

BOOK REVIEWS

Ofilada Mina, Macario, *Filosofía, Lenguaje, Mística: Desde las entrañas del espíritu*. Manila: Academia Filipina de la Lengua Española-Giraffe Books, 2008, 51 pp.

This monograph contains the author's "discurso de ingreso" or induction lecture as the youngest "académico de número" not only in the Academia Filipina de la Lengua Española, but in the history of all the sister academies of the Spanish Language, all of whom are correspondents of the Real Academia Española. This very erudite and original discourse, written in a very dense yet elegantly transparent literary style, was delivered on July 13, 2005 at the historic Casino Español de Manila, where the Academia Filipina, tasked with preserving the former colony's hispanic legacy and tongue, was founded by eminent luminaries on July 25, 1924.

Ofilada first attracted international recognition as a philosophical scholar on the works of the Carmelite Mystic, St. John of the Cross with his landmark book on the Mystical Doctor, published in 2002, as well as his numerous essays. This reviewer, being a bibliographer of Carmelite Studies, has kept track of the author's evolution and contributions. Even before publishing his sanjuanist book, the author has consolidated his reputation as a formidable and first-rate scholar on the relationship existing among the disciplines of Philosophy, Mysticism (or Spirituality) and Theology. This is true to the extent that other renowned international bibliographers on Spirituality and Carmelite Studies have also kept a record of his essays. The title of the publication under review summarizes in a way the interests of this young and tireless scholar.

Reading through the pages of this monograph is like going in an adventure with the author, who commences recounting his doctorate in the University of Salamanca with a thesis on St. John of the Cross. Throughout these pages, the author dialogues with luminaries from the University city whom he knew personally, such as Enrique Rivera de Ventosa, Xabier Pikaza and Víctor García de la Concha. From his personal confrontation as a representative of rational thought with mystical thought, which surpasses the limits of human reasoning, the author proceeds to confront the question of the limits of human language and how the mystics have experienced this crisis. The author seems to indicate that the way is transcendental, i.e., it goes beyond limits. However, there is an irony in his starting point: the immanence of humanity.

Citing Zubiri's immortal definition of man as the "infinite mode of being God" (p.3), Ofilada seems to posit immanence, together with finitude and culpability, as the starting point. Philosophy occurs within this plane. But upon challenging the notion of systems and schools, even to the point of challenging the limits of Philosophy, as marked by Aristotle (p.5), Ofilada enters into first the Greek (and pagan) origins of mysticism in a historical review involving etymology and phenomenology of religions.

It is clear from the outset, that Ofilada proceeds as a Christian, who does not necessarily believe in a Christian philosophy but as a scholar who affirms that a Christian can do philosophy. With the anthropological key firmly established, the author proceeds to re-examine the notions of thinking and questioning, but this time as oriented towards the Absolute, which is the goal of Mysticism.

Is the goal of Philosophy and Mysticism the same? The author posits a positive response as the principal thesis of this work. Ofilada explores some great authors of the Spanish language such as Fray Luis de León (the most famous "catedrático" of the author's alma mater), Neruda, Ortega, Valle-Inclán to demonstrate the universal desire for the Absolute. In this same publication, diverse authors in the fields of Philosophy, Theology and Spirituality, though they may not have embraced the Christian faith such as Levinas and Weil, are cited to complement this thesis.

The well-established differences existing among the aforementioned disciplines are put into a crisis in this monograph, which seems to be pointing to a convergence in the question of the Absolute, which for the Christian Tradition is identifiable as the God who revealed Himself as a Trinity in Persons. Without conceding too much to Revelation and Dogma, the author points out the intimate experience of the Mystics, source of Dogma, witnesses of Revelation especially with their word, their struggle with language, which Ofilada poignantly labels as the "metaphorization of communion and participation in the Absolute" (p.17).

After mentioning briefly the crisis of metaphysical language, especially with the Logical Positivists inspired by the first Wittgenstein and other dominant contemporary linguistic theories, the author bravely redefines Philosophy as an exigency that should answer to the experience of the Supreme Reality of which the Mystics, among them, St. Teresa of Jesus, St. John of the Cross, St. Therese of the Child Jesus, are the supreme authority. In this same work, St. Augustine, St. Thomas Aquinas and St. Bonaventure are interpreted as philosophers and mystics, side by side with those who alluded to mystical themes (even with a critical attitude) such as Miguel de Unamuno, José Ortega y Gasset, Martin Heidegger, María Zambrano, Emmanuel Levinas, José Luis López Aranguren, Paul Ricœur.

This reviewer believes that the culmination of Ofilada's suggestive and somehow abstractive discourse, because of its conceptual nature, commences when he speaks of the "transfigured word" (p.43), even challenging the Academia founded in a country where Spanish is no longer one of the official languages to rediscover its mission in the cultural sphere of the Philippines. After having cited immortal names in the Spanish tongue and in the disciplines of his specialty, the author, instead of delving deeper in the wounds opened up by his discourse, has opted to nostalgically speak of his own formation and what could be deemed as his project as a scholar and intellectual, especially in the light of his induction as an "académico."

An "académico" for the author is a philosopher, not of systems nor schools, but with the same desire for the Absolute, expressed through the "transfigured word." These "académicos" because they are "filósofos" could learn a lot from the "místicos." While constantly repeating, as a refrain stanzas, from the immortal *Cántico Espiritual* of St. John of the Cross, Dr. Ofilada seems to be making his own profession of faith as a philosopher, his own credo as an académico, amidst the odds in a country marked with political, economic and cultural struggles in relation to its heritage and future.

May Ofilada's words, or at least the message, expressed in a tongue which is as Filipino as it should be, but not intelligible to the majority of Filipinos, be heard and understood by his countrymen in the author's numerous deeds and other publications. For those who could read this text in the tongue it was written, especially within the community of the other *Academias* of the Spanish Language, the present publication, written by one who learned the tongue of Cervantes at home and is at home with it together with the other tongues learned likewise at home (English and Filipino), is a powerful testimony of the union of thought and language, reflection and metaphor, creativity and erudition.

MANUEL DIEGO SÁNCHEZ, OCD

Van Inwagen, Peter, *The Problem of Evil*. Oxford: Oxford University Press, 2006, 183pp.

Peter Van Inwagen, O'Hara Professor of Philosophy at the University of Notre Dame, delivered the prestigious Gifford Lectures in the University of Saint Andrews in 2003. The present publication is the text of said lectures (eight all-in-all) delivered before a distinguished audience, the dream of every Natural Theologian worth his salt.

Van Inwagen grasps the most controversial and slippery theodiceal issue: that of evil and suffering vis-à-vis the reality of an Almighty and benevolent Supreme Being. The issue is classical, but still unresolved.

Amidst the pervading pessimism, given the non-resolution of this existential paradox, analytical demonstrations have surfaced denying the existence of God, from the argument of evil. This argument is hinged on the testimony of history.

Van Inwagen, with admirable lucidity, examines this argument and declares that it is failure. The author makes a swift turn, by detouring from the traditional approach of natural theology (that of demonstrating God exists), but by arguing from the acceptance of the vast amount of suffering in the world and its incapability to contradict the idea of the existence of God.

The admirable lucidity and erudition of the author brings us on a tour of the traditional concepts of God, the many faces of the argument from evil, the free-will defense, the hiddenness of God, all of which are discussed with sensibilities to contemporary and even concrete issues. Even global ethics and animal rights are placed like cards on the table.

A *tour de force* this book is, with detailed summaries and other reading aids, such as the copious notes found at the end of the entire text.

This reviewer believes that the key to the many paths traced in this opus is found in this poignant phrase: "A theodicy is not simply an attempt to meet the charge that God's ways are unjust; it is an attempt to *exhibit* the justice of his ways" (p.6). In this light, Van Inwagen's monograph is a tireless and powerful argument for the justice of God's ways, amidst evil and suffering. In a sense, it is phenomenological for it allows us to see, though clouds accompany us in our ascent to a clearer theodiceal understanding.

Faithful to the spirit of Lord Gifford and sensitive to contemporary existential questions, Van Inwagen's latest work deserves a space in the shelves of busy natural theologians who in justifying God amidst evil may have forgotten that God is just amidst evil.

MACARIO OFILADA MINA

Stump, Eleonore, *Aquinas. Arguments of the Philosophers*. London-New York: Routledge, 2003, 611 pp.

This massive tome under review represents a significant step in Thomistic (and medieval philosophical) scholarship. Distinguished Robert J. Henle, S.J. Professor of Philosophy at Saint Louis University, Eleonore Stump, author of a considerable number of works on Medieval Philosophy, examines the work of the Angelic Doctor breaking from the traditional continental mould of great philosophical readers in the twentieth century such as Gilson, Chénu, Maritain and even the biographers Weisheipl and Torrell.

Displaying admirable erudition and vastness of vision, Stump recaptures Aquinas from the sensibilities of contemporary Analytic philo-

sophy, commencing with a broad overview of the Angelic Doctor's thought within the context of his times and work.

The primary thrust of this work is metaphysical, which includes God, challenging all the more the traditional theological reading which subordinates the ontological to the theological. "Like natural theology, which is subordinate to metaphysics, philosophical theology is a subordinate science" (p.31). Is the author trying to save Aquinas from the Hegelian-Heideggerian accusation of ontotheology in the light of the forgetfulness of being?

Stump seems to forget that Aquinas is first and foremost a theologian, but her approach, which could be the object of countless objections, puts to fore the philosophical import of thomistic theology. Althroughout, Stump is apparently respectful of the element of revelation Thomas's metaphysics and "natural theology," though she may not have strongly emphasized it as she emphasizes the epistemological character of "sacra doctrina" (p.31).

It almost seems inevitable that the anthropological dimension (part II) follows this ontological consideration (which clearly defines the heuristic perspective of the entire book). Cognition is the culminating point of this interesting logical and analytical discourse, which, instead of hermeneutically examines the implications of Aquinas' rich doctrine, with its neo-platonic and aristotelian heritage, becomes the object of argumentation that makes its perennial validity transparent, especially in the light of contemporary discussion.

From the theme of cognition, Stump with ease passes on to the question of excellence or virtue, highlighting the aristotelian heritage. By ending the anthropological section on freedom, it is appropriate to speak of morality and the theological virtues of Pauline pedigree: Faith, Hope and Love. Stump possesses a great degree of theological facility that makes the reader not only question the dogmatic implications of this area, but of its discursivity. The question of free will and grace, in the light of controversies (especially the issue with the Pelagians, which brought about some of St. Augustine's most memorable works), is discussed in its historical framework. Instead of proposing new hermeneutical avenues, the author confesses that "interpretations of Aquinas's account of grace and free will have been so controversial in the past that arguments for one interpretation over another are more likely to prompt contention than to produce convergence of view" (p.404).

Part IV is an exploration of the more confessional issues in Aquinas's thought. Entitled, "God's Relationship to Human Beings", Stump commences with the question of Incarnation. Bereft of a trinitarian perspective (for being strictly philosophical), apparently Stump's treatment here is like that of philosophers of religion such as Hick, but with a more metaphysical foundationality. The same holds true with the chapter on

Atonement, which is quite Anselmian in tone, and which is, in effect, Aquinas's soteriology. Bereft of the trinitarian perspective, it would be difficult to establish the oneness or link between Incarnational Christology and Soteriology. And the link, apparently is difficult to establish with the concluding chapter on Providence and Suffering, which deals with what could be labeled as Aquinas's "theodicy". Stump's enriching reflections could bring about a better appreciation of a Leibnizian theodiceal study of Aquinas's natural theology, which in the past has been excessively centered on the famous *Quinquae Viae*, found in the *prima pars* of the *Summa Theologicae*.

Eleonore Stump succeeds in making what had been in times past taken to be calm waters as effervescent. Books such as these bring about new boiling points, not because of polemics but by stirring up new interest and new sensibilities such as the perspectives of contemporary neuroscience and molecular biology. Stump may not have been the first in incorporating the new sciences in studying Aquinas's but her efforts constitute a pioneering effort in making the work of a thirteenth-century theological epistemologically valid from the cognitive theories of these mentioned disciplines.

Clarity and lucidity are not the greatest virtues of this book, arguably the most admirable presentation from an Anglo-American analytic point of view of the *Doctor Communis*, but its rigor and intellectual honesty that doubtless would shape future discussions of Aquinas in this new century.

MACARIO OFILADA MINA

Garrido, Pablo María, O.Carm. *Documentación relativa a la antigua provincia carmelita de Castilla (1416-1836)*. Rome: Edizioni Carmelitani, 2008, 748pp.

Normally, the history of a religious province would depend on the minutes or *acta* of the provincial chapter. The glorious Carmelite province of Castille, where Juan de Yepes entered as Juan de Santo Matía (and who will be known the world over as Juan de la Cruz), unfortunately did not conserve this kind of documentation. To add to these woes is the fact that there are only a few documents regarding its convents kept in the Archivo Histórico de Madrid.

This glorious province founded in 1416 and whose life ended with the *Ley Mendizábal* in 1836 has a precarious history. Its historical sense would have been lost if it not for the efforts of the editor and author of this massive tome of documentation, Professor Pablo María Garrido, who even in his retirement in the Carmelite Convent of Calle Ayala, Madrid, Spain, is arduously bringing to light new documentation and

shedding new hermeneutical light to questions of Spanish Carmelite history, as already attested by his numerous publications.

Without any pretense of exhaustivity (or of originality especially with the pretridentine documents), this daring transcription, with its paleographic reading, is a boon to future carmelite studies of history as well as to the history of the Church in Spain, especially from the Tridentine reform, which brought about not only the visit of the Carmelite general, Juan Rubeo, to Spain, but also the Teresian reform.

Despite keeping the footnotes to a minimum, Garrido has gifted us with a lucid and precious source, with a sufficient number of clarifications, contextualizations and even bibliographical material, especially for those who desire to go beyond and pursue further studies.

Garrido, especially with his magnum opus on the history of the Castilian Carmel (*El solar carmelitano de San Juan de la Cruz*, Madrid: BAC, 1996-2000), has set the basis for future studies which would no doubt be of great importance in understanding not only the Tridentine reform, but also in the tragic events of the *Ley Mendizábal* and its cultural repercussions.

Scholars and aficionados have Pablo Ma. Garrido to thank for his unselfish efforts, culminating in this highly important publication of Carmelite documentation.

MACARIO OFILADA MINA

Diego Sánchez OCD, Manuel, *Santa Teresa de Jesús. Bibliografía Sistemática*. Madrid: Editorial de Espiritualidad, 2008, 1246 pp.

Prof. Manuel Diego, patrologist, liturgist and historian of spirituality, has already proven his mettle in things biographical, especially with the publication of his monumental *Bibliografía sistemática de San Juan de la Cruz* in 2000 (which we have reviewed here in *Philippiniana Sacra*). And now he has taken an even greater challenge: that of producing a systematic bibliography on an author more prolific than John of the Cross and whose thought, figure and writings have attracted more attention, especially with the passing of time.

Such bibliographical projects are risky, especially given the time frame and the limitations. However, Prof. Diego remains undaunted. This publication is a researcher's instrument, not for the faint of heart. It grasps the complex diversity of Teresian studies, especially in the light of interdisciplinarity given the richness of the figure of the first woman Doctor of the Church.

Diego's opus is a listing of published works. His listing is not limited to studies from the viewpoint of theology or spirituality or mysticism. Here

one finds the literary, historical and even trivial points of interest. Serious scholars could not afford not to consult this bibliographical masterpiece.

Out of necessity a work of this nature is limited and Diego had to end his massive and almost exhaustive listing in 2005, taking into account novelties until 2008. First and foremost, this work is the best hermeneutical panorama of the Teresian phenomenon, thematically and chronologically speaking. Without explicitly desiring it, Diego's listing is in itself a phenomenology of diverse Teresian interests and even a hermeneutics of Teresian preferences. He even goes to the point of registering the principal book reviews which have been published about several key Teresian studies, demonstrating the ever effervescent ambiance that have been forged from the life, times and works of the universal nun from Castille, whose reform, in the light of the Tridentine movement, has sparked a new light in Christ's Church.

Evidently, the author's Carmelite vocation has been the key factor for such a tireless, selfless and intense concentration for such a herculean task made all the less formidable with a detailed general table of contents (pp. 7-25) and an extremely useful analytical index (pp. 1149-1246) for the diverse concepts which have been the object of numerous studies on the part of Teresian scholars.

A careful reading would reveal some typographical errors and lacunae, unnecessary repetitions and even intentional omissions, but nobody could deny the great import of this bibliography, finished with the exquisiteness and mastery of a veteran bibliographer, who aside from being a son of Teresa and her reform, is from the land that has been the "Santa's" final station in this earth and which keeps the closely guarded secret of Teresa's last breath and her remains: Alba de Tormes, on the shores of that majestic river whose rapid flow echoes the silence that emanates from Teresa's tomb, where she awaits the call of her Risen Lord.

"Se puso el sol en Alba y dejó un alba dorada," wrote the late foremost Teresian biographer Efrén de la M. de Dios, OCD in collaboration with Otger Steggink, O.Carm. This masterpiece of Manuel Diego is another "alba dorada," golden dawn announcing a new dawn for Teresian studies, which are obliged to part from the data stored and retrieved in these dense pages.

Even without Diego's bibliography, it is an established fact that Teresa de Jesús is a universal phenomenon. However, this publication makes this complex phenomenon more accessible, more intelligible at least from a broad viewpoint, and more humane to all those separated from her milieu and yet find her message, together with its irresistible charm, perennially relevant.

MACARIO OFILADA MINA

Martín Velasco, Juan, *Mística y humanismo*. Madrid: Editorial PPC, 2008, 254 pp.

Originally delivered as the VIIIth Juan Margal Lecture in Barcelona (2004), this comprehensive opus of Spain's foremost phenomenologist of religion is an attempt to give Christianity a mystical justification in the light of Rahner and Malraux.

With a methodologically aconfessional methodology, proper to a phenomenologist, the author explores the cultivation of mysticism in the essential constitution of religions, especially of Christianity within its socio-cultural context and historical development.

The result is a lucidly refreshing and admirably erudite work that explores contemporary spirituality in the light of the mystical exigencies, centered on Christianity, for man's search for the Absolute. Martín Velasco parts from the secularized era, going beyond the phenomenological appearances and entering into a hermeneutics of mysticism as a key factor in the study in religions.

The paths traced by the book inevitably wind up in the anthropological question. Religion is man's self-realization with mysticism as the key movement. The development from the third chapter to the fifth chapter constitutes the main drama of this book, which is in itself a testimony of the abundance of spiritual experience in our times facing the challenges of the Mystery of the ultimate meaning of life.

With a strong philosophical and phenomenological slant, this opus is a theological achievement of making sense of religious experience from the hermeneutical key of mysticism, given that man is the subject of the same experience and his development is in itself the development of history through culture.

Mysticism, as affirmed by Martín Velasco, brings about humanism. In the end, to be human is what really matters. This thesis has to be understood from the religious matrix of mysticism. The author does not elaborate on the dangers of inhumanism with the absence of mysticism in the horizon of secularized man. This could have been an interesting corollary to his dense reflections which are sure to provoke intelligent readers and scholars of religion, especially in the light of European secularization. An Asian reader would view matters in a different way: secularization not from a lack of experience but from a superabundance of the same amidst cultural instability and violence.

MACARIO OFILADA MINA

HERNÁNDEZ, Policarpo, *Iloilo, the Most Noble City. History and Development 1566-1898*. Quezon City, New Day Publishers, 2006. 251 páginas. Cm. 23X15.

La mayor parte de los estudios históricos de Filipinas durante el período español se han centrado prioritariamente en la isla de Luzón, y más específicamente en la capital del archipiélago, Manila. Por ello, es de agradecer cualquier otro estudio que se salga de ese ámbito y presente otros, a su vez necesarios y complementarios para avanzar en el máximo conocimiento histórico. A subsanar esta laguna de la historiografía filipina viene esta monografía del P. Policarpo Hernández, agustino, quien aborda en su obra la historia de la ciudad visaya de Iloilo (isla de Panay) durante todo el dominio hispánico (1566-1898). Empresa desde luego difícil, por la extensión del período abordado como por la heterogeneidad de las fuentes, pero no menos loable y satisfactoria tanto por su carácter inédito como por sus resultados.

El libro expone la historia de Iloilo desde la llegada de los españoles en 1566 – si bien la entrada “oficial” en las islas Filipinas de la expedición de Legazpi/Urdueta se había producido el año anterior– provenientes de Cebú, y concluye con el final del dominio en 1898 y en los albores de la guerra filipino-norteamericana. En 1569 el área de Otón-Arévalo (próximo a lo que luego sería Iloilo) acogió al primer mandatario de las islas, el adelantado Don Miguel López de Legazpi. A él le siguió en 1572 el establecimiento de la primera misión agustiniana en la zona, donde habrían de permanecer los tres siglos siguientes de modo prácticamente ininterrumpido. Desde el principio los colonizadores aplaudieron la fertilidad de la tierra y el carácter estratégico de la comarcas ilongas. El estuario de la vecina Otón, de hecho, terminó por convertirse en puerto de galeones y punto de partida para las expediciones a las Molucas.

El ritmo histórico de Iloilo se acelera durante el siglo XIX, y de modo especial desde una fecha: 1855. En ese año los españoles decretaron la apertura de su puerto al comercio internacional (como ocurrió también con Cebú, Zamboanga y Sual, en Pangasinan). Desde entonces se produjo un crecimiento, a todos los niveles, sin precedentes. Iloilo creció en población vertiginosamente, llegando a los 600.000 habitantes. Desarrolló un comercio boyante y competitivo, un tráfico ágil y dinámico con el exterior, y una burguesía paulatinamente enriquecida con la creciente producción de las plantaciones de azúcar. En sus grandes almacenes se vendían productos de lujo de diversas partes del mundo. Cambió su fisonomía urbana: se levantaron multitud de casas, amplias avenidas, bellas mansiones, hoteles y espacios verdes. Contó, incluso, con una estación agrícola de carácter experimental (1888) y una Escuela de Artes

y oficios (1891). Su extraña hermosura no pasó desapercibida a Rizal, que la describió como “una ninfa de hierro galvanizado, una creación moderna, poética, a pesar de su uniforme de hierro”. Iloilo fue la *Ciudad Reina del Sur* – apelativo que también se aplica hoy a Cebú –, pero también *La Muy Noble Ciudad*. Al finar la centuria era la población más avanzada de las Visayas occidentales y la segunda urbe del archipiélago después de Manila.

El trabajo se presenta precedido por un prólogo de Bernardita Reyes Churchill, un prefacio del autor y a continuación el desarrollo de la obra en ocho capítulos. En cada uno de ellos se realiza un recorrido por la historia de Iloilo, desde un punto de vista temático y cronológico. El primer capítulo contiene el enmarque geográfico y poblacional. Los dos siguientes –el 2 y el 3– refieren el estado de la isla de Panay, y de Iloilo, a la llegada de los españoles. En ellos se narra el estado de las poblaciones prehispanas, así como los prolegómenos de la fundación y desarrollo del entonces pequeño núcleo de población entre 1569 y 1637.

El capítulo 4 prosigue el relato histórico, abordando los siglos XVII al XIX, desde la era de los enfrentamientos con los holandeses hasta el gran progreso que experimenta la ciudad mediada la centuria, cuestión ésta que – por su innegable interés – se aborda en profundidad. El autor, con una exhaustividad y descripción loables, logra adentrarnos por Iloilo cual si paseásemos por sus calles bulliciosas en el último cuarto del siglo decimonono, haciéndonos disfrutar de las vistas del puerto y del ayuntamiento, invitándonos a descansar en la Plaza de Alfonso XII, o a emocionarnos con el desarrollo alcanzado por la ciudad al conocer los proyectos de ferrocarril entre Iloilo y Pototan, o la puesta en funcionamiento de los primeros teléfonos.

Los capítulos 5 y 6 son de carácter temático. El primero habla de la Educación, las artes y las letras. Los hechos aquí expuestos invitan a realizar cuanto menos una reflexión, si no revisión, sobre muchas opiniones vertidas en esta cuestión por diversos autores desde una óptica la mayor parte de las veces indisimuladamente nacionalista. Y ello porque Iloilo contaba con abundantes colegios, tanto masculinos como femeninos, una Escuela de Artes y Oficios, y un desarrollo cultural considerable, como dan fe las diversas zarzuelas, el teatro y la existencia de varios periódicos locales. El sexto trata de la agricultura, la industria y el comercio, verdadera razón del progreso de Iloilo, no tanto en función de su industria textil – ahora en declive por la competencia de los tejidos británicos – tanto por su lucrativa industria del azúcar; todo ello teniendo siempre presente la apertura comercial de 1855.

El séptimo capítulo nos traslada a los años finales del dominio español. Previa necesaria y útil contextualización de la época, llegamos

al movimiento filipino de la Propaganda, que luchaba por el establecimiento de una serie de reformas en el país. Y con él, lógicamente, a uno de sus hijos más ilustres: Graciano López Jaena, natural de Jaro (provincia de Iloilo), y fundador de *La Solidaridad*, órgano de expresión del citado movimiento. Policarpo da cabida en su estudio a un análisis de la labor de este personaje en la campaña contra los frailes, y a sus relaciones con otros filipinos en la campaña por la introducción de mejoras en el archipiélago.

El último capítulo – el número 8 – desemboca en los años de la revolución y guerra contra el dominio español. De su narración destacamos el apartado dedicado a la creación del cuerpo de voluntarios ilongos y la lealtad de Iloilo a España durante los primeros años de la contienda, razón por la que fue recompensada con el título de *La Muy Noble Ciudad*. Las últimas páginas finalizan con el estallido revolucionario, la intervención americana y los primeros compases del enfrentamiento filipino-estadounidense.

Para la elaboración de este libro Policarpo Hernández ha empleado una bibliografía solvente y unas fuentes primarias de primer orden, de gran valor por la poca disponibilidad de las mismas para la mayor parte de los historiadores, así como por el desconocimiento del español – en que están escritas – para la inmensa mayoría de los filipinos. De especial interés, por la frescura de la información y por el escaso uso que se suelen hacer de ellas, ha sido el aprovechamiento de las noticias proporcionadas por numerosos periódicos, entre ellos los de Iloilo (*El Eco de Panay*, *El Tiempo* o *El Porvenir de Bisayas*), pero también otros de Manila y también de España.

Son de celebrar la prosopografía y contexto presentes a lo largo de todo el trabajo, no sólo de la propia ciudad de Iloilo, sino de ésta en relación con su propio enmarque geográfico-histórico en la isla de Panay, en el archipiélago filipino y con la propia España. Sin esta meritoria labor se habría perdido la significación y contribución de este meritorio estudio. Destacamos, igualmente, su aportación a la historia de Iloilo, y de la propia Panay. Verdaderamente – y lamentablemente – son muy pocos los estudios existentes de este tipo, de ahí su mayor valor, lo que le confiere cierto carácter paradigmático en la futura elaboración de investigaciones de este tipo. *Iloilo, La Muy Noble Ciudad* constituye un referente serio y documentado de una de las ciudades más importantes del archipiélago filipino en el a menudo olvidado ámbito de las Visayas durante los siglos de dominio ibérico.

ROBERTO BLANCO ANDRÉS

RODRÍGUEZ R., Isacio – ÁLVAREZ F., Jesús, “Fondo de Filipiniana” en la biblioteca de Agustinos de Valladolid. Valladolid, Editorial Estudio agustiniano, 2008. 5 tomos. VII: 412 pp; VIII: 533 pp; IX: 435 pp; IX: pp; X: 391 pp; XI: 310 pp. cm 24x17.

Los nuevos volúmenes trabajados por los PP. Isacio Rodríguez y Jesús Álvarez constituyen la segunda entrega del “Fondo de Filipiniana” de la biblioteca de agustinos de Valladolid. A los seis libros editados los años 2002-2003 (números uno a seis) se suman los cinco de ahora (números siete a once), resultando en su conjunto la cifra imponente de once volúmenes. La *filipiniana* ha visto la luz en el 500 aniversario del natalicio del agustino Andrés de Urdaneta (1508-2008), descubridor del tornaviaje, o ruta de vuelta desde Filipinas.

Este catálogo viene a completar el anterior, con la inclusión de los libros de temática filipina no introducidos previamente – debido fundamentalmente a las nuevas adquisiciones realizadas – y con la prolongación de la compilación hasta el año 2005 inclusive. En conjunto, los once volúmenes compendian un total de 16.054 obras relativas a Filipinas en las más diversas temáticas: lingüística (diccionarios, vocabularios y gramáticas), pastoral y catequética, crónicas de órdenes religiosas, manuales de historia, obras literarias, de arte, folklore, etnografía y de las diversas facetas de la actualidad de Filipinas.

En cuanto a su estructura, cabe señalar que los dos primeros volúmenes completan la anterior entrega, cuyo registro llegaba hasta 1996: así el séptimo reproduce el material impreso entre 1966 y 1977 y el octavo entre 1978 y la fecha señalada de 1996. El tomo noveno incluye la *filipiniana* entre 1997 y 2000 y el décimo entre 2001 y 2005, conteniendo, a su vez, una sección de obras “sin fecha” y otra de “revistas”. El último de todos ellos, el undécimo, se corresponde con los índices, de autores y personas, siempre de gran valor en una obra de este tipo. Todos los libros citados están numerados de modo consecutivo. Cada entrada bibliográfica ofrece la información suficiente y necesaria para su identificación y consulta, añadiéndose en muchas de ellas otras observaciones pertinentes sobre su valor, ediciones o contenido.

De resultas, el catálogo del “Fondo de *Filipiniana*” de la biblioteca de agustinos de Valladolid queda formado en la actualidad por once volúmenes, en los que se compendian 16.000 impresos de temática filipina entre los años 1533 y 2005. Su inmenso valor hace que sea estimada como fundamental para la consulta de cualquier temática relativa a Filipinas en sus más variadas facetas. El trabajo de los PP. Isacio Rodríguez y Jesús Álvarez es un orgullo para la provincia de agustinos de Filipinas. Ellos, con los pasos iniciados hace décadas por el incansable P. Isacio, han continuado contribuyendo a que la *Filipiniana* de Valladolid – cuya

existencia arrancó nada más y nada menos que en 1891 – sea la mejor de España, única en Europa por su condición y entre las mejores del mundo.

ROBERTO BLANCO ANDRÉS

ROWLAND Tracey, *Ratzinger's Faith. The Theology of Pope Benedict XVI*, Oxford University Press, Oxford, 2008, 214 p.

Tracey Rowland is Dean and Associate Professor of Political Philosophy and Continental Theology at the John Paul II Institute (Melbourne) and member of the editorial board of the English language edition of the journal *Communio*.

Until now, in English, we had a global introduction to Ratzinger's thought, chronologically arranged, in the work of Aidan Nichols O.P., *The Theology of Joseph Ratzinger. An Introductory Study* (Edinburgh, T. & T., 1988).

The book of Tracey Rowland offers at least two novelties. On one hand it is updated until the Pontificate of Ratzinger, and the recourse to his publications is really exhaustive. On the other hand, Rowland distributes her study in a thematic way that permits to grasp better the thought of the Pope. The bibliography – sources and studies – is very complete and the index and critical apparatus – notes – are also remarkable. She shows very deep knowledge of the author. Cardinal Pell, archbishop of Sydney, gives her a praiseworthy foreword.

In the Introduction, the author places Ratzinger's thought in its historical context in a very clear manner. She recalls the doctoral thesis of the future Pope – *The People and the House of God in Augustine's Doctrine of the Church* – and his post-doctoral thesis, in which he presents an examination of St Bonaventure's theology of history. Alfred Läßle introduced the young Ratzinger to the thought of Henri de Lubac – *Catholicisme* –, lasting source of inspiration.

Since his youth, Ratzinger considered the a-historical Neo-Scholasticism as an inadequate response to the spiritual crises raised by French and German existentialism, and conceived the Revelation as "the historical action of God, in the progress of the History of Salvation." He withdrew the doctrine of Suarez and he embraced Newman's sights and especially Augustine's preference for beauty.

We find an interesting comparison between John Paul II and Benedict XVI about Vatican II. The former would prefer *Gaudium et Spes* and *Dignitatis Humanae*, and the latter, *Sacrosanctum Concilium* and *Dei Verbum*.

Rowland, following Francis Schüssler Fiorenza, believes that Ratzinger has from his earliest days stuck to a consistent theological

view. He has never made a U-turn of any of his fundamental orientations: abandon of the "Baroque theology" and Stoic tradition in Moral, Scriptural and Christocentric approach, tradition, liturgy and ecclesiology.

Did 1968 – the Paris students contest – suppose a real shift in Ratzinger's mind? In fact in this year his faculty in Tübingen suffered serious turmoil. Ratzinger has always rejected this suggestion, but since there he was more conscious of the "ambiguities inherent within the movement for theological renewal" (p.13).

Finally his theological horizon appears constantly the same: The Church can make her appeal to the world by "presenting the Christian vision in its synthetic totality as a comprehensive structure of meaning that at nearly every point breaks with the taken-for-granted attitudes, strategies, and habits of contemporary culture" (Komonchak on Ratzinger: p.15).

After this splendid introduction the chapters of the book follow in a very clear order.

First, the author attempts to situate Ratzinger in the context of late twentieth-century and contemporary theological circles. She deals successively with theological anthropology (c. 2), Revelation, Scripture and Tradition (c. 3), Love beyond moralism (c. 4), ecclesiology of communion (c. 5), modernity and politics of the West (c. 6) and liturgy since Vatican II (c. 7). The conclusion and the two appendices – The Subiaco address and the Regensburg address – complete the volume in a satisfactory way.

We especially stress the first chapter in which Rowland manages to offer a very inclusive panorama of Catholic Theology today. For her, in the Church we have three main currents: Neo-Thomism (Garrigou-Lagrange), Ressourcement (De Lubac – Danielou) and Transcendental Theology (Rahner). Ratzinger joins the Theology of "Ressourcement", especially after the foundation of the periodical *Communio* (1972), with de Lubac and von Balthasar. But the author gives us large information about the "Transcendental Thomism" that continues around the periodical *Concilium* (1965), and about the Neo-Thomism with new attempts like "Biblical Thomism" (Pinkaers). In England she notes the presence of the "Radical Theology" (Milbank). The chapter is an excellent introduction to the theological panorama during and after the Council.

The following chapters are a complete sight of one aspect of the theology according to Ratzinger, in the context of our time.

We point the interesting chapter two about *Gaudium et Spes* and the importance of Christ, with a nice discussion about the meaning of the "aggiornamento", the neo-Pelagianism and the necessary Christocentrism (G.S. n. 22).

The third chapter entitled “Revelation, Scripture and Tradition” touches the subject of the 2008 Synod – the Word of God. Here the author discusses the meaning of *Dei Verbum* according to Ratzinger, which is close to Daniélou and Pieper, taking distance from Rahner and his “short formulas.” The notion of *memoria Ecclesiae* and the following step toward the *logos* are developed.

The fourth chapter deals with Ratzinger’s ethics positions. The title speaks already by itself: “Beyond Moralism: God is love.” To him, Moralism is Kant and, consequently, Pelagianism. Instead faith is “encounter with Jesus (cf Balthasar and Giussani). He feels far from the pre-conciliar Catholic Morals and successfully liberates the false *eros* of the post-modernity: security should be not hope. Once again he approaches Newman.

Chapter five, entitled “The Structure of the Communion,” is distinctly ecclesiological. Rowland focuses here on the *Corpus Mysticum* of Henri de Lubac as the source of Ratzinger’s ecclesiology; that disagrees with Küng’s position on the Church, and follows rather von Balthasar. Many lively topics are included in this chapter: ecclesial movements, priestly charism, Peter and the bishops, episcopal Conferences, ecumenism and interreligious dialogue.

“Modernity and the Politics of the West” is the title of the sixth chapter. Our author traces the different tenets about Modernity – severance, transformation or new creation – and tries to describe the nuanced orientations of Ratzinger, inspired by Dawson and Pieper, as a synthesis of *fides et ratio*, focused in the adoration. Ratzinger excludes the possibility of a “neutral State” and criticizes the *secular society*, and the *scientific domination*, even the current thought of the *values of the Kingdom* (Küng). For him, law and freedom are not opposite; *utopia* is not possible and reason has not absolute autonomy, which would lead to the divinization of the State. Included in this chapter are also the concept of natural law and some concerns about Europe.

The seventh chapter touches the controversial point of Liturgy according to Ratzinger that appears directly linked to Romano Guardini, whose work was entitled *The Spirit of the Liturgy* (1918). Ratzinger published his own reflections under the same title in 2000. The cardinal at that time discussed the liturgical reform under Paul VI – Lercaro and Bugnini –, the Latin language, the music, and the primacy of the “Glory of God.” He abhors the Mass as a mere “community meal” and takes position about gestures (e.g., to kneel) and rites (e.g., the exchange of peace). He stresses that the Mass is the “Holy Sacrifice of Worship.” Are we witnessing to a kind of “reform of the reform”? The new pontifical documents about the subject suggest it!

In the whole book we admire not only the accurate description of Ratzinger's doctrinal positions, but also the extraordinary theological erudition of its author, Rowland. She gives us the widespread impression of moving through the theological currents of today, especially in English language. She shows such direct knowledge of the conciliar and post-conciliar theology that allows her to discern the much nuanced doctrines of Ratzinger. In fact, in every chapter, Ratzinger's ideas appear first as critical statements of many of the current trends, and secondly as affirmations of the deep traditional view, with new arguments, as fitting to save the present culture.

In sum, the book is a very interesting introduction to the "faith" of the present Pope Benedict XVI, based in all his vast production, in the context of today's theology and culture.

FERNANDO P. GUILLEN, SCH.P.

DEAN R. HOGE, *The First Five Years of the Priesthood. A Study of Newly Ordained Catholic Priests*. Claretian Publications, Quezon City, 2005, 186pp. ISBN 971-0307-49-5

Dean R. Hoge is a well known teacher of sociology in the Catholic University of America. For more than thirty years he has pursued research on religious studies. The idea of conducting a survey on the problems of recently ordained Catholic priests came from the USA National Federation of Priests' Council, early in 1999. A research group was then formed and a pilot survey made for two categories: those recently ordained priests active in service, and those who had already resigned. The task was clearly to gather reliable information and to avoid ideological debates. The book under review is the result of this research findings and commentaries.

The title of the book (*The First Five Years of the Priesthood. A Study of Newly Ordained Catholic Priests*) speaks already of its contents. It is made up of two parts and an Appendix. The first and main part of the book – six chapters – regroups the findings in a systematic order around the following issues: (1) The setting of the priesthood today; (2) Priests' attitudes; (3) What makes for satisfied newly ordained priests; (4) Types of resigned priests; (5) Life experiences of priests, especially during childhood and after ordination; (6) Recommendations made by the priests. The second part contains a set of commentaries of experts on priesthood and priestly formation. The *Appendix* shows the tables of the survey, with their results.

Overall, we have a very clear and reliable book about the young priests in US today. The answers to the survey come from 255 active Diocesan priests, 256 active Religious priests and 72 Resigned priests.

Through the final recommendations proposed by both resigned and active priests we grasp a general idea of the issue. The recommendations may be summarized as follows: "More openness about sexuality; more realistic seminary training; more attention to the newly ordained; more support programs."

The author offers at the end a comparison between the previous study of Andrew Greeley (1970), and the present one (2000). Even if the desire to marry is the first cause of resignation in both periods, the situation today is new. No more "contest" of Church's institutions, more openness about homosexuality, experience of overwork, loneliness and lack of support.

From these findings many observations and applications can be done. For example, the difference between Diocesan and Religious Priests in some aspects, like the security of vocation or the joy of common life.

We consider the book an excellent working tool in pastoral of vocations, discernment, and (initial and on going) formation of priests today. The cultural and ecclesial context in the Philippines is far from the American's. However, in many aspects the results of this survey, and even the method to approach the problems of the newly ordained priests' joyful perseverance, can be applied successfully.

FERNANDO P. GUILLEN, SCH.P.

Wojciech Kowal, OMI, William H. Woestman, OMI, *Special Marriage Cases and Procedures: Ratified and Non-Consummated Marriage, Pauline Privilege, Favour of the Faith, Separation of Spouses, Validation, Presumed Death*. Fourth revised and updated edition, with appendices, Ottawa, Faculty of Canon Law, Saint Paul University, 2008, xii, 355 pp.

It was in 1988 that William H. Woestman, OMI, published his modest book on *Special Marriage Cases* consisting basically of a straight forward commentary on procedures for handling cases of Non-Consummation, Pauline Privilege, Favour of the Faith, etc., with two Appendices containing official Documents and Sample Forms. The principal aim of this book was to provide a ready tool which local tribunals or chanceries could use in practice. As mentioned in the introduction of its present edition, the book became so popular that it went through three editions (2nd in 1990 and 3rd in 1994). Since the last edition, there have been notable new developments in the subject matter of some sections of the book, the result of which is its fourth edition. This time the burden of re-editing the book has been shouldered by two authors, namely, Prof. Wojciech Kowal, OMI, and Prof. William H. Woestman, OMI, and I must honestly admit that the two have done an excellent job with the revision.

When compared to the previous editions, one finds in this book substantial revision of some sections and updating of others, adding thereby over one hundred pages to the previous editions.

Any observant reader of this book cannot overlook the difference in the title of the present edition compared to that of the previous editions. The principal title of the present edition is: *Special Marriage Cases and Procedures*, whereas the previous title was simply: *Special Marriage Cases*. The present title reflects better the content and divisions of some sections, namely the substantive norms and the procedure to be used in each type of cases. The general organization of the content remains the same in this edition as it was in the previous editions. There are six major sections in the book: *Ratified and Non-Consummated Marriage*, *Pauline Privilege*, *Favour of the Faith*, *Separation of Spouses*, *Validation*, and *Presumed Death*. The sections on dissolution of the marriage is preceded by a brief but excellent historical, doctrinal and canonical synopsis of the *Dissolution of the Bond* in general (pp. 8-19).

As mentioned above, this edition of the book was necessitated by the new developments both in the substantive and procedural aspects of its subject matter. Two sections of the book deserve special mention in this respect, namely Dissolution of a Marriage in Favour of the Faith and Validation of Marriage. On 30 April 2001, the Congregation for the Doctrine of the Faith promulgated *The Norms for Completing the Process for the Dissolution of the Matrimonial Bond in Favour of the Faith, Potestas Ecclesiae*. These Norms made it necessary to revise the section on the Dissolution of a Marriage in Favour of the Faith. The previous editions of the book contained a very brief treatment (only about eight pages) of this procedure, while the present edition has considerably expanded the commentary (fifty pages) in light of the new Norms. Therefore, the treatment of the procedure for the *Dissolution of a Marriage the Favour of the Faith* cases is fairly comprehensive and practical in scope. The first part of this section begins with a brief history of this particular juridic provision of the Church. The commentary on the Norms that follows is divided into two parts, namely *Substantive* and *Procedural*. The first ten norms state the substantive principles while the remaining fifteen norms are procedural in nature. These norms outline the procedure for instructing the cases at the diocesan level. Each norm reproduced in Latin and English, placed side by side, is commented upon also in light of previously published official documents and scientific articles on the subject matter. The commentary is substantiated, wherever necessary, with appropriate footnotes which indicate appropriate sources and relevant information that would prove useful for further research on related topics.

The section on *Validation of Marriage* has been revised substantially in view of the Decree, issued on 23 November 2005, by the Apostolic Signatura ordering the Roman Rota to grant a new hearing of a case originating in the United States of America. This decree of the Signatura tried to clarify some of the issues that were still causing problems in the interpretation of some canons on simple convalidation, particularly canon 1160, which rules on the convalidation of a marriage which was invalid due to "defect" of canonical form. Because new questions were raised on some specific issues addressed in that Decree, the Apostolic Signatura followed it up with a letter addressed to several diocesan and interdiocesan/metropolitan tribunals in the United States. This letter, therefore, responded to those questions and provided some practical guidelines in processing marriage nullity cases in which "defect" of form is involved. These two documents of the Apostolic Signatura are integrated into this section. Therefore, although the authors do not presume to provide answers to all questions related to this matter, the readers will nevertheless find this section most up-to-date and informative on how a tribunal should proceed in a nullity case in which the marriage was celebrated *anew* after an attempted marriage before a civil official or a minister of another religion without legitimate dispensation from the canonical form.

There are two Appendices at the end of the book. The first Appendix (pp. 199-238) contains six official documents already commented upon in the text, in their original and/or translated form, emanating from the different dicasteries of the Holy See. These will be useful for further reference and study. The second Appendix provides several Sample Forms (pp. 239-348), organized in the following order: Preliminary Form, Dissolution of Non-Consummated Marriage, Pauline Privilege and Dissolution in Favour of the Faith. These Sample Forms will prove extremely useful to tribunals or persons who may have to deal with concrete cases involving different kind of dissolution of the marriage. These Forms are adaptable, which means they can be creatively modified by those who might decide to use them to suit concrete cases. Furthermore, those interested in pursuing further research on any one of the issues addressed in this book will find a twelve page up-to-date Bibliography (pp. 187-198).

There is no doubt in my mind that this book will prove most helpful both to those who have to teach the subject matter covered in it and to those who have to deal with concrete cases either in ecclesiastical tribunals or in chanceries. Therefore, I have no hesitation whatsoever in recommending this excellent book to every diocesan tribunal or chancery.

AUGUSTINE MENDONÇA, JCD