

Ideas Juridico-Teologicas de los Religiosos de Filipinas Sobre La Conquista de Las Islas, or “The Theology of the Conquest,” in which he retrieved and analyzed the very important statutes defending the native Filipinos that were passed by the first Manila Synod of 1852. His is a very important work on philosophy, theology, history, international law and human rights, and should by now probably be considered a foundational work on postcolonialism. Father Gayo likewise did the learned introduction to Fr. Juan Cobo’s 1593 work— *Doctrina Christiana en letra y lengua China compuesta por los padres ministros de los Sangleyes, de la Orden de Sancto Domingo*-- one of the first books printed in the Philippines along with the *Doctrina Christiana*: the Chinese catechism was lost after its printing in the sixteenth century and recovered only in 1948.

Other general introductions to the Christian philosophy of St. Thomas Aquinas are “St Thomas: An Idle Boast” by Prof. Jose Espinosa, “The Doctrinal Authority of St. Thomas Aquinas” by Jesus Varela (later to become bishop of Sorsogon), and “St Thomas: On the Teacher” by Prof. Ariston Estrada. Thomistic aesthetics is explained by Fr. Alfredo Panizo, OP in “The Aesthetic Order and the Moral Order,” while Thomist theosophy is discussed in Professor Quito’s “The Will and its Relation to Divine Causality and Knowledge.”

Father Ang points as well to “the rise of communism” in the post-war era and this and the increasingly strident political climate of those times are discussed in Prof. Salvador Roxas Gonzalez’s “What is Communism?” and “Democracy or ‘Mobocracy?’” and Prof. Antonio Molina’s “Freedom of Conscience.”

Professor Emeritus Alfredo Pimentel Co’s editing and selection of what papers to comprise Volumes I and II is judicious, wise, and authoritative, whetting the reader’s appetite for further volumes of “Doing Philosophy in the Philippines: The Thomasian Collection.” Truly this intellectual and publishing enterprise heightens the reader’s appreciation of the civilizational achievements of the University of Santo Tomas across the centuries.

Joselito B. Zulueta

Weigle, George. *To Sanctify the World The Vital Legacy of Vatican II*. New York: Basic Books, 2022. pp. 353. ISBN: 978-046-509-431-8.

Many books were already published concerning the Second Vatican Council and its legacy. Reputable authors and excellent thinkers in the field of theology and religion commented and offered substantial studies about Vatican II in almost all imaginable angle: historical, theological, spiritual, liturgical, moral among others. It seems that nothing more can be said in a topic much discussed by experts and non-experts alike in the past six decades.

Accomplished Catholic author George Weigle added another book to commemorate the 60th anniversary of Vatican II’s opening by Pope St. John XXIII. It may sound like “another book,” a mere repetition to a huge pile already in market. But the reader is invited to take another (serious!) look, and not presume that he/she has got to the bottom of Vatican II. For, if Vatican II is primarily borne out of the Holy Spirit, it is as inexhaustible font. For as Weigle has shown, the past six decades witnessed how differing camps fought for or against Vatican II, often with bitterness and animosities. It is in this sense that it is not easy to see clearly what Vatican II is all about. Weigle’s book tries to fill in a lacuna and

he offers something which will hopefully help serious Catholics who would like to inquire into a seemingly endless pile of studies as to what *really is* the nature and legacy of Vatican II. The author masterfully writes something which is surely a reference point for Vatican II studies. It also shows the depth and breadth of the author's knowledge of Catholic church's history and its contemporary impact. Reading through the pages, one can immediately see that Weigle puts his finger right into the matter, which most of the time is missed: Vatican II is all about sanctification.

Divided into three parts, the author leads the reader in a straightforward way. Part One explains why Vatican II was necessary. Part Two answers the question what Vatican II taught by interconnecting the 16 documents of the council under one important anchor document: *Dei Verbum*. Part Three is arguably the most important contribution of Weigle in Vatican II studies: the latter offered which until now is still lacking in the way Vatican II is understood – a master key to unlock everything.

The title of the book alone catches the reader's keen eye: *sanctify*, i.e. understood as the universal call to holiness and thus a response to the call, is a word that is stressed in Vatican II's document *Lumen Gentium*. It is not fair to say that commentaries did not take this important subject. *Sanctify* is a word that may seem hackneyed but the significance of Weigle's book is to focus Vatican II event under its prism. Readers may be lost to the technical theological jargon of Vatican II commentaries, and thus miss an important point why Vatican II was convened, that is to revitalize the world under the Spirit's Breath and Light.

Weigle traces the cause to Modernity understood as Ideology which Part One is all about. The cause can be summed up in what St. John Cardinal Newman in the 19th century described as the world becoming too "irreligious" (p. 16). But this phenomenon did not arise overnight. As Weigle explains it, it can be traced in Modern philosophy starting with Rene Descartes all the way to Kant until the 20th century which witnessed two world wars and the onslaught of totalitarian systems. There is now a systematic and aggressive movement that wants to flush God out in the lives of humanity. In simple terms, Weigle wants to point that the necessity of Vatican II which John XXIII summoned in 1959 and opened in 1962 is to bring back once again the centrality of Jesus Christ in the minds and lives of modern man.

The way Weigle weaves the events of history and connects it with church events leading to the opening of Vatican II is something to ponder on. In particular, behind the pages and lines of part one, the reader can follow the history of classical western philosophy from Descartes onwards and its impact to the catholic faith. It shows that in order to grasp more fully the necessity why Vatican II was summoned is the ever-pressing need for a solid philosophical formation before theological studies. Weigle's book is a clear example of how faith and reason work particularly exemplified in the section *The Renewal of the Catholic Mind*. It brings to the reader's attention a significant Pauline text which implicitly runs throughout the work: *Do not conform yourselves to this age but be transformed by the renewal of your mind, that you may discern what is the will of God, what is good and pleasing and perfect.* (Romans 12:2)

Part Two is the author's reply to the question what exactly Vatican II *taught*. The last word is significant for it did not say *said*. The author clearly suggests the basic fundamental stance a reader of the book should have: someone who is open and willing to learn and not a hypercritical participant suspicious of the teaching office of the Church. The church is both a

mother and a teacher. She is a mother precisely because she is a teacher. This basic receptivity on the part of the reader from holy mother church is a fundamental prerequisite in order to understand the claim of Weigle that the first text and anchor of all the 16 documents is the dogmatic constitution *Dei Verbum*. God speaks and He can be understood in history. God reaches out in words and in deeds and man is to respond in faith. This is the exact opposite of what modernity as ideology claims whose aggressive thinking speaks about a God who cannot dialogue and enter into history, a Jesus who is a product of the past and should be placed in the dustbins of history. Humanity can live on its own without God. In fact, if God exists, he is more of a nuisance than a friend, an enemy rather than an ally. *Dei Verbum* inverts all of that.

The next 15 documents of Vatican II masterfully weaved by Weigle around the dogmatic constitution *Dei Verbum*. The reader will easily sense how the author articulates his thoughts. But the central theme that Weigle insists in numerous times is the Christocentricity of Vatican II. In fact, one cannot understand Vatican II thoroughly without Christ. All the 16 documents point to Christ, something which is an obvious but neglected fact which spawned a lot of problems in the church years after the council. A significant contribution of Weigle's book is the clear articulation of the latter and his subsequent strong invitation to return to the roots.

Part Three is another significant part in the book for it is here that Weigle highlights a lacuna that after 6 decades of the Council's closing, many are still searching: the need to articulate a master key in order to unlock the meaning and true nature of Vatican II. Weigle firstly locates the pontificates and collaboration between John Paul II and Benedict XVI as keys to the council. The author lucidly interweaves the magisterium of the two popes that sought to extend and deepen what Vatican II taught, implying that anyone who wishes to be faithful to the spirit of Vatican II cannot possibly exclude these two popes. Both Popes Wojtyla and Ratzinger are men given by God to the church and that their mandates as popes were shown to be faithful witnesses to the nature of Vatican II. There is no rupture between Vatican II and the two popes.

And the central key to the Council is given by Weigle towards the end. The setting is the year 1985, the 20th anniversary of the closing of the Council. Bishops from all over the world gathered together in Rome to assess what went right and what went wrong after the closing of the council 20 years before. It is here that Weigle locates the master key to understand the council. It is worth quoting in full: "That 'new pentecost,' the synod taught, would be one in which the Church lived fully the truth about itself as a communion of disciples in mission. That self-understanding was the master key to Vatican II and to the Catholic future." (p. 287) The concept of the church as *communion of disciples in mission* rooted in Christ is the key to unlock Council. Weigle's final salvo in the book summarizes everything that he wanted to say: "If the teaching of Vatican II could be summed up in a single sentence, it would be this: *Christ is the center* – of history, of the cosmos, and of the quest for an authentic humanism that creates human community in freedom and solidarity." (p. 291) To enter into the spirit and meaning of Vatican II is to make Christ the sole center of everything, something that modernity as ideology tried in all its might to extinguish and flush out of human existence. The catastrophic two world wars of the 20th century and the victims of totalitarian regimes have clearly shown to humanity that "different philosophical systems have lured people into believing that they are their own absolute master, able to decide their

own destiny and future in complete autonomy, trusting only in themselves and their own powers. But this can never be the grandeur of the human being, who can find fulfilment only in choosing to enter the truth, to make a home under the shade of Wisdom and dwell there. Only within this horizon of truth will people understand their freedom in its fullness and their call to know and love God as the supreme realization of their true self.” (Fides et Ratio, 107) By putting Christ back into the center of everything, Weigle sees Vatican II not as a dead document written in the past but as a living response to a call to holiness which every baptized should seek to concretize. We dare say then, that to study Vatican II is not enough without holiness of life as exemplified by the saints. The lives of saints are living proofs that at the core of Vatican II is man’s response to Christ’s invitation of total union with Him. Thus, its vital legacy as suggested in the title of the book.

Weigle has done a great service, not just to the church but to all men of goodwill searching for the true meaning of Vatican II. This book is a must to all who desire to be faithful to Christ and to His church.

Jose Adriand Emmanuel L. Layug

Sarkisian, Rick. *Not Your Average Joe: The Real St. Joseph and the Tools for Real Manhood and the World*. San Francisco: Ignatius Press, 2005. pp. 85. ISBN 0-9743962-4-9.

St. Joseph, whose name comes from the Hebrew term “Yahweh increases” or “God makes grow,” is one of the most venerated saints in the history of the Catholic Church. A model of fathers, workers, husbands and most importantly a protector of families. A man God trusted to be the father of his only begotten Son to whom he entrusted the role of laying the foundation of Jesus’ character and the man that taught him to put God first above all things.

Compared to the Blessed Virgin Mary, his wife, St. Joseph is presented in the bible with mystery. A true servant who in the beginning has been tested by God to take care of the Savior of the world and His mother. He is given a tasked to protect him at all costs, to teach him to be a man of integrity, trustworthy and obedient.

This book enlightens us of the virtues exhibited by a man whom God chose to provide Jesus a home here on earth. The virtues that would enable us to reflect on as we do our specific roles in our daily lives. It provided us with concrete examples on how St. Joseph manifested it in his lifetime.

The First part “The Man,” deals with St. Joseph’s traits that he evidently expressed as human being. The virtue of patience, humility, simplicity, obedience, prayerfulness, faithfulness, and humor.

Patience is a virtue that requires self-control. St. Joseph in his lifetime was able to demonstrate the world how patient he was during the time that he just accepted that Jesus went to His Father’s house in the temple. St. Joseph wants all fathers to grow in the virtue of patience so that they can show Christ-like qualities to their wives and children.

Humility, clearly Joseph manifested this virtue when he humbly submitted to the will of God. He did not question or argue, he just simply said “yes” to it. Sometimes, man is