

story and the Asian story but rather a process of double hermeneutics of suspicion and reclamation" (p. 70).

Through chapters 6 and 7, Kwok raises some sharp issues in regard to colonial oppression. Focusing on the gentile woman's story in Mark 7:24-30, she seeks a postcolonial interpretation which might overcome anti-Semitism, sexism and colonialism. After raising these issues as an Asian woman, being in solidarity with Third World and minority women, she asks one of the most radical questions about studying the Bible with integrity: "What price have you paid in your study of the Bible?"

I was literally moved to tears by the prologue and the epilogue, both of which were sermons. In these sermons, she talked about the Tiananmen Square massacre of 1989, because of which she said her Bible study would never be the same.

Kwok is a compassionate preacher as well as an uplifting teacher in the classroom who enables us to transform our narrow and one-sided perspectives into multi-dimensional ones based on all the cultures and faiths of our suffering world and shared history. This is a powerful book for English-speaking readers or bilingual speakers who are interested in cross-cultural education and interfaith dialogue, as well as feminist theology.

Living Mission: Challenges in Evangelization Today

James H Kroeger

Maryknoll: Orbis Books, 1994.

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The provenance of a book can sometimes raise one's expectations higher than is appropriate or warranted. Coming from the

hand of a member of the Maryknoll Society's General Council (Kroeger is Asia-Pacific Assistant), I had hoped for a balanced and coherent study of the themes presented. Perhaps I should have been forewarned by the foreword of the book, written by scripture scholar Eugene LaVerdiere. All in all the book is best approached as leaves taken from the author's attempts to share his own personal philosophy, or better perhaps, elements of his spirituality for mission.

Let us briefly look at the shape and contents of the book. One indicator of the nature of the book is that, though it is a relatively slim volume of just over 160 pages, one is surprised to see that it has no less than seventeen chapter headings. Longer and more substantial chapters are mixed with brief notes of no more than a couple of pages. Contrast chapter 3 with twenty pages or chapter 19 with nineteen pages and chapter 15 with less than two pages or chapter 13 also just two pages. Only two chapters (3 and 8) contain either footnotes or references, and in the case of chapter 3, five out of thirteen references are to writings of Kroeger himself.

Part 1, "Overviews of Mission," has two chapters of commentary, the first on Pope John Paul II's encyclical on mission, *Redemptoris Missio* and then on the document *Dialogue and Proclamation*, which is subtitled "Reflections and Orientations on Interreligious Dialogue and the Proclamation of the Gospel of Jesus Christ," and was brought out by the Pontifical Council for Interreligious Dialogue in collaboration with the Congregation for the Evangelization of Peoples. Further comments on these two documents will be given below.

Part 2, "Theological Foundations," may prove for readers the most rewarding part of the book, and comprises four chapters. Chapter 3 concerns itself with the missionary as one sent, as one who participates in the mission of the Trinity. Chapters 5 and 6

are concerned more with the pneumatological aspects of mission but are sadly lacking in depth.

Part 3, "Life and Mission Today," contains six chapters, of which chapter 9 is an overview of mission in Asia from a Maryknoll perspective. The section on Japan is adequate, but needs amending in the light of the whole Aum Shinrikyō incident and other scandals caused by religious organizations in recent years. One suspects that it had its origins in a report prepared by Kroeger in his role as Asia-Pacific Assistant. This should not detract from the many valuable reflections offered in the chapter. Other chapters include chapter 8 on popular religiosity, and chapter 12 on knowing our neighbors, focusing specifically on the Muslim communities among whom Kroeger worked both in Bangladesh and the Philippines. While both chapters encourage reflection, a certain lack of substance and depth means they may not suffice to even whet the appetite of some readers.

Part 4, "Reflective Vignettes," has three chapters of which one, chapter 15, "Becoming Eucharist" is just four brief prayer-poems on the topic. One would like to know a little of their origin, and whether they were ever actually used in community worship. Chapter 14, "Bridging Muslims and Christians," focuses on the role of Mary in dialogue. When made aware that by the year 2000, now just over four years away, Muslims will outnumber Catholic Christians, the urgency of dialogue with Islam is even more evident.

Part 5, "Resources for Mission," contains summaries of the two major papal documents on mission published since Vatican II, Paul VI's Apostolic Exhortation, *Evangelii Nuntiandi* (1975) and John Paul II's encyclical *Redemptoris Missio* (1990). Given the rather turgid and torturous prose that marks all of the present Pope's writings, one can only be grateful for a most competent summary of the content of the latter. It is also with

thanks that one recalls the gift that Paul VI was to the Catholic Church in the years immediately after Vatican II and the catholicity of his vision. (On this point see either Peter Hebblethwaite's magisterial biography of Paul VI, or Annibale Bugnini's indispensable *The Reform of the Liturgy 1948-1975*.) At the same time one cannot but regret that Kroeger didn't offer a comparative commentary on the two documents, noting both the points of continuity, and those areas where there is a shift of emphasis. For example, the vision of Paul VI is that of the People of God in Mission, whereas ultimately John Paul II's vision is more institutional and clerical in its emphasis.

To return to the two documents *Redemptoris Missio* and *Dialogue and Proclamation*, commentaries on which open the book, officially the encyclical preceded the document from the Pontifical Council, being dated December 12, 1990, and was written we are told to mark the twenty-fifth anniversary of the proclamation of Vatican II's decree on the missions *Ad Gentes* (December 7, 1965), a fact not averred to by Kroeger. In its turn, *Dialogue and Proclamation* finally saw the light of day on Pentecost Sunday, May 19, 1991.

However there are indications that the Pontifical Council, in collaboration with the Congregation for the Evangelization of Peoples had completed their document, the product of some five years' gestation and careful study and dialogue, sometime before the encyclical.

Further it was initially only available in the pages of the Vatican daily *L'Osservatore Romano*, with no other official translations provided. Whereas, in contrast, the encyclical was, as has become customary, made immediately available in all the major languages.

In addition, while ostensibly the work of John Paul II, it is reported to be heavily influenced by the writings of, if not chiefly written by one of the few members of the

department of missiology at the Gregorian University who still advocates a theology of mission as implantation as distinct from a more contextual approach to theology.

Here one wonders whether it may be possible to detect the hand of Joseph Cardinal Ratzinger of the Congregation of the Doctrine of the Faith who has consistently expressed reservations regarding the idea of evangelization understood as inculturation. If nothing else, in comparing the two documents, particularly if *Dialogue and Proclamation* is coupled with the 1984 document *Dialogue and Mission* (produced by the Secretariat for Non-Christians) one is made aware that there are two competing, and not always complementary theologies of mission currently circulating in the Catholic Church.

Kroeger could have served us well had he gone into depth on these questions, and this lacuna is only to be regretted. It is certainly a topic that deserves more attention in the latter half of a decade that John Paul II himself has called for to be marked by a "New Evangelization."

Though there are sections of the book where we are offered matters of substance that can only serve to stimulate systematic theological reflection on the topics taken up, the book is best approached as noted above as a resource in the spirituality of mission. Even on that level, however, the book leaves one wanting more, such as we find, for instance, in books like Michael Reilly Collins, SJ, *Spirituality for Mission* (Orbis Books, New York, 1975), or more recently Michael Amaladoss, SJ, *Mission Today: Reflections from an Ignatian Perspective* (Centrum Ignatianum Spiritualis, Rome and Gujarat Sahitya Prakash, Anand, India, 1989). Ultimately one cannot help wonder whether Orbis Books, an activity of the Maryknoll Society, published the book as an act of filial piety rather than for its innate merit.

Roland Allen: Pioneer, Priest, and Prophet

Hubert J. B. Allen

Grand Rapids, Michigan: Eerdmans, 1995

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The subtitle says it well. Roland was all of those and more. As is well documented in this book by his grandson, this churchman, missionary, and missiologist was often so incisive, so far-seeing, and so blunt in his speaking and writing that he offended many, and his theological ideas and missiological insights were often not well received in his time. However, the validity of his creative work has been repeatedly confirmed in the church's life and mission history.

Known in missiology circles primarily for two books, *Missionary Methods: St. Paul or Ours* and *The Spontaneous Expansion of the Church and the Causes which Hinder It*, he actually published no less than thirty-six articles, books and pamphlets. Drawing on Allen's personal papers and interviews with family members, as well as his writings, the present book is a superb record of the development of Allen's unique role and contributions. Out of his early years as a missionary in China, his pastorate in the Church of England, and his years as a kind of roving advocate for his missiological ideas in Africa, India, Canada and elsewhere came challenging positions that were radical in his time but are now taken for granted on the role of the church professional and voluntary clergy, the centrality of the Eucharist, the scandal of Christian disunity and the necessity of the freedom and independence of the younger churches resulting from missionary endeavors. Allen viewed the Holy Spirit as central to mis-