

## Reviews & Notices

**Murray OP, Paul. *I Loved Jesus in the Night. Teresa of Calcutta, A Secret Revealed.* Great Britain: Paraclete Press, 2008. 125 pp. ISBN 978-1-55725-604-1.**

Any worldly attempt to accomplish a review of this opus no doubt borders on presumption, if not that of inappropriate guts. Books like this require a rare and 'sublime' motive whatever that is, if that too is not being presumptuous. The name Paul Murray, O.P. as author in Catholic spirituality should be a familiar by-line. Father Paul has built quite a reputation of being able to discuss spiritual matters quite interestingly that may attract and appear intelligible to our mortal interests, and no doubt, our sinful minds. We have to exercise extreme caution however if we ever think we have understood his text. We may just have read it and that reading is never enough in spiritual matters. In reality, reading is at a distance from understanding; and understanding is at a distance from being touched. Or we may just have scratched the surface! It is these matters precisely that leave the mind wondering and speculating on the unreachable depths, for these matters go beyond simple palpable experience! The saint herself would caution: "Unless you become like a little child ..."

This is Father Paul's story of an encounter with the saint of Calcutta. It is no doubt a prized discovery that this kind of story of a saint emerges, when and where the author writes about the person and the subject coming fresh on a first-hand basis. This is a very rare occasion, if there is any better way to express Father Paul's experience. But even if this were so, Father Paul gropes and hardly grasps the dark night experienced by these privileged soul. No personal experience, no comprehension, as far as the writer is concerned. The first encounter with the saint took place in August 2, 1991. The succeeding encounters are chronicled by Father Paul, describing the gravity of the words of the saint – "in utter simplicity and candor, deeply penetrating" which pictured the unseen hidden world of her soul – the mysterious world of 'darkness.' Helplessness clouds the mind as the unseen hidden world suffers interior aridity. This is not depression which shades self-love, but the darkness of the soul that pines and thirsts to manifest its love but is unable to do so. It is nothingness with God watching. It is an emptying experience that purifies and transforms, a "torturing longing for God," in the words of the saint herself. "Where is Jesus" is read in chapter 9 which should touch the reader's soul on this mysterious longing. Various references are made by the saint to similar experiences noted in the writings of Bernadette Soubirous of Lourdes, and the now more familiar writings of St. John of the Cross and St. Teresa of Avila. A lengthier reference to John of the Cross is found in pp. 39-40 on this 'darkness.'

The 295 pages book traverses into the following chapters: 1) A Teaching about Hunger, 2) The Radiance, the Darkness, 3) 'God Wants to Use Nothing', 4) A Meeting in Rome, 5) A

Saint of Darkness, 6) The Meeting of the Dark Night, 7) Varieties of the Dark Night, 8) The Feelings of An Unbeliever, 9) 'Where is Jesus,' 10) Absence and Presence, 11) Christian Faith and the Dark Night, 12) Paradox or Contradiction, 13) The Sunshine of Darkness, and 14) The Gift of 'Nothing.' Some "chapters" may only run for 2-3 pages. Father Paul, true to form, evades the fault of too much talk.

An accomplished writer [and poet], Father Paul accomplishes a written text which attempts to bring the saint into the memory of our mortal world, which otherwise, would view the subject utterly incomprehensible. It is no wonder then that Paul Murray's lectures at the Angelicum University in Rome are so well attended! It takes a different soul indeed!

This book should be read very slowly to allow the reader's spirit to find its own time and discover its own way into the depths of sanctity. The author took all his blessed time accompanying the saint through conversations, masses, confessions and simple breakfasts! This book starts with the first encounter, it ends with the beatification in Rome. Talking about opportunities that beg repeats! Being an opus in its own class e.g., the human spirit's encounter with its Creator mirrored in his saints will make the reading of this book an entirely different mode of discourse. Happy patient meditation on this writer who from now on, will be engaged in giving his piece on who is a saint in Rome!!

**Norberto M. Castillo, OP**

**Hutter, Reinhard. *Bound for Beatitude: A Thomistic Study in Eschatology and Ethics*. Washington DC: The Catholic University of America Press, 2019. pp. 493. ISBN: 978-0-8132-3181-5.**

The book is a collection of previously delivered lectures in academic conferences and published articles in various reputable journals. Hutter assembles them together to put up this publication which does not imply that the book is like a bag that contains different marbles collected without cohesion. Though an assemblage of several research pieces, Hutter masterfully weaves them together to form an interconnected whole which the reader can easily detect in well-articulated chapter titles and in clearly written prologue and epilogue.

Researchers in Thomistic studies would not want to miss this work of caliber and depth.

The title already gives the reader a sense of direction: all are bound for beatitude. It implies dynamicity and movement towards an end. It is just that there are many understandings of beatitudes as there are people. It is the merit of this work, though, to clarify in clear terms what exactly is this beatitude all about. Chapter titles are all centered around the topic of beatitude. Consider the following first three chapter titles: Ordained for Beatitude, Equipped for Beatitude, and Liberated for Beatitude. Subtitle of chapters are deliberately left out to spark the readers' curiosity. Since chapter titles are clearly articulated, the reader will be led immediately to understand what the chapter is all about.

One may say that since the book is a study about Aquinas, the beatitude is nothing else but God. In the strict sense, this is correct. What calls our attention is the way the author delivers the message. He ties for contemporary readers what seemingly is unconnected: eschatology and ethics, theology and morality, the afterlife and the present. We seldom see these two together since it is a sad fact in the history of morality that Ethics and Eschatology are separated. People see Ethics as the study of good and evil, the morality of human acts and

the do's and don'ts of morality. Ethics is reduced to the following of rules and regulations. It became an external control of behavior and not an internal formation based on the human being's drive towards the good and the truth. Ethics is studied in its immanent form without any considerations with the transcendent and the afterlife. It is seen as merely practical, bereft of any theoretical foundations. This book's significance shows itself in the way it unites Ethics and the *eschaton*, i.e. the last things. It tries to remedy the sad and unfortunate fact: the separation between Ethics and the call to sanctity. Ethics at present is just an academic course debated by scholars and taken as a subject by students to comply to a set of requirements. This work attempts to address these gaps.

Moreover, the *eschaton* or "last things" is an unpopular topic nowadays. Most people see the last things (heaven, hell, purgatory, last judgment) as pigment of imagination without any scientific basis. There are also times when the last things are used to scare people lest somebody up there will get angry and throw the violators into the fires of hell. The book's author presents the last things in a fresh and positive way. Hutter weaves the "last things" into the heart of human existence in a journey towards something which will perfect him. The "last things" are presented not to scare people to control their behaviors but as something which motivates human beings to be good.

The author's thinking is an exercise of faith and reason, something which is badly needed in the present since only a handful of scholars would want to do it. Faith is usually placed in the personal realm without any impact to the community as large; reason, on the other hand, is limited to academicians without any relation to practical matters. As one reads through the chapters, the reader feels the strong urge of the author not only to connect faith and reason together but to live it. Faith is not something merely personal but spills over to one's moral and community life; reason is not a monopoly of abstruse intellectuals but compliments faith in the exercise of morality. Behind the technical language of Hutter lies an intellectually honest believer who deeply plumbs the depths of the moral life. True to the spirit of Aquinas, Hutter practiced *intellectual charity*, something which is needed today as it was in the past.

The serious reader must not overlook the footnotes and bibliography. Though written in small scripts, researchers who wish to deepen the richness of Thomistic Ethics will surely delight in the scholarly explanations of the author which will surely provoke further inquiries.

How can someone fail to mention the Blessed Mother whose very life is the paragon of morality and whose very being is the "Exemplar of Beatitude" as the title of chapter 9 says. To us who struggle in the moral life, the book makes us think that we have someone to look up to that keeps us going and who strengthens our will which most often is distracted by so many things. Mary our Mother tells us to be resolute in spite of obstacles along the way of morality. As a country described as "Pueblo Amante de Maria," Hutter offers Filipino Catholic philosophers to "*philosophari in Maria*" (cf. *Fides et Ratio*, 108).

Also, Filipino readers specializing in moral philosophy will also find the book a rich source of insights on how to possibly bridge the gap between law on the one hand and formation of the virtues on the other. The morality is a life of transformation from the old to the new self and not mere mechanical obedience to external rules and authority. Hutter clearly explains to his readers that morality is not merely concerned with duty but more so, it expresses itself to be the loftiest of human calling: being united with God. Hutter's book is a good material in our on-going research on how to implant Aquinas' Ethics on Philippine soil, a strong challenge directed to Filipino Catholic philosophers and theologians.

**Jose Adriand Emmanuel L. Layug**

**Orique, O.P., David Thomas & Roldan-Figueroa, Rady, eds. *Bartolome de las Casas, O.P.: History, Philosophy, and Theology in the Age of European Expansion*. Brill: Koninklijke Brill NV, 2019. 485 pp. ISBN 978-90-04-36973-3.**

This book is a collection of essays drawn from the international conference entitled “Bartolome de las Casas, OP: History, Philosophy, and Theology,” held in Providence College, Rhode Island, United States of America last October 7-8, 2016. The selected essays presented the life and legacy of the great Dominican scholar whose life is spent in writing accounts that has contributed not just to the area of Philosophy and Theology, but also in History and Literature as well. Divided into three parts namely: (1) Las Casas in the Context of European Expansion (Chapters 1-6); (2) Las Casas: Law and Philosophy (Chapters 7-12); and (3) Las Casas and Peripheral Catholicism (Chapters 13-16), this volume highlights Bartolome de las Casas, O.P.’s ideas in three separate but interrelated frameworks.

Rolena Adorno presents in Chapter 1 why the *Brief Account of the Destruction of the Indies* (*Brevisima relacion de la destruccion de las Indias*) is a “not-so brief” story. The chapter focused on the presentation about the affairs of the Indies made by Fr. Bartolome de las Casas, OP in 1542, upon the request Emperor Charles V. Furthermore, two readings pertaining on their interpretation of Las Casas *Brevisima*, followed. These accounts disproved de las Casas’ claim that the story on the Destruction of the Indies is the brief story to tell. On the other hand, Matthew Restall in Chapter 2 tackled the lives of contemporaries, Bartolome de las Casas and Hernando Cortes. He gave more attention on the ways in which these two figures have been represented over centuries.

Chapter 3 of this volume discusses the less-known publication of de las Casas entitled, *Confesionario para los Confesores* (Confessionary for Confessors). As David Orique mentioned, this work created a controversy by exposing the Dominican bishop of Chiapa who allegedly harsh use of confession with administering sacrament to people (conquistadores, encomenderos, settlers, etc.) who had maltreated as profited from the indigenous people. These treatises stipulated that, prior to sacred reception of the sacrament of confession, the Spaniards had to make a secular and legal public pledge obligating them to restore what they had unjustly taken from the indigenous people and to make restitution for the spiritual and physical harms done and ill-gotten financial grants acquired.

Rady Roldan Figueroa examines Las Casas’ Theory of the Power and Authority of the Bishops in Chapter 4, by closely examining the writings of Las Casas, his letters, memorials. It showed the change in his understanding of the episcopacy. His short experience as the bishop of Chiapa became sufficient for him to abandon the regalist conception of the episcopacy. It led him to craft a theory challenging and questioning the theological, as well as legal foundation of the Patronato Real.

In Chapter 5, both Carlos Juaregui and David Solodkow dissected the Memorial de Remedios (1516) of de las Casas. It is a detailed plan of governance proposed to the sovereign to address the exportation of the Indians and the catastrophic depopulation of the Antilles. This work proposed a governmental biopolitical intervention to save, reproduce, and prolong indigenous life as a matter of the state and political economy, a colonial biopolitics of exploitation.

Alicia Mayer posed in Chapter 6 the wide circulation of writings of Las Casas, particularly his short account of the *Destruction of the Indies* which extended into New England. She focused on the connection by studying the influence of de las Casas from Spain on English Puritan writers in the 17<sup>th</sup>-18<sup>th</sup> centuries. The chapter gave emphasis on Las Casas being used both directly and indirectly as the basis in the enterprise of evangelization, how his treaties were

known by the intellectual circles in the Western world and how his works were translated and circulated in England and its colonies.

Chapter 7 examined the arguments of the theology of Francisco de Vitoria (1492-1546), the founding father of the school of Salamanca. He conceptualized human rights, which synthesizes notions of unity, that is respecting human dignity across cultural differences and diversity, pertaining to differences in customs and forms of government. With this, Vitoria developed principles of intercultural communication intended to transcend the very theological foundations that they were built upon.

The next chapter revealed that Bartolome de las Casas himself had a multi-faceted relationship with war. It is because he himself was a participant in the Spanish conquest. His views on just wars were often overlooked since the focus on literatures were his arguments on indigenous rights, diminution and repudiation of the conquistador's arguments for tolerance. Despite believing in the necessity of spreading Christianity, which creates tensions with his view of sovereign rights of the Indians, his understanding of just war posed a question for us to ponder on the relationship between just war and the spread of moral values. Moreover, in Chapter 9, Victor Zorilla checked on the sources that explains de las Casas' doctrine of just war. He dwelled on the causes of just war that the Indians called on since they claimed it was unjust and tyrannical. De las Casas situate himself in the frontline working in the liberty of the American Indians. This opens possibility to future researchers in discovering the role played by de las Casas as a turning point between a medieval understanding of war and a modern one.

Meanwhile, Chapter 10 presented the biogeographical narrative to explain the persona of Bartolome de las Casas, the "Apostle of the Indies," the Andalusian who became an iconic figure in the history of Universal Human Rights. The first half of this chapter offered two of the recent biographies made on de las Casas: Bernard Lavalles', *Bartolome de las Casas: Entre la espada y La Cruz* in 2009 and Lawrence Clayton's *Bartolome de las Casas: A Biography* (2012). The second part focused on the different aspects of the narratives of de las Casas' own writings.

Chapter 11 seeks to uncover the misunderstood stand of de las Casas concerning his controversial teaching on human sacrifice. Utilizing a theological standpoint, David Lantigua mentioned that de las Casas' interpretation of human sacrifice is rooted from the anthropological beliefs about human natures' social and religious orientation. Furthermore, las Casas remained true to his moral conviction that idolatry was an error.

Chapter 12 offered Ramon Dario Valdivia Gimenez's stand on las Casas' doctrine of conversion seen in the theological perspective. He made mention that the "so-called" first conversion made by the Andalusian friar had a dramatic implication on him. Las Casas embraces justice and truth, which is exemplified in his personal care for the Indians. His conversion led him to understand how God gave him the grace to recognize the Indians' dignity as children of God. This paved the way for the Dominicans role for the evangelization of the Indies. In addition, the next chapter (Chapter 13) tackled the work of one Dominican scholar, Fray Alonso de Espinosa, who wrote about the History of the Apparition of the Virgin of Candelaria that cover the Spanish military conquest of the Canary Island. Even if he failed to recognize de las Casas, Espinosa's work proves traces of the formers. This work paved the way for the historiography of the Canary Islands.

Chapter 14 presented the 1158 letter of a Franciscan missionary Toribio de Motolinia, addressed to the King of Spain attacking his contemporary Bartolome de las Casas. In general, Motolinia's attacks against de las Casas springs from the fault lines of their religious affiliations. Conflicts in the institution of baptism and indigenous language learning policies for the friars assigned in Mexico. The two friars shared quest for justice. However, it placed them on different sides of history.

The second to the last chapter showed a known religious figure in Paraguay, a secular priest named Martin Gonzalez. He admired de las Casas when the latter confronted the governor Francisco de Vergara and the bishop Fray Pedro Fernandez de La Torre because of his advocacy. Gonzalez, without explicitly acknowledging the influence of de las Casas fought for the natives in Paraguay.

The last chapter highlights las Casas' own writing showing that he was the first to criticize African slavery in the Caribbean. This final chapter showed the conversion experienced by de las Casas from being a priest-encomendero to an active fighter for justice as the right of the indigenous people is at stake. At this point, de las Casas rejected the use of African slaves in the Indies and slavery as an institution.

Looking at the lenses of writers who presented stories about the life, struggles, sacrifices, and advocacies of Bartolome de las Casas would make the reader realize that indeed, he is one of a kind. His multi-faceted role is a testament that he is not only a "Protector of the Indians" and the first to expose about the oppression of the indigenous people, but he is also a prolific writer. His experience enables him to see the reality that led him to expose the ill-treatment against the natives. His petitions, treatises and books on the subject of Spain's conquest of the Americas awaken future leaders in Europe of how abusive the conquistadores are to the natives.

De las Casas is frequently overlooked because it is well-known that he fought for justice and freedom for the indigenous people, but despite this, his love for his countrymen was just as powerful. Critiques may arise later and would write information against his claims, but no doubt, Bartolome de las Casas has sealed his mark as the first among his contemporaries to use his capabilities and abilities to change the status quo to provide justice and peace among the natives and treating them as co-equal and promoting their rights.

Readers who would want to know more about the campaigns of the Dominicans especially in the conversion of the natives would learn a lot from this source material. De las Casas is a perfect example of a convert himself seeing God in the eyes of others.

**Melanie D. Turingan**

**Quirino, Carlos. *Carlos L. Quirino's Old Manila*. Edited by Maria Eloisa G. Parco-de Castro. 2nd ed. Quezon City: Vibal Foundation, 2016. 336 pages. ISBN: 978-97197-0697-7.**

The *Old Manila* is the second edition of National Artist Carlos Quirino's *Maps and Views of Old Manila* which was published in 1971. Edited by Maria Eloisa Parco-de Castro, an expert on the Spanish colonial period of the Philippines and a religious and social historian, the second edition of this venerable and esteemed opus does not only commemorate Spanish Manila and Carlos Quirino, but also reintroduces to the reading public a "historical book that contained narratives full of fire, wit, and humor, which were spiced up with ... inimitable anecdotes and supplemented dense information and extensive captions (pg. viii)." This volume also includes maps, drawings, and photographs of Old Manila which complement the essays, aid historical imagination, and transport the reader to Spanish Manila.

Some chapters in the first edition were renamed (pg. 49-59, 98-99), merged into a single chapter (p. 133-143), converted into a photo essay (pg. 78-79), or expanded (pg. 81-89, 91-96, 213-216). Historical facts and analyses were also updated by the editor which were sourced from the proceedings of the annual Manila Studies Conference. In addition, major

research works written by Quirino were also integrated to the original text. These works deal with the native society during the early years of the Spanish colonial period (pg. 3-21), Antonio de Morga and the battles of La Naval between Spanish Philippines and the invading Dutch navy (pg. 28-37), the Manila art academies (pg. 160-165), the Cavite Mutiny of 1872 and the martyrdom of the GomBurZa triumvirate (pg. 213-316), and the Katipunan as told by Emilio Aguinaldo (pg. 231-246). At the end of this volume, an essay titled “The Families of Old Manila (pg. 253-283)” written by Augusto M.R. González, III which discusses the proud Manileño clans and how they shaped the city and country should be of interest to those who use oral history and engage in the study of family histories and genealogies.

Quirino’s voice and prose are unquestionably elegant and insightful which were painstakingly preserved by the editor. The chapters do not merely present a dead chronology or timeline of Manila under the Spaniards—the narratives rather tell us how life in Manila was, from the points-of-view of the *conquistador* and the *principalía* and down to the colonized *indio*, the *india*, the *mestizos*, and the *chino* and *sangle*y merchants and peddlers. Almost all facets of life in Manila were unravelled graciously—from the seemingly mundane (such as the use of coins) and routine life of workers, vendors, students, and missionaries to the grandiose activities and events of the Crown, the Church, and the elite in the city. Aside from these written narratives, the old maps, drawings, and photographs also serve as text and tell a narrative of its own—of how Manila evolved in the past three centuries, a Manila that is not only vibrant and sophisticated but is also cosmopolitan, a city that is centuries ahead of contemporary urban cities that aim for integration and inclusivity. Interestingly, the Manila that is being depicted in *Old Manila* runs contrary to how the city was depicted or imagined in Anglo-American literature which had its imperialist and Hispanophobic undertones as posited by Tom Sykes in his work *Imagining Manila: Literature, Empire, and Orientalism* (2021). Lastly, the editor has demonstrated her profound knowledge of the city and of the period through her extensive updating of recent scholarly findings, notes, citations of artistic and scholarly works, selection of illustrations that will complement the text, and the “further reading enjoyment” section or the list of related sources for each essays for those who want to indulge more on the topic. Interestingly, with the use of the word enjoyment in introducing further literature, the editor reminds both historians and history students that doing historical research is not only a work but is also a source of enjoyment and fulfillment.

The greatness of this work lies on its attempt to bridge the gap between the academe and the public—that is, bringing historical, cultural heritage, and archeological scholarship on Manila to the attention of the common *tao* (another similar opus would be Nick Joaquín’s *Manila, My Manila* published in 1989). The *Old Manila* in turn becomes a model, an inspiration, and a challenge to historians—to write the human past with a disciplined imagination, an elegant narrative, and an insightful analysis that is accessible to the common *tao* without compromising the rigorous demands of historical scholarship. With Quirino’s proposition of Manila as a cosmopolitan space during the Spanish colonial period, global historians may further develop the idea by weaving a history of Manila in relation to regional and global developments in the premodern, early modern, and modern periods or Manila as an example of global hybridization during this period as posited by Pedro Luengo in *The Convents of Manila: Globalized Architecture during the Iberian Union* (2018). Church historians may also consider exploring Manila as a center of Catholic missionary activity (or even a network) that extended not only to the peripheries of colonial Philippines but also as far as China, Japan, Tongkin, Cambodia, Guam, and the Marianas. Global historians interested in economic history may even incorporate their methodologies and tools in reinterpreting the role of Manila in the regional, global, and inter-island trade and commerce during this period.

For Filipino readers, this *opus* will instill not only nostalgia of the beautiful, perennial, sophisticated, and cosmopolitan Manila, but hopefully, appreciation and love for the city and

the country as well. Nevertheless, the *Old Manila* remains a worthwhile and relevant read to the public who want to know more the city and the country they live in.

**Argene Á. Clasara**

**Petersen, Thomas Søbirk. *Why Criminalize? New Perspectives on Normative Principles of Criminalization*. Cham, Switzerland: Springer International Publishing, 2020. 149pp. ISBN 978-3-030-34689-8.**

One central concern that we have in our contemporary culture is the need for a sturdy basis that would anchor our laws, especially the criminal laws that can place heavy sanctions on individuals even in those instances when these laws demand or prohibit actions that are not readily agreeable to persons affected by them. Even for this reason alone should we be grateful to the projects of the likes of Thomas Søbirk Petersen who takes the trouble of unpacking for us the difficult question of what should ground and/or justify any decision, especially of the State, in either legalizing or criminalizing an action. The title of the work, *Why Criminalize?: New Perspectives on Normative Principles of Criminalization*, clearly sets a reader's expectation on what to find in this book even if the latter may argue that the adjective 'new' may not necessarily mean an advance from what has already been said in some of the issues covered in the discussion. What we see in this work is a penetrating analysis of traditional themes in the question of criminalization beginning from the 'harm principle' of J. S. Mill and its contemporary proponents, the 'offense principle,' the legal moralism especially of Patrick Devlin and those who advance his theory through their criticism, and two other moral theories which Petersen separately considered, i.e. the Dignity Principle and Utilitarianism, the soft defense for the latter is in fact one of the main aims of this book.

What Petersen did in articulating his critique to established authors in criminalization theory in even less than 150 pages is not an easy task. It is something that would be difficult to duplicate noting especially that those authors may not readily agree with Petersen's reading of their text. It may not be an overstatement to say that this book will generate more responses from the advocates of those theories that it criticizes, and we are hopeful that those future conversations will provide legislators and academicians more resources to work on in bettering our response to the task of deciding which actions would have to be allowed or disallowed in our communities. Students and professors of the law, and those who are entrusted with the task of legislating, will have much to learn in the discussions on why 'harm and offense principles' are either inadequate or redundant, and on why legal moralism including the 'dignity principle' may not be sufficient grounds for criminalizing certain actions. The book should be a good read that will surely invite readers to reflect further on the questions that Petersen has offered and responded to in this work.

Acknowledging the important achievements and contributions of this book, I would like to however offer a few points that may be considered in furthering the discussions of the themes that it worked on.

Petersen is a legal positivist whose discussion on the potential contributions of moral theory to the field of legal philosophy is already conditioned by his unwavering confidence in legal positivism. This should be the obvious reason for his, at times, picky or selective treatment of other moral traditions (especially that which he calls as 'legal moralism' in Chapter 4 and 'dignity principles' in Chapter 5) which he almost readily characterizes as mostly non-consequentialists, especially the latter, preparing the way for his 'soft defense' of utilitarianism. It should be mentioned however that if you are a positivist who argues for the relevance of morals in



legal theory, utilitarianism is the moral theory that is most suited for your ends. The perspective would however shift if, in the first place, one questions the foundations of positivism and adopt instead the ones provided by alternative moral theories especially the ones coming from the natural law tradition (NLT). This tradition could perhaps help set important qualifications on important concepts, including the distinction between ‘dignity’ and ‘reputation’ which Petersen seems to have confused in Section 5.2 (p. 95). Petersen’s silence about the NLT is one important omission in this present work which he could hopefully address in his future writing.

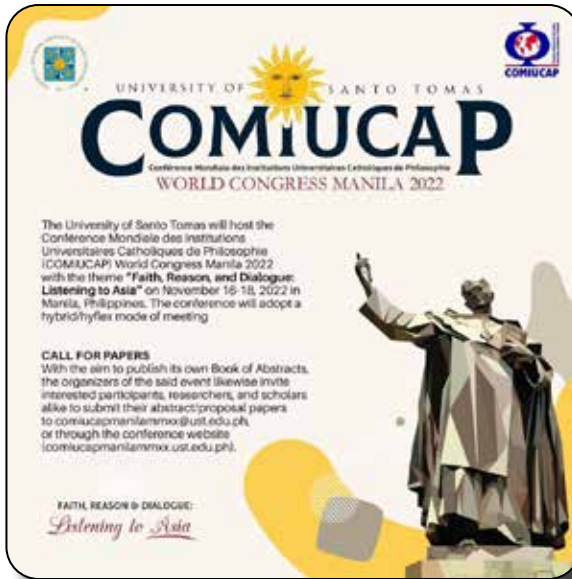
Moreover, I am also wondering why Petersen had to recourse to a ‘soft defense’ of UPC or the utilitarian principle of criminalization. Why did he not pursue the stronger argument of saying that UPC is the more viable moral theory that should replace the dominant ‘harm’ or ‘offense’ principles in criminalization? It seems to me that offering a soft defense of UPC does not add much to the conversations that Petersen advanced in his previous chapters, noting especially that consequentialism, especially the likes of pragmatism and utilitarianism, are the more dominant moral outlook in most democracies nowadays. But, then again, I believe that going beyond a soft defense for UPC could not be done without a serious reckoning of NLT. So, both of the points I raised here are complementary tasks to be done in the future.

I am also wondering why Petersen did not provide a concluding section for the whole work. Instead, he provided an appendix which simply reinforces his earlier chapters, especially the discussions offered in Chapter 2. It would have helped if the concluding section provides a reaffirmation of the gains of the whole book, and perhaps points to future directions which the author is aware of given the space that he has been provided in the present volume.

Lastly, in reading this work, I seem to get the impression that Petersen is expanding the reach of criminal law beyond that which it should occupy in our life. While criminal law is important, there are many facets in our life where the law may not be needed if only people have learned to live amicably amongst themselves. Yet, as Petersen has insightfully argued in this work, our contemporary culture has become accustomed to having individuals who almost immediately neglect the fact that they too are part of a community to which they are indebted through certain forms of responsibilities. Such neglect has necessitated the law that will ‘coerce’ people into doing what they should be doing on the one hand, and will constrain them from refraining to do things that they should not be doing on the other. So, we are now living in a culture that is dominated by laws and where the language of morality is muted. Yet, if only people are still capable enough of understanding that there are things that they should contribute in order to push for the flourishing of the society, and things that they should not do in order to keep that society’s order, then it might not be too difficult for us to discuss which actions should be criminalized and which ones should be legalized. Petersen has courageously reminded us that J.S. Mill’s harm principle, despite the added insights of its contemporary proponents, is no longer enough to address our complicated social and political context; and I suspect that if the harm principle is insufficient, neither would the other theories be enough, not even the UPC that Petersen endorses, hence his hesitation that led him to only a soft defense of UPC.

While the task done here by Petersen is of vital importance in ensuring that we find a way to live peacefully in our communities despite the many pluralities that characterize our world, his effort could perhaps be coupled with that of those who also reflect on how the laws could be complemented, if not rendered redundant, by virtuous ways of living. Petersen’s pointing towards the direction of moral theory may not only be seen as a method of improving legal theory, but also of improving political theory in general.

**Joel C. Sagut**

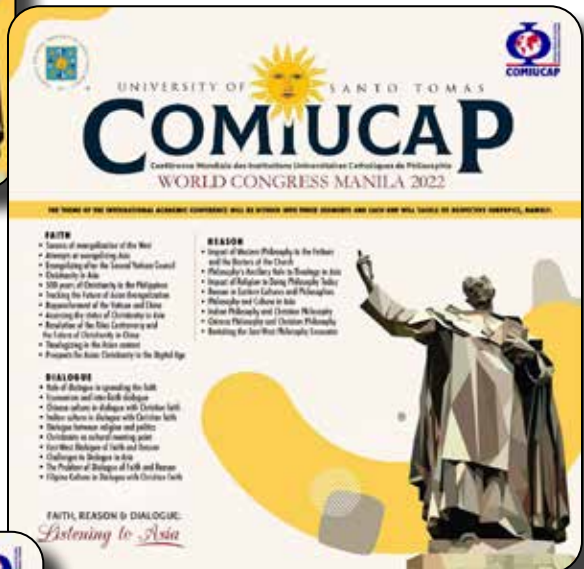


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 Conférence Mondiale des Institutions Universitaires Catholiques de Philosophie  
 WORLD CONGRESS MANILA 2022

The University of Santo Tomas will host the Conférence Mondiale des Institutions Universitaires Catholiques de Philosophie (COMIUCAP) World Congress Manila 2022 with the theme **"Faith, Reason, and Dialogue: Listening to Asia"** on November 16-18, 2022 in Manila, Philippines. The conference will adopt a hybrid/hyflex mode of meeting.

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FAITH, REASON & DIALOGUE:  
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 Conférence Mondiale des Institutions Universitaires Catholiques de Philosophie  
 WORLD CONGRESS MANILA 2022

THE THEME OF THE INTERNATIONAL ACADEMIC CONFERENCE WILL BE **FAITH, REASON, DIALOGUE, AND LISTENING TO ASIA**, WHICH IS DERIVED FROM THE FOLLOWING:

**FAITH**

- Sources of inspiration of the West
- Absence of worshipping Asia
- Exemplifying of the Second Vatican Council
- Christianity in Asia
- 500 years of Christianity in the Philippines
- Teaching the Future of Asia Evangelization
- Re-examination of the Vatican and China
- Assessing the status of Christianity in Asia
- Re-evaluation of the Asia Conference and the Future of Christianity in China
- Theologizing in the Asian context
- Research for Asia: Christianity in the Digital Age


**REASON**

- Impact of Western Philosophy to the Culture and the Society of the Church
- Philosophy's Analytic Side to Theology in Asia
- Impact of Religion in Asian Philosophy Today
- Science in Eastern Culture and Philosophy
- Philosophy and Culture in Asia
- Indian Philosophy and Christian Theology
- Chinese Philosophy and Christian Philosophy
- Building the New West Philosophy Tomorrow

**IALOGUE**

- Role of Dialogue in spreading the faith
- Transmission and inter-faith dialogue
- Chinese culture in dialogue with Christian faith
- Indian culture in dialogue with Christian faith
- Dialogue between religion and politics
- Christianity as cultural-missionary path
- East-West Dialogue of Faith and Reason
- Challenges in Dialogue in Asia
- The Problem of Dialogue of Faith and Reason
- Filipino Culture in Dialogue with Christian Faith

FAITH, REASON & DIALOGUE:  
*Listening to Asia*



UNIVERSITY OF SANTO TOMAS  
**COMIUCAP**  
 Conférence Mondiale des Institutions Universitaires Catholiques de Philosophie  
 WORLD CONGRESS MANILA 2022

COMIUCAP is the sectoral group for philosophy of the International Federation of Catholic Universities (IFCU) whose aim is to promote the science among institutions of Philosophy established in the frame of the Catholic Universities worldwide.

**ISSUANCE OF ABSTRACTS WILL BE ON**  
**AUGUST 15, 2022**

**ISSUE OF THE CHAIRMAN WILL BE RELEASED ON OR BEFORE**  
**SEPTEMBER 15, 2022**

**REVISED AND FINAL ABSTRACTS SUBMITTED ON OR BEFORE**  
**SEPTEMBER 30, 2022**

FAITH, REASON & DIALOGUE:  
*Listening to Asia*



UNIVERSITÉ DE FRIBOURG  
UNIVERSITÄT FREIBURG

# "GLOBAL CATHOLICISM" SYMPOSIUM *On* COMPARATIVE THEOLOGY

August 17, 2022 (Wednesday)

1:00 - 5:00pm / Hyflex Format

*In-person venue: George S.K. Ty Function Hall, 4th Floor, Buenaventura G. Paredes, OP (BGPOP) Bldg., UST, Manila*



**Fr. Cecilio Vladimír Magboo, OP, SThD**  
*Faculty of Sacred Theology  
University of Santo Tomas, Manila*

**Comparative  
Ecclesiology:  
Discovering a Way for  
Different Churches to  
Exchange Gifts**



**Prof. Dr. Dr. Helmut Zander**  
*Faculty of Theology  
University of Fribourg, Switzerland*

**Comparative Theology.  
Reflections on the  
(New) Role of Religious  
Studies for the  
Interreligious Dialogue**



**Assoc. Prof. Allan Basas, SThD**  
*Institute of Religion  
University of Santo Tomas, Manila*

**Synodality as the  
"Mission-Now" of the  
Church in the Philippines:  
A Post-Colonial  
Engagement of the Church  
in the Struggles of the  
People of the Margins**

Online attendance is FREE  
but requires a prior  
registration.  
Fill out the form  
(<https://bit.ly/CompTheo>),  
or scan the QR Code.



**For inquiries, please contact:**

UST Center for Theology, Religious Studies and Ethics  
Phone: +63-2-3406-1611 local 8659  
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España Boulevard, Manila, Philippines



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# "GLOBAL CATHOLICISM" SYMPOSIUM *On* COMPARATIVE THEOLOGY

August 17, 2022 (Wednesday)

1:00 - 5:00pm / Hyflex Format

- 1:00 - 1:30 - Settling down / Registration
- 1:30 - 1:45 - **Opening Rites**  
*Opening Prayer & Philippine National Anthem*  
*Opening Remarks: Rev. Fr. Rodol E. Aligan, OP, SThD*  
*Dean, UST Faculty of Sacred Theology*
- 1:45 - 2:25 - **Lecture 1: Fr. Cecilio Vladimir Magboo, OP, SThD**  
*Comparative Ecclesiology: Discovering a Way for Different Churches to Exchange Gifts*
- 2:25 - 3:05 - **Lecture 2: Assoc. Prof. Allan Bassis, SThD**  
*Synodality as the 'Mission-Now' of the Church in the Philippines: A Post-Colonial Engagement of the Church in the Struggles of the People of the Margins*
- 3:05 - 3:15 - **Health Break**
- 3:15 - 3:55 - **Lecture 3: Prof. Dr. Dr. Helmut Zander**  
*Comparative Theology. Reflections on the (New) Role of Religious Studies for the Interreligious Dialogue*
- 3:55 - 4:25 - **Discussion / Open Forum**
- 4:25 - 4:40 - **Closing Rites**  
*Awarding of Certificates*  
*Closing Remarks: Rev. Fr. Jannel Abogado, OP, DThPatSc*  
*UST Vice Rector for Research and Innovation*

MODERATOR: Prof. Joan Christi T. Bagaipo, PhD

**In-person venue:**

Conference Rooms, 4th Floor, Barasventura G. Pasole, OP (BGPPOF) Bldg., UST, Manila


**Virtual Platform:**

Fill out the form: <https://bit.ly/CampTheo>



**For inquiries, please contact:**


UST Center for Theology, Religion Studies and Ethics  
Phone: +63-2-3806-1111 local 8039  
Email: [crse@ust.edu.ph](mailto:crse@ust.edu.ph)



PHILIPPINE NATIONAL  
HISTORICAL SOCIETY, INC.

# 43RD NATIONAL CONFERENCE ON LOCAL AND NATIONAL HISTORY

THEME:  
HISTORY AND ENVIRONMENT



25-27 AUGUST 2022  
GUIUAN, EASTERN SAMAR

### GUIUAN, EASTERN SAMAR TO HOST HISTORY CONFERENCE IN AUGUST

The historic town of Guiuan in Eastern Samar is this year's host of the Philippine National Historical Society's (PNHS) National Conference on Local and National History slated on August 25-27, 2022.

PNHS is the country's oldest voluntary professional organization of historians founded in 1941.

The Guiuan conference, a hybrid one, meaning both physical and online, is the 43rd edition since its first staging at Xavier University in Cagayan de Oro City in 1978.

This year's theme is "History and the Environment."

University of Hull's Greg Bankoff will serve as its keynote speaker discussing "Letter to the Editor: Reporting Disasters in the Late Nineteenth Century Philippines."

Papers to be presented on Day One are "The National Cultural Treasure Churches of the Philippines: Gifts of Nature and History" by Regalado Trota Jose of the PNHS; "Restoring the La Inmaculada Concepción Church of Guiuan, Eastern Samar: A National Cultural Treasure" by Mary Jane Louise A. Bolunia of the National Museum; "Coral Stone in Colonial Philippine Architecture" by Rona Repancol of the University of Santo Tomas; "The 1696 Palau Drifters in Guiuan, Samar and the Search for their Islands" by Rolando O. Borrinaga of the University of the Philippines (UP) School of Health Sciences in Palo, Leyte and PNHS with Kinna G. Kwan of the Guiuan local government and PNHS; "Guiuan as a Naval and Air Base in World War II" by Regalado Trota Jose of UP Diliman; "Understanding the Significance of the 1949 Tubabao Refugee Camp: The Philippines' First Experience in International Humanitarian Assistance as a New Republic" by Kinna G. Kwan; "Finding your Favorite Food: The Application of Food History to Philippine Social Studies and Civics" by independent researcher Felice Prudente Sta. Maria; "The Arbitrariness of Philippine Place Names" by Ian Christopher B. Alfonso of the National Historical Commission of the Philippines; and "Appreciating a System of Fighting and Weaponry by the Visayans through the Examination of the 1885 Diccionario Bisaya-Español of Juan Felix dela Encarnación" by Sandra Ebrada of UP Diliman.

Day Two papers include "Augustinians from Filipinas before 1700" by Felix I. Rodriguez of Washington State University; "The Harold C. Conklin Research Collection: A Legacy to Philippine Studies of Environment, Language, and Culture" by Patricia O. Afable of Yale Peabody Museum; "The 'Papa' Wore White: Exploring Redness and Red Cloth in Pulahan Historical Literature Through the Lens of Mindanao Clothmaking" by Cherubim Quizon of Seton Hall University; "The Polarized War Histories of Davao Filipino-Japanese Local Relations amid Successive Regimes, 1940s" by Maria Cynthis B. Barriga of the Global Education center, Waseda University; "Remembering a Time of Tig-gulutom: Substitutes, Memory, and Propaganda in WWII Japanese Newspapers" by Rad Xavier R. Sumagaysay of UP Visayas; "Everyday Life in the Santo Tomas Internment Camp, 1942-1945" by Marcelino M. Macapinlac Jr. of the De La Salle University - Manila; "Precolonial trade linkages between Indochina and the Philippines" by Edgar Allan M. Sembrano of the PNHS; "The Dutch Archives and Philippine History" by Ariel C. Lopez of the Asian Center, UP Diliman; and "The Indigenous Peoples and Bangsamoros in Mindanao: Parallels and Contrasts" by Calbi A. Asain of the Mindanao State University in Sulu.

All presenters will present in person except for Sta. Maria, Rodriguez, Afable, Quizon, Barriga, and Lopez who will be presenting via Zoom.

To be held at the end of the second day is the soft-launch of *The Journal of History 2022* edited by Borrinaga and PNHS co-President Bernardita R. Churchill which features selected papers from last year's online conference.

The last day is the "Lakbay Aral" of Guiuan sites such as the Guiuan Quincentennial Exhibition, Guiuan Church Complex, plaza and market, Guiuan Airport, the scenic Philippine Atmospheric, Geophysical and Astronomical Services Administration (PAGASA) Weather Station, Veterans' Park, ABCD Beach, and St. Anthony de Padua Pilgrimage Shrine.

THE ANNUAL PHILIPPINE  
STUDIES CONFERENCE

# The British Invasion of Spanish-Ruled Philippines 1762-1764

## Beyond Imperial and National Imaginaries

16-17 September 2022  
SOAS University of London



*Detail from Alegoría de la defensa de Filipinas por el alcaide Don Simón de Anda y Salazar, 1762-1763 Museo del Prado. Depict in the Museum of Fine Arts of Aix-en-Provence.*

The historiographies of the British occupation of Manila and Cavite often inhabit two types of imaginaries. One is tethered to the narrow, inter-imperial wranglings between Great Britain and Spain, with their competing explorations of might or blame, haggling over unpaid ransoms and valuations over winning and losing. In the case of the Filipinos, this singular event is linked to a vague yet powerful sense of plunder and loss. Philippine websites, textbooks, historical markers of many of the churches in Luzon, persistently, and almost exclusively present the British occupation only as a culprit for the loss of beautiful architectural structures, precious religious art, rare artefacts, and objects of knowledge like maps, and manuscripts.

This year's iteration of the SOAS Annual Philippine Studies Conference hopes to move beyond narrow or

mythologizing narratives of this singular event. With an emphasis on the analysis and critical use of primary source materials, the conference will explore productive ways of historicizing the occupation by centering on issues of Philippine agency and resistance, non-European trans-imperial conditions and contexts and on-the-ground repercussions specially in relation to Philippine material culture, socio-economics and local and pan-Asian histories. Through roundtable discussions, we also hope to shift towards more reparative approaches to dealing with the indisputable loss of lives and material culture that resulted from the British occupation. With these shifts in methodology and focus, the conference hopes to contribute to a body of discourse that transcends the prevailing socio-historical and mythic narratives of power and loss.

### Call for Abstracts

Topics relating to the British Invasion may include

- Local histories of collaborations or resistances
- Key players - from the British and Spanish soldiers, officers, the religious orders, native militiamen, the Chinese and Indian sepoys.
- Effect of the event on Philippine material, architectural and visual cultures
- Philippine objects of knowledge and its dispersal
- Analysis of primary sources
- Inter-imperial realignments leading to and after the invasion
- Socio-economic reversals and new opportunities

- Transregional underpinnings and effects of the Invasion in relation to South and South East Asia
- The place of the Invasion in global history and the history of ideas

Proposals for presentations should include a title, an abstract (200 words), institutional affiliation, a bio sketch (100 words).

### Call for Exhibitions

If you have creative work on or about the 1762 Invasion, send a sample or preview of your work with a 200 word description and a bio sketch (max. 100 words). Accepted works will be exhibited at the conference.

**Deadline: 30 June 2022  
for abstracts and art proposals**



**THE BRITISH INVASION OF SPANISH-RULED PHILIPPINES (1762-1764):  
BEYOND IMPERIAL AND NATIONAL IMAGINARIES**

The historiographies of the British occupation of Manila and Cavite often inhabit two types of imaginaries. One is tethered to the narrow, inter-imperial wranglings between Great Britain and Spain, with their competing explorations of might or blame, haggling over unpaid ransoms and valuations over winning and losing. In the case of the Filipinos, this singular event is linked to a vague yet powerful sense of plunder and loss. Philippine websites, textbooks, historical markers of many of the churches in Luzon, persistently, and almost exclusively present the British occupation only as a culprit for the loss of beautiful architectural structures, precious religious art, rare artefacts, and objects of knowledge like maps, and manuscripts.

This year's iteration of the SOAS Annual Philippine Studies Conference hopes to move beyond narrow or mythologizing narratives of this singular event. With an emphasis on the analysis and critical use of primary source materials, the conference will explore productive ways of historicizing the occupation by centering on issues of Philippine agency and resistance, non-European trans-imperial conditions and contexts, and on-the-ground repercussions, especially in relation to Philippine material culture, socio-economies and local and pan-Asian histories. Through roundtable discussions, we also hope to shift towards more reparative approaches to dealing with the indisputable loss of lives and material culture that resulted from the British occupation. With these shifts in methodology and focus, the conference hopes to contribute to a body of discourse that transcends the prevailing socio-historical and mythic narratives of power and loss.

The British invasion and occupation of Manila and Cavite between 1762 and 1764 have been remembered by Filipinos as watershed moments in the history of the Philippines. For the first time in almost 200 years of the history of Spanish colonialism, Filipinos became sharply aware of the weakness of the Spanish hegemony of the Philippine lowlands as they witnessed the displacement of Spanish rule by British officials and their multi-racial troops. While the British attempt to dominate the Spanish-ruled Philippines has been often seen as a minor chapter in the narratives of the Seven-Year War in both Great Britain and in Spain, in the Philippines, this episode looms largely in the national imaginary. Philippine websites, textbooks, the historical markers of many of the churches in Luzon, and other cultural productions persistently present the British occupation as the culprit for the loss of beautiful architectural structures, precious religious art, rare artefacts, and objects of knowledge (maps, books, manuscripts, etc.) that are now spread-out in other parts of the world.

This year's iteration of the SOAS Annual Philippine Studies Conference will focus on this singular and underscrutinized event. The organizing committee recognizes that it is indisputable that the British occupation brought about the loss of lives, the temporary loss of Spanish rule, and the loss of irreplaceable material culture. At the same time, however, it seeks to move beyond the notion of "loss" and explore productive ways of historicizing the event that centres on issues of Philippine agency and resistance, material restoration, circulation, and repatriation. Understanding the experiences of the subjects who were impacted in the frontlines of the conflict, whether on Spanish or British sides or whether from dominant or minoritized groups, also complicates winner-loser discourses that tend to pervade the mythologizing narratives of the event.

Topics relating to the British Invasion may include:

- Local histories of collaborations or resistances
- Key players - from the British and Spanish soldiers, officers, the religious orders, native militiamen, the Chinese and Indian sepoys.
- Effect of the event on Philippine material, architectural and visual cultures
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