Church, but giving to these terms some fresh new insights.

The book is very well documented, even to the point of providing in the footnotes the original Latin texts for the original sources which have been used. At first this may seem somewhat excessive, but in fact it provides ready access to these sources for anyone who may care to verify Mahoney’s own translations or interpretations, or to pursue further research on one’s own. The book is well indexed, and also provides a bibliography, which is deliberately limited in scope, referring mainly “to recent works and secondary sources which are referred to in the course of this study,” with no intention of providing “an encyclopaedic bibliography on moral theology.”

For this reviewer, the reading of this book has been a most enjoyable and highly rewarding experience. In a field that has been marked in recent years by many outstanding contributions of the highest quality and of major import, it would not be at all surprising if John Mahoney’s *The Making of Moral Theology* finds its rightful place as something of a watershed, not only for its immediate impact on moral theology as such, but on the more significant level of the on-going attempts to reintegrate moral theology with its systematic and dogmatic foundations, as these are derived from the authentic Roman Catholic Tradition. This book is most highly recommended not only for all teachers and students of Christian morality, but for anyone at all interested in theology. The very high price of the original Oxford hardbound edition was rather dismaying, especially for a Third World wallet. Therefore its publication as a Clarendon Paperback is good news indeed, putting it much more easily within the reach of countless people who will certainly want to read it.

*Calvin H. Poulin, S.J.*


This is an important book. It is well-written. The author’s mastery of technical English is matched by his impressive concern to lay the groundwork for mastering technical Tagalog, both for himself and for his students of moral theology. Equally impressive is his competence in the use of analytical tools for the task he has set for himself.

He goes about the task through five densely-packed chapters. The first chapter, entitled “In Search for the Filipino ‘Within,’” is basically a descrip-
tion of his problematic, its dimensions, its difficulties and the procedures he plans to follow. The succeeding four chapters engage the problematic through a focus on the term *loob*.

Miranda acknowledges shortcomings ("underdelivery") in this chosen mode of engagement. Is his analytical mode at fault? No, except perhaps in overdoing it to a degree that tends to be chaotic. "Confusing" is the reaction of some of his students, and this reviewer is in sympathy with them. For example, the concluding paragraphs of Chapters Two, Three and Four, although entitled "Conclusion," do not quite succeed in comprehensively synthesizing the preceding analyses.

However, the attempt is far from fruitless. It yields insights into technical terms needed in moral theology that are richer than can be derived from an English-Tagalog lexicon. If the author intended a mere lexicon, he would have chosen the simpler arrangement of alphabetizing the English terms and juxtaposing these with the corresponding Tagalog terms as he saw fit, and there would be no need for any synthesis at all. Even this would be of practical value for researchers in academe. But obviously, the author's intention goes beyond lexicography.

It is suggested that his intention may be fulfilled better if, in his planned revision and rethinking, he includes the "interiority analysis" of Bernard Lonergan among his analytical tools. This can make him more aware of the unconscious presupposition, inherited from Aristotle by medieval scholasticism, that intellectual speculation could be regarded almost as an end in itself; such a presupposition may underlie a tendency to overdo analysis to the impoverishment of synthesis.

Suggesting another Western source like Lonergan need not be a cause for alarm. The author is adequately guarded from the dangers of intellectual colonialism as is seen in his sections on "Religious Decolonization" and on "Thematic Cultural Exegesis." These twelve paragraphs on pp. 5-8 affirm the systematic exigence and the emotional undercurrent that drive the author to undertake this monumental task, and also evoke the reviewer's appreciation for the task on an emotional level.

But not on the level of methodology, Miranda's linguistic approach presupposes that language, as a medium of culture, is the foundation of the enterprise. But language itself, as a carrier of meaning, is founded on something deeper, something experiential, something that can invalidate derived meanings when words are misunderstood, especially if the words are at best analogical and at worst equivocal — like *loob*. The linguistic approach will have to be a spiral approach that continually corrects itself in the unavoidable
changes of a living and growing language.

Miranda is perfectly aware of this need for self-correction. It is to his credit that this book boldly opts for the importance of potential fruitfulness as against the risks of error. This reviewer cannot pinpoint any particular error but agrees with Miranda’s footnote 3 on p. 47 that one peculiarity of the Filipino character leans “more to the intuitive, emotive and sentimental rather than the rational and the intellectual.” This peculiarity can be a source of errors in the task of constructing from literary Tagalog a technical Tagalog capable of meeting the need for univocally definable terms in systematic ethics and moral theology.

This construction requires expertise and consensus. Miranda has established his expertise. We await other experts to establish a broad and reliable consensus.

Vicente Marasigan, S.J.


Some of the best fruits of the ecumenical movement today are being harvested in the area of spirituality. Many Protestants are rediscovering their contemplative roots in pre-Reformation Christianity; and, at the same time, many Catholic pray-ers are realizing their kinship with spiritual giants of the Reform like John and Charles Wesley. Rev. Gordon Smith, a minister of the Christian Missionary Alliance and, until recently, dean of their Alliance Biblical Seminary in Quezon City, is uniquely positioned to bridge the gulf between the two Christian traditions. The son of missionary parents, to whom *Essential Spirituality* is lovingly dedicated, he completed his doctorate at Loyola School of Theology in 1987 — with a well-received dissertation comparing the optimistic, pietist, missionary (and discernment)-oriented spiritualities of John Wesley (in whose tradition he stands) and Ignatius Loyola.

*Essential Spirituality,* his first published book, can be seen as an outgrowth of the research and reflection he did for his dissertation. Written primarily for his Protestant brethren, it presents a methodical (“Methodist”) approach to spiritual growth — one which incorporates, clearly and accurately, many of the basic insights familiar to pray-ers in the Ignatian tradition: the examen, the retreat, apostolic service, a balancing of the “mystical” and the “earthly dimension(s) of Christian Life,” and of authority and discernment.