

DOMINGO DE SALAZAR, O.P.  
FIRST BISHOP OF THE PHILIPPINES: 1512-1594  
A STUDY OF HIS LIFE AND WORK

By Lucio Gutiérrez, O.P.

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Reviewed by John N. Schumacher

Father Lucio Gutiérrez holds a doctorate in church history from the Pontifical Gregorian University in Rome, and has been working in the University of Santo Tomas since 1968, teaching in the Ecclesiastical Faculties and the UST Graduate School. During this time he has published five books and numerous articles in journals here and abroad, both in Spanish and in English.

The volume under review, a revision and expansion of his doctoral dissertation, provides the first biography of this key figure in the Philippine church. Though little is known of Salazar's early life in detail, Gutiérrez situates him solidly in the milieu that was to form the rest of this life—his years as a student at the University of Salamanca, where the great Dominican theologian Francisco de Vitoria was lecturing on the rights and duties of Spain in the Indies. Here too he would have become aware of the great defender of the Amerindians, Bartolomé de las Casas, in his debate with the humanist Juan Ginés de Sepúlveda, on the justification of Spanish subjugation of the Indians. Gutiérrez rightly devotes considerable attention to these theological questions, which permanently placed Salazar among the followers of Las Casas, especially after he joined the Dominicans in 1545.

A few years after the end of his studies, Salazar went as a missionary, first to Florida and then to Mexico, where he would try to put into practice the doctrines of his theological masters. Named bishop of Manila in 1579, he set out with a band of Dominicans for his new See, only to lose almost all due to the rigors of the voyage to Mexico. As a result, when Salazar left for Manila, his only Dominican companion was Fray Cristóbal de Salvatierra, who joined him as

his secretary. However, he would have as companions the first Jesuits to go to the Philippines, among them Father Alonso Sánchez, who would exert such harmful influence on him in succeeding years.

The last two-thirds of the book place their emphasis on the thought and work of Salazar as bishop. Successive chapters treat the 1582 Synod of Manila, the deviation from his principles—chiefly under the influence of Sánchez—in approving the conquest of China to open the way to the Gospel, his governance of his diocese with its problems with the religious orders, the great dispute between Salazar and Governor-General Gómez Pérez Dasmariñas on the licit collection of tributes, and finally his return to Spain in search of justice for Filipinos.

We have here the theological itinerary of Salazar, never deviating far from Vitoria in spite of Sánchez, but in the end returning, beyond Vitoria, to the Lascasian principles that had always been at the heart of his missionary thinking. Though he came to an impasse with Dasmariñas that forced him in his eighties to make the arduous journey back to Spain, only to lose his case at the royal court, his loyal companion and second successor as bishop, Miguel de Benavides, would obtain in the last year of Philip II's life the substance of Salazar's quest.

Though certain parts of this story have been told before, this book will remain the standard study of Salazar and his thought, as well as the best story of the missionaries' struggle for justice in the Philippines. Deserving of mention also are the excellent illustrations of key documents and related subjects. It is unfortunate, however, that the book did not receive a better editing. There are in certain sections numerous infelicities of English idiom (which the author admits), of which the word "restitute" (*restituir*) for "make restitution" is the most frequent, though "dishonest" (*deshonestas*) for "unchaste" is the most obvious. Editing might likewise have removed many of the long translated quotations in the footnotes when the substance is already contained in the main text. Though the list of archives consulted is impressive, the lengthy bibliography of printed works, except for two items in *Philippiniana Sacra*, has not

been updated from the original dissertation, and contains a number of obvious errors. Though not of major importance for Salazar, chapter 3, on the situation of the Philippines at the coming of the Spaniards, would have profited much from W. H. Scott's *Barangay*. Chapter 4, I think, could have profited from my 1979 article "The Manila Synodal Tradition," and especially the 1988 study of Jose Luis Porras Camuñez, *Sínodo de Manila de 1582*.

Nonetheless, we have an excellent contribution to the study of the early years of the Spanish conquest, one that should modify radically the black picture so often presented by superficial historians. A glance at the difficult paleography of some of the documents reproduced in the illustrations will indicate the amount of tedious work Father Gutiérrez put into researching this book in primary sources.

CHURCH RENEWAL:  
PROCEEDINGS AND ADDRESSES OF THE  
NATIONAL PASTORAL CONSULTATION  
ON CHURCH RENEWAL

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Reviewed by James H. Kroeger

Pope John XXIII set in motion the greatest event in the recent history of Roman Catholicism when he summoned in 1959 the Second Vatican Council; he envisioned this assembly as focused on "how we ought to renew ourselves, so that we may be found increasingly faithful to the gospel of Christ" (Message to Humanity: October 20, 1962). Church renewal, *aggiornamento*, has remained a constant imperative for all Christians and each local church in the Vatican II era.

Several milestones of the "renewal-growth-conversion process" in the local church of the Philippines could readily be documented. The Second Plenary Council of the Philippines (PCP-II) held early in