it became difficult to differentiate their spiritualities in the clear way implied by the above paragraph. This was particularly true of the Pietists as they spread from Germany to the Low Countries, and of the Anabaptists and Puritans as they migrated from Germany and England to America. Another related phenomenon, which seems to have been true of all the traditions studied (with the exception of the Anglicans, who only gradually clarified their distinctive spiritual identity long after the break of Henry VIII from Rome) is what George Lane has called the "institutionalization of the charism" of the great religious leaders of the Roman Catholic tradition. It is perhaps cold comfort to realize that this "second generation phenomenon," in which the spirit of the great founders comes perilously close to being a dead letter in the hands of their successors, has been as much a part of Protestant history as of Catholic. But it does make us painfully aware of a danger faced by every great religious movement: Luther and Calvin, Zwingli and Menno Simons, came across to an outsider like myself as men of genius and of deep religious sensibility — men whose experience of God resonated much more to my own than my previous knowledge of Lutheranism, Calvinism or the Mennonite tradition had led me to suspect. I thus came away from my reading with a much deeper appreciation of Vatican II's insistence that every Catholic religious congregation must make a determined effort to return to the spirit of its founder or foundress.

This is also what the Protestant authors of this book are attempting. The point was made most forcefully for me by David Lowes Watson's final chap-
ter on Methodist spirituality. I have often thought that, had I been born a Protestant, I would most like to have been a Methodist. Now I realize what I really meant: that I would most like to have known John Wesley (a man, as we said, like Ignatius Loyola in many ways) and to have shared HIS spirit and spirituality. Perhaps this is where the great traditions and religions meet best and most fruitfully — in the spirituality of their inspired founders. And what all of the great figures whose movements are represented in this book shared (and what the authors claim is often lacking in their followers) is a passionate devotion to Jesus Christ as Lord and Saviour. Thus I would recommend this book highly to Catholic readers, not to discover a single Protestant spirituality — for it seems there is none such — but to experience the passion of great, though human and fallible, lovers of Christ. And to realize at the same time what a difficult task it is for all of us, whether Protestant or Catholic, to keep that passion alive.

Thomas H. Green, S.J.


Jon Sobrino, theology professor at San Salvador, Jesuit missionary (from Spain), published in 1976 the major christological work, Cristología desde América Latina. Esbozo a partir del seguimiento del Jesús histórico. (English translation, Christology at the Crossroads, A Latin American Approach [Maryknoll: Orbis, 1978] [CaC].) The present book is a follow-up on the earlier one, and is made up of essays written from 1978 to 1982. These essays clarify and develop positions taken in CaC or bring forward some themes touched on there. The entire volume constitutes an answer to critics who found fault with some aspects of CaC.

Criticism had raised the issue of reductionism in the areas of basic christological doctrine, Christian soteriology and eschatology, the integral notion of Gospel-liberation (e.g., the allegedly merely intra-historical, Marxist-inspired understanding of liberation praxis and finality); Christian discipleship and praxis. Sobrino faces the points raised against his work, and here takes pains to establish the orthodoxy of his views, and to show that these views, followed — through more completely, are really ways of deepening and making relevant the traditional teachings, and of indicating their significance and urgency for today, especially for Latin America.

The book is honored by a remarkable foreword by the distinguished Gregorian University theologian, for many years member of the papal International Theological Commission, Fr. Juan Alfaro. Alfaro affirms that the present book dispels remaining doubts regarding the orthodoxy and legitimacy