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
of Sobrino's Christology. The clearance given to Sobrino is clear and forceful, and may perhaps surprise some by the generosity of its stance vis-a-vis the orientations of liberation theology. Alfare does point out, however, where greater emphasis could have been given to the deeper unity of seemingly opposed elements: orthodoxy and orthopraxis, interior conversion and the praxis of justice, and the like.

Aside from the first part of the book (the two essays on basic themes for Christology), Sobrino discusses also "Jesus, the Kingdom of God and the Life of the Poor" (Part II), and "Jesus and the Christian Life" (Part III) — the third part largely reproducing papers previously published in *Concilium*.

In his preface Sobrino notes that "all but one of these articles were requested in Europe." He remarks that

This indicates to me that the figure of Jesus as sketched in Latin American christology is of genuine help to the faith of Christians there, and perhaps to their christologies as well, although the latter are formally so much more complete than our fragmentary reflections on Christ.

All of this inclines me to think that the figure of a Jesus of the poor, who defends their cause and takes up their lot, who enters the world's conflict and dies at the hands of the mighty, and who thus proclaims and is good news is still fundamentally and eternally new.

That is why I keep writing and publishing about Jesus.

His latest work, *Liberación con espíritu. Apuntes para una nueva espiritualidad* (Santander: Sal Terrae, 1985) has at least three chapters which explicitly return to the figure of Jesus. The new book ends with a paper on "What sort of Jesus is discovered in Latin America? Towards a new spirituality." In some ways it summarizes the argument of *Jesus in Latin America*.

*Jesus in Latin America*, in its totality, is a good "Sobrino sampler." The relative brevity of the chapters in the latter parts allows one to get at his thought more easily. His longer books display both the power and intensity of his vision and insight, but are not free from the prolixity and rhetoric which we have come to expect from a good deal of writing from US "third world theologians." Phillip Berryman has said that "this book is a major contribution." It should be read especially by those who found his earlier work [CaC] a powerful and moving study, even if it did raise points calling for the fuller explanations the present book provides. *Jesus in Latin America* is an important collection of essays in "liberation Christology." It serves as a useful bridge between theological exposition and spiritual reflection, and as an excellent introduction to Sobrino's own thought and concerns.

We thank Orbis Books for giving us this English translation, and hope they will make available in English also some at least of his newer writings.

C. G. Arévalo, S.J.