would publish it. Though Pastells never did so directly, he included large sections of it in his three-volume edition of Colín’s *Labor evangélica* (1900-1902).

In the present volume we have the entire work as written by Chirino, preceded by a helpful introduction. Since it is not a work most will read from cover to cover, but will use as a reference book, it is unfortunate that the index is inadequate, and there is no table of contents. Nonetheless, all historians, not only of the Jesuits or of the Church, will find a vast amount of information here on sixteenth-century Filipino life and culture, as well as on the early contacts of Spaniards and Filipinos. We must be grateful for the immense amount of work in transcribing that manuscript and making such a source readily available.

**STORIES OF THE HEART, TREASURES OF THE SOUL: 25 JOURNEYS OF FILIPINO LAY MISSIONERS**  
Edited by Elnora F.A. Cueto and Dean P. Dicen  
Manila: Philippine Catholic Lay Mission  
2002, xii, 248 pp., paper, no ISBN  
Reviewed by James H. Kroeger

The Philippine Catholic Lay Mission (PCLM) has reached its silver jubilee (1977-2002). An important dimension in the celebration of this milestone is the publication of the “missionary pilgrimages” of 25 PCLM members. The well-chosen title for this attractively presented volume reveals the main features of the book; here one encounters “stories of the heart” and “treasures of the soul” of 25 missioners, selected from the 164 PCLM personnel that have joined this mission movement over the past quarter century.

Skillfully edited by E. Cueto and D. Dicen (the first PCLM lay director), this work captures “tales of blessing and gratitude, personal conversion, family solidarity, hope and love” that reveal “the secret of 25 years in the existence of the Philippine Catholic Lay Mission” (v). Individual life stories of mission are chosen because
“they mirror the ‘Great Story,’ the story of the One who has called us and blessed our efforts” (224). These first-person narratives capture the faith and struggles, the joys and disappointments, the growth and enrichment that are all intertwined in the life of every missioner.

“Rich in Diversity” would be an appropriate description of these narratives. Readers are treated to mission experiences in Japan, Kenya, Thailand, Hawaii, Tanzania, Venezuela, as well as the Philippines (Tawi-Tawi, Mindoro, Luzon, Bicol, Mindanao, etc.). The PCLM narrators extend from the first formation group (1977) to the recent missionaries sent to Thailand (2001). The authors have followed diverse paths; some have moved on to become PCLM staff and formation personnel; others have entered religious life (e.g., Benedictines, Missionaries of the Assumption, Divine Word Missionaries); a few have finished over two decades of missionary service; many have completed their mission contracts and returned to serve in their home parishes. Children of PCLM couples have joined the movement; several have met their spouses in PCLM and have gone to mission as families.

Each narrative reflects a personal faith journey: “Mission had shaken my core and drastically changed my outlook in life.... I had learned to let go, to trust and allow God to lead my life” (36); “I learned to rely more heavily upon God’s guidance, and our successes were of God’s providence” (107); “Our many moments of crisis were transformed into moments of conversion” (177); “During difficult moments of our mission, Jing and I always passed by the Blessed Sacrament to give thanks and pray for guidance. Prayer and the Eucharist were the supreme sustenance of our mission commitment” (49).

The stories of these PCLM missionaries reflect the entire gamut of mission life: experiencing God’s call: “God works in mysterious ways.... God had other plans for me. Slowly, He crept into my life and set me on fire to go on mission” (37); the formation process: “The PCLM six-month formation was tough. Meetings were difficult because nobody wanted to give in. Everything was evaluated and our personalities appraised” (184-85); surrender and leaving all: “Twenty-
two years into our marriage, we left Mindanao and set foot on Mindoro to call it home for the past 20 years” (79).

There is also the *insertion into mission*: Because women do field labor and have few rights in Tanzania, the local people shouted “Mpumbavu (Lazy)” when they observed that “my husband and another male co-missioner [were at] work in our backyard garden. I felt so hurt and insulted I cried” (121); *personal enrichment*: “By the end of my mission term, I had learned to love Africans like my own family…. I had found home away from home” (189); “We were sent on mission to preach but in the end it was us who had been converted” (224); *maturation in “mission wisdom”*: “It was really a very trying mission area. But the workload became light because we had learned to love the people” (129); “I realized a true family is not always being with my own flesh and blood but being surrounded by caring strangers” (169).

A short book review can only cite a few items and thus whet the appetite for the full text. Readers will find this an engaging, inspiring book, filled with human warmth, generosity, and genuine faith. It rightly deserves the appellation “narrative missiology”—at its best. The volume is further enriched by an epilogue, a mini-biography of each author-storyteller and the editors, as well as over 30 photographs of PCLM members in active mission. Here one encounters Filipino lay missionaries who concretize the Vatican II vision of a Church renewed for missionary service.