The relationship between Christianity and other religions has become an increasingly important topic in contemporary theological discussions. The attitude of the Church concerning the salvation of non-Christians has traditionally been shaped by the interaction between the two principles of God's universal will for salvation and the necessity of the Church in the realization of that salvific will. In the various theological models purporting to explain how the two principles can be reconciled, christology plays a decisive role. Joseph Wong does a comprehensive review and critique of the proposed theories and comes up with the conclusion that the most adequate model is a christology which holds Christ as constitutive as well as normative for salvation. The present lead article was also published in Philippiniana Sacra, vol. XXV, no. 74, the author apparently having submitted the same to two different journals.

John Schumacher's article surveys several new directions taken in the past few decades by the historiography of the Catholic Reformation. A major conclusion is the increasingly demonstrated similarity between the Protestant and the Catholic Reformations, not only in their common roots in Christian humanism, but also in the often similar methods that each used. Most notable is an often common concern with rooting out not only religious ignorance but also many aspects of the popular piety of the Middle Ages, now rejected as superstitions and abuses. Opinions of Catholic historians vary in their evaluation of this Catholic break with the "old religion."

In his article on the Ignatian examen, Roberto Yap gives a scholarly contribution toward understanding the Spiritual Exercises in
their original rigour and authenticity. The essay reflects on one particular spiritual exercise, the “Method for making the Examen” (Sp. Ex., no. 43), presenting it as a paradigm which can integrate elements of the Ignatian charism and as a prayer which forms persons into contemplatives-in-action.

A conversation between a priest and a psychologist is reported by Vicente Marasigan in regard to exercises of popular piety involving altered states of consciousness. Two slightly divergent viewpoints highlight the cultural aspects of the pastoral problem arising from trance-like dramatizations. The pastoral task will require empirical investigations into the phenomena of psycho-drama and theo-drama.

In the section “Texts and Documents,” James Kroeger provides a helpful list of published works of the universal Church which have already been rendered into Cebuano-Visayan. This comprehensive listing covering the last three decades (1960-1990) should prove to be of considerable value for those interested in promoting an inculturated evangelization for Cebuano-Visayan Christians.

1 January 1991

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