The July 1987 issue of *Landas* features five articles on various scriptural, catechetical, ecumenical and interdisciplinary topics:

Joseph J. Smith in his article “The Resurrection and the Empty Tomb” provides an updated and very useful survey and evaluation of the arguments for and against the historicity of the discovery of the empty tomb of Jesus. The author arrives at a nuanced conclusion: While not lacking all probability, the discovery cannot count as historically assured. However, theological reflection on the mystery of the resurrection of Jesus in its organic interrelation with the mysteries of creation, incarnation and cosmic redemption provides assurance that the resurrection of Jesus was a resurrection of the crucified and buried body of Jesus and, therefore, assurance that the tomb was empty.

The article by Joseph L. Roche, entitled “The National Catholic Catechism Project,” provides an interesting “interim report” on the present effort to produce a national Catholic catechism for the Philippines. While describing the historical background and context of the project — notably the successful production of the national catechetical Directory — the article points out the chief elements of the planned catechism, responding to the basic questions of what, why, how, for whom, and in what terms of use.

In Part I of his article “Jesus, Politics, and Violence,” which appeared in the previous issue of *Landas*, Nil Guillemette reviewed systematically the gospel texts claimed by some biblical scholars as presenting a revolutionary or activist Jesus. His conclusion was that such a contention went beyond the evidence. In this issue of *Landas* Guillemette explores in Part II of his article another series of texts often used by nonresistants to present Jesus as belonging to their ranks. Again, his conclusion is largely negative. Finally, in
Part III the author extends his survey to other gospel passages and reassesses previously examined passages, combining the elements of truth found in the revolutionary and nonresistance positions. Thus he arrives at the conclusion that Jesus was both a revolutionary and a peace-maker, or in other words a "peaceful revolutionary."

Ma. Christina A. Astorga renders a valuable service of clarification and comparison of the Catholic and Protestant positions regarding grace and justification. In her article, "A Critique of Luther’s Theology of Justification Based on Catholic Teaching," she identifies areas of theological agreement regarding the principle sola gratia while pointing out differences of approach related with sola fide as a formula for understanding how the person stands with respect to grace.

Writing out of Rome where he is assigned to the Curia of the Society of Jesus, Jose Ma. Fuentes does an interesting reflection on the Philippine Revolution of February 1986. Originally addressed to the General Council and Provincial Superiors of the Hijas de Jesus, the article, "Faith and Justice Today in the Philippine Context," uses the framework of the Ignatian contemplation on the Incarnation to derive theological insights on various significant moments of Philippine history.

Deserving special mention in this presentation of the July issue are Vicente Marasigan’s reflections on a dissertation treating of the Filipino devotion to the Santo Niño and Gerald W. Healy’s comment on the Vatican “Instruction on Respect for Human Life in Its Origins and on the Dignity of Procreation.” The reader will also be interested in two review articles: Helen R. Graham’s "A Sociological Study of the Old Testament" and G. W. Healy’s "Vatican II’s ‘Questions of Special Urgency’." For those interested in such varied questions as inculturation, bioethics, biblical interpretation, and burning issues of the day, the above-mentioned essays will surely prove to be of considerable value.

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Antonio B. Lambino, S.J.