Following *Landas'* issue of July 1992, the present issue offers two articles on the Second Plenary Council of the Philippines. Pedro C. Sevilla's article on the Christology of PCP II gathers together the more important ideas on Christ, and shows how these ideas may be developed for a Christology course according to the thrust and orientation of the Council. In the second article, Pedro S. de Achutegui presents the modifications introduced by the Congregation of Bishops in the definitive text of the decrees of PCP II.

In an essay aptly entitled "A Revelation Debate: The Rizal-Pastells Correspondence," Raul J. Bonoan presents the dramatic clash between the Enlightenment and Catholic Theology as it took place in the Philippines one hundred years ago, in the persons of Jose Rizal, national hero, and his former professor Pablo Pastells.

Daniel L. Huang, in "Ricoeur’s Critique of Ideology for Theology," concludes that Ricoeur presents a cogent and coherent program for the systematic theologian as hermeneut of the Christian tradition, while asking for the constant correction of self-critique and appreciation of the riches of meaning of the Christian tradition.

Patrick Riordan in his article "Law and Morality: Contraception" discusses the Church’s teaching on law and morality, and examines the way in which a concrete hierarchy, the Irish Hierarchy, has tackled matters concerning the morality of contraception.

"Interfaith Dialogue and the Quality of Theological Education"
was a paper read by P. Sevilla at the organizational meeting of the Council of Deans of Theological Schools organized by DECS, NCR.

In a review article, Vicente Marasigan comments favorably on Sheldrake's book on *The Rebirth of Nature* that succeeds in promoting environmental concern and technological creativity. To this is added a critical clarification of two ambiguous points: one concerns Christian angelology and the other explicates the concept of purpose in final causality.

Three books on recent Marian apparitions are critically discussed by V. Marasigan who sees suggestions of renewal in the insights of John of the Cross, of ecumenical dialogue with Orthodox communities, and of progressive detachment from apologetic and devotional concerns in the study of visionary phenomena.

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