BOOK REVIEWS

INSIDE ISLAM: A GUIDE FOR CATHOLICS
100 QUESTIONS AND ANSWERS
By Daniel Ali and Robert Spencer
West Chester, Pennsylvania: Ascension Press
2003, 179 pp., paper, ISBN 0-9659228-5-5
Reviewed by James H. Kroeger

This is a problematic book, and this review hopes to clearly illustrate why it is *not* to be taken as "a guide for Catholics" as its subtitle claims. A book of this nature does not promote genuine interreligious dialogue, which as recent popes have continually emphasized, is "part of the Church's evangelizing mission" (*Redemptoris Missio* 55).

The co-authors of the book are Daniel Ali and Robert Spencer. Ali was raised in Iraq and converted to Catholicism from Islam in 1998; he is co-host of the video series *Islam and Christianity* on the Eternal Word Television Network. Spencer says of himself that his study of Islam began in 1980; he has written *Islam Unveiled: Disturbing Questions about the World's Fastest Growing Faith* (Encounter Books, 2002). Mitch Pacwa, S.J. writes a forward to the book, in which he

commends the authors, asserting that: "No one who is beginning to confront the reality of Islam should be without this book" (14).

Inside Islam: A Guide for Catholics utilizes a question-and-answer format; one hundred questions are posed and given response. The book has several additional sections: "Sharing the Gospel with Muslims" (145-147); "Contradictory Teachings ... found in the Koran and Hadith" (149-154); [End] "Notes" (155-166); "Appendix: *Nostra Aetate*" (167-172); "Index" (173-178).

Spencer states several reasons for the relevance of the book: "most Catholics know little about this formidable faith [of Islam]" (15). He notes, "The terrorist attacks of September 11, 2001, the recent war with Iraq, and the ongoing crisis plaguing the Holy Land have put Islam in the news now more than ever" (*Ibid.*). "Islam is now embraced by more than a billion people—one out of every six people on the planet" (16). Indeed, a deeper understanding of the Islamic faith is needed, but in the opinion of this reviewer, this book is *not* a balanced source for such an appreciation. Some brief examples will illustrate this assertion.

Question One, "What is Islam?" presents a very superficial answer; no effort is made to portray what is "true and holy" or the "spiritual and moral goods" found in this faith as Vatican II recommended in *Nostra Aetate* 2. In the presentation of Islamic faith about Jesus (Question 33), Christian-Islamic divergences are noted but not in a neutral manner. For example, the authors state: "As He does in the infancy narratives of the heretical gospels, Jesus in the Koran even speaks in His cradle" (55). Christian exegetes term the non-canonical gospels as "apocryphal"; this statement implies that the Koran (authors' spelling) [not the preferred *Qur'an*] includes heresy.

When the authors speak about Mary (Question 40) they assert that the Koran contains "mixtures of legends, apocrypha, and certain canonical books" (62); they go on to point out some inconsistencies between the Bible and the Koran, and conclude the section with this

disparaging remark: "If the Koran is so obviously mistaken on this point, why should it be considered reliable on other points of history?" (*Ibid.*).

Another clear example of the deprecatory tone of the book is the following: "it is every Christian's duty to become informed about Islam since it (along with secularism) is the Church's chief and most energetic present-day rival for souls" (86). It is unfortunate that a sincere but unsuspecting Christian reader desiring a better understanding of the Islamic faith will be led astray by several elements of this volume.

Permit one final example which shows the negativity toward Islam woven into this book. Questions 54 to 60 address the Islamic and Christian understanding of God. The answers given assert that Christians and Muslims do not worship the same God. This is clearly in opposition to the position of the Second Vatican Council in *Lumen Gentium* 16. As Islamic expert Robert Caspar, who was an advisor at Vatican II, has noted: "We cannot ever again say that we do not adore the same God, even if we call Him by different names" ("Islam according to Vatican II," 237). The authors Ali and Spencer often show their bias: "In Islam, a distorted view of God (Allah) has often led to several problems" (83).

This reviewer purchased the Ali-Spencer book through an internet supplier; the complete title was attractive and portrayed the volume as a resource in Muslim-Christian relations: *Inside Islam: A Guide for Catholics. 100 Questions and Answers*. Unfortunately, the opposite proved true. A reader looks in vain for a "Catholic" appreciation of Islam and interfaith dialogue in this book; nowhere—even in the endnotes—will the positive teachings of the Vatican's Pontifical Council for Interreligious Dialogue or those of recent popes (Paul VI and John Paul II) be found between the covers of this volume. In a word, it is *not* a trustworthy guide for Catholics—or anyone else. *Caveat emptor!* Let the buyer—and reader—beware!

A MORALLY COMPLEX WORLD:
ENGAGING CONTEMPORARY MORAL THEOLOGY
By James T. Bretzke, S.J.
Collegeville, Minnesota: The Liturgical Press
Philippine Edition: Jesuit Communications Foundation, Inc.
2004, 248 pp., paper ISBN 971-0305-15-8
Reviewed by Pasquale T. Giordano

This book should be of great interest in the Philippines since the author is a regular visiting professor of moral theology at the Loyola School of Theology in Manila. Bretzke begins by outlining a certain methodical approach, focusing on the rational claim axis of natural law and moral norms as well as the sacred claims axis of scripture and tradition, intersecting in the primacy of conscience. He manifests great pastoral sensitivity when he discusses how one is to approach concrete ethical issues and how one ought to move from moral theory to moral practice. The last word in our lives is not sin and judgment, but mercy, forgiveness, and reconciliation. The book ends with a glossary of Latin terms.

Bretzke knows the tradition well and presents it clearly. This is an invaluable service for students of moral theology. However, this reviewer finds himself disagreeing with many of the positions Bretzke takes when he moves beyond the tradition. One student approached him after he had explained a historicist approach to natural law. The student was genuinely disturbed by a prospect that such an approach to moral norms might entail the risk of leading people to believe that there are no fixed absolutes at all, and therefore, people could (and should) do just as they pleased. This is my concern as well.

I question the title of the book. There are certainly times in our lives when we are confronted with morally complex issues and questions, but these are the exceptions rather than the rule. It is the study of moral theology itself that is so complex, not living the moral life. Pastorally speaking, moral formation must be linked with

evangelization, forming and informing the consciences of people in which the teaching of the magisterium plays an essential role. This process of moral formation must lead towards a connaturalization of the heart, growing in virtue, one with our Lord Jesus Christ, the ultimate norm of the moral life, and alive to the New Law of the Holy Spirit, manifested in a life of active love. To focus on a morally complex world can lead people to confusion and relativism. Once they are fully formed with hearts one with Christ and alive to the Spirit as well as consciences aware of the teaching of the magisterium, it is then that they will be able to discern the proper moral response in complex moral decisions.

Bretzke clearly presents the areas of conflict and difference in contemporary moral theology. Among them are the classicist paradigm versus the historicist paradigm, physicalism versus personalism, the faith ethics school versus the moral autonomy school, the debate over intrinsically evil acts, and the role of the magisterium in the formation of conscience, as well as many others.

Allow this reviewer to present some areas of disagreement with Bretzke's positions. Why use the term "physicalism?" It is already a perjorative term. Why not use the term "embodied spirit" or "unity of body and spirit"? Pope John Paul II is a strong advocate of the "unity of body and spirit" approach, but he is also a strong personalist. Basically the magisterium presents the Church's teaching of sexual and bio-ethics works from a classicist paradigm with a "unity of body and spirit." Those advocating a historicist paradigm are often in conflict with the Church's teaching in these areas. Many of the contemporary moral theologians in the classicist paradigm advocate the "unity of body and spirit" as well as a personalism promoting a virtue ethic.

In discussing the debate over intrinsically evil acts, Bretzke makes a good point when he says that the debate over intrinsically evil acts could be ameliorated if not actually resolved by a more careful investigation into the precise meanings of terms that stand

behind the claims and counter-claims. However, when he discusses the position of Pope John Paul II presented in *Veritatis Splendor*, he misses the main point of the pontiff's argument: "In order to be able to grasp the object of an act which specifies that act morally, it is therefore necessary to place oneself *in the perspective of the acting person*.... Rather, that object is the proximate end of a deliberate decision which determines the act of willing on the part of the acting person" (VS 78).

Bretzke places too great an emphasis on the autonomy of personal conscience. This is in conflict with the teaching of *Veritatis Splendor* quoting *Dignitatis Humanae* 14, "In forming their consciences, the Christian faithful must give careful attention to the sacred and certain teaching of the Church. For the Catholic Church is by the will of Christ the teacher of truth." While he states that he in no way is seeking to attack or diminish the legitimate authority of the Church's magisterium, Bretzke does point out issues where the magisterium has been wrong in the past like slavery and usury, citing the need to discern clearly what the truth is. "Often certain moral authorities do seem to present themselves as if the full splendor of the truth were contained in their utterances, and this kind of moral certitude is virtually impossible for any person or institution to achieve" (140).

In discussing these conflicting positions in moral theology, it is clear that no position captures all of the moral reality. What is needed is continual dialogue in searching for the truth. While Bretzke does call for discerning and broadening the common ground in our contemporary moral debates, he presents this point in discussing the problem of abortion and the conflict between the pro-life and the pro-choice groups. An even more important area to promote discernment is within the Church itself in the critical conflict between opposing positions in moral theology. He presents the historicist position quite well and is quite critical of the classicist position. Even the bibliography makes no reference to the works of significant

classicist theologians such as Benedict Ashley, Romanus Cessario, William E. May, Livio Melina, and Servais Pinckaers.

The value of the book is in its clear presentation of the teaching of the tradition, yet breaking new ground in carefully nuanced arguments. Despite my disagreements with the positions of Bretzke, I find that *A Morally Complex World* will be an excellent textbook for a course in fundamental moral theology. Many of the critical issues in contemporary moral theology are discussed intelligently. Bretzke vigorously presents his positions, positions which I believe are open to further discussion. Such an engagement will truly help in the discerning process and in the broadening of the common ground in contemporary moral debates.

CHRISTIANITY AND THE RELIGIONS:
FROM CONFRONTATION TO DIALOGUE
By Jacques Dupuis, S.J.
Maryknoll, New York: Orbis Books
2002, xii, 276 pp., paper, ISBN 1-57075-440-3
Reviewed by Ruben C. Mendoza

In a multi-cultural and multi-religious context, how can Christians make sense of and understand the reality of religious pluralism? In what way can they evaluate other religious traditions and how are they to relate to them in a way that is truly open and at the same time, faithful to their Christian tradition? Is religious pluralism to be accepted *de facto* or *in principle*? These are the basic questions which Jesuit Jacques Dupuis persuasively and convincingly answers in his most recent book on religious pluralism, *Christianity and the Religions: From Confrontation to Dialogue.*

In asking what role the different religions have in the one design of God for humankind, Dupuis shows how the Christian faith can be true to its identity while at the same time, be genuinely open to and appreciative of other religions. All throughout the book he manifests great sensitivity to other religions in interpreting the teachings of the Church and in presenting a contemporary theology of religions. He approaches the matter "convinced that a broader approach and a more positive attitude, provided that they be theologically well grounded, will help us discover, to our surprise, new breadths and new depths in the Christian message" (259). For him, a "qualitative leap" is needed in order for the Church to retain its credibility or to grow in it as it openly seeks God's ways beyond the confines of the Christian tradition. He notes that there is a need both to purify theological language with regard to other religions and at the same time, to purify the memories of these religions with Christianity and vice-versa, since these relationships are many times marked by suspicion, animosity and even violence.

Dupuis' book is a development and clarification of the ideas that he presented in his earlier work, *Toward a Christian Theology of Religious Pluralism* (Orbis Books, 1997) [Review: *Landas* 12:2 (1998), 120-123]. He develops his own "Trinitarian and pneumatic Christology" which he calls "inclusive pluralism" or "pluralistic inclusivism," a combination of inclusive Christocentrism with theocentric pluralism. He proposes an open theology of religions by developing his theology of the "two hands of God," (St. Irenaeus), the Son and the Holy Spirit, highlighting the universal and salvific activity and presence of the Word and the Spirit before and after the Incarnation.

On "one hand," Dupuis argues that the Word of God, present in history before its Incarnation, is not to be confined with the Word Incarnate, Jesus Christ, precisely because the humanity of Jesus cannot exhaust the Divine Mystery. He emphasizes the universality of that Word revealed by God and which God continues to reveal not only to the Judaeo-Christian tradition but also to peoples of other faiths in their own traditions. Dupuis is careful to note though that the revelation in other faiths does not mean that something is lacking in Jesus' revelation and also that what this revelation in other religions may do is to highlight aspects of God, not equally emphasized in the Christian tradition. And, on the "other hand," the Spirit who is the point of entry of God into the human person is present not only in the religious lives of the peoples of other religions but is present in those religions as well. The Spirit who anticipates the Christ event is also present in the world before and after this event, vivifying all things and enabling peoples to respond to God's initiatives in the human heart, including those who are outside the Church.

Against the pluralists (e.g. John Hick and Paul Knitter) Dupuis affirms the constitutive uniqueness of, the salvific universality of, and the fullness of revelation in Jesus Christ. Differing from those who approach and present the faith in a dogmatic manner, characterized by insensitivity and exclusivity, Dupuis gives these Christian tenets a fresh and creative interpretation, which actually

leads him to claim that there is "mutual asymmetrical complementarity" between the Christian faith and other religious faiths. For him, "an exchange and a sharing of values, a dynamic interaction, can take place between Christianity and other traditions, such that it can result to mutual enrichment" (257). The acknowledgement of "truth and grace" in other religions does not cancel out the fullness of God's revelation in Jesus Christ. Other religions find the fullness of their meaning in the Christ event "without being absorbed or dispossessed" (257) by it. The various religions then represent various paths to a common goal, that is, a sharing in the divine life of God. The religions themselves through the Word and Spirit universally present and active in the world are the very means by which their adherents experience the mystery of salvation in Jesus Christ.

Dupuis highlights the elements of the Christian Bible, often interpreted as condemnatory of other religions, that actually show openness to and a positive regard for them. For him, one should refrain from interpreting the Bible in an exclusive fashion. God, who desires the salvation of all (1 Tim 2:4) and who shows no partiality (Dt 10:17; Rom 2:11), has established a covenant with all peoples and invites them to share in God's Reign. The Church as the sacrament of the Reign is where "we find the visible manifestation of the project that God is silently carrying out throughout the world ... the maximum concentration of the Father's activity" (214). Because of grace present in the world, all peoples are oriented to the Church as the privileged locus of the Spirit and they too mediate the Reign although in a different way.

For Dupuis, the point of departure for a theology of religions is the practice of interreligious dialogue. Dialogue is based on the foundation that all peoples share in the same origin and destiny in God, the universal mediation of Jesus, the universal presence of the Spirit, and the universality of God's Reign. And since all peoples are in communion in the mystery of salvation, in interreligious prayer prepared with great sensitivity and respect for each other, we find

"the deepest expression of dialogue and at the same time the guarantee of a deeper common conversion of the partners to God and to the others" (252). In prayer, we can then perhaps wonder at the very "immensity of a God who is Love and communication" (255), the very basis of religious pluralism *in principle.*

Dupuis in this book performs a great service for Christians who are confronted with the question of religious pluralism and who truly want to understand it. Although argued clearly and written for a general audience, the average lay person will be challenged in following the arguments of Dupuis. What he does is to open and widen the horizons for interpreting other religions, seeing God's presence in them. He lays a theological foundation for dialogue which is faithful to the Christian identity and at the same time, open to God's ways in other religions. His book is thus a valuable contribution to the on-going discourse in the theology of religions.

This book will be particularly useful for Christians who live in multi-religious situations and who are honestly confronting their personal questions with regard to other faiths. The "pointers" which Dupuis has given will prove valuable as the Church engages peoples of other faiths in dialogue. In a world where even Christianity has been used as a means of discrimination and violence against those who claim salvation exclusively for Christians, Dupuis' retrieval of and emphasis on the positive elements of the Christian tradition regarding other faiths opens the way for a more fruitful dialogue with others. What underlies Dupuis' theology is his deep conviction of the grandeur and incomprehensible depth of God's efforts in reaching out to humankind. If only we can truly listen to others in dialogue, then, perhaps, we will be graced by our discovery of and encounter with God in them. We may then be surprised that God is all along waiting for us in other religions.

BECOMING LOCAL CHURCH: HISTORICAL, THEOLOGICAL AND MISSIOLOGICAL ESSAYS
By James H. Kroeger, M.M.
Quezon City, Philippines: Claretian Publications
2003, x, 138 pp., paper, ISBN 971-501-966-8
Reviewed by Francis X. Clark

This author has written extensively on a wide panorama of missiological themes. James H. Kroeger, Maryknoll Missioner, is Professor of Systematic Theology, Missiology, and Islamics at the Loyola School of Theology, Ateneo de Manila University, Philippines. He holds Licentiate and Doctorate Degrees in Missiology from the Pontifical Gregorian University, Rome. Kroeger has served mission in Asia (Philippines and Bangladesh) since 1970. He is also President of the Philippine Association of Catholic Missiologists (PACM), Secretary-Convenor of the Asian Missionary Societies Forum (AMSAL), and consultant to the Asian Bishops' (FABC) Office of Evangelization.

On the basis of that background all readers will have high expectations when beginning this book. They will not be disappointed. It sums up, clearly and forcefully, everything that one wants to know about local Church today. The five chapters of the book, formerly published as articles in various theological and missiological periodicals, have now been thoroughly revised and updated for this volume.

The chapters are treated in this order. Chapter One: "An Emerging Local Church: the Philippine Experience"; this is an inductive foundation for the development to follow. Chapter Two: "Theology of Local Church: FABC Perspectives"; FABC is, of course, the abbreviation for the Federation of Asian Bishops' Conferences, inaugurated and sustained by all the episcopal conferences of each country of Asia. Through the years this Federation has encouraged theological work on Asian Church problems, and published the result of the investigations.

Chapter Three: "A Church Living to Evangelize: Recent Popes and Integral Evangelization"; this section in a special way draws upon *Evangelii Nuntiandi* of Pope Paul VI and *Redemptoris Missio* of John Paul II. Chapter Four: "A Church Walking in Dialogue: Interreligious Dialogue Milestones"; this chapter stresses the relation between mission and dialogue, a knotty problem that is not neatly solved.

Chapter Five: "Naming the Conversion We Seek: Mission and Paschal Perspectives"; here the author opens up new vistas for missioners and mission organizations, expanding the old ideal of converting everyone to the Catholic Church as the goal of mission. That still remains one of the aims, if the Holy Spirit inspires a way to it, but the perspective is much wider and more comprehensive, namely, converting the missioner personally and converting all people to the values of the paschal mystery.

All these chapters include rich, current bibliographies of books and articles on their themes. This book is highly recommended for all libraries and individuals interested in or concerned with the Asian local Churches. It serves not only as an introduction to each topic but as a resource for a full development of the history, theology and missiology surrounding it.

MARY: SHADOW OF GRACE
By Megan McKenna
Maryknoll, New York: Orbis Books
1995, 161 pp., paper, ISBN 0-88344-996-X
Reviewed by Teodulo P. Gonzales

Mary has always been an ideal Christian to many. In extolling her, however, her human side sometimes fades or is rendered inaccessible. Megan McKenna, in this book *Mary, Shadow of Grace*, makes Mary more reachable to people because of the image of compassion that comes out of the stories. McKenna paints a picture of Mary who can be a stranger to some people, yet be one who also gazes upon the cross of Jesus and embraces the pain of humanity. Mary is sensitive to the needs of others. She is like someone who binds the wound and welcomes with warmth and hospitality those who feel isolated and distant. Her intuition ushers in deeds of compassion.

McKenna proposes to readers an idea of virginity rooted in the word "*vir*" and "virtues." Virtues can lead to excellence, especially in the area of listening to God's will and sensitivity to the needs of people.

The author deepens the idea of what it is to be feminine without being offensive to men, or hostile, as a result of emotional baggage. McKenna also presents a Joseph who decides to take the higher road for Mary's sake. He could have allowed Mary to take the full consequence of the law. Instead, like the Old Testament Joseph, this New Testament Joseph understood dreams, the forgotten language of God.

McKenna presents a range of human stories that reflect the humanity of Mary: the Juggler, the Native American who went to look for healing and who gave his water away, the "touched" old lady, the spider woman, and many others. The stories are truly refreshing with unexpected endings.

Why should the book be read? Because it inspires and allows readers to possess an insight of Mary. Through the stories, McKenna allows you to enter the heart of Mary, her compassion, her sensitivity to human needs. And as you do so, you hardly notice that you have also entered the heart of Jesus. Truly, Mary is a shadow of grace.

CHRISTIANITY WITH AN ASIAN FACE: ASIAN AMERICAN THEOLOGY IN THE MAKING

By Peter C. Phan
Maryknoll, New York: Orbis Books
2003, xvii, 253 pp., paper, ISBN 1-57075-466-7
Reviewed by Aristotle C. Dy

This fascinating volume is a significant contribution by Peter Phan to the building up of a Church *of* Asia as opposed to a Church that is simply *in* Asia. This is a basic distinction that recurs in Phan's essays as he describes how the Church has tended to simply exist in Asia without becoming a fully Asian Church.

Composed of eleven essays, *Christianty with an Asian Face* is organized into two parts. The first part, containing three essays, deals with methodological issues. Chapter One, "The Experience of Migration as Source of Intercultural Theology in the United States," makes the key assertion that theology must be "inter-multicultural" in the context of recent immigrants. There are close to twelve million Asians in the United States, and they are less inclined to blend fully into American society. This reality makes the task of developing a contextualized theology even more urgent.

The second chapter expounds upon the socio-analytical, hermeneutical, and practical mediations that are necessary in this theology, while the third chapter is a dialogue with John Paul II's *Fides et Ratio* as it impacts upon the philosophical heritage of Asia. The latter is very illuminating as Phan exposes the inadequacy of

seemingly harmless and sensible statements in *Fides et Ratio* when applied to the specific worldviews and philosophies of Asia.

The second part of the book has eight essays under the general heading of "Inculturation." Phan explores various dogmatic themes in the context of Asia, giving special attention to the kinds of Christology that have emerged from Asian theologians. Phan also gives serious attention to the challenges faced by Asian Christianity. For example, he asks whether the "Kingdom of God" is a meaningful symbol for Asians. Drawing from *Ecclesia in Asia* and the documents of the Federation of Asian Bishops' Conferences (FABC), Phan outlines a "new way of being church" in Asia, affirming accomplishments made thus far, but also recognizing areas for growth in Asian Christianity. The sub-title of the book refers to Asian American theology "in the making," and thus the book ends with an essay that specifically discusses the development of a Vietnamese American theology, a topic that the author knows well due to his personal background.

Each of the eleven essays in the book can stand independently, making the book a valuable resource for theologians, students, and Asian Christians who want to reflect more deeply on the Asianness of their Christianity. Seven of the essays have previously been published in various academic journals. The compilation in this book, however, makes it easier for students and scholars of inculturation to approach the topic more systematically. The first three chapters on methodology are especially valuable in this regard.

Phan displays depth in his understanding of Asian, especially southeast Asian philosophy, culture, and contemporary theology. He describes Asian philosophy, especially Confucianism in Vietnam and China, and then evaluates the ways in which these philosophies have interacted with Christianity. He presents the Korean, Chinese, and Hindu Christologies that have been developed thus far and assesses them in the light of current theological trends. He is very honest in

affirming progress already made and identifying *lacunae* that he has observed. Phan knows that Asian Americans must reflect on their faith in a "both-and" and "beyond" (both Asian and American, but beyond being Asian American) social and religious situation, to which he as a Vietnamese American also belongs. This book further establishes Phan as a sturdy bridge between the Asian context and theology.

There is "cutting edge" theology here as Phan examines the image of the "Kingdom of God" with its patriarchal and authoritarian connotations, especially in Asia. He suggests several ways of retrieving the symbol, calling special attention to the theme of liberation. In Christology, Phan develops the image of Jesus Christ as the eldest son and ancestor in the Confucian context and as the refugee *par excellence* in the Asian American context.

Understandably, there is some overlapping and repetition in the themes treated in each chapter. Much of the book focuses on the interaction (positive or negative) between Asian philosophy/religion and Christianity. As the subtitle of the book suggests, Asian-American theology is still a work in progress. This book offers many building blocks for the work to continue and prosper. Phan's essays are very readable for the most part, with very few discussions that are technical in nature. Numbered summaries of his points or reflections are very helpful, and abundant footnotes make further research convenient.

PIUS XII AND THE HOLOCAUST:
UNDERSTANDING THE CONTROVERSY
By José M. Sánchez.
Washington, D.C.: The Catholic University of America Press
2002, ix, 197 pp., cloth, ISBN 0-8132-1080-1;
paper, ISBN 0-8132-1081-X
Reviewed by John N. Schumacher

The accusations against Pius XII for his alleged silence in the face of the attempted genocide of the Jews by Hitler and his Nazi collaborators during World War II were first raised as a consequence of Rolf Hochhuth's play, *The Deputy*, in 1963. Since the Pope's cause was proposed for beatification the number of books attacking and defending him has multiplied beyond measure. They have ranged over every point of the spectrum from pious apologists for everything the pope did or did not do, to broadside attacks on the entire Catholic Church, the most vicious of which is Catholic John Cornwell's outrageously titled book, *Hitler's Pope*.

Sánchez, a history professor at St. Louis University in the United States, has made it his purpose neither to defend nor condemn the pope. He gives evidence of having read everything that appears in his lengthy bibliography, but his approach is rather an orderly analysis of the major arguments brought forth, repeatedly in some cases. He then proceeds to evaluate the reasoning of their authors. A sign of a true scholar, he can show the improbability or even absurdity of some of these arguments, and at the same time conclude the chapter acknowledging that there are valid points that he has not answered. The orderly approach of the book, and its renunciation of refuting in detail all the arguments each writer has used, make it easy reading.

The controversy has not had the kind of impact in the Philippines that it has had in the United States and Europe. But it raises questions that every Christian, indeed every person who is concerned with moral conduct, must consider and try to answer.

When, and to what extent, can a person of integrity, particularly one who holds an influential position in his/her milieu, keep silence in the face of evil, whether of the magnitude of the Holocaust or lesser evils that seem to call for action? To what extent can one compromise with evil in public life, or be silent in the face of it? For these reasons, the book should not only be in any theological or philosophical library, but should be widely read among thinking persons who are concerned with integrity in their moral and civic lives.

Sánchez says frankly in his introduction that he cannot pretend to have solved the question of the evaluation to be put on Pius' silence, as he has not fully settled it in his own mind after reading all the authors and the sources. But he has done a great service in giving us a book that will serve as an orientation not only for those who have not read anything on the controversy, but also for those who have been overwhelmed by the polemic literature. This is a major contribution for a small book.