tecture, but we cannot enter the heart and mind of the person. What we have, fortunately, is more than a mere calendar of the life of Archbishop O'Doherty. To his credit, MJN situates the Archbishop's career in its proper context, briefly alluding to the delicate political situation he had to contend with, the wily politicians he had to cooperate with. Even his "quarrels" with some churchmen were included, although one would have wished a more detailed treatment of their causes.

This is an important book, unfortunately with an inordinate share of printing errors in almost every page! It is not clear where quotations begin or end. A number of slips should be pointed out. The Society of Jesus was restored in 1814, not in 1859 (p. 48), the year the first band of Jesuits returned to the Philippines. A more accurate date for the Bonifacio uprising (p. 50) would be 1896. One would hesitate to call Isabelo de los Reyes the "mentor" (p. 55, n. 19) of Aglipay, even if he had founded the Philippine Independent Church, formulated its doctrines, and "appointed" Aglipay as its first Obispo Maximo. The first Filipino bishop was Jorge, not Jose (p. 58), Barlin. The Jesuits mentioned were Frs. Sambola, not Sambolan (p. 65), Vila, not Vilo (p. 67), Villalonga, not Villalonga (pp. 71, 138, 168), Andueza not Anduiza (p. 75), Sauras, not Saurias (p. 107), Jose Ma. Siguion, not Miguel Siguion (p. 213, n. 1). The Congregation of the Religious of the Virgin Mary (R.V.M.) was founded NOT by the Jesuits (p. 171), but by Mother Ignacia del Espiritu Santo who had for spiritual guide the Jesuit Paul Klein. And the Sakdal movement was founded in Manila, not in central Luzon (p. 248).

These main versions by no means detract from the value of this biography. It is not yet the definitive work on the Archbishop's life, but it certainly is an important guide, not only for Philippine church historians, but also for those interested in recent Philippine history. Quezon, Osmeña, O'Doherty: few realize that these three were the leaders who directed the fortunes of the Filipino people in the first half of the twentieth century. The present biography is a necessary key to those years.

Jose S. Arcilla, S.J.


Niall O'Brien is a wonderful story-teller. His book is a great story. It is a forceful drama of his religious experience and growth as a Columban missionary, as a priest, as a disciple. It is an absorbing story about people in the small Christian communities in Negros.

In 1964, enthused by the fresh winds of the Second Vatican Council, O'Brien sets foot in Negros Occidental. Little is he aware that he set foot on a
social volcano. His hopes are high and his plans many. He is raring to work for change consonant with the radical renewal envisioned by Vatican II. His enthusiastic love for the Church spurs him to develop the Sa-Maria pastoral program, a major effort in living out the perspective of Vatican II within the context of the local culture.

The Sa-Maria is a success. Yet, as the years move on, O'Brien feels an intensifying unease. Jolted by the poverty, hunger and oppression which stare at him daily, he is disturbed by a lack of response from the Church. Still, he is ready to defend "the peaceable way of dealing with the social problem." There are a lot of changes visibly going on. "Why change the rules of the game when you are winning?". And yet, in another way, there is deterioration.

Deaths inflicted by hunger, by unattended illnesses. Deaths at the hands of the military, the police, the NPA. People shamed in sham courts. People imprisoned without just trial or sufficient cause. Poor people harassed, tortured, killed, sometimes buried alive. It is the time of martial law, and in Negros, "the system was rotten through and through."

Living with the people as closely as he could, O'Brien sees at close range the oppression inflicted by structural injustice. He winces at the ugliness behind the good and friendly mask. He is anguish by the worsening harshness and suffering endured by the poor people. O'Brien pictures this worsening situation better than the usual dose of social analysis given in seminars. He tells stories of people and how they struggle for life, cry out for life. The apparent slowness of the Church to respond frustrates O'Brien. He laments, "We are Dives, and Lazarus is knocking at our gate."

He has a lot of questions. Yet has none of the answers. "I know the direction I should be going in. But how I would go there, I know not at all. I would have to learn that from the people." This marks a turning point in his understanding of himself as a priest, and of the Church whom he loves. He grasps the revolutionary spirit of Populorum Progressio. After thirteen years, the moment came when the light is right. During a meeting with two Filipino priests and the parish leaders, O'Brien catches sight of the answer to his questions. "What our answers said we wanted was a community in which people cared for one another, served one another, shared with one another and from which oppression and violence was absent."

With the people, he takes hold of a five-pointed star. Sharing. Group decision-making. No injustice. Reconciliation. Prayer together. In one word, community. This is the liberating reality which O'Brien points to. He does not preach. He does not explain. He tells stories. About the prostitute Lily and her tubercular mother. About Dr. Jimmy Tan. About Arod. In these and more stories lie much of the beauty and impact of his book. He enables us to live his questions, and with him, to find the answers. The stories provide the horizon against which we sharpen our understanding of deeply human, deeply
Christian realities. O'Brien's book is moving, to say the least. He succeeds in inspiring, motivating instead of boring us with lengthy explanations.

From the stories about people building small Christian communities, we get a new sense of what it is to be church. People-oriented. Not rite-oriented. With O'Brien, we affirm that being a disciple is "a journey into the human race to help reveal that we are brothers and sisters; being a disciple means sharing, means community. There is no Christianity without community."

The Church is community. This is the image of the Church painted by the events and stories in Revolution from the Heart. The Church is people in community, building community. The Church is people rooted in and nourished by the Gospel, guided and sustained by the Spirit. Revolution is about people. It is about the criss-crossing of their lives and destinies. The point is made that the Church first of all is made up of people. Only secondarily are they either a lay leader, a captain, a landowner, a priest, or a bishop. These people and their interrelationships are presented in the context of their being in community. Thus, the Church is depicted as being built up, being brought to be, by the interrelationships that weave into the building up of small Christian communities.

In their aspiration to let a little more love, justice and hope permeate their daily relationships, the people share their individual gifts and personhood. It is here that being bishop, priest or lay leader comes in. The bishop can negotiate at levels of power and authority beyond the reach of the community. The priest can lead with his gifts honed in years of training and formation. The lay leader can provide the wisdom gleaned from his close involvement in the community. The members of the community provide strength through their number. They give the witness of their lives, which sometimes is the literal offering of lives.

The witness of lives, the people's faith, courage and halting growth awaken us. They shake us from drowsiness and make us see that yes, the Church is alive. The Church is coming-to-be! In this coming-to-be, prayer and worship are central. The struggle to evolve loving, just and hope-filled relationships is planned, carried out and evaluated according to the Gospel. People, individually and as a group, let the Gospel throw light on their confused minds and troubled hearts. Big decisions, turning points in life, are moments of deep prayer. Events in the life of the community become the natural occasions for prayer. And the Eucharist takes on its full significance.

This new sense of being church, this experience of coming-to-be as a community, reassures O'Brien about a personal conviction: there is a non-violent way to work for a radical social revolution. The way — a revolution from the heart.

Miguel Lambino, S.J.