contemporary theological perspective in comparison with the de Rhodes presentation.

The final brief chapter, "Catechesis and Inculturation" (191-202) is the highpoint of the entire study and clearly manifests the author's command of recent work in inculturation. After a careful, worked out assessment of de Rhodes' efforts at inculturation using the five models presented by Stephen Bevans in his *Models of Contextual Theology*, Phan presents a definition of inculturation and three levels in the process of enculturation — or inculturation as "a three step trajectory of evangelization and missionary activity" (199) — drawn from the missionary anthropologist, Louis Luzbetak in *The Church and Cultures*. Thus, Phan's work is able to provide a valuable "deepening" supplement to the recent "Pastoral Exhortation on Philippine Culture" by the Catholic Bishops' Conference of the Philippines.

A careful reading of *Mission and Catechesis*, then, confirms the judgement of Robert J. Schreiter, C.PPS, general editor of the highly respected "Faith and Cultures Series," to which Phan's study is a recent addition. This book is "exemplary of what missiological study can be at its best: allowing a greater appreciation of the past, raising important questions for missionary practice in the present, and enhancing the cultural sphere in which missionary activity takes place" (xiv). If "missionary activity" can be taken to include the on-going mission of any local Church to inculturate the Gospel message among its own people, then Phan's study can be applied, with great profit, directly to the Catholic Church's catechesis in the Philippines.

Reviewed by Joseph L. Roche, S.J.


This is a work of meticulous scholarship, reconstructing the life and sanctity of Pedro Calungsod (variously misspelled by the Span-
iards of the time). Pedro was the young Visayan companion in the martyrdom of Blessed Diego Luis de San Vitores, S.J., founder in 1668 of the Marianas mission and beatified by Pope John Paul II in 1985. Indeed, the only contemporary documents we have concerning Pedro are those which speak of San Vitores, who as a Spanish Jesuit of noble birth and founder of the mission received the attention which led to the canonical process being drawn up in Manila, Mexico, and Burgos. Because of this paucity of data, Pedro's cause was separated from that of San Vitores when the latter was being promoted in the twentieth century for beatification, in order not to delay the process. But in fact, when I first read the account of the death of the two men in the Positio of San Vitores, my reaction was that if the latter was a martyr, so was his young companion. In fact, even more so, since Pedro could have run away, while San Vitores, being half-blind, had to be led by a rope around his waist.

Father Leyson, the vice-postulator of Pedro's cause, therefore, used more or less the same sources as Father Juan Ledesma, S.J., the vice-postulator of that of San Vitores. But in addition he has tried to put them into the context of the Visayas and its language to give us a fuller account with considerable probability. Since the Spaniards of the time paid little attention to their Filipino helpers, we have no information on the date or the place of his birth, or his education, though Father Leyson has constructed a likely account based on families of similar names in the various Visayan towns which now claim him, and on the practice in Jesuit Visayan missions. In any case, all the Visayas and Mindanao, as well as the Mariana, pertained to the diocese of Cebu in the time of Pedro, and it is from Cebu, with the enthusiastic support of Cardinal Vidal that the canonical process has been promoted.

The book is written in a very readable style, well illustrated, complete with an annotated scholarly bibliography. The story itself concludes with some details on other Marianas missionaries, many of whom must certainly be considered martyrs, though no canonical process has ever been started on them. There are two appendices: one a sampling of letters received in gratitude for favors received; other, entitled "A Model of Faith," offers a series of reflection based on various virtues

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connected with Pedro. These are by no means for the “teenage Filipino” of whom the subtitle speaks, but provide material for talks or meditations to be proposed by a priest, as the footnotes referring to readings from the breviary indicate.

I have only a few minor quibbles. It is highly unlikely that Pedro could understand the Latin in the Latin-Chamorro catechism Blessed Diego composed. No Filipinos were taught Latin before the end of the century in the Manila colleges, and certainly never in the Visayan parish schools. Most probably the Latin was for the Jesuits, while the Filipinos memorized the Chamorro text, being young and dealing with a cognate language. Secondly, there are a number of errors in the residences and mission stations staffed by Jesuits “during the time of Pedro Calungsod,” despite the (erroneous) reference to De la Costa’s history. Many were Jesuit for a brief time, but then were turned over to the Recoletos. Moreover, the Visayan boarding schools referred to in De la Costa were only for the first generation or two of evangelization; hence not in Pedro’s time. It is possible that Jesuit missionaries in the Visayas sent lads to join San Vitores, but by mid-17th century, numerous enterprising provincials had come to Manila, particularly Visayan sailors. Finally an insight into San Vitores’ method of recruiting Filipinos to accompany the mission might have been obtained from reading the obituary of the Filipino closest to him, whom he actually received into the Society of Jesus as a donado, Felipe Sonson of Macabebe [published in Landas 9, July 1995]. He was undoubtedly a companion of Pedro, since he accompanied San Vitores from the beginning, and remained in the Jesuit house in Agaña until his death in 1686 as a result of wounds received in that revolt.

Pedro Calungsod was beatified in Rome by John Paul II on March 5, 2000. It can be hoped that his beatification will bear fruit, for, as one grateful devotee put it, “knowing that he is a Sugbu-anon like me…he could understand me and my situations better than those foreign saints and blessed.” Father Leyson’s work has contributed and will contribute much to that end.

Reviewed by John N. Schumacher, S.J.