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## Associate Editor's Preface

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# ASSOCIATE EDITOR'S PREFACE

AFTER its more than three-decade hiatus, *Loyola Papers* has finally been revived, thanks to the efforts of Fr. Enrico C. Eusebio, Jr. S.J., our President and Editor. This move to provide a suitable platform for student and alumni research in LST is very much in line with the Apostolic Constitution, *Veritatis Gaudium*, which points to the “pressing need to give new impulse to the scientific research conducted in our ecclesiastical universities and faculties” (5).

In line with this, the revival of this journal and its specific focus on student and alumni publication is a welcome step towards building a culture of research in this ecclesiastical theological Faculty, a research culture that we hope would be rooted in and relevant to the context of our local churches. Allow me then to present to you our humble offering, especially in this year—the last in the novena leading up to the Quincentennial of Christianity in the Philippines—a year that has been dedicated by our bishops to Ecumenism, Interreligious Dialogue and Indigenous Peoples.

The first article, by **B. Christian Triyudo Prastowo, S.J.**, titled “Resonating With The Word: Exploring the Thought of Daniel Madigan S.J. in His Attempt to Share Christian Faith with Muslims” is a timely exploration of the complex theme of Christian-Muslim Dialogue. Just recently, the move to convert the *Hagia Sophia* into a mosque has revived old animosities, but this time in the world of social media, where we also see a lot of conflict, hate, and violence wrongly motivated by religion. Hence, Prastowo’s work is not only

a homage to Madigan and his legacy but also a reminder that dialogue between Christians and Muslims (and other religious traditions as well) even in the theological matters—and especially in theological matters!—is not only possible and necessary but potentially enriching for all parties involved.

**Barnabé Hounguevou, S.J.**'s "Jesus as Guest, Host, and Meal: Three Images as Approach to the Christological Problem in Africa" immerses us into the challenge of "naturalizing" Jesus in Africa where Christ is perceived as a foreign and irrelevant entity. Hounguevou's rich discussion leads us to reflect on the extent to which we have also introduced Jesus in a way that is truly rooted in and relevant to our own people's culture. Following the thought of Enyi Ben Udoh, he advocates a Christology anchored on understanding and presenting the figure of Jesus as guest, host, and meal in a manner that is faithful both to African culture as well as to Scripture and tradition. In this year dedicated not only to Ecumenism and Interreligious Dialogue but also to Indigenous Peoples, he models a way for us to navigate the vast but still largely uncharted territory of doing theology in a fully Catholic but also fully indigenous way.

In the third article, "Full, Conscious and Active Participation in the Liturgy in *Sacrosanctum Concilium* as Pastoral Response to the Universal Call to Holiness in *Lumen Gentium*," **Ruben B. Orbeta, Jr., S.J.** attempts to synthesize the clarion call of these two Vatican II Constitutions into a path of holiness for our time. This is yet another opportune topic, and even Pope Francis himself recently issued the apostolic exhortation, *Gaudete et Exsultate*, which tackles the same theme in 2018. Orbeta's paper reminds us once again

that holiness is not out of reach. The liturgy itself in which we are called to participate regularly is a “school of holiness” accessible to all, if only we engage in it, as the Council instructs us, in a full, active and conscious manner. This is also something that the isolation from the liturgy that some of us experienced during the quarantine will hopefully help us to appreciate better.

**Ramil R. Marcos’** “Resonance of Bartolome de las Casas’ Thoughts in Leonardo Boff’s Theology” follows Boff’s bold attempt to marry Trinitarian theology, often thought to be lofty and inaccessible, to grassroots Liberation Theology. The aim is to arrive at a way of understanding this central mystery of faith, which is both rooted in and relevant to people’s experiences. In the second part of the article, he highlights what he perceives to be vestiges of this relatively recent theology in the life and work of the great Dominican missionary, Bartolome de las Casas. What makes this article a riveting read is the striking similarity between the suffering and oppression experienced by the peoples of Latin America and the native Indians to the heart-wrenching contexts of our people today, which was further exacerbated by the pandemic. As such, the critique offered a path to find resonance in our situation as well.

In the fifth article, “*Amoris Laetitia* and Admission of Divorced and Remarried Catholics to the Sacraments,” **Patrick D. Boyoc** looks into Pope Francis’ exhortation on the family and its stand on the admission to the sacraments of divorced and remarried Catholics. While demonstrating the controversial document’s fidelity to tradition, he also highlights its unique contributions, especially in integrating other

moral principles—also within the tradition—in the process of discernment of the situation of the persons involved. It is only the second issue of this journal, but this is already our second paper on *Amoris Laetitia*. It is truly heartening to see the courage and willingness of our budding theologians to engage in this complex yet very relevant topic from a theologically sound and pastorally sensitive standpoint.

The last article in this issue by **Joseph Don D. Zaldivar** with the title “What you are going to do, do quickly.”: A Close Reading of Judas’ Betrayal of Jesus and Jesus’ Self-Knowledge as “Lamb of God” in John 13:21-32” is a well-documented exegetical treatment of the Betrayal Announcement Narrative that sheds light on the often misunderstood figure of the traitor, Judas. However, in exploring the figure of Judas and the grim narrative of his treason, what is equally highlighted in the process is the beauty and radicality of the Lord’s free and fully conscious self-sacrifice, in consummate contraposition of betrayal and unrelenting love. The liturgical postscript is like a welcome dessert after a very rich meal as it adds a new layer to our appreciation of the *fractio* and *Agnus Dei*.

We are equally proud to present two excellent STB synthesis papers on this issue. The first is **Mokam Saa, S.X.**’s “Revisiting the Admission of Persons in Polygamous Marriages into the Church from a Renewed Understanding of Faith, Sin, and Salvation,” a very interesting and impressive application of fundamental theological concepts learned to respond to a concrete issue in the local Church. The second paper is **Angelo Paolo O. Asprer, S.S.P.**’s “Catholicism is Communication,” which synthesizes theology from the aspect of communication, which is very appropriate in this age of rapid and massive communication-miscommunication.

As a final treat, we are pleased to publish last year's Valedictory Address by **Robbie B. Paraan, S.J.**, with the title "Theology of the Streets." *Loyola Papers* joins him in congratulating the graduates of Batch 2020 and in calling on all LST students, past and present to be

...bold and creative with your theology. Our professors have given us the basics of our faith, the grammar and vocabulary to now speak—or even sing!—in tongues. It is not enough to give a good account of and to speak responsibly about our faith. We must mine the gifts of the Spirit to inspire others to believe.

May *Loyola Papers* continue to empower our students to dig deep into the rich mine of the Word in the world!

*Leo-Martin Angelo R. Ocampo*