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Invigorating Parish Life: The Parish

Review Author: Samuel R. Wiley

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ate rights and state security, labor and capital, social justice and private property, and public service and politics. The following titles from the first volume speak for themselves: "My Concept of Public Office" (address to the Cebu Rotary in September 1955); "Free Press and Independent Judiciary" (address to the College Editors' Guild in January 1956); "Liberty and Authority" (commencement address at Dagupan Colleges in March 1956); "Less Politics, More Service" (commencement address at San Carlos University in March 1956). In the second volume, the same central idea can be traced, but the speeches, as should perhaps be expected, are now more intense, since the author is now Senator and Minority Floor Leader. Some sample titles are: "The Cabinet Can Do No Wrong!" (address to the Manila Jaycees in February 1958); "Inaction and Inconsistencies" (commencement address at the University of the Visayas in March 1958); "Abuse of Authority" (address at a Law Convocation in Silliman University in October 1958).

At the rate the Senator and former Solicitor General has been turning out speeches, it would be unfair to expect that this collection should be a classic. The speeches are mostly of passing significance, almost all are of local interest, and the oratory never rises to Churchillian heights. The principles enunciated are not novel, but this in itself is not a fault, for the principles of law and order are ageless. Moreover, this is not to say that the speeches do not serve their purpose, namely, to contribute, in the words of the Foreword, "to the strengthening of the foundations of official morality and unselfish spirit of public service."

Some of the speeches which this reviewer finds more noteworthy are the following, products, undoubtedly, of the author's long experience as private legal practitioner and Solicitor General: "An Appraisal of the Proposed Code of Crimes" (address before the second national convention of lawyers, Manila, December 28, 1953); "Judicial Reforms" (speech before the Batangas Lawyers' Association, February 1, 1958); "Constitutional Amendments" (address to the La Union Lawyers Association, February 8, 1958).

JOAQUIN BERNAS

INVIGORATING PARISH LIFE

THE PARISH, from Theology to Practice. Edited by Hugo Rahner, S.J. Trans. by Robert Kress. Westminster, Maryland: The Newman Press, 1958, viii, 142p.

Should the busy parish priest look to this slim volume of essays to find practical answers to his every-day difficulties, he would be sadly disappointed. This is in no sense the harried pastor's *vade*

mecum. If however the pastor should want to draw apart a bit from the complex problems confronting him, and reconsider both his strategy and his tactics, then this series of pastoral conferences will be provocative of thoughtful reflection and perhaps of more purposeful action.

The studies contained in this book were originally presented as a lecture course by the justly renowned faculty of Innsbruck's Canisianum. Easily recognizable among the contributors are the names of Jungmann and the brothers Rahner. Following the kerygmatic emphasis that has been characteristic of Innsbruck's faculty, the speakers attempt to draw down the timeless principles of theology into the local arena of the modern parish. As in all compilations of this nature, a certain unevenness is apparent both in content and continuity. This is in no sense a great or definitive contribution to modern pastoral theology. Rather it is a brief but trenchant presentation of our present position in parochial development subjected to historical and theological analysis in an effort to find the key to successful invigoration of the modern parish. As such it merits consideration.

Despite the fact that the background of the authors is the post-war European scene, the central ideas which are evaluated will find applications in our local Philippine scene. Examining the theology of the Church and applying it to the parish unit, Karl Rahner seeks to establish two positive theses and then describes their limitations; as was to be expected, Jungmann emphasizes the importance of the Mass as a community sacrifice. One could easily use this thought for some practical considerations on better attendance at Mass, a more convenient ordering of the hours of Mass to suit different milieux and the development of a more intelligent participation in the Mass.

In his essay, Gutzwiller points out the missionary endeavor that is essential to every parish, the concern for all within its borders by all who worship at the parish altar. One reflects here on the coldness or simple lack of interest among Christian communities for the spiritual welfare of their uneducated brethren and of the alien or indigenous non-Christians who dwell in their midst. The positive means open to the laity yet so often neglected, such as the press, radio, television and the cinema, are also a legitimate and powerful field for the apostolate to our neighbors. Finally, in his survey of the sociology of the parish, J. Schasching gives a rather penetrating glimpse of the tight and narrow viewpoints dominating parochial life which often fly in the face of the most obvious realities. We have much to learn from the study of religious sociology.

Above all, while the life of each individual parish is the prime concern of its pastor, still he must recognize, accept and meet the limitations which the mobility of modern life has placed on parochial

interests. History, canon law and the impact of modern urban society demonstrate that the parochial foundation must be supplemented by other principles and movements both supra-parochial and supra-diocesan, if the modern world is to be fully won back to Christ.

SAMUEL R. WILEY

AMIGOS DEL PAIS

THE ECONOMIC SOCIETIES IN THE SPANISH WORLD (1763-1821). By Robert Jones Shafer. Syracuse: Syracuse University Press, 1958. xiii, 416 p. \$5.00.

By the end of the eighteenth century Spain had slipped into the position of a second-rate power whose economic life was gradually ebbing away. Some of the causes for the collapse were primogeniture, mortmain, vagabondage, deforestation, redundancy of ecclesiastics, contempt for manual labor and the arts, monetary confusion and oppressive taxation. One of the suggested remedies in the economic sphere was a broad technological education in order to make the masses aware of the vast changes in technique taking place throughout the rest of Europe. To a great extent this education in its primary stages, was attempted by the Economic Societies. Professor Shafer's book is a minute analysis of the history, aims and accomplishments of the Societies, both in Spain and her colonies.

The *Sociedades Económicas de los Amigos del País* had their origin in the Basque provinces of northern Spain whose proximity to France encouraged an influx of ideas. A group was organized to discuss means of improving agriculture, rural economy, the sciences, arts, industry and commerce. In 1765 a royal license was issued for the Basque Society; in 1766 statutes were printed, a revised version being approved by the crown in 1773 and published in 1776. The idea caught on and similar groups mushroomed. In general, the methods were discussion, preparation of papers, public meetings, publications, establishment of schools and advice to the government. There was little contact between groups which were in Spain composed of enlightened nobles, reformist ecclesiastics and persons of the middle class imbued with the current philanthropism. Many joined merely because it was the liberal fashion to do so. The core of the groups however was composed of serious-minded, determined individuals. By 1803 there were sixty-odd Societies in Spain, and between 1764 and 1821, 5,000 to 10,000 men belonged to the movement, financed chiefly by dues and gifts from the crown and the ecclesiastical hierarchy.

The Societies spread to the colonies, the first being founded in New Spain and New Granada in 1780, Manila in 1781, followed by