Social decisions that authentically respond to messages about fasting, prayer and conversion, are more important than authenticating apparitions that repeat the messages. Many of these have already been discerned by biblical and systematic theology. In many cultural situations, these can be patterned more dramatically, and hence more fruitfully, by the operations of conscious intentionality under the guidance of mature Mariology.

Vicente Marasigan, S.J.


This book was originally meant to be a revised edition of Proclaiming Christ, published in 1970; but the many changes that have occurred in the wake of Vatican II, Evangelii Nuntiandi, and the new Canon Law have dictated the writing of an entirely new book. Like the first book, Evangelisation also deals with evangelization, with special reference to Indian conditions; but it puts "more stress on the spiritual side of the Gospel proclamation and the guidance of the Holy Spirit and less on human devices and endeavours" (p. vii).

Reading through the book feels like beachcombing for beautiful shells. The principles and inspiring motivations that Fr. Le Joly presents — mainly through the first eight chapters of the book — are not really new, but convincingly presented. The rationale and motivations for missionary activity and for the proclamation of the Gospel are not ideas derived from theoretical study, but are more like résumés gathered from faithful and patient immersion in, and personal reflections on the life of a missionary and an evangelist. And the principles are usually illustrated by personal vignettes and concrete examples that serve to bring out the practical application of the principles.

The practical observations and guidelines for more effective evangelization are scattered mostly through the remaining 24 chapters. Fr. Le Joly's guidelines are quite realistic and even worldly-wise; but always the reader feels the pervasive underground stream of quiet, steady fidelity to the one thing necessary: the proclamation of Christ's saving love for the world.

Perhaps each reader will find his own precious shells from the reading. The author is quite disorderly in his approach, in spite of the seeming order of the chapters. But perhaps we can point out some of the author's attitudes and preferences that surface in the principles and guidelines he proposes. There is first of all the author's deep fidelity and trust in Jesus, who is the center and the main power of the evangelization process (e.g. pp. 1-27, 83-91). There is his trustful surrender to the inspirations of the Holy Spirit, who guides and makes effective all our missionary efforts (e.g. pp. 147-49). There is the quiet but infectious optimism that buoys up the missionary's work (e.g. pp.
There is the genuine deep respect for holy persons, even of other faiths, and for the power of prayer (e.g. pp. 45-50, 171-78). There is the practical appreciation for the efforts of one’s collaborators (pp. 51-57, 93-145, 273-80). When dealing with personnel (chaps. 9 to 13), Fr. Le Joly shows his realistic appreciation of the effectiveness of nuns and lay catechists, and gives good practical advice on how to evaluate and plan for the greatest effective use of personnel. There is the author’s realistic approach to the work of the missionary, relying also on human efforts and preparations (pp. 59-63, 155-70). There is the practical approach to the methods of inculturation (pp. 70-81). Finally there is the reliance on the personal and gradual approach to evangelization (pp. 193-206).

Perhaps the best asset of the book is its simplicity and practicality, while retaining its joyful trust in the Lord of missions. Fr. Le Joly cites a letter from a nun saying “I must thank you because you write books we can understand.”

Eduardo P. Hontiveros, S.J.


This valuable reference work tries to bring together in convenient dictionary format both theological concepts and certain kinds of factual information related to recent developments and trends in the theology of mission. Partially due to the recognition of the role of the local churches of the Third World since Vatican II, partly due to the political, economic, and sociocultural changes consequent on decolonization, there has been a great expansion as well as a new orientation given to the theology of mission. This “lexicon of basic concepts of mission theology” emphasizes the theological rather than historical and factual information, and is thus quite different from the Concise Dictionary of the Christian World Mission, edited by Stephen Neill, Gerald H. Anderson, and John Goodwin in 1971, besides representing the extensive theological development since then. Nonetheless it does, as will be seen, contain a number of important articles on the historical theologies of particular local churches. The work is ecumenically conceived, and individual articles treat Protestant and Catholic concerns jointly for the most part, except where the nature of the subject itself demands separate treatment.

The articles generally range from two or three to ten pages with a few of greater length, due to their scope — e.g., that on the “Theology of Mission.” Each is accompanied by an extensive bibliography, sometimes of a page or more. As is to be expected, German titles predominate, but English-language