

Reviews & Notices

Arnzen, Rudiger, ed. *Averroes on Aristotle's Metaphysics. An Annotated Translation of the So-called Epitome. XXXV. New York: Walter de Gruyter GmbH & Co., 2010. 389 pp. ISBN 978-3-11-022001-8.*

This book is part of the Averroes Opera under the supervision of Gerhard Endress, Series A, *Averroes Arabicus XXXV*, translated to English by Rudiger Arnzen. The research for this publication was financed by the Alfried Krupp von Bohlen and the Halbach-Stiftung. For a highly technical opus such as this, expect the demands for sky-high logistics which may not be your normal expectation.

The *Bibliographic Information* was done by the *Deutsche Nationalbibliothek*. Averroes or *Abn-I-Walid Muhammad Ibn Rushd* (1126-98) is better known by the former's latinized name to western historians as Averroes. He is reputed to have composed more than thirty commentaries and studies on the works of Aristotle. His studies indeed have created their specific impact on Latin and Hebrew philosophy notwithstanding the absence of critical editions and of more contemporary translations.

This opus for example, does not purport to be a critical edition either. This translation is based on collated Arabic manuscripts. Besides its advantage of being a bridge to be able to examine other Arabic documents, this translation may help to explore Averroes' intentions more comprehensively if not more accurately. No doubt, an English translation of this sort makes Averroes available to a larger Anglophone audience. This is the first time that this translation is presented to the reading public hence

its groundbreaking significance. As we have emphasized above, this whole ambitious project till the publication stage, was supported by numerous granting institutions.

This opus is commonly referred to as “Epitome of Aristotle’s *Metaphysics*.” Averroes himself conceived of this treatise as a kind of an exegetical aid on Aristotle’s *Metaphysics*. The content and structure of this treatise show certain particularities which are entirely unique to the opus. There are four different literary genres encountered – 1) the *long commentaries* quoting and commenting on the authoritative work section by section in a complete and exhaustive manner; 2) *middle commentaries* or paraphrases, i.e. rewordings of the Aristotelian text which avoid textual problems or dogmatic inconsistencies towards a more coherent Aristotelian text; 3) *epitomes* which are abridged introductions or summaries wherein Averroes introduces his personal views expressed in his own words; and, 4) *questions* and *problems*, which he tackles in the last section.

Averroes affirms that he is addressing the discipline of metaphysics as a whole, i.e. as a system in a comprehensive manner.

Previous to the discipline of metaphysics, Averroes completed the epitomes on *Physics*, *De Caelo*, *De Generatione et Corruptione*, and *Meteorologica*. Like the mode in completing the epitomes of the latter treatises which are grouped as one, this writer presents in the discipline of *Metaphysics* the emphasis on the “scientific doctrines which render Aristotle’s method *necessary*.” The methodology he takes the issue from is that which “proceeds from things better known to us to things better known by nature” (this is found in his middle commentaries). Thus in metaphysics, there are 3 major parts: 1) sensible things being existent, e.g. the ten categories and all their concomitants and those which adhere to them; 2) principles of substance which are separate things and their relationship to their first principle which is God; its specific attributes and acts; 3) the sciences of logic, physics, and mathematics.

I would like to suggest to the reader of this book to dwell more time and space in dissecting the NOTES where the ‘doctrines’ are specified e.g. *Dialectics* [6], and the physical proof of the existence of the first mover,

etc. It is also pointed out here about the aim of metaphysics, its parts, and its usefulness in the philosophical curriculum. We also recommend to the reader to go over the *Bibliography* where familiar names e.g. Albertus Magnus, Thomas Aquinas, Alexander of Aphrodisias, J. Ackrill, W. D. Ross, Jonathan Barnes, etc. are found. Meeting familiar names in a book proffered for Averroes is no small consolation. They are no small bridging factors. Certainly, these familiar names include a good collection of Arabic sources for those whose specialization seeks to discover a more profound knowledge of the Arabic philosophers in this special volume. Here's hoping that in the not too distant future, a kind of critical edition of Averroes comes to light in close co-referencing with the more universal Metaphysics of Aristotle as it appears in Jonathan Barnes, for example. But as the editors of this opus will tell you without batting an eyelash – all that would depend on the generosity of the granting institutions.

Norberto M. Castillo, O.P.

Besong, Brian and Jonathan Fuqua, eds. *Faith and Reason Philosophers Explain their Turn to Catholicism*. San Francisco: Ignatius Press, 2019. 289 pp. ISBN: 978-1-62164-201-5.

The relationship between faith and reason is not a smooth one in history. The connection is not so easy to see, but there came a time when the relationship became solid, especially during the medieval age. The two are distinct but not necessarily separated. Then came the modern era. Distinction became separation. Separation led to exclusion. Exclusion led to rivalry and hostility. The results are catastrophic. Faith is reduced to private and emotional matters; reason is put into a little corner and locked up in itself. The church at present is confronted and must accept a challenging reality whose cause is the unfortunate separation of faith and reason in history: *It is an illusion to think that faith, tied to weak reasoning, might be more penetrating...faith then runs the grave risk of withering into myth or superstition.* (Fides et Ratio, no. 48) In order to be true to her calling and mission of being the universal sacrament of God's salvation in the world, the church has to be ever more zealous and tenacious in her "*diakonia* of the truth:" *faith grows deeper and more authentic when it is wedded to thought*

and does not reject it. (Fides et Ratio, no. 79) A quote from Augustine's *De Praedestinatione Sanctorum* follows to briefly but powerfully support the claim: *To believe is nothing other than to think with assent...Believers are also thinkers: in believing, they think, and in thinking, they believe...If faith does not think, it is nothing.* (Fides et Ratio, no. 79)

"If faith does not think, it is nothing." This sentence summarizes the content of this book, a collection of essays from professional philosophers, i.e., who think *very* seriously but turned to faith, to Catholicism, which before their conversion, they see as irrational. All contributors rejected or spurned the catholic faith in their acts of critical thinking, but paradoxically, this same thinking led them to the faith.

Though the contributors stress human reason, they are careful not to reduce faith to human reasoning, as if faith consists in the act of reason. It is clear that faith is different from human reason, and no matter how critical the latter is, faith is of a different order, both in its source and its object.

What is also striking in the book is that the readers would find that the apparent abstract connection between faith and reason becomes *alive* in the conversion stories of the contributors. The basic catholic teaching of faith and reason mutually supporting each other finds a *life-breath* in the stories of these people. What is fundamentally a catholic principle becomes *life-witness*; what was before perceived as hostilities between faith and reason becomes now a camaraderie that binds the lives of these philosophers turned Catholics.

Their life stories do not give the impression of smack sentimentalism. On the contrary, their stories evinced honest intellectual pursuits that see all sides of the arguments, which characterize philosophers seriously seeking the truth. God's grace and faith find fertile soil in the aspect which sets human beings apart from the rest of created world: rationality. Incidentally, it is not in the level of feelings and emotions that faith works at best but in the sphere of reason and *logos*. The contributors' conversion stories prove this point.

Essays contained in the book re-echoes in the hearts of readers and seekers of truth the conversion stories of St. Augustine, St. John Henry Newman, and St. Edith Stein (Many others can be added). The church's history is replete with concrete examples of conversion stories, from a life

as “if there is no God” to a “life filled with God.” God does not cease to call human beings to Himself to be His friends, even those who adamantly think that He does not and cannot possibly exist.

This book is a welcome gift to those who do not share the faith. Those whose convictions are hostile to the faith may find in this book a discourse that may make them pause for a while and re-think their claims. Sometimes, long-held beliefs.

Someone who teaches a Special Questions on Theodicy or a course on Faith and Reason may find this book enriching during lectures and class discussions and in private moments with the Lord to deepen one’s faith as a believer and an intellectual. Likewise, in the essays, a professor can find nuggets of truth to develop further his research and inquiries into Metaphysics and Philosophy of Religion.

One can, however, say that the book is not for the general public. Its audience is merely limited to those intellectuals in lecture halls of universities; only people of their kind can understand. It may seem that this impression has weight. However, the contributors come from a different approach which may also appeal to all people of goodwill. The way they tell their stories uses a language that all can understand. Their stories of conversions strongly invite all people to undergo the process of opening up one’s reason to the light of faith. This work is, thus, a spiritual book for those who sincerely search for the truth and unreservedly love the good.

Philosophy may seem to lack concrete significance in the ordinary lives of Catholics, but this book will make the readers see that the latter is an impression borne out of prejudice, ignorance, and uncritical thinking. Few people can do profound philosophy, but if an adult faith enlightens all our thinking, it is a path towards renewal and conversion of the heart. It is not by chance that even the encyclical letter *Fides et Ratio* of St. John Paul II claims that “the human being is by nature a philosopher” (no. 64; see also numbers 27 and 30).

The book may also have an impact on the Philippine Catholic Church. Though the contributors come from a purely American background, our catholic faith (besides our common human nature) transcends racial and

cultural boundaries to bind us into a unity. As the Filipinos continue to celebrate the 500th anniversary of Christianity's arrival in the country, we may be inspired by the life stories of the contributors to retrieve the vital link between faith and reason among Filipino Catholics to develop a mature faith. Does the oft-repeated description of Filipino Catholics as “evangelized but not sufficiently catechized” point to a deep wound that strongly suggests the diminished and constantly weakening relation between faith and reason in the way Filipinos live the Catholic faith? Though not its primary aim, this book may present itself as one of the ways to heal this wound.

We thank the editors for gathering these thought-provoking and inspiring essays.

Jose Adriand Emmanuel L. Layug

Marin, OP, Fr. Valentin M, Aparicio, OP, Fr. Angel, ed. *Essay of a Synthesis of the Works Accomplished by the Spanish Religious Corporations in the Philippines (Volume 1)*. Manila: University of Santo Tomas Publishing House, 2019. 644 pp. ISBN 978-971-506-800-0.

First and foremost, apart from the goal to convert the inhabitants of the Spanish colonies, the religious orders (Augustinians, Franciscans, Jesuits, and Dominicans) who arrived in the Philippines in the sixteenth century, have also chronicled the progress of their mission. With these religious chronicles, historians have collected a detailed information and a clear picture of the way of life, customs, traditions, beliefs, and practices of the natives. On the other hand, these writings provided us a glimpse of the challenges of the colonial government in the process.

Fr. Valentin Marin, OP was able to systematically compile everything that is known about the Philippine archipelago before the arrival of the Spanish empire based on the available documents at that time. The Dominican author provided a wide range of information coming not only from his confederate from the order, but he depended on those, who can provide the most information, like Fr. Francisco de Santa Ines, OFM, Fr. Juan Jose Delgado, SJ, Fr. Francisco Colin, SJ, Fr. Joaquin Martinez de Zuñiga, OSA, and Fr. Juan de Plasencia, OFM. These friars have devoted

their efforts in understanding the behavior and situation of the settlers in the archipelago at the onset of Spanish colonization of the Philippines.

This first volume of Fr. Marin's work is composed of 17 chapters written in both its original Spanish text and English translation. It consists of two (2) parts which are divided into: (1) *Pre-Spanish Civilization in the Philippine Islands* (Chapters 1-9), which discussed the conditions of the inhabitants of the archipelago before the arrival of the Spanish conquistadores; and (2) *The Characteristics of the Spanish Domination of the Archipelago* (Chapters 10-17), which examined the effects of the Spanish colonization and evangelization to the natives.

Chapter 1 of the first part of the book discussed about the archipelago, its physical characteristics, location, the manifestation of all historians and chroniclers in describing the geological and historical origin of the land, and their different opinions on the passage from Claudius Ptolemy, referring to the islands as *Maniolas*.

Chapters 2, 3, 4, and 5 tackled the political, social, and religious system and practices of the early Filipinos. Regarding the political conditions of the islands upon the arrival of the Spaniards, Fr. Marin presented about the society which they called *barangay* comprised mainly of 15, 20, or 30 houses; the emergence of the *dato* as the chief of the community, and most especially of the chaotic political form. On the other hand, pre-Hispanic practices of *slavery, polygamy, (endogamy and exogamy) as well as adoption* were highlighted. People became slaves because they were able to inherit it from their forefathers, some, became prisoners of war, and others were sold as slaves. Polygamy appears to have been an institution in the islands. They engaged in taking a woman for a wife by a man of the same tribe (endogamy or matrimony within); and taking a woman from different tribe (exogamy or marriage without). Even if ancient historians never mentioned "adoption," historians speak about this topic. Early Filipinos adopted one another in the presence of their relatives. It has been told that the religious system of the inhabitants was no more elevated than their social and political conditions. It is characterized as: animistic (in one's wild conception of the *spirit*, his attention is drawn by all forces of nature, to that which is interpreted as spiritual), worshipping of ancestors (this belief which is common to all the

people, is that the even if the *father*, the head of the family is dead, his spirit continued living in the tomb and floating about the neighborhood of the house, in short they consider their ancestors as gods); having human sacrifices (when a chief dies, they kill some of his slaves, the number is tantamount to the deceased possession); and the absence of human temples (the natives are accustomed to worship in private, in their houses, caves or similar place).

Chapters 6, 7, and 8 focused on the customs, traditions, and practices of the early Filipinos. The art of *tattooing* is highlighted wherein it was believed to be spread over the entire archipelago. Men used to paint every part of their body except the hands, face, and their private organ, thus they were given the name *Pintados* or painted bodies. On the other hand, *drunkenness* was another vice prominent among the pre-Hispanic Filipinos. It is a thing to be indulged with by both men and women, regardless of age, on feast days and holidays, and to belong to the nobility. Furthermore, part of the everyday living of early Filipinos is their high regard for the elderly. Old age has exercised a powerful influence since they have authority over the younger. In dealing with the natives' knowledge on the use of written characters or the alphabet, it was noted that the natives were acquainted with the *alibata* or the characters comprising of three vowels and twelve consonants, which was believed to have influenced by the Malay-*Moros* and derived from the Arabs. The use of metals was also very evident. The weapons they used are very numerous and of very good quality.

Finally, it is important to note that upon the coming of the Spaniards, the archipelago is dominantly practicing Mohammedanism or Islam. Chapter 9 discussed the struggles and challenges faced by Spanish missionaries to impart Christianity to do away with the ill-practices of the pre-Hispanic Filipinos were pointed out. The effort to study the language, to the formation of *pueblos* (towns), studying their customs and even penetrating the mountains to make geographical studies and print maps of the country.

The beginning of part two (Chapter 10) dealt with the following: First, the character of the Spanish dominion of the Philippines, wherein, it is worthy to note that the religious orders did everything in their power

to labor to form and develop in the hearts of the Filipinos the seed of the true Christian faith. Second, the chapter also presented the expeditions of the following conquistadores: Magellan, Loaisa, Saavedra and Villalobos. It also provided information on the preliminary preparations made by Legazpi together with Fr. Andres de Urdaneta. A continuation of the discussion is found on Chapter 11, wherein the considerations taken by Urdaneta's expedition was presented. Strangely, the maritime expedition is maneuvered by a religious. This was done so in order to have a gentle dealing with the natives, persuasion through the medium of preaching the Gospel. The highlight of the chapter is the development of the Philippine Church. The Kings of Spain have in their charge the Lordship and Government of the occupied islands, meaning they have the obligation to send to these places the ministers of the Gospel for a good spiritual government. Moreover, the next chapter (Chapter 12) provided the composition of those officials who will be executing the orders of the King in its colony to convert the natives. If these men failed in their mission, the blame and responsibility of the consequences falls upon them.

In Chapter 13 the responsibilities of the officials to be assigned in the colony such as the governors and minor officials such as the Captains, Alcalde Mayors, Soldiers, and other Ministers of Justice were presented. It is very evident in the laws that these men are executing that the welfare of the native is the priority and that they are tasked to be true servants of the native and the Government and not Lords that will enslave their oriental sons. Moreover, in the succeeding chapters (Chapter 14 and 15) the role of the *encomendero* or those who will collect taxes (tributes) from the lands that are considered as pacified or under the control of the Spanish empire was discussed. It also incorporates actions to be taken when the natives are incapable of paying and the corresponding liabilities as well.

Chapter 16 showed the results of the Christianization in the colonies. The religious congregations, from the beginning of the colonization took care of the public education in the Philippines. First the friars served as *Doctrineros* and later as *Parish Priest* and *Local Inspectors of Primary Schools*. The culture implanted and cultivated in the Philippines are unquestionably attributable to the friars because it is noticeable that Christian virtues were

instilled to the natives. Fr. Marin made mention as well of an interesting comparison between the Dutch colonial system, which is geared exclusively toward commercial gain, while the Spanish colonial system that is spiritual.

The last chapter provided the aftermath of the Spanish colonization wherein, the Filipino insurrection was mentioned that is essentially and exclusively, Masonic. The author viewed the Philippine revolution, as unjust, anti-Spanish and anti-Catholic. In these trying times, the attitude of the regular clergy was admirable, despite the accusations concerning immorality or charging of certain fees, they maintained the banner of Spain flying until the last moments. As regards to the native clergy, more than once their virtues have been acknowledged and applauded.

Overall, I commend the effort of Fr. Valentin Marin, OP, for coming up with his synthesis of the works of the friars in the Philippines. The first volume may be deemed as the greatest and most passionate defense of the role of religious corporations in the history of the Philippines as of the moment. This work of his brings a lot of empirical evidence as seen in the rich bibliographical listings in every chapter of the book. The author was able to provide us with a meticulous and insightful argumentation backed by reliable data which include hard-to-find relevant documents.

The Dominican friar should be recognized in this masterpiece. It is truly a contribution to the field of history that an author is not ashamed of quoting, depending on other order just to provide a comprehensive discussion on the history of the nation where they, in the religious order had played a greater role. The readers will learn a lot in these accounts and surely will have new insights on the 16th-19th century Philippines.

Melanie D. Turingan

Holub, Grzegorz. *Understanding the Person: Essays on the Personalism of Karol Wojtyla. European Studies in Theology, Philosophy, and History of Religions. Vol. 29.* Edited by Bartosz Adamczewski. Berlin: Peter Lang, 2021. 197 pp. ISBN: 978-3-631-85423-5.

Rev. Grzegorz Holub, SDB, is widely known among Wojtyla's scholars for his lucid and adept research on the *personalism* and *ethics* of Karol Wojtyla, the philosopher who hailed from Poland, and soon was elected as Pope and later canonized as a saint in 2014.

Holub's published work is comprised mainly of the improved versions of his recent publications from different journals. The work intends to re-emphasize the *subtle* truths in the personalistic philosophy of Wojtyla; give a new direction to the scholarly pursuit of Wojtyla's thoughts, and show nuances in terminologies that are critical in understanding Wojtyla more accurately. One of Holub's advantages as an author is his ability to read Wojtyla's works in Polish, allowing him to access various manuscripts that Wojtyla wrote, which are still left untranslated in the English language. In writing this book, he made the thoughts of Wojtyla on the human person more accessible by unraveling the deeper meaning of Polish terms that have a high impact both in interpreting and understanding Wojtyla's work.

On top of being *critical but progressive*, the book is also written in a *conservative but intriguing* way.

Surprisingly, the author of this book presented a dense *re-introduction* of Karol Wojtyla's personalism. However, a question may arise: if it is introductory, what makes this work worth reading?

In this book, readers will find themselves astonished at how the author presented the personalism of Wojtyla from a different perspective. For instance, Holub highlights the unique development of Wojtyla's thoughts by distinguishing the *early* from the *mature* Wojtyla (p.15). This is in reference to the period when Wojtyla was trained first in Aristotelian-Thomistic tradition before being influenced heavily by the phenomenology of Max Scheler. With a careful approach, Holub was able to show that this progression in the thoughts of Wojtyla is not *disintegration* but a *fortification* of his philosophical treatises.

Unique in Holub's works is his emphasis on the crucial contribution of St. Augustine in the personalism of Wojtyla alongside Boethius and Aquinas, particularly how the notion of the "specific self" is related to "inner life" (p.45). Holub also made the thoughts of Wojtyla shine in the context of both anthropological and moral issues. For instance, he touches on the issue regarding the person being taken as a "constellation of psychological characteristics" (p.33-34, n.27) resulting to the naturalistic treatment of the person. This is in sharp contrast with what Wojtyla believes about the

human person since he is convinced that the person is composed of both body and soul. Hence, the person cannot just be looked from the lens of his external and biological realities but must also be respected by virtue of the soul. This is how the interplay between the *cosmological* and *personalistic* understanding of the person works together, as Holub points out: “the person cannot employ a purely objective perspective. He, as the subject, is always present in all undertakings, the experience of his outer reality is always associated with the experience of his inner reality” (p.39). Given the possibility of charging Wojtyła with dualism on this ground, Holub critically posed the question: “...was he [Wojtyła] Cartesian?” (p.44) Holub answers that Wojtyła is not Cartesian in the strict sense of the word, but may “somehow be perceived as a post-Cartesian philosopher” (p.57). With this kind of approach, Holub proves that his work shows the possible issues that may arise from Wojtyła’s thoughts, which are somewhat obscure to the uncritical eye. Also, Holub points out in this book that Wojtyła may have favored a metaphysical approach to the person. However, Holub suggests that Wojtyła’s personalism is in perfect harmony when paired with W. Norris Clark’s metaphysics of *substance*. This is for the reason that “... Wojtyła was an ethicist and a thinker involved in the philosophy of the human person. Clarke was a metaphysician entertaining a vivid interest in the reality of the human person” (p.70). These are only a few of the many reasons why this book is *progressive but critical!* It seeks to develop further Wojtyła’s personalism by criticizing its weaknesses and finding the piece of the puzzle that might be missing in Wojtyła.

The author also presents in this book terminologies derived from Wojtyła’s works that are *intriguing*. For example, in one of Wojtyła’s publications entitled “*Wykłady lubelskie*” he introduced the concept of “‘lower man’ (*homo phaenomenon*) and ‘higher man’ (*homo noumenon*)” (p.135), a concept which Wojtyła derived from Kant with his discussion of efficacy. Another intriguing terms are the distinction between the “*Dignity of Personality*” and “*Personal Dignity*” (p.175). The former refers to the *contingent* characteristics of the person, while the latter pertains to the *absolute* worth of the person found in the soul. This is absolutely in congruence with what Wojtyła has in mind. Hence, despite introducing these terms, the author remains faithful and *conservative* in what he states.

These *intriguing terms* are only a few among the many that one can encounter within the book.

The book furthers the study of Wojtyła's personalism not only in the sphere of axiology and phenomenology but most of all in the metaphysics of the human person.

The book is definitely too important to miss since it is a worthy contribution to Wojtyła's *personalism* for the following reasons: first, he presented both the *positive* impact and the possible *negative* consequences of Wojtyła's claims. Holub even provided notes on recent debates about Wojtyła's *personalism*. Second, Holub affirms the value of other philosophers that may contribute in strengthening the claims of Wojtyła. The same attitude that Wojtyła has regarding criticisms: taking them as constructive and valuable contributions to development and progress. Finally, Holub creatively placed Wojtyła in dialogue with influential philosophers who made valuable contributions to philosophical anthropology and personalism. The intention was not to place Wojtyła as having superiority over those philosophers but rather to flesh out more ideas and meanings from the works of Wojtyła.

Hopefully, future readers of this book may see the work of Holub as one of the many masterpieces that introduced the personalism of Wojtyła in a critical way. Not to find what is wrong, but to find the answer to the question "what is *truth*?" The same path that Wojtyła invites everyone to pursue. True to philosophy as its roots, Holub is successful in filling the minds with *wonder*.

Blaise D. Ringor

Davison, Scott. *God and Prayer*. United Kingdom: Cambridge University Press, 2022. 50 pp. ISBN 978-1-108-97143-0.

Scott Davison's book within the Cambridge Elements in the Philosophy of Religion series edited by Yujin Nagasawa taps into the questions of prayer or praying to God. Particularly, he asks about petitionary prayers – the kind of prayers where a third party asks God for something beneficial to another individual although the nature of prayer cannot be totally categorized as he admits later in the monograph. By exploring the fascinating philosophical implications of offering petitionary prayers, he

invites the readers to think about whether they make sense at all, whether or not they make a difference to specific events and the grand scheme of things, and whether we can know that the prayers are actually answered. These translate to responses on the worries about prayers being pointless in relation to an immutable omniscient God, the epistemic grounds of knowing that God actually did something for the prayer, and practical considerations about what, if at all, must one pray for. Davison carefully structured the investigation by introducing some preliminary considerations about God, freedom, and providence.

There are of course different conceptual accounts of God, spanning from deism and theism to pantheism, panentheism, and more. Davison clarifies his reference to the monotheistic God seen in Judaism, Islam, and Christianity, in which he operates on an assumption only *as if* God exists for the believers or theists that engage in a relationship with him while no particular religion weighs more than others. Theism helps elucidate the fact that God also engages in a personal relationship with the world as opposed to deism where God simply creates the world and leaves it be. The debate on freedom assumes an underlying context where the general discussion provides a route, rather than a separate argument, for accounts where the nature of divine providence makes room for prayers.

Moreover, there are different kinds of prayers such as repentance, lamentation, adoration, and gratitude. A petitionary prayer *requests* something from God and the hope is to make a difference in terms of God's actions in the world, though the effects of this can also be seen in other forms of prayers as well. We can cite ideas outside the book. For instance, Kierkegaard writes that 'prayer does not change God, but changes him who prays.' Likewise, in a Eucharistic prayer of the Catholic tradition, one hears the priest exclaim: 'Our prayer of thanksgiving adds nothing to Your greatness, but makes *us* grow in Your grace.' Davison's qualification of the distinction between difference-making and non-difference-making approaches to petitionary prayers – according to which God grants them or otherwise, respectively – helps in thinking about their efficacy and the person's responsibility and relationship to God.

In responding to the challenges of prayers being answered or making sense at all, there are defenses or reasons to make sense of prayers. Davison divides them into *consequentialist* and *deontological* defenses. To the extent that prayers, as in Kierkegaard's claim and the Eucharistic prayer above demonstrate, make the person responsible for others and strengthen his relationship to God, petitionary prayers appeal to a dependent disposition for God. Aside from this dependent arrangement, God's provision of a good thing for its sake is another reason that prayers make sense, which in deontological phrasing can mean God respecting the autonomy of creatures. And yet even if in their own ways, these defenses offer a partial certainty that prayers make sense, and thereby are partially successful, in epistemological terms, it would still be difficult to certify whether God has actually answered a prayer. In the epistemology section, Davison responds to claims on how to go about knowing that God has indeed answered prayers and remains skeptical about the various inferences to show that we can.

In the end, the practical considerations make Davison argue for the importance of Quasi-petitionary prayer, according to which specificity is not the issue but trusting – herein having a sense of faith (Latin: *fiducia* can be trust or faith) that God also cares for our concerns so that the line “Thy will be done” in the Lord's Prayer is not about prompting God to change for one's request. And Quasi-petitionary prayers are *not about requests*. Davison makes the case that Quasi-petitionary prayers can provide a viable option for the complex nature of prayers and their relationship to God. In the Holy Writ, when one of the disciples asked Jesus, “Lord, teach us to pray” (Luke 11:1), Jesus did not show them a prayer to appeal or change the mind of God but a prayer of committing to God's goodness and divine providence. Indeed, the contemporary philosophical debate about prayers is gaining new ground with fresh insights and Davison presents an elegant manner of showing us a clear direction into it.

Jan Gresil S. Kahambing





UNIVERSITY OF SANTO TOMAS
INSTITUTE OF RELIGION



ST. THOMAS AQUINAS FORUM

International Conference
March 24 to 25, 2022
9:00 AM to 4:00 PM (Philippine Time)



THEME:

**"500 Years of Christianity in the Philippines:
Embracing the Gift and Charting New Paths"**

Day One: March 24, 2022

*"The gift must continue being a gift. It must be shared.
If it is kept for oneself, it ceases to be a gift."
Cardinal Luis Antonio Tagle*

Moderator: Asst. Prof. Lorna T. Paras, M.A.

9:00 AM

OPENING CEREMONIES

Opening Prayer
National Anthem

Opening Remarks:

Rev. Fr. Pablo T. Tiong, O.P.

*Vice Rector for Religious Affairs
University of Santo Tomas, Philippines*

Presentation of Program Rationale:

Prof. Joan Christi T. Bagaipo, Ph.D.

*Chairman, Professional Advancement and Research
Committee, Institute of Religion,
University of Santo Tomas, Philippines*

9:20 AM

Message

His Eminence Jose F. Cardinal Advincula, D.D.

Archbishop, Archdiocese of Manila, Philippines

Message

His Excellency Charles J. Brown, D.D.

Apostolic Nuncio to the Philippines



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INSTITUTE OF RELIGION



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THEME:



**"500 Years of Christianity in the Philippines:
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|-----------------|--|
| 9:30 AM | <p>KEYNOTE ADDRESS
 The Gift of Catholic Education to the Philippines
and to the World
 His Excellency Jose Elmer I. Mangalino, D.D.
 <i>Bishop, Diocese of Bayombong, Nueva Vizcaya
Chairman, Catholic Bishops' Conference of the
Philippines - Episcopal Commission on Catechesis
and Catholic Education</i></p> |
| 10:15 AM | Break |
| 10:30 AM | Parallel Session One |
| 12:00 PM | Lunch Break |
| 1:00 PM | <p>Plenary Session One
 Intercultural and Interreligious Dimension of Education.
Revisiting the Role of Catholic Institutions in Asia
 Prof. Roberto Catalano, Ph.D.
 <i>Faculty, Department of Theology
University Institute Sophia, Loppiano-Firenze, Italy
Co-Director, Office for Interreligious Dialogue of the
Focolare Movement, Rome, Italy</i></p> |
| 1:50 PM | Open Forum |
| 2:20 PM | Break |
| 2:30 PM | Parallel Session Two |

END OF DAY ONE



UNIVERSITY OF SANTO TOMAS
INSTITUTE OF RELIGION



ST. THOMAS AQUINAS FORUM

International Conference
March 24 to 25, 2022
9:00 AM to 4:00 PM (Philippine Time)

THEME:
**"500 Years of Christianity in the Philippines:
Embracing the Gift and Charting New Paths"**

Day Two: March 25, 2022

*"Welcome this time of trial as an opportunity to prepare for our
collective future. Because without an all embracing vision,
there will be no future for anyone."
Pope Francis*

Moderator: Mr. Sir-Lien Hugh T. Tadeo, M.A.

9:00 AM **Opening Prayer**

Synopsis of First Day
Prof. Concepcion Liza V. Corotan, Ph.D.
*Faculty, Institute of Religion
University of Santo Tomas, Philippines*

9:15 AM **Plenary Session Two**
Preaching the Faith in St. Thomas Aquinas
Rev. Fr. Adrian S. Adiredjo, O.P., S.Th.D. (D)
*Instructor, Faculty of Sacred Theology, Ecclesiastical
Faculties, University of Santo Tomas, Philippines
Lecturer, Theology Department, Widya Mandala
Catholic University, Indonesia
Rector, Universitas Katolik Darma Cendika,
Surabaya, Indonesia*

10:00 AM **Open Forum**

10:30 AM **Break**



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- 10:45 AM** **Plenary Session Three**
Filipino Teachers, Community Engagements and
Evangelization: Retrospect and Prospects
Rev. Fr. Stephen R. Redillas, O.P., Ph.D.
Rector, Colegio de San Juan de Letran-Manaoag
Philippines
Instructor, Faculty of Philosophy, Ecclesiastical Faculties,
University of Santo Tomas, Philippines
- 11:30 AM** **Open Forum**
- 12:00 PM** **Lunch Break**
- 1:00 PM** **Parallel Session Three**
- 2:30 PM** **Break**
- 2:45 PM** **CLOSING RITES**
- Word of Thanks**
Asst. Prof. Maila M. Blanza, Ph.D.
Co-convenor, STAF 2022
Faculty, Institute of Religion
University of Santo Tomas, Philippines
- Rev. Fr. Ermito G. de Sagon, O.P., S.S.L.**
Convenor, STAF 2022
Director, Institute of Religion
University of Santo Tomas, Philippines
- EUCHARISTIC CELEBRATION**
Rev. Fr. Filemon I. dela Cruz, Jr., O.P.
Prior Provincial, Dominican Province of the Philippines

END OF CONFERENCE

2022 Philippine History Webinar

Series Title: "Re-thinking Philippine History...Slowly" A Three-year series of webinars

1. 2022 Webinar Title:

"The Beginning and the Beginning of the Beginning: The Philippines in the 16th to the 18th centuries"

The first beginning refers to issues regarding where the historian should begin; the second and third beginning refer to the period of Philippine history prior to 1872 (which is the beginning, according to Agoncillo) of Philippine society.

2. Webinar Description:

The 2022 Webinar series will be on Saturdays, 10 am to 12 noon, 5 February to 26 March 2022. It is a series of eight roundtable discussions which will examine current popular knowledge about the writing of Philippine history and the early part of the Spanish colonial period. Round-table panelists will attempt to answer common questions and offer alternative perspectives based on recent research.

3. Webinar Format:

1. Each session will last two hours.
2. The moderator (Ramon Cabrera for most dates and Josefi Nito for 26 February) will pose the key questions and issues. Some students will also ask questions.
3. During the first, hour panel members discuss their views about questions raised and exchange opinions with each other.
4. By 11 AM, the moderator will announce the start of the open forum. The participants may ask questions.
5. If there is time for additional discussion, the panel members will continue discussing the topic.
6. By 11:50: The participants will fill out an online evaluation form.

4. Target participants:

This webinar series is intended for teachers of Philippine History in college and grade school, professionals with a passion for history or simple curiosity in this time of conflicting claims any ordinary Filipino citizens who want to grow in love of country through a deeper knowledge of history.

5. Objectives:

By the end of each session of the webinar series the participant should be able to

1. Appreciate recent historiography through an examination of how historians develop differing interpretations
2. Analyze how historians use evidence.

3. Understand that, although the past tends to be viewed in terms of present values, a proper perception of the past requires a serious examination of the values of that time.
4. Value the experiences and cultural achievements of Filipinos during a specific period.
5. Appreciate these achievements to enhance their own love of country.

(reference for this: Benchmarks for Professional Development in Teaching History as a Discipline in Perspectives May 2003)

6. Sequence of Topics and Panels

	Date	Topic	Panel Members
1	February 5	<p>When does Philippine history begin?</p> <ul style="list-style-type: none"> • How about the histories of the individual ethnic groups? • Should the beginning of Philippine history include the Muslim peoples of Mindanao and the peoples of the Cordilleras? • Does Teodoro Agoncillo have a point with regard to the beginning of Philippine history? <p>Is there such a person as a “pure Filipino”?</p> <ul style="list-style-type: none"> • What is the basis of his “purity”? • How does he differ from the “pure Indonesian”? • Which came first: the Philippines as geographical territory or the Philippines as homeland? 	<p>Dr. Dumol Dr. Joem Antonio Dr. Mesquida</p>
2	February 12	<p>How important is contextualizing the natives of Luzon, Visayas, and Mindanao in Southeast Asia?</p> <ul style="list-style-type: none"> • How do they compare with the natives of mainland Southeast Asia? Island Southeast Asia? • How should the historian handle differences in technological development? <p>How can we present the Big Picture of Philippine history?</p> <ul style="list-style-type: none"> • Should it have a trajectory? Can narratology help clarify? • What is the difference between trajectory and perspective? • What sense can talk of historical revisionism (originally a Marxist term) have? 	<p>Dr. Dumol Dr. Joem Antonio Dr. Mesquida Dr. Lagos</p>
3	February 19	<p>The Magellan Expedition</p> <ul style="list-style-type: none"> • What significance does it have to Philippine history: was it a beginning? <p>The Legazpi Expedition.</p> <ul style="list-style-type: none"> • Is Marx’s understanding of <i>colony</i> the only one there is? • Which is worse: “colonizer-colonized” or “lord-vassal”? 	<p>Dr. Dumol Dr. Mojarro Dr. Navarro</p>
4	February 26	<p>Was Christianity a tool of Spain?</p> <ul style="list-style-type: none"> • <i>The Synod of Manila</i> • Evangelization in Luzon, Visayas, and Mindanao continued till the end of Spanish rule • The gains, aside from the religion itself <ul style="list-style-type: none"> ○ The definition of the family ○ Values 	<p>Dr. Dumol Dr. Camacho Prof. Regalado Jose</p>

		○ Pueblo culture	
5	March 5	The All-surpassing Significance of the Pueblo <ul style="list-style-type: none"> • Missionary intentions • The Philippine Referendum of 1599 • Self-rule • The pueblos from the perspective of 2021 	Dr. Dumol Dr. Concepcion Dr. Zalcita Prof. Regalado Jose
6	March 12	Chinese in the Philippines <ul style="list-style-type: none"> • The significance of the Galleon Trade in Philippine history • Chinese genes and Chinese culture • Anti-Sinicism 	Dr. Concepcion Dr. Mesquida Dr. Jely Galang
7	March 19	Revolts, Slave Raids, English invaders <ul style="list-style-type: none"> • The Dutch Wars • If the revolts succeeded, would the Philippines still be around? • Not all revolts sought to end Spanish rule • How many Visayans were carried into slavery? 	Dr. Joven Dr. Concepcion Dr. Churchill
8	March 26	Was the transition from the Habsburgs to the Bourbons significant? <ul style="list-style-type: none"> • The lord/vassal covenant broken • The new meaning of colony 	Dr. Dumol Dr. Mesquida Dr. Camacho