

Foreword

διὰ τῆς ὑπομονῆς καὶ
διὰ τῆς παρακλήσεως τῶν γραφῶν
τὴν ἐλπίδα ἔχομεν.

“By endurance and
by the encouragement of the scriptures,
we might have hope”
(Romans 15:4b)

Philippiniana Sacra Volume LXI, Number 184, January-April 2026 carries the next set of papers presented in the 26th annual convention of the Catholic Biblical Association of the Philippines (CBAP) with the theme, “Hope in God’s Promise,” accompanying the People of God in its Pilgrimage of Hope during this Ordinary Jubilee Year 2025.

The papers herewith, read in keynote, plenary and parallel sessions, have been subjected to thorough critical scrutiny and scholarly evaluation by peers and colleagues of the CBAP, but unaltered textually.

Miriam Alejandrino, OSB delivered the local keynote address, “*A Synodal Journey with Biblical Women as Pilgrims of Hope for the Kingdom of God: Case of Deborah, Ruth, Samaritan Woman, and Mary Magdalene.*” Deploying the “historical-critical method, literary analysis and characterization,” she “examines the biblical texts on Deborah, Ruth, Samaritan woman, and Mary Magdalene” in order “to draw out some insights on how to embark into a synodal journey as pilgrims of hope in a world full of confusion, fake news and artificial intelligence.” She demonstrates brilliantly that “the inspired word of God, particularly on women, remains indispensable and relevant in our present synodal journey towards the kingdom of God, the ultimate goal of humanity.”

In “*Visions In The Night’: A Narrative Exposition of Dreams in the Old Testament as Divine and Human Expressions of Hope,*” Ted Patrick N. Tuvera

offers an “essay that argues that dreams are expressions of Divine and human aspirations that fit well and, in fact, enrich the traditional understanding of hope as a theological virtue,” following “Thomas Aquinas’ description of *spes* as both a Divine and a human expression that pursues a good “that is difficult but possible to obtain.” (Summa Theologiae, II-II, q. 17, a. 1).

Javier Miguel A. Galvez reads **“Behold, Here I Am!” (Gen 22:1) as Verbalization of Trust and Hope: Insights from Transformative Learning Theory,**” to delve into “the significance of Abraham’s declaration as a statement of presence before God as he responds in readiness to God’s command.” He then draws further “insights from Transformative Learning Theory, from the field of adult education that frames learning as paradigm shift, to find that Abraham’s declaration is also an important sign of Abraham’s trust in God— which Abraham learns through a series of transformations in Gen 12-21.”

“Unexpected Grace and Hope to the Outsiders: Enter the Foreigners and the Eunuchs,” by Arthur Fojas reads “Trito Isaiah [which] inaugurates the entrance of eunuchs and foreigners, new members in the restored Temple of Zion. These former outsiders by law (Dt 23, 2-9) are granted admittance among the joyful congregants in YHWH’s Temple, now henceforth called to be the house of prayer for all peoples (Is 56,7). The intermingling of these multinationals with the exiled people of YHWH in a melting pot must have created a positive bond and understanding among them. The nations through the witness of the exiles must have learned about the faithful and holy character of YHWH. The returning exiles have neither reason to fear nor to be jealous of these members. On the contrary all, the newly returned exiles and the newly admitted members, are invited to joy by YHWH who has gathered them together in his temple.”

“Ecce Homo” (John 19:5) Behold the (Wo)Man! A Johannine Proclamation of Hope in God’s Promises,” was read by Rodel D. Magin, OSA to “undertake a critical re-examination of the *Ecce Homo*, focusing on its scriptural context within the Passion narrative in John 18-19. Specifically, it analyzes Pilate’s pronouncement *Ecce Homo* in John 19:5 to elucidate its profound significance within the Johannine Christological narrative. Moreover, this article demonstrates a compelling connection between the phrase’s meaning and the Old Testament concept of a God who actively champions the marginalized and impoverished. Significantly, Pilate’s expression *Ecce Homo* transcends the immediate portrayal of the suffering Christ, encompassing the broader reality of suffering humanity – those afflicted by social injustice, ecological crisis and moral degradation. The *Ecce Homo*, therefore, emerges not merely as a devotional icon, but as a potent symbol of hope in God’s promise of justice and righteousness.”

Randolf C. Flores, SVD’s **“Spirituality, Hope, and the Care of the Self in the Book of Wisdom”** explores “the spirituality of the Book of Wisdom in dialogue

with Hellenistic philosophy, highlighting its relevance for the care of the self today. It begins with a brief overview of the book’s threefold structure: eschatology and the hope of immortality (Wis 1–6), Solomon’s quest for Wisdom (Wis 6–9), and Wisdom’s role in salvation history (Wis 1019). It then examines the interior life through the categories of *psychē*, *nous*, *pneuma*, and *kardia*, emphasizing that true spirituality entails cultivating the self in openness to divine Wisdom. Central to this spirituality is hope in immortality—not as unending physical existence but as communion with God. Inspired by Stoic and Platonic traditions, the Sage encourages spiritual exercises such as meditation, temperance, and prayer as means of self-care and moral formation. The conclusion notes the enduring influence of the Book of Wisdom on Christian theology and spirituality, where it continues to offer a resource for shaping life, virtue, and hope.”

These human words, while abundant, profound, sublime, are NOT the last words about HOPE. Along with faith and charity, these three endure, remain (cf. 1 Cor 13:13). Life goes on, and the pilgrimage towards the βασιλεία τοῦ θεοῦ continues. May these words, reflecting on the WORD, offer a pilgrim’s pause, a moment for rest and refreshing, in order to draw breath, gather strength, refocus our vista towards the destination, the ultimate goal of our earthly sojourn, the fulfillment of hope, coming face to face with the Divine.**PS**

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Et sic dicitur in libro de regibus
quod dicitur in libro de regibus
quod dicitur in libro de regibus

et La salute Regina quod dicitur

Regina quod dicitur
de misericordia. Vita

dulcissima y esperanza nostra. Dios
te salute a ti llamamos los desle
rrados hijos de Eva. Qui suspi
ramos gimiendo y llorando en
aquella valle de lagrimas. Ca
pues abogada nuestra, buelue
anosotros a los tus misericor
diosos ojos. y despues de a.