

Editor's Note

“Persevering in fidelity to their founding charism
and to the splendid tradition to which they are heirs.”
(Pope Francis, *Prædicator Gratiae*)

In this second part of the special issue to commemorate the threefold event of the 500th year of Christianity in the Philippines, the 800th *dies natalis* of St. Dominic, and the 50th founding anniversary of the Dominican Province of the Philippines, we continue to offer studies that deal with the narratives and reflections on the missionary efforts of the Dominicans in the Philippines, past and present, to persevere in the charism of the Order, so that, in persevering, they become worthy heirs of, and, as well as, enrich the splendid tradition of which they are part. Generally, this issue focuses on the role of the University of Santo Tomas and the friars who worked in the University in forming the local Church, specifically in the area of delivering a Catholic brand of education and programs that uphold Christian faith and values.

In the first place, Florentino Bolo, Jr., OP relates in his article, “The University of Santo Tomas and the 19th Century Revival of Thomism,” the response of the University to the call then of the Pope to go back to the insights provided by the angelic doctor to stand in reaction to the relativistic attitude of the modern mindset. The next four studies have for its subject of reflection the teaching ministry of the Dominicans in the Faculty of Sacred Theology. Efrén Rivera, OP reflects on the development of the treatment of the study of the Sacred Scriptures in the Faculty of Sacred Theology in his work “Turning Points in the Teaching of Sacred Scriptures at the University of Santo Tomas (1965-2021).” Isidro Abaña, OP discourses on the pioneering program of the Faculty of Sacred Theology which aims at making students appreciate the cultural heritage of the Church. Such has given birth to a graduate course program which accepts lay students interested in the preservation

of culture and heritage and a Center where material cultural artifacts of value are scientifically restored. He articulates all of these in his article “UST’s Pedagogical Ministry for the Cultural Heritage of the Church.” Rodel Aligan, OP traces how the theologians of UST adjusted and coped with the development of the study of Moral Theology in his article “UST’s Contributions to the Development of Moral Theology in the Philippines.” Similarly, Fausto Gomez, OP outlines in his treatise “Christianity in the Philippines: UST ‘s Contribution to Bioethics” the important role played by the University of Santo Tomas, led by the moral theologians of the Faculty of Sacred Theology, in advancing the study and practice of Bioethics in the country.

Two more studies dedicated to two important theologians who were produced by and taught in the university are included in this issue. They are not part of the lectures delivered during the Theology Week/7th Leonardo Legaspi Lecture Series in Dec. 1-3, 2021. Nevertheless, we include them because they still fall within the theme under which this special issue has been conceived. Allan Basas, S.Th.D. entitles his work “A Man of Vision and Faithful Sentinel of the Catholic Church: Fr. Francisco Marin-Sola,” which is focused on the life-work of Francisco Marin-Sola, OP, a great defender of the Catholic dogma who did not shy away from dialoguing with the scientific advancements current to his time. Joel Sagut, Ph.D. explores in his article “Thomistic Psychology in the Works of Fr. Angel de Blas, OP,” the indebtedness of Angel de Blas, OP to Thomistic tradition, on which founded his work on experimental psychology.

This second issue closes with the work of Roberto Luanzon, OP which offers an analysis of the adaptation and changes made to the Dominican liturgy and rituals after Vatican II, looking at it from the principle of inculturation. Such is conveyed in his work “Liturgical Inculturation and the Dominican Rituals After the Second Vatican Council.” It is a fitting piece to cap all of the discourses made on the missionary activities of the Dominicans, rounding them all up to the remembrance of the divine liturgy, just as Santo Domingo de Caleruega, the founder of the Order of Preachers, would always do after the day of working in the Lord’s vineyard, that is, end with celebrating the liturgy.

Jannel N. Abogado, OP
Guest Editor