Conferences (FABC) in April 1987. The theses call on all religions of Asia to provide a common moral and religious foundation for the peoples' struggle towards liberation and wholeness. They also propose interreligious dialogue as an integral dimension of the Church's mission.

Chapter 6 is Cardinal Arinze's lecture on "Interreligious Dialogue at the Service of Peace," calling especially on Islam and Christianity to dialogue for the promotion of peace.

Chapter 7 is 'The Dialogue Decalogue' (Ground Rules for Interreligious Dialogue) by Leonard Swidler. Swidler stresses the fact that Dialogue is not debate, but a sincere sharing of religious experiences and commitments. Essential attitudes are complete honesty and sincerity, on the basis of mutual trust and equality. Each participant eventually must attempt to experience the partner's religion "from within."

Truly, it is a serviceable sourcebook for the study and appreciation of the Church's Dialogue with the great world religions.

Eduardo P. Hontiveros, S.J.


Seven of the articles in this collection were papers presented by graduate students over several years in McAndrew's course in the sociology of religion; one is from a course in Asian Studies, and the other four were written specifically for this collection. All concern themselves with Philippine religious phenomena, except one dealing with Pakistan. They deal with such different phenomena as Rizalians, Tadtad, People Power, Campus Crusade for Christ, Ananda Marga, Hare Krishna, BCC-CO, Kalinga songs of opposition to the Chico River dam, the pir as holy man in Pakistani society. The editor acknowledges that "given the limited size of their data samples, all of the papers are exploratory in nature and tentative in their conclusions" (p. v).

The general framework which dominates the collection is enunciated by the editor as follows:

the proliferation of religious movements in the Philippines represents religious solutions to the problem of meaning encountered in what may be described as a peripheral capitalist society. This premise derives from a
theoretical framework that incorporates such notions as human confrontation with the problem of meaning, religion as a revitalization process, loss of identity as a consequence of peripheral capitalism, and revitalization as a response of accommodation or active rebellion (pp. 1-2).

Rather few essays, however, apart from McAndrew’s and perhaps Valencia’s contributions, reach such a level of theoretical development. One could easily agree, for example, that Filipinos drawn into the Ananda Marga or Hare Krishna movement have chosen such a movement because it “provides them with simple answers to life’s complicated questions,” (p. 107) or helped them “to make sense of their lives” (p. 99). But no great depth of sociological theory or empirical research is required for that. Some articles indeed are more descriptive than analytic, and seem more based on secondary literature emanating from various points on the spectrum of the ideological Left than on empirical research. Few besides the editor seem to understand the dynamics of “a peripheral capitalist society.” Nor does the editor advert to the disrepute into which the Marxist-based dependency theory of Wallerstein has fallen, at least among historians.

The most serious and informed of the essays, as well as most comprehensive in its scope, is McAndrew’s “Rethinking Materialism, Animism, Millenarianism, and Reactionary Fanaticism in the Struggle for Cultural Hegemony.” In the end, however, the eclectic fusing of such historians as Alfred McCoy and Reynaldo Ileto with Marxist theory mediated by Renato Constantino and Frantz Fanon does not quite hang together. I find it particularly ironic that after using Ileto, who was intent on understanding popular mass movements on their own terms (which in fact were religious), the goal proposed by the essay is to prevent cooptation of millenarian movements by reactionary forces by, in effect, coopting them to a “progressive” end. This could be achieved “by the development of indigenous counter-symbols and counter-values . . . Above all, religious symbols that move men and women to action would correctly be recognized and propagated as a material force in the dialectic of Philippine social transformation.” Is it any more Christian for people to be manipulated by the Left than it is by the Right?

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This first volume in the “Asia-Pacific Missiological Series” initiated by the