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
Edited by Roberto Latorre
Manila: Catholic Bishops’ Conference of the Philippines
2001, vi, 262 pp., paper, ISBN 971-8915-7-6
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
1991 is one such significant milestone. The experience and documents of PCP-II called for a profound renewal of the Philippine Church to become a community of disciples, opting to be a Church of the Poor and embarking on a renewal integral evangelization. To concretely implement this ecclesial vision, a National Pastoral Plan was drawn up in 1992.

Church Renewal, the book under review, is best understood within this Vatican-II-inspired renewal of the local church of the Philippines. Ten years after PCP-II (1991-2001) and at the beginning of the new millennium, the Catholic Church leadership convened the National Pastoral Consultation on Church Renewal (NPCCR), held on January 22-27, 2001 at the San Carlos Pastoral Formation Complex in Makati City, Metro Manila. This volume contains the NPCCR proceedings, addresses, and documents.

Attractively presented, Church Renewal is organized in five chapters. Chapter One, “Introduction,” presents an overview and vision of the NPCCR. Chapter Two, “Summary of Events,” details the preparation and week-long celebration of NPCCR, giving the reader an insight into the actual flow of the assembly, its key persons and their contributions. Within this framework of events, the “Addresses” (Chapter Three) and the “Homilies, Presentations and Conferences” (Chapter Four) are easily situated. Finally, Chapter Five, “Appendix,” contains other documents and lists of persons integral to the NPCCR process.

This volume contains several significant pieces for understanding and assessing the actual context of the local Church and her program of renewal and integral evangelization; they are: F. Claver’s “The Contemporary Situation of Church and Society: A Faith Reading of the Signs of the Times” (118-133); L. Legaspi’s “Renewing PCP-II National Pastoral Plan” (204-219); and, O. Quevedo’s “Duc in Altum, Put Out into the Deep: Pastoral Priorities of the Church in the Philippines” (220-228). In a word, these documents clearly present the many challenges and tasks facing the Church; they are serious, they loom large, they demand deep faith and renewed commitment.
To address these pressing demands of evangelization, the NPCCR framed a response in its final message: "Behold I Make All Things New - Rev. 21:5" (54-61). Nine pastoral priorities are identified as a faith response to the changing historical and ecclesial context. The NPCCR realized that these are "general priorities that must be appropriated in and by local communities and made operational in concrete plans" (60). The message added: "And so we dare to begin again in the task of renewal" (Ibid.).

Pastoral workers, diocesan leaders, evangelizers and catechists, clergy and laity alike will find in Church Renewal a profound and inspiring vision; they will also realize with new urgency that "the doing remains." Church Renewal is a helpful sourcebook; concrete, concerted, and coordinated implementation must now follow. NPCCR participants affirmed: "We are all given the task of translating into reality what we have envisioned our Church to be" (257).

LOYOLA'S ACTS: THE RHETORIC OF THE SELF
By Marjorie O'Rourke-Boyle
Berkeley: University of California Press
Reviewed by Miguel A. Bernad

This is a commentary on what is popularly known as the "Auto-biography" of St. Ignatius Loyola. The author contends that the word "autobiography" is, in this case, a mistranslation. The title of the critical edition (published in Rome in 1943) was Acta patris Ignatii. Hence, the title of the present book: "Loyola's Acts."

The book contends that the Ignatian Acta is not autobiographical but "epideiktic," a work in praise of Ignatius written by Gonsalves da Canara. The Oxford dictionary defines "epideiktic" as "something meant to show." This contention is based on the (certainly undeniable) fact that the work was not written by Ignatius or dictated by him, but written from memory by someone to whom, some time previously, Ignatius had related certain episodes of his life. It is "five times removed"