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
titles in considerable number are also included, both from the United States, and from Third World countries where English is the academic medium, such as the Philippines, from which there are a number on various topics. Spanish and Portuguese titles are also frequent in the bibliographies for articles of particular import to Latin America, such as those concerned with the theology of liberation. (Curiously, scarcely any French-language books appear in the bibliographies; perhaps it is for the same reason that the article on "European Theology" discusses exclusively German-language theologians.)

Since it is impossible to discuss even all the different types of articles, much less their content, perhaps it will suffice to list the more important general types, while giving somewhat more details on a few articles of more particular interest to the readers of this journal. A number of articles deal with general theological topics — Eucharist, church office, Bible, eschatology, Christology, ethics, liturgy, tradition, woman, peace, Jesus, Holy Spirit — but under those aspects of particular relevance to the theology of mission. A similar type of article deals with various relevant "secular" realities or social science concepts of missiological concern — language, polygamy, art, culture, colonialism, history. Others deal with specifically mission topics — church growth, inculturation, missionary societies, martyrdom, theology of religions, liberation theology, development, ethnonomy, conversion, ancestor veneration, and more.

The group of articles most interesting to this reviewer was those on the particular theologies of individual local churches: African, Chinese, European, Indian, Japanese, Korean, Latin American, Philippine (by C. G. Arévalo). Complementary to these are ones on Black Theology and Theology of Liberation. The latter, though principally devoted to Latin America, gives brief attention to Asian theologies of liberation: India, Philippines, South Korea, Sri Lanka. (The effort in this article, however, to combine various "liberation theologians" in one paragraph leads to some gross distortions, as when Edicio de la Torre and Francisco Claver are bracketed together, and the treatment is in open contradiction to the description given in the main article on Philippine theology, despite the cross-reference given.)

As might be expected, the different authors of the country articles take different approaches to these local church theologies. Some have broader or narrower concepts of the theology of the local church than others, and some have narrower concepts of theology itself. Hence, there are difficulties in making comparisons, particularly if one is much better acquainted with one theology than with another. Nonetheless, it seems that in the Philippine church more than most others of Asia, and even of Latin America, the historical, social, and behavioral sciences have made a considerably greater contribution to an indigenous theology than elsewhere, especially than in those countries where the principal focus has been on relating to one of the major world religions. For this reviewer, such a development is not only a fact, but
one which has been generally fruitful.

Along this line, one misses in the Latin American article any consideration of the popular theology described in the Philippine article as deriving from the catechetical tradition, from the Pasyon, and from such other formative elements of Filipino piety which have been investigated here in recent years. Similar practices surely existed at least in Hispanic America, though they apparently failed to have as lasting and widespread effect on theology. In fact, though the same Hispanic religious elements were introduced into America and the Philippines, not only was the sociocultural matrix into which they were assimilated different, but the subsequent historical development of each has been quite distinct. (One must, of course, also be aware of the divergent attitudes toward "popular religiosity" held among Latin American liberation theologians, as well as among their Latin American anti-liberationist counterparts.)

On the other hand, though the Latin American article (by J. Libânio) seems excessively Brazilian in viewpoint — an approach he acknowledges, but whose import he minimizes —, it does give extended attention to the theology developed in America by the Spanish missionaries, particularly the Dominican Bartolomé de las Casas and the Jesuit José de Acosta, in response to the realities of colonial America. Though the Philippine article does mention the role of Bishop Domingo de Salazar and others coming from the Dominican school of Salamanca under the influence of Francisco de Vitoria (including missionaries of other orders as well, such as Father Martín de Rada and other early Philippine Augustinians), one might wish to see this treatment expanded. Libânio's discussion of Latin America gives indications for further investigation of how theologizing proceeded in the Philippines toward a fuller development of issues first raised in America.

The example of the sixteenth-century Spanish theology emanating from Salamanca and dialoguing with missionary experience in America and the Philippines might have fittingly formed a part of the article on European theology, which, as has been noted, limits itself almost exclusively to German-language theology. H. Dumont, its author, notes that the self-absolutization which has historically been one of its less appealing characteristics, has given occasion to the rejection and denigration of any kind of European theology by many Third World theologians, particularly of EATWOT (Ecumenical Association of Third World Theologians), though others, such as Leonardo Boff, have maintained that their own theology cannot subsist without its European counterpart. With Karl Rahner, Dumont affirms that both depend on each other and must learn from one another. This Lexikon can serve a useful function in that dialogue.

We may conclude by noting that one other Filipino theologian, A. J. Chupungco, O.S.B., is represented in this book, as the author of the article on "Symbol." His presence in a work almost all of whose authors (with the
exception of the local church theology articles) are those of German theologians, is a testimony that the beneficial interaction of the local churches is already in process. One may hope that this valuable work may receive an English translation which would make its many contributions more accessible to the Third World churches. At least we may hope that Arevalo’s article may appear in its English original, or in expanded form, to serve as a basis for further research into the history of theology in the Philippine church, and as a further stimulus to a Filipino theology.

John N. Schumacher, S.J.


Ladislas Orsy, internationally respected as a leading expert in canon law and presently on the faculty of The Catholic University of America, has written a reflective essay concerning “the interplay that takes place between those who possess the Word (that is, the whole Church) and those who within that community have a special power to proclaim it and authenticate it (that is, the episcopate).” For people today want to know more about the role and extent of the “teaching power” in the church and their obligations in responding to its voice.

The essay has four parts. The first part presents the context and the foundations of the interplay. A preliminary note explains the historical context as the age (from the second part of the nineteenth century onward) when the church has been coming to grips with the laws of evolution in doctrinal matters and in the concrete reality of the church. Then the general pattern of the ongoing communication between God and human persons is outlined as the broader context for the interplay between the acts of the teaching authority and the response of the community. Subsequently three questions are clarified: (1) Who is in possession of the Word? (2) What does it mean to speak the Word with authenticity? (3) What is the meaning of the distinction between the teaching church and the church taught? Finally an immensely great cultural change is pointed out which is affecting the interplay between the episcopate and the rest of the community — the steadily rising educational level of the Christian people.

The second part concentrates on the teaching authority in the church. It first treats the term magisterium (which, since the eighteenth century, has meant “the teaching authority of the hierarchy”), the new way of exercising this teaching power through encyclicals since Gregory XVI (1831-46), and the hermeneutical problems arising from this new development. It then discusses in order: infallible magisterium, non-infallible magisterium, ordinary