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Philippine Literature in English: New Writing from the Philippines

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In the book's last chapter Caporale asks the question, The Last Council? He argues that at the base of the difficulties that beset the Conciliar system, as any other system of human deliberation, there is the crucial problem of change in a large-scale organization. And he asks, "What prevents the Church from facing this problem of change as an ongoing process, systematically solving new problems as they arise, without letting them grow to critical proportions or cumulate, unsolved, until a council is convoked?" His suggestion: to institutionalize change itself, as only a mechanism of ongoing self-analysis and periodic taking-stock of herself can assure the Church that she will not find herself so involved in temporary and particular situations that her major objectives are lost sight of. The highly concentrated function of sporadic councils needs to be spread and decentralized over time and space, to bring about a gradual and progressive achievement of what normally would be the objectives of an ecumenical council. "The council's objectives could possibly be achieved through other means, as for instance, through a graded hierarchy of consultations, at the regional, national and continental level, and finally, through a body of world-wide representation." A real reform of the Roman Curia, plus the setting-up of the Senate of Bishops—both projects already announced by Pope Paul VI, would go a long way toward achieving the objectives Caporale lines up as a task the Church must work at in the post-conciliar period.

In all, this book makes highly interesting reading, and Bishop Wright does not exaggerate when he calls it (in his foreword) an "intriguing, fascinating study." It catches *in vivo* members of the hierarchy of the Church at a moment of renewal, in its forward thrust to meet the challenge of the present and the years to come, responsive to the Spirit and to the signs of the time. For this reason it should serve as an excellent companion to a study of the theology of ecumenical councils.

C. G. ARÉVALO, S.J.

PHILIPPINE LITERATURE IN ENGLISH

NEW WRITING FROM THE PHILIPPINES: A Critique and Anthology, by Leonard Casper. Syracuse, N.Y.: Syracuse University Press, 1966. xv, 411 pp.

Professor Leonard Casper, who has written much about Philippine writers, has perhaps done his best work in this large and handsomely printed volume. This is certainly one of the best anthologies of Philippine literature in English. The first 154 pages are a Critique in which Mr. Casper discusses, first the Philippine

situation in general, and then the various authors in particular, even those not represented in the anthology.

The Anthology itself contains selections from 21 Filipino writers. The book ends with a double bibliography: one of "Philippine Literature in English"; the other, a "Checklist of Philippine Literature Published in the United States" between 1930 and 1965. The value of all this material—critique, anthology, and bibliographies—cannot be overestimated.

No anthology of course can be entirely satisfactory. Why, for instance, are there no selections from Gilda Cordero, or from Kerima Polotan, or from Aida Rivera. Their works are discussed, but no selections from their work are given in the anthology. Carlos Romulo is represented: why not Manglapus? why not Carmen Guerrero Nakpil?

One wonders also why certain pieces have been chosen for inclusion in preference to others. Nick Joaquin (many of whose works could be anthologized) is represented by his masterpiece: the play, "Portrait of the Artist as Filipino." On the other hand, Manuel Arguilla, whose range is more limited, is not represented by his best story but by a piece which many would consider inferior.

But the choice of pieces as well as authors is the anthologist's right. Casper's is a good anthology and a splendid critique. And this particular writer is grateful for the kind mention that is made of his own essays.

MIGUEL A. BERNAD

THE EARLY CHURCH AND JEWISH-CHRISTIAN THEOLOGY

THE DEVELOPMENT OF CHRISTIAN DOCTRINE BEFORE THE COUNCIL OF NICAEA. Vol. I: THE THEOLOGY OF JEWISH CHRISTIANITY. By Jean Daniélou. Translated and edited by John A. Baker. Chicago: Regnery, 1964. xvi, 446 pp.

The name of Father Jean Daniélou, S.J., professor of the History of Christian Origins at the Institute Catholique in Paris, has long been associated with the history of the early Church, and in particular with the literature of those early centuries. His enormous familiarity with the sources in many languages both inside and outside Christianity, has led to numerous books and articles on every aspect of the period, characterized by a creative insight into the sources and broad reconstructions of the life and thought of early Christianity. In 1958 Daniélou published in French the first of a projected three volume history of Christian thought during the period before the