moment of this first appearance of human life . . . The Magisterium has not expressly committed itself to an affirmation of a philosophical nature" (Congregation for the Doctrine of the Faith, "Instruction on Respect for Human Life in its Origin and on the Dignity of Procreation," Vatican City, 1987, p. 13). Being respected and treated "as a person" is the Magisterium's demand for the fertilized ovum. By asking a question "how could a human individual not be a human person?" (ibid.) and refusing to commit itself to an affirmation of a philosophical nature, the Magisterium shows much more awareness of the current scientific controversy about personhood than Adeva does.

Conclusion. These glaring defects in the work under review should suffice to show that it would be a great disservice to put it in the hands of any one seeking to be guided in such important questions as human life, suffering and death. In a period of great confusion in ethics and morality, this book would only add to the confusion, and discredit Catholic teaching. Translating a book that is very much dated, such as Adeva's, only exposes the author and translator to such negative criticism.

Gerald W. Healy, S.J.


Amaladoss, an Indian Jesuit and member of the General Council in Rome, writes frequently on the topic of mission and evangelization. His contributions are focused on contemporary questions facing the local churches of Asia. He brings a wealth of experience and insight to his work, having served in India as Jesuit vice-provincial for formation and edited Vidyajyoti: Journal of Theological Reflection. As general assistant he now has special responsibility for the fields of evangelization, ecumenism, inculturation, and dialogue with other religions.

The complete title-subtitle is an accurate description of the scope of the book: Making All Things New: Dialogue, Pluralism, and Evangelization in Asia. To fulfill the Christian mission of "making all things new," the Asian local churches necessarily must focus on "dialogue, pluralism, and evangelization." This triple focus corresponds to the three sections around which the fourteen chapters are organized. An introduction and conclusion, both of medium length, complete the presentation.

Although a collection of materials previously published in mostly Asian journals, the book unfolds smoothly with a minimum of repetition. Each chapter may be approached independently; however, a better depth of insight
emerges when the entire thematic development is followed. A rich and helpful panorama of the challenges of mission in Asia is found here — and reader satisfaction is assured.

While reading, this author found it necessary to construct his own mini-index (the book has none). Topics receiving extensive treatment include the following: mission as prophecy, local church, laity, inculturation, ecumenism, dialogue, integral evangelization, popular religion, secularization, Christ’s uniqueness, the scriptures of other religions, modernity, the triple dialogue with the masses, cultures, and religions of Asia. And, the list could easily be extended. The overall effect is a comprehensive sensitivity to Asia, its peoples, religions, challenges — and above all, to its “People as Promise” (chap. 11).

Amaladoss straightforwardly admits that “the focus of my reflection will be India”; he also suggests that “the problems affecting evangelization in India are very similar to the problems elsewhere in Asia” (p. 1). In this, Amaladoss is correct — and his presentation is indeed applicable throughout the wider Asia.

Particular insights that appealed to this writer are many and richly diverse; representative quotes all taken from separate chapters are included here:

— While it is necessary to reflect on religion, it is lived religion which ultimately makes life meaningful and leads it to fulfillment. (p. 30)

— I am asking two direct questions: Can I, a Christian, accept that God speaks to my brothers and sisters of other religions through their scriptures? Can I discover God speaking to me in and through the scriptures of other religions? (p. 34)

— I think we are actually living a process that could be called a paradigm shift. . . . The theology of evangelization is undergoing a Copernican revolution. . . . This change is making us look in a new way at Christ, at the Church, at salvation and at mission. (p. 44)

— A person in dialogue is not making a comparative study of creeds or doctrines, but is witnessing and listening to the mystery of God active in history, in the lives of peoples. . . . The focus of dialogue is not the Ways (religions), but the mystery of God’s self-communication to human persons. (p. 79)

— How ready are we to act as a local church? . . . As the recent experience of the Philippine Church has shown, one becomes an indigenous local church by acting like one, by becoming one with the people, making their concerns one’s own, struggling with them towards freedom and fulfill-

ment. . . . (pp. 114, 116)
— Gandhi said that to a starving man, God comes in the form of bread. (p. 127)

— The goal of evangelization . . . is implementing and furthering the plan of [God] . . . The work is God's. But our narrowness and selfishness place obstacles in God's way. (p. 161)

— Today, mission without mystery is oppressive. (p. 180)

Some of Amaladoss' assertions require additional clarification and discussion — particularly in view of missioners' lived experience. Is mission "primarily prophecy" (p. 182)? Is it true that a "completely foreign missionary community" is anomalous and not meaningful today (pp. 177, 186)? Is the triple dialogue approach to religions, cultures, and impoverished peoples (fostered by Asian churches) really impeding mission? Certainly, the debate has not been concluded.

In summary, this reviewer readily agrees that it is most beneficial to have Asian theologians discussing the Asian agenda in mission and evangelization. Precisely, it is here where one finds the unique importance of this work and the competence of its author.

James H. Kroeger, M.M.


The American Baptist mission in the Philippines began in 1900 with the arrival in Jaro of the Swedish Baptist missionary Eric Lund, commissioned by the American Baptist Missionary Union to open work in the Philippines. Lund, who had been a missionary in Spain for some years, brought with him a Filipino convert of his from Barcelona, Braulio Manikan, himself a native of Panay. Lund and Manikan had already begun the translation of the Gospels into Visayan, as well as some Baptist tracts, before they left Spain. Some months later they were joined by the American missionary, Charles Briggs. In the comity agreement among the American Protestant missionaries in 1901, the Presbyterians and the Baptists were assigned the Visayas, to be divided by agreement of the two churches. In fact, both had opened work in Panay, and there were serious tensions between the two denominations until the Presbyterians finally turned over their work in Panay to the Baptists in 1925. Baptist work was at first confined to Panay and Negros Occidental, with later