

Another contribution of the book is how Bello traces the historical development of important phenomenological concepts such as person, body, soul, spirit, ego among others. Philosophy of the Human Person is one of the common themes of the philosophies of Stein and Husserl. Bello expertly guides the readers through the development of the respective thinkers on their take on human person. The author highlights frequently how Stein would develop or at times depart from Husserl's thinking.

Also, not known to many is the religious bend of Husserlian thinking which Bello explains in many parts of the book. Although Husserl is not Catholic, his phenomenology opens up to the religious dimension, inviting future researchers to deepen this point.

Repetition of ideas is something inevitable when one puts into a book form several articles published in various journals in a span of years. But the endnotes, bibliography and the organization of chapters are something to look forward to. Bello's many comments on the endnotes are likewise insightful.

Readers desire a sequel from Bello. Either "Stein and Aquinas" or "Stein and Heidegger" are possibilities. This is something to look forward to eagerly.

We also commend Antonio Calcagno, another expert on Edith Stein, who already translated into English several of Bello's works.

*Edith Stein Studies*, under Mette Lebeck, does not waver in its commitment to publish high quality research on Edith Stein's thought and its relation to contemporary thought. *Edith Stein and Edmund Husserl: Philosophical Exchanges* is an added collection to a series of studies on Edith Stein that exhibits precision and depth to those interested in her thought. This book is already the 5th in the series to date and we fervently wait for other high quality titles in the near future.

**Jose Adriand Emmanuel L. Layug**

**Magboo, Cecilio Vladimir E., OP. *Being A Church of the Poor: The Philippine Catholic Church and the Iglesia Filipina Independiente Towards Growth in Unity and Mission*. Manila: University of Santo Tomas Publishing House, 2023. pp. 440. ISBN 978-971-506-923-6.**

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Ecumenism is understood as the task of the Church to uphold Christian unity by reaching out to other believers in Jesus Christ who may have been estranged

due to theological or political differences. Fr. Magboo gives a comprehensive and balanced account of how this movement plays a part in the relationship between adherents of the *Iglesia Filipina Independiente* (IFI) and the Roman Catholic Church (RCC) in the Philippines.

Divided into six chapters, the book begins with an explanation of the methods and principles that are applicable to foster Christian unity in the context of the current study. Aside from tracing the foundations of the IFI (also known as the Aglipayan Church after its founder and first supreme bishop Gregorio Aglipay) and the development of Roman Catholicism in the country, Fr. Magboo employs the method of “receptive ecumenism” through which both faiths are invited to learn from one another.

Chapter two outlines the historical context of the Christianization of the Philippines, as well as the initial conflict that led to the eventual separation of the Aglipayan Church. The unstable circumstances of the Philippine revolution and the clamor of the Filipino clergy for reform, among other reasons, demanded a more dynamic response from the Church which it was neither prepared nor capable of providing at that time.

In the third chapter, Fr. Magboo illustrates how the development of the IFI has led to its own understanding as a Church that sprung from the loins of Roman Catholicism. The IFI has preserved a close resemblance to its origins with some creative additions and inculturations. It is also worth noting that the schism resulted primarily from a political rather than a theological issue, which means that keeping close relations between the two Churches is more conceivable compared to other denominations according to Fr. Magboo.

Chapter four explains the ways in which typology can be used as bridging points in the process of ecumenism by looking into the theology, liturgy, spirituality, and discipline of a given Church. One remarkable characteristic of the IFI is its self-identification as a Church of the Poor which arose from its local context in the struggle for indigenization and its stand against colonial oppression.

The fifth chapter likewise identified the four main areas where typology can be established by looking at the RCC in the light of Vatican II and the vicissitudes that shaped the Church in the history of the Filipino nation. Fr. Magboo asserts that, like the IFI, the RCC in the Philippines also understands itself in the same vein of being a Church of the Poor though varying in terms of its expressions.

A comparison of the *typoi* between the IFI and the RCC in chapter six reveals how being a Church of the Poor can be an avenue towards dialogue between the two Churches. It can be said that even if there occurred a divide between the IFI and the RCC in the country, both were molded in the same pot, making it possible for them to arrive at mutual recognition. In this respect, the author claims that despite their differences, they still enjoy a genuine *koinonia* or communion.

The book, which is the outcome of Fr. Magboo's doctoral dissertation in Angelicum, Rome, gives a fine account of the ongoing ecumenical dialogue between the two Christian Churches. On August 3, 2021, the Catholic Bishops' Conference of the Philippines (CBCP) and the IFI formalized their mutual recognition of baptism, making the sign of Christian unity more vivid and almost within reach.

Fr. Magboo has shown in his work that dialogue is made not only through concepts and methodologies but, more so, through the concretized and lived faith of the people who strive to uphold the message of the Gospel on whatever soil the seeds of the Word may fall.

One lesson that should be derived from the study is clear: To be the Church in the Philippines is to be a Church of the Poor. Nothing less will make the faith more recognizable to the Filipino people. A Church that lives out the poverty of Christ does not only serve as a model for Filipinos to identify themselves with — more importantly, it is the primary way in which Christ can be recognized as present in his Church for both the IFI and the RCC in the country.

**Eugene Dominic Aboy, O.P.**

**Thompson, Augustine, O.P. *Dominican Brothers: Conversi, Lay and Cooperator Friars*. Chicago: New Priory Press, 2017. pp 342. ISBN: 978-1623110567. DOI: <https://doi.org/10.55997/3011pslx183br4>**

For many ordinary Catholics, the Order of Preachers is known as a religious order exclusively for priests. Such is the case as the main apostolate of the Order, which is preaching, is notably and publicly associated with the exercise of the role of its priests as preachers during liturgical celebrations such as the Holy Mass. But there exists in the Order a vocation that is not a priestly one — such is the vocation of the cooperator brotherhood. The role and relevance of the vocation of the cooperator brotherhood in the Order has been subjected to countless questions, reflections, and clarifications over the past decades, including by the cooperator brothers themselves. Reflections on such continues to this day, but this time such undertaking focuses on