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Bishop Francisco Claver, by Fitzpatrick

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the rise of commercial centers such as Binondo, and of Tondo as Manila's enclave of the city's poorest. This led to such crimes as robbery, murder, prostitution and gambling. On the other hand, rural crime stemmed from growing discontent among the landless farmers and tenants toward their landlords and the exclusion of upland people from participation in any economic activity and gain. Many of these individuals formed groups of armed bandits and engaged in ambushes, smuggling and other nefarious activities. However, the policy of differentiation and exclusion set by the Spanish colonizers also contributed to the rising crime rates. This bred much resentment, discontent and superiority or inferiority between the different social classes.

In the second part of the book, Bankoff clearly develops the position the colonial government took in response to the growing needs of the colony. He shows how the state that initially had a joint executive and judicial apparatus slowly grew into a judicial state. This was caused by the decline of military and church power by the late eighteenth century, after which the state began to depend on its judicial branch to maintain control over the colony. In an exposition of the court and police establishments as well as the various punishments imposed for the crimes, Bankoff underlines the well-meaning endeavors of the state to cause reforms and administer justice in the colony without prejudice. He also outlines the various reasons how such good policies were drawn by the higher authorities were never properly implemented. Among the most visible of these is the lack of funding to hire personnel and improve facilities, and the corruption that infected the existing personnel.

In conclusion, Bankoff cites four recurring motifs in the book—crime, society, state and time. He shows that although such terms are generalized notions prone to constant interpretation and reinterpretation, they form a particular substance in the context of nineteenth-century Philippines. With crime, some actions were "defined as depending on the public perception or the exigencies of colonial policy." The action of the colonial government to what they saw as a rise in the crime rate was to "expand the judicial structure of the state." However, they would learn later—with the outbreak of the revolution—that force would be "the only means of maintaining social order."

Rogel Anecito L. Abais, S.J.

Bishop Francisco Claver, 1972–1990, On the Local Church. By Mary T. Fitzpatrick, FCJ. Manila: De La Salle University Press, 1995. vii, 78 pages.

Through the Second Vatican Council in 1965, the Church "opened her windows" to the world and embarked on an *aggiornamento*—a renewal based primarily on the revolutionary concept of the Church as the People of God. In this new model, the Church obliged herself to become immersed in the

lives of the people so that the people, in turn, can participate more fully in the life the Church. Thirty one years later, we still find the Church struggling to realize what the author, Mary T. Fitzpatrick, calls the "Vatican II Church." This kind of church is one that allows for involvement of, dialogue with and co-responsibility with the laity.

It is not, however, a totally grim picture. The author explores how Vatican II inspired the pastorally-oriented Bishop Francisco Claver, S.J., to pioneer the incarnation of this new ecclesiology in Malaybalay, Bukidnon. His administration saw the birth of the Basic Christian Communities (BCCs) and the Mindanao-Sulu Pastoral Conference (MSPC). These structures featured the participation of the laity from the grassroots level, the primordial character of this new way of being in the Church.

The introduction serves as a valuable map pointing to the direction of the discussion. The first chapter tackles Claver's ethic of participation and analyzes it from the sociological and Vatican II perspectives. A third section presents the implications arising from the exposition in the first two. The other two chapters dwell on the consequential events of participation: social transformation and inculturation, using the previously mentioned methodology.

Fitzpatrick logically places the two perspectives (sociological and Vatican II) *en face* because the "continual dialogue" of the two leads to a "deeper awareness of the sociological community as the matrix in which the ecclesial community is inextricably rooted and with which it shares a common life" (p. 26). Far from being theological or technical, hers is a satisfactory attempt to expound on Claver's working principles in building the Vatican II Church. Her style of writing makes the book readable even for non-theologians, especially lay people.

In conclusion, Fitzpatrick asserts that Claver's ecclesiology enfolded in and through BCCs is the perfect translation of the Church-as-Communion model. Claver, in theory and in practice, started building the participatory Church envisioned by Vatican II. That which he has "passionately persisted for and dreamt of for God's own people" has now become a reality.

Norlan H. Julia, S.J.