

this long, therefore treating them merely as a “new” presence. Matovina and Poyo provide us with the antidote to that temptation. Latino Catholics have been *presente* in the US territory for more than five centuries. They are the protagonists of a five-century-old history of missionary work, construction of communities, liturgical developments, evangelization efforts, community organizing, struggles to survive, strategies to incorporate immigrants, and efforts to reflect theologically, among other developments. Unfortunately, major historical accounts of US Catholicism have not always incorporated such moments. I wonder if one could write a serious history of US Catholicism today without including them, especially after reading this volume.

M. and P. have done an admirable work identifying important milestones, which they organized in six parts: colonial foundations, communities in the Southwest, the immigrant experience, the exile journey, struggles for justice, and contemporary theological voices. We have a collection of 78 important documents that give us a better understanding of the group that is redefining US Catholicism in the twenty-first century. Each document is preceded by a brief introduction that sets it in context. This collection is a must-read for any scholar or student of American Catholicism, and anyone engaged in ministry with Latino Catholics. The book was first published in the year 2000 by Orbis Books. Wipf & Stock has maintained the work alive by reprinting it fifteen years later. This is good news. As the editors acknowledge, these essays do not encompass the entire experience of Latino Catholics, and perhaps this is the main weakness of the work: it leaves the reader wanting. Also, much has happened since the year 2000, which has been well documented, thus begging for a companion volume.

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*On the Edge: Religious Freedom and Persecution Across Asia.* By Michael Kelly, SJ. ATF: UCAN Australia, 2016. Pp xviii + 93. \$18.

Kelly's book is a landmark study on religious persecution spanning Asia from Pakistan, Bangladesh, India, Sri Lanka, Myanmar, China, Vietnam, Philippines, to Indonesia. Each of these countries is presented as a case study, examining the historical background of intolerance, the forms of discrimination suffered by religious minorities, as well as glimmers of hope or the way forward.

K. maintains that the unprecedented rate of Christianity's expansion in twenty-first-century Asia is one of the major reasons for the rise in Christian persecution. He points out as well that of four surviving communist governments in the world, apart from Cuba, three are in Asia (China, Vietnam, and N. Korea), where Christianity is either not allowed to exist officially at all (N. Korea) or is subjected to highly developed surveillance.

Religious groups in general are persecuted because of governments' "one nation, one religion/culture" ideology, fear of Islamic terrorism, perceived threats to the Hindu caste system, and their identification as breeding grounds of democratic (e.g. Christians in China) or separatist movements (e.g. Buddhists in Tibet and Muslim Uighurs in China). The forms of persecution range from prejudice to systematic discrimination/exclusion in the work place and public life, unjust use of blasphemy laws, cross demolition campaigns, to violent suppression or being declared non-citizens. The discrimination oftentimes constitutes policies against minority groups of which religious adherents are a part (e.g. Karen and Tamil Christians). Persecution occurs too within a religious group; Sunni fundamentalists in Indonesia and Pakistan consider Shias and the Ahmadis, who oppose the use of terrorism and violence to promote jihad, as infidels and non-Muslims, respectively.

Although this small book could have gone deeper in its analysis by delving into notions of nationhood and cultural rights, it is in itself already a treasure trove of information for those interested in the issue of restriction on religious freedom and the current state of the church in Asia.

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*Einheit in Synodalität: Die offiziellen Dokumente der Orthodoxen Synode auf Kreta 18. bis 26 Juni 2016.* Trans. Barbara Hallensleben. Epiphania Egregia 12. Münster: Aschendorff, 2016. Pp. iv + 112. €12.

This book is a German translation of all the pre-conciliar and conciliar documents of the "Holy and Great Synod of the Orthodox Church" which took place in Crete on June 18–26, 2016. The Opening Address of Patriarch Bartholomew cites three main themes in announcing the agenda of the council: the significance of the principle of synodality; internal matters concerning the order of the Orthodox Churches; and pastoral matters pertaining to the relations between the Orthodox Churches, other Christians, and the rest of the world. This outline provides an apt taxonomy for the contents of the synodal documents. The predominant theme of the overall contents of the synodal documents is fittingly reiterated in the title of this book, "unity in synodality." In his opening address, Bartholomew contends that the process of synodality is intrinsic to the mystery of the church, while the "Message of the Synod (*Botschaft*)" reaffirms that the key priority of the synod was to proclaim the unity of the Orthodox Church. In dialectical tension with this positive emphasis is the recurring evocation of the historical and continuing difficulties of the Orthodox Churches in giving concrete expression of their unity. The "internal matters" treated by the synodal documents are preoccupied primarily with these difficulties, especially with the challenges which the Orthodox structure of "autocephaly" pose to the enactment of its catholicity and unity. Among other "internal matters," marriage and fasting receive special attention. Marriage is affirmed as the sacramental union of man and