

significance to the life of the church. Approximately 20 percent of the book is devoted to summary and analysis information.

By bringing these pastoral letters together into a single volume, Josol provides a valuable service to those interested in the Philippine Roman Catholic Church. Retrieving individual pastoral letters for analysis and reflection is often difficult for scholars and others lacking easy access to major libraries in metropolitan Manila. Josol's selection of pastoral letters for the pre-martial law and martial law periods, however, significantly overlaps Richard P. Hardy's *The Philippine Bishops Speak (1968-1983)* (Quezon City: Maryhill School of Theology, 1984). Of the twenty-four pastoral letters Josol chose in these two periods, 71 percent appear in Hardy. Nevertheless, six pastoral letters from the pre- and martial law periods were not published in Hardy and all eleven of Josol's post-martial law inclusions were issued after the publication of the *Bishops Speak*.

Because the Roman Catholic Church plays such an important role in Philippine society, I hope Josol will continue not only to compile the official position of the CBCP, but will also seek out pastoral letters of individual bishops and groups of bishops for inclusion in a future volume. To be sure, an understanding of the rich, complex texture of the Philippine Catholic Church is enhanced by reading Bishop Francisco Claver's book, *The Stones Will Cry Out: Grassroots Pastorals* (New York: Orbis Books, 1978), and by studying the pastoral letters included in Felix Casalmo's (pseudonym) *The Vision of a New Society* (Manila, n.p., 1980). Moreover, I would encourage Josol to expand his analysis of the social and political context in which the pastoral letters are issued rather than rely on quoted situationers, and to include a comprehensive index. Both will enhance a future compilation.

Robert L. Youngblood
Department of Political Science
Arizona State University
Tempe, Arizona

A Lauer Reader: The Ateneo Collection. Edited by Rainier R. A. Ibona. Quezon City: Office of Research and Publications, Ateneo de Manila University, 1991. ix, 126 pages.

Fr. Quentin Lauer, S.J. studied under Martin Heidegger in Friburg. He has taught Philosophy at Fordham University in New York for over thirty-five years. The *Lauer Reader* is a collection of his articles which have had a considerable impact on the teaching of Philosophy at the Ateneo de Manila and throughout the Philippines. The essays include a definition of philosophy, a description of subjectivity, Humanism and human dignity, the motives for ethical conduct, philosophy and social change which is particularly relevant