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


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.

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"At a Barrio Fiesta: the Kingdom of God as Rice."


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.*


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.*


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 "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.


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.


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.

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.


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.


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.*


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.*


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.*


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.


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.


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.


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.


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.


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.

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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.

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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.

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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.**


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 DiscipleshipPp."

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.


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.


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.

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.


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 Entierro.* 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 Entierro* during the procession, they liken themselves to Christ carrying the cross. **Subject:** Lent, Santo Entierro.


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.


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.


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 Jesus 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, Jesus Nazareno, Santo Niño.

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.


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.


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

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.


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.


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 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.


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 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.


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.


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.


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.


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.


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.

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, Messiahsship, Temptation, Kingdom of God.


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 Revolution, 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.

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*.


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*.


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.*

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.


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 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.


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.


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.


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.


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.


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 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.**


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.**


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.**


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 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.**


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.**


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 Caesarea 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 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.


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.


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.


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 Kingdom 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.


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.


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.


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

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.


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.


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’ triumphant 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.


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.


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.


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.**


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.**


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.**

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.


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.


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:**

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 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.


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.

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.


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 manifestaion 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.


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.


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.


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.


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.


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.


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.


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.


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.


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.


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.


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.


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.


‘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.


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: Jesus Nazareno, Methodology.


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.


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.


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.


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.

___________.


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.


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*

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.


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 Pasión. 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 identifies the characteristics of the Filipino Christ. Subjects: Hesus Nazareno, Santo Niño.


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 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.*


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.*


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 Apolinar 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.


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.


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.


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 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.**


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.**


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.


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.


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.
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 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.

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.

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.


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 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:** Beatitude, Kingdom of God, Sermon on the Mount.


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.


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.


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.


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 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.


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.**


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.**


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.**


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 Niño* which further enhanced the people’s devotion to the Holy Child. **Subject:** *Santo Niño.*


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.*


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.*


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.*
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.


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.


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.


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.


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.

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.


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.


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.


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.


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*

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.


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.

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.**


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.**


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.**


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.**


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.**


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.**

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.

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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.

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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.

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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.**


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**


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.


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.

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"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.

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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.

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"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.**


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.**


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.**

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, Jesus Nazareno, Childhood, Lordship, Santo Niño, Savior, Son of God.


The author recognizes the challenge of “impacting 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 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, Jesus Nazareno, Santo Niño.

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.


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.


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.


The subject of this study is the cult of the Quiapo Nazarene. The
author discusses the cult as an expression of popular religiosity with an official component and an unofficial version. The unofficial version is more dominant in people’s expression of their religiosity. 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: Jesus Nazareno.


This article features the Holy Week observances in Binangonan, Rizal. The cenaculo is a play patterned after the payon 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.


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.


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.


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 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.


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.


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.


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.


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."


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."


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 Maiden.** "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.


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.


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.
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 payson. 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.*


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.*


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 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 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.


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.


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.


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.


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.


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 in Jesus’ words to the thief, to his mother, to his Father in heaven. **Subject:** Seven last words.


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.


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.


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.


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.


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

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.**


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.**


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.*


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.*


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.*


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.*


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.*


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.*


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.


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:** Jesus 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 *payon* in small chapels constructed for the purpose. Ileto authors the book on the *payon*. With its religious intent, he also notes the political dimension of the *payon*. **Subjects:** Holy Week, Biography—Passion week, Paschal mystery.


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 inculcating Christology. **Subjects:** Christianity and culture, Divinity, Humanity, Natures.


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.


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.


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.


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.


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.

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.*


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 *pat-pai*, the use of *pua-pue* and *chiam-si*. The author notes the reverence and acceptance of Jesus Christ by the Filipino-Chinese. **Subject:** Jesus Nazareno.


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.

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.


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.


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.

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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.


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.

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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.**


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.**


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.**


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.


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 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.


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.

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.


Capalonga is a remote town in Camarines Norte. This rather sleepy town has become famous because of the *Poong Jesus 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.


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.

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.


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.


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, *siete palabras,* among others. **Subject:** Lent.


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.


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 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,

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

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.


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.