IV. SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

This study was conducted as an attempt, in the spirit of the Second Plenary Council of the Philippines, to "take stock" of the development of the Filipino faith and understanding of the person, life, and mission of Jesus Christ as articulated in what is referred to as Filipino Christological literature. In the aftermath of the Second Vatican Council, Filipino theological writing significantly shifted its focus and subject matter from the theology of the Church to Christological concerns. One can note the surge of publications to this effect which started in the 1970s and gained ground in the 1980s and 1990s. Taken individually and as a whole, Filipino Christological writing provides interested individuals with a glimpse of the breadth and depth of Filipino Christological reflection.

SUMMARY OF THE STUDY

The first, introductory section of this study is a presentation of the following topics: background of the study; statement of the problem; scope and limitations; significance of the study; methodology; definition of terms; and the review of related literature.

Part I is an overview of the annotated bibliography, including a short introduction, a list of libraries visited in the course of data gathering, and the materials covered in terms of theological journals, newspapers, and magazines. Also included is a description of the nature and purpose of the annotated bibliography and the format of the annotated bibliography.

Part II is the annotated bibliography proper comprising the main bulk of materials for this study. It is a listing of bibliographic citations with an annotation for each item. Data in this study is presented as an annotated bibliography with index terms assigned for each entry in the bibliography.

Part III is the analytical phase of the study. This section deals primarily with answering the main problem and the sub-problems as
outlined in the Statement of the Problem of this study. This analytical and interpretative section includes a tabular presentation of the data gathered in this research. A discussion is focused on the five major themes of Filipino Christological literature; it includes the factors which helped in the emergence of Filipino Christological themes, the resources employed in the development of Filipino Christological themes, and the characteristics of Filipino Christology.

Part IV is the concluding section which summarizes the highlights of this study. It includes a summary of the whole thesis, the conclusions of the researcher in answer to the various problems in this study as presented in Part I, and the recommendations which emerge out of findings.

This study as a whole provides the readers with a panorama of the Christological landscape in the Philippine context. It has dealt with a wide array of themes related to the person, life, and mission of Jesus articulated in a milieu which is Filipino. The thematic concerns of Filipino Christological writing developed through time with a stamp of the Filipino context and situation. Such a *locus theologicus* provides the foundation on which the Filipino understanding and faith in Jesus Christ rests.

**CONCLUSIONS**

Having undertaken this study, the researcher gained significant insights in relation to Filipino Christology. With the aim of taking stock of the Filipino understanding of the person, life, and mission of Jesus Christ, this study identified the major themes of Filipino Christological literature.

**CENTRAL THEMES IN FILIPINO CHRISTOLOGICAL LITERATURE**

Various authors writing on Christology in the Philippine setting deal with themes which are highly reflective of the Filipino faith and understanding of Jesus Christ. Among the top Christological themes include the Kingdom of God, Resurrection, Methodology, Crucifixion,
and Santo Niño. Other themes discussed are Divinity, Political and Social Views, Jesus Nazareno, Christianity and Culture, Humanity, Poverty, Redemption. These themes speak a lot of the Filipino context as they were discussed with due consideration of Filipino realities, dreams, and aspirations, as well as, the social, economic, political and cultural situation facing Filipinos at various epochs of Philippine history, especially after the Second Vatican Council and the Second Plenary Council of the Philippines.

**Factors Contributing to the Emergence of Filipino Christological Themes**

It has been mentioned earlier that the emergence of Filipino Christological themes did not take place in a vacuum. There are social, political, cultural, economic and religious factors which are instrumental in the process of the Christological reflection. Specifically, four factors have been identified as follows: 1) the situation of economic poverty, 2) the experience of political oppression, 3) social marginalization, and 4) the Filipino religious upbringing.

**Resources Employed in the Development of Filipino Christological Themes**

Filipino Christological literature, as developed through the years, employs a wide array of resources as aids in theological reflection. These resources include the Bible, Church Teaching on Jesus Christ through the centuries, the Filipino literary heritage, Filipino symbols, signs of the times, and international works of theology. Christological authors in the Philippines are conscious of Scripture and Tradition as indispensable sources for reflecting on and articulating the Filipino faith in Jesus Christ. Filipino literature employs Jesus Christ as a central subject. The use of these resources manifests serious effort on the part of Christological writers to hand on the faith and make it more intelligible and meaningful for future generations of the Filipino faithful.
CHARACTERISTICS OF FILIPINO CHRISTOLOGY

Based on what has been written in books and articles in journals, certain characteristics of Filipino Christology have emerged. One can say that Filipino Christology is primarily a Christology from below, especially as it is reflected in the pertinent statutes of the Second Plenary Council of the Philippines. It is also an inculturated Christology with the incorporation of Filipino cultural elements in its Christological reflection. Filipino Christology is also a biblical Christology as many writers put emphasis on the data from the Bible in their Christological writing.

RECOMMENDATIONS

1. On-Going Christology Seminar Workshop: One major recommendation of this study is that a Christology Seminar Workshop be conducted in every diocese in the Philippines in coordination with the Catholic Bishops’ Conference of the Philippines. The target participants of each diocesan seminar-workshop on Christology shall be the lay leaders in each parish, teachers of the diocesan schools, youth leaders, and members of mandated organizations in every parish. A pool of speakers and theologians can be organized for this purpose from the national level to the diocesan level. For the workshop to be more meaningful and fruitful for the Filipino lay faithful, the topics to be presented shall be simplified for a lay audience which can be based on the notes and readings organized by Fr. Catalino G. Arévalo, S.J. In April 2-5, 2001, a Christology Seminar Workshop was held in Loyola School of Theology meant for Jesuit lay partners in the apostolate. Previous to that, the Catholic Bishops’ Conference of the Philippines also sponsored a Seminar on Christology.

2. Pool of Resources and Personnel: Loyola School of Theology, together with all schools of theology, houses of formation, and catechetical centers in the country, can spearhead the pooling together of resources and personnel for the continuing theological reflection in the area of Christology. Recognition is given to trained theologians teaching in other theologates outside of Metro-Manila, especially in
the Visayas and Mindanao. These resources and personnel can be tapped for the conduct of on-going Christology seminars all over the country. A directory of experts in Christology can be formulated to ensure ease in communication.

An important resource Loyola School of Theology can offer for this purpose is the wealth of materials found in its Ralph B. Gehring Library.

3. Continuing Theological Reflection for Lay People: The lay faithful shall be introduced to the discipline of theological reflection and methodology and can be given a taste of a systematic presentation of Christology in a manner understandable for a lay audience. The lay participants in seminars conducted shall be given the opportunity to participate in workshops and open forums through which they can express their thoughts and reflections on the topic being presented. In this way, one can get the feel of how the lay faithful think and reflect on the subject and object of his/her faith, who is Jesus Christ.

In undertaking these seminars, stress should be put on documenting its proceedings in a thorough manner, giving emphasis to the documentation of workshop output by the participants. Putting in writing the thoughts and reflections of the lay people from these seminars are first-hand data for planning pastoral activities and other undertakings to deepen their faith and understanding of Jesus Christ in consonance with the teaching of the Church.

4. Updating of Research in Christology: In 1987, Fr. Benigno P. Beltran, S.V.D. published his book *The Christology of the Inarticulate: An Inquiry into the Filipino understanding of Jesus Christ*. It was a product of his research on the ordinary Filipinos' understanding of Jesus Christ undertaken through a survey. It was a landmark work worth replicating twenty years after it was carried out. A similar methodology and questionnaire may be used. The target sample of participants in the survey can be from the same economic bracket of society. Considering the potential of focused study and research, this replication study may be carried out with the purpose of validating the earlier findings of the research given that twenty years had already lapsed. There might
be changes in research findings and whatever difference in findings there would be could be the subject of further theological reflection so that appropriate pastoral intervention may be developed.

Another track of research that can be undertaken is in line with the national symposia on Christological questions, also known as the Tagaytay Colloquium, in 1981.

5. Capitalizing on the Work of Theologians who Continue Writing in the Area of Christology: Filipino Christological writing is an undertaking which flourished since the aftermath of the Second Vatican Council up to the present. J. Kroeger presents "a panorama of Christological reflection that has emerged in the Philippines during the four-decade, post-Vatican II era (1965-2005)." From the panoramic bibliography, one may note the significant contributions of various authors who continued to conduct research and write in the area of Christology. Arranged alphabetically, the following authors contributed significantly to Christological writing in the Philippines in the recent decades: 1) Carlos Abesamis, 2) José de Mesa, 3) James Kroeger, 4) Raymund Mazo, 5) Leonardo Mercado, and 6) Lode Wostyn. Their works represent recent Christological literature, a product of continuing theological reflection on the person, life, and mission of Jesus. A systematic presentation of Filipino Christology could make use of their works, among others. Their writings may be used as references in developing talks and teaching modules in Christology, with their recent reflections and comprehensive bibliographical sources.

In 2004, Dindo Rei M. Tesoro and Joselito Alviar Jose wrote on the pending tasks of Filipino Christology. They identify these tasks as follows: (1) wedding of doctrine and piety, (2) rendering Christological dogmas more accessible, and (3) explaining the functions

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of Christ. These issues could be considered a starting point in efforts at continuing Christological reflection.

**FINAL REMARKS**

The concluding section of this study attempts to present the contents of the study in a concise manner. The conclusions of the study are answers to the problems this research wishes to shed light on as stipulated in the Introduction. They are the following: 1) central themes in Filipino Christological writing, 2) factors contributing to the emergence of Filipino Christological themes, 3) resources employed in the development of Filipino Christological themes, and 4) characteristics of Filipino Christology. The last section contains the recommendations of this researcher. They are proposals for continuing pastoral and academic initiatives which will further Christological reflection in the Philippine setting.

**ABBREVIATIONS**

| EA  | Ecclesia in Asia          |
| Jn  | Gospel of John           |
| Mk  | Gospel of Mark           |
| Mt  | Gospel of Matthew        |
| Phil| Epistle of Paul to the Philippians |
| PCP II | Second Plenary Council of the Philippines |

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