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?

John N. Schumacher, S.J.


This first volume in the “Asia-Pacific Missiological Series” initiated by the
Society of the Divine Word (SVD) bears the title *Mission and Dialogue: Theory and Practice*. It contains the proceedings of a week-long symposium held in late 1988 in Tagaytay City, Philippines. A four-page introduction by editors Mercado and Knight presents the panorama of topics and speakers; it is comprehensive, succinct and informative.

The volume is designed according to specific topics or themes within the broad area of Mission and Dialogue. Briefly, Part I on “Dialogue with the Poor and Marginated” contains presentations by Seigel, Beltran, and Valle; “Dialogue with Primal Religions” (Part II) has contributions from Alunday, Kao, and Mantovani; in Part III - “Dialogue with the Major Religions” — one finds input by Poulet-Mathis, Mudakampuram, Mariatma, Capalla, and Kavunkal; on “Theology of Mission and Dialogue” (Part IV) there are pieces from Mantovani, Prior, Kanjamala, and Knitter; Part V is composed of two “Statements” — one of this symposium and another of BIRA IV/7. Aside from one Filipino bishop, one Jesuit, and one lay person, all contributors are SVDs themselves.

As expected in a collection of symposium papers, one finds a loose thematic unity. The perspectives and presentations span a wide range; some are more experiential, others dwell on theory and theology; the participants represent ten nations — some as divergent as Japan and Papua New Guinea, India and Brazil. Unfortunately, no discussion or reaction to the diverse presentations is included in the volume; often, this is a very informative, enlightening aspect of such symposiums.

This review now turns to highlighting some of the more significant contributions within each of the five sections of the book. The choice is based upon the applicability of the piece to furthering the three-fold dialogue promoted by the FABC in their 1974 document on evangelization: (a) dialogue with culture; (b) dialogue with religious traditions; (c) dialogue with the poor, deprived, and oppressed. Specific authors/contributions from each section of the book will be noted and critiqued.

I. Edenio Valle in his “Dialogue with the Poor and Oppressed” (pp. 16-33) clearly speaks from a deep commitment to the disenfranchised of society. He has taken his experience, reflected on it, and thematized it for this presentation. Although written from a Latin American perspective, he relates it well with the Asian scene; he shows what the L. A. contribution can offer — without proposing it as the norm/panacea for all mission worldwide. His section on “pastoral de fronteiras” shows the practical insertion program needed for dialogical interaction with the victims of an inequitable society.

II. “Dialogue with Primal religions” by Ennio Mantovani (pp. 48-60) provides a systematic approach to respectful interaction with the followers of primal religions. He clearly enunciates a process or method, but avoids giving facile answers; he incorporates anthropology within a holistic approach. The
presentation evidences his competence and experience gained as the director of the Melanesian Institute for Pastoral and Socio-economic Service. Sympathetically, he assists the reader in appreciating the manner in which God reveals himself to the followers of primal religions and the way in which they have answered that call.

III. On the theme of Dialogue with Major Religions, the contribution by Albert Poulet-Mathis is outstanding; he presents the two-decade panorama of "Ecumenical and Interreligious Dialogue in Asia" (pp. 63-93). As secretary of the FABC Office of Ecumenical and Interreligious Affairs since 1978, Poulet-Mathis is eminently knowledgeable on the initiatives, concerns, orientations, and guidelines of the FABC-inspired approaches to Interfaith Dialogue. This exceptional contribution, probably the best in this column, deftly shows the path of the "dialogue-pilgrimage" of the church in Asia. It is rewarding reading.

The overview presentation of Poulet-Mathis is complemented by the narration of four diverse concrete experiences: an ashram experience in the sacred Hindu city of Puri Orissa, India; the dialogue of life in a family setting in Bali, Indonesia; the Marawi Prelature experience in Mindanao, southern Philippines; the challenge of properly understanding "conversion" from an Indian perspective.

IV. Specific missiological questions emerge in various presentations under the theme "Theology of Mission and Dialogue" (pp. 131-221 — the longest section of the book). Two of the four presentations (Mantovani from Papua New Guinea and Prior from Ledalero, Maumere, Indonesia) particularly seem to "ring true." Both emerge from direct experience, sensitively presenting Christ-Mission-Dialogue in a way palatable to both Christians as well as other believers. Most probably, field missionaries would find these presentations good bridges of theory and practice. Finally, this reviewer would share the reservations on Knitter’s work which Joseph Smith elaborated in a previous number of this journal (cf. Landas 4 [1990] 15-69).

V. The two statements which conclude the volume enumerate the many practical concerns of the SVDs and the FABC to effectively promote and implement the apostolate of dialogue. They bear due consideration (particularly in Asia) by local churches and religious groups who see dialogue fostering "greater mutual understanding, forgiveness, collaboration and oneness" — as noted by the Manila Mission Congress in 1979.

The book is attractively produced — beginning with the cover which colorfully integrates the Christian cross within the Asian Yin-Yang symbol. The layout is well designed and the 12-page index greatly improves its usability for research. Perhaps, production was hastily done; this reviewer noted 170 printing-editing errors of various kinds (duplication of text, run-on-words, incorrect syllabification/quotes/spacing/biblical references, misspellings, etc.).
A future edition or a subsequent volume in this missiological series needs to pay closer attention to such production deficiencies.

Gratitude must be expressed to the SVDs for sharing the fruits of their dialogue and mission efforts with the wider reading public.

James H. Kroeger, M.M.


The very title of the book is indicative of the author’s main message: The spouses must make the marriage work. Successful marriages do not just happen, by luck or chance. A romantic courtship, a superbly beautiful, very moving, carefully video-recorded wedding ceremony do not guarantee a successful marriage. The great number of unhappy and broken marriages, the almost world-wide legal recognition of single-parent families are proof that there is trouble in paradise. Many marriages obviously have not “worked”: Reilly, with years of clinical experience in marriage and family therapy, puts the blame, in most cases, on the spouses. They failed to work at the single most important task of their life — their marriage.

To forestall undue guilt feelings it must be emphasized that some marriages could never work. From the start it was a case of “Mission Impossible.” It takes two normal, mature, responsible adults to make a marriage work. Marriage is not for children or disturbed people. Likewise a marriage entered into under great pressure, usually due to an unwanted pregnancy, can result in resentments and frustrations that sooner or later can poison the wells of love. They are marriages that never should have taken place. R. is not concerned with these which he calls “mortaly wounded” marriages. His focus is on those that are “critically wounded” but have great potential for growing into quality marriages. From his experience he believes that 75% of spouses who seek help belong to this group with such a potential. Quality marriage is his aim, not ideal marriages which he believes exist only “in the minds and hearts of our poets, songwriters, and storytellers” (p. 1).

R. divides his book into two parts. The first deals with the preconceptions and misconceptions that most people seem to have about marriage. The second part explores basic behavior patterns that spouses exhibit often leading to disappointments, hurts, quarrels, and even separations. To handle such problems, he spells out the basic skills, e.g., being a good listener, which couples need and can master without too much effort.