The author also might have been more consistent when handling Deutero-Pauline writings. Certain epistles in the Lectionary might have been considered Paul’s writings in the early tradition of the Church, but today are unquestionably part of the Pauline corpus. Matera clearly acknowledges that “Paul did not write the Epistle to the Hebrews” (96). He then correctly refers to Hebrews or the author of Hebrews rather than Paul when describing the epistle’s contents: “Hebrews (rather than Paul) argues” or “Hebrews introduces,” etc. This approach might easily have been adopted, too, for Ephesians, Colossians, 1-2 Timothy, and perhaps 2 Thessalonians. It would make preachers more aware of the diverse provenance of “Pauline” writings, without undermining Matera’s helpful elucidation of their background and contents.

Such drawbacks, however, are minor. Matera’s book remains overall a convenient and helpful vademecum, empowering preachers and correctly orienting them to tap the many riches that lie within the Sunday Lectionary’s second readings.

THE COLUMBANS IN THE PHILIPPINES, 1929-1950: VOL. 1
Compiled and written by Martin Noone
Edited by Niall O’Brien, with the assistance of
Mary Grenough, Paul Richardson
Manila: Missionary Society of St. Columban
Reviewed by John N. Schumacher

The somewhat complicated authorship above reflects the fact that Father Martin Noone, the book’s principal author, died in February 1998, and it was left to others to try to make known the fruits of his research. It is understandable then that this book is not a fully integrated and complete history of the Columbans, for Noone had not yet finished processing his research, but it is nonetheless a valuable contribution to the historiography of the twentieth century Philippine church, so far consisting chiefly of accounts of the various
religious congregations of women and men, particularly those which came to the Philippines only in the twentieth century.

Father Noone's qualifications for this history were twofold. He was himself one of the first Irish Columbans to go to Mindanao in 1938, and spent many years in the Philippines. Secondly, he had previously written a scholarly account of the early Spanish voyages to the Philippines, *The Islands Saw It*, and subsequently done a frank scholarly biography of Irish Archbishop Michael O'Doherty, which profited both from his access to excerpts from O'Doherty's now lost diaries, and Noone's own personal acquaintance with many of the events about which he wrote, as well as extensive research in Ireland, USA, and especially the Philippines.

The present book, though in many respects more valuable, since the Columbans have worked in numerous places in Luzon, the Visayas, and Mindanao, could not achieve the same quality because of the death of its author. As the bibliographical data above indicate, the larger part of the book was written by Noone himself, though probably not in a final draft. Other parts are narratives of different Columbans in areas of which Noone did not have immediate experience, and there is abundant primary material from the Columban archives in Ireland. Though unfortunately there is no preface indicating the precise way it was prepared for publication, the careful historian can note what is the backbone of Noone's own narrative and what are compositions of other Columbans, which Noone had "compiled" but not yet fully integrated into his own narrative. Nonetheless, the editors have skillfully brought their materials into sufficient integration to give us a highly informative and readable, if not definitive, history of the Columbans, and of those parts of the Philippine church in which they worked.

Among the more historically significant themes which emerge are the desperate need felt by many bishops of English-speaking priests; the important impetus given to the re-Catholicization of northern Mindanao, where even the decade-earlier arrival of American Jesuits was proving totally incapable of reaching the constantly increasing number of immigrants; the enormous failure of the bish-
ops until 1933—due to the opposition of the Apostolic Delegate Piani, and the Spanish religious orders—to take advantage of the admittedly insufficient law permitting religious instruction in the public schools; the first abortive effort by Father Ned McCarthy, in spite of the support of Protestant president Jorge Bocobo, to minister to the Catholic students of the University of the Philippines, beset as they were by a few key viciously anti-Catholic professors; the ecclesiastical opposition to McCarthy's introduction of Catholic Action into welcoming non-denominational schools; the enormous success of his Student Masses in Sta. Cruz and Quiapo churches, where his English sermons reached 5,000 each Sunday at Masses celebrated by Filipino priests, but unable to preach in English, by then the language of college students.

Both ordinary readers, interested in the history of their Church and of their country, and historians concerned to follow up and develop the many leads offered here, will find this book a treasure. We can only hope that Father O'Brien is able to give us the second volume of Father Martin Noone's scholarly labors hinted at.

THE TRIPERSONAL GOD: UNDERSTANDING AND INTERPRETING THE TRINITY
By Gerald O'Collins
New York: Paulist Press
Reviewed by Joseph L. Roche

A partial list of twenty-two "Other titles by Gerald O'Collins, S.J.," ranging from *The Case Against Dogma, Jesus Risen, Jesus Today, Interpreting the Resurrection, Retrieving Fundamental Theology, Faith and the Future, Concise Dictionary of Theology*, to *All Things New*, testifies to the expertise and wide-ranging theological interests of this well-known professor of systematic theology in the Gregorian University, Rome. This present study is a generally helpful introduction to an intelligible current defense of the basics in Thomistic Trinitarian theology.