chapters explaining our post-Vatican II eucharistic prayers. Members of other churches will similarly find profit in the chapters pertinent to them. At the same time, the ecumenical spirit will lead many a reader to learn more about the life of worship among our brothers and sisters in other churches. Finally, liturgists and theologians will find much to appreciate and ponder for a deeper understanding of eucharistic theology and spirituality.

James T. Meehan, S.J.


The first copy of this handsomely-produced collection of essays on the 1987 encyclical of Pope John Paul II was presented by President Aquino to the Pope on the occasion of her visit in June 1988. It is not, however, simply a commemorative volume, more meant to honor the author of the encyclical than for practical use. It is meant, as the introduction indicates, to be "a companion volume that would clarify the ideas of the encyclical, and show their application to the Philippine condition . . . ." This purpose it fulfills with some distinction, and will be useful to all Filipinos who concern themselves with the problems of development, justice, and peace, with which the encyclical deals.

The editors chose ten men and women from the institutional Church, from government, from business, and from academic life, all of them with different competencies and qualifications, to give their reflections on the encyclical and their thoughts on the Philippine response to it. Though all the authors take care to relate their reflections to Philippine realities, those of Foreign Secretary Raul Manglapus, Bishop Francisco Claver, Father Catalino Arevalo, and Archbishop Orlando Quevedo focus more on explaining the encyclical itself, its relation to Populorum Progressio, and its context within Church social teaching and the teaching of John Paul II in particular. Those of former Chief Justice Claudio Teehankee, Constitutional Convention President Cecilia Muñoz Palma, Dr. Jose Abueva, Sister Ma. Ramona Mendiola, Dr. Gaston Ortigas, and Dr. Bernardo Villegas address the encyclical more from within their respective areas of special competence, which as the names indicate, are varied and distinguished. Though, as in any collection, readers will find some of more particular interest to themselves, all contribute in their own way to a Filipino understanding of the encyclical's teaching and its application. Likewise, though originally written with a different audience in mind, Ambasador Howard Dee's address given in place of Secretary Manglapus at a symposium on the encyclical sponsored by the Italian Christian Democratic Party, forms
a useful complement to the other essays, inasmuch as it also deals with two Philippine concerns addressed by the encyclical — the geopolitical struggle between marxism and capitalism in our country, and the effects on Philippine development of liberal capitalism in the context of the international trade and monetary system.

Inevitably from the nature of such a collection of individually written essays as this, there are points of overlapping and repetitions. Nonetheless, some of these at least, by the very fact that they are highlighted by people of different approaches and different professional areas of competence, serve to place emphasis on the key contributions of the encyclical. It is striking, for example, to see how repeatedly the authors have independently returned to the concept of solidarity, surely one of the major emphases of the present pope’s teaching, and of this encyclical in particular. Something similar could be said of its emphasis on a holistic concept of development, on non-violence, on the right of smaller nations not to be subjected to the imperialism or neo-colonialism of opposing power blocs.

As should be evident, this is not a complete technical commentary on the encyclical, nor will it supply for a study of the encyclical itself. But in its stated purpose of being a companion volume, it will be of service to its intended audience of every thinking Filipino, as well as to those who are called on to study or teach the encyclical in a more systematic fashion.

John N. Schumacher, S.J.


The value of this book can best be assessed by locating it at an epistemological cross-roads between science and religion. For three or four centuries now, an atmosphere of opposition has been blowing hot and cold between the proponents of the secular and the sacral ways of knowing — hot when they are set in mutual opposition, cold when they ignore each other’s interest in the same data of experience. There is now a growing perception that the differences have common roots in the human mind, and the shift of attention from the differences to their roots in the thinking subject is a welcome development.

Stigmata and stigmatists can be viewed from two sides. On the side of sacrality, the phenomenon of Christ’s wounds being observed on human bodies after the passage of centuries continues to be a mysterium tremendum et fascinans. On the secular side, the progress of psychology in uncovering the hitherto latent powers of the unconscious is tending to demystify the phe-