broken off. The Church should identify herself only with the Risen Lord and the cries of the Poor. Papal encyclicals are quoted to prove his point but L. regrets that episcopal conferences in the rich countries have not always re-echoed these papal statements. Even bishops in the poor nations have sometimes been silent in the face of these glaring injustices, with Latin American bishops, by and large, notable exceptions. L. sees such silence as making its own unwitting contribution to the injustices of neocolonialism.

We in the Philippines can wholeheartedly endorse the censure of Switzerland’s system of secret bank accounts for those who plunder their own poor nation’s wealth. L. notes that by providing such safe haven for stolen fortunes Switzerland, with no direct colonial past, “now contributes mightily to neocolonial exploitation”.

Turning to the tragedy and scandal of an ever increasing number of broken marriages around the world, L. discusses the various pastoral solutions offered for the case of the divorced and remarried catholics without weakening respect for the marriage bond and avoiding the scandal of the faithful. Once the couple are seen to be in a second stable union wherein it could appear to be the will of God that they stay together L., along with a growing number of theologians, would favor allowing them to receive the sacraments as long as they are trying their best to live up to their christian vocation in a difficult situation from which they cannot extricate themselves. When an ecclesiastical annulment can not be obtained, L. proposes this solution as a middle position between a formal church blessing for a second marriage and an attitude of total rejection and condemnation.

These comments should more than suffice to attract the interest of those seriously concerned about the moral and pastoral problems facing catholics today around the world. These views of an experienced Third World Jesuit moral theologian are well worth pondering as we all grapple with the common moral problems of our global village, sharing the same humanity, the same doubts and anxieties, the same redemption, seeking the glory of the same Risen Lord.

Gerald W. Healy, S.J.


Jack Nelson-Pallmeyer is co-director of the James Mayer House of Studies in Managua, Nicaragua. His book is a broadside attack on the U.S. foreign policy and economic interference in Central America — and also in South America and the Philippines.

Nelson-Pallmeyer bases his approach on the Bible’s defense of the poor, especially on the Parable of the Good Samaritan, which he exegetes at length
(on pages 9-15) and later paraphrases twice more (pages 39-40 and 101). The only authentic response to the challenge of Scripture, suggests the author, is active compassion which contributes to dismantling U.S. economic and military oppression and reducing the frenzy of the arms race.

After a quick reading of the book, the principles and facts that Nelson-Pallmeyer musters for his argument are easy to trace again, because the principles, insights, and perspectives are set in italics, and big black dots mark the facts and statistics that are mobilized to support the contentions.

There is a constant contrasting of biblical principles and insights with statements of U.S. foreign policy or reports of economists and sociologists, to bring out the injustice and unchristian lack of compassion which characterizes capitalism, which Nelson-Pallmeyer describes as a "fatally flawed system" (page 55). The facts and statistics, as well as the citations and excuses proposed by those who would defend the injustices, leave the reader heart-sick and angry, and eager to try out the remedial measures proposed by Nelson-Pallmeyer. An appendix lists the organizations and periodicals which promote justice for the oppressed nations.

Perhaps one flaw in the book is that its message of compassion does not reach out to the oppressor. The impression given is that all capitalistic economists as well as those who cooperate with their injustice are heartless, scheming egotists — and this includes the rich women and the well fed, as well as the Cardinal (Obando y Bravo) of Managua.

Eduardo P. Hontiveros, S.J.


The title of this book is quite apt. With equal aptness it could also have been entitled "Healing and Creating in Economic History" and thus explicitate the horizon within which it can be viewed and is in fact herein reviewed. However, not many people are familiar with Bernard Lonergan's 1975 lecture entitled "Healing and Creating in History". Of this lecture, a few excerpts are given here to clarify the horizon adopted in this review:

"Now if the multinational corporations are generating worldwide disaster, why are they permitted to do so? . . . Their rigorous application (of their inadequate principles) on a global scale, according to Barnet and Muller ('Global Reach: The Power of Multinational Corporations'), heads for disaster. But as the authors also confess: 'The new system needed for our collective survival does not exist.' When survival requires a system that does not exist, then the need for creating is manifest."