



Editorial Introduction: Rationality and Relationality

How can Filipino Christological consciousness become liberating? What are the lessons of the Philippines' 5th centenary celebration for the Church's post-Covid-19 mission? Does the postmodern appropriation of the Trinitarian doctrine have something to say to Mindanao's concerns? Could the motif of human fraternal relations be deduced in politically laden conflicts of nations in Amos' prophecy? How can the Eucharistic theology become paradigmatic in confronting the violent regime of Duterte? How potent poems could be in theologizing?

I intentionally converted the topics of the six thought-provoking articles in this latest edition of *Budyong* into six questions. I have my reasons. In my fourth year as a lecturer of 'Faith and Revelation' here at SATMI, I concur with the claims of many thinkers that knowledge and understanding are not so much about giving persuasive answers but rather asking the right and relevant questions. Many times, I was caught surprised by my students' probing existential and transcendental questions that exacted no answer but exhibited a realization that these questions genuinely touched the deepest needs and values of human existence. They are not arbitrary questions according to Gerald O'Collins because at the bottom, they are questions about God which in essence are also questions about the human person.¹

¹c.f. Gerald O'Collins, *Fundamental Theology* (Eugene, Oregon: Wipf and Stock Publisher, 2001), 132-133.

What is the soteriology of Filipino Christology? What has become the Filipino Christian and Filipino church and mission as begotten by the ‘marriage’ of the colonizers and the Christendom? Is Mindanao’s concern for land, peace and reconciliation, and inclusivity the same concerns of the social reading of the Trinity? Is political conflict not only ideological but fundamentally relational? Is the church courageous enough in its prophetic stance amidst Duterte’s culture of impunity? “How did poems seize the everyday drama of a believer?” More questions from these articles reflect the rationality of the Filipino theological enterprise. For Filipino theologians, these questions are not only confined within the parameters of human cognition but essentially about human evocations. Filipino theologizing is primarily not about the quest for intellectual meaning but about the quest for total well-being. We operate between the logic of the mind and the logic of the heart—between *logos* and *pathos*. We do not only want to know but to relate, not only to guide but to collaborate, not only to teach but to be empathize, not only to evangelize but to dialogue, not only to be an impetus of change but to be transformed.

Who is Jesus, the church, the Holy Trinity, the God of Old Testament, the Eucharist, a poetic believer amid human suffering, fear, and anxiety? Filipino theological rationality does not provide straight and honest answers to our interrogations but rather ushers us to enter into the ultimate source of all human questionings—the Holy Mystery. Our rationality leads us to an abstruse process of knowing, to a rational faith possible only through a deeper relationality with God.

I, therefore, invite you to read these articles not only to discover new theological insights but also to seek more theological questions that would beget more new questions. With this process, I am hoping that you would be led to a horizon where our questioning could be absorbed by God's act of diffusive loving.

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