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## Editor's Preface

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# EDITOR'S PREFACE

WELCOME to the new *Loyola Papers*!

*Loyola Papers* was initially published by LST from 1971 to 1986 as a series of occasional papers and informative studies on contemporary issues in Christian doctrine and life. It featured articles written by professors and other authors as well as documentation of local and universal ecclesial events. Students' research works were also published in *Loyola Papers*. Issue No. 14 (1986) included papers presented by then San Jose Seminary Victor Nicdao, Vicente Tugadi, Arnold Crisostomo, and Florencio Salvador in a symposium entitled "Priesthood and the Presbyter."

*Loyola Papers* eventually ceased circulation with the launching of LST's Academic Journal *Landas* in 1987. Incidentally, the inaugural issue of *Landas* carried an article by Antonio B. Lambino entitled "Inculturation in Asia: Going Beyond First Gear."

This relaunch of *Loyola Papers* will provide strong support to the overall thrust of LST's Contextualized Theological Program "beyond the first gear." It will be an effective platform for students and alumni – as contributors and/or as readers – to reflect theologically in the context of their Asian, African, Latin American, and other worldwide realities. Aside from papers in the field of systematic, biblical, moral and pastoral theology, articles on religious education, pastoral psychology and counselling, spirituality and retreat-giving, integral ecology, migration, and philosophy will also be published in *Loyola Papers*.

In this relaunch issue, **Maria Cecilia C. Tuble** (“Love Stronger Than Death: A Theological Response to Suicide in Depression”) offers a theological-anthropological response to suicide in the context of depression. She explores the psychopathology of suicide, drawing from researches from neuroscience and psychology, and then considers three themes derived from the *Imago Dei*: Goodness, Communion, and Hope. She concludes that goodness, communion, and hope provide a healing path for those suffering suicidal depression.

**Stephanie Ann Y. Puen** (“Food Justice and Nutrition: Catholic Social Thought and Fast Food Companies”) brings together her experience of working in the food industry and Catholic social thought by investigating the ethics of fast food and food justice using the see-judge-act framework or pastoral cycle. She observes that fast food has become a primary way of consuming food by urban workers due to their fast-paced lifestyle, as well as due to the affordability, efficiency, and taste of fast food. However, she asserts that this comes with many disadvantages as well as implications for people who consume fast food frequently.

In his paper, “Pneumatology of Sacred Sustainability: Foundation of Cosmicism and Enspirited Leadership,” **Jojo M. Fung, SJ** explains that the primordial spirit power, *Rûah Elohim*, has made possible what he terms as the “triunological othering” of God, so that creation becomes the “sacred celestial abode” of the *Rûah* of the Triune God who sustains all forms of life in the Cosmos-Earth. Jojo asserts that this sacralized creation calls for an emerging ecomysticism called Cosmicism, which invites everyone to experience *Rûah Elohim* as the cosmic power within the process of the recreation of the

Cosmos-Earth until the eschaton. This entails that we, being humans-as-cosmic-spirits, are called to exercise a concerted Enspirited Leadership that translates the ethics of alterity into sustainable care for our Common Home.

**Angeli Francis S. Rivera**, in her paper “Pope Francis and The Culture of Encounter,” investigates how Pope Francis’ “culture of encounter” developed spiritually and theologically as influenced by the people whom he has met at various points of his life. Angeli asserts that these significant persons in the Pope’s life are carriers of his realities, creating a polyhedron image where all influences converge to speak of only one Pope Francis. Angeli explains that his “culture of encounter” was a lexicon he purposely made to counter the weakening political and moral compass, which has reappeared in various media and platforms. However, it has taken a concrete turn in the introduction of his four principles: time is greater than space; unity prevails over conflicts; realities are more important than ideas; and the whole is greater than its parts. These principles are found in sections 222-237 of his political corpus, the Apostolic Exhortation *Evangelii Gaudium*.

In his paper “*Amoris Laetitia*: Its Teachings and Magisterial Authority,” **Archie R. Magarao, SchP** argues that *Amoris Laetitia* is an example of the authentic magisterium of the Roman Pontiff befitting the response of a religious submission of the mind and will to the ordinary exercise of the Pope’s supreme teaching authority, even apart from a solemn *ex cathedra* judgment. Although it does not enjoy infallibility, it remains an authoritative teaching that the Pope offers as he exercises his office as Universal Pastor of the Church. Archie opines that God will not stop giving to his Church a

magisterium that is responsive to the needs of the times, one that is firm enough to resist the possibility of errors<sup>1</sup> since the Holy Spirit, the Church's guide towards the Truth, breathes its inspiration and guidance to the Church, in particular to Pope Francis in *Amoris Laetitia*.

**Patrick Vance S. Nogoy, SJ** (“God’s Forever Gift of Godself: Examining the Roles of the Holy Spirit in Jn. 14-16”) investigates the roles of the Holy Spirit under the theme of departure. In the Farewell Discourse (Jn. 14-16), Jesus consoles his disciples because of his impending departure. Patrick observes that a close reading of the verses reveals different sub-themes in Jesus’ farewell, thus providing a fresh theological perspective about the personality and mission of the Holy Spirit as understood by the Johannine community. Patrick writes that the rising tension in the sub-themes of departure organizes the roles of the Holy Spirit under the framework of intimacy, mission, and glorification.

Aside from research papers and articles written by students and alumni, *Loyola Papers* also features synthesis papers written by students for their Honors and *Ad Gradum* comprehensive examinations for the degree “Baccalaureate in Sacred Theology” (STB). According to LST STB Comprehensive Examination Guidelines:

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1 Avery Dulles, SJ, *A Church to Believe in: Discipleship and the Dynamics of Freedom* (New York: Crossroad Publishing Co., 1982), 117.

The synthesis is intended to help students personally integrate the main themes of their study of theology by articulating it in relation to a particular focus. The theses studied in preparation for the comprehensive examination express the main areas of the Christian message that should be included in the synthesis. In presenting their syntheses, students are expected to show a creative grasp of the contents of the Catholic faith as it relates to a topic that they have found meaningful, and which has relevance for an inculturated theology (*LST Student Handbook*, art. 4.1.7)

This relaunch issue of *Loyola Papers* features two synthesis papers. **Benjamin B. Espiritu**, in “*Apung Mamacalulu: The Lord Who Is Mercy*,” draws from the richness of his Kapampangan religious-cultural heritage. **Linyi Zhai SJ**, in his paper “Being ‘Placed with the Son’: Locating the Catholic Faith/Creed in the ‘Ignatian Trinitarian Coordinate System’”, reflects on the theological corpus of the STB program against the backdrop of his own spirituality as a Chinese Jesuit and of his training as a man of science.

May *Loyola Papers* serve as a forum for critical thinking and contextualized theologizing in the Roman Catholic tradition among LST students and alumni, both as readers and as contributors.

*Enrico C. Eusebio, Jr., S.J.*