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Introduction

The Editor

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Introduction

PHILIPPINE STUDIES runs its second special issue in 1965 with this number devoted to some aspects of Contemporary Theology. This issue commemorates the opening, on the Loyola Heights campus of the University of the Ateneo de Manila, of a College of Theology and Philosophy.

For this publishing venture, several formulae presented themselves: a symposium which would make a stab at being reasonably comprehensive (along the lines of the Wolf-Schall book, *Current Trends in Theology*¹), the presentation of a representative line-up of writers and books, illustrating various facets of the contemporary theological renewal, etc. The table of contents of the present issue sketches the solution finally adopted, one dictated partly by choice and partly by necessity.

As is evident, what we finally bring our readers in these pages is a sampler of sorts. There are three series of articles: one on Karl Rahner, a second on Bernard Lonergan, a third on Vatican II's dogmatic Constitution on the Church, "Lumen Gentium." An essay on the influence of current philosophical trends on Catholic theology follows; two surveys (on themes of major interest to Catholic theologians and their fellow Christians today) and three review articles complete the main part of the issue.

A sampler makes no attempt at complete coverage, and this is doubly true of the present one. The editors are more than conscious of the fact that the section on Rahner, for instance, opens windows on only a segment of the great German theologian's vast range of thought and concern. Similarly, the section on Lonergan can obviously not be taken as a full introduction to the thought of one whom (as TIME MAGAZINE has said) many of his own disciples rank with Aquinas and Newman. —Then, too, the three articles on the

¹Edited by Donald J. Wolf, S.J., and James V. Schall, S.J., New York: Doubleday, 1965.

Constitution on the Church do not pretend to make up a complete prelection on the great conciliar text.

We are grateful to the authors who have so graciously collaborated in our effort to introduce some aspects of the work of Fathers Rahner and Lonergan to readers in this country: without the excellent studies they contributed —contributions provided so willingly in every case,—this issue would surely have been much more unworthy of its theme. We must say a special word of gratitude to the writers who sent articles from Canada and the United States for this number: Fathers Crowe, Richard and Sanders (who wrote the articles on Lonergan); Fathers Dulles and Silos (to whom we owe the Rahner studies). Our thanks go also to Fathers Thomas Clarke and Thomas O'Donnell of Woodstock College for the permission to publish the translation of Father Rahner's "Faith of the Priest Today." Sincere thanks to Father Lonergan himself, who consented to honor this issue with his essay, "Soul and Subject," which will appear later on this year as the foreword to the French translation of his "Verbum" articles (to be published by Beauchesne in Paris).

It had been originally planned to preface the first two series of essays with an article introducing the two theologians whose work we are featuring in this number. For several reasons we have had to go to press without this article; hence there are no "formal introductions". Instead, a former student of Karl Rahner at Innsbruck has written a brief appreciation of his former teacher, and TIME MAGAZINE graciously gave its permission to reprint their 22 January 1965 story on Bernard Lonergan, published on the occasion of its subject's sixtieth birthday.²

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Serious theological work, on a level even approaching that of contemporary studies and writing of theologians in Europe and

² For those who wish to know more about Father Lonergan's person and work, we may be allowed to recommend the important and unusual volume, *Spirit as Inquiry: Studies in Honor of Bernard Lonergan*, edited by Frederick E. Crowe, S.J., Chicago: Continuum, 1965 (first issued as the Autumn 1964 number of the new periodical, *Continuum*). On Father Rahner, Herbert Vorgrimler's small book, *Karl Rahner* (München, 1963), is regarded as an excellent brief presentation of Rahner's theology (die materiale Thematik der Theologie Karl Rahners). Articles on him have appeared in recent Catholic publications, e.g. Cornelius Ernst's introduction to his own translation of Volume I of *Schriften zur Theologie* (*Theological Investigations*, Volume I, Baltimore: Helicon, 1961, pp. v-xix) and Jakob Laubach's chapter in *Theologians of Our Time* (edited by Leonard Reinisch, University of Notre Dame Press: Notre Dame, Indiana, 1964, pp. 182-201). There are, of course, the two massive volumes which house the

America, has not even begun in the Philippines. (Not even the present Ecumenical Council, which has stirred up so remarkable a theological ferment in most countries, has succeeded in bringing about a theological awakening within our Catholic community. About only thing that has made our local Catholic body aware of the great renewal going on in the universal Church today are the liturgical changes, and most people seem to see nothing more in them than modifications in the rubrics of the celebration of Mass.) The appearance of a theological work (even of a volume like this one, almost wholly given over to theological essays), is regrettably a real rarity on local publication lists. There is no appreciable demand for such items locally, and the theologians we may have in our midst—from whom we might perhaps expect at least the mediation of contemporary theological thought from Europe and America—ordinarily reach only the students in our major seminaries and are usually so involved in administrative and pastoral concerns that they simply do not have the time necessary for the serious pursuit of their craft. And so no theological work of any genuine quality or value is being “locally produced”, or—if it is—the general lack of interest successfully prevents it from coming to the surface here.

One is especially grateful then to Father Horacio de la Costa, to the Editor of PHILIPPINE STUDIES, and to our contributors, for believing that even a modest beginning like the present number, with half of the articles “imported” from overseas, deserved encouragement and support. Hope lives on small beginnings, and it is the hope of those who have worked on this special issue that it may be the forerunner of other and better ventures of its kind.

We have said that this issue commemorates the opening, on the Loyola Heights campus of the University of the Ateneo de Manila, of a College of Theology and Philosophy, serving the diocesan and religious seminarians of San José Seminary, the scholastics of the Society of Jesus, and other students who may wish to avail themselves of its program of studies. It is our hope that this college may in time make its own contribution to the progress of theological studies in the Philippines. For surely among our basic needs in the Catholic body in this country is the work of theology. In no genuinely developing Christian community can such work be considered a luxury; the history of Christianity bears adequate witness to this.

Rahner Festschrift, *Gott in Welt, Festgabe für Karl Rahner*, (edited by Johannes Baptist Metz, Walter Kern S.J., Adolf Darlapp and Herbert Vorgrimler, Freiburg im Breisgau: Herder, 1964). Unlike the Lonergan volume, however, *Gott in Welt* does not concentrate on Rahner's thought and work itself, but follows the more usual formula of a collection of essays grouped loosely around certain themes which are of interest to both the author and to the recipient of the Festschrift.

The work of theology is a necessity for the life and health of any Church which is trying to respond to the imperatives of the Gospel and to the demands which its own age addresses, in every time and within every culture, to those who believe in Christ and in his Church and who profess to give living witness to the reality of the faith and the hope that are within them.

31 JULY 1965

THE EDITORS
OF THIS SPECIAL ISSUE