CHAPITERS IN PHILIPPINE CHURCH HISTORY
Edited by Anne C. Kwantes
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Five years have passed since the nation held the first centennial celebration of the declaration of Philippine Independence from Spain in 1898, but this has had the laudable effect of spawning many books in Philippine history and related fields. The collaborative work under review is one such book. Consciously aiming to follow the example set by Studies in Philippine Church History (Gerald Anderson, ed., Ithaca and London: Cornell University Press, 1969) some thirty-two years ago, the present work signals, first, just how far Philippine Church history has progressed through the years, and second, just how far the discipline still needs to go. It contains twenty-two chapters distributed among five chronologically organized parts: "Spanish Times in the Philippines," "American Interlude," "War-Time Again," "After World War II" and "Into the 21st Century." The chapters, really essays independently written by twenty-two scholars so that each one can stand on its own, deal with various topics touching on the history and life of the Churches in the Philippines.

Even more ecumenically minded than Studies in Philippine Church History, the book’s chapters deal with aspects of the history of the various Churches in the Philippines both individually and collectively. The work is preponderantly a history of the Churches in the twentieth century. It is also more heavily a history of individual and collective Protestant Churches. On the whole, the book favors a narrative and descriptive approach and relies on already published material; much remains to be done by way of research, analysis and interpretation.

Six essays touch on the Roman Catholic Church but, interestingly enough, four of them explicate themes relative to Spanish colonial times, i.e., Part One of the book: Jose Mario Francisco’s "Creating Tagalog Christian Discourse: Body, Soul, and Loob" in Oliver’s
"Doctrina Christiana," Reginald Cruz's "Devotion and Defiance: Religious Communities for Women in Colonial Philippines prior to 1750," Luciano Santiago's "The First Indio Doctor of Sacred Theology: Doctor Don Manuel Francisco Túbil (1742-1805)" and Nestor Impedido's "Pastoral Writings of the Religious Orders (1700-1750): Sources for Philippine Church History." The other two chapters are essays on the Roman Catholic Church during the American Period, i.e., Part Two of the book: Antolin V. Uy's "The First Three Apostolic Delegates to the Philippines and the Entry of Rome" and John N. Schumacher's "A Hispanized Clergy in an Americanized Country (1910-1970)." Uy's essay covers the years 1898-1911; Schumacher's article attempts a much broader sweep. Needless to say, these two essays do not intend to exhaust material that covers the post-1898 history of the Roman Catholic Church in the Philippines.


Going beyond these accounts that deal with general Protestant history in the Philippines, the work does provide more specific historical information on the individual Churches: the Seventh-day Adventists (Francisco Gayoba's "The Beginnings of Seventh-day Adventist Work 1905-1911"), the IEMELIF (Ruben Trinidad's "Nicolas Zamora and the IEMELIF Church"), the Baptists (Domingo Diel, Jr.'s "Perspectives on Baptist Church History" and Carla Romarate's "The First Ordained Baptist Pastor: Angelina Belluga Buensuceso of the Convention of Philippine Baptist Churches, Inc."), the Salvation Army (Robert Saunders's "Heart to God, Hand to Man:"
The Salvation Army—Beginnings and the War-time Years"), the Episcopal Church (Rex Reyes' "The St. Andrew's Theological Seminary") and, perhaps not surprisingly, the Iglesia ni Cristo (Anne Harper's "A Filipino Church at Eighty Years"). Editorial policy seems to have decided that the questionable theological status of the Iglesia ni Cristo as a Christian Church was not going to affect its inclusion in a book on Philippine Church History.

Finally, there are essays that deal with particular topics that transcend the individual Churches (medievalist David Keck's very engrossing "Leprosy and Christianity in the Philippines" and Anne Kwanten's own "The Bible Society of the Philippines: The Story of Bible Society Work"). One of these essays, Niall O'Brien's "Land Reform in the Philippines," seems rather out of place, not because land reform has no connection with the Churches but precisely because his essay does not really present a history of that connection. Moreover, although the author's intention to promote Gandhian ethics in the Churches' engagement in social issues in general and in land reform in particular is laudable, nevertheless, one wonders how it fits in a historical work such as this book.

The strength of this book also accounts for its weakness. The great ecumenical breadth of the work contrasts with the lack of depth in some of the essays.

The essays dealing with the Roman Catholic Church are all worth reading. We cite Francisco's "Creating Tagalog Christian Discourse," which opens up new directions for further research and interpretation. Impelido's essay partly fills a lacuna in eighteenth century Philippine Church History by his focus on the pastoral writings of the religious orders in the first half of this century; his essay enables us to have a better view of Church conditions in the Islands during this period. Schumacher argues that the Roman Catholic Church in the Philippines only awoke to its crucial role in Philippine society rather late; a Hispanicized clergy did not know how to cope with the changes wrought by the aggressive Americanization of certain areas of public life. Uy, who has done extensive research in the Vatican Secret Archives on the situation of the Roman Catholic Church in the Phil-
ippines in the second half of the nineteenth century, now presents us with its results on the first three Apostolic Delegates who played a vital role in renewing the local Church at a time of transition.

The chapters dealing with Protestantism and various Protestant Churches are of a rather varying quality; one gets the impression that *Studies in Philippine Church History* had an overall better quality of essays in this area. Nevertheless, several essays do go beyond reliance on published histories and attempt to mine contemporary sources in order to bring to light elements of the history of their respective Churches. Gayoba's essay on the beginning of the Seventh-day Adventist Church in the Philippines must be commended for its use of primary sources. Other writers, of course, have written books on the same subjects which form the bases of the articles they have contributed to this volume. Trinidad, Apilado, Kwantes and Aragon have all written books on topics they deal with in their contributions.

Finally, one can only laud the work of David Keck on "Leprosy and Christianity in the Philippines." Aside from local history, this more topical approach should attract Philippine Church historians. It is to be lamented, for example, that nobody has, as yet, written an adequate history of the Church during the Japanese regime in the Philippines. This and other lacunae now call for more research and writing.