but comprehensive survey of the roles of the various members of the Church — lay, religious, and ordained ministers — and of various organizations, traditional as well as new, in the work of renewing the Church. Suffice it to say that the operative word throughout the document is “renewal.” The conciliar delegates are well-aware that we live in a nominally Catholic and Christian country, and that there is indeed much that is good and solid in the faith of our people. What is really needed, they and Fr. de Achütegui insist, is a renewal — a deepening and a broadening — of this very real heritage of faith. And they call all of us to commit ourselves to this “work of God” in our day.

Part VII, the final section of the book (questions 120-121) and of the document, summarizes the resolutions of PCP II under the rubric “Agenda for Renewal.” This would be the most interesting part for journalists. But to my mind the resolutions adopted simply place in clear and concise form the consequences of the vision enunciated in parts IV to VI. This latter is the heart of the matter. As a personal observation, I never thought I could enjoy returning to the catechism format of my childhood, with its implications of cut-and-dried, to-be-memorized answers to every conceivable question on God and the faith. That Father de Achütegui has made that return enjoyable, and far from painful or boring, is a clear indication, I think, of the success of his 121 Questions and Answers in articulating the vision of PCP II.

Thomas H. Green, S. J.


“Mt. Pinatubo is angry at the mining industry.” So an old Aeta sighs sorrowfully. The plaint is an intuitive insight based on the imagery of many tribal peoples, whether Aeta or Mayan or Incan, among ancient world religions, whether Buddhist or Confucian or Hindu. Whence comes this imagery? Why do people personify the planet earth as being pleased or displeased with human beings, as doing favors or disfavors to them?

Whatever the Origin of such universal imagery, its importance is making a strong come-back in recent writings on ecology. For example, in 1988, just three years before Pinatubo erupted, Thomas Berry, in the
first publication of his *Dream of the Earth*, personifies the planet earth as a dreamer of dreams: this earth, sharing in the cosmic energies that are activating the present universe, has been dreaming of fashioning an organismic community of living beings that inhabit its land, sea and air, a biospheric organism vibrating with super-life of plants, animals and human beings. In this, human behavior now has an important role to play, not deterministically but in joyful freedom and creative spontaneity. It has made mistakes but it can also correct its mistakes. The trials and errors of human behavior are here interfaced with behavioral codes, of which Berry identifies three distinct codings: genetic, cultural and industrial codings. In the highly industrialized world of the West, the best known coding in modern times is the industrial coding, by which Berry means a prioritization of consumerism that maximizes investors' short-term incomes. Less well known (except in pre-industrial eras and among primitive tribes) is the cultural coding, by which Berry means an educational process of transmitting meanings and values from generation to generation among various peoples. The linkage between the industrial coding and the cultural coding is now seen to be negative and self-destructive for the planet as a whole and for the biospheric organism that it has been dreaming about. The planetary self-destruct is bound to result from the dysfunction of the industrial coding. This is dysfunctional insofar as it is frustrating the dream of the earth.

Berry has a paragraph about the Philippines on p. 33. Filipinos may, in the past, have been gifted with a "mystique of land," but today this is no longer adequate to protect the land from devastation under the plundering domination of the industrial coding. The Aeta plaint about Pinatubo being angry at the mining industry can be reworded thus: the planet Earth is protesting against a global economy that mindlessly divinizes the industrial coding.

The corrective that Berry envisions is the "genetic coding." This expression evokes the imagery of genes. Cellular biology has recently discovered that DNA molecules function as memory banks that inform and direct the development of all living things. Whatever the Origin of this system of memory banks hundreds of millions of years old, it functions on earth as a directorate of an evolutionary process. If the process becomes dysfunctional, there arises the need to re-integrate the industrial coding with the cultural coding, and through this with the "genetic coding."

This is very difficult to undertake or even to understand, because the educational process is presently fragmenting human behavior into specializations that appear indifferent to intercommunion. Despite formal
courties, the secular and sacral minds are painfully aware that they
cannot commune meaningfully. Thus the cultural coding is inadequate
for sharing cosmic memories and for re-integrating the three types of
human behavioral codes. Berry proposes that an educational program
now be "grounded in the dynamics of the earth as a self-emerging,
self-educating, self-governing, self-healing and self-fulfilling community
of all the living and non-living beings of the planet . . ."

The question arises as to the process whereby cultural coding can
be integrated with genetic coding, that is, how an educational program
can rediscover the meanings and values mandated in the creative
dynamism of the genes. The answer: through "dreams." Berry is
obviously referring to Jung's archetypes of the collective unconscious
surfacing in the awareness of primitive tribes through dreams, and to
a certain extent, in the recent discoveries of technologists gifted with
numinous sensitivity and revelatory experiences.

Other technologists consider this superstitious without realizing that
their "diseconomies of scale" and their consumerist myths are the
grossest form of superstition. They do not realize that their trance-like
submission to a dysfunctional industrialism is in fact an irrational
worship of the golden calf. Their superstition hypnotizes them into weird
rationalizations and male savagery for plundering earth's life-support
systems: greater now than the danger of nuclear war is actual industrial
plundering.

In contrast, the Aeta's personification of Pinatubo as expressing
anger, and Berry's personification of earth as dreaming dreams, evoke
a more authentic and more human imagery of the true God worshiped
in all world religions since antiquity.

Berry's book is a majestic orchestration of the insights of more than
a hundred authors writing as early as 1620 (Francis Bacon) to the present
(Teillhard de Chardin). Its sixteen chapters are not links in a litotes but
sixteen independent essays that resemble symphonic variations on the
repetitive refrain of ecology. Some passages throb in splendid fortissimo.
Rich in personifications and metonymies, his language fairly
chants the new meanings emerging from physics, biology and other
environmental sciences.

Actually these meanings, new for man, have been a reality for billions
of years, but it is only now that they are surfacing to the level of human
meanings. Man is beginning to share the dream of the earth, even
though the dream itself ante-dated man's arrival by eons upon eons.

Fr. Thomas Berry is an eco-theologian, a scientist-shaman, and a
contemplative hermit. Like Teilhard's, his scientific acumen and mystic
joy in the liturgy of planetization will be of immense value at this turn
of the millenium.

Vicente Marasigan, S.J.


The theology of mission and evangelization has occupied center stage in recent months in many church circles. Within a six-month period two significant documents on world mission have appeared: John Paul II’s encyclical Redemptoris Missio and the collaborative document Dialogue and Proclamation (Pontifical Council for Interreligious Dialogue and Congregation for the Evangelization of Peoples).

The Asian questions and agenda in mission receive clear presentation in these two documents. A particularly important focus centers around the theology of religions, interreligious dialogue, and the role and place of Jesus Christ vis-a-vis diverse world faith traditions.

In this vast area of contemporary mission theology, Jacques Dupuis’ work Jesus Christ at the Encounter of World Religions stands as a beacon among recent books on crucial mission issues. Also available in French (Desclée) and Italian (Cittadella), this masterpiece treats several of the same topics discussed in Redemptoris Missio and Dialogue and Proclamation. Dupuis, a master of clarity and precision, always presents a closely reasoned theological exposé of core questions facing the missionary Church in the 1990s.

Dupuis is a well-known figure in missiology. Currently professor at the Gregorian University in Rome, he has served as consultant to the Pontifical Council for Interreligious Dialogue as well as to the Commission on Mission and Evangelism of the World Council of Churches. As a missionary to Asia, he has been immersed in the religious pluralism of India for over 30 years. This wide range of experience and expertise is constructively reflected in his treatment of diverse areas of mission theology.

Dupuis’ book has as its purpose: “to elucidate, from and in faith, the mutual relationships between Jesus Christ and the religious traditions of humanity” (p. 2). Dupuis’ method is resolutely theological and sees all theology as “faith in search of understanding” — fides quaerens intellectum. He notes: “We begin with faith, then, and there we remain