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Celebration

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for consideration by Minger, by John Gates and Peter Stanley. As a result, anyone at all familiar with recent Philippine historiography here and abroad will find these chapters weak and superficial. A token of this superficiality may be offered in noting the fact that Minger used as a major source for Philippine events Leon Wolff's popularization, *Little Brown Brother*. The accomplishments of Taft are related as he saw them, without investigation into the reality of these "accomplishments," much less evaluation of their long-range effects. This rather than erroneous statements and misunderstandings is the failure of the book with regard to the Philippines. It is true that the subject of Minger's book is Taft, and not the Philippines, but one cannot see Taft's important activity during those years simply through the prisms of his own letters and papers, where, as a benevolent colonial administrator, he naturally saw his efforts in their very best light.

In short, the book offers some new perspectives on Taft and his views, at least by taking a new look at the old facts largely contained in Pringle's biography and other such previous works. Principally it gives an insight into how Taft's ideas on the American role in the non-European world developed. But historians of the Philippines will learn nothing new about Taft's Philippine policy.

John N. Schumacher

CELEBRATION: A Sourcebook for Christian Worship. By Lydia N. Niguidula. Quezon City: New Day Publishers, 1975. xvi, 269 pages.

"Probably the first of its kind in the Philippines," says Rev. Harry Pak in the foreword. It certainly is a compilation of which Silliman University can rightly be proud of on many counts. Rev. Lydia Niguidula and the other main contributors in this book are members of the Research Center of Silliman University.

This is a "sourcebook," and Ms. Niguidula invites all interested persons to "feel free to duplicate or to modify the *original* materials presented for use in worship services" (p. ii). I suppose this is the main reason for Rev. Pak's statement in the foreword: I don't know of any other liturgical sourcebook, Protestant or Catholic, printed in the Philippines. And may I add that many original prayers and theological explanations presented here can greatly enhance our own Catholic liturgical services — Catholic liturgists, please take note.

Perhaps more decidedly original, however, is the Silliman committee's attitude toward "cultural adjustments" and its deep respect for "contemporary Filipino experience" (Rev. Pak, pp. ix-x). In my very limited acquaintance with the Protestant churches that have come to us from America, this is the first time I have seen an explicit apology for really Filipinizing

Protestant worship — not merely translating and adapting American worship services and inserting a few Filipino songs, but sincerely adopting Filipino mores and Christianizing them; going so far as to institute a service for house blessings (pp. 137–41) and fiestas (pp. 157–61). Ms. Nigidula makes sure that no superstitious attitudes creep into these services, but she also points out quite strongly the truly Christian spirit that underlies the Filipino's attachment to these practices (pp. 133–36).

In her explanatory chapter (pp. 1–10) Ms. Nigidula lays great emphasis on fidelity to the tradition of Scripture and the early Christian Church. But her final appeal for “a sincere understanding of the people” and her effective implementation of this principle in various parts of the book are what give this compilation its peculiar value. Ms. Nigidula has taken a bold step toward making a sourcebook for *Filipino* Christian worship. Her sixth “guideline for contemporizing worship” sounds quite similar to the Asian and African Catholics' appeal for “inculturation rather than adaptation” at the 1974 Synod of Bishops:

Those who plan worship services must know the people's joys, frustrations, dreams and needs in life. The ritual that will speak to the people is that which speaks to their needs. Better yet, they ought to be involved in the planning of the service: writing of prayers, choosing of hymns, and even suggesting ideas for the sermons. If this can happen, then worship will truly be the work of the people: their *leitourgia* (p. 10).

In this context, I regret the absence of anything Filipino (except Ms. Nigidula's name) on *the cover* — it's all very impressive, but very Western.

Oh yes, Ms. Nigidula also proposes “An Ecumenical Order for the Solemnization of Marriage” (Geneva rite, adapted to the Philippines — e.g., including the blessing of coins, arras). I'm sure our Catholic liturgical experts will feel quite at ease with it; and I hope they can convince our bishops to feel at ease with it too.

Eduardo P. Hontiveros

THE MUSLIM FILIPINOS: Their History, Society and Contemporary Problems. Edited by Peter G. Gowing and Robert D. McAmis. Manila: Solidaridad Publishing House, 1974. xiii, 311 pages.

This volume makes available to readers 24 articles and papers, most of them written in the 1960s, on the major Muslim ethnic groups of the southern Philippines. Its value lies in that it brings together in a single volume interesting research materials published previously in “fugitive” journals or other publications not easily accessible in the country. The three papers published for the first time are current and of particular importance and relevance: the editor's timely introduction, Kiefer's sadly prophetic paper on the