

The Hermeneutics of *Hubo* or Divestment for Señor Santo Niño de Cebu

Asia Pacific Journal of
Multidisciplinary Research
Vol. 4 No.2, 173-179
May 2016
P-ISSN 2350-7756
E-ISSN 2350-8442
www.apjmr.com

Janvarica Acop¹, Tristan Genesis Amistad², Claire Justine Atanoza³,
Kimberlin Encabo⁴, Hersey Zambo⁵, and Reynaldo B. Inocian⁶

¹⁻⁵Social Science State Scholars, College of Teacher Education, Social Sciences Department, College of Arts and Sciences, Cebu Normal University, Cebu City, Philippines, 6000 and ⁶Full Professors IV, Social Sciences Department, College of Arts and Sciences, Cebu Normal University, Cebu City, Philippines, 6000

¹ajanvarica@gmail.com, ²tritsan_reynesis97@yahoo.com,

³atanozaclairejustine@gmail.com, ⁴kimberlush.ke@gmail.com,

⁵yesrehzambo@gmail.com, ⁶inocian03@yahoo.com

Date Received: April 6, 2016; Date Revised: May 18, 2016

Abstract - This study provided an in depth interpretations of the *Hubo* ritual for Señor Santo Niño de Cebu. To provide this, the following objectives are raised: trace the history and ritual of the *Hubo*, describe the meaning of *Hubo* in the perspective of the church, and extrapolate the significance and graces received of the *Hubo* by the devotees. The study utilized descriptive-qualitative research method in the form of grounded theory through convenience sampling through interviews of devotees by means of interview questions, and data mining. The *Hubo* has its roots long since the acquisition of the image of Santo Niño by Queen Humamay or Juana from the Spanish, and continued by the Augustinian priests-the ritual of bathing and undressing and redressing the image was done privately up until the 1990s when the practice was made public. For the church, the *Hubo* ritual signified parental care, obedience, humility, conversion, newness, and cleansing; for the devotees, the *Hubo* ritual, and the attending of such, showed devotion, spiritual quenching and sustenance, understanding; this ritual also allowed for the channelling of requests and prayers, and the invocation of protection and guidance from God, and tolerated for the realization of requests and prayers. Further, for the devotees, upon attendance of the *Hubo* mass graced them health, safety, guidance, and success, which were truly given realization by the Holy Child or Balaang Bata as most Cebuanos dubbed Him. The *Hubo* ritual rested its roots in the very beginning of the Christianization of the Philippines-from the first baptism and the acquisition of the image of Santo Niño by Queen Juana, and continued by the Augustinian priests in which the ritual was done privately until the 1990s. The ritual implied parental care, obedience, humility, conversion, newness, and cleansing; the attendance of such presaged devotion, thanksgiving, understanding, request and prayer.

Keywords: *Hubo*, Santo Niño, Sinulog, interpretation, hermeneutics

INTRODUCTION

Culture is a potpourri of learned and shared knowledge, rituals, and practices for living; a collection of daily living patterns which penetrate all dimensions of human social activity-it is a primary adaptive and survival mechanism [1]. Culture then is a socially transmitted way of living that includes, but does not limit to, beliefs and norms within a particular social group from preceding generations to the next [2]. Essentially, culture is a preferred way of living of a certain group of people or a race which is shaped from experiences and activities that prove useful and

agreeable, and from responses to social realities [3], and one clear manifestation of culture is religion.

The Philippines, since the Spanish colonization, has long been a Catholic country. And the virtue of being a Catholic has been passed on from generation to generation. The country is being known as the third largest Catholic country in the world. Being the biggest Catholic country in Asia, it has been practicing customs and traditions that are only present to Catholic people, and they have been celebrating important observances in a potpourri of ways some of which are Christmas, Lent, and Holy Week. Numerous local feasts honoring patron saints, the

Virgin Mary and even the Child King, has long been celebrated in the country. It is as if part of the people's lives already.

One of the most popular fiestas being celebrated is the *Sinulog* in Cebu. It is celebrated every third Sunday of the first month of the year. Together with the celebration of *Sinulog*, are a few ceremonies done within the period. A yearly walk with Jesus every start of the novena that is done at the early break of dawn. And one significant ceremony during the Fiesta Señor is the *Hubo*. It is a Cebuano word, which means the verb to "undress" or the noun for "divestment". This is one of the unique ceremonies because, the priests remove the festival garments of the image and bath the image in water laced with perfume.

This *Hubo* is dawned as a ritual to many where a lot of people witness the ceremony at the early break of dawn. But even though it is done every year, not everyone understands the significance or the importance of this ceremony, thus this study is conducted. Many think that this ritual or ceremony is just one of those Catholic rituals where only the priests understand its significance. But, finding out what *Hubo* signifies and what it means to the whole Catholic people is what this study tries to unfold.

RELATED LITERATURE

History defines culture where it unlocks and opens the reality of the identity of a particular group or tribe that includes and incorporates the positioning of values, knowledge, language, rituals, habits, lifestyle, attitudes, beliefs, folklore, rules and customs [4]. This cultural identity shapes the trademark of our social being, and one of these is faith in our Catholic religion-like the observance of ceremonial rituals.

According to Choksy, the concept of purification, or ritual cleansing of people and objects, is sporadic among cultures and religions, and that exists, in urban and rural contexts, in sectarian and secularized societies, and in tribal and multi-ethnic communities [5]. Purification is connected with two other socio-religious notions: purity and pollution-the former signifying sanctity, devotion, and safety; while the latter with impurity, irreligion, and danger. Further, still according to Choksy, the ideal of purity, the fear of pollution, arise from the ordering of the religious world. Pollution becomes a subcategory of evil, and that impurity is equated with moral disorder caused by evil forces [5]. Thus, the holy has to be protected from defilement. As manifested by some ritual practices

such as by the Israelites, that when a person is considered *tameh* (impure) he could not enter the temple or touch anything associated to the community's religious life, and that purification by water and isolation would regain his *tahor* (pure) state. Further, the Zoroastrians conduct *sade nahn* (simple bath) and the Hindu *upanayana* (washing) as a means of regaining purity.

According to Abrams, in many religious practices and beliefs, water has a central place for two reasons: (1) water cleanses-it extinguishes impurities, irregularities and pollutants, it can make objects look undefiled and wipe away signs of prior defilement; and (2) water is a primary component of the creation of life, in the absence of water, life never thrives [6]. In Buddhism, as Abrams further explains, Buddhists bathe the Buddha as a ritual to celebrate the birth of Buddha and for participants to request and pray for peace and inner harmony [6]. Also, in Hinduism, Hindus believe that rivers are an embodiment of the god who gives life. They believe that soaking oneself and bathing in a holy river, in Ganges, is essential, which purifies them from any evil that they might have committed. Furthermore, Abrams expounds that in Islam, Muslims are obliged to wash before praying, a ritual call *wudu*, in which they are required to wash their hands, mouth, nostrils, face, head, ears, feet three times, which they must do with pure and clean water, or sand [6]. Moreover, Abrams states that for the Hindus, water is believed to have cleansing powers in the spiritual sense, and those sacred places are commonly located on the banks of rivers, coasts, seashores, and mountains [6]. For the Hindus, the Ganges River is the most significant of the sacred rivers-its waters are used in *puja* (worship); morning cleansing with water is a basic obligatory activity-*tarpana* is the point at which the worshipper gestures his hands to form a cup and pours the water back into the river reciting *mantras* (prayers).

Also, as a form of ritual purification, the Hindus bathe images of their gods in milk; similar to that of Buddhism in which bathing of the Buddha with water is also done as a form of purification and worship. This is quite similar to the Jain practice, in Southern India, where the statue of Bahubali is bathed with milk, fresh flowers, and also rice grains for a ritual thanksgiving. In Shinto, the worship of *kamis* (spirits) always commences with the essential act of purification or cleansing with water. Inside the numerous sacred shrines, troughs or receptacles for

ritual washing or cleansing are placed [6]. Waterfalls are revered sacred and standing under them is believed to purify. Further, in Judaism, Jews have the *mikveh*, a ritual bath or receptacle used for cleansing after contact with a cadaver or after menstruation. This is likewise done prior to entrance in a temple.

Beyer rejoins the concepts of purity, which are important aspects of numerous religions. The purity might be spiritual, physical, or both. In Judaism, for example, a complex set of laws exist to ensure ritual purity- such as the prohibition of the consumption of certain animals [7]. Married couples sleep separately while the woman is menstruating, and the woman must submit to a ritual bath before re-joining her husband. Another example is in Zoroastrianism, the *bareshnum*- a ritual bath most commonly done before ordination of priests is initiated, and that of the seriously defiled.

Stofka believes that baptism, the Christian rite of initiation, is a ritual cleansing or purification with water [8]. Early Christians incorporate the ancient Jewish practice of ritual bathing into their collection of religious cleansing practices. Baptism is similarly used to fully transition converts to Judaism, and the *Essenes*, contemporaries of Jesus, practice a daily ritual of bathing. For early Christians, baptism is a symbol of moral cleansing and purification, the commencement of new and eternal life, and a signal of the Christian's readiness for the coming Kingdom of God.

Boyd and Williams emphasize that one insight of Shinto concerns the straightening or rehabilitation action taken by humans to surpass those powers that defile the life-imbibing power of *musubi* (creativity) and *kami* (spirits), and can thus be achieved through ritual endeavors ranging from, but not limited to, formal liturgies done by priests, to ascetic practices (*misogi*) and major public observances and festivals [9]. All these activities-usually consisting of cleansing, and ritual purification through water-are done in terms of wiping people and things off of pollution (*tsumi*) in order to recuperate purity.

Mikaku mentions that in Indonesia, in order to cleanse the aura and *karma* from previous lives, align and clear the chakras, and rid of disease, a priest or shaman invites the individual back for an evening *melukat* (cleansing) on a favourable day, as manifested by the presence of good omens, such as *Kajeng Kliwon* (a day in the Balinese calendar which is believed to have magical power), *puhnama* (full

moon), *tilem* (new moon), among other days. Based on information while in a state of trance, the shaman determines the class and quantity of fresh flowers that are soaked in holy water (*tirtha*) for use in the cleansing ritual or ceremony [10].

Katz accentuates that the *Parashat Metzora* (The 28th weekly Torah portion in the annual Jewish cycle of Torah reading) deals with *tumah* (impurity) and *toharah* (purity) [11]. In the association of *tumah* (impurity), procedures of *toharah* (purity) take place-such as that of water purification, sacrifice. Even though biblical legislators prescribe various forms of cleansing for varied sorts of defilement, most share the use of water as part of the purification process.

This rejoins what Zezima remarks that the *mikvah* (bath) is primarily used in respect and in parallelism with family purity norms and laws obliging married women to bathe to cleanse themselves spiritually following their menstrual cycles and prior to their weddings. It is likewise utilized for conversions [12]. The bath is made kosher by incorporating treated water with "living water," or water not touched by human hands (i.e. rain). The cleansing can also be executed by immersion or soaking in a natural body of water.

These related materials prove the value of sacred bathing which are associated with specific religious practices in different countries in the world. The bathing of the Señor Santo Niño in the traditional Cebuano *Hubo* brings no difference among other religious devotees in the world. Though the practices differ in terms of ceremonies and rituals; but the *Hubo* speaks a connection that unites into the microcosm of religious diversification that makes all races connect with one powerful being, that is God.

OBJECTIVES OF THE STUDY

This study provided and in-depth interpretation the *Hubo* or divestment for Señor Santo Niño de Cebu. Specifically, the study aimed to: (1) trace the history and ritual of the *Hubo*, (2) describe the meaning of *Hubo* in the perspective of the church, and (3) extrapolate the significance and graces received of the *Hubo* by the devotees.

METHODS

Research Design

This study used the ground theory research design. A type of qualitative research design aimed at

deriving theory or framework through the use of multiple stages of data collection and interpretation. Sampling is the process of selecting a portion of population to represent the entire population [13]. A convenience sampling design was used in the selection of key informants, who are particularly church-goers and devotees, to answer the ambush interview inside the Basilica Minore Del Santo Niño, Cebu City, Philippines. The interviews were conducted before and after a regular mass intended for the *Hubo*, which was done on the first mass in the morning of Friday, right after the celebration of the Grand Fiesta Celebration. The interviews were recorded using a tape recorder. The interviews were transcribed and incorporated with the written cues jotted down as part of the research field notes. Names of the respondents were held confidentially using an accepted coding technique.

Research Tool

Unstructured interview questions were used as instrument in the collection of data. Their comments and observable gestures were also noted as part of the field notes. Secondary data like: news clippings, and other printed materials were also used to supplement the gathered information. These printed materials were sourced from the vertical files from various museums in Cebu City, more especially the printed materials from the Santo Niño Museum of the Basilica Minore del Santo Niño.

RESULTS AND DISCUSSION

History and Ritual

Five Centuries of Historical Heritage

Ang Hubo sa Senyor Santo Niño or the divestment of Señor Santo Niño is a *Sinulog* ritual of undressing-bathing-and-vesting the image of the Santo Niño which takes place on the Friday immediately after the feast of the Holy Child (*Sinulog*) [14]. Still according to Reyes, the *Hubo* is an authentic Cebuano ritual, which is forged as a public ceremony sometime in the 1990s [14]. Though relatively new, the rite expresses not only a long-standing devotion. It is integrating local culture and religion; an act which finds personal meaning and impact in every devotee because it does happen in their daily lives.

Digging into history books, legends and stories tell of the *Hubo*. The first (1st) recipient and owner of the Santo Niño, Queen Humamay, the baptized name

Juana has reportedly bathed the Holy Child (Santo Niño) and changed his clothes. When the Augustinians take care of the image as its custodians, they surely take care of the image as they change the vestment on a regular basis. Further supported, according to Alvarez, the ritual of the *Hubo* is said to have Spanish origins [15]. The Augustinian priest-writer Gaspar de San Agustin speaks about it in his book *Conquistas de las Islas Filipinas*, which the local historian Manual de la Calzada in his book *Legends of Santo Niño de Cebu*, provides stories which speak about how Queen Humamay or Juana instigates the ritual bathing of the image of Santo Niño in a river to bring about much desired rain at that time. The Santo Niño Museum of the Basilica del Santo Niño possesses a large collection of the older vests of the Holy Child from the generous donations of devotees date as early as the 17th century. This just shows that since then, the practice has been alive, but has bracketed in privacy [14], which only this study is fortunately unveiled.

The Holy Ritual of a Dear Child

Further, still according to Reyes, since 1990, when the ritual becomes public, integrated to the liturgy of the Holy Mass, *Hubo* has its own set of rites [14]. The unfolding of the ritual starts after the homily when a group of “natives” with little children dance the traditional *Sinug*, dancing like a water current, in front of the sanctuary where the image is also located. After the drumbeats abruptly stop, the presider divests or undresses the image starting from its crown, scepter and orb, royal sash and jewelry, the red cape, the white outer vest and then its inner pants and shirt (Refer to photos 1 and 2). With each step, a prayer recalling the episodes of the passion of the Lord is said, followed by the chanting of “*Christe, exaudi nos!*” (Christ, hear us!). It is then taken into a container of perfumed water and immersed three times. After the bath, the image is wiped with a towel and then returned to its *peaña* or stand. The vesting then begins in a manner like the divesting but in an opposite order starting from the inner wear. The prayers being said are a recalling of the resurrection of the Lord each responded by the people with victorious “*Christus vincit, Christus regnat, Christus imperat*” (Christ conquers, Christ reigns, Christ commands). The striking difference now is that the fresh clothes of the Holy Child has put on is simpler and devoid of the majestic trappings and laces of the festivity. It is as if

reminding the people that the fiesta has ended. The perfumed water is usually sprinkled to the devotees and some even ask for a small amount of the water to be used as a sacramental. Others, indeed as an expression of a folk piety, use them for medicinal purposes.

In support of this practice, according to Alvarez, the idea of having the image of the Santo Niño immerses in water has ancient roots; the water utilized in the washing of the image is believed to have healing powers [15]. Further, still according to Alvarez, the most elaborate text mentioning the use of water in this practice is the Arabic Syriac “infancy Gospel”- an apocryphal text which narrates the birth and childhood of Jesus Christ, which experts would date as early as the 6th century AD. This text reads of stories and tales about miraculous healings all attributed to the perfumed water used in the washing of the child Jesus (like cases of healing leprosy in Chap 17, 18, 21, 31, and 32; healing from illnesses affecting the eyes in Chap 27-28; healing from demonic possession in Chapter 33).



Photos No. 1 and 2. Actual undressing of the Santo Niño during the Annual Hubo held at the Basilica Minore del Santo Niño Pilgrim Center, Provenance by (Omamalin, J., 2016)

Further, still according to Alvarez, for some, the *Hubo* is only a symbolic re-enactment of something which commonly takes place in the home- parents bathing their children in preparation for the day, or at the end to cleanse the child of pollutants and dirt accumulated from the environment, and that one can reflect and think that the image of the Santo Niño must have accumulated a similar amount of dirt during the entire stretch of the *Sinulog*- a celebration in His honor [15].

Catholic Church Interpretation

According to Alvarez, in Reyes, the *Hubo* or undressing of the Santo Niño, is accompanied by the prayers, recalls the passion of Jesus, making aware all those who are attending that the Holy Child (Santo Niño) being beheld will grow in wisdom and age in humility and in obedience to the Father even unto death, death on the cross [14]. The connectivity of *Hubo* surpasses sentiments and familiarity of parental care. *Hubo* is a response of Jesus to the care of his Father by being obedient to the mission forged in love. The ritual speaks of the love our parents have for us and that it is also an imperative that we respond to that love by growing in humility and obedience like the Santo Niño. Further, still according to Alvarez in Reyes, *Hubo* also means conversion. As the Santo Niño takes on a “simpler” vest, the story of resurrection unfolds. The glorious Christ is seen in the very image of the Santo Niño. Conversion is new life, new creation [14]. It is living in the simplicity of Jesus’ new life when we do not need the glaring wealth of the world. We undress our old selves and vest it in the newness of Christ in order to assimilate his life.

In support to this, Alvarez emphasizes that the stripping of the festive garment and putting on of ordinary garments represents the Son of God’s kenosis or “self-emptying” in accord with what St. Paul says: “His (sc. Jesus Christ’s) state was divine, yet he did not cling to his equality with God but emptied himself to assume the condition of a slave” (Phil 2:6-7) [15]. His immersion in water, on the other hand, would indicate his entering into the world and full assumption of the human nature. Hence God became man, first becoming a small child, which is what the Santo Niño really represents.

Significance and Graces Received Devotees’ Narratives about the *Hubo*

Based on the interviews conducted on the *Sinulog* devotees, when they were asked why they attend the

Hubo, D5 replies “*Ay amoa maning panaad permi.* (This is our devotion);” and D3 rejoins “*Kuan lang naa lang koy gi kuan ba, tagaan ta ug maayong panglawas, mga petisyon.* (I just have some requests, good health and petitions.” From these statements, devotees attend the *Hubo* as a gesture and manifestation of their devotion to the SantoNiño (Holy Child), and as an avenue to express and send their requests and petitions to the Santo Niño, which infers that the *Hubo* is a significant event in the *Sinulog* as a channel for requests and prayers, and as a source of spiritual quenching and sustenance- as a devotion.

Further, some devotees when asked the same question replied “*...sa among pag-ampo, pag-kuan sa iyaha pangayo ug pangaliya nga maayo ang among mga sakit-sakit- mga ing-ana sa among pamilya*(D4, D8, D10) (Our prayer, to ask Him for guidance and protection from illnesses, and the like, in our family);” and “*Thanksgiving.*” From these statements, some devotees attend the *Hubo* as an avenue to pray and ask the SantoNiño for protection and guidance, and as a manifestation of thanksgiving, which infers that attending the *Hubo* allows for a sense and acquisition of spiritual and physical safety and assurance, and as a channel for gratitude toward the Santo Niño.

On another light, when the devotees were asked on the personal significance of the *Hubo*, the replies were “*Kanang importante jud siya kay sa imong pag gikan sa unang adlaw sa misa novena kinahanglan murag ang imong mga gipangandoy kung mahuman ka sa Hubo murag mahatag jud siya*(D1, D4, D5, D10). (It is important because from the first day of the novena masses it is essential in the realization of my prayers that I finish until the *Hubo*. My wishes will truly be granted.);” and “*Importante sa akong kinabuhi nga siya usa jud ang numero uno nga dako kayo ang pasalamat ko sa Ginoo* (D12). (It is important in my life, since this is where I can express gratitude to God. He is number one for me). From these statements, devotees personally view the *Hubo* as significant, that is, the concluding part of the entire *Sinulog* celebration, and that attending it would realize the devotee’s requests and prayers. It is also a gesture of thanksgiving towards God, which infers that the *Hubo* allows for the realization of wishes and prayers, and the gratitude for the graces received by the devotees. On the other hand, Devotees 2,4,5,9,11,13, and 15 view the *Hubo* significant in another function, as stated, “*Kuan siya makasabot ka unsa jud ang Hubo*

pareha karon giwali sa pari kung ngano gali, sige tag kaway-kaway sa atong kamot, wala ta kahibaw kung unsay kahulugan. (You can understand what the *Hubo* really is about. Just like what the priest did say on why we wave our hands),” which infers that some devotees attend the *Hubo* in order to understand it better- as an avenue for understanding and not entirely for devotion.

Devotees’ Received Graces

Based on the interviews conducted on the *Sinulog* devotees, when asked what graces they received when they observed and attended the *Hubo*, D2, D3, D5, D6, and D13 replied “*Masakiton among mama, nya akong anak bag-o lang nadisgrasya, panaad najud na namo matag tuig. Among pangandoy na natuman jud*” (My mother is sickly, then my child just had an accident, this is my devotion every year. Wish granted always); and “*...naa jud Siyay nahatag nako. Mao jud nga devoted kay ko sa iyaha kay dako kay Siyag natabang sa akoo, daghan kayo Siyag gipanghatag nga akong gipangayo* (He always has given me something. That is why I am devoted to Him because He has helped me greatly; He has given me most of what I asked for).” From these statements, devotees truly receive what they request for the SantoNiño, be it of health, safety, and other requests, which infer that the attendance of the *Hubo* provides for the realization of prayers and petitions, and as an avenue for devotion. This can be further supported by the following reply, “*...nag board exam akong anak sa medicine ba, atong panahona na feel jud nako nga granted akong wish jud. Gi hatag jud. Kapasar jud siya. Na feel jud nako daan nga pasar siya pag take sa board tungod aning kuan ba. Kay naa man gud koy pangayuon nga sign ni Lord, nga mao nang na feel jud nako nga e-grant jud ni Lord among mga pangayo*(D1, D4, D6, D7, and D9). (My son takes the board exam in medicine. He passes. I already feel that my son would pass. Because, I always ask for a sign from God, that’s why I can feel that God really grants my wishes).

CONCLUSION

The *Hubo* has deep historical beginning, way back in 1565 after Miguel Lopez de Legazpi colonized the Philippines, making it an irremovable component of Cebuano religious culture. Further, the *Hubo* ritual is a systematic removal and replacement of the Santo Niño’s garments as a process of cleansing with the use of perfumed water and oils. The *Hubo*, according to

the church, is a ritual which surpasses parental care, humility and obedience toward parents-like Jesus (Santo Niño) to His father. Further, this ritual manifests conversion, renewal, and resurrection of the devotees' life. The *Hubo*, in the perspective of devotees, signified the channelling of their requests and prayers to Santo Niño for protection and guidance for spiritual and physical safety and assurance of spiritual quenching and sustenance. As devotion, the *Hubo* became the expression of gratitude and faith for answered prayers and petitions. This Catholic ritual implied a significant role in the fragments of the Filipino culture. Being a ritualistic Filipino Catholic nuanced a theory of dependency that human beings submitted to the will of God and His power and grace bestowed blessings across the nations.

RECOMMENDATION

For future studies, in-depth lived experiences of the devotees' lives according to ages maybe documented, more especially on their psychological behavior and in making major decisions in life.

REFERENCES

- [1] Damen, L. (1987). *Culture Learning: The Fifth Dimension on the Language Classroom*. Retrieved 21 November 2015 from <http://www.carla.umn.edu/culture/definitions.html>
- [2] Dungog, A.L. (2008). *The Cebuano Fiestas: A Socio-Anthropological Study*. Thesis. Cebu Normal University. Cebu City.
- [3] Lederach, J.P. (1995). *Preparing for peace: Conflict transformation across cultures*. Retrieved 21 November 2015 from <http://www.carla.umn.edu/culture/definitions.html>
- [4] Stajcic, N. (2013). *Understanding culture: food as a means of communication*. Hemispheres. Studies on Cultures and Societies. Poland
- [5] Choksy, J. (2008). *Purification*. International Encyclopedia of the Social Sciences
- [6] Abrams, P. (2003). *Water in Religion*. Water Policy International, Ltd. UK
- [7] Beyer, C. (2016). *Purification Rituals in Religion*. Retrieved 21 November 2015 <http://altrigion.about.com/od/beliefsandcreeds/tp/Purification-Rituals-In-Religion.htm>
- [8] Stofka, B. (2008). *Christianity: Rites and Ceremonies*. Patheos Library.
- [9] Boyd, J. and Williams, R. (1999). *Shinto Purification Rites: An Aesthetic Interpretation*. Retrieved 25 March 2016 from <http://www2.kenyon.edu/Depts/Religion/Fac/Adler/Reln275/Shinto-purification-rituals.htm>
- [10] Mikaku. (2013). Bali Healers and Balinese Ritual Purification Ceremonies. Retrieved 25 March 2016 from <http://balifloatingleaf.com/bali-healer-purification-ceremony/>
- [11] Katz, H. (2016). *Biblical Purification: Was it Immersion?. The Archaeological and Textual Evidence*. Retrieved 25 March 2016 from <http://thetorah.com/biblical-purification-was-it-immersion/>
- [12] Zezima, K. (2004). *Religion Journal; A Bath for Ritual Cleansing of Jewish Men and Women*. The New York Times. 3 July 2004
- [13] Polit and Hungler. (1999). *Nursing Research: Principles and Methods*. 6th Edition. Philadelphia
- [14] Reyes, R.A. (2015). *The Ritual of "Hubo"*. The Freeman. Cebu City. 25 January 2015
- [15] Alvarez, C. E. (2013). *"Hubo" Ritual at the ends of the Sinulog Festival*. Fiesta Senor 2013 Souvenir Program. Cebu City.

Copyrights

Copyright of this article is retained by the author/s, with first publication rights granted to APJMR. This is an open-access article distributed under the terms and conditions of the Creative Commons Attribution license (<http://creativecommons.org/licenses/by/4.0/>)