

## Foreword

**זאת אשיב אל-לבוי על-כן אוחיל:**  
“This I call to mind and therefore I have hope”  
(Lamentations 3:21)

**διὰ τῆς ὑπομονῆς καὶ**  
**διὰ τῆς παρακλήσεως τῶν γραφῶν**  
**τὴν ἐλπίδα ἔχωμεν.**  
“By endurance and  
by the encouragement of the scriptures,  
we might have hope”  
(Romans 15:4b)

**I**n the Spirit of Synodality blowing through the Church, the Catholic Biblical Association of the Philippines (CBAP) has dedicated its 26th annual convention to the theme, “Hope in God’s Promise,” accompanying the People of God in its Pilgrimage of Hope during this Ordinary Jubilee Year 2025.

This 26th CBAP, fresh from crossing the threshold of its Silver Jubilee in the year 2024, offers these papers, from its keynote addresses, plenary and parallel presentations, conducted during the convention, carefully and critically received and read by its community of bible scholars, all proclaiming, testifying, and serving the WORD in the context of the Philippines.

Furthering the grace of these discourses, the CBAP has entered into partnership with various academic institutions - *Hapag* of the St. Vincent School of Theology (2023 CBAP Convention Papers), *Landas* of the Loyola School of Theology (2024 CBAP Convention Papers - in digital format), and now, *Philippiniana*

*Sacra* of the Ecclesiastical Faculties of the University of Santo Tomas (2025 CBAP Convention Papers - both in printed and digital formats) - in order to help publish these paper presentations, for wider access and appreciation by bible scholars, theologians, professors and students in ecclesiastical faculties and seminaries, lay bible promoters, and enthusiasts.

*Philippiniana Sacra* shall publish these papers in two successive issues. In the current Volume LX, Number 183: September-December 2025, herewith is an overview of the articles:

Kris Sonek, OP offers ***What Can Modern Exegetes Learn from Ancient Masters? Genesis 23, the Jewish Sages, and John Chrysostom*** as the keynote address of the CBAP Convention. “Using the narrative of Sarah’s death and burial found in Genesis 23, [he] presents the fundamental principles of historical criticism and then contrasts them with the assumptions of ancient masters such as the anonymous contributors to ***Genesis Rabbah*** and John Chrysostom ... [in order to] gain valuable insights from these ancient commentaries for modern exegeses.”

In ***Jesus’ Action in the Temple vis-à-vis the Church’s Involvement in Social Transformation***, Rex F. Fortes, CM “explores the four Gospel episodes of Jesus’ action in the temple through Narrative Criticism, examining the evangelists’ central messages in their purported common story instead of investigating their contexts with a purely historical-critical approach ... examines the repercussions of the constructed dichotomy of the sacred and the profane in political theology, which is the discussion point for the current Church involvement in social transformation ... [and] draws insights from modern thinkers like William Cavanaugh and Pope Francis in seeking the narrative’s relevance to today’s societal issues.”

***Exorcism in the Gospel of Mark: Fulfillment of God’s Promise*** by Valentinus Bayuhadi Ruseno, OP, “argues that through Jesus’ ministry of exorcism, God’s promise to crush the serpent’s head is realized, and Jesus’ authority over impure spirits is clearly demonstrated. Moreover, Jesus delegates this authority to His disciples, and through this divine power, the apostles can cast out demons. In the second Gospel, God’s promise is fulfilled both through one and through many. Therefore, this study aims to explore how Jesus’ ministry of exorcism relates to God’s promise in Genesis 3:15.”

***Ἀντιλήμψεις as ‘Spiritual Gift of Helps’ (1 Cor 12:28): Hope for the ‘Panánabangan’ of the Archdiocese of Lingayen-Dagupan*** drawn from the

doctoral dissertation of Jeffrey S. Segovia, “explores Paul’s *hapax* use of ἀντιλήψις (*antilempseis*) as “helps” in a list of spiritual gifts in 1 Cor 12:28, by analyzing its theological and scriptural impacts and reframing it to the *Pananábangan* spirituality and pastoral thrust of the Archdiocese of Lingayen-Dagupan, Pangasinan, Philippines.”

*When ‘Hope’ is a Verb: A Study of the Communal Hope in Isaiah 59* by Peter Tran Vu, SVD “explores the centrality of communal hope amid the woundedness in Isaiah 59, arguing that the specific content of hoping action, in the Isaian community, emerges from the “postexilic exile” context, in which both the LORD and people felt the absence of justice (תִּשְׁעַמְתְּ יְהָוָה). The desperate state of justice in the Isaian community is considered the reasonable background of the violent depiction of God and the preferential employment of verbs over nouns to express the communal hope in Isaiah 59. The relevance of Isaiah’s way of describing the communal hope for justice is convincingly presented in the communities and societies where justice is absent due to the wickedness of tyrannical government.”

These human words about the Divine WORD carry on the message of hope towards the fulfillment of God’s promises, preaching the WORD in season and out of season, incarnating in ourselves, in our communities and ministries, the GOOD NEWS OF GOD, full of grace and truth. Crossing the milestone of its silver jubilee, the CBAP looks and moves forward to the golden, not for its glittering gleam, but through the fire-tried experience of witnessing to the WORD, aching and groaning with our people, grappling with the gospel, carrying our cross, struggling against evil poverty and injustices, serving with fidelity and integrity, always in love, “proclaiming the kingdom of God and teaching about the Lord Jesus Christ with complete assurance and without hindrance” (Acts 28, 31).

κηρύσσων τὴν βασιλείαν τοῦ Θεοῦ  
καὶ διδάσκων τὰ περὶ τοῦ κυρίου Ἰησοῦ Χριστοῦ  
μετὰ πάσης παρρησίας ἀκωλύτως. **PS**

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