Landas
JOURNAL OF LOYOLA SCHOOL OF THEOLOGY
Vol. 21, No. 2 (2007)

The Filipino Face of Christ:

An Annotated Bibliography and Thematic Analysis of Filipino Christological Literature, 1965-2000

Ferdinand Angelo M. Alipis

Landas



Landas

EDITOR
Antonio Francisco B. de Castro, S.J.

EDITORIAL BOARD
Felipe Fruto L. Ramirez, S.J.
Joseph L. Roche, S.J.
John Yocum, DPhil

CIRCULATION-BUSINESS MANAGER
Antonio Francisco B. de Castro, S.J.

EDITORIAL ASSISTANT
Josemaria Roberto V. Reyes



Landas (The Way), Journal of Loyola School of Theology, is published twice a year by the Loyola Institute for Studies on Development of Man and Society, Ateneo de Manila University, Loyola Heights, Quezon City. The Landas postal address is: Loyola School of Theology, P.O. Box 240, U.P., 1144 Quezon City, Philippines. Editorial matters are the responsibility of Antonio Francisco B. de Castro, S.J. (adecastro@admu.edu.ph). Circulation and business matters should be addressed to Antonio Francisco B. de Castro, S.J. (adecastro@admu.edu.ph). Domestic subscription rates: one year, 300.00 PhP; single copy, 200.00 PhP. Elsewhere: one year US$ 30.00; single copy US$ 20.00.

The Journal is not responsible for statements and opinions expressed in signed articles and reviews. Such statements and opinions are the author's own, and do not necessarily reflect the opinion of the editors.

© 2007 by the Loyola Institute for Studies on Development of Man and Society. All rights reserved. Printed by Kadena Press Foundation, Inc. ISSN 0116-4856

Contents

Landas
Vol. 21, No. 2 (2007)

vi *Introduction*
James H. Kroeger, M.M.

The Filipino Face of Christ: An Annotated Bibliography and Thematic Analysis of Christological Literature in the Philippines, 1965-2000
Ferdinand M. Alipis

1 *Introduction*

16 *Overview of the Annotated Bibliography*

22 *The Annotated Bibliography*

113 *Analysis and Interpretation of Data*

149 *Summary, Conclusions and Recommendations*

156 *Appendices*

163 *Bibliography*

EDITOR'S PREFACE

In Church History, scholars have suggested various indicators to measure the level of maturity of a local church after a period of missionary work. 1) One common indicator would be the flowering of local vocations to the priesthood and religious life and the setting up of a local hierarchy. 2) Another would be the setting up of structures that are responsive to the needs of the local church such as those found in the areas of education and catechesis, social action, political engagement, etc. 3) A third indicator would be the communitarian expressions of the faith in spiritualities and devotions, in sacramental practices and liturgical celebrations. 4) Still one more indicator would be the ability and readiness of the local church to send missionaries to other lands. 5) An often neglected but rather important indicator would be the ability of a local church to engage in the theological task. It is in the spirit of this fifth indicator that Landas Journal offers this study by Ferdinand Angelo Alipis on Philippine Christological Literature.

There is no Christianity without Jesus Christ. But there is a sense to saying as well that there is no Jesus Christ, and therefore Christianity, that abstractly floats above the messy particularities of time and space. Christology is the theological attempt to explicate the meaning of faith in Jesus Christ as this is embodied and expressed in a particular culture and across diverse contexts. What Alipis then has done, and what Landas now makes available to its readers and the wider public, is a study that attempts in a

disciplined way to bring to conceptual and systematic clarity the Filipino face of Jesus Christ. Originally written as a masteral thesis in Theological Studies, the study was deemed significant enough by its reviewers to be made available through Landas Journal. The principal reason was to make sure it had the widest possible exposure through Landas Journal's readers both here and abroad. The reader then is enabled to judge whether Christological literature in the Philippines from 1965 to 2000 has attained a depth of content and breadth of expression adequate to the mystery of Jesus Christ. The reader is also enabled to judge more wisely whether Filipino attempts at theological reflection and writing have anything to contribute to the universal Church and to Catholic theology in general.

We thank Ferdinand Angelo Alipis for his interest in Filipino Christology and for the huge amount of work expended on this study. We also thank James Kroeger, MM, Professor of Christology at Loyola School of Theology (LST), for agreeing to write the Introduction to the work of Alipis. Surely, Alipis, expertly mentored by Kroeger, shares LST's desire as well to see Filipino Christology develop in ways hitherto unexplored, beyond the expressions it has found so far today. May this issue of Landas Journal then be a stimulus to more disciplined and systematic reflection and writing on who Jesus Christ is for the Filipino. Perhaps, in some reflexive way, it would then also enable the Filipino to discover in ever more profound ways who he or she is for Jesus Christ, especially in the wider context of Asia today.

Antonio F. B. de Castro, S.J.
Editor
Landas Journal

INTRODUCTION

All Christians are well acquainted with key questions that Jesus posed to his disciples. While on the road to Caesarea Philippi, Jesus asked: "Who do people say I am?" "Who do you say I am?" (Mark 8:28-29). It was during the post-resurrection encounter by the Sea of Tiberius that Jesus repeated a question three times: "Simon, son of John, do you love me?" (John 21:15-17). Although these startling, personal encounters occurred two thousand years ago, the same questions remain with Christians in every generation. Who is this Jesus? Do we love him?

Whenever we struggle to express who Jesus is for us, we are doing Christology, a faith-reflection on the person and mission of Jesus. However, to reflect on Jesus' identity is more than an intellectual exercise; the process already includes an investigation of our relationship with Christ. Indeed, faith and theology (especially Christology) always seek to integrate knowledge and understanding (cognitive aspects) with experience and performance (lived, practiced dimensions). Who is Jesus? Do we love him?

The work you hold in your hands addresses these and other fundamental questions as it examines "Filipino Christological literature" in the 35-year, post-Vatican II period (1965-2000). Included are materials emerging from the Philippine context and authored by local theologians, be they Filipino nationals or expatriate missionaries. The sheer volume of material (over 250 works are analyzed) evidences an ongoing interest on the part of

Filipinos in Christology and its relevance for both understanding and proclaiming the person of Jesus. Clearly, this extensive panorama of literature formed a worthy subject area for this Master of Arts Thesis, completed in 2007 with highest honors, at the Loyola School of Theology and the Ateneo de Manila University.

The distinguished thesis, printed here in its entirety, explores a focused question: What are the central themes of Filipino Christological writing in the period from 1965 to the year 2000? In addition, the author investigates the *factors* behind the emergence of these Christological themes, the *resources* employed in their development, and the resulting *characteristics* of Filipino Christology. To achieve his ambitious goals, the author systematically culled 16 libraries, 17 theological/religious journals, and 13 magazines and newspapers. In a word, the work is genuinely comprehensive.

A unique feature of this study is the lengthy third chapter, where the author presents an annotated bibliography of 262 individual works. Each citation contains a complete bibliographical reference, an 80-100 word abstract, and a list of key subjects. All this material is analyzed and interpreted in subsequent chapters to produce a comprehensive overview of recent Filipino Christological reflection and scholarship.

This work is much more than a simple catalogue of materials; insightful analysis is provided. For example, the author shows how economic poverty and political oppression interrelate with Christological reflection. The Filipino religious upbringing is explored as it relates to one's perception of Jesus Christ. There are sections devoted to the "Signs of the Times" and "Inculturated Christology." If fact, one might assert that the entire work presents an inculturated and contemporary Filipino Christology.

The final chapter offers a summary as well as a variety of conclusions and recommendations. These insights contribute to moving Filipino Christological reflection forward in the third

millennium. They also contribute to answering the penetrating questions Jesus posed to his followers—disciples of biblical as well as contemporary times.

Some tasks in life are a pure pleasure to perform; composing this overview introduction has been one of these most enjoyable works. My final word is one of gratitude and congratulations to the author; your dedicated labor has enriched the Filipino people, the local Church, as well as individual Christians in both knowing and loving Jesus. Readers, I close, citing the words spoken to Saint Augustine: *Tolle, lege.* Take up and read!

James H. Kroeger, M.M.
Professor of Christology
Loyola School of Theology

Landas 21:2 (2007) 1-175

THE FILIPINO FACE OF CHRIST:
An Annotated Bibliography and Thematic Analysis of Christological Literature in the Philippines, 1965-2000

Ferdinand Angelo M. Alipis

INTRODUCTION

Background of the Study

The Church throughout the centuries has understood that its primary mission is the proclamation of Jesus Christ and His Good News. This is the central task of evangelization, a long-standing challenge to all local Churches; this is uniquely true of the Philippine Church which, along with East Timor, is the only Christian country in Asia.

Historically, Filipinos were evangelized five hundred years ago (PCP II 3). The acceptance of the faith for this span of time all the more warrants that the Church in the Philippines take responsibility in proclaiming Jesus Christ to the Asian continent. As the recent document *Ecclesia in Asia* (EA) notes, it is quite unfortunate and difficult to understand that Jesus is a stranger in most of Asia (EA 20d) although He was of Asian descent (EA 1a).

Inherent in the Church's duty of proclaiming Christ is the requisite task of theological reflection on the person, life, and mission of Jesus. This continuing process forms part of an endless effort to deeply

understand who Jesus is and what his significance is for all peoples in various contexts and situations. After accepting the faith for five centuries, it could be presumed that the Philippine Church must have had enough time to explore the mystery of who Jesus is in its effort to understand its faith. To articulate this understanding is a constant imperative.

Theological reflection on Jesus Christ has received impetus in various periods in the history of the Church. Jesuit Catalino G. Arévalo, who taught Christology at the Loyola School of Theology in Manila for many years, has noted a renewed interest in Christology in the last four decades (1960-2000).[1] This is evidenced by the numerous books and articles published on the subject. This phenomenon is true on the global scale as well as in the local Philippine setting.

Situated in the Philippine context, Filipino and non-Filipino theologians based in the country have written about the person, life, and mission of Jesus and have had their works published in the country. There have been significant publications on Christology, both scholarly and popular. An initial survey of these many books and journal articles, which may be termed as "Filipino Christological literature," shows clear proof of how serious Philippine scholars are in articulating a Filipino understanding of who Jesus is, an understanding that is firmly grounded in concrete Philippine realities. These Christological publications become an integral part of the strategy to spread the word about Jesus Christ. These publications are a witness to the faith made available to the Filipino people for five centuries.

In light of this background, one may validly assert that anyone interested in the study of the person, life, and mission of Jesus in the Philippine context has to be engaged with a significant amount of published materials on Filipino Christology.

---

[1]Catalino G. Arévalo, *Notes for Lectures: Seminar Workshop on Christology: Notes and Readings* (Quezon City: Loyola School of Theology, 2001), 1.

Statement of the Problem

Doing Christology basically involves answering Jesus' question "Who do you say that I am?" (Mk 8:27). First addressed to Jesus' disciples, the same question continues to be asked of Christians today. Having known and accepted Jesus Christ for five centuries, Filipinos might be in a better position to confront this question.

As a piece of theological literature, the New Testament contains many affirmations of who Jesus is. For example, the Gospel of Matthew records a confession about Jesus as "the Messiah, the Son of the living God" (Mt. 16:16). Paul wrote of Jesus who "emptied himself, taking the form of a slave, and suffered death on a cross" (Phil. 2:7ff). In a more metaphysical way, John viewed Jesus as the "Word became flesh" (Jn. 1:14).

Contemporary theologians and scholars continue to address the same Christological question in the Philippine context. The richness of Philippine culture, the predominance of poverty with the yearning for liberation, the tension-filled socio-political situation, and the increasing complexity of Philippine life in this globalized era all prove to be rich and challenging grounds for intensified theological reflection which seeks answers to this mystery of Jesus. Evidence of interest in Christological investigation in the Philippine context is clear as witnessed to by a reasonable amount of literature on the topic. This manifests that theologians and pastoral agents in the Philippines are doing serious study of Jesus; they have as their goal the writing of a "Filipino Christology."

Considering the bulk of literature generated on this subject matter, the current study aims to address this question: **What are the central themes of Filipino Christological writing in the period from 1965 to the year 2000?** This central question involves a thematic analysis[2]

[2]This thematic analysis is employed to identify certain factors relevant to doing Christology in the Philippines. The themes include dominant topics, context, resources, and characteristics of Filipino Christology.

of the Christological writings found in pertinent journal articles and books considered as primary sources in this study. Addressing these themes aims to unfold the concerns of the writers in relation to the person and function of Jesus.

This study also considers, to a lesser extent, these related questions:

1. What are the **factors** which contribute to the emergence of these Filipino Christological themes?
2. What are the **resources** employed in the development of Filipino Christological themes?
3. What **characteristics** of Filipino Christology do these Christological themes portray?

Filipino Christology (like all theological reflection) does not emerge out of a vacuum or outside a context. It emerges out of a milieu, a concrete Filipino situation, a crisis engulfing Philippine society, or a glorious moment for the Filipino nation.

As a systematic endeavor in a scholarly arena, theologians in the Philippines have relied on certain resources available to aid them in the process of theological reflection or Christological reflection. These resources may be concrete or abstract in character, may date back to the earliest period in the history of Christianity or simply be a contemporary phenomenon.

The question of Christological themes that provide a shape to Filipino Christology undergirds the concern to discover what characterizes Filipino Christology. The writers involved are Filipino or non-Filipino theologians based in the Philippines or persons writing with due consideration of the Philippine context.

Scope and Limitations

Taking into account the volume of published materials available and those considered as "Filipino Christological literature," the following points serve to define the scope and limitations of this study:

1. The books and periodical articles considered in this study are those published in the Philippines. An initial survey shows that there are significant publications on the topic.
2. The books and periodical articles included in this research are those published in the English and Filipino language.
3. The books and periodical articles covered in this study are those authored by theologians, clergy, bishops, religious sisters, Church leaders, and lay people regardless of their educational background and nationality.
4. This study considers the writings of mainline, Christian authors regardless of their religious denomination. It is to be recognized that both Catholic and non-Catholic theologians have a significant contribution to the literature in this field.
5. The materials included in this study are those published from the years 1965 to 2000.
6. In determining what book or journal article to be included in the annotated bibliography, the main criterion for inclusion in this study is the Christological content of the document. A book or a journal article that deals with the person of Jesus or certain aspects of his life and ministry, in whole or in part, is considered relevant in this study.
7. There are books with a single author which are primarily Christological in content as all chapters deal with Jesus' person and other aspects of his life and work. In this particular case, each chapter is considered a single unit of document for annotating and indexing. The rationale for this approach is to achieve depth or exhaustiveness in annotating and indexing. Depth or exhaustiveness is important and crucial as it allows for the Christological themes to surface in the process. It is to be noted that one document may deal with one Christological theme and others may deal with multiple themes. In terms of the annotation, a 100-word annotation may not do justice to a 200-page book with several chapters. Hence, each chapter is considered a single unit for abstracting.

8. There are books, be it by a single author or a collection of essays by various authors, which contain just a chapter or two which deals with a Christological theme. In this particular case, only pertinent chapters are considered for inclusion in this study.
9. An individual Christological article in a journal is considered a single unit of document subject to annotation, indexing, and inclusion in the bibliography.
10. A good number of materials included in this study comes from newspapers and magazines. As newspapers primarily contain news items, they also publish columns and feature articles. For example, a Sunday issue of a newspaper may contain a column or a special feature which can be a reflection on Sunday readings, a homily, or a meditation on a certain theme. For as long as they have Christological value or deal with a Christological theme, they are included in this study. A magazine issue at certain times of the year, especially during the seasons of Lent, Holy Week or Christmas, may publish special articles which are Christological in nature. These articles are considered relevant and included in this study.

Significance of the Study

The significance of this study is rooted, first and foremost, in the spirit and desire of the Second Plenary Council of the Philippines (PCP II) "to take stock of where we are" as a Church in the Philippines. Having heard of the Good News of Jesus Christ and accepted the faith in Him for five centuries, the Church in the Philippines, says the Council, needs "to take stock of where we are" as far as this faith in Jesus Christ in concerned considering its various expressions and articulations (PCP II 7).

The "taking stock" involves looking back at the historical past, the period before the coming of the Spanish missionaries. During this

period, the Philippines, though not known then as such, had a culture, civilization, and history of its own which to a great extent blended with the religious upbringing and formation of the first Filipino Christians in the Spanish era. The encounter of the pre-hispanic Philippines with the preaching of the Spanish friars left a permanent mark on Filipino religiosity and influenced the molding of Filipino theology in general and Filipino Christology in particular.

Secondly, PCP II expressed a Christological statement manifesting its Christological orientation when it said that "we believe that Jesus is the Son of God, sent by the Father out of love for us so that we might have life through Him" (PCP II 37). This statement is a confession of faith consistent with its pastoral thrust of Church renewal rooted in Christ.

This study dwells on the task of PCP II "to take stock of where we are"; it views Christological affirmations as significant points of departure for this study providing focus in this theological enterprise. Surveying and identifying the available materials, referred to in this study as "Filipino Christological literature," is a serious attempt at taking stock.

Thirdly, PCP II also mentioned the retelling of the story of Jesus. Filipino Christological literature is an attempt at narrating this story. More than just a retelling of the story, this study considers the significance of Filipino Christological literature as an affirmation of the Christological faith inscribed in the documents of the 1991 Council.

In addition, as noted earlier (cf. Statement of the Problem), this study investigates and shows the significance of three distinct issues:

1. It shall describe the **factors** which contribute to the emergence of Filipino Christological themes.
2. It shall identify the **resources** employed in the development of Filipino Christological themes.
3. It shall relate how these Christological themes manifest the **characteristics** of Filipino Christology.

In a more technical manner, this study demonstrates how skills in librarianship and research can be concretely applied to theological study.

Methodology

The presentation of the unique methodology employed in this research paper begins with a descriptive clarification of the five basic aspects of the study. These items are: (a) research design, (b) data collection, (c) the abstracting process, (d) assignment of subject or topical headings, and (e) data analysis.

Research Design

It has already been noted that this research attempts to investigate the central themes of recent Filipino Christological publications. An examination is made as to the context out of which Filipino Christological themes emerge. The resources employed by the authors in the course of their writing are identified in this study. Inquiry is also made as to how these themes characterize Filipino Christology.

Considering the nature of the research questions, this study is primarily descriptive in nature. Issues of themes, contexts, resources, and characteristics can best be approached by a descriptive study categorized under the qualitative research tradition.

Qualitative research generates categories, themes, and patterns.[3] This notion of qualitative research can be closely identified with the nature of the research questions in this study.

Due to their helpful and appropriate nature, basic quantitative techniques are also employed in this study, especially in keeping track

[3]Catherine Marshall and Gretchen B. Rossman, *Designing Qualitative Research,* 3d ed. (Thousand Oaks, CA: Sage Publications, 1999), 154.

of the major, recurring themes which frequently appear in Filipino Christological writing. To determine and identify the major themes, a simple frequency tabulation is considered applicable in this study.

Data Collection

Data collection in this study entails the identification of books and relevant articles in journals, newspapers and magazines with due consideration of the criteria as defined in the scope and limitations of this study. It involves a documentary survey of published books and articles on Filipino Christology.

The basic unit of data in this study can be a single book, a single article, or a single chapter of a book taken as a single unit of document.

The Abstracting Process

The abstracting process[4] involves the preliminary step of identifying the raw data or basic documentation in this study. The raw data includes journal articles, books, or chapters of books taken as a single unit of data.

The raw data will be organized into an annotated bibliography where each bibliographical entry is accompanied by an annotation in the form of an abstract and the index term/s representing the subject/s or topic/s of each article, book, or chapter of a book. The accompanying annotation is in the form of an abstract which can either be an indicative abstract, an informative abstract, or a combination of both.

---

[4]Donald B. Cleveland and Ana D. Cleveland, *Introduction to Indexing and Abstracting,* 3d ed. (Englewood, CO: Libraries Unlimited, 2001), 110-17.

The abstracting process begins with the accurate and full recording of the bibliographic information about the book or journal article. The bibliographic data includes the title, the author, publication source, year of publication, number of pages, and other information necessary and prescribed in standard bibliographic entries.

The next and most crucial step of the abstracting process is the content analysis of the journal article, book, or chapter of a book, a process necessary in both abstracting and indexing. The abstractor narrates what the document is all about, expressing the author's ideas in his own words. The important points or themes of a document are identified, though not all points or ideas in a document need to be taken up in the abstract. Due consideration is given to the potential users of the abstract, taking note of the information they would need or find useful. Abstracts serve as representations of an article or a book such that when a researcher reads the abstract, one can determine its usefulness and decide whether to retrieve the original document that may be helpful or necessary for a particular study.

Content analysis keeps track of the objective and scope of the document, the key ideas presented and the conclusions made by the author. The main concern of content analysis is to discover the "aboutness" of a particular piece of literature. As an aid to investigation, the abstractor may note the title of the document as it may provide initial information about it. The text itself is read by the abstractor and on this basis he outlines the subject content of the document. Section headings of an article or chapter may also give additional information and provide useful data about the subject content of a document. All possible means available to the abstractor are employed and all key features of the document are examined as part of content analysis.

Finally, the actual abstract is written. At this point, the abstractor highlights the significant points of a document, including the general view of the key ideas, concepts, affirmations, and negations in a document. Outlining the contents of a document helps in writing the abstract. The outline may highlight the major topics in a document with an occasional inclusion of minor points. The abstract is usually around 60-100 words.

Assignment of Subject/Topical Headings

Aside from the abstract that forms part of the data in this study, each article is assigned a key word or key words that serve as a subject heading for the document. If an abstract is a narrative representation of a document, a subject heading is its topical representation. The same process of content analysis is undertaken to determine the subject content of a document. Consequently, a key word or index term is assigned to represent its contents. The key words are adapted from standard, controlled vocabulary such as the Library of Congress Subject Headings List as adapted by other major indexing bodies like the American Theological Library Association and the Catholic Library Association which publishes the *Catholic Periodical and Literature Index*.

Data Analysis

The data dealt with in descriptive, qualitative research are primarily textual in nature. In this particular study, the data for analysis are documents in the form of books, journal articles, or an individual chapter of a book including their annotations and subject headings.

Analysis is the process of bringing order to the data, organizing what is there into patterns, categories, and basic descriptive units.[5] The main analytical approach for this study is content analysis on the level of individual documents. Based on the research problems presented in the Statement of the Problem, the basic descriptive units are the central themes, the contexts, the resources, and the characteristics of Filipino Christology.

As each document is being analyzed, dominant themes, ideas, and concepts are noted down and related to each problematic, to each question this study attempts to answer. Focus is attained in content analysis by a constant use of the research questions during the analytical process which will be presented in chapter III of this study.

---

[5]Michael Quinn Patton, *Qualitative Evaluation Methods* (Newbury Park, CA: Sage Publications, 1989), 268.

For the dominant, recurring themes to be determined more accurately, this study adopts the frequency distribution matrix, a basic statistical tool to account for the number of times a theme emerges in the whole bulk of literature included in this study.

In addition to the material regarding key procedures followed in this investigation, this study, entitled "**The Filipino Face Of Christ: An Annotated Bibliography and Thematic Analysis of Christological Literature in the Philippines, 1965-2000**," will follow a clear structure. The Introduction features the background of the study, the statement of the problem, the scope and limitations, the significance of the study, the methodology, definition of terms, and the review of related literature.

Part I presents a panoramic view of "Filipino Christological Literature" in terms of major sources and the libraries in which these sources can be located.

Part II is the annotated bibliography proper, the data which forms the core content of this study is presented here. It is a lengthy section.

Part III is the analytical section of this study. The analysis and interpretation of data dwell on the major thematic concerns in Filipino Christological literature. They are as follows: (1) central themes, (2) context, (3) resources employed, and (4) characteristics.

Part IV presents the summary, conclusions, and recommendations in this theological enterprise.

Definition of Terms

Abstract: An abstract is a concise and accurate representation of the contents of a document, in a style similar to that of the original document.[6]

Annotated Bibliography: This is a list of citations of books, articles,

[6]Jennifer E. Rowley, *Abstracting and Indexing*, 2d ed. (London: Clive Bingley, 1988), 10.

and documents. Each citation is followed by a brief (about 60-100 words) descriptive and evaluative paragraph, the annotation. The purpose of the annotation is to inform the reader of the relevance, accuracy, and quality of the sources cited.[7]

Annotation: This is a note added to an entry in a catalogue, reading list, or bibliography, to elucidate, evaluate, or describe the subject or contents of a book or article.[8]

Filipino Christological Literature: As used in this study, this term refers to published or unpublished materials the contents of which include a Filipino articulation or interpretation of the person, life, and ministry of Jesus. It may be written by mainline Filipino or non-Filipino authors and is published in the Philippines.

Christology: This is the theological interpretation of Jesus Christ, clarifying systematically who and what he is in himself and his significance for those who believe in him.[9]

Content Analysis: This is research tool used to determine the presence of certain words or concepts within texts or sets of texts.[10]

Descriptive Study: As opposed to statistical study, this is an approach to research which deals with qualitative, documentary, non-numerical data and which primarily generates categories, themes, and patterns.

Indicative Abstract: This is a type of abstract which discloses that significant information and specific data can be found in a document.[11]

---

[7]http://www.library.cornell.edu/okuref/research/skill28/htm, accessed June 30, 2002.

[8]Ray Prytherch, comp., *Harrod's Librarians Glossary* (Aldershot: Gower, 1995), 23.

[9]Gerald O'Collins and Edward G. Farrugia, *A Concise Dictionary of Theology*. Revised and Expanded ed. (New York: Paulist Press, 2000), 42

[10]http://writing.colostate.edu/references/research/content/pop2a.cfm, accessed on June 30, 2002.

[11]Cleveland and Cleveland, *Introduction to Indexing and Abstracting,* 56.

Informative Abstract: This is a type of abstract which presents the specific data.[12]

Review of Related Literature

Annotated bibliographies have been published in the past on various subjects. This study considers annotated bibliographies on specific topics in theology and related fields of study. The manner in which they were organized has provided ideas for a possible structure to be adapted in this study. The following annotated bibliographies were consulted in this study:

Bretzke, James T., comp. *Bibliography on Scripture and Christian Ethics*. Lewiston, NY: Edwin Mellen Press, 1997.

Carpeso, Maria Rosario F. "An Annotated Bibliography by and about the Religious of the Virgin Mary, 1726-1978." Master's thesis, University of the Philippines, 1981.

Cunningham, Richard G. *An Annotated Bibliography of the Work of the Canon Law Society of America, 1965-1980*. Washington, D.C.: Canon Law Society of America, 1982.

Kroeger, James H. *FABC Papers Comprehensive Index: Papers 1-100 (1976-2001)*. Hong Kong: Federation of Asian Bishops' Conferences, 2001.

McLean, George F., ed. *An Annotated Bibliography of Philosophy in Catholic Thought, 1900-1964*. New York: Frederick Ungar Publishing, 1967.

Plopino, Luz Ferrer. "The Literature of Iglesia ni Cristo: An Annotated Bibliography, 1914-1980." Master's thesis, University of the Philippines, 1981.

Weima, Jeffrey A. D. and Stanley E. Porter. *An Annotated Bibliography of 1 and 2 Thessalonians*. Leiden: Brill, 1998.

[12]Cleveland and Cleveland, *Introduction to Indexing and Abstracting,* 57.

The annotated bibliographies mentioned present a systematic organization of bibliographic citations with their accompanying annotation. This particular study goes beyond the systematic presentation of the annotated bibliography. An analytic process is undertaken to provide a synthesis and to show how the literature is organized as an annotated bibliography of Filipino Christological literature which portrays a picture of Jesus Christ in the Philippine setting.

This effort and documentation aims to serve the process of Christological theological reflection and its concomitant pastoral-catechetical service in the local Church of the Philippines at the dawn of the Third Millennium.

I. OVERVIEW OF THE ANNOTATED BIBLIOGRAPHY

Introduction

This study is undertaken in the spirit of the 1991 Second Plenary Council of the Philippines "to take stock of where we are" in terms of the Filipino faith in and understanding of the person and mission of Jesus Christ. Rightfully, the subject of this investigation is Filipino Christology.

In the book *The Rise of Filipino Theology*, the authors D. Tesoro and J. Jose attempt a synthesis of Filipino Christology. In a lengthy section on Christology[13], they cite major efforts and monumental works about the Filipino Christological tradition. They discuss the popular Filipino images of Christ around which Filipino Christological understanding revolves. They also identify the key aspects of Filipino Christology that still need to be addressed. In a significant manner, their synthesis is a current attempt at taking stock of Filipino Christological discourse, its articulations and affirmations.

This present research involves a survey of Filipino Christological literature from the years 1965 to 2000. It tries to cover the period of Christological reflection after the Second Vatican Council. As a worldwide phenomenon, renewed interest in Christology gained impetus in the 1960s as there was a surge of publications on the subject. In a way, one can infer that the Second Vatican Council and its aftermath provided the right atmosphere and incentive for such an undertaking. The era after the Second Vatican Council was characteristically invigorating as many theologians were encouraged to launch the Christological enterprise to new heights. Whether or not Filipino Christological scholarship gained the same vigor and energy after Vatican II is a matter that this study unfolds.

---

[13]Dindo Rei Tesoro and Joselito Alviar Jose, *The Rise of Filipino Theology* (Pasay City: Paulines, 2004), 204-34.

This section presents a view of the research undertaken in terms of the libraries visited and the materials surveyed. One can glance at the number of authors whose works are included in this study as well the titles of periodicals and magazines in which their works are published. An explanation is made regarding the nature, purpose and format of the annotated bibliography.

Libraries Visited

In the course of the survey of Filipino Christological writing, visits to various libraries were conducted. As specialized libraries, theological libraries were considered target sources of materials. However, academic libraries, to some extent, collect locally published books and journals containing Christological literature. For the purpose of this research, the following institutions were visited:

1. Adventist International Institute of Advanced Studies (Cavite)
2. Asian Social Institute (Manila)
3. Asian Theological Seminary (Quezon City)
4. Ateneo de Manila University (Quezon City)
5. De La Salle University (Manila)
6. Divine Word Seminary (Tagaytay City)
7. East Asian Pastoral Institute (Quezon City)
8. Institute for Consecrated Life Asia (Quezon City)
9. Institute of Formation and Religious Studies (Quezon City)
10. Institute of Women's Studies (Manila)
11. Loyola School of Theology (Quezon City)
12. Maryhill School of Theology (Quezon City)
13. Recoletos Formation Center (Quezon City)
14. Saint Vincent School of Theology (Quezon City)
15. San Carlos Seminary (Makati City)
16. University of Santo Tomas (Manila)

Materials Covered

As an annotated bibliography on Filipino Christology, this project is a modest attempt at a comprehensive and systematic presentation of what so far has been written and published on the subject from 1965-2000. Entries in the bibliography were taken from books, journals, magazines, and newspapers. Some books are strictly Christological in content and rather monumental in significance. Others only include chapters of Christological relevance. Some schools of theology and seminaries publish their own theological journal. In the course of the survey, the author discovered a good number of local theological journals that contain articles which deal with a Christological theme. Popular magazines and daily newspapers published in the Philippines occasionally also contain Christological materials.

Numerically, this study deals with sixty-two (62) books, seventeen (17) journals, and thirteen (13) newspapers and magazines. The aggregate number of authors cited in this study is ninety-seven (97).

The nature of the entries in the bibliography also varies. Some books are broken down into chapters where each chapter is considered a single entry. From journals, there are strictly theological articles which are primarily Christological in character. The materials from magazines and newspapers include columns and feature articles as well as Gospel reflections and homiletical materials.

Of the many journals, magazines, and newspapers consulted in this study, the following have entries in the bibliography:

A. Theological/Religious Journals

1. *Catholic Digest*
2. *CBCP Monitor*
3. *Diwa*
4. *Docete*
5. *East Asian Pastoral Review*
6. *Evangelical Life*
7. *Landas*
8. *Life Today*

9. *Philippine Priests' Forum*
10. *Philippiniana Sacra*
11. *Philippine Sociological Review*
12. *Philippine Studies*
13. *Religious Studies Journal*
14. *Rowers*
15. *Tambara*
16. *Tugon*
17. *UST Students' Journal of Theology*

B. Magazines and Newspapers

1. *Manila Bulletin*
2. *Manila Chronicle*
3. *Manila Times*
4. *Mr & Ms*
5. *Philippine Daily Inquirer*
6. *Philippine Free Press*
7. *Philippine Panorama*
8. *Philippine Star*
9. *Philippine Starweek*
10. *Sunday Inquirer Magazine*
11. *Sunday Journal Magazine*
12. *Today*
13. *Today Supplement*

Surveying all these materials, one can be impressed by the substantial amount of scholarly and popular literature that has appeared in recent years dealing with the question of Jesus Christ in the Philippine context.

Nature and Purpose of the Annotated Bibliography

As a list of citations of books and articles systematically organized, an annotated bibliography is often alphabetically arranged by author. Each citation is provided with a summary or abstract of the contents of the particular document.

This project is a collection of theological and popular works on Christology in the Philippine context. It brings together in a single, systematically organized body of writings, studies which have shaped Filipino Christology. It hopes to record what has been accomplished in the past so as to guide future research especially in areas and dimensions of the Filipino faith and understanding of Christ that need further clarification and rectification. The essence of this undertaking is to take stock of what has been written and published from the years 1965 to 2000 on the subject of Filipino Christology. These many resources can serve as a basis for future research to build upon. They seek to avoid duplication and are open to the possibility of replication and additional studies.

Citing various authors and their works, this research thus serves as a review of literature on Filipino Christology. The Christological landscape is presented considering the variety of viewpoints and themes being discussed by each author. A critical researcher may gain insight into the quality of writing that has been so far accomplished in the field.

Format

Each entry in this annotated bibliography has three components. They are (1) the bibliographic information of the book or article, (2) the annotation, and (3) the key word/s or index term/s representing the subject of a book or journal article.

The bibliographic information is presented in an indented format following K. L. Turabian's manual for thesis writers. It contains basic information such as the title of the work, the author, and the publication data. The annotation that follows is presented as a block paragraph consistent with the indentation of the bibliographical entry.

The key word/s or index term/s is the final element in each entry. It can be found at the end of each annotation; for clarity it is placed in italics. An entry has at least one key word or index term representing the subject or subjects of the book or article, adapting the format used in major indexing utilities like the American Theological Library

Association, the Catholic Library Association which produces the *Catholic Periodical and Literature Index*, and the Library of Congress. However, there is a slight modification regarding the format of the index term as adapted for the purpose of this research. The standard format for a Christological subject always starts with *Jesus Christ.* For example, an article about the resurrection would normally have *Jesus Christ—Resurrection* as the subject. In this study, in order to avoid redundancy, the *Jesus Christ* is dropped and the term *Resurrection* is used to represent such subject.

By way of summary, this section provides the reader with key information about the coverage of the annotated bibliography. The format of each entry in the bibliography orients the reader by identifying and explaining its key elements.

II. THE ANNOTATED BIBLIOGRAPHY

This section presents the core data of this study organized into an annotated bibliography. It is organized into two sections: a) books and b) periodicals. Section A contains materials from books while section B are articles from journals, magazines, and newspapers. The format for each entry in the annotated bibliography is explained in the last part of p. 20 of this study.

A. Books/Chapters of Books

Abesamis, Carlos H. "At a Goldmine: the Kingdom of God in the Beatitudes." In *A Third Look at Jesus: A Guidebook Along A Road Less Traveled*. 3d and completely rev. ed. Quezon City: Claretian Publications, 1999. Pp. 38-56.

This chapter is about the Beatitudes each of which is explained. The author offers guidelines on how to read and interpret the Beatitudes. The focus of the explanation is the second part of each Beatitude. Specifically, the author elaborates on the meaning of being "children of God," of "seeing God," of obtaining mercy, of inheriting the earth, of being comforted and satisfied, and of having the Kingdom of God. Having identified the pitfalls to be avoided in interpreting the Beatitudes, Abesamis identifies the practice of Jesus, the way he does things, as basis for a correct reading of the Beatitudes. **Subjects:** *Beatitudes, Kingdom of God.*

_____. "At a Barrio Fiesta: the Kingdom of God as Rice." In *A Third Look at Jesus: A Guidebook Along A Road Less Traveled*. 3d and completely rev. ed. Quezon City: Claretian Publications, 1999. Pp. 57-70.

The main theme of this chapter is the relationship of food and the Kingdom of God. Several passages from the Bible are cited by the author in associating food with the notion of salvation as a concrete reality manifested in feasting, grain, wine, oil, and being satisfied. The author identifies several problems in interpreting the various passages pertaining to the link between food and the Kingdom of

God. Solutions are also proposed. A clear point is made about food and feasting as meant for those who hunger. **Subject:** *Kingdom of God, Food, Salvation.*

_____. "At a Manufacturer of War Weapons: the Kingdom of God and the Casting Out of Devils." In *A Third Look at Jesus: A Guidebook Along A Road Less Traveled*. 3d and completely rev. ed. Quezon City: Claretian Publications, 1999. Pp. 84-86.

The author "continues his search for the meaning of the Kingdom of God." This chapter relates the Kingdom of God with the destruction of evil. The parallel passages of Luke 11:20 and Matthew 12:28 clarify the relationship between casting out of demons and the coming of the Kingdom. The reality of Satan is seen as a power opposed to Jesus' power. **Subject:** *Devil, Kingdom of God.*

_____. "At the Deathbed of a Nationalist Heroine: the Kingdom of God as Future." In *A Third Look at Jesus: A Guidebook Along A Road Less Traveled*. 3d and completely rev. ed. Quezon City: Claretian Publications, 1999. Pp. 104-33.

Against the backdrop of a dying human rights activist, the author asserts that the Kingdom of God is a future reality. Luke 13:29, Matthew 14:25, and Matthew 6:10 indicate the Kingdom of God as something that will happen in the unknown future. It is something that will unfold at the end of history. The Bible is clear on the definite status of human destiny and salvation at the end of human history. Concern is shown regarding the kind of world that is in store for humanity when the end comes. The author distinguishes heaven from the Kingdom of God. Jesus' invitation is to enter the Kingdom of God, not to enter heaven. **Subject:** *Eschatology, Heaven, Kingdom of God.*

_____. "The Core-Message of the New Testament and Its Challenge to the Filipino Christian Today." In *Salvation: Historical and Total: Towards a Faith-Life that is Biblical, Historical, Indigenous*. Quezon City: JMC Press, 1978. Pp. 22-32.

The "reign of God" is the subject of Jesus' preaching and provides the key to understanding his ministry and the significant events in his life as provided in the New Testament. He announced that the Kingdom of God is at hand. The various miracles he performed indicate the active presence of the Kingdom on earth. Jesus' death is for the atonement of the sins of humanity. Jesus' resurrection indicates the coming of a new era and a new creation. Jesus is expected to come again to inaugurate the new heaven and new earth. **Subjects:** *Crucifixion, Miracles, Resurrection, Kingdom of God.*

_____. "Gathering of People's Organizations: the Kingdom of God as a Present Reality." In *A Third Look at Jesus: A Guidebook Along A Road Less Traveled*. 3d and completely rev. ed. Quezon City: Claretian Publications, 1999. Pp. 114-31.

In this chapter, the author discusses the dimension of the Kingdom as a present reality manifested in Jesus' words and actions, the good things Jesus said and did. In the parables, the present aspect of the Kingdom is implied as a discreet phenomenon yet also concrete and visible in the blind that sees, the lame that walks, the sins that are forgiven, and other various forms of blessings brought about by Jesus' words and actions. The author clarifies the concept "spiritual" as opposed to "merely human" or "according to human inclinations." **Subjects:** *Miracles, Words, Kingdom of God.*

_____. "Good News to the Poor." In *Religion and Society: Towards a Theology of Struggle*. Manila: Forum for Interdisciplinary Endeavors and Studies (FIDES), 1988. Pp. 203-13.

The main theme of this chapter is Jesus Christ as Good News to the poor. The author clarifies the notion of the "poor" especially with regard to its usage by Jesus himself. The poor is central to Jesus' message and mission as he is good news to the poor himself. Key texts in the Gospels are cited by the author to substantiate his point pertaining to Jesus being on the side of the poor and Jesus' critique of wealth and material possessions. **Subject:** *Political and social views.*

_____. "In the Bosom of the Universe: Resurrection of Jesus." In *A Third Look at Jesus: A Guidebook Along A Road Less Traveled*. 3d and completely rev. ed. Quezon City: Claretian Publications, 1999. Pp. 206-14.

The author starts by citing New Testament passages proving the resurrection. Various perspectives on the resurrection are presented. The risen Jesus is viewed as God's vindication manifesting the defeat of death and of those who killed Jesus. The risen Jesus signifies hope for the world. With the risen Jesus comes the Holy Spirit providing the divine dimension to all of creation. The meaning of the resurrection can further be appreciated by looking back to the cross. In the theology of Paul, the risen Lord is also referred to as the cosmic Christ. **Subject:** *Resurrection.*

_____. "Jesus and the First Christians." In *Exploring the Core of Biblical Faith: A Biblico-Catechetical Primer*. Quezon City: Claretian Publications, 1991. Pp. 77-114.

This chapter uses the question-and-answer format dealing with various topics about Jesus and the key events of his life. The author presents Jesus against the background of Israel's history and the preaching of the prophets about salvation. Jesus' preaching involves the liberation of the poor from various forms of oppression as a continuation of the prophetic preaching on justice. The rest of the chapter provides questions and answers about the message and mission of Jesus, the Kingdom of God, Jesus' ministry, the good news to the poor, and the death and resurrection of Jesus. **Subjects:** *Crucifixion, Historicity, Resurrection, Kingdom of God, Liberation theology.*

_____. *The Mission of Jesus and Good News to the Poor: Biblico-Pastoral Considerations for a Church in the Third World*. Quezon City: Claretian Publications, 1987.

In this booklet, Abesamis attempts to answer the question "What was the mission of Jesus?" He makes references to the Gospel of Mark and the Sayings Source Q in finding answers to this question. Mark 1:14-15 is referred to by the author as the principal mission statement of Jesus with the first beatitude as found in the Q source as

an indirect mission statement. Closely attached to the mission of Jesus is the proclamation of the Good News of the Kingdom of God and the salvation that goes with it. **Subject:** *Kingdom of God.*

_____. "A Newborn Child: Resurrection: A Feature of the Kingdom of God." In *A Third Look at Jesus: A Guidebook Along A Road Less Traveled*. 3d and completely rev. ed. Quezon City: Claretian Publications, 1999. Pp. 71-83.

This chapter offers a discussion of the resurrection as a key element of the Kingdom of God as the author contemplates a newborn child. Life is supreme in the Kingdom of God. The main subject of the resurrection is the whole person, not just the soul. In consonance with his line of thinking, the author presents the Greek and the Hebrew perspective of the human being giving weight to the Semitic view of the human being as a "unity of one"; this view influenced Jesus' own outlook. **Subjects:** *Resurrection, Kingdom of God.*

_____. "Of Guavas and Golf Courses: The Kingdom of God According to Jesus based on Isaiah." In *A Third Look at Jesus: A Guidebook Along A Road Less Traveled*. 3d and completely rev. ed. Quezon City: Claretian Publications, 1999. Pp. 27-37.

The theme of this chapter is the Kingdom of God proclaimed by Jesus as envisioned by the prophet Isaiah. Isaiah's notion of the Kingdom and all its features has to be re-interpreted by Jesus in the context of his time. Matthew 11:2-6, Luke 4:16-21, Matthew 12:18-21, Mark 1:14-15, and Luke 6:20 are just a few of the Gospel passages cited by Abesamis as expressing "Jesus' understanding of the Kingdom of God based on Isaiah." **Subject:** *Prophetic office, Kingdom of God.*

_____. "PCP II: A Kingdom Blessing: Good News to the Poor." In *A Third Look at Jesus: A Guidebook Along A Road Less Traveled*. 3d and completely rev. ed. Quezon City: Claretian Publications, 1999. Pp. 132-54.

A key message of Jesus in his preaching of the Kingdom is "good news to the poor" which is also the major concern of the Philippine

Church as defined by the Second Plenary Council of the Philippines (PCP II). Abesamis, basing his study primarily on biblical data, attempts to answer two basic questions: 1) Who are the poor?, and 2) What is the good news? The poor refers to the "anawim" in the book of Isaiah. In Jesus' time, the poor are the beggars, laborers, tenants, slaves, and people in debt. The essence of the good news is justice and liberation occupying a central position in Jesus' mission, teaching, and actions. **Subjects:** *Liberation theology, Poverty.*

_____. "Sorsogon: the Kingdom of God as a New World, New Universe, New Creation." In *A Third Look at Jesus: A Guidebook Along A Road Less Traveled*. 3d and completely rev. ed. Quezon City: Claretian Publications, 1999. Pp. 87-96.

The focus of this chapter is the Kingdom of God as a new world. Citing 2 Peter 3:13, a key characteristic of this new world is justice or righteousness. The Kingdom of God also means the transformation of creation. Matthew 19:28 and Luke 22:29-30 identify justice as an attribute of the new world. The concepts of rebirth, renewal, and restoration all signify the new world which is the Kingdom of God. **Subject:** *Ecology—Biblical teaching, Justice—Biblical teaching, Kingdom of God.*

_____. "A Summit with Old Friends: Conflict in Jesus' Paradise." In *A Third Look at Jesus: A Guidebook Along A Road Less Traveled*. 3d and completely rev. ed. Quezon City: Claretian Publications, 1999. Pp. 170-85.

Jesus is put in situations of conflict. His pastoral orientation manifests a form of protest against the religious institutions of his time. His healings and preachings are under scrutiny by the scribes and Pharisees. Yet, foremost for Jesus is compassion and life, not the letter of the law. There is a stark difference in Jesus' attitude towards the privileged group and the under-privileged; this piece illustrates his attitude toward the two different groups. **Subjects:** *Adversaries, Political and social views.*

_____. "The Third Look: What and Why: Mapping Out the Journey." In *A Third Look at Jesus: A Guidebook Along*

***A Road Less Traveled*. 3d and completely rev. ed. Quezon City: Claretian Publications, 1999. Pp. 1-7.**

There are three ways of looking at the person of Jesus. The first look refers to the way Jesus views himself, his life and work. The second look expresses Jesus using categories from the Graeco-Roman and Western world. The third look involves a perspective of Jesus "by and through the eyes of the poor peoples of the Third World." The poor play a significant role in a proper understanding of who Jesus is and his mission. The author states that "Jesus and the poor stand on the same ground and view life from a similar vantage point." **Subject:** *Methodology.*

_____. "Total Salvation: Key to Understanding the Mission of the Church in Asia Today." In *Salvation: Historical and Total: Towards a Faith-Life that is Biblical, Historical, Indigenous*. Quezon City: JMC Press, 1978. Pp. 3-9.

In the light of what the Church in Asia today perceives as its mission, the author asserts the significance of understanding salvation the way Jesus understood it. Jesus' view of salvation is total salvation. Christians "believe that Jesus is the bringer of final salvation" in his ministering to the sick, in forgiving sinners, in freeing the possessed of bad spirits. After the resurrection, the task of salvation continues when Jesus sends the Holy Spirit to dwell in humanity until his second coming. **Subject:** *Redemption.*

_____. "A Visit with Human Rights Lawyers: the Precept-Aspect of Biblical Religion." In *A Third Look at Jesus: A Guidebook Along A Road Less Traveled*. 3d and completely rev. ed. Quezon City: Claretian Publications, 1999. Pp. 158-69.

This chapter deals with the precept aspect of the message of Jesus, vis-à-vis, the proclamation aspect. Against the view of the Kingdom as both a task and a goal, the New Testament perspective views the Kingdom as a goal. The attainment of the Kingdom involves compliance with a set of moral standards using samples from the Gospel of Matthew. However, the author notes that "this is the kind

of ethic that you don't try hard to follow by doing. It is more the kind of ethic that happens to you by just being." **Subjects:** *Christian ethics, Teachings, Kingdom of God.*

_____. "Where to Start . . . Fisherfolk's Village: Jesus' Mission before His Death on the Cross." In *A Third Look at Jesus: A Guidebook Along A Road Less Traveled*. 3d and completely rev. ed. Quezon City: Claretian Publications, 1999. Pp. 8-26.

The author considers as starting point the question "What was the mission of Jesus?" Jesus' mission statement can be summarized by Gospel passages such as Mark 1:14-15, Matthew 4:23, and Luke 8:1. The essence of Jesus' mission is the proclamation of the Kingdom of God which is equivalent to salvation. Hence, the second question being dealt with is "What is the Kingdom of God?" Integral to Jesus' mission and the kingdom he preaches is his attention to sin and sinners, the need for conversion and his offer of forgiveness. **Subject:** *Kingdom of God.*

_____. "With Mother Teresa, Padre Pio, Archbishop Romero, and Evelio Javier: the Death of Jesus." In *A Third Look at Jesus: A Guidebook Along A Road Less Traveled*. 3d and completely rev. ed. Quezon City: Claretian Publications, 1999. Pp. 186-205.

Jesus' death is a historical reality. Key passages from the Bible point to the various reasons for his death to include his activism and bias towards the poor. Theologically, Jesus' death is viewed as "a sacrificial offering in atonement for sin." Jesus' atoning death is integral to his mission and is supported by biblical data. Jesus' consciousness of his death and its significance for the atonement of sin are evidenced by key passages from the Gospels. **Subject:** *Crucifixion.*

_____. "Women and Carers of Nature: the Kingdom of God as a New and Different History." In *A Third Look at Jesus: A Guidebook Along A Road Less Traveled*. 3d and completely rev. ed. Quezon City: Claretian Publications, 1999. Pp. 97-103.

The author explores the meaning of the Kingdom of God as the "age-to-come," a new history. The New Testament contains several references on the age-to-come like Matthew 12:32, Ephesians 1:20-21, Hebrews 6:4-5, Luke 20:34-35, Galatians 1:3-5, Matthew 13:37-43, and Matthew 24:3. Following this line of thought is the view of salvation as "a new history for people, in possession of justice, peace, life and other blessings for the human family." **Subject:** *Kingdom of God, Salvation, Women.*

Arévalo, Catalino G. "Greater than the Sum of our Fears." In *And They Shall Name Him Emmanuel*. Quezon City: Claretian Publications, 1999. Pp. 3-7.

As an Easter homily, Arévalo presents Easter as centered on Jesus and his raising up by the Father. Mentioned are the two perspectives with which the resurrection can be viewed: as an actual event and as an internal experience of the disciples. The tradition of the empty tomb plays an important role for the Easter faith of the disciples. But the resurrection is more than just the empty tomb because it happened in the hearts of the apostles. Enhancing the faith in the resurrection through the empty tomb is the truth about the apostles seeing Jesus. **Subject:** *Resurrection.*

Bacani, Teodoro C. "Christ in Filipino Religiosity." In *Discipleship for Filipinos*. Manila: Gift of God Publications, 1995. Pp. 69-75.

The *Santo Niño* and the *Hesus Nazareno* are two images of Jesus very popular among Filipinos. Bacani traces the origin of the Filipino devotion to the *Santo Niño* when Magellan set foot in the Philippine islands. Filipinos are no stranger to suffering and that is why it is easy for them to identify with the suffering Christ in the image of the *Hesus Nazareno*. After a critique of the devotion to the *Santo Niño*, the author notes several positive points about this devotion. Innocent and suffering Filipinos are consoled through their devotion to the *Hesus Nazareno*. Both images of Christ promote discipleship among Filipinos. **Subject:** *Hesus Nazareno, Santo Niño.*

_____. "Christocentric Catechesis for DiscipleshiPp."

In *Creating a Future: Evangelization Towards the Third Millenium*. Manila: Gift of God Publications, 1993. Pp. 60-78.

The centrality of Christ in catechesis is the main theme of this chapter. Bacani bases himself on the document *Catechesi Tradendae* in discussing the meaning of Christocentricity. This Christ-centeredness involves four points: 1) intimacy with Christ, 2) Christ is the subject taught, 3) the only teacher is Christ, and 4) the catechist must teach as Christ taught. The author explains each point and concludes with concrete proposals on how to operationalize them. **Subjects:** *Catechesis, Methodology.*

_____. "The Christology of the Council." In *Towards a Third Millenium: the PCP II Vision*, 1991. Pp. 18-23.

In this chapter, the author affirms the presence of a Christology in the statutes of the Second Plenary Council of the Philippines. The center of the council is Christ. The council affirms Jesus' Sonship of God as well as his humanity. He is also a prophet and king. His continued presence among us in the contemporary times is also recognized by the council. The council considered the significance of Christ in its effort for the renewal of the Philippine Church as it draws inspiration from him. **Subjects:** *Divinity, Humanity, Prophetic office.*

_____. "Jesus Christ Today." In *The Bible for Filipinos*. Makati: Salesiana Publishers, 1989. Pp. 96-100.

This chapter begins with a brainstorming activity with focus on what students think about Christ. After evoking the various responses from the participants, the author proposes three theological dimensions as a deepening and further explanation of the topic. The three theological dimensions include the notion of Christ as our contemporary, the necessity of faith, and the effectiveness of Christ today. The main point of this exercise is for the participants to deepen their awareness that Christ is alive and present today. **Subject:** *Methodology.*

_____. "Jesus the Master." In *Discipleship for Filipinos*. Manila: Gift of God Publications, 1995. Pp. 30-46.

Various dimensions in Jesus' life are presented by Bacani in answer to his question "Who is this Jesus in whom we have put our faith and profess to follow?" He referred to Jesus' Abba experience to signify that "Jesus received everything from the Father." The other points discussed by the author include Jesus' preaching of the Kingdom, the special place of the poor in the heart of Jesus, Jesus' life of prayer, his adherence to the truth and his courage to face his adversaries, and Jesus' passion, death, and resurrection. **Subjects:** *Adversaries, Crucifixion, Passion, Resurrection, Spiritual life, Kingdom of God, Poverty.*

Bacierra, Benjamin. "Religious Experience in Palo Lenten Observances." In *Filipino Religious Psychology*. Edited by Leonardo N. Mercado. Tacloban City: Divine Word University Publications, 1977. Pp. 76-81.

During Lent in the town of Palo, Leyte, a group called the "penitents" is formed. Their primary function is as marshalls in the Good Friday procession of the *Santo Entiero*. The "penitents" discharge their duties as a way of doing penance as well as sharing in the sufferings of Christ. As some of the "penitents" carry the *Santo Entiero* during the procession, they liken themselves to Christ carrying the cross. **Subject:** *Lent, Santo Entierro.*

Belita, Jimmy A. "The Reality of Christ," In *From Logos to Diwa: a Synthesis of Theological Research in the Catholic Graduate Schools in the Philippines, 1965-1985*. Manila: Religious Studies Department, De La Salle University, 1986. Pp. 135-45.

In this section of his book, Belita distinguishes between what Christology used to be and what it is now. There was a shift in the discussion of the Jesus of history and the Christ of faith to Christology from above and Christology from below. He cites various studies made on the suffering Christ to include the Black Nazarene and the "Pasyon." Studies showed that devotees resort to seeking for spiritual and material relief from the Black Christ. The *pasyon* is a local celebration of Jesus' passion, death and resurrection. Jesus is also considered man for others with his preferential option for the poor in need of liberation.

Subjects: *Hesus Nazareno, Passion—Poetry, Methodology, Liberation theology, Pasyon, Poverty, Santo Niño.*

Beltran, Benigno PP. "By His Words We Have Been Healed." In *The Christology of the Inarticulate: An Inquiry into the Filipino Understanding of Jesus the Christ*. Manila: Divine Word Publications, 1987. Pp. 160-203.

Most of the Christological dogmas are misunderstood by the people based on their answers to a survey. The starting point of Filipino Christology is a major concern such that there is a need to examine the adequacy of dogmatic pronouncements on Christ in articulating the Filipino belief in God and Christ. This problem may be cultural in nature. Filipino Christology may start with a theology of redemption reflective of the Filipino human situation incorporating the Filipino experience of evil in all its forms and the value of Jesus' death and resurrection for the salvation of the world. **Subjects:** *History of doctrines, Methodology.*

_____. "The Christ of Dogma and the Jesus of Folk Catholicism." In *The Christology of the Inarticulate: An Inquiry into the Filipino Understanding of Jesus the Christ*. Manila: Divine Word Publications, 1987. Pp. 109-59.

In the course of his study, Beltran notes how inarticulate the people are in relation to dogmatic definitions about Jesus. There is no relationship between the people's knowledge of Christ and their age, gender, and educational attainment. Influential for the respondents' perception of Jesus are the popular images of Christ such as the *Hesus Nazareno*, the *Santo Nino*, and other Christological portrayals. Considering the popular cult to these images of Christ, there is a need to highlight Jesus in his public ministry. **Subjects:** *Christianity and culture, Hesus Nazareno, Santo Niño.*

_____. "Faith Seeking Understanding of the Survey Results." In *The Christology of the Inarticulate: An Inquiry into the Filipino Understanding of Jesus the Christ*. Manila: Divine Word Publications, 1987. Pp. 59-108.

One of the main points discerned in this survey is the meaning of the titles of Jesus for the respondents. The titles considered include Christ, Lord, Son of God, Son, and Logos. 98.81 per cent of the respondents believe in Jesus as Son of God. Filipino Christology must articulate the Christian concept of redemption showing its relationship to the notion of Jesus' consubstantiality with the Father. 84.93 per cent of the respondents believe in the unity of Jesus' divinity and humanity. **Subjects:** *Divinity, Humanity, Names.*

_____. "Prolegomena to a Filipino Christology." In *The Christology of the Inarticulate: An Inquiry into the Filipino Understanding of Jesus the Christ*. Manila: Divine Word Publications, 1987. Pp. 204-58.

There is a discrepancy between the Western articulations about Jesus and the Filipino experience of Jesus, the Savior. To formulate a Filipino Christology, a theologian has to be in touch with the Filipino notion of time, history, salvation, and other realities affecting the Filipino. The author identifies the goal and tasks of Filipino Christology. A method for Filipino Christology is also presupposed. **Subject:** *Methodology.*

_____. "Towards a Filipino Christology." In *The Christology of the Inarticulate: An Inquiry into the Filipino Understanding of Jesus the Christ*. Manila: Divine Word Publications, 1987. Pp. 1-21.

The Filipino face of Christ incorporates elements and symbols reflective of the Filipino understanding of Jesus' person, life, and mission. The author identified the key questions that must be addressed for Filipino Christology to be a systematic understanding. There is concern for what is concrete, relevant and what can have a visible impact on the Filipinos struggle for a decent life. There would always be a discrepancy between the indigenous understanding of Jesus and the more sophisticated theological formulations. **Subject:** *Methodology.*

_____. "The Understanding of Christ in the

Philippines." In *The Christology of the Inarticulate: An Inquiry into the Filipino Understanding of Jesus the Christ*. Manila: Divine Word Publications, 1987. Pp. 50-58.

The author limits his study to Manila noting the fact of the prevalence of poverty in the city. Christ gives special attention to the poor in his ministry. As an empirical research, this study involves variables such as socio-demographic indicators. Christ is truly Son of God for most of the respondents interviewed at 98.81 per cent. The respondents also indicated their favorite images of Christ, their preferred Christological symbol, and Jesus' characteristics they felt close to them. **Subjects:** *Political and social views, Methodology, Poverty.*

_____. "Who Do Filipinos Say Christ Is?" In *The Christology of the Inarticulate: An Inquiry into the Filipino Understanding of Jesus the Christ*. Manila: Divine Word Publications, 1987. Pp. 22-49.

As a religious people, Filipinos possess an inherent psyche which include their own understanding of Jesus Christ; it needs to be verbalized and synthesized. The author adopts the survey method as an empirical approach to the task of discovering who Christ is for Filipinos. Christological dogmas developed through the centuries. One focus of the research is to articulate how these dogmas are perceived and understood by Filipinos. Respondents were identified and interviewed in accordance with empirical research. **Subject:** *Methodology.*

Camello, Ignacio B. "Jesus Christ." In *Quo Vadis?: Church of Christ Founded by Jesus Christ or Church of Christ Founded by Felix Y. Manalo*. Manila: Pontifical Bible Mission, 1987. Pp. 58-104.

This chapter attempts to refute what the Iglesia ni Cristo insists on the humanity of Christ and their denial of his divinity. The author perceives the wrong use of certain passages from the Bible in their various negations and affirmations about the person of Jesus Christ.

Aside from the debate about the true nature of Christ, the author confronts other issues like how Christ came to exist, the source of Jesus' power and authority, and the difference between the lordship of God and the lordship of Christ. **Subjects:** *Divinity, Humanity.*

Carzedda, Salvatore. "Jesus' Names." In *The Quranic Jesus in the Light of the Gospel: Exploring a Way to Dialogue*. Zamboanga City: Silsilah Publications, 1990. Pp. 61-85.

Carzedda introduces this chapter by explaining the negations of Christ in the Qur'an. First and foremost, Jesus is not God in the Qur'an. With all the negations come the various affirmations of who Jesus is. Several titles are used of him like the Messiah, the Servant, the Prophet, the Word, and the Spirit. Pertinent Quranic texts are cited to show how the Qur'an regard Jesus in their use of these titles. **Subject:** *Names, Jesus Christ in the Qur'an.*

_____. "Jesus Son of God." In *The Quranic Jesus in the Light of the Gospel: Exploring a Way to Dialogue*. Zamboanga City: Silsilah Publications, 1990. Pp. 103-15.

The author points out the critical idea about Jesus as Son of God "to be the crucial and deciding difference between Christianity and Islam." Carzedda cites Quranic texts denying that God has a Son. He also mentions the different views of Muslim scholars on their understanding of the notion of the sonship of Jesus. The difference in perspective is highlighted by referring to the roots of "Son of God" as found in the Gospels. **Subject:** *Son of God, Jesus Christ in the Qur'an.*

_____. "Jesus Son of Mary (Isa Ibn Maryan)." In *The Quranic Jesus in the Light of the Gospel: Exploring a Way to Dialogue*. Zamboanga City: Silsilah Publications, 1990. Pp. 39-59.

Jesus is a prominent figure in the Qur'an and he draws the admiration of the Muslims. He is called "Isa" in the Qur'an, the Arabic form of the Syriac "Yeshu." He is also referred to as the "Son of Mary." The account of Jesus' birth in the Qur'an is similar to the

accounts in the Gospels of Luke and Matthew. Muslims believe that Jesus was born of a virgin but for them, it does not prove Jesus' divinity nor superiority. **Subject:** *Jesus Christ in the Qur'an.*

_____. "The Myth of the Cross." In *The Quranic Jesus in the Light of the Gospel: Exploring a Way to Dialogue*. Zamboanga City: Silsilah Publications, 1990. Pp. 87-102.

Several references in the Qur'an are cited by the author in showing how the Qur'an accounts for the death of Jesus. Various interpretations and explanations are offered by scholars on these passages. Jesus' death is seen as inevitable by virtue of his humanity. Some scholars hold that Jesus' death will be part of the events to unfold in the second coming of Christ. Other Muslim scholars comment that somebody died in the place of Jesus. It might have been Simon of Cyrene who was crucified and not Jesus. **Subjects:** *Crucifixion, Jesus Christ in the Qur'an.*

Co, Maria Anicia. "The Call of Jesus Today." In *Journeying with the Spirit: a Commentary on PCP II*, ed. Paul Bernier and Manuel Gabriel. Quezon City: Claretian Publications, 1993. Pp. 33-44.

Reflecting on nos. 34-36 of the acts and decrees of the PCP II, Co presents discipleship as the essence of Christian life. She notes the Christological orientation of the document as she cited phrases "with reference to the ministry of the historical Jesus." She further reflects on the mission of Jesus particularly the forgiveness of sins. For her, discipleship is sharing in the passion, death, and resurrection of Jesus. The overarching response of the Christian to all aspects of discipleship is faith. **Subject:** *Discipleship.*

Colla, Luc. "Encountering Jesus." In *The Amazing Story of Jesus of Nazareth: a Second Year High School Course in Religion and Value Education*. Baguio City: Religion Department, Saint Louis University, 1984. Pp. 62-89.

Jesus is portrayed by the author as a man for others, a person totally oriented towards the other. Everything he said and did reveal

his priority, the poor and the sinners. His great compassion towards the sinners is revealed by the miracles he performed signifying the close relationship between the healing of an ailment and the forgiveness of sins. Jesus offers himself as the Way, the Truth and the Life, and a model for a life of prayer. His vision of society is characterized by liberation. **Subject:** *Political and social views.*

_____. "Jesus' Final Journey." In *The Amazing Story of Jesus of Nazareth: A Second Year High School Course in Religion and Value Education*. Baguio City: Religion Department, Saint Louis University, 1984. Pp. 90-118.

Colla relates the incident in the temple as found in Mark 11:15-18 as "the turning point in the life of Jesus." In answer to his question "Who do people say that I am?", Jesus is pronounced as Messiah by his disciples. He goes on a final journey to Jerusalem and performed symbolic actions there like the washing of the feet of the disciples and the last supper considered to be the institution of the Eucharist. The author relates Jesus' passion and death as his show of obedience to the Father. Through the Paschal Mystery, "he had liberated man from his sin and thus restored man's relationship to God." **Subjects:** *Biography—Passion week, Entry into Jerusalem, Messiahship, Temple visit at age twelve, Paschal mystery.*

_____. "Listening to Jesus." In *The Amazing Story of Jesus of Nazareth: A Second Year High School Course in Religion and Value Education*. Baguio City: Religion Department, Saint Louis University, 1984. Pp. 32-61.

In this section, Jesus is presented as the teacher and prophet. As a teacher, he is one with authority unlike other teachers of his time. He is a prophet because he is a man of God, attentive to the signs of the times and can discern God's action in history. He speaks of his Father with a high degree of closeness and intimacy. Part of Jesus' message is about morality. The author notes that for Jesus "fraternal charity is the golden rule of moral behavior." The Beatitudes is presented as a guideline for men and women on how to conduct their lives. **Subjects:** *Beatitudes, Prophetic office, Teaching methods, Teachings.*

_____. "Meeting Jesus of Nazareth." In *The Amazing Story of Jesus of Nazareth: A Second Year High School Course in Religion and Value Education*. Baguio City: Religion Department, Saint Louis University, 1984. Pp. 7-31.

This section of the book begins with a discussion of the political, religious and social situation of Jesus' time. Considering the prevalence of oppression on all fronts, the Jewish people desire for the coming of a Messiah. John the Baptist is mentioned as forerunner of the Messiah. He baptizes Jesus, an event interpreted to be the beginning of Jesus' public life when he accepted his mission "to be the savior of all mankind." The account of Jesus' temptations is followed by a discussion of the Kingdom of God, the primary topic of Jesus' teachings. **Subjects:** *Baptism, Messiahship, Temptation, Kingdom of God.*

Cordero-Fernando, Gilda and Fernando N. Zialcita. *Cuaresma*. Makati City: Bookmark, 2000.

This book is a pictorial presentation of the Filipino celebration of Lent and the Holy Week. Composed primarily of pictures, Reynaldo Ileto, the author of *Pasyon and Revoulution,* introduces the book with a chapter on the Filipino *pasyon*, a poetic narration of the life of Christ. Popular Holy Week practices and images portray Jesus' passion, suffering, and crucifixion for the most part of the book. Lenten observances and portrayals from various provinces in the country are included. **Subject:** *Holy Week, Passion, Jesus Christ in literature, Lent, Pasyon.*

De la Cruz, Roman. *Is Christ God?* Kalibo: Roman de la Cruz, 1981.

This work is a Christological venture dealing with the tension between the Catholic Church and the Iglesia ni Cristo regarding their doctrine of Christ. For Catholics and Protestants, Christ is God. For members of the Iglesia ni Cristo, Christ is a creature of God. He is just a unique human being. The author cites the works of Cipriano PP. Sandoval and Beda H. Aboloc as jumping off point for his argument for the divinity of Christ in accordance with Catholic faith. **Subjects:** *Divinity, Humanity.*

De los Reyes, Antonio Bayan. *Season of Refreshment*. Makati: Maricris Gordon de los Reyes Foundation, 1990.

This work contains the author's theological reflections on Jesus Christ. Christ has been the object of research and portrayed in images reflective of a certain context and influence. For the author, Jesus symbolizes the love and presence of God among us. He is also the glory and power of Yahweh. **Subject:** *Childhood, Divinity, Kingdom of God, Redemption.*

De Mesa, Jose M. "Following of Jesus and Lay Empowerment." In *Journeying with the Spirit: a Commentary on PCP II*, ed. Paul Bernier and Manuel Gabriel. Quezon City: Claretian Publications, 1993. Pp. 80-91.

Jesus is a lay person whose life and mission serve to inspire lay people in the Church. The laity in the Church should look up to Jesus who himself is inspired by his intimate experience of God as his Father in everything that he said and did. What will strengthen the laity in their involvement with the Church is their personal encounter with Jesus. Jesus insists on the inclusive character of the Kingdom where there is no distinction between clergy and laity. **Subjects:** *Kingdom of God, Laity.*

De Mesa, Jose M. and Lode L. Wostyn. "The Appropriation of the Jesus' Event in the New Testament." In *Doing Christology: The Re-Interpretation of a Tradition*. Quezon City: Claretian Publications, 1989. Pp. 223-63.

The New Testament records various affirmations about the person of Jesus as experienced by the disciples and the first Christians. Foremost is the recognition of Jesus as a prophet as shown by his words and actions. The various creeds that emerged in the New Testament context are based on the life and ministry of Jesus. Various christologies surface like the maranatha or parousia Christology, a theios aner Christology, wisdom christologies, and Easter christologies. Paul has his own Christology centered on the crucifixion. Each of the four evangelists have their own christologies. **Subjects:** *History of doctrines, Prophetic offices.*

_____. "Experience and Interpretation." In *Doing Christology: The Re-Interpretation of a Tradition*. Quezon City: Claretian Publications, 1989. Pp. 25-54.

This chapter deals with the role of experience in the formulation of Christological affirmations. Experience plays a significant role in the development of a particular Christology. The New Testament contains accounts of the titles given to Jesus by his disciples based on their experience of being with their master. The authors explores the relationship between soteriology and Christology. They survey various notions of salvation from the experience of Israel as well as the understanding of salvation as influenced by social and cultural factors of the times. **Subjects:** *Names, Methodology, Redemption.*

_____. "Experience and Revelation." In *Doing Christology: The Re-Interpretation of a Tradition*. Quezon City: Claretian Publications, 1989. Pp. 9-24.

An essential starting point for doing Christology is a clear understanding of the concepts "experience" and "revelation" and their interrelationship. Classical and contemporary theology offers two different, if not opposing, views on this interrelationship. Contemporary Christology approaches the study of the person, life, and mission of Jesus with "historical experience as its starting point." What is historically authentic in Jesus' words and actions can be verified using the five criteria proposed by Edward Schillebeeckx. **Subjects:** *Historicity, Methodology.*

_____. "The Re-Appropriation in the Filipino Context." In *Doing Christology: The Re-Interpretation of a Tradition*. Quezon City: Claretian Publications, 1989. Pp. 299-343.

The Filipino context is the starting point for a Filipino affirmation of Jesus' significance to a Filipino believer. A Filipino Christian has a three-fold task in the re-appropriation process of who Jesus is in the Filipino milieu. This chapter discusses discipleship as a way of keeping alive the memory of Jesus and of recognizing the universal dimension of the salvation he brings. Various dimensions of discipleship include

"discipleship in service of life," "discipleship in suffering," and "discipleship in freedom and joy of living." **Subject:** *Discipleship.*

_____. "The Re-Appropriation in the Graeco-Roman World." In *Doing Christology: The Re-Interpretation of a Tradition*. Quezon City: Claretian Publications, 1989. Pp. 265-98.

This chapter discusses the Christology of the Church fathers. During their time, Christological articulations are greatly influenced by Greek culture and philosophy. Christological controversies arise and they result in the councils of Nicea and Chalcedon during which the early Christians arrive at "a precise conceptual formulation of their Christological faith." Greek philosophical terms are used in their Christological formulations. Discussed further in this chapter is the relationship between Christology and the Trinitarian concept of God. **Subject:** *History of doctrines—Early church, ca. 30-600.*

_____. "Remembering Jesus' Suffering, Death, and Resurrection." In *Doing Christology: The Re-Interpretation of a Tradition*. Quezon City: Claretian Publications, 1989. Pp. 185-214.

This chapter discusses the key events marking the end of Jesus' life and his rising again. The authors consider relevant biblical information regarding the events comprising the Paschal mystery. The historical aspects are also looked into. Key issues presented include Jesus' self-understanding of his suffering, Jesus' resurrection and the Easter kerygma. The authors articulate their views on the resurrection especially about the accounts of Jesus' appearances and the empty tomb. **Subjects:** *Crucifixion, Passion, Resurrection, Paschal mystery.*

_____. "Remembering What Jesus Did." In *Doing Christology: The Re-Interpretation of a Tradition*. Quezon City: Claretian Publications, 1989. Pp. 77-139.

Based on the background of the society during the time of Jesus, the authors discuss the various interpretations of the person of Jesus with the primary consideration of his deeds and key events of his life.

Jesus is viewed as a prophet, a liberator, *ang taong maganda ang kalooban*, and a man of faith. Attempts are made to relate these to concepts like *kagandahang loob*, *ginhawa para sa katawan*, and *ginhawa para sa kalooban*. **Subject:** *Character, Prophetic office.*

_____. "Remembering What Jesus Said." In *Doing Christology: The Re-Interpretation of a Tradition*. Quezon City: Claretian Publications, 1989. Pp. 141-84.

The discussion on this chapter centers on the main theme of the preaching of Jesus: the Kingdom of God. The words of Jesus can be fully understood in the context of his actions. The words of Jesus entail an affirmation of the coming of the Kingdom and the subsequent call for a change of heart. With Jesus' pronouncements come a call to action. The proclamation of the kingdom is closely linked to the announcement of the "good news to the poor." The coming kingdom is the kingdom of the poor. There is an attempt to connect the discussion of Jesus' preaching of the kingdom to the Filipino myth "*Malakas at Maganda*." **Subject:** *Teachings, Kingdom of God.*

_____. "Respectful and Critical Re-Appropriation." In *Doing Christology: The Re-Interpretation of a Tradition*. Quezon City: Claretian Publications, 1989. Pp. 55-75.

De Mesa and Wostyn define Christology as "the story of Jesus, told by the disciples who had experienced him as the Christ, as an offer of salvation from God." For the most part, this chapter discusses the meaning of Jesus' words and actions in relation to the Filipino poor's search for liberation through the Filipino experience of *ginhawa*. The last section of this chapter presents a summary of the succeeding chapters of the book. The authors "propose the models of 'liberation' and 'well-being' in an effort to respond to the challenge of a contextual and cultural re-appropriation of Christology." **Subject:** *Methodology.*

Dizon, Jose PP. "Resurrection: the Realization of Hope." In *With Raging Hope: Theology in the Third World Church and Social Transformation*. Quezon City: Socio Pastoral Institute, 1983. Pp. 97-109.

Dizon starts with the basic truth in the resurrection narratives of the Gospel, that is, "God raised Jesus from the dead." With the common agreement among the evangelists that Jesus appeared to his disciples, he points out that there are differences in some details. The differences in the various accounts of the resurrection is attributed to varied contexts and concerns affecting the community being addressed by the evangelist. The rest of the article deals with the plight of the Filipino people during the Marcos regime. **Subject:** *Resurrection.*

Dominguez, Arsenio and Edith Dominguez. "Jesus and the Poor." In *Theological Themes for the Philippine Church*. Quezon City: New Day Publishers, 1989. Pp. 63-74.

The circumstances through which Jesus came into this world is one of poverty. For the most part in his life, Jesus mingles with the poor, the sinners, the unclean, the despised of society. Matthew and Luke portray Jesus as concerned for the poor, the spiritually and the economically deprived. Jesus views his mission as preaching the Good News to the poor when he referred to Isaiah 61. **Subjects:** *Political and social views, Poverty.*

_____. "Jesus' Baptism and Temptation: God's Way with Man." In *Theological Themes for the Philippine Church*. Quezon City: New Day Publishers, 1989. Pp. 41-62.

The events of Jesus' baptism and the subsequent temptations in the desert manifest Jesus in his full humanity totally adhering to the ways of God. Jesus submits himself fully to the will of God as inaugurated by his baptism. The authors narrated the three instances of Jesus' temptation manifesting the victory of God over Satan. The Spirit received by Jesus in his baptism strengthens him in his encounter with Satan. **Subjects:** *Baptism, Temptation.*

_____. "Jesus: God and Man." In *Theological Themes for the Philippine Church*. Quezon City: New Day Publishers, 1989. Pp. 3-22.

The authors discuss the issue about Jesus being human and divine at the same time. They affirm the necessity of faith for a better

understanding of this aspect of the person of Christ. Key Scripture passages cited to this effect include Philippians 2:5-11, John 1:1, and Colossians 2:9. The unity of the human and the divine in Jesus is God's way of revealing himself to his people and become one with them. The authors considered some New Testament passages as problematic in connection with the issue of the unity of the divine and the human in Jesus. **Subjects:** *Divinity, Humanity.*

_____. "The Magical Christ." In *Theological Themes for the Philippine Church*. Quezon City: New Day Publishers, 1989. Pp. 23-40.

The *Santo Niño* and the *Santo Entierro* are images of the "magical Christ" among the Filipinos. The authors differentiate between the magical Christ in popular Filipino religiosity and the miraculous Christ of the New Testament. Right Christology should transcend the magical toward the miraculous. This movement is possible through theological contextualization. The purpose of this task is "to make the biblical Christ a living reality in the life of Filipino Christians." **Subjects:** *Santo Niño, Santo Entierro.*

Elesterio, Fernando G. "The Teaching of the Iglesia on the Person of Christ and His Mission." In *The Iglesia ni Kristo: Its Christology and Ecclesiology*. Quezon City: Cardinal Bea Institute, 1977. Pp. 32-41.

The basic assertion of the Christology of the Iglesia ni Kristo is that Jesus is a man, and not a God. Iglesian Christological doctrines are based on key passages from the Old and New Testaments like Isaiah 53:3, Psalm 80:17, Acts 2:22, Matthew 1:20 to cite a few. As man, Jesus Christ is inferior to God. But Jesus Christ possesses certain uniqueness which makes him different from ordinary men. In support of this belief, the Iglesia cites Matthew 1:20, Luke 2:40, Luke 2:46-47, Matthew 11:27, John 10:36 among others. Of primary importance in Iglesian Christology is Jesus' sonship which is adoptive and His being sent. **Subject:** *Humanity.*

Elwood, Douglas J. and Patricia Ling Magdamo. "The Disciples' Image of Jesus." In *Christ in Philippine Context: A College*

***Textbook in Theology and Religious Studies*. Quezon City: New Day Publishers, 1971. Pp. 217-30.**

In the course of Jesus' ministry, the disciples gain insight into who Jesus is leading to their own affirmation about the person of Jesus as reflected in the confession of Peter and their experience of the Transfiguration. Prior to these events, they experience Jesus in opposition with the government and the religious leaders of his time. Jesus travels to Gentile territory until they reached Caesaria Philippi in which Jesus' identity was discussed. It reaches the highest point of Peter's declaration that Jesus was the Messiah. The Transfiguration affirms Jesus' messiahship. **Subjects:** *Messiahship, Political and social views, Transfiguration.*

_____. "The Faith of First Century Christians." In *Christ in Philippine Context: A College Textbook in Theology and Religious Studies*. Quezon City: New Day Publishers, 1971. Pp. 261-83.

The belief in Jesus' coming back to life spurs the beginning of Christianity. The authors cite Paul's first letter to the Corinthians as the earliest account of the resurrection. Paul "suggests the idea that the living Christ is a presence and a power now accessible to his disciples." The rest of the chapter attempts to discuss Jesus' ascension, the virgin birth, and the Incarnation. **Subjects:** *Incarnation, Ascension, Nativity, History of doctrines—Early church, ca. 30-600, Resurrection.*

_____. "The Great Sermon." In *Christ in Philippine Context: A College Textbook in Theology and Religious Studies*. Quezon City: New Day Publishers, 1971. Pp. 135-61.

This chapter is introduced by the authors with a discussion on the main theme of the Sermon on the Mount. For them, "the over-arching theme of the Sermon is kinship to God, which Jesus expressed by using the analogy of an ideal father-son relationship." After outlining the structure of the Sermon, the authors point out the various units of thought in it. In terms of structure, the authors give insight into its oral background, the literary form used, and the characteristics

of its contents. The Sermon's thematic units include "the promises of blessings and solemn warnings", the "moral antithesis", and "the nature of worship." **Subject:** *Beatitudes, Kingdom of God, Sermon on the Mount.*

_____. "The Healing Ministry." In *Christ in Philippine Context: A College Textbook in Theology and Religious Studies*. Quezon City: New Day Publishers, 1971. Pp. 182-97.

This chapter on the healing ministry of Jesus involves for the most part a discussion of miracles. After identifying New Testament categories for miracles, the authors give three definitions of miracle. The concepts used to define miracle include (1) contrary to the laws of nature, (2) contrary to what we know of the laws of nature, and (3) sign of the revelation of God. The authors point out the necessity of faith in discerning the hand of God in a miracle as in any event. The authors conclude the presentation by identifying the "criteria of a Christian understanding of miracle." **Subject:** *Miracles.*

_____. "Jesus Begins His Public Ministry." In *Christ in Philippine Context: A College Textbook in Theology and Religious Studies*. Quezon City: New Day Publishers, 1971. Pp. 92-116.

The first point made by the authors in this chapter is about the main stages of Jesus' public ministry outlined in several seasons. The main theme of Jesus' preaching is the Kingsdom of God. The authors further discuss what the Kingdom of God means and the requirements to be able to enter it. Jesus also teaches about God. In the course of Jesus' public ministry, he selects, trains, and sends on a mission the Twelve apostles. **Subject:** *Teachings, Kingdom of God.*

_____. "Lessons from the Miracles." In *Christ in Philippine Context: A College Textbook in Theology and Religious Studies*. Quezon City: New Day Publishers, 1971. Pp. 198-216.

In dealing with the meaning of the miracle stories, the authors

categorized the miracles "according to the nature of Jesus' action in the story." The following categories are used: (1) mental cures, (2) physical cures, (3) restoring the dead, and (4) nature miracles. This chapter is concerned with the spiritual truths and significance of the miracles. The most common of the mental cures performed by Jesus is exorcism. Jesus also performs healing of physical illnesses. On rare occasions, Jesus brings the dead back to life. Miracles are also performed involving nature like the sea. **Subject:** *Miracles.*

_____. "Parables of the Kingdom." In *Christ in Philippine Context: A College Textbook in Theology and Religious Studies*. Quezon City: New Day Publishers, 1971. Pp. 162-81.

The parables are viewed by the authors as the most effective and popular tool of teaching used by Jesus. The parable is defined as "a comparison drawn from nature or daily life which is designed to illuminate some spiritual truth." Tips are given on how to interpret the parables. In classifying the parables, the authors use the following categories: (1) parables of the early ministry, (2) parables of the later ministry, and (3) parables of the passion week. For each category, the authors identify sample parables and give their interpretation. **Subject:** *Parables, Teaching methods, Kingdom of God.*

_____. "The Popular Filipino Christ." In *Christ in Philippine Context: A College Textbook in Theology and Religious Studies*. Quezon City: New Day Publishers, 1971. Pp. 1-16.

This chapter treats of the popular conception of Christ according to the Filipino imagination. For the authors, "the Filipino Christ is the Spanish Christ." The two most popular image of Christ for Filipinos are the (1) *Santo Nino* and (2) the *Santo Entierro.* In the context of contemporary times, the categories used of Christ include (1) the face-saving Christ, (2) a genuine revolutionary and (3) the universal and the particular Christ. A growth has been noted in the way Filipinos picture Christ. **Subjects:** *Santo Entierro, Santo Niño.*

_____. "Preparation for Mission." In *Christ in*

***Philippine Context: A College Textbook in Theology and Religious Studies*. Quezon City: New Day Publishers, 1971. Pp. 69-91.**

This chapter presents Jesus' life before he began his public ministry. The authors introduce this chapter with a discussion of the meaning of Jesus' birth based on the Old and New covenants. The authors affirm the absence of an "authentic record of Jesus' early childhood." The New Testament accounts, for the most part, portray Jesus as a mature man. Jesus' baptism conveys the message of repentance. The story of Jesus' temptation after his baptism is viewed as an autobiographical account which became known to the disciples by Jesus' own telling. **Subjects:** *Baptism, Childhood, Nativity, Temptation.*

_____. "The Teaching Ministry of Jesus." In *Christ in Philippine Context: A College Textbook in Theology and Religious Studies*. Quezon City: New Day Publishers, 1971. Pp. 117-34.

Jesus is introduced in this chapter as a religious teacher. His teachings are examined in terms of form and content. More than a teacher, Jesus was also a "prophet" and "more than a prophet." His teachings are characterized as arresting, appealing and memorable. He makes use of poetry, analogy and proverb. With literary analysis, Jesus uses instruments such as epigrams, paradoxes, hyperbole, humor, logical argument, and parables to convey his message. Aside from the Kingdom of God, Jesus teaches about righteousness, judgement, love, forgiveness and humility. Jesus' teaching is seen as authoritative and revolutionary in character. **Subjects:** *Prophetic offices, Teaching methods, Kingdom of God.*

_____. "Triumph and Tragedy: Last Days in Jerusalem." In *Christ in Philippine Context: A College Textbook in Theology and Religious Studies*. Quezon City: New Day Publishers, 1971. Pp. 231-60.

This chapter deals, for the most part, with the last seven days in the life of Jesus. Together with his disciples, Jesus was on his way to Jerusalem. The authors note down Jesus' teachings as he traveled

to Jerusalem. The daily activities of Jesus are outlined from Jesus' triumphal entry into Jerusalem until the climax is reached in Jesus' death. The authors conclude the chapter with a brief comment on the meaning of Jesus' death. **Subject:** *Biography—Passion week, Crucifixion.*

Fuellenbach, John. "Essential Relationships: Jesus-Kingdom-Church-Israel." In *Church: Community for the Kingdom*. Manila: Logos Publications, 2000. Pp. 19-26.

This section is part of the introduction to J. Fuellenbach's book. It discusses Jesus and his relation to the Kingdom of God. Jesus' words and actions manifest the kingdom which is a historical reality emerging in the world. Another point explored by the author is the relationship of Jesus and the Church. The Church is established by Jesus to perpetuate his memory and the Kingdom for which he came. A point is also made about Jesus and his understanding of his mission which is closely connected with the mission of Israel. **Subject:** *Kingdom of God.*

_____. "Jesus and the Church." In *Church: Community for the Kingdom*. Manila: Logos Publications, 2000. Pp. 29-50.

The issue raised by Fuellenbach in this chapter is about Jesus and his relation to the Church the way she is now. Consideration is given to the main message of Jesus' preaching about the Kingdom and its link to the Church. Several viewpoints are presented as answers to the question of whether it is Jesus' intention to found a Church. These answers range from an affirmation of Jesus' act to establish a Church including its structure and hierarchy to a negation of Jesus' intent to found a Church. **Subject:** *Kingdom of God.*

_____. "The Kingdom Message of Jesus." In *The Kingdom of God: the Central Message of Jesus' Teachings in the Light of the Modern World*. Manila: Divine World Publications, 1987. Pp. 29-77.

J. Fuellenbach traces the message of Jesus about the Kingdom

of God to be rooted in the prophetic pronouncements particularly in Deutero-Isaiah. Jesus presents the Kingdom more in symbolic terms than in concrete terms. Jesus' message can be characterized as eschatological and prophetic. "For Jesus, the Kingdom of God is a gracious gift from God who comes with an unconditional love to seek out humankind and to offer ultimate salvation." The author cites various viewpoints regarding the religious and political character of the Kingdom. **Subject:** *Kingdom of God.*

_____. "The Kingdom of God and the Person of Jesus." In *The Kingdom of God: the Central Message of Jesus' Teachings in the Light of the Modern World*. Manila: Divine World Publications, 1987. Pp. 79-96.

Inherent in the person, life, and mission of Jesus is God's intention to be viewed in the context of the historical unfolding in Israel and God's covenant with his chosen people. Referred to as his Abba experience, Jesus' proclamation of the Kingdom is rooted in his experience of God as Father. The author examines the death of Jesus and its causes relative to the coming of the Kingdom of God. Ultimately, his death was Jesus' final act of revealing God's love for his people. **Subject:** *Kingdom of God.*

_____. "The Person of Jesus and the Kingdom He Preached." In *Throw Fire*. Manila: Logos (Divine Word) Publications, 1997. Pp. 199-218.

Jesus is viewed as the person through whom salvation can be attained. Jesus is God's ultimate gift to mankind and consequently "God's kingdom present in the world." The author attempts to relate the death of Jesus with the Kingdom's final unfolding. He cites two reasons for Jesus' death and made a few points about Jesus' understanding of his own death. The Last Supper is an event through which "Jesus reveals clearly that his death is necessary for his vision of the Kingdom to become true." **Subjects:** *Crucifixion, Kingdom of God, Last Supper.*

_____. "Jesus' Vision of God: Abba." In *Throw Fire*. Manila: Logos (Divine Word) Publications, 1997. Pp. 13-46.

The life of Jesus is a constant call to discipleship as an individual and as a community. In the course of the brief period of Jesus' public life, Fuellenbach raises questions about Jesus' identity, his message, and his mission. The author cites Luke 12:49 to convey Jesus' vision: to throw fire on this earth. He presents Jesus as a man on fire with the Spirit, a social prophet, and a teacher of wisdom. The main content of Jesus' message is the good news of "his personal experience of who God really is." **Subjects:** *Discipleship, Natures, Prophetic office.*

Gabriel, Manuel G. and Emmanuel S. de Guzman. "Christ's Body: Wounded and Crucified." In *Towards Church Renewal and Spirituality in BCC: A Manual for the Initial Formation of BCC Leaders*. Quezon City: Lay Formation Institute, 1985. Pp. 77-95.

This module for the formation of BCC leaders includes four sessions on various topics about the body of Christ as "wounded and crucified." Each session contains an introductory note, a Gospel text, input, and an outline for individual reflection and group sharing. One of the sessions is about Jesus in the synagogue in what the authors would refer to as "the inauguration of Jesus' public ministry." A session is also devoted to Jesus in Gethsemane as well as in his last hours on the cross. **Subject:** *Methodology.*

Gomez, Felipe. "The Good Shepherd." In *The Good Shepherd: Pastoral Approaches to Christology*. Quezon City: Cardinal Bea Institute, 1997. Pp. 19-49.

Jesus is portrayed as the Good Shepherd in all four Gospels. As shepherd, he is presented as one who has compassion towards his people. His relationship towards his flock can be characterized as one with compassion. The theme of Jesus as shepherd is also found in other parts of the New Testament especially in the letter to the Hebrews and the first letter of Peter. As shepherd, Jesus is a figure to be followed or imitated. Towards the end of the chapter, the author cites the social milieu out of which the theme of Jesus as shepherd emerged. **Subject:** *Good Shepherd.*

_____. "Jesus and His Father." In *The Good Shepherd:*

***Pastoral Approaches to Christology*. Quezon City: Cardinal Bea Institute, 1997. Pp. 262-314.**

Jesus' pastoral mandate is from the Father. He is fully aware of the will of the Father as he continuously seek and carry it out in obedience. In carrying out his pastoral tasks, he draws his strength from his inner resources brought about by his intimate experience of God as Abba, his closeness to the Father in prayer and his moments of solitude. The last section of this chapter focuses on a discussion of Jesus' sonship as understood by Paul, Mark, and John. **Subjects:** *Character, Spiritual life, Son of God.*

_____. "Jesus' Pastoral Option." In *The Good Shepherd: Pastoral Approaches to Christology*. Quezon City: Cardinal Bea Institute, 1997. Pp. 107-51.

Jesus exercises his pastoral option in various ways. The messianic dimension of his words and actions reflect his awareness that He is the One sent by the Father. By way of pastoral choice, he opts for one which can be characterized as kenotic or self-emptying to the point of suffering death on the cross. His option for the poor, the powerless, and the outcasts is a clear reality. His option in terms of his lifestyle is one of radical poverty as he embraces the life of being poor and offering his life for them. **Subjects:** *Messiahship, Political and social views, Prophetic office, Poverty.*

_____. "Jesus the Reconciler." In *The Good Shepherd: Pastoral Approaches to Christology*. Quezon City: Cardinal Bea Institute, 1997. Pp. 315-50.

An important mission of Jesus is the reconciliation of the whole of creation with the Father. The task of reconciliation is not just the restoration of a broken relationship but the establishment of a new creation. For humanity, it means a sharing in his sonship. Reconciliation also involves forgiveness of sins and total conversion. All these are made possible in the history of salvation from the incarnation to Jesus' redemptive death on the cross and his eventual resurrection. **Subjects:** *Incarnation, Reconciliation, Redemption.*

_____. "The Lord of the Flock." In *The Good Shepherd: Pastoral Approaches to Christology*. Quezon City: Cardinal Bea Institute, 1997. Pp. 351-92.

Jesus as Lord becomes significant for Christians as it becomes the basis of a pastoral Christology. In his lifetime, the disciples address Jesus as Lord. After the resurrection, Jesus' lordship gains new understanding in relation to Christian identity and his triumph over death. Jesus' lordship describes his relationship to his flock and to the Church. As originator of the Church, Jesus' lordship manifests not just authority over it, but service as shepherd. **Subjects:** *Church, Divinity, Lordship.*

_____. "Pastoral Methods of Jesus." In *The Good Shepherd: Pastoral Approaches to Christology*. Quezon City: Cardinal Bea Institute, 1997. Pp. 50-106.

The New Testament is the main source of information about Jesus in which he is addressed as Teacher, Prophet, and Healer. These titles characterizes Jesus' pastoral methods in carrying out his mission. His incarnation itself is a definitive manifestation of his total orientation to be with his people in a more intimate and personal manner. He searches out for them and treats them with respect as individuals. To fulfill his mission, he calls and forms a community of disciples, sharing with them his tasks of preaching and spreading the Kingdom. **Subjects:** *Historicity, Miracles, Prophetic office, Teaching methods.*

_____. "The Success and Failure of Jesus' Ministry." In *The Good Shepherd: Pastoral Approaches to Christology*. Quezon City: Cardinal Bea Institute, 1997. Pp. 197-228.

Jesus' ministry is marked by success and failures but finally is a success with the foundation of the Church. He performs his ministry as teacher, prophet, and healer. At times, he is confronted by the lack of understanding of his disciples and audience and the unbelief of his people. But for the most part, he is recognized as an authoritative teacher, a true prophet, and an effective healer. In Jesus' life, failure proves to be a prerequisite for success. If he failed totally in his death,

he experiences ultimate victory in his resurrection. **Subjects:** *Church, Miracles, Prophetic office, Teaching methods.*

_____. "The Tempted Pastor." In *The Good Shepherd: Pastoral Approaches to Christology*. Quezon City: Cardinal Bea Institute, 1997. Pp. 152-96.

At the start of Jesus' ministry, the Gospels record the three temptations that he underwent. Jesus is tempted in relation to his personal needs and weaknesses as a human being. Yet, He clings to discerning the Father's will and He makes no other choice in life but to carry them out. Jesus' experience of the temptations and how he overcame them is reflective of the life he is to live as the Messiah, the one sent by the Father for the salvation of humanity. **Subject:** *Temptations.*

_____. "To Lay Down One's Life for the Sheep." In *The Good Shepherd: Pastoral Approaches to Christology*. Quezon City: Cardinal Bea Institute, 1997. Pp. 229-61.

Jesus is presented as a shepherd who offered his life for his sheep. Although officially, Jesus is condemned to death for political reasons, Christians view his death as a result of his pastoral activities, of his pastoral ministry. Reference is made to Zechariah 13:7-9 as a foretelling of the manner of death of the shepherd. The way he carries out his ministry by "curing people, exorcising the possessed, feeding hungry mouths" makes him loved by the people yet hated by the religious and civil authorities which led to his eventual death. **Subjects:** *Crucifixion, Miracles, Transfiguration.*

***Good News for Filipinos: A Guide for Biblical Studies*. Quezon City: Ecumenical Center for Development, 1985. Pp. 15-24.**

This guidebook includes chapters which discusses salvation in the light of Jesus' coming as well as the death of Jesus and why it came to be. The current situation of the people is compared to the condition of the people in Jesus' time. In both instances, the people are in need of liberation. Jesus comes to liberate the people and Luke 4:16-21 speaks of how salvation is to be carried out. The next chapter deals

with the concept of salvation of the first Christians on the basis of Jesus' actions. Another chapter presents the significance of Jesus' death based on various New Testament texts. **Subjects:** *Crucifixion, Liberation theology, Redemption.*

Guillemette, Nil. *Lion and Lamb: Jesus, Politics and Violence*. Makati: St. Paul Publications, 1989.

The author draws primarily on materials from the New Testament in presenting Jesus as a political activist, Jesus as nonresistant and Jesus as a peaceful revolutionary. The author cites the views of other experts on the issues involving Jesus until his final presentation of his own views. Jesus' perspective on politics and violence are discussed. The concluding chapter is an affirmation of "Jesus as both a revolutionary and a peacemaker." Key biblical passages are cited in support of the various perspectives about Jesus. **Subject:** *Political and social views.*

Hardy, Richard PP. "Elements of an Emerging Filipino Spirituality." In *Ating Mga Kapatid: A Spirituality of the CBCP*. Quezon City: Maryhill School of Theology, 1984. Pp. 55-77.

The meaningfulness and authenticity of Christian spirituality is based, according to the CBCP, on the principles of contextualization, inculturation, appreciation of the human person, and integral salvation. All these principles consider faithfulness to the "reality of Christ and his message." Foremost as an element of Christian spirituality is the reality of the Incarnation celebrating the oneness of Jesus with humanity. **Subject**: *Incarnation.*

_____. "Spiritual Life or Christian Life?" In *Ating Mga Kapatid: A Spirituality of the CBCP*. Quezon City: Maryhill School of Theology, 1984. Pp. 32-54.

The bishops of the Philippines recognize the Christocentricity of spirituality. By Christocentric spirituality, they point to Jesus influencing every aspect of a Christian's existence both in its divine and human dimensions. It is manifested by the practice of compassion, hope,

trust, love, and a commitment to social action for the poor in one's apostolic life. **Subject**: *Spiritual life—Catholic Church.*

_____. "Two Models in Spirituality." In *Ating Mga Kapatid: A Spirituality of the CBCP*. Quezon City: Maryhill School of Theology, 1984. Pp. 11-31.

The author identifies two documents of the CBCP which reflects the two models of spirituality: (1) The Value of Man and (2) The Pastoral Letter to the Priests of the Philippines. The first document underscores " the incarnational dimension of Christian spirituality" the foundational principle of which is the Word of God taking on flesh in Jesus Christ. In the letter to Filipino priests, the CBCP proposes a spirituality which concretely expresses a faith in the risen Jesus. **Subject:** *Incarnation.*

Hendrickx, Herman. 'Jesus' Life in Palestine: Words and Deeds.' In *From One Jesus to Four Gospels*. Quezon City: Maryhill School of Theology, Claretian Publications, 1991. Pp. 9-21.

What was written about Jesus in the Gospels started as oral tradition. What Jesus said and did are relayed to the next generation of Christians by word of mouth. In discussing Jesus' words and deeds as revelation, Hendrickx notes that "Jesus' sayings assume little significance, if any at all, unless they are related to his deeds." Everything that Jesus said and did happen in the context and culture of his time, though at times, he was misunderstood. **Subject:** *Historicity, Words.*

_____. 'Who do you say that I am?': Reflections on the Gospel of Mark." In *One Jesus, Four Gospels*. Manila: La Ignaciana Apostolic Center, 1983. Pp. 9-20.

This work presents the author's reflections on the Gospel of Mark highlighting what is considered to be the Christological confession of Peter in Mark 8:27-30. This Christological question of Jesus is considered to be the focal point in the Gospel of Mark as events prior to it lead up to Peter's confession and events after it serves to clarify Peter's answer. Mark puts at center stage the question "Who do you

say that I am?" Much of his gospel deals with Jesus' passion and death. **Subject:** *Knowledge of his own divinity.*

"I Believe in Jesus Christ." In *For Faith and Discipleship: Studies on the New Catechism of the Catholic Church*. Manila: Institute of Religion, University of Santo Tomas, 1995. Pp. 195-205.

This chapter outlines the salient points in the Church's profession of faith as developed in the new Catechism of the Catholic Church. Two major divisions are identified: the mystery of the incarnation and the mystery of redemption. Pertinent articles of the faith serve as sub-headings under each division. "Jesus Christ, the only Son of God and our Lord" falls under the mystery of incarnation while "Jesus suffered under Pontius Pilate, was crucified, died, and was buried" is a component under the mystery of redemption. **Subjects:** *Incarnation, History of doctrines, Redemption.*

Ileto, Reynaldo Clemeña. "The *Pasyon* and the Masses." In *Pasyon and Revolution: Popular Movements in the Philippines, 1840-1910*. Quezon City: Ateneo de Manila University Press, 1979. Pp. 15-28.

In a section of the book, the author describes the Holy Week celebration in the Philippines as characterized, among others, by the *pabasa* of the *pasyon* and the staging of the *cenaculo*. In the *pabasa*, the *pasyon* in verse form is read or chanted. The *cenaculo* is the dramatization of the life, passion, and death of Jesus Christ. A significant theme in the *pasyon* is Jesus' suffering and death for the salvation of humankind. Other Holy Week observances include the re-enactment of the Way of the Cross, the Last Supper, and the *salubong* in celebration of the Resurrection. **Subjects:** *Christianity and culture, Holy Week, Jesus Christ in literature, Passion—Poetry.*

***'Ipakita Mo sa Amin si Jesus' (Jn. 12-21): Katekesis Para sa Unang Taon sa Mababang Paaralan*. Quezon City: Mother of Life Center, 1988.**

'Show us Jesus' (Jn. 12:21): Catechesis for First Year High School:

***Jesus as We Find Him in the Gospels*. Quezon City: Mother of Life Center, 1988.**

The title suggests that this booklet contains catechetical lessons for first year high school students which deals with knowing Jesus from the Gospels. The outline of each lesson includes a reading from the Gospels depicting a particular episode in the life of Jesus. Part of the methodology is relating the lesson to a concrete life situation followed by a discussion. Guide questions are prepared to evoke the faith response of the students. A sample of the topics include the search of the Greeks for Jesus, Peter's confession about Jesus, the angel's announcement about Jesus' birth to name a few. **Subjects:** *Catechesis, Incarnation, Divinity, Humanity, Miracles, Prayers, Methodology.*

Jacob, Wilfredo B. "Religious Experience in the Quiapo Black Nazarene Devotion." In *Filipino Religious Psychology*, *ed*. Leonardo N. Mercado. Tacloban City: Divine Word University Publications, 1977. Pp. 82-93.

This study features the devotion to the Black Nazarene and the religious experience that goes with it. Conducted using a questionnaire, this study deals with questions about the theological basis, insights, and implications of the devotion, the notion of the Black Nazarene by the devotees, and whether this devotion is reflective enough of who Jesus really is based on Gospel accounts. Prominent in the findings of the study is the concern for material and spiritual favors. Recommendations are made on how to strengthen the devotion as a means for the concretization of the faith in Christ in people's lives. **Subjects**: *Hesus Nazareno, Methodology.*

Kroeger, James H. "Contemporary Method in Christology." In *Knowing Christ Jesus: A Christological Sourcebook*. Quezon City: Claretian Publications, 1989. Pp. 3-23.

The theological scenario some time after the Second Vatican Council shifts from ecclesiology to Christology. Biblical scholarship contributes significantly to this shift in focus. In this essay, the author highlights two main approaches in Christology and identifies four possible starting points, which when taken to complement each other,

constitute a wholistic view of the person, life, and mission of Jesus. Christology from below is seen to have benefits as a result of new insights from the New Testament especially on what was considered to be historical elements in the Gospel accounts of the life of Jesus. **Subject**: *Methodology.*

Labayen, Julio X. "Did Jesus Christ Proclaim and Initiate a Revolution?" In *Revolution and the Church of the Poor*. Manila: Socio-Pastoral Institute, 1995. Pp. 87-102.

This chapter discusses revolution in the modern sense of the term and is related to the Filipino phenomenon known as the EDSA revolution. This preliminary discussion on revolution serves to provide a context to Jesus' mission of proclaiming the Kingdom of God and viewed to have a revolutionary character. In the course of Jesus' preaching, he clashes with the authorities and institutions in Jewish society as he criticizes them for their hypocrisies and greed for wealth and power. His revolution leads to his death. **Subjects:** *Political and social views, Kingdom of God.*

Lascano, Lydia. "Women and the Christ Event." In *Proceedings: Asian Women's Consultation*. Manila: EATWOT, 1985. Pp. 121-32.

In this article, the author reflects on Christ suffering and dying in Filipino women. The experience of Filipino women is likened to Jesus' experience characterized by alternating joys and pains. Jesus lived in Palestine, a society like the present day Philippines characterized by various means of deprivation and exploitation. Christ's passion is reflected in the suffering of Filipino women who struggled for themselves and the nation as a whole. Christ's death is reflected in the death of women who labored for the liberation of the oppressed. **Subjects:** *Attitudes toward women, Crucifixion, Passion.*

Lovett, Brendan. *It's Not Over Yet: Christological Reflections on Holy Week*. Quezon City: Claretian Publications, 1999.

This booklet contains the author's reflection on Jesus in the course of the Holy Week. Primarily dealing with the Passion, the author

begins with a reflection on the crucifixion, the event portraying Jesus as a suffering God deeply involved with the suffering of the world. Succeeding reflections deal with the themes such as Jesus dealing with evil, Jesus as sign of hope despite the reality of suffering in the world, the continuing presence of Jesus, Jesus' death on the cross as the ultimate show of compassion for a sinful creation, and the mystery of Easter. **Subjects:** *Holy Week, Crucifixion.*

_____. "Theology of Social Commitment." In *Liberation Theology and the Vatican Document*. Vol. 2: *A Philippine Perspective*. Quezon City: Claretian Publications, 1986. Pp. 51-84.

Jesus Christ is the foundation of what Lovett would call "theology of social commitment." The author narrates the significant points in the life and person of Jesus which serve as basis for living out one's concern for the poor. Foremost is Jesus' way of life as a reflection of who God is, and his preaching about God and the coming of the Kingdom in the context of poverty. The temptations experienced by Jesus is a proclamation of how vulnerable He is as a human being life us. His crucifixion manifests Jesus' relationship with the whole of humanity. **Subjects:** *Political and social views, Poverty.*

Mananzan, Mary John. "The Paschal Mystery from a Philippine Perspective." In *Challenges to the Inner Room*. Manila: Institute of Women's Studies, St. Scholastica's College, 1998. Pp. 223-33.

The Paschal mystery is an essential element of the faith of Filipino Catholics. Historically, the faith was brought to the Philippines by the Spanish missionaries who inculcated in Filipinos certain religious practices reflective of the faith in the Paschal mystery. However, emphasis is put on the suffering Christ with such practices as the chanting of the *pasyon*, flagellation, and the re-enactment of the crucifixion. The *salubong* is the Filipino celebration of the resurrection. **Subject:** *Paschal mystery.*

Marave, Lydia Paola. *Christ, the Word: Center of Salvation History: A Simplified Text on Salvation History Leading to*

***a Contextualized Understanding of the Bible*. Makati: St. Paul Publications, 1989.**

The story of salvation began in the Old Testament. Its full actualization in the New Testament portray Jesus as the main character. The centrality of the incarnation is recognized as essential in salvation history. It is the event of the Word becoming flesh. The preaching of the disciples evolves around the theme of the Word who is Christ. For the author, Jesus is the Word that teaches the mind, that unifies the will, that penetrates the heart, that does miracles. The resurrection is the final event for the Word to be glorified and made relevant in the on-going work of salvation today. **Subjects:** *Incarnation, Resurrection.*

Mercado, Leonardo N. "The Filipino Face of Christ." In *Inculturation and Filipino Theology*. Manila: Divine Word Publications, 1992. Pp. 138-51.

The author identifies that, among the many images of Christ, what is most dear to Filipinos are the images of the suffering Christ and the Santo Nino. The suffering Christ refers to the Hesus Nazareno of Quiapo and the Christ of the Pasyon. The popularity of these images is based on the devotees claim of material and spiritual favors received. The author identifies some abuses pertaining to these popular devotion, hence, the need for purification. The common factors shared by these devotions indicate the elements of humility and the element of Easter triumph. The author also identifie the characteristics of the Filipino Christ. **Subjects:** *Hesus Nazareno, Santo Niño.*

_____. "God, Christ, and Culture." In *Christ in the Philippines*. Tacloban City: Divine Word University Publications, 1982. Pp. 3-17.

The author's main concern is the interrelationship between God, Christ, and culture. Mercado explores the various notions of God in relation to different cultural and intellectual movements. What is true in the relationship between God and culture is also true in the relationship between Christ and culture. Jesus Christ is viewed in many ways depending on the psychological status, the political orientation,

the economic standing, the geographical location and other factors influencing the person. **Subject:** *Christianity and culture.*

_____. "The Method of Contextual Theology." In *Christ in the Philippines*. Tacloban City: Divine Word University Publications, 1982. Pp. 18-27.

The issue of a Filipinized Christ is addressed by contextual theology and the method to be employed to do so. Mercado proposes two approaches: 1) the adaptation approach and 2) the incarnational approach. He also discusses two models for contextualizing theology: 1) the dynamic equivalence model and 2) the dialectical model. In this study of Filipino Christology, the author identifies what could be a limitation of the models: "the picture of Christ as based on what is meaningful for the Filipino." **Subject:** *Methodology.*

_____. "Models in Folk Christianity." In *Christ in the Philippines*. Tacloban City: Divine Word University Publications, 1982. Pp. 52-59.

Filipino religiosity has an abundance of folk practices closely associated with Christ**.** Popular among Filipinos are the *Santo Nino* and the *Sto. Cristo.* The *Sto. Cristo* portrays the suffering Christ while the *Santo Nino* is the child Christ. Devotion to the Sto. Cristo is propagated with the paraliturgical rites like the recitation of the *pasyon* during the Holy Week. The *salubong* is an Easter re-enactment where the suffering Christ is celebrated as the risen Christ. **Subjects:** *Salubong, Santo Cristo, Santo Niño.*

_____. "Models in Local Sects." In *Christ in the Philippines*. Tacloban City: Divine Word University Publications, 1982. Pp. 31-51.

Locally-founded religious groups emerge in the Philippines in the course of its religious history. Each of these sects adopt a Christ-figure and is commonly identified with the founder of the group. Among the sects reported by Mercado include the Confradia de San Jose founded by Apolinario de la Cruz known to be the Tagalog Christ. Felipe Salvador was the Filipino Christ for the members of his Santa Iglesia.

The Rizalistas consider Jose Rizal as the reincarnation of Christ. Felix Manalo founded the Iglesia ni Cristo, a sect which believes that Jesus Christ is only a man and not God. **Subject:** *Christianity and culture.*

_____. "Models in Official Christianity." In *Christ in the Philippines*. Tacloban City: Divine Word University Publications, 1982. Pp. 60-73.

Within the context of official Christianity, Mercado considers the Christology of liberation theology, of the basic Christian communities, and of the charismatic movements. Dominant in the basic Christian communities is the view of Christ as liberator, revolutionary, and social reformer. Christ is the healer and benefactor for the charismatic movement in the Philippines. From being a healer, he becomes a personal friend, somebody close like a father or an elder brother. **Subjects***: Person and offices, Liberation theology.*

_____. "Synthesis and Comments." In *Christ in the Philippines*. Tacloban City: Divine Word University Publications, 1982. Pp. 74-79.

By way of synthesis, Mercado identifies the dominant image of Christ in the context of the local Church, folk Christianity, and the charismatic movement. Christ is close to the Filipino as a father and liberator and savior. Christ as father "is the all encompassing provider, leader, and with all the functions or expectations demanded culturally of the ideal father." Christ as liberator refers to "the suffering Christ who dies on the cross and rises again." **Subjects:** *Crucifixion, History of doctrines, Passion.*

_____. "Theological Reflections on the Models." In *Christ in the Philippines*. Tacloban City: Divine Word University Publications, 1982. Pp. 83-92.

Filipino view of Christ in the wholistic sense is that of a total redeemer. This wholistic view of Christ is closely related to the Filipino wholistic view of salvation which include the dimensions of deliverance, blessing, and peace. The second part of the author's theological reflection is focused on power as a facet of the person of

Christ. Christ has power made possible through the Holy Spirit and made manifest in the various events of Christ's life from his conception to his baptism and his resurrection. **Subject:** *Methodology.*

Paredes, Jose Cristo Rey G. "The Entrance of Jesus into Jerusalem and the Eschatological Discourse." In *Jesus: A Radical Discipleship in the Context of Asia and the Philippines*. Quezon City: Claretian Publications, 1993. Pp. 135-54.

Paredes introduces this section with the event of Jesus entering the city of Jerusalem and the Temple. This entry on a donkey is highly symbolic of Jesus' criticism of the regime in Jerusalem. For most of this section, Paredes make an exegesis of Mark 13 which he consider to be the "eschatological discourse of Jesus." Here Jesus predicts the destruction of the Temple and all the misfortunes that will beset the people as a prelude to what will happen in the end times. **Subject:** *Entry into Jerusalem.*

_____. "Judgment and Condemnation of Jesus." In *Jesus: A Radical Discipleship in the Context of Asia and the Philippines*. Quezon City: Claretian Publications, 1993. Pp. 155-69.

Dwelling primarily on Mark 14:43-72 and Mark 15:1-41, the author narrates the events prior, during, and after the trial of Jesus. The Jews celebrate the Passover. Jesus is anointed in Bethany. Jesus plans to hand him over. Jesus prepares for the Last Supper. Paredes notes the theological import of such themes as the handing over, the bread and the wine, and the flight of the disciples. He concludes with a discussion on the suffering of Jesus and the framework for understanding his death. **Subjects:** *Anointing at Bethany, Crucifixion, Last Supper.*

_____. "Messianic Dimensions of Christology: a New Perspective." In *Jesus: A Radical Discipleship in the Context of Asia and the Philippines*. Quezon City: Claretian Publications, 1993. Pp. 1-20.

This section explores the idea of messianic Christology and its various aspects. Messianic Christology traces its roots back to the

messianic expectation in the Old Testament which sustain the hopes of an oppressed and enslaved people journeying toward liberation. Paredes proposes a Christology for the journey. It is a dynamic Christology which views Christ as immersed in the human condition of misery in all its forms and whose saving work means concrete liberating actions. A key dimension of messianic Christology is the role of the Holy Spirit in the person, words, and actions of Jesus, the Messiah of Israel. **Subject:** *Messiahship.*

_____. "The Miracles of Jesus: Signs of the Kingdom." In *Jesus: A Radical Discipleship in the Context of Asia and the Philippines*. Quezon City: Claretian Publications, 1993. Pp. 76-95.

Paredes starts with a discussion of the various notions of miracle in the Old and New Testaments. Miracles are a progressive event and happen in a particular context like the situation of misery because of illness. In the case of Jesus, his death and resurrection is a great miracle which progressed in his life and ministry. Accounts of miracles performed by Jesus are numerous. Miracles are prophetic actions of Jesus. Aside from Jesus' desire to transform society, miracles also serve as an invitation to believe in Him. **Subjects:** *Miracles.*

_____. "The Movement of Jesus as a Charismatic Revolution of Values." In *Jesus: A Radical Discipleship in the Context of Asia and the Philippines*. Quezon City: Claretian Publications, 1993. Pp. 44-52.

Jesus is a leader of a movement for the establishment of the Kingdom of God. His message is about the Kingdom which embraces values contrary to the values of the elite and the privileged class of his time. The movement Jesus leads is a revolutionary one wherein the lowly status of the poor is elevated and their rights and privileges as children of God are restored. The movement of Jesus involves the praxis of generosity, simplicity, detachment and conversion. The kingdom is made possible through the power of prayer, the power of miracles, and the power of God himself. **Subjects:** *Political and social views, Kingdom of God.*

_____. "The Obedience of Jesus." In *Jesus: A Radical Discipleship in the Context of Asia and the Philippines*. Quezon City: Claretian Publications, 1993. Pp. 126-34.

Jesus is sent with a mission and this he did in total obedience to the will of the Father. The will of the Father is the primary consideration in all that Jesus said and did. His obedience is such even unto death on the cross. The Holy Spirit is responsible in all the obeying that Jesus did. It is through the urgings of the Spirit that Jesus complied with all that the Father wanted him to do. **Subject:** *Character, Holy Spirit.*

_____. "The Parables of Jesus." In *Jesus: A Radical Discipleship in the Context of Asia and the Philippines*. Quezon City: Claretian Publications, 1993. Pp. 53-75.

The Gospels portray Jesus as teaching through the parables. This particular way of teaching is used by Jesus to convey his message about the Kingdom of God. Paredes proceeds with a discussion of the parables by highlighting their key characteristics. As a literary form, parables are considered fiction. The parables are only understood in the broader context of the Kingdom. To concretize his presentation of the parables, Paredes takes the example and elucidate on the parable of the good Samaritan and the parable of the prodigal son. **Subjects:** *Parables, Teaching methods.*

_____. "The Poverty of Jesus." In *Jesus: A Radical Discipleship in the Context of Asia and the Philippines*. Quezon City: Claretian Publications, 1993. Pp. 112-25.

Jesus chose to be poor. Paredes cites 2 Corinthians 8:9 to point to the voluntariness on the part of Jesus in assuming the state of poverty. The incarnation in itself is a concrete way of self-emptying by the Son of God. Poverty is both the medium and the message which characterizes Jesus' performance of his task of evangelization. The kingdom of God is proclaimed as good news to the powerless of society. **Subject:** *Incarnation, Character, Kingdom of God, Poverty.*

_____. "The Prophetic Vocation of Jesus: Programmatic Discourse in the Synagogue of Nazareth." In *Jesus: A Radical*

***Discipleship in the Context of Asia and the Philippines*. Quezon City: Claretian Publications, 1993. Pp. 21-31.**

The followers of Jesus view him as a prophet and messiah. Situated in a synagogue in Luke 4:14-30, Jesus quotes a passage from the prophet Isaiah as a proclamation of his dual vocation as prophet and messiah. It is during his baptism that, in a more explicit manner, he receives the Holy Spirit to lead him in the performance of his prophetic and messianic tasks. In this section, Paredes highlights the salient points in Luke 4:14-30 to describe the origins of Jesus' prophetic and messianic vocation. As he mentions the authoritativeness by which Jesus taught, he also narrates the undesirable, negative response of his townsfolk to his words. **Subjects:** *Messiahship, Prophetic office.*

_____. "Resurrection and Apparitions of Jesus." In *Jesus: A Radical Discipleship in the Context of Asia and the Philippines*. Quezon City: Claretian Publications, 1993. Pp. 170-86.

Paredes begins with the resurrection narrative in Mark 16. After presenting his commentary on Mark 16, the author discusses the salient points of the story, making a point on the empty tomb as "not the final proof of the resurrection." Paredes went on to present the theme of the resurrection as an eschatological event. He relates the three questions that goes with this theme: 1) the historical question, 2) the theological question, and 3) the ethical question. **Subjects:** *Appearances, Resurrection.*

_____. "The Sermon on the Mount." In *Jesus: A Radical Discipleship in the Context of Asia and the Philippines*. Quezon City: Claretian Publications, 1993. Pp. 32-43.

The Sermon on the Mount is a significant Christological pronouncement narrated in the Gospel of Matthew. As an exercise of Jesus' prophetic vocation, the Sermon contains his vision of a community of believers with the formation of a new Israel. The theme "Kingdom of God" is very significant in the Sermon. In the Beatitudes, Jesus outlines the basic attitudes of members of the Kingdom. There is

a clear demand for active non-violence as an attitude of the new people of God. **Subjects:** *Beatitudes, Kingdom of God, Sermon on the Mount.*

_____. "Why Jesus Did not Marry." In *Jesus: A Radical Discipleship in the Context of Asia and the Philippines*. Quezon City: Claretian Publications, 1993. Pp. 96-111.

Paredes takes up the issue of the Gospel truth that Jesus did not marry. Basing himself on the Matthean narrative, the Kingdom of God is the primary consideration of Jesus in choosing the celibate state of life. Such state of life enables one to render total service for the Kingdom. Its communitarian dimension enables the celibate to be in solidarity with the poor. Jesus' celibacy enables him to fully dedicate himself to the establishment of the Kingdom, the community of faith and service. **Subjects:** *Celibacy, Sexuality.*

"The Passion, Death, and Resurrection of Jesus Christ Seals the New Covenant." In *God and Man in a Covenant of Love: Basic Formation Program for Catechists According to the NCDPP*. Quezon City: Mother of Life Center, 1987. Pp. 33-51.

This chapter is composed of catechetical lessons about the Paschal mystery. Each lesson include a content outline, the relevant Scripture passage, concrete life situations related to the topic, and practical exercises for the concrete application of the lesson. Among others, there are lessons about the mystery of Jesus, his manifestation and significance, the suffering of Christ, Christ as Savior, Christ's proclamation in the Beatitudes, Christ's resurrection, and Christ as King, Judge, and Lord. **Subject:** *Paschal mystery.*

Peña, Braulio. "Associated Elements of the Hypostatic Union." In *Soteriology*. Manila: U. S. T. Printing Office, 1985. Pp. 408-97.

The author recognizes the union of the human and the divine as constitutive of the person of Jesus. Yet there are elements considered "environmental" which surround the union. These elements the author identifies as grace, knowledge, power, limitations, unity, and religion

involving the person of Jesus. The author offers a discussion of the sources, nature, and related problems in connection with each element. In the case of grace, Jesus' humanity is graced as made possible by the union of the divine and the human in his person. **Subjects:** *Hypostatic union, Divinity, Humanity, Natures.*

_____. "Jesus' Eschatology." In *Soteriology*. Manila: U. S. T. Printing Office, 1985. Pp. 595-626.

After the death, resurrection, and ascension of Jesus, there is a concern about eschatology. The Christian confession regarding this matter revolves around the parables of the Kingdom in the Gospel of Matthew. Aside from the parables, Jesus also prophesy about the end times in accounts of Jesus' images of the temple and images of the coming of the Son of Man. The Scholastic and biblical perspectives on the nature of soteriological eschatology are presented by the author. **Subjects:** *Eschatology, Parables.*

_____. "Jesus' Exaltation." In *Soteriology*. Manila: U. S. T. Printing Office, 1985. Pp. 544-65.

Jesus is exalted through the resurrection and the ascension. The author presents the Christian confession about these two events, the historical event in itself and the theological meaning of each event. New Testament passages are cited to account for the Christian recognizes that Jesus' exaltation through the resurrection and ascension has an effect on his disciples. After the resurrection, Jesus appears to his disciples with the greeting of peace. The disciples, then, affirm the lordship of Jesus. **Subjects:** *Ascension, Lordship, Resurrection.*

_____. "Jesus' Mediation." In *Soteriology*. Manila: U. S. T. Printing Office, 1985. Pp. 566-93.

If before the resurrection Jesus is redeemer and atoner, after the resurrection, Jesus assumes the role of mediator. The author explores the New Testament for biblical support for the mediator role of Jesus. As to the nature of mediation, both the scholastic and biblical views are presented. For the Scholastics, "Jesus is the proper mediator between

God and men." The mediating task of Jesus according to the Bible is a task of the present. **Subject:** *Mediation.*

_____. "Jesus' Work." In *Soteriology*. Manila: U. S. T. Printing Office, 1985. Pp. 499-540.

The focus of this chapter is Jesus' mission termed by the author as functional soteriology. The author approaches the topic looking at the two roles of Jesus: the atonement role and the leadership role. The atonement role is expressed by such concepts as satisfaction, expiation, and redemption. The author affirms the leadership of Jesus, aside from his role as atoner. Jesus' style of leadership is exemplified by the image of a shepherd whose leading is shown by his total witnessing in his life-style and attitude toward God and humanity. **Subjects:** *Atonement, Leadership.*

_____. "Nature of Jesus' Mystery." In *Soteriology*. Manila: U. S. T. Printing Office, 1985. Pp. 393-407.

The chapter treats the question "What exactly do Christians proclaim in their religion about Jesus?" After outlining the doctrines of the councils of Nicea, Constantinople, Ephesus and Chalcedon, the author focuses on the explanation of the two natures in the person of the Jesus Christ and the divine nature in a human constitution. The author also identifies the key problematic points of the union of the divine and the human in Jesus Christ. **Subjects:** *Divinity, History of doctrines—Early church, ca. 30-600, Humanity.*

Quisumbing, Lourdes R. "Religious Experience in the Senor Santo Nino Devotion in Cebu." In *Filipino Religious Psychology*, ed. Leonardo N. Mercado. Tacloban City: Divine Word University Publications, 1977. Pp. 61-66.

This study considers the history, religious traditions, and culture surrounding the devotion to the Santo Nino of Cebu. The devotion involves a religious experience on the part of the devotees. The historical background of the devotion is drawn primarily from the monograph written by Tenazas in 1974. As a cultural phenomenon,

the author features the *sinulog* as a practice of the devotion. Tales and legends has also been told of the *Santo Nino* which further enhanced the people's devotion to the Holy Child. **Subject:** *Santo Niño.*

Salgado, Pedro V. "Jesus Christ." In *Christianity is Revolutionary*. Quezon City: R. PP. Garcia Publishing, 1976. Pp. 18-35.

In people's search for a model, the author insists that "this model should be Christ." Jesus is God who became man to show his love for humanity. For revolutionaries, Jesus' poverty makes him their most appropriate model. The author identifies Jesus Christ as a revolutionary himself. In several instances in the Bible, Jesus is portrayed to be in confrontation with the scribes, Pharisees, and priests of the Temple who represent the oppressive powers of his time. In Jesus' being a revolutionary in his love for humanity, he attains salvation for all. **Subjects:** *Adversaries, Poverty.*

_____. "Spirituality of Liberation." In *Essays on Spirituality*. Manila: Lucky Press, 1996. Pp. 1-24.

A primary consideration in the spirituality of liberation is the struggle which Jesus himself experienced against the oppressive institutions of his time. Jesus takes the side of the oppressed, the ordinary, and the poor resulting to having conflict with the powers and authorities of Israel. Jesus is seen as an ideal for Christian activists in the way he sought solitude, the way he prayed, and the way he acted for the poor. **Subjects:** *Political and social views, Poverty.*

Sevilla, Pedro C. "Christ Has Died." In *People's Faith Is People's Power: A Filipino Christological Catechism*. Quezon City: Loyola School of Theology, 1986. Pp. 27-39.

This chapter deals with the death of Jesus affirming the Filipino devotion to the suffering and dead Christ in the images of the *Hesus Nazareno* and the *Santo Entierro*. Citing biblical data, the author relates Jesus' suffering and death on the cross to God's love to his sinful creatures. Such death on the cross is faced by Jesus with his full consciousness all throughout his life and his ministry. **Subject:** *Hesus Nazareno, Santo Entierro.*

_____. "Christ is Risen: the Resurrection of Jesus." In *People's Faith Is People's Power: A Filipino Christological Catechism*. Quezon City: Loyola School of Theology, 1986. Pp. 41-54.

In Filipino tradition, the resurrection is celebrated during Easter Sunday with a dramatization of the meeting of the risen Jesus and his mother Mary. This is called *salubong*. The resurrection is an integral element of Christian faith. It is witnessed to by the disciples of Jesus to whom Jesus appears after his death. The reality of the empty tomb forms part of the tradition affirming Jesus' resurrection. The author conclude the discussion with a theological consideration of the resurrection. **Subject:** *Resurrection.*

_____. "Ang Hiwaga ni Jesus na Taga-Nazareth." In *Si Jesus na Taga-Nazareth: Kristolohiya para sa Kasalukuyang Panahon*. Lungsod ng Quezon: Dalubhasaang Panteyolohiya ng Loyola, 1979. Pp. 140-80.

Jesus is the Word made Flesh, a mysterious reality which becomes the subject of controversy in the early history of the Church. The Christology of the early Church expresses their understanding of the person, life, and mission of Jesus based on their experience of who Jesus is. The author cites the differences in the Christology of the New Testament and the Christology of the Fathers of the Church. The evolution of Christology reaches the point where "Christology from below" is articulated based on three key elements: 1) man, 2) the world, and 3) history. **Subject:** *History of doctrines—Early church, ca. 30-600.*

_____. "Jesus Christ: Person and Work." In *People's Faith Is People's Power: A Filipino Christological Catechism*. Quezon City: Loyola School of Theology, 1986. Pp. 11-25.

Matthew 16:13-16 and John 20:27-29 are used by the author to introduce this chapter on Jesus' person and mission. Christians today are asked to answer the same question Jesus asked of his disciples. Filipinos have their own understanding of Christ based on the various images the Filipinos venerate. After underscoring the values and pitfalls

of the Filipino image of Christ, the author presents his own exposition of Jesus as manifesting God's love for his people. Sevilla goes further by discussing the true humanity and the true divinity of Jesus as well as the work and mission of Jesus. **Subject:** *Divinity, Humanity.*

_____. "Kaligtasan Bilang Ganap na Pagpapalaya." In *Si Jesus na Taga-Nazareth: Kristolohiya para sa Kasalukuyang Panahon*. Lungsod ng Quezon: Dalubhasaang Panteyolohiya ng Loyola, 1979. Pp. 47-78.

The whole person, life and mission of Jesus is believed to have salvific value. The contemporary understanding of salvation is total liberation which starts with the person of Jesus who opened himself before God and fellowmen. Jesus' message of liberation involves freedom from legal and traditional institutions of his time, economic and political freedom as well as freedom from death. Sevilla shows how God saved his people in the Exodus event as well as in the pronouncement of the prophets. He makes a point on salvation as liberation in the theology of Paul and John. **Subject:** *Redemption.*

_____. "Ang Kamatayan ni Jesus." In *Si Jesus na Taga-Nazareth: Kristolohiya para sa Kasalukuyang Panahon*. Lungsod ng Quezon: Dalubhasaang Panteyolohiya ng Loyola, 1979. Pp. 79-106.

A key element of Christian faith pertains to the death of Jesus to save humanity from the sinful situation. A traditional explanation and understanding of Jesus' death is expressed in the satisfaction theory based on Pauline theology. In the history of theology, St. Anselm teaches that Jesus' death served as reparation for the sins of the world. The author also presents the views of St. Thomas Aquinas and Bernard Lonergan. The historicity of the death of Jesus is likewise affirmed in the Gospels and other New Testament writings. **Subject:** *Crucifixion.*

_____. "Ang Muling Pagkabuhay ni Jesus." In *Si Jesus na Taga-Nazareth: Kristolohiya para sa Kasalukuyang Panahon*. Lungsod ng Quezon: Dalubhasaang Panteyolohiya ng Loyola, 1979. Pp. 107-39.

This chapter discusses the meaning and significance of the resurrection of Jesus. The preachings of the first disciples of Christ center on the theme of Jesus' death and resurrection as written in the accounts of Acts 5:29-31 and 1 Corinthians 15:3-4. The resurrection is prominent in the writings of Paul and John. In the history of theology, the author presents the teachings of St. Thomas Aquinas on the resurrection. An exposition is also made on the various meanings of the resurrection: 1) the theological meaning, 2) the soteriological meaning, 3) the Christological meaning, and 4) the anthropological meaning. **Subject:** *Resurrection.*

_____. "Ang Pasimula ng Kristolohiya." In *Si Jesus na Taga-Nazareth: Kristolohiya para sa Kasalukuyang Panahon*. Lungsod ng Quezon: Dalubhasaang Panteyolohiya ng Loyola, 1979. Pp. 6-21.

Sevilla introduces his book with an affirmation of Christology as a response of the Church to the story of Jesus through whom God acts based on her understanding of the person, life, and mission of Jesus. Faith in Jesus begins in history through the resurrection through which all that Jesus said and did in his lifetime were understood. The resurrection is the foundation of Christology for the first Christians in the early history of the Church as evidenced by the New Testament writers from the Synoptic Gospels to Paul and John. **Subject:** *History of doctrines—Early church, ca. 30-600.*

_____. "Ang Turo ni Jesus: Ang Kaharian ng Diyos." In *Si Jesus na Taga-Nazareth: Kristolohiya para sa Kasalukuyang Panahon*. Lungsod ng Quezon: Dalubhasaang Panteyolohiya ng Loyola, 1979. Pp. 22-46.

The central theme of Jesus' preaching and teaching is the kingdom of God. The author presents the various perspectives on the Kingdom in the history of the theology, the view from the Old Testament and of Judaism. He answers the question "What is the Kingdom of God in the teachings of Jesus?" He also presents the eschatological, theological, and salvific character of the Kingdom. Sevilla attempts to

relate the Kingdom of God to other themes such as justice. **Subjects:** *Teachings, Kingdom of God.*

Vano, Manolo O. "End-Time Jewish Charismatic Prophet, Sage, and Healer." In *Discovering the Original Jesus: A Biography of a Revolutionary Genius as He Was Actually Known to His Contemporaries*. Quezon City: New Day Publishers, 1998. Pp. 1-29.

Jesus is a historical entity. Aside from being mentioned in non-Christian sources, experts rely on key biblical sources to support the historical reliability of Jesus' existence such as the writings of Paul, the four Gospels, the letter to the Hebrews, and the first letter of Peter. There is no explicit claim by Jesus that He was Christ. The Gospels as sources of information about Jesus evolves from being eyewitness accounts transmitted by word of mouth until such point that it includes the theological reflection of its authors. This chapter concludes with a discussion on the Kingdom of God. **Subjects:** *Historicity, Kingdom of God.*

_____. "In Biblical Infancy Narratives, What Jesus' Ancestresses Did Mary Also Did." In *Discovering the Original Jesus: A Biography of a Revolutionary Genius as He Was Actually Known to His Contemporaries*. Quezon City: New Day Publishers, 1998. Pp. 83-107.

The author dwells on key biblical data in the infancy narratives to discuss the virginal conception of Jesus. He identifies the various points which show the similarity of the details of the infancy narratives in Matthew and Luke. Some Catholic theologians are cited with their views on the symbolic nature of Christ's virginal conception. A significant portion of this chapter dwells on an exegetical analysis of Luke 3:23, Matthew 1:16, Luke 1:27 and other relevant passages relating Jesus' origins. **Subject:** *Nativity.*

_____. "Renewal Movement Galilean Leader's Struggle Against the Oppressive Rulers." In *Discovering the Original Jesus: A Biography of a Revolutionary Genius as He Was*

Actually Known to His Contemporaries. **Quezon City: New Day Publishers, 1998. Pp. 30-57.**

Jesus is viewed as a cynic, as a non-apocalyptic charismatic, a blasphemer, and a rebel. Canonical and extra-canonical sources are cited by the author to support his views. The author's view of Jesus as a cynic is based on his sayings found in the Gospel of Thomas and Q. His views on the destruction of the world is different from the Essenes which make him non-apocalyptic. He is accused as a blasphemer but others hold that Jesus died as a political rebel. The last section of this chapter has a view of the resurrection in terms of bodily transformation. **Subjects:** *Adversaries, Political and social views.*

Villegas, Guillermo V. "Spiritual Framework: Christian Life as Call, Discipleship, and Mission." In *The Cross and the Philippines: The Good News for Our Times*. Manila: Logos Publications, 1992. Pp. 15-28.

The author affirms that Christian discipleship starts with one's knowledge of Jesus Christ and his mission. The chief source of information about Jesus Christ is the New Testament. Several New Testament passages are cited to present Jesus Christ as its central figure. A study of the concept "Kingdom of God", the miracles Christ performed, the titles used of Jesus, and the relation of his work to the Old Testament leads to a deeper knowledge of who Jesus is. **Subjects:** *Discipleship, Miracles, Names, Kingdom of God.*

_____. "The Mystery of the Cross: Christ's Work of Salvation." In *The Cross and the Philippines: The Good News for Our Times*. Manila: Logos Publications, 1992. Pp. 29-53.

Villegas introduces this chapter with the notion of salvation as primarily the essence of Christ's mission. Salvation is to be accomplished through the mystery of the cross. He discusses the three passion predictions in Matthew as he also discerned three points to comprise a structure or pattern in these passion prediction narratives. He identifies the three Paschal attitudes as values in Christian life as

follows: 1) self-denial, 2) spiritual childhood, and 3) service. The author's presentation of Calvary is based on the Gospel of John. **Subject:** *Redemption.*

Villote, Ruben J. "Who Is Christ for the Filipino?" In *My Xth Hour*. Antipolo City: Syneraide Consultancies, 1987. Pp. 85-91.

The author notes the various ways by which Jesus Christ is viewed or presented. Each of the four evangelists writes about Christ depending on their readers. There are different presentations of Jesus Christ in the course of Philippine history from the Spanish times to the coming of the Americans until the post-war era. Villote identifies the five dimensions of the person of Jesus Christ which correspond to the five orientations of the Filipino character. **Subject:** *History of doctrines—Early church, ca. 30-600.*

_____. "Who is Jesus Christ to the Filipino?" In *Sapagka't Kami'y Tao Lamang? and Other Filipino Christian Reflections*. Manila: Communication Foundation for Asia, 1980. Pp. 8-22.

This work contains accounts of the author's personal experiences and reflections in various themes which include Jesus Christ and the Filipino experience of Him. The author observes how Filipinos love the baby Jesus, the Santo Nino as it reflects the Filipino closeness to his parents. From the baby figure, the Filipino image of Christ matures as a hero in the Hesus Nazareno. Apparently, Filipinos value the image of the suffering Christ by the importance given to Good Friday observances. The Filipino devotion to the Santo Nino is in need of purification with the fact that salvation is made possible through the suffering, death, and resurrection of the grown-up Christ. **Subjects:** *Hesus Nazareno, Santo Niño.*

Wostyn, Lode L. "Jesus Christ Liberator." In *Exodus Towards the Kingdom: A Survey of Latin American Liberation Theology*. Quezon City: Claretian Publications, 1986. Pp. 82-91.

Liberation theologians deal with Christology by answering the

question "How can we speak about Jesus, the Savior, in a situation in which salvation seems to be absent?" In the context of the poor, another question being dealt with in Christology is "What meaning can Christ's liberation have in the context where people are suffering from oppression and yearning for liberation?" Aside from being methodological in nature, a major concern of liberation Christology is soteriological. **Subject:** *Liberation theology.*

_____. "The Way of Jesus." In *Journeying with the Spirit: a Commentary on PCP II*, ed. Paul Bernier and Manuel Gabriel. Quezon City: Claretian Publications, 1993. Pp. 23-32.

This article deals with the Christological orientation of the Second Plenary Council of the Philippines particularly on the position papers on "Christian Life" and "Religious Concerns." The final draft of the document on "Christian Life" adopts a presentation of Jesus based on John 14:16. In the document on "Religious Concerns," the need for a personal faith in Jesus Christ is found to be necessary. It is on the section "The Way of Jesus" (nos. 37-61) that the story of Jesus is retold allowing Filipino Christians to remember the various aspects of Jesus' life as part of the faith proclamation. **Subject:** *History of doctrines—Twentieth century.*

Yalung, Crisostomo A. *Jesus' Lasting Words for Life: Reflections on the Seven Last Words*. Makati: St. Paul Publications, 1993.

This booklet contains the author's meditations on the seven last words uttered by Jesus in the course of his suffering and death on the cross. As part of the format, the author indicates the Scripture passage to situate each utterance of Jesus. It is followed by the author's reflections on each of the seven last words. The author poses questions to aid in the reflection on each word and ends each exposition with a prayer. **Subject:** *Seven last words.*

Yatco, Nicomedes T. "Aurelio Tolentino, the Playwright." In *Jesus Christ for Today's Filipino*. Quezon City: New Day Publishers, 1983. Pp. 15-31.

Aurelio Tolentino is the author of a socialist play, "Bagong Cristo." In this play, Christ is the main character known in the play as Jesus Gatbiaya. Jesus Gatbiaya is portrayed as defender of the laborers against the abusive employers. As a Christ-figure, he is looked up to by the workers as their leader. For his defense of the workers resulting to losses on the part of the businessmen, Jesus Gatbiaya is subject to harassment and a plot to kill was carried out. **Subject:** *Jesus Christ in literature.*

_____. "The Basic Mission of Tolentino's Jesus Gatbiaya and of Küng's Jesus Christ." In *Jesus Christ for Today's Filipino*. Quezon City: New Day Publishers, 1983. Pp. 43-62.

The chapter presents the comparison between Tolentino's Filipino Christ, "Jesus Gatbiaya" and Küng's Jesus Christ for the present times. Tolentino and Küng portray Christ who both "are outstanding in their total self-giving to their fellowmen, especially the oppressed." Jesus Christ is presented as an agent of liberation. If Tolentino's Jesus Gatbiaya liberated the working class from the exploitation of capitalists, Küng Christ offers liberation to all who come to him. **Subject:** *Jesus Christ in literature.*

_____. "The Essential Character and Meaning of their Mission." In *Jesus Christ for Today's Filipino*. Quezon City: New Day Publishers, 1983. Pp. 63-82.

A point of comparison between the two Christ-figures is the basic motivation in carrying out their mission. In both instances, their obedience to the will of the Father is seen to be the main driving force for their being "men for others." The author also presents the achievements of the two Christ-figures as well as the challenges of both to the Filipinos. The challenge involves other-centeredness on the part of every Filipino. **Subject:** *Jesus Christ in literature.*

_____. "Hans Küng, the Theologian." In *Jesus Christ for Today's Filipino*. Quezon City: New Day Publishers, 1983. Pp. 32-42.

For a contemporary presentation of Christ, the author features Hans Küng and his work "On Being a Christian." Considering the challenges of the present day, Küng attempts to make Jesus of Nazareth relevant today. In his book, he deals with the question of Jesus' uniqueness. The reality of who Jesus is best known in Sacred Scripture. Jesus' call for conversion is also an invitation to pursue the will of God to serve one's fellow human beings. Jesus' life is consistent with his teachings. **Subject:** *Küng, Hans—Contributions in Christology.*

_____. "Jesus Christ of the Paschal Mystery and Today's Filipino." In *Jesus Christ for Today's Filipino*. Quezon City: New Day Publishers, 1983. Pp. 83-103.

The salvation that is made possible through Christ is made operative in every Filipino after shedding away all obstacles. The author identifies the Filipino's being envious, exclusive, and unforgiving as obstacles to being a faithful follower of Christ. Jesus' death and resurrection is a major component of God's salvific action for the whole humanity. The Filipino is called to share in the Paschal Mystery. Rooting himself on key Scripture passages, the author points out how the Filipino can overcome the obstacles of envy, being unforgiving, and being clannish. **Subjects:** *Paschal mystery, Redemption.*

B. Journals, Magazines, and Newspapers

Aligan, Rodel. "The Biblical and Folkloric Elements of the First Tagalog Pasyon." *Philippiniana Sacra* 27, no. 81 (1992): 341-94.

This article takes a closer look at the *pasyon*, an element in the Lenten celebration in the Philippines. The *pasyon* is a form of poetry the main subject of which is the life and work of Jesus Christ. It includes accounts of Jesus' passion, death and resurrection. The first Tagalog *pasyon* is attributed to the authorship of Don Gaspar Aquino de Belen. As a folk Christian literature, it combines elements from biblical sources and from folkloric ones. It contains the various ways in which Christ is viewed by the faithful. The *pasyon* serves both catechetical and pastoral ends which in a way promoted the inculturation of the

Christian faith in the Philippines. **Subjects:** *Christianity and culture, Jesus Christ in literature, Passion—Poetry, Pasyon.*

Arévalo, Catalino G. "Christ Lives Among Us." ***Today*** **(Manila), 30 March 1997, 1.**

The ultimate saving act of God is concretely manifested in the resurrection of Jesus Christ. The resurrection is the central element of Christian faith. It is during Easter Sunday that the mystery of the resurrection is being celebrated as all Christians are invited to reflect on its meaning. The resurrection as narrated in the Gospels provide the basis for understanding this mystery. **Subject:** *Resurrection.*

_____. "Holy Week Reflection: God's Glory, the Cross." ***Today*** **(Manila), 1 April 1999, 1.**

The cross is an instrument of suffering for Jesus Christ. The liturgical celebrations on Good Friday involve the veneration of the cross. Various meanings are attached to the lifting up of the cross during Good Friday. In as much as the cross is a symbol of suffering, it also symbolizes Jesus' glorification with reference to Jesus' death as his glorification in the Gospel of John. In the cross, God is glorified by Jesus. Jesus on the cross is the image of God, in his ultimate show of love, in his total self-giving for the forgiveness of sins and the redemption of humanity. **Subjects:** *Crucifixion, Redemption.*

_____. "Notes for a Theology of Development." ***Philippine Studies*** **19, no. 1 (1971): 65-91.**

The author affirms the centrality of Jesus in any discourse about the theology of development. Rooting his arguments in the New Testament, Jesus is presented as the origin and fulfillment of creation. Development proceeds from, in and through the person of Jesus. Authentic development efforts are undertaken in collaboration with the Father in his continuing work of creation. It also recognizes that Jesus Christ provides the model on how development should proceed to be truly meaningful and effective for the establishment of the Kingdom. **Subjects:** *Catholic Church--Asia, Poverty.*

_____. "We Must Find the Silence and the Time for Christmas." ***Today*** **(Manila), 23 December 1999, 1.**

Various dates are proposed as the birthday of Jesus. There are historical reasons for fixing the date at December 25. Whatever the date is, Christmas is a celebration of the birth of the Son of God, born of humble circumstances, faced crucifixion, and eventually rose from the dead to triumph humanity's freedom from sin and death. As a reflection on the beginning of the third millennium, the author focuses on the urgent need of proclaiming Christ to Asian peoples. The author concludes his reflections by pointing out the core significance of Christmas: "the wonder and reality of God with us." **Subjects:** *Evangelization—Asia, Nativity.*

Bacani, Teodoro. "What Is Holy Week For?" ***Today*** **(Manila), 20 March 1997, 6.**

Holy Week is not just a celebration. It is a time to contemplate the Paschal mystery. It is a call to participate in Christ's passion, death, and resurrection with the hope of conversion in every Christian. As a people with a culture of celebration, the author points out the need for a deeper understanding of what is being celebrated and not be preoccupied with the "religious pageantry" of the season. The author views the Holy Week celebration "as an invitation to unite ourselves by faith and the sacraments to Christ crucified and risen" with the primary intention of a changed life. **Subjects:** *Holy Week, Paschal mystery.*

Belizar, Euly B. "Like 'Abba-Tatay/Itay/Daddy/Papa' of Heaven." ***CBCP Monitor*** **(Manila), 9 May 1999, 8-9.**

In words and actions, Jesus reveals who the Father is by calling him "Abba." Jesus shows how intimate and unique his relationship is to the Father to the point that he is viewed to be the concrete manifestation of the Father. This he did through his actions by Jesus' identification with the poor and the oppressed. He performs miracles as a way of proclaiming the triumph of God over the forces of evil. Through the Paschal mystery, he offers himself as the ultimate sacrifice for the salvation of sinners. **Subjects:** *Character, Paschal mystery, Poverty, Son of God.*

Belita, Jaime A. "Jesus, Child and Lord: the Uniqueness of Christ in the Filipino Context." ***Religious Studies Journal*** **14, no. 1 (1990): 65-75.**

In this article, the author presents the uniqueness of Jesus as child in the way he is portrayed by Filipinos as the Santo Nino, one of the favorite and popular image of Christ for Filipinos. As Lord, Jesus is given the title "Son of God" and "Savior." His lordship is connected with the power and domination experienced by Filipinos during the Spanish colonial times. There is a dynamic between the cult of the Santo Nino and the cult of the Senor Nazareno. **Subjects:** *Christianity and culture, Hesus Nazareno, Childhood, Lordship, Santo Niño, Savior, Son of God.*

_____. "Proclaiming Jesus' Death: Developmental and Hermeneutical Considerations in a Youth Catechesis." *Religious Studies Journal* 14, no. 1 (1990-1991): 9-14.

The author recognizes the challenge of "imparting the doctrine of the soteriological value of Jesus' death to the youth of today." After having identified the levels of faith of the Filipino youth, Belita uses Paul Ricoeur's hermeneutical theory to critique the doctrine of ideology and relate it to the doctrine of the salvific value of Jesus' death in terms of how it is to be effectively taught to the young people. A point is made on the inseparability of the soteriological doctrine of the death of Jesus and the doctrine of the resurrection. **Subjects:** *Catechesis, Hermeneutics, Crucifixion, Methodology.*

_____. "The Santo Nino and the Nazareno: the Inculturation of Christ in Filipino Popular Religion. *East Asian Pastoral Review* 30, nos. 3/4 (1993): 244-59.

The Black Nazarene of Quiapo and the Santo Nino of Cebu are two images of Christ which had been objects of Filipino devotion. These cults are seen by the author as representing the "polarity between popular religion and official religion." Christ was introduced in the Philippines by Spanish missionaries as the Black Nazarene and the Santo Nino: "the Christ who is awesome for his being divine, but also pitiable because of his suffering." These two cults manifest some form of inculturation, the blending of Christianity with the local culture in which Christ was presented and accepted. **Subjects:** *Christianity and culture, Hesus Nazareno, Santo Niño.*

Beltran, Benigno PP. "The Christology of the Inarticulate." *Diwa* 11, no. 1 (1986): 1-14.

The main question the author tries to answer in this article is "What does the Filipino Christian believe about who Christ is and what he did for humankind?" It presents the results of an empirical survey about the ordinary Filipino's understanding of who Jesus Christ is, his person, life and mission. A major discussion is presented by the author regarding Filipino Christology, the Christological orientations and tasks of Filipino Christology. **Subjects:** *Methodology.*

Bocobo, Jorge. "Was Jesus a Virgin?" *Philippine Daily Inquirer* (Manila), 22 February 1998, C2.

This article focuses on the question regarding Jesus' virginity and his sexuality as a whole. The matter of Jesus' virginity and sexuality is part and parcel of Jesus' humanity. Mention is made of the Docetist heresy denying the full humanity of Jesus. There is silence in the Gospels regarding Jesus' sexuality as against the portrayal of Jesus in N. Kazantzakis' "The Last Temptation of Christ." **Subjects:** *Docetism, Humanity, Jesus Christ in motion pictures, Virginity, Sexuality.*

Borlongan, F. C. "Significance of Each Day of the Holy Week." *Manila Bulletin* (Manila), 15 April 1995, B-7.

Based on the Gospel readings for each day of the Holy Week, the author narrates the significance of each day in relation to the various episodes during the last days of Christ's life. It begins with Jesus' triumphant entry into Jerusalem as celebrated during Palm Sunday. The somber atmosphere of the Holy Week reaches its climax in a festive yet solemn celebration of the resurrection during the Easter vigil. As Holy Monday is considered Magdalene's day, each day draws its significance from a particular Gospel narrative for the day. **Subjects:** *Holy Week, Biography—Passion week.*

Catalan, Arnie S. "Appreciative Awareness of the Dynamics of Popular Religiosity within the Cult of the Quiapo Nazarene." *UST Students' Journal of Theology* 8 (1994): 38-52.

The subject of this study is the cult of the Quiapo Nazarene. The

author discusses the cult as an expression of popular religiousity with an official component and an unofficial version. The unofficial version is more dominant in people's expression of their religiousity. Catalan attempts at an "appreciative awareness" of the cult. The center of the devotion is the suffering Christ. Christ is significant to the Filipino as a Martyr-Hero. A component of the devotion is the novena which is viewed to be personalistic. The findings of the study includes a Filipino concept of Christ characterized by personalism and expressed in both popular, unofficial and official terms. **Subject:** *Hesus Nazareno.*

Cervo, Norlito Ison. "The Cenaculo, the Salubungan and the Waswas of Binangonan." ***Mr & Ms.*** **(Manila), 21 March 1989, 20.**

This article features the Holy Week observances in Binangonan, Rizal. The *cenaculo* is a play patterned after the *pasyon* dramatizing various biblical scenes with reference to Jesus' life, his passion, and his death. The *salubungan* re-enacts Jesus' appearance to his mother Mary after he was risen from the dead. It culminates the Holy Week celebrations. Jesus is the hero in the *cenaculo* and the *salubungan*. A cleansing ritual in dance called *waswas* follows the *salubungan*. **Subjects:** *Cenaculo, Holy Week, Biography—Passion week, Salubong.*

Cuadra, A. Z. Jolicco. "What's Christ's Resurrection For?" ***Manila Chronicle*** **(Manila), 7 April 1996, 2.**

This article is a contemporary reflection on the resurrection against the backdrop of present-day suffering. Mention is made of the poor, environmental disaster, and corruption as manifestations of suffering in contemporary Philippine society. Suffering is at times sanctioned by the Church for the sake of heaven in the next life. Through the resurrection is revealed a way to a life of happiness and contentment. Christ suffers everything humanity has to suffer. The resurrection proves the triumph of God over suffering. **Subject:** *Resurrection.*

Cullen, Shay. "Jesus." ***Philippine Daily Inquirer*** **(Manila), 26 December 1993, 4.**

The author reflects on the person and message of Jesus. The first

point he raised is about the humble beginnings of Jesus, the poor circumstances under which he was born. Another point is about Jesus' attitude toward wealth and power and his rejection of them. Jesus teaches simplicity, humility, forgiveness, selflessness, and self-denial. These teachings of Jesus are seen to be revolutionary. It goes against the currents of his time as well as of the present times. **Subjects:** *Character, Teachings.*

_____. "The Prince of Peace." ***Catholic Digest*** **32, no. 5 (1991): 68-70.**

This article is about the child Jesus, the prince of peace presented by the author against the backdrop of situations of violence and war, deprivation, and poverty affecting the children of today. Jesus was born during the first Christmas bearing with him the message of peace and hope especially in a situation where children are abused and violated. Jesus becomes poor and a victim of violence himself from his childhood when he was haunted and wanted killed by King Herod until his eventual death on the cross. **Subjects:** *Christmas, Childhood, Peace, Poverty.*

"The Cult of the Santo Nino: Filipinos Love Santo Nino as Mirror of Joy." ***Sunday Journal Magazine*** **(Manila), 15 January 1989, 4.**

The author recognizes the universality of the devotion to the Santo Nino. Such devotion to the Holy Child plays a significant role in Filipino religiosity. Characteristic of this cult is the various portrayals of the Child Jesus as He is dressed in various ways. Emphasis is made on the Child Jesus as he is more admired than the grown up Jesus. For non-devotees, the cult of the Santo Nino is idolatrous. For the devotees, it is simply veneration. **Subject:** *Santo Niño.*

Dabu-Foz, Arlene. "Jesus Christ: Freedom from Sin and Death." ***Philippine Panorama*** **(Manila), 24 March 1991, 14.**

Citing primarily New Testament passages, the author traces the origins of Jesus, his pre-existence, his birth of Mary, and his upbringing by Mary and Joseph. The various events in the life of Christ point to

his mission, his being a ransom for a humanity enslaved by sin. Having clarified the meaning of ransom, the author affirms Jesus' offering of his life as a ransom sacrifice so that forgiveness of sins will be made available to all. **Subjects:** *Nativity, Preexistence, Kingdom of God.*

De Los Santos, Felix. "Salubong Marks Easter Sunday Rites." *Philippine Star* (Manila), 3 April 1994, 1.

The *salubong* is a Filipino celebration of Jesus' resurrection. It is based on the Gospel story on the discovery of Jesus' empty tomb. The town of Angono in Rizal province is famous for its celebration of the *salubong*. The image of the risen Christ is carried in one procession while the image of Mary is carried in another procession where both meet at a certain point to portray the meeting of the risen Jesus and his mother, the *Mater Dolorosa*. **Subjects:** *Resurrection, Salubong.*

De Mesa, Jose M. "Pastoral Agents and 'Doing Christology': an Attempt at Empowerment." *East Asian Pastoral Review* 32, nos. 1/2 (1995): 36-47.

Inherent in the mission of the East Asian Pastoral Institute (EAPI) is the empowerment of pastoral agents. "Doing Christology" is a foundational component in the praxis of empowerment. Three reasons are cited for this focus on "doing Christology" as a tool for empowerment: 1) the recognition of Christ as the foundation of the Church, 2) the role of culture in understanding the significance of Jesus, and 3) the necessity of articulating who Jesus is on the level of the individual pastoral agent. Just like the first disciples, "doing Christology" starts with the concrete experience of Jesus. **Subject:** *Methodology.*

Elwood, Douglas J. "The Popular Filipino Christ." *Diwa* 6, no. 1 (1981): 7-21.

The *Santo Niño* and the *Santo Cristo* are the dominant and most popular images of Christ for Filipinos. Other images of Christ also dear to Filipinos are the Christ of the *salubong*, the *Sagrado Corazon*, and the *Cristo Rey*. Christ the liberator is a later development on how the Filipinos view Christ. In the context of popular religiousity, the

author presents the possible criteria through which popular devotion to Christ can be evaluated. **Subjects:** *Christ the King, Sacred Heart of Jesus, Devotion to, Santo Cristo, Santo Niño.*

Feleo, Anita. "Cuaresma's Tale of Death and Resurrection." *Today Supplement* (Manila), 9 April 1995, 3.

The celebration of *cuaresma* stretches from Ash Wednesday to Good Friday considered by many Filipinos as the season to fulfill their *panata* through various forms of penances, the chanting of the *pasyon* called *pabasa*, and the staging of the *cenaculo*. These activities recount, for the most part, the sufferings of Jesus Christ. On Good Friday, the faithful reflects on Christ's seven last words with the image of the dead Christ as the center of devotion. The "Hallelujah" signifies the triumph of the resurrected Christ during Easter Sunday. **Subjects:** *Crucifixion, Resurrection, Lent.*

Fernandez, Doreen. "Easter Drama: Salubong in Angono." *Philippine Daily Inquirer* (Manila), 6 April 1996, C6.

The Holy Week is a celebration of the Paschal mystery. The highlights of the celebrations begin on Palm Sunday with a procession of Christ riding a donkey entering Jerusalem. During the Holy Week, the *sinakulo* is also staged. It is a dramatization of the key events of Jesus' life until his death and resurrection. The Holy Week ends with the joyful climax, the celebration of the *salubong*. The essence of the *salubong* involves the risen Christ meeting his grieving mother. Angono is a town in Rizal province famous for its celebration of the *salubong*. **Subjects:** *Holy Week, Resurrection, Salubong.*

Flores, Jamil Maidan. "Christmas: Ramadan in Reverse." *Philippine Panorama* (Manila) 25 December 1988, 6.

For Islam, "Jesus is a great prophet." Muslims have a different set of beliefs about Jesus. They hold a different date for Jesus' birth other than Christmas. But despite the differences of beliefs, they hold reverence for Jesus as a prophet. The Qur'an and the unwritten tradition of Islam contains several references to Jesus. Circumstances surrounding Jesus' birth by a virgin is narrated in the Qur'an. Muslims

do not believe in the divinity of Jesus as it is not guaranteed by mere virgin birth. **Subject:** *Islamic interpretations.*

_____. "Isa, Son of Maryam." ***Philippine Panorama*** **(Manila), 27 March 1988, 5-6.**

Jesus is a prophet in Islam, a short-lived prophet. He is one of the prophets mentioned in the Qur'an. His mother is a virgin named *Maryam*. One of the things Muslims believe about Jesus is that he is not the one who was nailed on the cross. Jesus did not die on the cross. He just passed out and was revived inside the cave. When the Last Judgement comes, Jesus has the capacity to plead for the people who believe in him. **Subject:** *Islamic interpretations.*

Foronda, Marcelino A. "The Image of Christ in the Ilocano Pasion." ***Diwa*** **6, no. 1 (1981): 22-23.**

In this article, Foronda discusses the Ilocano *pasion* and how it portrays Christ. The *pasion* serves to teach about Jesus especially about his Paschal mystery. Various dimensions of Jesus are expressed in verse and chanted during the Holy Week celebrations. Both Jesus' divine and human attributes are mentioned in the *pasion*. The *pasion* depicts Jesus as the divine Word, the Lamb, the Teacher, the Lord, Son of David among other symbols and images. **Subjects:** *Christianity and culture, Jesus Christ in literature, Passion—Poetry.*

Francisco, Jose Mario. "Our People's Christology." ***UST Students' Journal of Theology*** **13 (1994): 25-37.**

Lent is a season in the Church calendar when various rituals and practices are undertaken which reflect how Filipinos understand who Christ is and appreciate his significance in their lives. After exploring the point on theological method with the use of the three books of life, of Scripture, and of church history, Francisco proceeds with a discussion of Filipino Christology drawing primarily on Beltran's "Christology of the Inarticulate" and "Doing Christology" by De Mesa and Wostyn. Three images of Christ emerge in the course of Philippine history are identified. The Filipino understanding of Christ involves three implications: the soteriological, the properly Christological, and the ethical. **Subjects:** *Methodology, Lent.*

_____. Panitikan at Kristiyanismong Pilipino : ang Nagbabagong Larawan ni Kristo. ***Philippine Studies*** **25, no. 2 (1977): 186-214.**

The author employs as his starting point Filipino literature and with literary analysis, he seeks to discover the images of Christ as found in Filipino literary pieces. His findings involve three different images of Christ arising out of different historical contexts. Among the popular literary expressions of the Filipinos' image of Christ is the *pasyon*. The Filipino literary tradition examined by the author includes compositions during the Spanish period, to the American period until after the Second World War. **Subject**: *Jesus Christ in literature.*

Galdon, Joseph A. "The Gifts of Love." ***Manila Chronicle*** **(Manila), 11 April 1992, 34.**

In this particular reflection, the author begins with the story of Jesus' Last Supper with his disciples on the night before he died. For Galdon, it is "one of the greatest love stories in the history of the world." Related to the Last Supper as a meal, the author reflects on the various gifts of love which Jesus gives to his disciples and to all Christians. The Last Supper in itself as a meal is the first gift. Another gift mentioned is the gift of Jesus' body himself as a meal. The priesthood and the Holy Spirit are also considered Jesus' gifts. **Subject:** *Last Supper.*

_____. "Gift of the Resurrection." ***Manila Chronicle*** **(Manila), 18 April 1992, 31.**

The author reflects on the resurrection and how it is significant in today's world characterized by a lack of peace. In his lifetime, Jesus advocates and preaches about peace. During the event of the resurrection, the women are confronted by the message of peace upon discovering that the body of Christ disappeared. In his life and much more in his resurrection, Jesus' message is a message of peace as he would say "Do not be afraid" and "Be still." **Subject:** *Resurrection.*

_____. "His Kingdom is Out of this World." ***Manila Chronicle*** **(Manila), 21 November 1993, 26.**

The central theme of Jesus' preaching is the Kingdom of God.

Galdon begins his reflection by narrating his experience of taking part in the celebration of the feast of Christ the King. The kingship of Christ means that he is supreme over humanity and the whole universe. The Kingdom of God is a Kingdom of love, a reality that is present within the person. The Kingdom of God is not bound by time and place as it is manifested in people's love for one another. **Subjects:** *Christ the King, Kingdom of God.*

_____. "This Heavy Stuff Called Faith." ***Manila Chronicle*** **(Manila), 28 May 1989, 18.**

This reflection on faith dwells on the various events narrated in the Gospels when faith in Christ is called for. Christ is the focus of faith as his word make things happen. The rising of Lazarus revolved around Mary's faith in Jesus' words about the resurrection. There is apparent lack of faith on the part of Thomas that Jesus rose from the dead as he demands evidence. Peter's faith is challenged as he tried to follow Christ walking on the water. **Subject:** *Faith.*

_____. "The Procession of the Palms." ***Manila Chronicle*** **(Manila), 27 March 1994, 24.**

The author traces the historical origins of the Palm Sunday celebration especially the procession of the palms. It is a way to remember Jesus' triumphant entry into Jerusalem as an introduction to the commemoration of Jesus' passion, death, and resurrection. The author recounts the procession of the palms in various places and times in history common to which is the honor accorded to Christ as King and Son of David. **Subjects:** *Entry into Jerusalem, Palm Sunday.*

Gomez, Felipe. "Christological and Pastoral Practice from Below." ***East Asian Pastoral Review*** **19, no. 1 (1982): 4-14.**

The author relates Christology with the Church's way of carrying out her mission. The central focus of the pastoral engagements of the Church is Jesus Christ. How he is understood in his person, life, and mission affects the manner by which pastoral practice is undertaken. Reflective of Christology from below is pastoral practice that begins

with the people, and not with institutions and doctrines. **Subject:** *Pastoral theology.*

_____. "The Uniqueness and Universality of Christ." *East Asian Pastoral Review* 20, no. 1 (1983): 4-30.

There is a tension between the claims of Jesus' uniqueness and universality. Gomez cited the various Christian affirmations of Christ. Foremost is the claim that Christ is the sole mediator of salvation. Another challenge involves the relativization of Jesus in relation to culture. There is a contention that one's understanding of Jesus is influenced by the limitedness of the human faculties of perception and knowledge. The claim of Jesus' uniqueness is primarily based on the person of Jesus, Son of God. **Subjects:** *Christianity and culture, Uniqueness, Son of God.*

Hechanova, Louis G. "The Christ of Liberation Theology." *Diwa* 6, no. 1 (1981): 45-48.

In this article, the author shares his pastoral experiences to illustrate the link between Christology and liberation theology. After sharing his experiences, his theological reflection centers on structures affecting human life, the kingdom where the problem of God and the problem of Christ meets, and the Church through which the faithful search for the human face of Christ. Considering situations confronting the poor and the oppressed and their need for liberation, the author poses the question "In Christological terms, what kind of a human face of Christ is needed in the Philippine situation today?" **Subject:** *Liberation theology.*

Hendrickx, Herman. "Jesus and the Sacred." *East Asian Pastoral Review* 19, no. 2 (1982): 81-86.

This article primarily deals with Jesus' attitude and outlook towards the religious institutions of his time. Jesus' attitude ranges from disinterest, indifference, to total rejection without abolishing them. Jesus' insistence is that the various rituals and ceremonies "cannot take the place of the obedience, repentance (metanoia), and commitment to

people." One's holiness is seen by his freedom to follow the example of Jesus' life and obey the promptings of the Spirit. **Subjects:** *Adversaries, Political and social views.*

Huang, Daniel. "Christ, the One Savior of the World: Reflections on the Emerging Christological Question." ***East Asian Pastoral Review*** **34, no. 3 (1997): 187-209.**

This article identifies the Christological problematic facing the Asian continent in general and the Philippines in particular. This problematic refers to the claim about the unique salvific role of Jesus in the context of religious pluralism characteristic of the Asian continent. Three factors are identified. Huang explores the approaches one can take in dealing with the question of the relationship of Jesus Christ and world religions. Citing Paul Knitter, Huang mentions four possible responses. A final point dwells on how a theological school in Asia can respond to the Christological problematic in the present milieu. **Subjects:** *Christianity and other religions, Uniqueness.*

Isidro, Gadiel T. "The Eternality of Jesus Christ." ***Evangelical Life*** **(Manila), November-December 1994, 11-13.**

From an evangelical viewpoint, the author discusses the eternality of Jesus based on two Old Testament passages, Isaiah 9:6 and Micah 5:2. A brief exegesis of the two passages is presented to emphasize the eternal nature of Jesus Christ. As eternal, He is one who has no beginning and no end. The doctrine of the eternal being of Jesus Christ is a basic tenet of the faith of the Evangelicals. Only as eternal God can Jesus Christ be the savior of humanity. **Subjects:** *Natures, Preexistence.*

Jesus Christ Speaks to the Filipino People. ***Sunday Inquirer Magazine*** **(Manila), 12 April 1992, 12-15.**

Various writers reflect on each of the seven last words of Jesus, the words uttered by Jesus as he was hanging on the cross. Integral to the Filipino celebration of the Holy Week is the reflection on the seven last words of Jesus commemorated during Good Friday. The message of forgiveness comes first and foremost in the last utterances of Jesus.

The mystery of redemption is revealed is Jesus' words to the thief, to his mother, to his Father in heaven. **Subject:** *Seven last words.*

Jimenez-Magsanoc, Letty. "First Temptation of Christ." *Catholic Digest* 31, no. 6 (1991): 25-17.

This article narrates key events in Jesus' life beginning with the angel's announcement to Mary that she will bear a son. Joseph also receives a message from the angel that he will be foster father to Jesus. The event of the Passover is related by the author when as pious Jews, Joseph and Mary together with the child Jesus would fulfill their Passover obligations. On their way home, the couple did not notice Jesus being left behind to be with the wise men in the temple. This happening provides a glimpse to all concerned about the divine sonship of Jesus. **Subjects:** *Nativity, Temple visit at age twelve.*

Joaquin, Nick. "The Sto. Nino in Philippine History." *Sunday Inquirer Magazine* (Manila), 21 January 1990, 3.

In this article, the author tells of Philippine history and the role of the Santo Nino in it. It narrates how the *Santo Nino* is brought from Spain by Magellan, how it is offered as a gift to the pagan leaders of Cebu, and how it survives despite repeated attempts to destroy the image. The *Santo Nino* has both a historical and religious significance for the Filipino. The *Santo Nino* first captures the hearts of the people of Cebu and the devotion to the Holy Child spread to Manila and others parts of the islands. The *Santo Niño* symbolizes the unity of the archipelago and the continuity of history from paganism to Christianity. **Subject:** *Santo Niño.*

Jocson, Jazmin A. "The Filipino Devotion to the Sacred Heart of Jesus." *Philippine Free Press* (Manila), 9 December 2000, 44.

Starting with a personal account of one's devotion to the Sacred Heart of Jesus, the author affirms the popularity of the devotion among Filipinos through various measures which include the First Friday masses and the enthronement of the image among Filipino homes. A brief historical account recounts how the devotion to the Sacred Heart

reached the Philippines under the auspices of the Apostleship of Prayer organized by the Jesuits. **Subject:** *Sacred Heart of Jesus, Devotion to.*

Kroeger, James H. "Proclaiming that Jesus Lives: Philippine Resurrection Rituals." ***Docete*** **13, no. 64 (1991): 17-19.**

The main point of this article is the proclamation of the resurrection in the Philippines. It is characterized as creative, making use of rituals and dramatizations. It involves the procession of the faithful bearing the images of the sorrowful mother and the risen Christ. A dramatic point in the ritual is the encounter of the two. The biblical elements of the resurrection encounter are pointed out by the author. The popular celebration of the resurrection encounter includes the elements of culture useful for evangelization. **Subjects:** *Christianity and culture, Resurrection.*

Labayen, Julio Xavier. "Is the Holy Week a Thing of the Past?" ***Manila Chronicle*** **(Manila), 23 March 1997, 32.**

More often than not, any discussion about the Holy Week focuses on the memory of Jesus' last days, his passion, death, and resurrection. Whether it still make sense to keep the memory relevant and meaningful considering contemporary issues is another question Christians grapple with today. The primary symbol during Holy Week is the cross on which Jesus Christ died. The cross is a reminder of what Jesus Christ stand for: self-denial, self-gift, love, and compassion for the underprivileged. **Subjects:** *Holy Week, Biography—Passion week.*

Lagdameo, Angelo N. "Jesus Christ: Meeting of God and Man." ***Docete*** **19, no. 88 (1997): 8-12.**

The Incarnation is an event which made possible the encounter of God and man in Jesus Christ. Lagdameo made three classifications of people who met Jesus: 1) those who were searching for Jesus, 2) those whom Jesus himself looked for, and 3) those who wished to meet Jesus and destroy him. One can meet Christ as teacher and as healer. Jesus' teachings provokes crisis and trouble to those who listen to him. Jesus' healings promote brotherhood. **Subject:** *Incarnation.*

Lagunsad, Ma. Crescencia G. "Sobrino, the Resurrection, and

Discipleship in the Philippine Context." ***Tambara*** **6 (1989): 54-86.**

Primarily as a critique of Jon Sobrino's theology of the resurrection in the light of the Philippine context, the author begins with a discussion of the resurrection based on the New Testament data from Paul to Mark. Paul's theology of redemption is firmly grounded on the resurrection as the handiwork of the Father. Jon Sobrino has defined the historical, theological, and hermeneutic aspects of the resurrection. The resurrection of Jesus is reflected upon and seen to be relevant to the present experience of the Filipinos similar to the realities of Latin America. **Subject:** *Discipleship, Resurrection.*

Lambino, Antonio B. "Modern Man and the Devotion to the Sacred Heart." ***Philippine Priests' Forum*** **7, no. 3 (1975): 66-70.**

Devotion to the Sacred Heart manifests one's religious belief. The devotion is questioned by the author in terms of its relevance in the modern context. The author explores the implications of this particular devotion to Christian life, to one's work for the poor, to one's love of his/her neighbor. The "crisis of relevance" which the author speaks about the devotion to the Sacred Heart for the most part is also a crisis in the Christian commitment of love of neighbor and efforts for a just society. **Subject**: *Sacred Heart, Devotion to.*

Legaspi, Leonardo. "Effective Catechesis on Christ: First of Two Parts." ***Docete*** **23, no. 101 (2000): 2-9.**

_____. "Effective Catechesis on Christ: Part II-End." ***Docete*** **23, nos. 102-103 (2000): 2-7**

This article deals with the content and method for an effective Christological catechesis. The two dimensions of Jesus Christ given importance are: 1) Jesus Christ as Word of the Father, and 2) Jesus Christ as Savior of the world. They constitute the content of the catechetical instruction on Jesus Christ. The author proposes some methodology and identifies some problems in undertaking a proper Christological catechesis. **Subjects:** *Catechesis, Methodology.*

Locsin, Teodoro M. "Jesus the Man." ***Philippine Free Press*** **(Manila), 5 November 1988, 4.**

The focus of this article is the humanity of Jesus considered by the author as full humanity. The key elements of Jesus' full humanity includes his sexuality and how he relates with women. He experiences the most intense of pain possible for a human being to endure. He exhibits emotions of anger yet he is also forgiving. The aspect of Jesus' full humanity also commands faith and trust for those who chose to follow him. **Subject:** *Humanity.*

Lopez de las Heras, Luis. "The Prayers of Jesus in John's Gospel." ***Life Today*** **48, no. 1 (1992): 28-30.**

The author reviews the three prayers of Jesus found in John's gospel. These three prayers are found in John 11:41-43, John 12:23-32, and John 17. The author identifies the unique vocabulary used by John in his account of these prayers. But similar to the Synoptic gospels, John narrates Jesus' prayers as addressed to God as Father. The author characterizes Jesus' prayers as reflective of the deepest desires of his heart, gives a glimpse of who he is and what his mission is. Jesus' intimacy with the Father also shows in his prayers. **Subject:** *Prayers.*

Maggay, Melba. "The Dying God." ***Philippine Daily Inquirer*** **(Manila), 12 April 1990, 1.**

In her reflections, the author describes Jesus' death as "ordinary" and "agonizing" for somebody who was viewed as King of the Jews and Son of David. She describes the circumstances of the crucifixion and how the Jews of the time understood such a death. She explores the meaning of Jesus' dying on the cross and the shedding of his blood in relation to the notion of forgiveness and the restoration of access to God once again after being lost because of sin. **Subject:** *Crucifixion.*

Mendiola, Ma. Ramona. "Participation of a Nation in Crisis in the Universal Mission of Christ." ***Philippine Priests' Forum*** **4, no. 3 (1972): 64-71.**

The author introduces the article with a clarification of key

notions such as the universal mission of Christ and the nation in crisis. Christ is calling Filipino Christians to participate in his universal call in the context of a nation in crisis. The task of participation involves discernment and an affirmation that Jesus is present and active in our world today. Serving Christ as a missionary can be one's response to the call. **Subject**: *Christian life.*

Mercado, Leonardo N. "The Filipino Face of Christ." *Philippiniana Sacra* 27, no. 79 (1992): 91-103.

The Filipino faces of Christ referred to in this article include the Hesus Nazareno, the Santo Niño and the crucified Christ. The Hesus Nazareno images the suffering Christ to whom Filipinos go to in asking for material and spiritual gifts. The Santo Niño is a baby-figure believed by Filipinos to have the power to grant petitions. The author points out a few misconceptions about these popular devotions as cited the humility of Christ reflected by these images. **Subjects:** *Hesus Nazareno, Santo Niño.*

Miranda, Augusto. "Holy Week Starts with the Rejoicing of Palms." *Sunday Inquirer Magazine* (Manila), 27 March 1988, 22.

The author describes each day of the Holy Week as he points the significance of each in relation to the various events during the last days of Jesus. Liturgical rituals and Gospel readings are presented as means by which Christians share in the sufferings of Christ. Most prominent is the chanting of the *pasyon* and the making of the *via cruces*. As the Holy Week starts in a rejoicing mood with Jesus' triumphant entry into Jerusalem, it ends in a more jubilant atmosphere with the festivities commemorating the resurrection. **Subjects:** *Holy Week, Entry into Jerusalem.*

Miranda, Dionisio M. "Jesus and the Culture of the Holy." *Diwa* 23, no. 2 (1998): 90-98.

The idea of the sacred and the holy invades the spheres of objects, places, communications, and persons. Miranda relates Jesus to all these spheres. Contrary to belief of the people of his time, Jesus prefers to

use ordinary things to convey his message of the Kingdom. Sacred places serve as remembrances of God's encounter with man. Sacred communication primarily refers to relating to God in prayer. Being a sacred person does not refer to one's social status but to one's total disposition of self towards God. **Subject:** *Christianity and culture, Holy, The.*

Mislang, Fred G. "Jesus and the Pharisees." *Catholic Digest* 37, no. 3 (1996): 46-48.

This article presents the tension-filled relationship between Jesus and the Pharisees. The two represents a different kind of leadership. As authorities and elders of their time, the Pharisees are very legalistic and ritualistic. Jesus displays a kind of leadership which is characterized by compassion. Jesus views the sinner by not judging him, but instead, by healing him. **Subject:** *Adversaries.*

Nacpil, Emerito PP. "Unity in Christ, A New Creation." *Tugon* 7, no. 3 (1987): 49-59.

In this keynote address, the author dwells on a theme taken from Galatians 6:15. He highlights the distinction between "circumcision" and "uncircumcision" with the uncircumcised deemed separated from Christ. Such distinction is deemed irrelevant in view of the "event of the new creation" realized in the person and life of Jesus Christ. Everything that Jesus said and did in his lifetime is confirmed by his resurrection. **Subjects**: *Creation, Resurrection.*

Pasricha, Josephine A. "The Black Nazarene in One's Mid-life Crisis." *Manila Chronicle* (Manila), 19 January 1989, 8.

The author has a concrete experience of the Quiapo celebration of the feast of the Nazarene as a child and as a grown up. The Black Nazarene procession is a community celebration of Christ, the God-man and subject of the devotees' *panata.* A devotee participates in the procession as his way of sharing in the sufferings of Christ with that almost literal carrying of the cross during the procession. In as much as it is a religious celebration, the Black Nazarene procession has a social and cultural dimension. **Subject:** *Hesus Nazareno.*

"Pasyon Pinoy." *Manila Times* (Manila), 1 April 1996, 6.

The Holy Week is considered to be a week of meditating on the

Paschal mystery, Jesus' passion, death and resurrection. It is seen by Filipinos to be a time for penance and self-restraint. An important part of the celebration is the singing of the *pasyon* in small chapels constructed for the purpose. Ileto authors the book on the *pasyon*. With its religious intent, he also notes the political dimension of the *pasyon*. **Subjects:** *Holy Week, Biography—Passion week, Paschal mystery.*

Peña, Braulio. "Christology and Anthropology: A Vision of Revelation and Faith, A Vision of Divine and Culture." *Philippiniana Sacra* 32, no. 95 (1997): 203-22.

The key concepts discussed in this article are "logos", "incarnated", "human", "flesh", "Jewish", and "culture." A proper understanding of these concepts helps in appreciating how a divine being take on human flesh in a specific sociological and cultural milieu. In various historical contexts, varied emphasis is given to Jesus' humanity and divinity as two points in the Christological continuum. The author proposes a method for inculturating Christology. **Subjects:** *Christianity and culture, Divinity, Humanity, Natures.*

_____. "Christ's Passion in Man's History of Salvation." *Philippiniana Sacra* 7, no. 19 (1972): 149-65.

In this article, the author discusses the role of Christ's passion in salvation history. God's plan for the salvation of humanity involves a close and personal encounter between God and man as a revelatory event. The author mentions the various stages by which salvation history unfolds as it culminates in the incarnation of God in Jesus Christ. Christ's passion is considered a revelatory act in itself. A question has been raised regarding the efficiency of Christ's passion for the salvation of humanity. **Subjects:** *Passion, Redemption.*

_____. "'I Believe in Jesus Christ, the Only Son of God': an Old Christian Confession in a Modern World." *Docete* 16, no. 76 (1994): 8-14.

This article follows the structure of the Apostles' Creed outlining the central tenets of the Christian faith. It focuses on key elements concerning Jesus Christ. Each article of faith in Jesus Christ is provided with an explanation. The first point discussed is about Jesus as Son of God. Jesus' sonship epitomizes the intimate relationship between God and his creation. Peña identifies the reasons for the event of the

Word taking on flesh. He emphasizes the centrality of the resurrection and its significance. **Subjects:** *Resurrection, Son of God.*

"Penitence and Prayer: the Rites of the Holy Week." ***Philippine Starweek*** **(Manila), 27 March 1994, 4-6.**

The Holy Week begins with the celebration of the triumphant entry into Jerusalem known as Palm Sunday. Integral to Holy Week observances is the chanting of the *pasyon* called the *pabasa.* Passion plays or the *cenaculo* are also staged during the season. Holy Week activities focus on the commemoration of Christ's suffering as penitents perform various forms of penances as a way of sharing in Christ's passion. Holy Thursday rites include the re-enactment of Jesus' washing of the feet and the Last Supper. **Subjects:** *Holy Week, Biography—Passion week.*

Pineda, Rainnielle. "Savior, Redeemer, and Liberator." ***Rowers*** **5, no. 1 (2000): 1-13.**

The salvific role of Jesus is being discussed by the author and much of the presentation is based on the encyclical Ecclesia in Asia and Leonardo Boff's "Passion of Christ, Passion of the World." Salvation is viewed as integral in Ecclesia in Asia. Boff uses anthropological terms in his arguments about salvation. Ecclesia in Asia affirms the uniqueness of Jesus as redeemer while Boff employs categories from liberation theology. **Subjects**: *Salvation, Liberation theology.*

Putzu, Salvatore. "The Death and Resurrection of Jesus Christ." ***Docete*** **13, no. 64 (1991): 20-22.**

The author points out the tragic character of Jesus' death yet highlights the theological truths that go with it. But the death of Jesus is meaningless and insignificant without the resurrection. Redemption is made possible through the resurrection. Putzu further explores the dual dimension of the resurrection as (1) historical event and (2) mystery of faith. He points out the two complementary signs that Jesus rose from the dead: (1) the empty tomb and (2) his appearances to his disciples for several times. **Subjects:** *Appearances, Crucifixion, Resurrection.*

Quirino, Joe. "The Santo Nino in Folklore." ***Philippine Free Press*** **(Manila), 20 January 1990, 32-33**

There is meager information in the Gospels about the childhood of Jesus. One of the stories about Jesus as a child is when he was brought to the temple as a baby. At that early age, he was seen by Simeon as the Messiah. Another story relates the twelve-year old Jesus on pilgrimage to Jerusalem together with his parents. As a young boy, he is featured to engage in intellectual exchanges with the bright minds in the temple. Some extra-biblical sources portray Jesus with magical powers. **Subjects:** *Messiahship, Temple visit at age twelve, Santo Niño.*

Regala, Francisco P. "The Anthropology of the Devotion of the Filipino-Chinese to the Black Nazarene of Capalonga." ***East Asian Pastoral Review*** **32, nos. 3/4 (1995): 192-232.**

This article explores the historical roots of the devotion to the Black Nazarene of Capalonga. In an explicit way, its focus is on how Filipino-Chinese practice this devotion. Characteristic of this devotion is the performance of Chinese rituals in a Catholic setting. Chinese elements incorporated in the devotion include the burning of joss sticks, the performance of *pai-pai*, the use of *pua-pue* and *chiam-si*. The author notes the reverence and acceptance of Jesus Christ by the Filipino-Chinese. **Subject:** *Hesus Nazareno.*

Robredillo, Lope C. "The Christology of Matthew's Infancy Narrative." ***UST Journal of Theology*** **2, no. 1 (1981): 31-61.**

In this article, the author dwells on Matthew's account of Jesus' infancy as a Christological kerygma. Matthew's infancy narrative is studied in terms of its literary and historical aspects. As a Christological resource, Matthew's infancy narrative highlights Jesus' divine sonship through virginal conception. In this account, Jesus' lineage is traced back to King David to prove that he is the Messiah expected by the Jews. However, Matthew's message about Jesus brings about acceptance by the Gentiles and rejection by the Jews. **Subjects:** *Childhood, Divinity, Nativity.*

Rosales, Gaudencio. "Christ-Centered Catechesis." *Docete* 13, no. 22 (1990): 26-28.

In performing the task of evangelization, the Church is to preserve the Christocentric character of her preaching and teaching activities. The centrality of Jesus in Christian preaching is examined as the author outlines the reasons for it. Jesus envisions a society of unity as necessary for salvation. The absence of unity manifests the absence of Christ or rejection of Him. **Subjects:** *Catechesis, Methodology.*

San Luis, Bel R. "Devotion to the Sacred Heart: Bridging the Gap Between Faith and Practice." *Manila Bulletin* (Manila), 18 June 1993, 11.

The devotion to the Sacred Heart is popular among Filipinos. It is viewed to be solidly based on the Gospels. In this devotion, Jesus is recognized as unconditional in his way of loving as symbolized by the heart. Several parables in the Gospel of Saint Luke portray God's love the ultimate manifestation of which is the person of Jesus Christ and "self-sacrificing love" born in his Sacred Heart. **Subject:** *Sacred Heart, Devotion to.*

_____. "Christ is the Answer: What is the Question?" *Manila Bulletin* (Manila), 11 April 1993, 11.

If there is hope amidst suffering, confusion, and death, it is because of Jesus' resurrection. Christians consider the resurrection as "the rock foundation of our hope and trust in God." In as much as Jesus becomes glorious in his resurrection, the human race is assured of his resurrection also. The empty tomb is viewed to indicate Jesus' coming to life again but faith in the resurrection is certain as Jesus manifests himself as alive in the various post-resurrection appearances. **Subjects:** *Appearances, Resurrection.*

_____. "Did Christ Have To Suffer?: Reflections on Good Friday." *Catholic Digest* 36, no. 8 (1996): 17-18.

The first point of this article is about the relationship of sin and Christ's dying on the cross. Christ's death on the cross is believed to be

because of the sins of humanity and that Christ's suffering is necessary for man to be saved. The second point of the article is about the resurrection. The author notes various views on the resurrection one of which is that it serves to be "a personal reward to Christ for fulfilling the Father's will." The resurrection is also viewed to prove the divine sonship of Jesus. San Luis highlights the recent understanding of the Church that the resurrection plays an important role for the salvation of humanity. **Subjects:** *Crucifixion, Divinity, Resurrection, Redemption.*

_____. "Our Sufferings When Joined to Christ's Becomes Redemptive." ***Manila Bulletin*** **(Manila), 10 April 1998, 1.**

Good Friday is a time to reflect on the suffering and death of Christ. Christians are called to acknowledge that Christ's suffering continues to be significant because of its redemptive character. In countless ways, humanity is subject to suffering. Yet this suffering draws its meaning and liberating effect when recognized as sharing in the sufferings of Christ. **Subjects:** *Good Friday, Crucifixion, Passion.*

Sevilla, Pedro C. "Christ at EDSA: the Filipino Face of Christ and Christian Spirituality." ***Landas*** **2, no. 2 (1988): 149-64.**

Many of those who were at EDSA last February 1986 believe in the role Jesus Christ played among them as they stopped the tanks. The Santo Niño and the Santo Cristo are the two most popular images of Christ brought to EDSA. Sevilla points out the importance of the risen Christ in addition to the two. The images of the Santo Niño and the Santo Cristo play a significant role in the development of a Filipino Christology from below. The author discusses the risen Christ and his value for Christian discipleship. **Subjects:** *Resurrection, Santo Cristo, Santo Niño.*

_____. "Christ the Glory of the Lord and Christology." ***Landas*** **7, no. 2 (1993): 161-76.**

Sevilla explored the concept "glory of God" in the New Testament from the Synoptic Gospels to the writings of John and Paul. He relates "glory of God" to Jesus as God. In the Synoptic Gospels, the "glory of God" will be made manifest in Christ during his second coming.

In the Gospel of John, the whole life of Jesus is a total display of the "glory of God." In the writings of Paul, the whole creation reflects God's glory. **Subject:** *Divinity.*

_____. "Problems and Orientations for Contemporary Christology." ***East Asian Pastoral Review*** **18, no. 4 (1981): 346-57.**

There are two basic approaches in Christological reflection: the traditional, classical approach also known as the "Christology from above" and the newer approach also known as "Christology from below." As this article critiques "Christology from above," it also identifies the problems of contemporary Christology. **Subject:** *Methodology.*

_____. "Teaching Christology According to the Second Plenary Council of the Philippines." ***Landas*** **7, no. 1 (1993): 3-13.**

PCP II adopts certain statutes which reflect its Christology. The author proposes an outline for teaching Christology based on PCP II. The starting point can be a situational analysis of the Church and Philippine society. Sevilla recognizes the deep attachment of the Filipino to Christ which provides a rich ground for theological reflection on the Filipino image of Christ. Aside from being a Christology from below, PCP II Christology involves themes such as the resurrection, salvation in relation to total liberation and the Kingdom of God as well as Jesus' Abba experience with the Paschal mystery as it highest point. **Subjects:** *Resurrection, Methodology, Kingdom of God, Paschal mystery.*

Sin, Jaime. "Salubong Kay Kristo." ***Manila Bulletin*** **(Manila), 1 December 1996, 11.**

Against the background of the recent events of the time especially the Asia-Pacific Economic Conference, Cardinal Sin delivers this Advent homily which focused on Christ and the role of the Philippines in making Jesus known in Asia being the "only Christian country in Asia." In the spirit of Advent, Filipinos welcome Christ into one's

person and become his witness of faith to the neighboring countries. Discipleship means following Jesus, knowing his person and his teaching in order to imitate him. **Subjects:** *Advent, Discipleship, Evangelization.*

Smith, Joseph J. "The Resurrection and the Empty Tomb." *Landas* 1, no. 2 (1987): 143-64.

The empty tomb tradition is being examined in this article in relation to the resurrection of Jesus. Whether the tomb has been found to be empty has been the point of argument among theologians. The Markan tradition of the empty tomb is the subject of analysis. Based on the arguments and analysis by various theologians, the author presents his conclusions on two spheres: the historical and the theological. **Subject**: *Resurrection.*

_____. The Resurrection Appearances and the Origin of the Easter Faith. *Landas* 2, no. 2 (1988): 204-37.

The main objective of this article is to trace the manner by which Easter faith emerged and developed. Much of the discussion is based on New Testament accounts especially from what the author cites as pre-Pauline tradition in 1 Corinthians 15: 3-5, 6-7 and the Damascus experience of Paul being referred to by him in 1 Corinthians 15:8. A contemporary perspective on this problematic is presented by the author based on the views of Edward Schillebeeckx. Four conclusions were drawn from the New Testament data. **Subject**: *Resurrection.*

"A Special Devotion to a Child King." *CBCP Monitor* (Manila), 18 January 1998, 6-7.

The main theme of this article is the *Santo Niño* and the Filipinos' devotedness to the Child Jesus. It presents a historical sketch of the beginnings and the spread of the devotion to the *Santo Niño.* Numerous events beyond the understanding of the common mind are considered miracles brought about by the *Santo Niño.* All these contribute to the growing popularity of the devotion to the Child-King. **Subject:** *Santo Niño.*

Tejero, Constantino C. "Will the Real Jesus Please Come Out of the Rubble?" ***Sunday Inquirer Magazine*** **(Manila), 3 April 1994, 6.**

The author cites Bible scholars and their various claims about Jesus as opposed to what the Gospels narrate about Jesus. The various miracles like the raising of Lazarus and the turning of water into wine did not really happen. Much of the article mentions various points raised by Andrew Greeley in one of his books. What the Bible is concerned about is to present the person of Jesus and his message, not the details of his activities. Jesus is viewed as "a turning point in history." **Subjects:** *Miracles, Person and offices.*

Urlanda, Randy V. "Black Nazarene of Capalonga." ***Philippine Panorama*** **(Manila), 3 July 1988, 18.**

Capalonga is a remote town in Camarines Norte. This rather sleepy town has become famous because of the *Poong Hesus Nazareno* which attracts pilgrims of mostly Chinese from Manila and elsewhere. The devotion to the *Hesus Nazareno* of Capalonga is marked by a belief that petitions will be granted by offering prayers to the image and enduring the inconveniences of travel to the pilgrimage site. This Christian devotion include Chinese elements such as the burning of incense sticks. **Subject:** *Hesus Nazareno.*

Villegas, Socrates B. "Holy Week: Best Time to Exchange Gifts." ***Philippine Daily Inquirer*** **(Manila), 29 March 1999, 1.**

The author is explicit in his statement of the core of Christian faith. It is "not that Christ was born unto us." It is "that Christ died and rose to save us from sin." Christmas is significant as it celebrated the birth of Jesus Christ. But it is more significant to consider how "the baby grew up and laid down his life for the forgiveness of our sins." The author draws a parallelism between the Christmas tree and the tree of the cross. He points out the interconnectedness of the birth of Jesus and his resurrection. **Subjects:** *Crucifixion, Nativity, Resurrection.*

Villote, Ruben J. "The Baby Symbol of Christmas." ***Philippine Daily Inquirer*** **(Manila), 4 December 1992, 43.**

Filipinos relate in a special way with Jesus the baby. The Christmas celebration is centered on the baby. The author cites the danger of overemphasis on the baby image of Jesus. Devotion to the Baby Jesus is without meaning if it is cut off from the significance of the resurrection. The author, therefore, affirms the wholistic approach to Jesus from his being born as a baby until he grew up to face the crucifixion and emerge triumphant in the resurrection. **Subjects:** *Christmas, Nativity.*

_____. "Corpus Christi." ***Sunday Inquirer Magazine*** **(Manila), 21 June 1992, 9.**

The author reflects on the solemn feast of the Body and Blood of Christ known as the Corpus Christi. He quotes biblical passages recounting what can be considered Eucharistic events in the life of Christ. Mention is made of the feeding of the crowd in Luke 9:15, the Last Supper in Luke 22:19, and the Emmaus encounter in Luke 24. Jesus is believed to be present in the consecrated bread and wine during Mass. The dynamic element of the Eucharist refers to the continuous act of breaking the bread and sharing it to everyone as envisioned by Christ himself. **Subject:** *Last Supper.*

_____. "Cuaresma: Re-inventing Filipino Lenten Traditions." ***Sunday Inquirer Magazine*** **(Manila), 3 March 1996, 12.**

The author reflects on Lent and the various ways Filipinos celebrate it. Villote invites his readers to meditate on the three Lenten values of prayer, fasting, and alms-giving as a way of being, being-with-Jesus, and becoming-Jesus. Activities are proposed on how to celebrate Lent until Resurrection Sunday comes. All centered on contemplating Jesus' passion, death, and resurrection, he cites the Filipino practices of *pabasa*, *via crucis*, *palaspas*, Last Supper and feet washing, s*iete palabras*, among others. **Subject:** *Lent.*

_____. "Jesus Christ Today for the Filipino Christian." ***Philippine Priests' Forum*** **10, no. 2 (1978): 13-27.**

Villote introduces the article with the question "Who is Jesus Christ

today for the Filipino Christian?" He notes that one can approach this question by talking about Christ as the specimen to be examined or as a Gospel or Good News. For the author, each of the four evangelists portray a different picture of Christ as determined primarily by their audience. In the course of the history of Filipino religiosity, various images of Christ emerges as symbolized by the baby, the hero, the suffering servant, and the Kingdom. **Subject:** *Methodology.*

_____. "The Other Christ." ***Philippine Free Press*** **(Manila), 14 June 1969, 22-26.**

This article speaks of a revolutionary Christ, a sign of contradiction. But Christ's revolution is one without bloodshed and results to lasting peace. Yet Christ's revolution is one that is truly troublesome and upsetting for the people and institutions of his time. His whole life shows in the concrete the things he preaches. In the contemporary times, people have come up with a Ghetto-Christ, a Christ-of-the-Gaps, and the Face-saving Christ. These are images of Christ representing "a caricature of our self, a projection of our own puerility, spiritual sterility, and cowardice." **Subject:** *Political and social views.*

_____. "A Parish Priest's View of the People's Perception of Christ." ***Diwa*** **6, no. 1 (1981): 34-44.**

A parish priest surveys his parishioners about their perception of Jesus Christ. Parishioners who are active in church organizations view Christ as demanding them to accomplish certain tasks. Regular church goers focus on Christ as source of consolation and the good feelings they experience. Historically, Jesus Christ was introduced to Filipinos by the Spanish missionaries. Based on his interviews with ordinary Filipinos like jeepney drivers and market vendors, the author identifies three significant images of Christ for the Filipinos. **Subjects:** *Christian life—Catholic Church, Santo Niño.*

_____. "Who is Jesus Christ to the Filipino?" ***Sunday Inquirer Magazine*** **(Manila), 7 June 1998, 13.**

The author reflects on the Filipino image of Christ based on his experience and conversations with ordinary Filipinos. Two images of

Christ emerged: the baby Jesus and the hero Christ. The family is of great value to the Filipinos and the center of the family is the baby. But Jesus is also a hero for the Filipino. The image of Jesus as hero is rooted in the image of the suffering servant. The Filipino is willing to serve, especially his family, even to the point of suffering. **Subjects:** *Childhood, Passion.*

Who Do You Say that I am?: A Study of the Basic Christological Perceptions of the Churches in Europe, Africa, the Americas, Asia, and Oceania. ***Rowers*** **4, no. 1 (1999): 1-20.**

This article is a survey of various views on the person of Jesus Christ. The question of who Jesus Christ is is being answered by Europeans, Africans, Americans, Asians, and the peoples of Oceania. How Christ is viewed is influenced by several factors primarily cultural in nature. As an example, the Asian experience of poverty leads to a perception of Jesus as "the most compassionate and loving person." **Subject**: *Person and offices.*

Wong, Joseph H. PP. "Christ and World Religions: Towards a Pneumatological Christocentrism." ***Landas*** **5, no. 1 (1991): 3-45.**

The author discusses the role and significance of Christ in relation to non-Christian world religions. As a theological reflection, important definitions were made for terms such as exclusive Christology, inclusive Christology, normative Christology, and non-normative Christology. Of the various Christological views presented, Wong identifies inclusive Christocentrism as the most appropriate in dealing with Christ and his relation to world religions. In asserting his stand for inclusive Christocentrism, he clarifies certain tensions in the debate which is the tension between what is constitutive and what is normative. **Subject**: *Christianity and other religions.*

Wostyn, Lode L. "Doing Christology after Vatican II." ***East Asian Pastoral Review*** **28, no. 3 (1991): 253-69.**

Significant developments in Vatican II result in a renewed dynamism in Christological reflection. The rediscovery of history leads to the

recognition of the significance of the historical Jesus encountered in the concrete by the people of his time. The significance of Jesus is reflected upon and articulated in the Jewish context of his day. Christians of today see the need to reflect on the meaning of Jesus in the present times. These developments comprise the three aspects of experience-interpretation-re-appropriation processes in doing theology after Vatican II. **Subject:** *Historicity, Methodology.*

Zialcita, Fernando N. "Popular Interpretations of the Passion of Christ." ***Philippine Sociological Review*** **34 (1986): 56-62.**

What the author term as the "Filipino religious consciousness" gains expression in an intense way during Lent with the various practices and rituals Filipinos undertake in commemoration of Jesus' passion. Seen to be of symbolic character, these practices of *penitensya* include crucifixions and flagellations. In most cases, the persons who subject themselves to be crucified do so because of a *panata*(vow). The same is true for flagellants. The author explores the other dimensions of this practice especially in relation to official church prescriptions on penance. **Subject**: *Lent.*

Section Summary: This section is given to the presentation of the raw data used in this study. With documents coming from books and periodicals, each entry in the annotated bibliography represents a single unit of data which became the subject of analysis and interpretation in Part III.

III. ANALYSIS AND INTERPRETATION OF DATA

Introduction

The abstracting and indexing process has been undertaken in Part II of this study. Each unit of document which comprises the data in this research is now represented by an abstract and the index term/s. The index term is a topical or thematic representation of each document.

The index term is crucial in this study as its main concern is to identify the dominant themes in Filipino Christological literature from the years 1965 to 2000.

This present section is the analytical phase of the research. It involves the use of a statistical tool called the frequency distribution table. Having assigned index term/s to each document, they are now tallied in the frequency distribution table. As the term "frequency distribution table" implies, it shows the number of times an index term is used to represent the theme of a particular document; it also shows that the index term which has the largest number of tallies is considered the most dominant theme. Table 1 is the summary of the tabulation undertaken to determine the number of times an index term is used; it also shows the rank of the index term. The index term is ranked from highest to lowest with the highest number of tallies considered to be the most dominant theme. It reflects the top ten most dominant themes in Filipino Christological writing included in this study.[14]

A feature of the frequency distribution table is the historical factor which indicates the number of times a theme emerges in a particular segment of history. This period of history refers to the post-Vatican II

[14]The complete frequency distribution table showing all the terms used to represent a Christological theme with the corresponding tallies will be presented as Appendix A (p. 156).

era in which a particular Christological reflection was put into writing. At a glance, one can note that much Filipino Christological literature was written in the 1980s and the 1990s, some fifteen years after the close of the Second Vatican Council and extending until the end of the millennium.

Table 1: Tabular Presentation of Data

INDEX TERM	RANK	1965-1970	1971-1980	1981-1990	1991-2000	TOTAL
Kingdom of God	1		6	6	26	38
Resurrection	2		3	10	19	32
Methodology	3		2	19	7	28
Crucifixion	4		3	7	13	23
Santo Niño	5		3	11	5	19
Divinity	6			10	5	15
Political and Social Views	6	1	1	7	6	15
Hesus Nazareno	7		2	6	6	14
Christianity and Culture	8		1	6	5	12
Humanity	8			9	3	12
Poverty	8		2	4	6	12
Redemption	8		2	5	5	12
Holy Week	9		1	2	8	11
Prophetic Office	9		1	3	7	11
Incarnation	10		1	5	4	10
Miracles	10		3	1	6	10

Analysis and Interpretation of Data

The present section is the analysis and interpretation phase of this research; it aims to answer the various questions as identified in the Statement of the Problem. The main question which this study addresses is: **What are the central themes of Filipino Christological writing in the period from 1965 to the year 2000?** Note that table 1 presents the sixteen (16) themes that are the most dominant ones (out of a total of one hundred eleven themes). Each of these themes has been mentioned a total of ten or more times in the Christological literature surveyed.

Top Five Dominant Themes in Filipino Christological Writing

At this point, a discussion of the five most dominant themes is undertaken. As each theme is developed, representative authors who have ideas regarding the theme are mentioned with a presentation of their main propositions regarding the topic. This discussion shows how these Christological authors articulate their views and reflect on a particular theme. The five themes to be treated are: 1) Kingdom of God, 2) Resurrection, 3) Methodology, 4) *Santo Niño*, and 5) Crucifixion.

Kingdom of God

Various authors discuss the theme of the Kingdom of God in their Christological writing; representative writers are C. Abesamis, J. de Mesa, L. Wostyn, J. Fuellenbach, J. Paredes, M. Vano, L. Colla, D. Elwood, P. Magdamo, among others.

C. Abesamis, basing his study on biblical data especially Mark 1:14-15, points to the Kingdom of God as the main subject of Jesus' preaching. Integral to the person, life, ministry, and mission of Jesus is the proclamation of the Kingdom of God. For Abesamis, Jesus' proclamation of the Kingdom of God is the one sure historical fact about Jesus.[15] Much of what the Kingdom of God entails as a concrete reality is outlined in the Beatitudes (Luke 6:20ff, Matthew 5:3ff). "The Beatitudes are proclamations or announcements of salvation."[16] As the Beatitudes contain affirmations about salvation, they also affirm what

[15]Carlos H. Abesamis, *A Third Look at Jesus: A Guidebook Along A Road Least Traveled.* 3d and completely rev. ed. (Quezon City: Claretian Publications, 2000), 13.

[16]Abesamis, *A Third Look at Jesus*, 39.

the Kingdom of God entails in the concrete. Salvation and Kingdom of God are seen by Abesamis as interchangeable.

Jesus' familiarity with the prophet Isaiah influenced his Kingdom proclamation. He quotes the prophet on various occasions like in Matthew 11:2-6 and Luke 4:16-21. In each of these quotations, one can get a glimpse of Jesus' notion of the Kingdom of God. In these passages, Jesus identifies the features of the Kingdom of God which include sight to the blind, hearing to the deaf, and health to the sick In summary, the Kingdom of God involves a reversal of the situation of the poor, the sick, and the outcasts of society.

Abesamis proceeds with the discussion of the Kingdom of God in terms of concrete Filipino contexts and situations like that of peasants in a vegetable farm, fisherfolk in a fishing village, indigenous people dislocated by mining activities in their ancestral domain, local folks celebrating a barrio fiesta. By way of example, one can consider the barrio fiesta setting; Abesamis points to the Kingdom of God as a banquet with food. Abundance of food is an essential component. Food means salvation for the hungry.

Abesamis also employs various images like the mother and child, the protest rally, nature in a rural setting, women, nationalist figures, people's organizations, and human rights lawyers. He utilizes these situations and images to stress the point of Jesus' proclamation of the Kingdom of God based on the "Third Look."

The historical certainty of Jesus' proclamation of the Kingdom of God is affirmed by J. de Mesa and L. Wostyn.[17] Such a proclamation is found in Jesus' prophetic words and actions. They explore the prophetic dimension of such a proclamation by tracing the Kingdom of God tradition to the Old Testament offer of salvation as proclaimed by the prophets. Citing Mark 1:15, the two authors recognize the universal character of Jesus' message of the Kingdom of God.

[17]José M. de Mesa and Lode L. Wostyn, *Doing Christology: The Re-Appropriation of a Tradition* (Quezon City: Claretian Publications, 1989), 141.

Jesus' preaching of the Kingdom of God has a political dimension. It is a political intervention meant to establish a new social order, a social order where dignity is restored to the humanity of those who had been victimized by the oppressive political and religious institutions of his time.

J. de Mesa and L. Wostyn attempt to connect Jesus' message of the Kingdom of God with the Filipino notion of *kagandahang loob ng Diyos* (generosity of God) and *ginhawa* (ease of life, comfort, prosperity) as contained in the Filipino myth of *Si Malakas at si Maganda* (The Strong and the Beautiful). In this myth, the authors reflect that "Jesus' experience of the Kingdom of God wholly integrated *lakas* (strength) and *kagandahang-loob* (generosity), where one is identical with and inseparable from the other."[18] In a unique manner, De Mesa and Wostyn demonstrate how the Filipino mythological tradition is in dialogue with Filipino religious upbringing in pointing out that "for Jesus, the Kingdom of God highlights God's lordship which suggests *lakas* (strength), power and dominance. It integrates in the most radical way the notion of *kagandahang loob* (generosity) which presents God as unconditionally willing the good of human beings." [19]

J. Fuellenbach has undertaken extensive discussion of the Kingdom of God. One of his significant affirmations focuses on the crucial link between the Kingdom of God and the person of Jesus.[20] With Easter as the reference point, the author points out that "before Easter, Jesus was the preacher of the Kingdom of God. After Easter, the object of preaching was Jesus Christ himself."[21] He traces the origin of the Kingdom message of Jesus to his Abba experience.[22]

---

[18]De Mesa and Wostyn, *Doing Christology*, 179.

[19]De Mesa and Wostyn, *Doing Christology*, 177.

[20]John Fuellenbach, *The Kingdom of God: The Central Message of Jesus' Teachings in the Light of the Modern World* (Manila: Divine Word Publications, 1987), 79.

[21]Fuellenbach, *The Kingdom of God*, 79.

[22]Fuellenbach, *The Kingdom of God*, 84.

Integral to Jesus' prophetic office is the proclamation of the Kingdom of God as a reality made manifest by his own coming. In terms of what the Kingdom entails in more concrete terms, "the central message of Jesus, the Kingdom of God, did mean the transformation of all human structures in favor of justice and the rights of the poor."[23] The proclamation is done with words through the parables and with deeds through symbolic actions.

Colla relates the Kingdom of God to present society by identifying its ideal characteristics in terms of economic equality and social unity. The Kingdom of God is a result of the transformation of human society with all its social, economic, and political institutions. The Kingdom of God is a society where everybody is equal; no one would be rich or poor.[24]

D. Elwood and P. Magdamo recognize the dominance of the Kingdom of God as a theme of Jesus' preaching. Jesus' opening statement as he begins his ministry is the announcement of the coming of the Kingdom. Aside from his initial proclamation in Mark 1:15, Jesus made use of parables to portray what the Kingdom of God would be like and this can be found in various places in the Gospels. Entering the Kingdom requires a personal decision on the part of the individual and accepting the Kingdom brings about joy for the person.

Paredes affirms that "the Sermon on the Mount is the solemn moment of the inauguration of the Kingdom and of the convocation of a new Israel."[25] The Kingdom of God as a movement initiated by Jesus is revolutionary in character because it values the poor and the marginalized, the hungry and the oppressed. It espouses values

[23]Fuellenbach, *The Kingdom of God*, 30.

[24]Luc Colla, *The Amazing Story of Jesus of Nazareth: A Second Year High School Course in Religion and Value Education* (Baguio City: Religion Department, Saint Louis University, 1984), 25.

[25]Jose Cristo Rey Garcia Paredes, *Jesus: A Radical Discipleship in the Context of Asia and the Philippines* (Quezon City: Claretian Publications, 1993), 35.

contradictory to what the people of Jesus' time held as necessary and important in their life as the chosen people of God.

Vano understands the Kingdom of God as the work of the Spirit in the life of God's people.[26] The liberation aspect is inherent in the proclamation of the Kingdom of God.

From the foregoing discussion, there is a wide consensus about the concrete reality of the Kingdom of God as the Kingdom of the poor in the sense that the poor are the central focus of God's liberating action. Filipino Christological literature resonates with the situation of poverty that the majority of Filipinos experience, and Jesus' message of the Kingdom of God proves to address the need for liberation. Jesus is close to the Filipino because His message brings hope to a struggling nation.

Resurrection

The importance of the discussion on the resurrection of Jesus for Filipinos is recognized by many writers; several will be presented here.

For P. Sevilla, there is a seeming overemphasis in the Filipino devotion to the crucified Jesus. Sevilla points out that "many Filipinos are not yet conscious of the value of the resurrection of Jesus for the Christian faith."[27] His reflection on the resurrection attempts "to bring out the meaning and significance of the resurrection for Christian discipleship and spirituality."[28] Aside from the salvific value

---

[26]Manolo O. Vaño, *Discovering the Original Jesus: A Biography of a Revolutionary Genius as He Was Actually Known to His Contemporaries* (Quezon City: New Day Publishers, 1998), 22.

[27]Pedro C. Sevilla, "Christ at EDSA: the Filipino Face of Christ and Christian Spirituality." *Landas* 2, no. 2 (1988): 160.

[28]Sevilla, "Christ at EDSA: the Filipino Face of Christ and Christian Spirituality," 161.

of the resurrection, Sevilla affirms its foundation for Christian faith, Christian hope, and the Christian Church. If the resurrection did not take place, faith in Christ would be irrelevant and useless. Christian hope would not be essential and would be meaningless without the resurrection. The existence of the Church would be baseless if Jesus did not rise from the dead.

Basing himself on the witness of the New Testament, Sevilla asserts that "it is through the experience of the risen Jesus that the Church came to a clear recognition of who he is."[29] Considering the theological meaning of the resurrection, Sevilla points out that Jesus' rising from the dead was first and foremost a foundational liberating initiative of the Father. With the resurrection, Jesus became the source of hope for humankind, a hope for the future salvation.

In the vision of the Second Plenary Council of the Philippines (PCP II), reflection on the risen Christ enables the Church to engage in renewed integral evangelization.[30]

In her study, Lagunsad seeks "to deepen the understanding of the significance of Jesus' resurrection for Christian discipleship in the Philippine context in particular."[31] She recognizes the relevance of Jon Sobrino's theology of the resurrection in relation to the Philippine experience of economic deprivation, political oppression and social marginalization. Jon Sobrino himself writes from the context of the Third World. The resurrection means much to Filipinos who long for liberation from poverty and oppression.

---

[29]Pedro C. Sevilla, *People's Faith Is People's Power: A Filipino Christological Catechism* (Quezon City: Loyola School of Theology, Ateneo de Manila University, 1986), 43.

[30]Pedro C. Sevilla, "Teaching Christology According to the Second Plenary Council of the Philippines." *Landas* 7, no. 1 (1993): 9.

[31]Ma. Crescencia G. Lagunsad, "Sobrino, the Resurrection, and Discipleship in the Philippine Context." *Tambara* 6 (1989): 56.

Together with Jesus' death on the cross, S. Putzu affirms that "the resurrection of Christ is one of the central truths of the Catholic faith,"[32] underscoring its redemptive significance. After the resurrection, Jesus appeared to his disciples in various instances. Jesus' apparitions to his disciples are considered to support the empty tomb in proving that Jesus rose from the dead. The apparitions were viewed as personal experiences on the part of the disciples brought about by the objective reality of Jesus rising from the dead.[33]

Inseparable from the cross, C. Abesamis holds the same view of the centrality of Jesus' resurrection to Christian faith. He begins his discussion with the biblical accounts of the resurrection. Various meanings are attached to the resurrection. First and foremost, the resurrection is viewed as the "Father's act of vindication"[34] for the death of Jesus. It is an act that runs contrary to what humanity did to Jesus which was to kill him. The resurrection also serves as the foundation of Christian hope for everlasting life. With the resurrection, the Holy Spirit becomes the principle of human life. Because of the resurrection, Jesus is able to gather all creation to himself as the cosmic Christ. The resurrection is meant to preserve the integrity of Jesus' teaching of the Kingdom of God.

D. Elwood and P. Magdamo consider 1 Cor 15:3-7 as the earliest account of the resurrection. The New Testament accounts of the resurrection center on the empty tomb and Jesus' appearances after his death on the cross.

Various authors refer to these two components of the biblical accounts in their discussion of the resurrection. An extensive discussion on the subject is presented by J. Smith. His basic premise in the study

[32]Salvatore Putzu, "The Death and Resurrection of Jesus Christ." *Docete* 13, no. 64 (1991): 20.

[33]Salvatore Putzu, "The Death and Resurrection of Jesus Christ," 22.

[34]Abesamis, *A Third Look at Jesus*, 207.

of the resurrection is "to show the credibility and validity of the Easter faith."[35] He examined the New Testament witness especially the pre-Pauline tradition in 1 Cor 15:3-7. In this account, Paul relates his encounter with Jesus as the risen Christ. The disciples' experience of the risen Jesus is viewed as "the manifestation by God of the crucified Jesus as the risen Christ or as the self-manifestation of the risen one from out of the sphere of God."[36] In his examination of the empty tomb tradition, Smith relates the Gospel tradition. Various theologians hold different positions regarding the historical certainty of the empty tomb tradition. However, from the theological point of view, Smith notes that "the Church has not made an explicit definition concerning whether the empty tomb is an implication of the mystery of Jesus' resurrection."[37]

J. de Mesa and L. Wostyn refer to the resurrection with categories like "the Christian faith-inspired experience at Easter" or simply the "Easter experience."[38] In their work, there is a renewed reference to the resurrection in terms of the appearances of Jesus, the discovery of the empty tomb, and the earliest kerygma about the resurrection in 1 Cor. 15. All these aspects of the resurrection are recounted as experiences by the disciples and of Paul in the case of 1 Cor. 15. With the experience of the risen Jesus comes the understanding of who Jesus is.

De Mesa and Wostyn view the resurrection as having "a theological and historical dimension."[39] Peña is more explicit on the historical

[35]Joseph J. Smith, "The Resurrection Appearances and the Origin of the Easter Faith," *Landas* 2, no. 2 (1988): 204.

[36]Smith, "The Resurrection Appearances and the Origin of the Easter Faith," 232.

[37]Joseph J. Smith, "The Resurrection and the Empty Tomb." *Landas* 1, no. 2 (1987): 160.

[38]De Mesa and Wostyn, *Doing Christology,* 196.

[39]De Mesa and Wostyn, *Doing Christology*, 196.

aspect of the resurrection as he asserts that "there is a certain historical guarantee that the resurrection event took place because only then can one explain properly how the fearful disciples who abandoned Jesus during his passion and death found fearless courage to risk their lives and confess that Jesus is alive."[40] Earlier in this section Sevilla's views on the resurrection were noted; Peña also takes notice that "in spite of its utmost importance, the Paschal mystery has been mostly identified with the event of Jesus' passion and death." [41]

While some authors explore the historical and theological dimensions of the resurrection, Paredes, on his part, adds a third, the ethical dimension. His concern in the ethical aspect of the resurrection is "how to make the faith in the resurrection credible today."[42]

In the Philippine context, one of the most inculturated elements of Christian faith is the Filipino celebration of the resurrection. Sevilla points out that "Filipinos have developed some beautiful religious celebrations in connection with Easter."[43] An Easter ritual is popularly known as the *salubong* (meeting, encounter); Kroeger views this meeting of the risen Jesus and his mother Mary as "a true proclamation in pageantry, drama, and song. It is eminently faithful to the Gospel narratives of the resurrection, which themselves can be understood as 'faith dramas.'"[44] Such a celebration has evangelistic and catechetical significance.

The historicity of the resurrection event is a major concern for Filipino Christology. Relying on what is considered to be proofs,

[40]Braulio Peña, *Soteriology* (Manila: U.S.T. Printing Office, 1985), 546.

[41]Peña, *Soteriology*, 548.

[42]Paredes, *Jesus: A Radical Discipleship in the Context of Asia and the Philippines*, 180.

[43]Sevilla, *People's Faith Is People's Power*, 42.

[44]James H. Kroeger, "Proclaiming that Jesus Lives: Philippine Resurrection Rituals." *Docete* 13, no. 64 (1991): 18.

almost all authors affirm the empty tomb and Jesus' appearances to his disciples as integral to faith in the resurrection. Filipinos recognize the liberating aspect of the resurrection.

Methodology

Doing Christology has become a major topic in Filipino Christological writing. Prominent in this undertaking is the study undertaken by B. Beltran. In a more systematic manner and adopting research methods from the social sciences, he embarked on Christological inquiry. Beltran holds the following:

> … a systematic and coherent inquiry into the person and functions of Jesus in the Philippines must ask the following questions:
>
> 1. Why should the Filipino believers claim universal significance for the salvation Jesus won on the cross and proclaim him Lord of heaven and earth?
>
> 2. How can the Filipino Christian who believes that Jesus of Nazareth is the Son of the living God understand and express this belief precisely as a Filipino and as a Christian?
>
> 3. How can he or she justify this Christological conviction and its linguistic expression as being in continuity with the faith that comes to us from the apostles?
>
> 4. How can the Filipino Christian judge whether the Western concepts and terminologies used to articulate that faith foster or hinder the deeper understanding of the faith in his or her own context?
>
> 5. What are the implications of belief in Jesus for individual and social behavior and for one's attitudes towards structures of power in Philippine society?[45]

Having identified the questions to deal with in "doing Christology" in the Philippine setting, Beltran argues that "the task of theology is to mediate the systematic and critical inquiry of Christology with the

[45]Benigno P. Beltran, *The Christology of the Inarticulate: An Inquiry into the Filipino Understanding of Jesus Christ* (Manila: Divine Word Publications, 1987), 4.

understanding of Jesus of the ordinary believers in the Philippines."[46] For him, "if the poor are the privileged bearers of the Gospel, then the Filipino face of Christ can be seen more clearly among the scavengers in the garbage dumps, the peasants in the ricefields, and the workers in the factories." [47]

Considering the question of methodology, Beltran suggests that

> one point of departure for Christology in the Philippines is the elaboration of an adequate and appropriate theology of redemption or a soteriology. The Christian understanding of salvation must be explained in the context of the Filipino experience of sin and evil and the longing for liberation in the Philippines. The second step would involve investigating how the original soteriological message was inculturated into the varying cultural situations.[48]

Beltran is explicit in identifying the steps to be undertaken for a more meaningful way of doing Christology in the Philippines considering the context and aspirations of the Filipino people.

In his Christological study, Beltran recognizes that

> the systematic and empirical investigation into the way people perceive Christ and the influence of this perception on the social system should be done where most of the poor live, the poor whom Christ sought out when he preached the coming of the Kingdom. It is in the city of Manila where the deprivation and untold suffering of countless Filipino believers can be seen in stark contrast with the scandalous opulence of a small percentage of the population.[49]

Abesamis resonates with Beltran in his *locus theologicus* of doing Christology in the Philippines. He outlines the three ways of looking at Jesus as follows: First Look: As Jesus looks at himself; Second

---

[46]Beltran, *The Christology of the Inarticulatt*, 8.

[47]Beltran, *The Christology of the Inarticulate*, 15.

[48]Beltran, *The Christology of the Inarticulate*, 162.

[49]Beltran, *The Christology of the Inarticulate*, 51.

Look: As Western theology has looked at Jesus; and, Third Look: As the poor look at Jesus.

Abesamis' third look at Jesus is closely related with Beltran's poor as the point of departure and source of data in doing Filipino Christology. Looking at Jesus through the eyes of the poor is for Abesamis "indispensable for rediscovering the original Jesus."[50]

J. Francisco has made a significant contribution to the method of doing Christology in the Philippines. Reflecting on the person, life, and mission of Jesus, the local Church engages in a theological undertaking. He identifies the "three source books of the theological task"; these are the following:

> 1. The Book of Life refers to the concrete historical experience in situations today facing the Christian community.
>
> 2. The Book of God's Word refers to Scriptures which contains the foundational revelation of God.
>
> 3. The Book of the Church's history chronicles the historical existence of the Christian community through the ages, especially as it is expressed in the Church's traditional documents.[51]

Considering the unfolding of Philippine history and the development of Philippine literature that goes with it, Francisco identifies the three images of Christ based on the literary heritage of the Filipinos:

> 1. In the period of Spanish colonization, Christ is viewed as model.
>
> 2. In the period of American occupation, Christ is seen as the foundation of the moral order.
>
> 3. After the Second World War, Christ is seen as liberator of society.[52]

---

[50]Abesamis, *A Third Look at Jesus*, 4.

[51]Jose Mario Francisco, "Our People's Christology," *UST Students' Journal of Theology* 13 (1994): 26.

[52]Francisco, "Our People's Christology," 31.

Based on their underlying influence in Philippine society and culture, these images of Christ take on a soteriological value. The Filipino expressions *ginhawa* (ease of life, comfort, prosperity) and *kalayaan* (freedom) are reflective of the Filipino longing for salvation and liberation.

Beltran, as earlier noted, gives the same emphasis on soteriology as key in understanding who Jesus is; this has significant bearing on the longing of the Filipino poor for liberation.

For De Mesa and Wostyn, "our first hermeneutical principle in doing Christology is the conviction that revelation and experience are closely interrelated and are the two sides of the one reality of God being present and revealing Himself to mankind."[53] It involves an "attempt to reconstruct the foundational experience of the disciples with Jesus of Nazareth to ascertain just what was experienced and what was communicated through the experience"[54] as recorded in the New Testament writings. The first-hand experience of the disciples is subjected to a process of interpretation[55] after which one correlates the foundational experience of the disciples with contemporary experiences.[56] The present-day experiences of inequality, suffering, and oppression of the poor in our Philippine situation will make the model of liberation central."[57]

Based on an analysis of the documents of the Second Plenary Council of the Philippines (PCP II), Sevilla presents an outline of its Christology. PCP II Christology begins with a focus on the person of Jesus both as Jesus of history and the Christ of faith. The next stage

[53]De Mesa and Wostyn, *Doing Christology*, 9.

[54]De Mesa and Wostyn, *Doing Christology*, 12.

[55]De Mesa and Wostyn, *Doing Christology*, 25.

[56]De Mesa and Wostyn, *Doing Christology*, 55.

[57]De Mesa and Wostyn, *Doing Christology*, 61.

is a discussion of the message and mission of Jesus especially as seen in his teachings regarding the Kingdom of God. The final stage is the more contemporary and pastoral reflection on the Paschal mystery especially as this provides the basis of the Christian's involvement with the mission of the Church today.[58]

Christology has clear catechetical dimensions; this catechetical aspect is the subject of discussion by T. Bacani. He sees that Christocentric catechesis has four specific meanings:

> 1. Catechesis aims to lead persons into intimacy with Christ
>
> 2. Christ is the subject taught in catechesis, and everything else is taught only in relation to Christ.
>
> 3. Christ is the teacher, the only teacher in catechesis, and a person catechizes only insofar as Christ teaches through him.
>
> 4. The catechist must catechize in the way Christ taught, through an unbroken unity of word, work, and life.[59]

N. Yatco, in his book *Jesus Christ for Today's Filipino*, presents a method for doing Christology. He is fully conscious of the need for "a Filipino dimension to the portrayal of Christ."[60] In his work, he attempts to answer the question "Who is Jesus Christ to adult, educated Filipinos of the eighties?"[61] In arriving at the Filipino dimension of Jesus Christ, Yatco employs the method of literary analysis by digging deeper in "the Christ presented by Aurelio Tolentino in his

[58]Sevilla, "Teaching Christology According to the Second Plenary Council of the Philippines," 3.

[59]Teodoro C. Bacani, *Creating a Future: Evangelization Towards the Third Millenium* (Manila: Gift of God Publications, 1993), 62.

[60]Nicomedes T. Yatco, *Jesus Christ for Today's Filipino* (Quezon City : New Day Publishers, 1983), 2.

[61]Yatco, *Jesus Christ for Today's Filipino,* 2.

Bagong Cristo."[62] Aside from his concern for what is Filipino, Yatco also discusses a contemporary presentation of Jesus Christ. By way of comparison, he employs the same literary analysis to get a picture of "the Christ presented by Hans Küng in his *On Being a Christian*."[63]

In conclusion, one notes that various approaches have been undertaken in the study of Christology in the Philippine setting. The scientific and sociological approach is taken by Beltran. Abesamis uses the biblical approach, while Francisco employs the approach of cultural studies. De Mesa and Wostyn emphasize the role of experience and its relationship to revelation in doing Christology. As analyzed by Sevilla, PCP II focuses on the historical person and mission of Jesus, while Bacani pursues the catechetical approach. Yatco employs literary analysis in presenting the Filipino dimension of Christ.

Crucifixion

An important tenet of Filipino religiosity is centered on Jesus' crucifixion; Filipinos meditate deeply on this aspect of Jesus' life especially during Holy Week.

Writing on the topic of Jesus' death, several authors consider the crucifixion as an event in Jesus' life which is historically guaranteed. Authors like C. Abesamis, J. Fuellenbach, and J. de Mesa discuss the historical aspect of the Paschal mystery, particularly the execution of Jesus.

Why was Jesus crucified? Why was he subjected to gruesome suffering and eventually put to death? These questions preoccupied some writers, prompting them to reflect on the reason(s) for Jesus' death. Abesamis identifies some reasons for the death of Jesus; among others, he notes the following:

---

[62]Yatco, *Jesus Christ for Today's Filipino,* 2.

[63]Yatco, *Jesus Christ for Today's Filipino,* 2.

1. He put primacy on the human being and human life over and against the accepted tradition and law.

2. He was a rebel against tradition.

3. He was an uncompromising critic of the value-system or ideology of the establishment.

4. He was unabashedly for the poor and stern towards the rich.[64]

The revelatory dimension of Jesus' death is explored by Fuellenbach. For him, Jesus' death "reveals two essential realities: (1) the immensity and incomprehensibleness of God's love for his creature as compassionate love; and, (2) the cross reveals the utter hopelessness of our human state as sinners who had rejected God's love."[65]

De Mesa and Wostyn discuss the historical circumstance surrounding Jesus' death. They are explicit in stating that "the execution of Jesus of Nazareth on a cross is a securely established historical fact."[66]

Aside from the historical aspect of the crucifixion, various authors highlight the theological significance of Jesus' death on the cross. They hold that Jesus died for the sins of humanity; Jesus' crucifixion and death take on a redemptive dimension. Sevilla shares the view that at the center of Christian faith is the proclamation that Jesus of Nazareth, the Son of God, died on the cross to save humanity from sins. F. Gomez considers the cross in relation to the resurrection as "the center of the divine plan of salvation."[67]

Filipino consciousness of the crucifixion reaches its height during Lent and the Holy Week. It is during this time that the last days of Jesus

[64]Abesamis, *A Third Look at Jesus*, 188.

[65]Fuellenbach, *The Kingdom of God*, 94.

[66]De Mesa and Wostyn, *Doing Christology*, 186.

[67]Felipe Gomez, *The Good Shepherd: Pastoral Approaches to Christology* (Quezon City: Cardinal Bea Institute, Ateneo de Manila University, 1997), 229.

are celebrated with the chanting of the *pasyon* (the story in verse of the suffering or passion of Christ) the staging of the *cenaculo* (passion play), the re-enactment of the Stations of the Cross, and the meditation on Jesus' seven last words. All these Lenten activities enable the Filipino to focus and identify with Jesus' suffering and death on the cross. D. Elwood and P. Magdamo point out that "the Gospel accounts of the crucifixion are preserved in tradition and liturgy"[68] and are especially central to the celebration of the Holy Week.

From the Muslim point of view, S. Carzedda presents the assertion of Dr. Kamel Hussein regarding "the meaning and intention of the crucifixion." Hussein notes: "The cross for the Qur'an is seen as a deed of rejection, in which men/women registered their verdict against the life and personality of Jesus."[69] In their belief about Jesus' crucifixion, "modern Muslims are beginning to see the redemptive value of Jesus' suffering, although denying the idea of atonement. Their emphasis is more upon Jesus' willingness to suffer, rather than upon the actual crucifixion itself."[70]

The religious dimensions and the cultural aspects merge in the Filipino celebration of Jesus' crucifixion. The dialogue between religion and culture in the Filipino way of reflecting on Jesus' death on the cross assumes varied expressions both in liturgy and in drama/pageantry.

Santo Niño

There is a strong consensus among authors in their recognition of the indisputable popularity of the *Santo Niño* (Holy Child) as one among many of the Filipino images of Christ. R. Tenazas recounts

[68]Douglas J. Elwood and Patricia Ling Magdamo, *Christ in the Philippine Context: A College Textbook in Theology and Religious Studies* (Quezon City: New Day Publishers, 1971), 252.

[69]Salvatore Carzedda, *The Quranic Jesus in the Light of the Gospel: Exploring a Way to Dialogue* (Zamboanga City: Silsilah Publications, 1990), 93.

[70]Carzedda, *The Quranic Jesus in the Light of the Gospel*, 98.

the history of the devotion to the Holy Child beginning from the time when the image was first brought from Spain and presented as a gift to the rulers of Cebu.

The *Santo Niño* is the child Christ. Since the early times when the *Santo Niño* was introduced in the country, miracles had been attributed to the statue. Such reported miraculous events spurred all the more the spread of the devotion to the Holy Child. Having recourse to the Holy Child in times of calamities and personal difficulties, Filipinos look up to Him as a generous benefactor.

On a psychological note, Quisumbing affirms that "it is not difficult to see how the devotion to the *Señor Santo Niño* became intricately woven into the fabric of life itself, in times of dangers and challenges, needs and problems, trials and successes."[71]

The Filipino psyche accommodates the *Santo Niño* as it relates well with the trusting character of the child in the Filipino.

Furthermore, Quisumbing draws the conclusions that:

> religious myths, legends, and miracle stories assured the continuity of faith and devotion, increased trust in the Holy Child, reinforced good behavior and genuine intentions, aroused concern in the common welfare, presented solutions to the problems of survival, strengthened the people's resistance to danger and to a hostile environment, united the group physically and morally.[72]

In brief, the positive impact of the *Santo Niño* on the life of the Filipino faithful serves as a type of psychological reinforcement and this results in increased devotion to Him.

L. Mercado affirms the strong psychological impact of the *Santo Niño* when he refers to the popularity of the *Santo Niño* "because the

[71]Lourdes R. Quisumbing, "Religious Experience in the Senor Santo Nino Devotion in Cebu." In *Filipino Religious Psychology*, ed. Leonardo N. Mercado (Tacloban City: Divine Word University Publications, 1977), 64.

[72]Quisumbing, "Religious Experience in the Senor Santo Nino Devotion in Cebu," 65.

faithful believe that he is powerful in answering the petitions of the faithful."[73] The psychological effect of such a devotion dominated Filipino culture as it gained expression through festivals such as the *sinulog* (a festival characterized by ritual dancing in honor of the Holy Child) in Cebu, the *ati-atihan* (a festival in celebration of the feast of the Holy Child) in Kalibo, Aklan and the *dinagyang* (an annual socio-cultural-religious event associated with the Holy Child) in Iloilo.

Considering that close ties are characteristic of Filipino families, Sevilla attributes the popularity of the *Santo Niño* to the extent that "it stirs up something that is significant in the Filipino soul. Deep in the heart of the Filipino is a childlike attachment to his family, to his father and mother, to his brothers and sisters." [74]

Tenazas traces the origins of the devotion to the Holy Child. Quisumbing, Mercado and Sevilla attempt to explain how such a devotion appeals to the Filipino psyche. The discussion on the humanity of Jesus begins with the appeal of the Christ-child to the Filipino. Elwood and Magdamo emphasize the significance of the Christ-child "as we see him from the perspective of the man of Nazareth at work in the carpenter shop."[75]

Filipinos address the *Santo Niño* as *Señor* which means Lord. For Beltran, "it expresses the position of power in heaven held by the risen and exalted Christ."[76] He also notes that "the Christ-child, as a symbol of innocence, can liberate us from our deceitfulness. Devotion to his image can recall the child-like sense of wonder and mystery."[77]

---

[73]Leonardo N. Mercado, *Inculturation and Filipino Theology* (Manila: Divine Word Publications, 1992), 143.

[74]Sevilla, "Christ at EDSA: the Filipino Face of Christ and Christian Spirituality," 152.

[75]Elwood and Magdamo, *Christ in the Philippine Context*, 6.

[76]Beltran, *The Christology of the Inarticulate*, 121.

[77]Beltran, *The Christology of the Inarticulate*, 121.

The *Santo Niño* portrayed as holding a globe surmounted by a cross serves to remind Filipinos that all Christians share in the sufferings of Christ.

The discussion of the *Santo Niño* in Filipino Christological writing has deep psychological underpinnings that serve as a reinforcement to the religious and devotional practices it encompasses.

In conclusion, one observes that this section has discussed the top five dominant themes in Filipino Christological writing, which are (a) Kingdom of God, (b) Resurrection, (c) Methodology, (d) Crucifixion, and (e) *Santo Nino*. Representative authors were cited with their ideas and how they have elaborated particular themes in the Christology they are writing.

Other Issues Related to Filipino Christological Writing

The other concerns which this study wishes to address are the following: (1) factors which prompted the emergence of Filipino Christological themes, (2) resources employed in the development of Filipino Christological themes, and (3) characteristics of Filipino Christology. The findings of this study in relation to these other concerns deserve an adequate discussion.

Recalling the discussion of the significance of this study found in Part I, one notes that a key driving force for this research centers on the idea of "taking stock" of Filipino Christological literature in terms of how it reflects the maturity of Filipino faith in Jesus Christ. As mentioned earlier, these Christological writings do not emerge out of a vacuum. Christological writers in the Philippines articulate their ideas about Jesus Christ as influenced by several factors. They also make use of certain tools and resources in their writing. Thus, these Christological writings have something to say about the characteristics of Filipino Christology. These issues are discussed in the succeeding pages.

Factors Prompting the Emergence of Filipino Christological Themes

The emergence of a Filipino Christology is a result of certain factors which affect life in the Philippines as a whole. This author identifies four influential factors: (1) the situation of economic poverty; (2) the experience of political oppression; (3) social marginalization; and (4) Filipino religious upbringing.

Situation of Economic Poverty

One cannot deny the situation of poverty most Filipinos face. Dehumanizing is just one of the adjectives used to describe such poverty. How does this situation of dehumanizing poverty affect the development of Filipino Christology? How does the image of Jesus held by poor people influence Filipino faith and the understanding of the life and mission of Jesus?

Abesamis is explicit in his method of doing Christology in terms of the role of the poor in it. His "Third Look at Jesus"[78] originates from a perspective and understanding of the person of Jesus through the eyes of the poor struggling for liberation. The Kingdom of God is one which has a bias for the poor, the oppressed, and the marginalized being more blessed than others. The Filipino devotion to Jesus crucified relates very well with the suffering Filipinos are experiencing. Such suffering is viewed as a way of sharing in the suffering of Jesus on the cross while looking forward to the resurrection and the experience of *ginhawa* (ease of life, comfort, prosperity) in life. The resurrection of Jesus appeals to the Filipino desire for liberation from the undesirable situations they suffer. The Filipino devotion to the *Santo Niño* is intense as Filipinos turn to him in times of need, disaster, and personal distress. As Jesus' mission is to save humanity from sin and all forms of evil, this thinking becomes very real in the Filipino struggle for liberation from all forms of oppression. The optimism and resiliency

[78]Abesamis, *A Third Look at Jesus*, 2.

in the Filipino are known phenomena; thus the holding on to certain devotions to the *Hesus Nazareno* and the *Santo Niño* remain strong, colorful, and intense.

Beltran's method of doing Christology starts with the poor and the situation of poverty as significant context in molding the Filipino understanding of Jesus. The Filipino notion of Jesus is what the scavenger, the ordinary farmer, and the factory worker understand him to be. Doing Filipino Christology should attempt to articulate why Jesus is the answer to the deepest needs and concerns of Filipinos. This approach can reveal the value of Jesus' salvific work as God's action of reconciling the world to himself without reducing the idea of salvation to the narrow concerns of the limited Filipino experience.[79]

Abesamis and Beltran reinforce each other in recognizing the significance of the situation of poverty as influencing the Filipino understanding of the person, life and mission of Jesus.

Experience of Political Oppression

Various forms of political oppression, particularly during the Marcos Martial Law regime (1972-1986), were experienced as oppressive for freedom-loving Filipinos who in past centuries have been subject to foreign aggression, rule, and domination. Political oppression in the country has come in various forms which included human rights abuses and government control of the media. To a great extent, this oppression aggravated the situation of economic depravation Filipinos have suffered.

This situation resonates with what N. Yatco would consider the context for the writings of Aurelio Tolentino, a Filipino playwright in the late 1800s who died in 1915.

> Writing at a time of heightened national consciousness, Tolentino raised issues that were alive in his own time and even much more so today. Take, for example, the sociopolitical dimension of the Christian faith,

[79]Beltran, *The Christology of the Inarticulate*, 101.

> liberation from oppression, and concern for the recognition of basic human rights all over the world and in the Philippines in particular.[80]

Yatco saw the similarity of context between Tolentino's times and the turbulent period in Philippine history in which he was writing in 1983 (the Marcos Martial Law period extended from 1972 until 1986).

The milieu gave rise to "Christ-figures," Filipinos dead or alive who "represent Christ" for the ordinary Filipino. These Christ-figures serve as symbols of hope for an oppressed people. They are even seen to perform the saving task of Jesus as they dedicated their lives to be one with the masses in their struggle for liberation to the point of laying down their very own lives so that freedom would be achieved.

Literary and historical studies have been employed to show how certain "Christ-figures" came into existence. A particular study undertaken by N. Yatco presents a particular dimension in the Filipino image of Christ based on a play written by Aurelio Tolentino, *Bagong Cristo*.[81] The main character of the play is a Christ-figure who performs an important role for the liberation of ordinary people against the oppressive schemes of the capitalists of his time. In another study by L. Mercado, he identified prominent historical figures who were viewed to assume the role of Christ as religious leaders and became heads of various locally-formed religious sects.[82] As religious leaders, they exercise influence among their followers as they convey messages of salvation.

Social Marginalization

Another factor which is at the basis of the emergence of Filipino

---

[80]Yatco, *Jesus Christ for Today's Filipino*, 7.

[81]Yatco, *Jesus Christ for Today's Filipino,* 2.

[82]Leonardo N. Mercado, *Christ in the Philippines* (Tacloban City: Divine Word University Publications, 1982), 31.

Christological themes is social marginalization, the result of economic impoverishment and political oppression. The experience of social marginalization for a majority of the Filipinos is a reality one can discern even in the religious sphere. The wealthy and those in positions of authority in Philippine society often seem to be those with close connections to religious authorities. The poor are both economically deprived and socially marginalized. Filipino Christological writing presents an image of Christ who demonstrates a preferential option for the poor. The various Christ-figures presented in different Filipino literary pieces are always on the side of the oppressed, the laborers, the marginalized.

L. Hechanova immersed himself in a pastoral situation he would refer to as the "social-pastoral field."[83] This so-called socio-pastoral field refers to the *locus* of marginalization, the slums of the cities and the barrios in the rural areas. His pastoral experience in this concrete context of social marginalization enriched his theological reflection on the "image of Christ that is called for today." [84]

C. Arevalo points out that "Christ himself came as one of the poor."[85] It was the poor and marginalized whom Jesus sought to be with, to eat with, to talk with. The mission of the Church to preach the Good News to the poor and the marginalized is based on Jesus' own mission of solidarity and preferential option for them.

Filipino Religious Upbringing

An obvious fact of Filipino life is religious upbringing. Even before the discovery of the Philippines by the Spaniards, a religious culture existed among Filipinos. The natural inclination to worship a deity is

[83]Hechanova, "The Christ of Liberation Theology, 45.

[84]Hechanova, "The Christ of Liberation Theology, 45.

[85]Catalino. G. Arévalo, "Notes for a Theology of Development," *Philippine Studies* 19, no. 1 (1971): 84.

part and parcel of the Filipino psyche. Before Filipinos knew Jesus Christ, they had sacred sites in the mountains where they worshipped what they perceived as a Supreme Being found among giant trees. Worship services were presided over by a local priest or priestess called "*babaylan*" and they involved such rituals as the killing of animals as an offering. In times of sickness and calamity, Filipinos learned to offer prayers and sacrifice animals to attain health and protection. Such religiosity can be described as animistic.

To a great extent, this religious upbringing influenced the way Jesus as the Christian God came to be worshipped and revered. When the Spaniards arrived in the island of Cebu in early 1520s, one of the first encounters of the natives of Cebu with Christianity was through the image of the *Santo Niño* (Holy Child) given as a gift to the wife of Rajah Humabon after the queen's baptism.[86] This event marked the beginning of the long history of the Filipino devotion to the *Santo Niño*. A series of legendary and miraculous events followed which contributed to the growth of the popularity of the devotion to the Holy Child. As Filipinos affirm the divinity of Jesus, it is common knowledge how Filipinos would wipe the crucifix or any statue of Jesus with their handkerchiefs as a way of touching the divine when they pray for healing in times of sickness, protection in times of calamity and danger. The Filipino devotion to the *Santo Niño* (Holy Child) and the *Hesus Nazareno* (Jesus the Nazarene) may be considered syncretistic as they contain elements and ways by which Filipinos worship their pre-Christian gods.

D. Miranda refers to "Jesus as bearer of the Spirit and hence bearer of the holy."[87] This notion of Jesus is in a way related to the Filipino understanding of the divine during the pre-historic times

[86]Rosa C. P. Tenazas, *The Santo Niño of Cebu* (Manila: Catholic Trade School, 1965), 21.

[87]Dionisio M. Miranda, "Jesus and the Culture of the Holy," *Diwa* 23, no. 2 (1998): 98.

which continues to have an impact on contemporary popular Filipino religiosity, perspective, and devotion to Jesus Christ.

Resources Employed in the Development of Filipino Christological Themes

Filipino Christological writing would not have been possible without the use of several resources for theological reflection. Six items were identified and briefly elaborated. They are as follows: (1) biblical resources, (2) Church teachings, (3) literary and cultural resources, (4) Filipino religious symbolism, (5) signs of the times, and (6) international works of theology. These various tools employed in doing Christology in the Philippines show the richness of resources at the basis of a meaningful way of presenting the person of Christ as understood by Filipinos.

Biblical Resources

Filipino Christological writers have drawn much from biblical resources in their reflection on the person and work of Jesus Christ. The New Testament is considered to be the primary source of information regarding Jesus Christ. One can note the extensive use of New Testament data in the Christological writings of many authors.

P. Sevilla is a major Christological writer of the 1970s and 1980s. In his Christological writings, he develops certain Christological themes by starting with data from the Bible, especially the New Testament. The foundation and starting point of his Christology is the New Testament. He asserts that the New Testament is the source and basis of our knowledge of Jesus Christ.[88]

Another example of how the Bible influenced Christological writing in the Philippines is the book *Christ in the Philippine Context* co-

[88]Pedro C. Sevilla, *Si Jesus na Taga-Nazareth: Kristolohiya para sa Kasalukuyang Panahon* (Lungsod ng Quezon: Dalubhasaang Panteyolohiya ng Loyola, Pamantasang Ateneo de Manila, 1979), 6.

authored by Douglas J. Elwood and Patricia L. Magdamo. Their study of the life and mission of Jesus is significantly rooted in the theological truths contained in the Bible.[89]

C. Abesamis, in his *A Third Look at Jesus*, discusses the Kingdom of God, a major theme in Filipino Christological writing. Kingdom of God by itself is a biblical theme. In his methodology, he is explicit in stating that "the Third Look is a tool for biblical interpretation"[90] among other tools. In another discussion on the Kingdom of God, J. Fuellenbach refers to the Synoptic Gospels especially the passage on the Kingdom of God in Mk. 1:14-15, Mt. 4:17 and Lk. 4:43. For him, these passages on the Kingdom of God are the most historically warranted, a theme dominating Jesus' whole preaching.[91]

The Second Plenary Council of the Philippines has drawn a Christology with special focus on the public life and works of Jesus as recounted in the Gospels and other New Testament writings. Christians are to "retell the story" (PCP II 36) of Jesus as encountered in the New Testament.

Church Teachings

Important Christological literature in the Philippines discusses the teaching of the Church regarding the person, life, and mission of Jesus. This dogmatic approach seeks to be loyal to the tradition; it discusses the development of Christological doctrines as they have been articulated through the centuries. P. Sevilla is explicit in presenting a Christology that is faithful to the teachings of the Church, deeply rooted in both Scripture and Tradition.[92] He presents the Christology of the Fathers of the Church as well as the classical scholastic Christology.

---

[89]Elwood and Magdamo, *Christ in Philippine Context*, 24.

[90]Abesamis, *A Third Look at Jesus*, 3.

[91]Fuellenbach, *The Kingdom of God*, xiv.

[92]Sevilla, *Si Jesus na Taga-Nazareth*, 2.

In *The Christology of the Inarticulate*, Beltran grapples with the issue of Church teaching about Jesus and what ordinary Filipinos like the scavengers of Smokey Mountain in Tondo, Manila understand about Jesus.[93] The issue of Church teaching as a resource for the Christological writing of Beltran involves his concern about bridging the gap between the popular understanding of Jesus and the dogmatic pronouncements of the Church.

Literary and Cultural Resources

In the Filipino literary heritage, one finds an abundance of references to religious subjects which include, among others, works with Jesus Christ as the subject.

The most popular among these would be the *pasyon* (the story of the suffering or passion of Christ) as integral to the history of Filipino poetry. The *pasyon* is based on the 1814 *Casaysayan nang Pasiong Mahal ni Jesucristong Panginoon Natin* (Account of the Sacred Passion of our Lord Jesus Christ).[94] It has been the subject of literary and historical studies as well as theological investigation being a piece of religious literature aimed "to communicate Christian doctrines in a meaningful way."[95]

Filipino theater includes the Holy Week staging the *cenaculo* (passion play). There are other dramatic presentations like the *salubong* (meeting, encounter) and the "way of the cross."

Getting into serious cultural studies enables one to gain insight

[93]Beltran, *The Christology of the Inarticulate*, 8.

[94]Reynaldo Clemeña Ileto, *Pasyon and Revolution: Popular Movements in the Philippines, 1840-1910* (Quezon City: Ateneo de Manila University Press, 1979), 16.

[95]Ileto, *Pasyon and Revolution: Popular Movements in the Philippines, 1840-1910,* 16. Cf. also *Casaysayan ng Pasiong Mahal ni Jesukristong Panginoon Natin na sucat ipag-alab nang puso nangsinomang babasa, with an introduction, annotations and translation of the 1882 edition* by Rene B. Javellana, S.J. (Quezon City: Ateneo de Manila University Press, 1988).

into the deep impact of the so-called religious, and to be specific, Christological consciousness of the Filipino. In one of his essays, J. Francisco made an exposition of the various images of Christ as present in Filipino literature and showed how they differed depending on a particular stage of Philippine history.[96]

Filipino Religious Symbolism

The symbolic informs the Filipino soul in its various aspects, including the religious. Symbols are employed to express one's faith and understanding in Jesus Christ.

The cross, the Christmas lantern, the manger, the candle, the scapular, among other symbols, represent the Filipino closeness and devotion to Jesus Christ. These are highly noticeable when one observes people in churches during the various celebrations highlighted in the liturgical calendar. The crucifix and other images of Jesus enthroned in an altar is a common feature of a Filipino household. During Christmas time, lanterns are hung and families put up the manger in their living rooms as part of the Christmas tradition of celebrating the birth of Jesus. People lighting candles before the image of Jesus hung on a cross in churches is a common sight. It is also observable how people use their handkerchiefs to wipe religious images like that of Jesus the Nazarene. These are popular expressions of the Filipinos' devotion to Jesus Christ.

Signs of the Times

The contemporary experience of Christians (Filipinos included) constitutes the "signs of the times." Following Vatican II, Christians can link contemporary events with faith and the Christ event. The 1986 EDSA revolution remained peaceful because of the prayers of people who flocked to the scene, bringing with them images of Our

[96]Jose Mario C. Francisco, *Panitikan at Kristiyanismong Pilipino: Ang Nagbabagong Larawan ni Kristo. Philippine Studies* 25, no. 2 (1977): 186.

Lady and of our Lord Jesus Christ. The various Filipino experiences of oppression and the struggle for liberation are often connected with Jesus' own struggle against the oppressive structures of power during his time.

B. Beltran relates the 1986 EDSA revolution to the question of who Jesus is and the social order that has bred injustice and corruption.[97] He is also concerned with "the relationship of Church teaching about Jesus with the intellectual, ethical and ideological issues Filipinos have to face after the February Revolution."[98] In his writings about who Jesus is for Filipinos, P. Sevilla also asks the relevance of Jesus Christ in the day to day life of the Filipinos, their struggles and their hopes.[99]

International Works of Theology

Many Filipino theologians integrate the insight of international works of theology as a major source in their Christological writing. In addition, many Filipino theologians have advanced degrees in theology from theological faculties in Europe and the United States. Having been exposed to such an environment, they have gained wider perspectives and experiences because of their access to diverse theological literature and encounter with cultures other than Filipino. In a word, their theological upbringing has influenced their way of understanding who Jesus is and this is expressed in their theological writing.

In his article *Christ, the One Savior of the World*[100], D. Huang cites authors like William P. Loewe, Joseph Ratzinger, Hans Küng, Jacques Dupuis, and Paul Knitter, among others. An international author's

[97]Beltran, *The Christology of the Inarticulate*, 9.

[98]Beltran, *The Christology of the Inarticulate*, 10.

[99]Sevilla, *Si Jesus na Taga-Nazareth*, 3.

[100]Daniel Patrick Huang, "Christ, the One Savior of the World: Reflections on our Emerging Christological Question," *East Asian Pastoral Review* 34, no. 3 (1997): 187-209.

work significantly influences Christological writing in the case of M. Lagunsad in her study of Jesus' resurrection in the light of Jon Sobrino's *Christology at the Crossroads*.[101] A major influence in *Doing Christology: The Re-Appropriation of a Tradition* [102] by José M. de Mesa and Lode L. Wostyn is the Dutch theologian Edward Schillebeeckx, among others.

Characteristics of Filipino Christology

Based on a further analysis of the dominant themes of Filipino Christological writing as well as the original documents themselves, one can deduce several characteristics of Filipino Christology. Four specific themes are noted. They are as follows: (1) Christology from below, (2) Inculturated Christology, (3) Biblical Christology, and (4) Pastoral Christology.

Christology from below

Christology from below is "the kind of Christology developed from an examination of Christ's human history, especially as it is presented in the Synoptic Gospels."[103] Themes pertaining to Jesus' earthly life, ministry, and historicity dominate the discussion in Filipino Christological literature. The most dominant theme is the Kingdom of God which is the subject of Jesus' preaching as in the works of C. Abesamis[104] and J. Fuellenbach.[105] Jesus' crucifixion is considered a

[101]Lagunsad, "Sobrino, the Resurrection, and Discipleship in the Philippine Context," 54.

[102]José M. de Mesa and Lode L. Wostyn, *Doing Christology: The Re-Appropriation of a Tradition* (Quezon City: Claretian Publications, 1989).

[103]Gerald O'Collins and Edward G. Farrugia, *A Concise Dictionary of Theology,* Rev. and Expanded ed. (New York: Paulist Press, 2000), 43.

[104]Carlos H. Abesamis, *A Third Look at Jesus.* 3d. and completely rev. ed. (Quezon City: Claretian Publications, 1999).

[105]John Fuellenbach. *The Kingdom of God: The Central Message of Jesus' Teachings*

historical event resulting from his political differences with the elite in society during his time. Jesus' resurrection is examined with its historical certainty as a major topic of debate among experts especially in the article by J. Smith.[106]

The Second Plenary Council of the Philippines, one can observe, emphasizes a mode of discipleship in and understanding of Jesus Christ that is based on His person and human history. The Christ Christians ought to follow is the Christ who once lived on this earth, who spent time with his family in Nazareth, who preached the Good News of the Kingdom of God, who gathered a group of disciples, who shared meals with sinners and outcasts, who healed the sick and the blind, and who had special preference for the poor. PCP II also recognizes the continuing presence of Christ in the everyday affairs of the world today (PCP II, no. 35).

Inculturated Christology

Inculturation is "a new term for the old obligation to contextualize and indigenize the Christian message and way of life in the various cultures and peoples of our world."[107] This definition of inculturation implies elements and methods of contextualization and indigenization employed in the development of Filipino Christology.

Authors of Filipino Christological literature utilize key elements of Filipino culture in their exposition of the Filipino understanding of Jesus Christ. Christ has invaded the Filipino literary landscape significantly enough to be the subject of Filipino poetry, drama, legends, and myths. Historico-theological, cultural and literary studies, such as the one undertaken by J. Francisco, N. Yatco, and L. Mercado

---

in the Light of the Modern World (Manila: Divine Word Publications, 1987).

[106]Joseph J. Smith, "The Resurrection Appearances and the Origin of the Easter Faith." *Landas* 2, no. 2 (1988): 204-37.

[107]O'Collins and Farrugia, *A Concise Dictionary of Theology,* 118.

point to the emergence of Christ-figures as expressions of a religious upbringing which was a product of missionary work since the Spanish era. Various periods of Philippine history produced literary output which depicts Christ-figures.

The *pasyon*, the *salubong*, and other local festivals are expressions of faith in Jesus Christ which make use of poetry and drama, elements of Filipino culture making use of a religious subject.

With the use of Filipino cultural elements, Jesus' person and message is portrayed and transmitted.

Biblical Christology

If biblical theology is "any theology that bases itself primarily on the Scriptures,"[108] one can note that Filipino authors writing about Jesus Christ do not neglect the primary source of information on the person and life of Christ which is the New Testament. Major works in Filipino Christological literature make extensive use of biblical references. C. Abesamis, P. Sevilla, D. Elwood and P. Magdamo, among others, primarily make use of the New Testament as the starting point in their presentation of Jesus.

Pastoral Christology

Pastoral Christology is one that is rooted in the pastoral experience of a theologian or any servant of God. It addresses a particular pastoral concern. The Christological reflection of L. Hechanova is a product of his immersion in a "socio-pastoral situation" or a "pastoral field." If there is such a Christology from below, F. Gomez asserts that it should give expression to a pastoral practice from below. The formation of basic Christian community (BCC) leaders include modules on specific aspects of the life Christ. Work on BCC formation is an important pastoral thrust of the Church in the Philippines.

---

[108]O'Collins and Farrugia, *A Concise Dictionary of Theology,* 26.

Summary

The main thrust of this section has been to identify the dominant themes of Filipino Christological literature and present an exposition of key theological affirmations held by a sample of authors regarding Jesus, his life and his mission. From the books and articles included in the annotated bibliography presented in Part II, one hundred eleven (111) themes are identified. This section discusses the top five major themes in Filipino Christological writing. These five themes are: (1) Kingdom of God, (2) Resurrection, (3) Methodology, (4) *Santo Niño*, and (5) Crucifixion.

Other points for analysis in this section are the following issues: (1) factors which prompted the emergence of Filipino Christological themes, (2) resources employed in the development of Filipino Christological themes, and (3) characteristics of Filipino Christology.

Considering the factors which prompted the emergence of Filipino Christological themes, four influential factors are identified. They are as follows: (1) the situation of economic poverty, (2) the experience of political oppression, (3) social marginalization, and (4) Filipino religious upbringing.

Of the resources employed in the development of Filipino Christological themes, six are prominent. They are the following: (1) biblical resources, (2) Church teachings, (3) literary resources, (4) Filipino religious symbolism, (5) signs of the times, and (6) international works of theology.

This study also identified the characteristics of Filipino Christology. The four specific themes are as follows: (1) Christology from below, (2) inculturated Christology, (3) biblical Christology, and (4) pastoral Christology.

IV. SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

This study was conducted as an attempt, in the spirit of the Second Plenary Council of the Philippines, to "take stock" of the development of the Filipino faith and understanding of the person, life, and mission of Jesus Christ as articulated in what is referred to as Filipino Christological literature. In the aftermath of the Second Vatican Council, Filipino theological writing significantly shifted its focus and subject matter from the theology of the Church to Christological concerns. One can note the surge of publications to this effect which started in the 1970s and gained ground in the 1980s and 1990s. Taken individually and as a whole, Filipino Christological writing provides interested individuals with a glimpse of the breadth and depth of Filipino Christological reflection.

Summary of the Study

The first, introductory section of this study is a presentation of the following topics: background of the study; statement of the problem; scope and limitations; significance of the study; methodology; definition of terms; and the review of related literature.

Part I is an overview of the annotated bibliography, including a short introduction, a list of libraries visited in the course of data gathering, and the materials covered in terms of theological journals, newspapers, and magazines. Also included is a description of the nature and purpose of the annotated bibliography and the format of the annotated bibliography.

Part II is the annotated bibliography proper comprising the main bulk of materials for this study. It is a listing of bibliographic citations with an annotation for each item. Data in this study is presented as an annotated bibliography with index terms assigned for each entry in the bibliography.

Part III is the analytical phase of the study. This section deals primarily with answering the main problem and the sub-problems as

outlined in the Statement of the Problem of this study. This analytical and interpretative section includes a tabular presentation of the data gathered in this research. A discussion is focused on the five major themes of Filipino Christological literature; it includes the factors which helped in the emergence of Filipino Christological themes, the resources employed in the development of Filipino Christological themes, and the characteristics of Filipino Christology.

Part IV is the concluding section which summarizes the highlights of this study. It includes a summary of the whole thesis, the conclusions of the researcher in answer to the various problems in this study as presented in Part I, and the recommendations which emerge out of findings.

This study as a whole provides the readers with a panorama of the Christological landscape in the Philippine context. It has dealt with a wide array of themes related to the person, life, and mission of Jesus articulated in a milieu which is Filipino. The thematic concerns of Filipino Christological writing developed through time with a stamp of the Filipino context and situation. Such a *locus theologicus* provides the foundation on which the Filipino understanding and faith in Jesus Christ rests.

Conclusions

Having undertaken this study, the researcher gained significant insights in relation to Filipino Christology. With the aim of taking stock of the Filipino understanding of the person, life, and mission of Jesus Christ, this study identified the major themes of Filipino Christological literature.

Central Themes in Filipino Christological Literature

Various authors writing on Christology in the Philippine setting deal with themes which are highly reflective of the Filipino faith and understanding of Jesus Christ. Among the top Christological themes include the Kingdom of God, Resurrection, Methodology, Crucifixion,

and *Santo Niño*. Other themes discussed are Divinity, Political and Social Views, *Hesus Nazareno*, Christianity and Culture, Humanity, Poverty, Redemption. These themes speak a lot of the Filipino context as they were discussed with due consideration of Filipino realities, dreams, and aspirations, as well as, the social, economic, political and cultural situation facing Filipinos at various epochs of Philippine history, especially after the Second Vatican Council and the Second Plenary Council of the Philippines.

Factors Contributing to the Emergence of Filipino Christological Themes

It has been mentioned earlier that the emergence of Filipino Christological themes did not take place in a vacuum. There are social, political, cultural, economic and religious factors which are instrumental in the process of the Christological reflection. Specifically, four factors have been identified as follows: 1) the situation of economic poverty, 2) the experience of political oppression, 3) social marginalization, and 4) the Filipino religious upbringing.

Resources Employed in the Development of Filipino Christological Themes

Filipino Christological literature, as developed through the years, employs a wide array of resources as aids in theological reflection. These resources include the Bible, Church Teaching on Jesus Christ through the centuries, the Filipino literary heritage, Filipino symbols, signs of the times, and international works of theology. Christological authors in the Philippines are conscious of Scripture and Tradition as indispensable sources for reflecting on and articulating the Filipino faith in Jesus Christ. Filipino literature employs Jesus Christ as a central subject. The use of these resources manifests serious effort on the part of Christological writers to hand on the faith and make it more intelligible and meaningful for future generations of the Filipino faithful.

Characteristics of Filipino Christology

Based on what has been written in books and articles in journals, certain characteristics of Filipino Christology have emerged. One can say that Filipino Christology is primarily a Christology from below, especially as it is reflected in the pertinent statutes of the Second Plenary Council of the Philippines. It is also an inculturated Christology with the incorporation of Filipino cultural elements in its Christological reflection. Filipino Christology is also a biblical Christology as many writers put emphasis on the data from the Bible in their Christological writing.

Recommendations

1. On-Going Christology Seminar Workshop: One major recommendation of this study is that a Christology Seminar Workshop be conducted in every diocese in the Philippines in coordination with the Catholic Bishops' Conference of the Philippines. The target participants of each diocesan seminar-workshop on Christology shall be the lay leaders in each parish, teachers of the diocesan schools, youth leaders, and members of mandated organizations in every parish. A pool of speakers and theologians can be organized for this purpose from the national level to the diocesan level. For the workshop to be more meaningful and fruitful for the Filipino lay faithful, the topics to be presented shall be simplified for a lay audience which can be based on the notes and readings organized by Fr. Catalino G. Arévalo, S.J. In April 2-5, 2001, a Christology Seminar Workshop was held in Loyola School of Theology meant for Jesuit lay partners in the apostolate. Previous to that, the Catholic Bishops' Conference of the Philippines also sponsored a Seminar on Christology.

2. Pool of Resources and Personnel: Loyola School of Theology, together with all schools of theology, houses of formation, and catechetical centers in the country, can spearhead the pooling together of resources and personnel for the continuing theological reflection in the area of Christology. Recognition is given to trained theologians teaching in other theologates outside of Metro-Manila, especially in

the Visayas and Mindanao. These resources and personnel can be tapped for the conduct of on-going Christology seminars all over the country. A directory of experts in Christology can be formulated to ensure ease in communication.

An important resource Loyola School of Theology can offer for this purpose is the wealth of materials found in its Ralph B. Gehring Library.

3. Continuing Theological Reflection for Lay People: The lay faithful shall be introduced to the discipline of theological reflection and methodology and can be given a taste of a systematic presentation of Christology in a manner understandable for a lay audience. The lay participants in seminars conducted shall be given the opportunity to participate in workshops and open forums through which they can express their thoughts and reflections on the topic being presented. In this way, one can get the feel of how the lay faithful think and reflect on the subject and object of his/her faith, who is Jesus Christ.

In undertaking these seminars, stress should be put on documenting its proceedings in a thorough manner, giving emphasis to the documentation of workshop output by the participants. Putting in writing the thoughts and reflections of the lay people from these seminars are first-hand data for planning pastoral activities and other undertakings to deepen their faith and understanding of Jesus Christ in consonance with the teaching of the Church.

4. Updating of Research in Christology: In 1987, Fr. Benigno P. Beltran, S.V.D. published his book *The Christology of the Inarticulate*: *An Inquiry into the Filipino understanding of Jesus Christ*. It was a product of his research on the ordinary Filipinos' understanding of Jesus Christ undertaken through a survey. It was a landmark work worth replicating twenty years after it was carried out. A similar methodology and questionnaire may be used. The target sample of participants in the survey can be from the same economic bracket of society. Considering the potential of focused study and research, this replication study may be carried out with the purpose of validating the earlier findings of the research given that twenty years had already lapsed. There might

be changes in research findings and whatever difference in findings there would be could be the subject of further theological reflection so that appropriate pastoral intervention may be developed.

Another track of research that can be undertaken is in line with the national symposia on Christological questions, also known as the Tagaytay Colloquium, in 1981.

5. Capitalizing on the Work of Theologians who Continue Writing in the Area of Christology: Filipino Christological writing is an undertaking which flourished since the aftermath of the Second Vatican Council up to the present. J. Kroeger presents "a panorama of Christological reflection that has emerged in the Philippines during the four-decade, post-Vatican II era (1965-2005).[109] From the panoramic bibliography, one may note the significant contributions of various authors who continued to conduct research and write in the area of Christology. Arranged alphabetically, the following authors contributed significantly to Christological writing in the Philippines in the recent decades: 1) Carlos Abesamis, 2) José de Mesa, 3) James Kroeger, 4) Raymund Mazo, 5) Leonardo Mercado, and 6) Lode Wostyn. Their works represent recent Christological literature, a product of continuing theological reflection on the person, life, and mission of Jesus. A systematic presentation of Filipino Christology could make use of their works, among others. Their writings may be used as references in developing talks and teaching modules in Christology, with their recent reflections and comprehensive bibliographical sources.

In 2004, Dindo Rei M. Tesoro and Joselito Alviar Jose wrote on the pending tasks of Filipino Christology.[110] They identify these tasks as follows: (1) wedding of doctrine and piety, (2) rendering Christological dogmas more accessible, and (3) explaining the functions

[109]James H. Kroeger. "Christology in Philippine Context: Vatican II Era Reflections (1965-2005)." *Boletin Eclesiastico de Filipinas* 82:855 (2006): 595-612.

[110]Dindo Rei M. Tesoro and Joselito A. Alviar, *The Rise of Filipino Theology* (Pasay City: Paulines Publishing House, 2004): 228ff.

of Christ. These issues could be considered a starting point in efforts at continuing Christological reflection.

Final Remarks

The concluding section of this study attempts to present the contents of the study in a concise manner. The conclusions of the study are answers to the problems this research wishes to shed light on as stipulated in the Introduction. They are the following: 1) central themes in Filipino Christological writing, 2) factors contributing to the emergence of Filipino Christological themes, 3) resources employed in the development of Filipino Christological themes, and 4) characteristics of Filipino Christology. The last section contains the recommendations of this researcher. They are proposals for continuing pastoral and academic initiatives which will further Christological reflection in the Philippine setting.

ABBREVIATIONS

EA	Ecclesia in Asia
Jn	Gospel of John
Mk	Gospel of Mark
Mt	Gospel of Matthew
Phil	Epistle of Paul to the Philippians
PCP II	Second Plenary Council of the Philippines

Ferdinand Angelo M. Alipis, *M.A. in Theological Studies from Loyola School of Theology and M.A. in Library and Information Science from the University of the Philippines (Diliman), is a licensed professional librarian. After serving in the Ralph Gehring Library (Loyola School of Theology) for more than a decade, he is currently the Head Librarian at Assumption College in Makati City, Philippines.*

APPENDIX A:
FREQUENCY DISTRIBUTION TABLE OF INDEX TERMS
(ARRANGED ALPHABETICALLY)

INDEX TERM	1965-1970	1971-1980	1981-1990	1991-2000	TOTAL
Advent				1	1
Adversaries		1	1	4	6
Anointing at Bethany				1	1
Appearances				3	3
Ascension		1	1		2
Atonement			1		1
Attitudes towards women			1		1
Baptism		1	2		3
Beatitudes		1	1	2	4
Biography--Passion week		1	2	4	7
Catechesis			2	3	5
Catholic Church--Asia		1			1
Celibacy				1	1
Cenaculo			1		1
Character			1	5	6
Childhood		1	3	2	6
Christ the King			1	1	2
Christian ethics				1	1
Christian life		1			1
Christian life--Catholic Church			1		1
Christianity and culture		1	6	5	12
Christianity and other religions				2	2
Christmas				2	2
Church				2	2
Creation			1		1
Crucifixion		3	6	14	23
Devil				1	1
Discipleship			2	4	6
Divinity			10	5	15
Docetism				1	1
Ecology—Biblical teaching				1	1
Entry into Jerusalem			2	2	4

Eschatology			1	1	2
Evangelization				1	1
Evangelization—Asia				1	1
Faith			1		1
Food				1	1
Good Friday				1	1
Good Shepherd				1	1
Heaven				1	1
Hermeneutics				1	1
Hesus Nazareno		2	6	6	14
Historicity			1	5	6
History of doctrines			3	1	4
History of doctrines--20th century				1	1
History of doctrines--Early church, ca. 30-600		3	3		6
Holy Spirit				1	1
Holy Week		1	2	8	11
Holy, The				1	1
Humanity		1	9	3	13
Hypostatic union			1		1
In literature		2	4	2	8
In motion pictures				1	1
Incarnation		1	4	4	9
Islamic interpretations			2		2
Jesus Christ in the Qur'an			4		4
Justice--Biblical teaching				1	1
Kingdom of God		6	7	25	38
Knowledge of his own divinity			1		1
Kung, Hans--Contributions in christology			1		1
Laity			1		1
Last Supper	,			4	4
Leadership			1		1
Lent		1	1	4	6
Liberation theology			5	3	8
Lordship			2	1	3
Mediation			1		1
Messiahship		1	2	3	6

Methodology		2	18	8	28
Miracles		3	2	7	12
Names			3	1	4
Nativity		2	1	6	9
Natures			1	3	4
Palm Sunday				1	1
Parables		1	1	1	3
Paschal mystery			4	5	9
Passion		1	3	4	8
Passion--Poetry		1	2	1	4
Pastoral theology			1		1
Pasyon			1	2	3
Peace				1	1
Person and offices			1	2	3
Political and social views	1	1	7	6	15
Poverty		2	4	7	13
Prayers			1	1	2
Preexistence				2	2
Prophetic office		1	3	7	11
Reconciliation				1	1
Redemption		2	5	5	12
Resurrection		3	10	19	32
Sacred Heart of Jesus, Devotion to		1	1	2	4
Salubong			2	2	4
Salvation				3	3
Santo Cristo			3		3
Santo Entierro		2	2		4
Santo Nino		3	11	5	19
Savior			1		1
Sermon on the mount		1		1	2
Seven last words				2	2
Sexuality				2	2
Son of God			3	3	6
Spiritual life				2	2
Spiritual life—Catholic Church			1		1
Teaching methods		2	1	3	6
Teachings		2	2	2	6
Temple visit at age twelve			2	1	3

Temptation		1	2	1	4
Transfiguration		1		1	2
Uniqueness			1	1	2
Virginity				1	1
Women				1	1
Words				2	2

APPENDIX B:
FREQUENCY DISTRIBUTION TABLE OF INDEX TERMS
(ARRANGED BY RANK)

INDEX TERM	1965-1970	1971-1980	1981-1990	1991-2000	TOTAL
Kingdom of God		6	7	25	38
Resurrection		3	10	19	32
Methodology		2	18	8	28
Crucifixion		3	6	14	23
Santo Niño		3	11	5	19
Divinity			10	5	15
Political and social views	1	1	7	6	15
Hesus Nazareno		2	6	6	14
Humanity		1	9	3	13
Poverty		2	4	7	13
Christianity and culture		1	6	5	12
Miracles		3	2	7	12
Redemption		2	5	5	12
Holy Week		1	2	8	11
Prophetic office		1	3	7	11
Incarnation		1	4	4	9
Nativity		2	1	6	9
Paschal mystery			4	5	9
In literature		2	4	2	8
Liberation theology			5	3	8
Passion		1	3	4	8
Biography—Passion week		1	2	4	7
Adversaries		1	1	4	6
Character			1	5	6

Childhood		1	3	2	6
Discipleship			2	4	6
Historicity			1	5	6
History of doctrines–Early church, ca. 30-600		3	3		6
Lent		1	1	4	6
Messiahship		1	2	3	6
Son of God			3	3	6
Teaching methods		2	1	3	6
Teachings		2	2	2	6
Catechesis			2	3	5
Beatitudes		1	1	2	4
Entry into Jerusalem			2	2	4
History of doctrines			3	1	4
Jesus Christ in the Qur'an			4		4
Last Supper				4	4
Names			3	1	4
Natures			1	3	4
Passion—Poetry		1	2	1	4
Sacred Heart of Jesus, Devotion to		1	1	2	4
Salubong			2	2	4
Santo Entierro		2	2		4
Temptation		1	2	1	**4**
Appearances				3	3
Baptism		1	2		3
Lordship			2	1	3
Parables		1	1	1	3
Pasyon			1	2	3
Person and offices			1	2	3
Salvation				3	3
Santo Cristo			3		3
Temple visit at age twelve			2	1	3
Ascension		1	1		2
Christ the King			1	1	2
Christianity and other religions				2	2
Christmas				2	2
Church				2	2
Eschatology			1	1	2

Islamic interpretations			2		2
Prayers			1	1	2
Preexistence				2	2
Sermon on the mount		1		1	2
Seven last words				2	2
Sexuality				2	2
Spiritual life				2	2
Transfiguration		1		1	2
Uniqueness			1	1	2
Words				2	2
Advent				1	1
Anointing at Bethany				1	1
Atonement			1		1
Attitudes towards women			1		1
Catholic Church--Asia		1			1
Celibacy				1	1
Cenaculo			1		1
Christian ethics				1	1
Christian life		1			1
Christian life—Catholic Church			1		1
Creation			1		1
Devil				1	1
Docetism				1	1
Ecology—Biblical teaching				1	1
Evangelization				1	1
Evangelization—Asia				1	1
Faith			1		1
Food				1	1
Good Friday				1	1
Good Shepherd				1	1
Heaven				1	1
Hermeneutics				1	1
History of doctrines-20th century				1	1
Holy Spirit				1	1
Holy, The				1	1
Hypostatic union			1		1
In motion pictures				1	1

Justice—Biblical teaching				1	1
Knowledge of his own divinity			1		1
Kung, Hans—Contributions in christology			1		1
Laity			1		1
Leadership			1		1
Mediation			1		1
Palm Sunday				1	1
Pastoral theology			1		1
Peace				1	1
Reconciliation				1	1
Savior			1		1
Spiritual life—Catholic Church			1		1
Virginity				1	1
Women				1	1

BIBLIOGRAPHY

PART I: BOOKS/BOOK CHAPTERS

Abesamis, Carlos H. *Exploring the Core of Biblical Faith: A Biblico-Catechetical Primer*. Quezon City: Claretian Publications, 1991.

_____. "Good News to the Poor." In *Religion and Society: Towards a Theology of Struggle*. Manila: Forum for Interdisciplinary Endeavors and Studies (FIDES), 1988.

_____. *The Mission of Jesus and Good News to the Poor: Biblico-Pastoral Considerations for a Church in the Third World*. Quezon City: Claretian Publications, 1987.

_____. *Salvation: Historical and Total: Towards a Faith-Life that is Biblical, Historical, Indigenous*. Quezon City: JMC Press, 1978.

_____. *A Third Look at Jesus: A Guidebook Along A Road Least Traveled*. 3d and completely rev. ed. Quezon City: Claretian Publications, 1999.

Arévalo, Catalino G. *And They Shall Name Him Emmanuel*. Quezon City: Claretian Publications, 1999.

Bacani, Teodoro C. *The Bible for Filipinos*. Makati: Salesiana Publishers, 1989.

_____. *Creating a Future: Evangelization Towards the Third Millenium*. Manila: Gift of God Publications, 1993.

_____. *Discipleship for Filipinos*. Manila: Gift of God Publications, 1995.

_____. *Towards a Third Millenium: the PCP II Vision*, 1991.

Bacierra, Benjamin. "Religious Experience in Palo Lenten Observances." In *Filipino Religious Psychology*, ed. Leonardo N. Mercado. Tacloban City: Divine Word University Publications, 1977.

Belita, Jimmy A. "The Reality of Christ." In *From Logos to Diwa: a Synthesis of Theological Research in the Catholic Graduate Schools in the Philippines, 1965-1985*. Manila: Religious Studies Department, De La Salle University, 1986.

Beltran, Benigno P. *The Christology of the Inarticulate: An Inquiry into the Filipino Understanding of Jesus the Christ*. Manila: Divine Word Publications, 1987.

Camello, Ignacio B. *Quo Vadis?: Church of Christ Founded by Jesus Christ or Church of Christ Founded by Felix Y. Manalo*. Manila: Pontifical Bible Mission, 1987.

Carzedda, Salvatore. *The Quranic Jesus in the Light of the Gospel: Exploring a Way to Dialogue*. Zamboanga City: Silsilah Publications, 1990.

Casaysayan nang Pasiong Mahal ni Jesucristong Panginoon Natin na Sucat Ipag-alab nang Puso nang Sinomang Babasa. With an Introduction, annotations, and translations by René B. Javellana. Quezon City: Ateneo de Manila University Press, 1988.

Co, Maria Anicia. "The Call of Jesus Today." In *Journeying with the Spirit: a Commentary on PCP II*, ed. Paul Bernier and Manuel Gabriel. Quezon City: Claretian Publications, 1993.

Colla, Luc. *The Amazing Story of Jesus of Nazareth: a Second Year High School Course in Religion and Value Education*. Baguio City: Religion Department, Saint Louis University, 1984.

Cordero-Fernando, Gilda and Fernando N. Zialcita. *Cuaresma*. Makati City: Bookmark, 2000.

De la Cruz, Roman. *Is Christ God?* Kalibo: Roman de la Cruz, 1981.

De Los Reyes, Antonio Bayan. *Season of Refreshment*. Makati: Maricris Gordon de los Reyes Foundation, 1990.

De Mesa, Jose M. "Following of Jesus and Lay Empowerment." In *Journeying with the Spirit: a Commentary on PCP II*, ed. Paul Bernier and Manuel Gabriel. Quezon City: Claretian Publications, 1993.

De Mesa, Jose M. and Lode L. Wostyn. *Doing Christology: the Re-Interpretation of a Tradition*. Quezon City: Claretian Publications, 1989.

Dizon, Jose P. "Resurrection: the Realization of Hope." In *With Raging Hope: Theology in the Third World Church and Social Transformation*. Quezon City: Socio Pastoral Institute, 1983.

Dominguez, Arsenio and Edith Dominguez. *Theological Themes for the Philippine Church*. Quezon City: New Day Publishers, 1989.

Elesterio, Fernando G. *The Iglesia ni Kristo: Its Christology and Ecclesiology*. Quezon City: Cardinal Bea Institute, 1977.

Elwood, Douglas J. and Patricia Ling Magdamo. *Christ in Philippine Context: A College Textbook in Theology and Religious Studies*. Quezon City: New Day Publishers, 1971.

For Faith and Discipleship: Studies on the New Catechism of the Catholic Church. Manila: Institute of Religion, University of Santo Tomas, 1995.

Fuellenbach, John. *Church: Community for the Kingdom*. Manila: Logos Publications, 2000.

_____. *The Kingdom of God: the Central Message of Jesus' Teachings in the Light of the Modern World*. Manila: Divine World Publications, 1987.

_____. *Throw Fire*. Manila: Logos Publications, 1997.

Gabriel, Manuel G. and Emmanuel S. de Guzman. *Towards Church Renewal and Spirituality in BCC: A Manual for the Initial Formation of BCC Leaders*. Quezon City: Lay Formation Institute, 1985.

Gomez, Felipe. *The Good Shepherd: Pastoral Approaches to Christology*. Quezon City: Cardinal Bea Institute, 1997.

Good News for Filipinos: A Guide for Biblical Studies. Quezon City: Ecumenical Center for Development, 1985.

Guillemette, Nil. *Lion and Lamb: Jesus, Politics and Violence*. Makati: St. Paul Publications, 1989.

Hardy, Richard P. *Ating Mga Kapatid: A Spirituality of the CBCP*. Quezon City: Maryhill School of Theology, 1984.

Hendrickx, Herman. *From One Jesus to Four Gospels*. Quezon City: Maryhill School of Theology, Claretian Publications, 1991.

_____. *One Jesus, Four Gospels*. Manila: La Ignaciana Apostolic Center, 1983.

Ileto, Reynaldo Clemeña. *Pasyon and Revolution: Popular Movements in the Philippines, 1840-1910*. Quezon City: Ateneo de Manila University Press, 1979.

'Ipakita Mo sa Amin si Jesus' (Jn. 12-21): Katekesis Para sa Unang Taon sa Mababang Paaralan. Quezon City: Mother of Life Center, 1988.

'Show us Jesus' (Jn. 12:21): Catechesis for First Year High School: Jesus as We Find Him in the Gospels. Quezon City: Mother of Life Center, 1988.

Jacob, Wilfredo B. "Religious Experience in the Quiapo Black Nazarene Devotion." In *Filipino Religious Psychology*, ed. Leonardo N. Mercado. Tacloban City: Divine Word University Publications, 1977.

Kroeger, James H. *Knowing Christ Jesus: A Christological Sourcebook*. Quezon City: Claretian Publications, 1989.

Labayen, Julio X. *Revolution and the Church of the Poor*. Manila: Socio-Pastoral Institute, 1995.

Lascano, Lydia. "Women and the Christ Event." In *Proceedings: Asian Women's Consultation*. Manila: EATWOT, 1985.

Lovett, Brendan. *It's Not Over Yet: Christological Reflection on Holy Week*. Quezon City: Claretian Publications, 1999.

_____. "Theology of Social Commitment." In *Liberation Theology and the Vatican Document*. Vol. 2: *A Philippine Perspective*. Quezon City: Claretian Publications, 1986.

Mananzan, Mary John. *Challenges to the Inner Room*. Manila: Institute of Women's Studies, St. Scholastica's College, 1998.

Marave, Lydia Paola. *Christ, the Word: Center of Salvation History: A Simplified Text on Salvation History Leading to a Contextualized Understanding of the Bible*. Makati: St. Paul Publications, 1989.

Mercado, Leonardo N. *Christ in the Philippines*. Tacloban City: Divine Word University Publications, 1982.

_____. *Inculturation and Filipino Theology*. Manila: Divine Word Publications, 1992.

Paredes, Jose Cristo Rey G. *Jesus: A Radical Discipleship in the Context of Asia and the Philippines*. Quezon City: Claretian Publications, 1993.

"The Passion, Death, and Resurrection of Jesus Christ Seals the New Covenant." In *God and Man in a Covenant of Love: Basic Formation Program for Catechists According to the NCDP*. Quezon City: Mother of Life Center, 1987.

Peña, Braulio. *Soteriology*. Manila: U. S. T. Printing Office, 1985.

Quisumbing, Lourdes R. "Religious Experience in the Senor Santo Nino Devotion in Cebu." In *Filipino Religious Psychology*, ed. Leonardo N. Mercado. Tacloban City: Divine Word University Publications, 1977.

Salgado, Pedro V. *Christianity is Revolutionary*. Quezon City: R. P. Garcia Publishing, 1976.

_____. *Essays on Spirituality*. Manila: Lucky Press, 1996.

Sevilla, Pedro C. *People's Faith is People's Power: a Filipino Christological Catechism*. Quezon City: Loyola School of Theology, 1986.

_____. *Si Jesus na Taga-Nazareth: Kristolohiya para sa Kasalukuyang Panahon*. Lungsod ng Quezon: Dalubhasaang Panteyolohiya ng Loyola, 1979.

Tesoro, Dindo Rei and Joselito Alviar Jose. *The Rise of Filipino Theology*. Pasay City: Paulines Publishing House, 2004.

Vano, Manolo O. *Discovering the Original Jesus: A Biography of a Revolutionary Genius as He Was Actually Known to His Contemporaries.* Quezon City: New Day Publishers, 1998.

Villegas, Guillermo V. *The Cross and the Philippines: The Good News for Our Times*. Manila: Logos Publications, 1992.

Villote, Ruben J. *My Xth Hour.* Antipolo City: Syneraide Consultancies, 1987.

_____. *Sapagka't Kami'y Tao Lamang? and Other Filipino Christian Reflections*. Manila: Communication Foundation for Asia, 1980.

Wostyn, Lode L. *Exodus Towards the Kingdom: A Survey of Latin American Liberation Theology*. Quezon City: Claretian Publications, 1986.

_____. "The Way of Jesus." In *Journeying with the Spirit: a Commentary on PCP II*, ed. Paul Bernier and Manuel Gabriel. Quezon City: Claretian Publications, 1993.

Yalung, Crisostomo A. *Jesus' Lasting Words for Life: Reflections on the Seven Last Words*. Makati: St. Paul Publications, 1993.

Yatco, Nicomedes T. *Jesus Christ for Today's Filipino*. Quezon City: New Day Publishers, 1983.

Part II: Journals, Magazines, and Newspapers

Aligan, Rodel. "The Biblical and Folkloric Elements of the First Tagalog Pasyon." *Philippiniana Sacra* 27, no. 81 (1992): 341-94.

Arévalo, Catalino G. "Christ Lives Among Us." *Today* (Manila), 30 March 1997, 1.

_____. "Holy Week Reflection: God's Glory, the Cross." *Today* (Manila), 1

April 1999, 1.

_____. "Notes for a Theology of Development." *Philippine Studies* 19, no. 1 (1971): 65-91.

_____. "We Must Find the Silence and the Time for Christmas." *Today* (Manila), 23 December 1999, 1.

Bacani, Teodoro. "What is Holy Week For?" *Today* (Manila), 20 March 1997, 6.

Belita, Jaime A. "Jesus, Child and Lord: the Uniqueness of Christ in the Filipino Context." *Religious Studies Journal* 14, no. 1 (1990): 65-75.

_____. "Proclaiming Jesus' Death: Developmental and Hermeneutical Considerations in a Youth Catechesis." *Religious Studies Journal* 14, no. 1 (1990-1991): 9-14.

_____. "The Santo Nino and the Nazareno: the Inculturation of Christ in Filipino Popular Religion. *East Asian Pastoral Review* 30, nos. 3/4 (1993): 244-59.

Belizar, Euly B. "Like 'Abba-Tatay/Itay/Daddy/Papa' of Heaven." *CBCP Monitor* (Manila), 9 May 1999, 8-9.

Beltran, Benigno P. "The Christology of the Inarticulate." *Diwa* 11, no. 1 (1986): 1-14.

Bocobo, Jorge. "Was Jesus a Virgin?" *Philippine Daily Inquirer* (Manila), 22 February 1998, C2.

Borlongan, F. C. "Significance of Each Day of the Holy Week." *Manila Bulletin* (Manila), 15 April 1995, B-7.

Catalan, Arnie S. "Appreciative Awareness of the Dynamics of Popular Religiousity within the Cult of the Quiapo Nazarene." *UST Students' Journal of Theology* 8 (1994): 38-52.

Cervo, Norlito Ison. "The Cenaculo, the Salubungan and the Waswas of Binangonan." *Mr & Ms.* (Manila), 21 March 1989, 20.

Cuadra, A. Z. Jolicco. "What's Christ's Resurrection For?" *Manila Chronicle* (Manila), 7 April 1996, 2.

Cullen, Shay. "Jesus." *Philippine Daily Inquirer* (Manila), 26 December 1993, 4.

_____. "The Prince of Peace." *Catholic Digest* 32, no. 5 (1991): 68-70.

"The Cult of the Santo Nino: Filipinos Love Santo Nino as Mirror of Joy." *Sunday Journal Magazine* (Manila), 15 January 1989, 4.

Dabu-Foz, Arlene. "Jesus Christ: Freedom from Sin and Death." *Philippine Panorama* (Manila), 24 March 1991, 14.

De Jesus, Noel F. "Jesus the Risen Lord." *Philippine Panorama* (Manila), 21 March 2002, 5.

De Los Santos, Felix. "Salubong Marks Easter Sunday Rites." *Philippine Star* (Manila), 3 April 1994, 1.

De Mesa, Jose M. "Pastoral Agents and 'Doing Christology': an Attempt at Empowerment." *East Asian Pastoral Review* 32, nos. 1/2 (1995): 36-47

Elwood, Douglas J. "The Popular Filipino Christ." *Diwa* 6, no. 1 (1981): 7-21.

Feleo, Anita. "Cuaresma's Tale of Death and Resurrection." *Today Supplement* (Manila), 9 April 1995, 3.

Fernandez, Doreen. "Easter Drama: Salubong in Angono." *Philippine Daily Inquirer* (Manila), 6 April 1996, C6.

Flores, Jamil Maidan. "Christmas: Ramadan in Reverse." *Philippine Panorama* (Manila) 25 December 1988, 6.

_____. "Isa, Son of Maryam." *Philippine Panorama* (Manila), 27 March 1988, 5-6.

Foronda, Marcelino A. "The Image of Christ in the Ilocano Pasion." *Diwa* 6, no. 1 (1981): 22-23.

Francisco, Jose Mario. "Our People's Christology." *UST Students' Journal of Theology* 13 (1994): 25-37.

_____. Panitikan at Kristiyanismong Pilipino : ang Nagbabagong Larawan ni Kristo. *Philippine Studies* 25, no. 2 (1977): 186-214.

Galdon, Joseph A. "Gift of the Resurrection." *Manila Chronicle* (Manila), 18 April 1992, 31.

_____. "The Gifts of Love." *Manila Chronicle* (Manila), 11 April 1992, 34.

_____. "His Kingdom is Out of this World." *Manila Chronicle* (Manila), 21 November 1993, 26.

_____. "The Procession of the Palms." *Manila Chronicle* (Manila), 27 March 1994, 24.

_____. "This Heavy Stuff Called Faith." *Manila Chronicle* (Manila), 28 May 1989, 18.

Gomez, Felipe. "Christological and Pastoral Practice from Below." *East Asian Pastoral Review* 19, no. 1 (1982): 4-14.

_____. "The Uniqueness and Universality of Christ." *East Asian Pastoral Review* 20, no. 1 (1983): 4-30.

Hechanova, Louis G. "The Christ of Liberation Theology." *Diwa* 6, no. 1 (1981): 45-48.

Hendrickx, Herman. "Jesus and the Sacred." *East Asian Pastoral Review* 19, no. 2 (1982): 81-86.

Huang, Daniel. "Christ, the One Savior of the World: Reflections on the Emerging Christological Question." *East Asian Pastoral Review* 34, no. 3 (1997): 187-209.

Isidro, Gadiel T. "The Eternality of Jesus Christ." *Evangelical Life* (Manila), November-December 1994, 11-13.

Jesus Christ Speaks to the Filipino People. *Sunday Inquirer Magazine* (Manila), 12 April 1992, 12-15.

Jimenez-Magsanoc, Letty. "First Temptation of Christ." *Catholic Digest* 31, no. 6 (1991) 25-17.

Joaquin, Nick. "The Sto. Nino in Philippine History." *Sunday Inquirer Magazine* (Manila), 21 January 1990, 3.

Jocson, Jazmin A. "The Filipino Devotion to the Sacred Heart of Jesus." *Philippine Free Press* (Manila), 9 December 2000, 44.

Kroeger, James H. "Proclaiming that Jesus Lives: Philippine Resurrection Rituals." *Docete* 13, no. 64 (1991): 17-19.

Labayen, Julio Xavier. "Is the Holy Week a Thing of the Past?" *Manila Chronicle* (Manila), 23 March 1997, 32.

Lagdameo, Angelo N. "Jesus Christ: Meeting of God and Man." *Docete* 19, no. 88 (1997): 8-12.

Lagunsad, Ma. Crescencia G. "Sobrino, the Resurrection, and Discipleship in the Philippine Context." *Tambara* 6 (1989): 54-86.

Lambino, Antonio B. "Modern Man and the Devotion to the Sacred Heart." *Philippine Priests' Forum* 7, no. 3 (1975): 66-70.

Legaspi, Leonardo. "Effective Catechesis on Christ: First of Two Parts." *Docete* 23, no. 101 (2000): 2-9.

_____. "Effective Catechesis on Christ: Part II-End." *Docete* 23, nos. 102-103 (2000): 2-7

Locsin, Teodoro M. "Jesus the Man." *Philippine Free Press* (Manila), 5 November 1988, 4.

Lopez de las Heras, Luis. "The Prayers of Jesus in John's Gospel." *Life Today* 48, no. 1 (1992): 28-30.

Maggay, Melba. "The Dying God." *Philippine Daily Inquirer* (Manila), 12 April 1990, 1.

Mendiola, Ma. Ramona. "Participation of a Nation in Crisis in the Universal Mission of Christ." Philippine Priests' Forum 4, no. 3 (1972): 64-71.

Mercado, Leonardo N. "The Filipino Face of Christ." *Philippiniana Sacra* 27, no. 79 (1992): 91-103.

Miranda, Augusto. "Holy Week Starts with the Rejoicing of Palms." *Sunday Inquirer Magazine* (Manila), 27 March 1988, 22.

Miranda, Dionisio M. "Jesus and the Culture of the Holy." *Diwa* 23, no. 2 (1998): 90-98.

Mislang, Fred G. "Jesus and the Pharisees." *Catholic Digest* 37, no. 3 (1996): 46-48.

Nacpil, Emerito P. "Unity in Christ, A New Creation." *Tugon* 7, no. 3 (1987): 49-59.

Pasricha, Josephine A. "The Black Nazarene in One's Mid-life Crisis." *Manila Chronicle* (Manila), 19 January 1989, 8.

"Pasyon Pinoy." *Manila Times* (Manila), 1 April 1996, 6.

Peña, Braulio. "Christology and Anthropology: A Vision of Revelation and Faith, A Vision of Divine and Culture." *Philippiniana Sacra* 32, no. 95 (1997): 203-22.

_____. "Christ's Passion in Man's History of Salvation." *Philippiniana Sacra* 7, no. 19 (1972): 149-65.

_____. "'I Believe in Jesus Christ, the Only Son of God': an Old Christian Confession in a Modern World." *Docete* 16, no. 76 (1994): 8-14.

"Penitence and Prayer: the Rites of the Holy Week." *Philippine Starweek* (Manila), 27 March 1994, 4-6.

Pineda, Rainnielle. "Savior, Redeemer, and Liberator." *Rowers* 5, no. 1 (2000): 1-13.

Putzu, Salvatore. "The Death and Resurrection of Jesus Christ." *Docete* 13, no. 64 (1991): 20-22.

Quirino, Joe. "The Santo Nino in Folklore." *Philippine Free Press* (Manila), 20 January 1990, 32-33.

Regala, Francisco P. "The Anthropology of the Devotion of the Filipino-Chinese to the Black Nazarene of Capalonga." *East Asian Pastoral Review* 32, nos. 3/4 (1995): 192-232.

Robredillo, Lope C. "The Christology of Matthew's Infancy Narrative." *UST Journal of Theology* 2, no. 1 (1981): 31-61.

Rosales, Gaudencio. "Christ-Centered Catechesis." *Docete* 13, no. 22 (1990): 26-28.

San Luis, Bel R. "Christ is the Answer: What is the Question?" *Manila Bulletin* (Manila), 11 April 1993, 11.

_____. "Devotion to the Sacred Heart: Bridging the Gap Between Faith and Practice." *Manila Bulletin* (Manila), 18 June 1993, 11.

_____. "Did Christ Have To Suffer?: Reflections on Good Friday." *Catholic Digest* 36, no. 8 (1996): 17-18.

_____. "Our Sufferings When Joined to Christ's Becomes Redemptive." *Manila Bulletin* (Manila), 10 April 1998, 1.

Sevilla, Pedro C. "Christ at EDSA: the Filipino Face of Christ and Christian Spirituality." *Landas* 2, no. 2 (1988): 149-164.

_____. "Christ The Glory of the Lord and Christology." *Landas* 7, no. 2 (1993): 161-76.

_____. "Problems and Orientations for Contemporary Christology." *East Asian Pastoral Review* 18, no. 4 (1981): 346-57.

_____. "Teaching Christology According to the Second Plenary Council of the Philippines." *Landas* 7, no. 1 (1993): 3-13.

Sin, Jaime. "Salubong Kay Kristo." *Manila Bulletin* (Manila), 1 December 1996, 11.

Smith, Joseph J. "The Resurrection and the Empty Tomb." *Landas* 1, no. 2 (1987): 143-64.

_____. The Resurrection Appearances and the Origin of the Easter Faith. *Landas* 2, no. 2 (1988): 204-37.

"A Special Devotion to a Child King." *CBCP Monitor* (Manila), 18 January 1998, 6-7.

Tejero, Constantino C. "Will the Real Jesus Please Come Out of the Rubble?" *Sunday Inquirer Magazine* (Manila), 3 April 1994, 6.

Urlanda, Randy V. "Black Nazarene of Capalonga." *Philippine Panorama* (Manila), 3 July 1988, 18.

Villegas, Socrates B. "Holy Week: Best Time to Exchange Gifts." *Philippine Daily Inquirer* (Manila), 29 March 1999, 1.

Villote, Ruben J. "The Baby Symbol of Christmas." *Philippine Daily Inquirer* (Manila), 4 December 1992, 43.

_____. "Corpus Christi." *Sunday Inquirer Magazine* (Manila), 21 June 1992, 9.

_____. "Cuaresma: Re-inventing Filipino Lenten Traditions." *Sunday Inquirer Magazine* (Manila), 3 March 1996, 12.

_____. "Jesus Christ Today for the Filipino Christian." *Philippine Priests' Forum* 10, no. 2 (1978): 13-27.

_____. "The Other Christ." *Philippine Free Press* (Manila), 14 June 1969, 22-26.

_____. "A Parish Priest's View of the People's Perception of Christ." *Diwa* 6, no. 1 (1981): 34-44.

_____. "Who is Jesus Christ to the Filipino?" *Sunday Inquirer Magazine* (Manila), 7 June 1998, 13.

Who Do You Say that I am?: A Study of the Basic Christological Perceptions of the Churches in Europe, Africa, the Americas, Asia, and Oceania. *Rowers* 4, no. 1 (1999): 1-20.

Wong, Joseph H. P. "Christ and World Religions: Towards a Pneumatological Christocentrism." *Landas* 5, no. 1 (1991): 3-45.

Wostyn, Lode L. "Doing Christology after Vatican II." *East Asian Pastoral Review* 28, no. 3 (1991): 253-69.

Zialcita, Fernando N. "Popular Interpretations of the Passion of Christ." *Philippine Sociological Review* 34 (1986): 56-62.