enable the reader to investigate commonalities scattered throughout the seventy-five essays.

One result of this informal editorial approach is the under-representation of the number of non-Westerners, women, and Roman Catholics. Regional groupings curiously focus only on Africa, China, and Southern Asia. The editors readily admit these limitations; they note that “Perhaps a future volume will provide additional stories of mission leaders” (p. xviii) — rectifying the imbalance unintentionally present here.

A brief walk through the indices reveals the central mission themes treated in this volume: mission theology, spirituality, social involvement, education, anthropology, ecumenism, history, linguistics, indigenization, government relations, encounters with non-Christians and many more. This is clearly a fine reference tool for anyone interested in the recent history of world mission movements and personalities. While reading the volume, this missionary reviewer sensed he had been privileged to personally meet individuals like William Carey, Francis X. Ford, Henry Venn, and even Pope Pius XI. Mission Legacies is an extraordinary and valuable volume.

James H. Kroeger, M.M.


These two books symbolize the concern of religious organizations for marginalized peoples all over a planet that is gravely imperilled by a deteriorating macroeconomy. The first is published by the World Council of Churches. The second is an outgrowth of a 1986 document of the Catholic bishops of the United States entitled “Economic Justice for All.”

In the first book, Goudzwaard and de Lange emphasize an “economy of care” as an antidote to the uncaring bureaucratization of macroeconomic management. They also propose an “economy of enough” as an antidote to the escalating greed for profits that is never sated.

Their eight hard-hitting chapters will convince readers with solid documentary evidence of the need to renew outdated systems. But they
also see hope of renewal. Their last chapter entitled “A Twelve-step Program for Economic Recovery” focuses not on meeting “infinite needs” but on building human relationships conducive to positive growth. Proposals based on well-studied data are made in regard to the world’s monetary system, wage increases, pre-care, pricing mechanism, social security, ecology, international trade, and a lifestyle that is more human. Of particular interest to this reviewer is the authors’ observation on page 145 that “Almost never do government policies use ‘innovation’ . . .” This calls for the principle of subsidiarity as follows:

In the second book, Speiser traces the notion of subsidiarity to the 1931 encyclical Quadragesimo anno and discusses how this is fleshed out in the 1986 pastoral document of the Catholic bishops in the U.S. The details are worked out in nine well-documented chapters, of which chapter 3 highlights the power of traditional religions, Judaic, Catholic and Protestant, to furnish the moral guidance needed and sought by those who find government policies as lacking innovative insights, for these commonly emerge from spiritual contexts.

In his forensic and forthright style, Speiser codifies his approach to social justice in five consensus principles and five complementary principles all consistent with traditions of democracy and private ownership. There is strong emphasis on the sharing of ownership aimed at universal sharing. The step-by-step trial-and-error process of attaining this aim is promoted by essay contests to enrich the flow of innovative insights. His 10-page bibliography is impressive.

Readers of these two books who share the concerns of the World Council of Churches and of the encyclical Quadragesimo anno may eventually find the opportunity to read “An Essay in Circulation Analysis” when this is published in 1997 by the University of Toronto Press as volume 15 of the Collected Works of Bernard Lonergan. When they do, they will find in it the broader context in which to situate these two books. Their proposals can then be seen as concrete operational details of the educational services needed by every individual participant in the macroeconomic process. For this process has become so complex that even its well-seasoned managers and even with the best of ethical intentions often become frantic whenever profits decelerate on a schedule set by the “pure cycle.” Perhaps managers find this process mathematically mysterious because of their bureaucratic inability to rise above the outdated systems institutionalized at Bretton Woods in 1944 and observed by Goudzwaard and de Lange. The trial-and-error method observed by Speiser may be improved in a process of emergent probability that can lower the probability of costly errors.
Above all, education can raise the level of enlightenment about the new cosmopolitical economy and strengthen the political will towards progressively implementing innovative insights.

_Vicente Marasigan, S.J._


"Believer, missioner, servant, diarist, and neighbor": these few words capture some of the unique characteristics of the author of this slim, engaging volume. McCahill, who prefers to simply be known as "Brother Bob," is a Maryknoll priest. After his original eleven-year assignment in the Philippines, he left in 1975 for a "needier mission" in Bangladesh. This book is culled from Brother Bob's two decades of experience with his Bengali Muslim neighbors.

In his preface McCahill recalls the "moment of ecstasy" that he experienced on October 31, 1966; he notes: "There was no question that God was calling me to missionary priesthood" (p. ix). After several happy and fulfilling years in Mindanao, Philippines, Bob sought to totally immerse himself in the Islamic milieu of Bangladesh. He faithfully kept a diary of these "spellbinding experiences" which he believes are "not commonplace." "In fact, when I sum up these past twenty years in Bangladesh, the words fascinating, illuminating, and stimulating instantly come to my mind" (p. xiii). Readers are treated to an engaging slice of Bengali life as it is lived by Allah's faithful poor in rural villages — all through the eyes of a deeply sympathetic Christian missionary.

McCahill's mission methodology is a town-to-town approach in imitation of Jesus' model of mission. He chooses only Muslim towns. He finds a neighborhood peopled by hawkers, rickshaw pullers, coolies, and other day laborers. His house is a simple 13-by-7-foot bamboo hut with one window and a door. He has few earthly possessions, but requires a place that is "private enough for me to celebrate Mass and to pray every morning" (p. xvi). "Wasting time on God' is the most reassuring exercise of the day" (p. 13).

McCahill recalls that in every one of the towns where he has lived among Muslims (he currently lives in his fifth location) each passing year has been marked by a characteristic change in people's attitude toward him. "Broadly speaking, the first year is distinguished by suspicion. . . . The second year is marked by a growth in trust. . . .