

materialists and those who adhere to the spirituality of man. In another article titled “The Role of Philosophy in Graduate Education,” Panizo explains how philosophy enlightens and humanizes the manifold disciplines in the academe. Lastly, in his third article titled “The Catholic Philosophy of Education,” he highlights the importance of Christian institutions in fostering an environment that is rooted in truth and the Gospel values.

In addition, we also see several explorations on psychology and spirituality, such as in Angel de Blas’s “The Psychology of Mysticism,” Pedro Salgado’s “An Evaluation of the Freudian Unconscious,” and Frederick Fermin’s “The Psychology of Suffering.” Meanwhile, philosophical musings on politics and economics are tackled in Enrique Syquia’s “St. Thomas and the Forms of Government,” Manuel Piñon’s “St. Thomas and the Right to Wealth,” and Juan Labrador’s “A Dialogue with Communism,” while Leonardo Legaspi argues for the “Actual Validity of St. Thomas’ Teachings,” appealing mostly to papal authority.

One would immediately notice that a great number of articles, generally Thomistic, were deeply engaged in upholding the dignity of the human person by touching on socio-ethical issues prevalent during the era, particularly on the topic of birth control. This includes Victoriano Vicente’s “On the Ethics of Situation,” which addresses the question regarding the “new morality,” Manuel Piñon’s “The Issues in Birth Control” and “The Metaphysics of Personality,” along with Quintin Ma. Garcia’s “Notes on ‘Contraception.’” It is worth noting that Pope Paul VI’s *Humanae Vitae*, which gave a definitive pronouncement against contraception, was yet to be published at this time, demonstrating that these thinkers were not only bold; they were also prophetic.

Such philosophical cogitations were evidently shaped by the vicissitudes of their era no less consequential than the dropping of the atomic bombs in Nagasaki and Hiroshima. What comes to mind are the tensions with communism during the Cold War, the call for *aggiornamento* during the Second Vatican Council, and the invention of the birth control pill in the 1960s.

The third volume of *Doing Philosophy in the Philippines* is an added gem to the body of philosophical knowledge in the University as well as in the country. Thanks to the dedicated staff and editors under the guidance of the venerable master Alfredo Co, the project that took decades to make is now nearing its completion. The reader can be sure that the book is a treasure because it was tested in the crucible of scholarship and adorned in the lapidary of time.

Eugene Dominic V. Aboy, OP

Mojares, Resil B. *The Feast of the Sto. Niño: An Introduction to the History of a Cebuano Devotion*. Cebu City: University of San Carlos Press, 2017. pp 136. ISBN: 978-971-539-107-9.

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National Artist for Literature Resil B. Mojares’s *The Feast of the Sto. Niño: An Introduction to the History of a Cebuano Devotion* was published in 2017 by the University of San Carlos Press. The monograph was published as part of the Magellan Quincentennial

Book Series, an initiative launched by the University of San Carlos (USC) in 2016 to prepare for the commemoration of the 500th anniversary of the arrival of Ferdinand Magellan and his crew on the shores of Cebu. It consists of 13 short chapters including the author's introduction and conclusion, which contain a "concise, well-researched, and popularly readable" account on the history of the local (meaning Cebuano) devotion to the Sto. Niño. While it primarily focuses on the Cebuano devotion to the image, the monograph also highlights the relationship of the devotion to the local history of Cebu.

The first eight chapters of the monograph narrate the history of the Sto. Niño and the devotion to Him. The first ("The European Discovery"), second ("The Finding of the Image"), and third ("The Founding of Spanish Cebu") chapters recount the events that occurred after the Magellan and Legazpi expeditions' arrival to Cebu, in particular the giving of the Sto. Niño to Rajah Humabon's wife Juana, the finding of the image after the capture of Cebu by Miguel Lopez de Legazpi in 1565, and the formal establishment of Spanish colonial rule over Cebu and the beginning of Augustinian missionary activities in the island. The fourth chapter ("The Early Devotion") traces the early development of the devotion of the image. The fifth chapter ("Expectation and Disillusion") highlights both the renewed efforts to further promote the devotion to the image and the difficulties that made such efforts untimely due to the challenging socio-political and economic conditions in Cebu especially from the 1740s and the 1820s. The sixth chapter ("The Rise of the Devotion") discusses the expansion of the devotion to the image in physical and visible terms in the nineteenth century vis-à-vis the revitalization of colonial life in Cebu. The seventh chapter ("The Politics of a Devotion") focuses on the involvement of the image, its devotion, and the symbols associated to it to the social, political, and ecclesiastical conflicts that arose in Cebu during the nineteenth century. The eighth chapter ("The Santo Niño Reigns") highlights the further spread of the devotion to the image during the late nineteenth and early twentieth centuries and the ascendancy of the image as a lasting symbol of Cebuano identity and society.

The succeeding chapters focus on the different aspects of the devotion to the Sto. Niño and its recent developments. The ninth chapter ("The Indigenization of the Santo Niño") highlights the various stories and acts that appropriates the image as being the Cebuano's despite its foreign origins. The tenth chapter ("The Dance Called *Sinulog*") discusses the origins and the different versions of the *sinulog* dance. The eleventh chapter ("The Feast in the Twentieth Century") recounts the continued spread and promotion of the devotion to the image amidst challenges such as the diminishing of the influence of the Spanish Augustinians, the dissolution of Spanish control over Cebu in 1898, the introduction of the Protestant faith in the islands, and the establishment of colonial rule by the Americans and the Japanese. The twelfth chapter ("Forms of Devotions") enumerates the different forms of devotion to the image, whether official or popular, that were introduced and spread throughout the years. Finally, the thirteenth chapter ("Celebrating Community") highlights the celebration of the *fiesta* in honor of the image, in particular the Sinulog Festival.

The monograph is a welcome addition not only for Cebuano and Santo Niño historiography but also for Philippine religious historiography for numerous reasons. It introduces the readers to the historical development of the devotion to the Santo Niño, and to a certain extent gives an overview of the history of the province of Cebu and Cebu City.

It also provides interesting information about the image, such as the late development of the devotion to the image in the late nineteenth century, the origins of the *sinulog* dance and the festival that is named after it, and the involvement of the image and the symbols associated to it to the conflicts that arose in the province during the nineteenth century.

Most importantly, the monograph also highlights the importance of the image in Cebuano life. What makes it unique from other works on the Santo Niño is that it defines and highlights the intricate relationship between the image and the historical development of Cebu. It argues that the image has not only established a significant place in Cebuano life, but also provides the Cebuanos a unifying and defining figure that transcend social, political, and ethnic divisions that exist in the province. It also shows that the devotion to the image is affected by the events that are occurring in the city and the province and not the other way around, citing the examples of the late development of the devotion to the image due to the challenges that the province faced during the 1740s to the 1820s and the ascendancy of the image as a defining symbol of Cebuano life vis-à-vis the formation of a shared consciousness among the inhabitants of Cebu in the nineteenth century. This is a clear contrast to the experience of other towns such as Manaoag, Pangasinan whose developments are affected by the introduction and spread of the devotion of its patron saints. One could say that it is an example of a work that deals with local religious history.

The monograph also provides room for more inquiries on the history of the Santo Niño. Questions, such as the effect of the transfer of the administration of the Minor Basilica of Santo Niño from the Province of the Most Holy Name of Jesus of the Philippines to the Province of Santo Niño de Cebu to the propagation and preservation of the devotion to the image, the spread of the devotion beyond Cebu, and the condition of the image and the devotion to it during the Second World War, arise due to the specialized nature of the work. Nonetheless, the work is a must-have reference material for those who are interested in learning about the history of the image, of Cebu, and the relationship between the two.

Dennis C. Amarante, OP

***Joseph Ratzinger in Dialogue with Philosophical Traditions from Plato to Vattimo*. Edited by Alejandro Sada, Tracey Rowland and Rudy Albino de Assunção. London: T and T Clark, 2024. pp. 410. ISBN: 978-0-5677-0685-0.**

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This book is unprecedented. People are used to associate theology with the name Joseph Ratzinger. Indeed, they are correct. Joseph Ratzinger is a topnotch theologian and teacher of the faith in the Catholic Church. Until his death in 2023, his works are in deep conversations with the greatest theological minds in the past and current theological movements in the world today. But in the field of philosophy? Only a few are aware of Ratzinger's engagement with topnotch philosophers. This book acquires great significance since it fills in a huge lacuna in studies of Ratzinger's thought, stressing to the readers that anyone who is serious to plumb into the thoughts of this great German theologian and pastor of the church ought to see the deep impact philosophy has in his theological thought. Philosophy has a big contribution to the thoughts of this great man and the publication of