

Simply put, implicitly based on the author's explanation, Bonifacio's violent treatment of the imprisoned Spanish friars is unjustifiable despite the atrocities committed by the latter, for the act itself is the evil, not the doers of such an act.

From the inception of the Church-State separation in the country (discussed in the sixth chapter), the book has detailed the Roman Catholic Church's trials and tribulations to withstand the archipelago's changing socio-political landscape from the American period to the Marcos declaration of Martial Law. Within the said period, Maximiano narrates how the Catholic Church fought the sudden rise of the Philippine Independent Church (detailed in the seventh chapter) and Protestantism during the American period (detailed in the eighth chapter). Moreover, he enthusiastically unfolds how the bishops during those times organized the Catholic Welfare Organization, which soon became the Catholic Bishop's Conference of the Philippines, championing the Church's social mission during the brutal occupation of Imperial Japan (discussed in the tenth chapter) and have stood still until today. In the last chapter, the author brings forth the effects of Pope John XXIII's legacy, specifically the Second Vatican Council, on the Philippine Catholic Church, which Maximiano cites as "a starting point for a general renewal, and a new and mighty flowering of the Holy Spirit throughout the world."

To reiterate, in this work, Maximiano reminisces with the readers on how the Catholic Church has remained standing and how Christianity is continuously flourishing in the country due to the efforts of the people, Filipinos or not, who stood before us! Their lives are worth immortalizing the same way Maximiano does in this book, indirectly calling us of our responsibility as Filipinos, Catholic or not, to celebrate their sacrifices *Pro Deo et Patria!*

Jesus M. Miranda Jr., O.P.

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Life for Filipinos will never be complete if there are no sports. It has become a social event, where everyone comes together as a player, athlete, coach, assistants, or mere spectators and audiences. Every arena, field, or courts where games will be held will be filled with audience enthusiastic to support their team of choice. You can also see customized basketball, volleyball, tennis and soccer courts in each barangay or towns. Even without proper training or education, a Filipino understands how the game works and can even participate at an instant when the need arises. Sports is viewed in so many ways: a hobby, past time, passion, means of living and survival, but most especially, it is a way of life. It is an integral part of our culture and tradition that is passed through generations.

The Philippines is blessed to be recognized in international realm for producing Olympians, World Champions, and Filipino athletes who made a mark globally. The world never underestimates the talent and skill of Filipinos and the support the public is giving their athlete or player.

The first three chapters of Fr. Alaurin's book provided the history and development of sports. On the other hand, chapters four to six focus on the values and virtues of Filipinos in relation to sports. Meanwhile, chapters seven and eight discusses the religious background and spirituality in sports and the last two, focuses on the real-life models and the value of time.

Chapter 1 of this book provided us with a brief but concise history of the sports both from the Eastern and Western side of the globe. He was able to give the periodization of sports in such manner that the book was able to explain how sports started and practiced in the ancient civilizations in Asia (China, Japan, and India), and Mesopotamia, Egyptian civilization in the African continent, and the great empires of Greece and Romans in the West. The progress of how sports were used as a test of manhood, camaraderie, and social status in the Medieval and Renaissance period was also highlighted. It is also important to note that this work was able to emphasize on the birth of Modern Olympics and how the concepts and trends in the field of sports were able to influence the beginnings of this wonderful practice in the Philippines.

Chapter 2 in the commencement of sports in the Philippines in the colonial period was discussed giving emphasis on the practices brought about by the colonizers such as the practice of horse racing, jai-alai, and polo. When the Americans came, sports were used to evangelize and educate the Filipinos. Specific sports were added in the curricula and simultaneous in the expansion of private and public schools and universities is the development of sports and athletics in the Philippine school system. This led to the foundation of the amateur leagues participated by students namely, the National Collegiate Athletic Association (NCAA) founded in 1924 and the University Athletics Association of the Philippines (UAAP) established in 1938. These two competitions became the sports arena that carried the healthy rivalry among Catholic schools run by the Dominicans, Jesuits, Benedictines, and the La Salle Brothers. The Visayan region also had their Cebu Collegiate Amateur Association (CCAA) which was regarded as the best college sports league outside of Metro Manila.

Chapter 3 provided its readers the state of Philippine sports in the contemporary times. Different venues were built such as the Rizal Memorial Coliseum, the Araneta Coliseum, PhilSports Arena, and the recently created Philippine Arena, to host the competitions local and international. Fr. Alaurin also mentioned about the "do it yourself" venues that is very common to Filipinos. These are the ones you can find in every barangay and some sports, like boxing, which is an attraction in every fiesta. Development in sports was also mentioned, in this chapter, highlighting the newly created leagues or avenues for more sports enthusiasts.

Chapter 4 provided the readers on the different virtues (Cardinal and Theological). Here, it was highly emphasized that these virtues are intangible but are perfected as habit-forming human actions. The principle of dualism between the body and soul were also given importance highlighting the different views of known philosophers such as Aristotle and Plato. St. Thomas Aquinas also adopted and gave a wider dimension to Aristotle's notion of *entrepelia*, meaning humor and laughter. For the great Angelic doctor believes that both body and soul deserve to rest and relax. Wellness is also a key concept discussed in this part, giving importance to the well-being of man – physical, spiritual, and psycho-social. Fr. Alaurin mentioned that a healthy body is better at work, with a healthy mind.

Chapter five focuses on the Filipino Value System in general, quantified in the term *halaga*. However, due to the so-called “damaged culture,” Filipino character is flawed and weak. However, Filipinos give high regard or value to sports. Chapter 6, explored on the values, virtues, and attitudes in relation to sports. The importance of pakikisama, bayanihan, patriotism, and being religious were given importance. There are also some negative traits which explain the Filipino character which were mentioned like the Filipino time and “ober the bakod” attitude among others.

Chapter 7 provides a glimpse on the religious background of sports beginning with the pagan religions like in Egypt, Japan, and Greece. It evolved to seeing sports as a means of moral and spiritual development. Giving importance on the integrity of the participants and the importance of discipline and rigid preparation for the actual games. There was also a discussion on what the Sacred Scripture says about athletics and sports both from the Old and New Testament. In relation to this chapter, the next chapter (Chapter 8) gave a thorough explanation on the spirituality in sports. As St. John Paul II mentioned, “sports, ideally begins with little acts of goodness under the close watch of good mentors at home, in school, or in one's church.”

Notable personalities were highlighted in Chapter 9 and how the chosen real-life models had seen the importance of sports towards the well-being of man. The final chapter highlighted on the value of time, the importance of eternity, and how man must live his life wisely, useful, and fruitful.

This book truly encapsulates how Filipinos view sports in its entirety. The reader will become well-versed not just in the field of history, but also in the field of sociology, culture, and most especially, spirituality. How Fr. Alaurin was able to integrate these concepts in one output is one of the many reasons why readers have to spend time reading this source material. Sports enthusiasts will also understand the psyche behind sports and how it shaped us as sons and daughters of God. Life is a race, we are pilgrims in this world, thus, as we journey in this thing called life, we should always remember what St. Paul said “I have fought a good fight, I have finished the race, I have kept the faith.”

Melanie D. Turingan