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## **Awakening to Mission, by Giordano**

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AWAKENING TO MISSION: THE PHILIPPINE CATHOLIC CHURCH 1965-1981. By Pasquale T. Giordano, S.J. Quezon City: New Day Publishers, 1988.

Given the high profile of the Catholic bishops and other church officials in the 1986 "EDSA Revolution," Pasquale Giordano's book is indeed timely, and provides a context for understanding the Church's involvement in the events that resulted in the overthrow of the twenty-year rule of Ferdinand Marcos and in the elevation of Corazon Aquino to the Philippine presidency. A revision of the author's 1983 Ph.D. dissertation at the Catholic University of America, *Awakening to Mission* is a theological analysis of the evolution of the social mission of the Philippine Roman Catholic Church from the end of Vatican II in 1965 to the termination of martial law in 1981. The Church's social mission is examined in separate chapters from the perspective of integral evangelization, the Church as a community, the Church's concern for human rights, and the Church's position on political involvement and violence. The major substantive chapters are bracketed by an introductory chapter that discusses the social mission of the Church before and after Vatican II and by an epilogue that analyzes events affecting the social mission of the Church since 1981.

Each of the substantive chapters is organized similarly. Giordano first presents the teaching of the Universal Church on the issues under investigation, followed by the positions of selected Church institutions, bishops, and theologians in the Philippines. Among the various sectors of the Philippine Church whose positions are analyzed are: the Catholic Bishops' Conference of the Philippines (CBCP), a group of bishops who signed *Ut Omnes Unum Sint* in November 1976 and another who signed *Et Veritas Liberabit Vos* in December 1976, the Mindanao-Sulu Pastoral Conference (MSPC), the National Secretariat of Social Action (NASSA), and the Association of Major Religious Superiors of the Philippines (AMRSP). He also examined the positions of Julio Cardinal Rosales, Jaime Cardinal Sin, and Bishops Francisco Claver and Julio Labayen, as well as analyzed the writings of several well-known Filipino theologians, namely Antonio Piñon, Catalino Arevalo, Antonio Lambino, Carlos Abesamis, Edicio de la Torre, and Romeo Intengan. Giordano's selection of institutions and individuals represents a continuum of positions from conservative to progressive (or liberal) within the Philippine Church.

The strength of Giordano's organization is threefold. First, by presenting the Universal Church's teaching on particular issues, he provides a benchmark for assessing the diversity of positions held by the various groups, individuals, and institutions within the Philippine Church, which also allows for easy comparisons among these same groups, individuals, and institutions. Second, Giordano's organization allows one to trace the degree of continuity of the groups, individuals, or institutions across several issue areas. And finally, each chapter, though related to the others, can be read independently without a loss of understanding of where the various sectors of the Philippine Church stand on the issue under investigation.

While the positions of the different groups, individuals, and institutions within the Philippine Church are fairly presented, Giordano indicates a preference for the post-Vatican II understanding of the social mission of the Church. Rather than view the Church as simply a safe haven that provides spiritual comfort and charity in hard times, Giordano sees the Philippine Church as a community of liberation, actively involved spiritually in the temporal lives of the people, especially the poor and oppressed. Thus he regards human development and liberation as an integral part of the Church's evangelization program; emphasizes the importance of fostering communities of support and trust; sides with those demanding respect for human rights and a more just society; and advocates using nonviolent methods to achieve desired goals. Giordano makes his views clear in two ways. First, he states them from time to time in the analysis. Second, he is critical throughout of the posture of the conservative bishops and theologians and of the weak stances on issues often taken by the CBCP. In contrast, he frequently agrees with positions of Bishops Claver and Labayan and of the seventeen bishops who signed *Ut Omens Unum Sint*, and generally praises the work of MSPC, NASSA, and the AMRSP.

Giordano's book is important because it deals with critical issues facing the Catholic Church and Philippine society, and, as suggested above, provides a context for understanding the dynamics of church-state relations in the Philippines today. The study is particularly useful for those interested in Philippine Church history, contemporary Philippine politics and society, and in comparative Church studies, especially other third world Catholic nations. Students and scholars will also find Giordano's comprehensive notes and bibliography useful for additional research. To be sure, *Awakening to Mission* will long remain a standard reference for scholars interested in post-Vatican II changes in the Philippine Catholic Church.

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THE RISE OF ERSATZ CAPITALISM IN SOUTHEAST ASIA. By Yoshihara Kunio. Quezon City: Ateneo de Manila University Press and Singapore: Oxford University Press, 1988. 297 pages.

This book focuses on big business in five ASEAN countries (excluding Brunei). The author begins his study by cleansing the term 'capitalist' of its pejorative connotations and points out the capitalists in the nineteenth-century West and Japan as his reference point for those whom he wishes to label as capitalists in Southeast Asia. These capitalists are innovative, competitive, and in many respects are the vanguards of economic modernization. He then proceeds with his thesis about the emergence of ersatz (as opposed to genuine) capitalism in the region.