In this third volume of *Landas* José Mario C. Francisco brings to a conclusion his three-part article on two currents in Filipino Christianity which he has identified as the traditional form of faith and the basic church communities. He suggests that it is only through the integration of the two currents that religion will become a transformative social force. More specifically, the traditional form of faith must find new social structures to carry its meanings, and the emerging basic church communities should be able to generate culturally-rooted religious symbols and rituals.

Graft and corruption in public service constitute a serious problem in society. Serious research into such a problem is a challenging task for educational institutions, so John Paul II has affirmed. Vicente Marasigan reflects on some recently published research into the phenomenon of bribery, taking the perspective of moral theology, jurisprudence, economics and technology.

A significant contribution to interfaith dialogue is Thomas J. O'Shaughnessy's analysis of the Islamic understanding of faith-commitment as control to the spiritual life. Through comparative texts employing the basic metaphors of life and death, light and darkness, attentiveness and deafness, the article demonstrates that there is a common foundation shared by Christianity and Islam in the experience and imaging of the life of faith.

In the light of recent developments in the theology of sin, as well as by a review of historical developments regarding the sacrament both prior to Trent and subsequent to it, the article "The Untouchables of Trent" by Calvin H. Poulin attempts to break the restraints, as it were, that seem to have been imposed by Trent. It raises for review and reconsideration some questions con-
cerning the doctrinal statements of Trent, concerning sin and the requirements of the sacrament, with a view to opening the way for a more effective pastoral understanding and implementation in response to the needs of the present day.

William J. Malley contributes a theological reflection on the EDSA revolution of February 1986 as a celebration of Filipino and Christian identity. That historical event which revealed the power of social solidarity for transformation must be preserved in memory as a locus theologicus for inculturation and liberation.

For those interested in the proper interpretation of the social teaching of the Church, John N. Schumacher's review article affords many valuable insights and a wealth of information. Taking its point of departure from the book of Joseph M. de Torre, Social Morals, the review article analyzes the principles of interpretation of Church documents, particularly on social questions. Key principle of interpretation is the historical nature of all Church social teaching, given the constantly changing contexts in which social questions present themselves.

Catholic educators in the Philippines will find very useful Joseph L. Roche's commentary on the recent publication of the Congregation for Catholic Education, "The Religious Dimension of Education in Catholic Schools." The commentary interprets the document in terms of the particular Philippine situation in catechesis and religious education. Five major themes are developed: the nature of the Catholic school, its educational goals, the specific religious content of Catholic education, the characteristics of students today, and the ideal for Christian teachers.

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