LOYOLA PAPERS

STUDENT AND ALUMNI JOURNAL
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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 Seminarians 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[1] 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:

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.

ARTICLES

Love Stronger Than Death:
A Theological Response to Suicide in Depression

Maria Cecilia C. Tuble, R.C.

Suicide: A Global Concern

According to the World Health Organization, one person dies from suicide every forty seconds. In 2016, there were close to 800,000 suicide deaths around the world, making suicide the eighteenth leading cause of death. Suicide is a global phenomenon, accounting for 1.4 percent of all deaths worldwide. While suicide can occur at any age, it is disturbing to note that it is the second leading cause of death among 15-29 year-olds.[1]

Globally, the annual age-standardized suicide rate is 10.5 per 100,000 population. Lithuania has the highest suicide rate in the world at 31.9 per 100,000 population, while in Asia, South Korea registered the highest suicide rate at 26.9 per 100,000 population. In the Philippines, the suicide mortality rate is 3.2 per 100,000 population. The age-standardized suicide rate for males in the Philippines is 5.2, with females registering a lower 2.3 rate per 100,000 population.[2] WHO

1 World Health Organization, Suicide, Global Health Observatory, http://www.who.int/gho/mental_health/en/ (accessed 23 November 2019), 1.

2 World Health Organization, Age-Standardized Suicide Rates (per 100,000 population), 2015, http://gamapserver.who.int/gho/interactive_charts/mental_health/suicide_rates/atlas.html (accessed 23 November 2019), 1-2.

data likewise showed an inexorable climb in suicide deaths in the Philippines since 2000.[3]

More alarmingly, the World Health Organization reports, "there are indications that for each adult who died of suicide, there may have been more than 20 others attempting suicide."[4] In America, that ratio is twenty-five attempts for every suicide.[5]

These grim figures are not new and are, in fact, worsening. According to Suicide.org, a non-profit organization and website dedicated to suicide prevention, awareness, and support, global suicide rates have increased by 60% in the past forty-five years.[6] It is predicted that the rate of death by suicide will increase to one every twenty seconds.[7] What compounds the matter is that governments worldwide seem ill-equipped to handle the problem. WHO notes that sixty countries had less than one psychiatrist per 100,000 population in 2014.[8]

Clearly, the problem of suicide is a global concern and one that the Church needs to address. Although public understanding of suicide has increased over recent years, it is not commensurate with what has been learned from medical

3 World Health Organization, *Data tables, country data,* http://apps.who.int/gho/data/node.sdg.3-4-data?lang=en (accessed 23 November 2011), 1.

4 World Health Organization, Suicide Data, http://www.who.int/mental_health/prevention/suicide/suicideprevent/en/ (accessed 23 November 2019), 1.

5 American Foundation for Suicide Prevention (AFSP), Suicide Statistics, https://afsp.org/about-suicide/suicide-statistics/ (accessed 4 February 2018), 1.

6 Suicide.org, Suicide Statistics, http://www.suicide.org/international-suicide-statistics.html (accessed 6 February 2018), 1.

7 Befrienders Worldwide, Suicide Statistics, https://www.befrienders.org/suicide-statistics (accessed 6 February 2018), 1.

8 World Health Organization, *Suicide Data*, http://www.who.int/gho/mental_health/en/ (accessed 6 February 2018), 1.

and psychological research. This is due to a traditional view of suicide that still holds sway at present, a view that for the most part has been characterized by harshness.[9] This article aims to bridge that gap to bring the recent findings of neuroscience and psychology into a more compassionate, pastorally-sensitive understanding of the inner turmoil and desperate anguish—seeds of self-destructive fire—that drive depressed people to suicide. Using a theological-anthropological approach, it will look at the depressed and suicidal person as made in the image and likeness of God. The study will then present some pastoral considerations in helping depressed and suicidal persons.

Depression: The Heart of Suicide

Clinical Depression is the major cause of suicide in all age groups.[10] Sixty percent of people who kill themselves suffer from depression. Close to 15 percent of those who are hospitalized for depression ultimately kill themselves. Thus, every person who is depressed is at risk, and there are no exceptions. Clearly, "the peril is immense."[11]

There are underlying conditions that predispose an individual to kill oneself. These conditions include heredity, severe mental illness, or an impulsive or violent temperament. There are also "some events or circumstances in life that interact in a particularly deadly way with these predisposing vulnerabilities: romantic failures or upheavals, economic and job setbacks, confrontations with the law, terminal or

9 Kay Redfield Jamison, *Night Falls Fast*: *Understanding Suicide* (New York: Alfred A Knoft, 1999), 18.
10 Ibid., 21.
11 Howard Stone, *Depression and Hope: New Insights for Pastoral Counseling* (Minneapolis: Fortress Press, 1998), 32.

debilitating illnesses, situations that cause great shame, or are perceived as such; the injudicious use of alcohol or drugs."[12] However, the relationship between the events of life, stress, and psychiatric illness are not straightforward, especially when one considers that for individuals who are depressed or psychotic, the reaction to stress is very different from those who are not mentally ill.[13]

People with mood disorders—depression and manic-depression (bipolar)—are particularly vulnerable to suicide. The intensely sad and oppressive feelings of these illnesses can make life itself seem to be an overwhelmingly difficult burden and, therefore, undesirable.[14] To make matters worse, mood disorders impair a vital aspect of the healing process, and that is the anticipation of getting well.[15] Ironically, it is often the period when persons are getting better from their depression that they are most vulnerable to suicide. This is because severely depressed persons lack the energy, and hence any action is too much of an effort. But when they are getting a bit better and have more energy, then they are more dangerously capable of suicide.[16] In the case of bipolar or manic depression, most individuals complete suicide in the depressive phase of their illness. From the victim's perspective that looks at the world through the distorted lens of depression, the desperate purpose of suicide is to resolve the dreadful nightmare of an intolerable and hopeless circumstance. This final, self-destructive act is often accompanied by a profound sense of helplessness that the unbearable suffering is beyond

12 Jamison, *Night Falls Fast,* 19.
13 Ibid., 88.
14 Francis Mark Mondimore, *Depression: The Mood Disease* (Baltimore and London: John Hopkins University Press, 1993), 193.
15 Ibid., 198.
16 Ibid., 195.

repair or control. Indeed, feelings of helplessness, loss of control, and alienation are the most powerful predictors of suicidal behavior.[17]

Self-destructive thoughts and impulses are in themselves frightening, both for the patient and for those around him/her. Tremendous stigma and disgrace have been, for centuries, associated with suicide, and this sense of shame still makes people reluctant to discuss these thoughts. Likewise, there is the common misconception that "only crazy people kill themselves." These ideas only complicate what is really, at heart, a clinical issue: suicidal ideation and behavior are serious complications of medical illness, one that necessitates immediate medical attention.[18] Let us now take a closer look at the neuroscience of suicide.

The Suicidal Brain

Depression destroys the capacity of the mind to function well in situations of great stress, pressure, uncertainty, or repeated emotional or economic setbacks. Mental illness, alcohol or drug abuse, or other psychiatric disorders undermine the mind's flexibility and ability to adapt, and its defenses are put in jeopardy. Dr. Kay Redfield Jamison, a clinical psychologist who had suffered from manic-depression and had herself attempted suicide, writes: "Much as a compromised immune system is vulnerable to opportunistic infection, so too a diseased brain is made assailable by the eventualities of life. The quickness and flexibility of a well mind, a belief or hope that things will eventually sort

17 Peter Whybrow, *A Mood Apart: The Thinker's Guide to Emotions and Its Disorders* (New York: HarperCollins Publishers, 1997), 62.
18 Mandimore, *Depression: The Mood Disease*, 194.

themselves out—these are the resources lost to a person when the brain is ill."[19] Depression, in fact, consists of a constellation characterized by the brain's inability to think fluently, reason clearly, or perceive the future with hope. Highly suicidal patients manifest the impaired cognitive functioning of depression. Presented with a problem to solve, they are less able to generate possible solutions, their thinking is more rigid and constricted, and perceived options are dangerously narrow. Death is seen as the only alternative.[20] For them, the future cannot be separated from the present, and the present is painful beyond relief. In fact, one of the most consistent warning signs of suicide is this sense of the unmanageable, of hopelessness, and of invasive negativity about the future.

In an extensive series of studies, Aaron Beck and his colleagues at the University of Pennsylvania have shown that hopelessness is strongly related to eventual suicide. As long as there is a belief that things will improve, people seem able to bear or tolerate depression. But once that belief is lost, suicide becomes the option of choice.[21] More recent studies of depression have taken advantage of the latest technology to delve deeper into the neuroscience of depression. Imaging studies of the anatomy and functioning of the brain using PET (positron-emission tomography) scans have repeatedly shown significant brain pathology in the brains of patients with depression, schizophrenia, or manic-depression. Thus, repeated psychosis or depression can "exacerbate the already fragile chemistry of a vulnerable brain."[22]

Depression, neurologically speaking, is a pattern of activity

19 Jamison, *Night Falls Fast*, 92.
20 Ibid., 92.
21 Ibid., 93-94.
22 Ibid., 193.

that arises from the interactions of intricate, interacting neural circuits in the brain. In general, depression involves a problem with how the prefrontal cortex, the thinking part of the brain, does not communicate properly with the limbic system, or the feeling part of the brain. The thinking prefrontal cortex is supposed to help regulate the feeling limbic system, but it fails to do so. This is compounded by the fact that different regions in the brain depend on different neurotransmitters, and changes in the capacities of these neurotransmitters can have profound effects on these regions.[23]

Other Factors Affecting Depression

Aside from genetics, other factors such as early childhood experiences of adversity, current life stress, and level of social support can influence the circuitry of the brain towards or away from depression. While one's genes are not one's destiny, they guide the development of one's brain circuits. Furthermore, early childhood experiences also shape the tuning of the brain's circuits, including the stress one's mother experienced while pregnant. Typically, the brain actively develops well into the person's twenties, and given that the prefrontal cortex is the region that takes the longest to mature, it is susceptible to stress for a long time. Thus, stressful life events throughout childhood and adolescence can alter the development of the brain's neural circuits and change the levels of its neurotransmitters.[24]

Adverse childhood experiences (ACE) and stressful life events up to early adulthood are thus two factors that

23 Alex Korb, *The Upward Spiral: Using Neuroscience to Reverse the Course of Depression, One Small Change at a Time* (USA: New Harbinger Publications, Inc., 2015), 2-27

24 Ibid., 29-30.

predispose one to depression. A third factor of predisposition that affects brain circuitry is the current stress level in one's life. These stresses engage the stress circuit in the brain, and in turn, can drag down other elements into the downward spiral of depression. A fourth factor is the lack of social support in life. Scientific studies have shown that close relationships protect against depression. A fifth factor is random misfortune: complex systems like the brain are subject to tiny fluctuations that can affect the circuitry towards depression.[25] This neural miscommunication in the depressed brain can lead to suicidal ideation and even suicide.

Interestingly, in the latest DSM-5 (2013), the section entitled "Conditions for Further Study" lists "Suicidal Behavior Disorder" as an emerging model that merits more inquiry. The basic criterion proposed for the disorder is a suicide attempt.[26] This new category of disorder, although yet to be officially included among the disorders in the DSM, implies the growing consensus that suicidal behavior is inextricably linked to mental illness.

Love Stronger Than Death: A Theological-Anthropological Response

Numerous scientific studies have shown the correlation of hopelessness, negative self-image, and other factors that contribute to suicidal ideation (see Bagalkot et al., 2014; Bagge et al., 2014; Thompson, 2010; Cassady and Cross, 2006).[27]

25 Ibid., 30.

26 American Psychiatric Association, *Diagnostic and Statistical Manual of Mental Disorders, Fifth Edition, DSM-5* (Washington, DC: American Psychiatric Publishing, 2013), 801.

27 Tarique Rajasaheb Bagalkot, Jong-Il Park, Hyeong-Tai Kim, Hyun-Min Kim, Myung Sig Kim, Myeong-Sook Yoon, Sung-Hee Ko, Hye-Chung Cho, and Young-Chul Chung, "Lifetime Prevalence of and Risk Factors for Suicidal Ideation and Suicide Attempts in

In short, a depressed and suicidal person sees one's self as irredeemably worthless, the world as desperately threatening, and options in life as dangerously, hopelessly constricted. With this outlook, death becomes the only way to escape from pain and despair.

"Even when I cry out for help, he stops my prayer" (Lam 3:8)

Inevitably, the extreme anguish and unbearable hopelessness, which are symptoms of severe depression and suicidality, would affect the person's relationship with God. They often feel distant from God, and they question why depression is happening to them. Thus, the negative self-image and the pessimistic worldview of the depressed and suicidal person are projected onto God. God is seen as a distant, uncaring, unreliable, arbitrary god who is somehow responsible for the depressed and suicidal person's suffering. Either God directly intended the suffering, which makes God sadistic, or God didn't care at all that the person is suffering, which makes

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a Korean Community Sample," Psychiatry 77/4 (Winter 2014): 361, http://ezproxy.usj.edu.mo:2069/eds/pdfviewer/pdfviewer?vid=0&sid=e0860229-2571-4c08-b09c-362e048defc7%40sessionmgr103 (accessed 7 July 2018). Cf. also: Angus Thompson, "The Suicidal Process and Self-Esteem," Crisis 31/6 (2010): 314, http://ezproxy.usj.edu.mo:2069/eds/pdfviewer/pdfviewer?vid=0&sid=5545644c-5edc-4f8b-8610-5173892d1e5c%40sessionmgr120 (accessed 7 July 2018); Courtney Bagge, Dorian Lamis, Michael Nadorff, and Augustine Osman, "Relations between Hopelessness, Depressive Symptoms and Suicidality: Mediation by Reasons for Living," Journal of Clinical Psychology, 70/1 (2014): 19, http://ezproxy.usj.edu.mo:2069/eds/pdfviewer/pdfviewer?vid=0&sid=8ee931fb-6186-4f3e-a0f5-b6894ce37aed%40sessionmgr120 (accessed 7 July 2018) and Jerrell Cassady and Tracy Cross, "A Factorial Representation of Suicidal Ideation Among Academically Gifted Adolescents," Journal for the Education of the Gifted, 29, no. 3 (Spring 2006): 292-93, http://ezproxy.usj.edu.mo:2069/eds/pdfviewer/pdfviewer?vid=0&sid=94d860bd-9fe5-437d-a54a-763dff0189b8%40sessionmgr102 (accessed 7 July 2018).

God unloving. Some blame God, some question God, while others withdraw emotionally from God. Their prayer reflects the state of their personal relationship with God.

Sometimes, they pray to God for death. Suicide letters that mention God often ask for forgiveness. The director James Whale (of the classic *Frankenstein* movies, *The Invisible Man*, and *Journey's End*), wrote in his suicide note: "So please forgive me, all those I love and may God forgive me too, but I cannot bear the agony and it [is] best for everyone this way…" The nineteenth-century British painter Benjamin Haydon, who suffered from violent manic-depression, wrote these words in his journal before he killed himself: "21st – Slept horribly. Prayed in sorrow, and got up in agitation. 22nd – God forgive me. Amen. Finis of B. R. Haydon. Stretch me no longer on this rough world. – Lear."[28]

In sum, depression negatively affects self-image, and this negative self-image is projected onto others, the world, and God. What can help heal this distorted image?

God said, "Let us make humankind in our image, according to our likeness…" (Gen 1:26)

The doctrine of the *Imago Dei* holds that human beings are made in God's image. The *locus classicus* of the doctrine is Gen 1: 26-27:[29]

28 Jamison, *Night Falls Fast*, 82-83.
29 J. Richard Middleton, "The Liberating Image? Interpreting the *Imago Dei* in Context," *Christian Scholars Review* 24/1 (1994): 8.

> Then God said, 'Let us make humankind in our image, according to our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the wild animals of the earth, and over every creeping thing that creeps upon the earth.' So God created humankind in his image, in the image of God, he created them; male and female he created them. (Gen 1: 26-27 NRSV)

According to the International Theological Commission, the *Imago Dei* affirms "the truth that human persons are created in the image of God in order to enjoy personal communion with the Father, Son, and Holy Spirit and with one another in them, in order to exercise, in God's name, responsible stewardship of the created world. In the light of this truth, the world appears not as something merely vast and possibly meaningless, but as a place created for the sake of personal communion."[30]

As such, the human being is created not as an isolated individual, but as an essentially relational being called to be in relation with God, with other persons, with the world, and with oneself. Furthermore, this created image finds its completion in the *Imago Christi*: in order to "become" the image of God, human beings must actively participate in their personal transformation according to the pattern of the image of the Son (cf. Col 3:10), tracing the Son's journey from his incarnation to his glory.[31]

In the context of depression and suicide, what can be

30 International Theological Commission, *Communion and Stewardship: Human Persons Created in the Image of God* (23 September 2004), http://www.vatican.va/roman_curia/congregations/cfaith/cti_documents/rc_con_cfaith_doc_20040723_communion-stewardship_en.html (accessed 7 February 2018), no. 4.

31 Ibid., no.10-12.

gleaned from the *Imago Dei*? How can it be a healing path? Three themes from the *Imago Dei* can be discerned, which are Goodness, Communion, and Hope. First, theologian J. Richard Middleton notes that Genesis 1 replaced the bloody battle of gods in *Enuma Elish* with the serene, orderly, unchallenged rule of Yahweh. Creation is, therefore, harmonious and "very good" (Gen 1:31).[32] Goodness permeates the creation story, like a liturgical refrain, presenting an alternative vision of both God and the cosmos.[33]

Second, with regard to Communion, the International Theological Commission asserts that the triune God has destined human persons who are created in his image to share the communion of Trinitarian life. "Indeed, it is for the sake of this Trinitarian communion that human persons are created in the divine image." This means that humanity's radical likeness to the triune God makes it possible for their communion with the uncreated persons of the Blessed Trinity.[34] The dogmatic constitution on Divine Revelation *Dei Verbum* expresses this reality:

> It pleased God, in his goodness and wisdom, to reveal himself and to make known the mystery of his will (cf. Eph 1:9). His will was that men should have access to the Father, through Christ, the Word made flesh, in the Holy Spirit, and thus become sharers in the divine nature (cf. Eph 2:18; 2 Pet 1:4).[35]

32 Middleton, *The Liberating Image,* 17.
33 Ibid..
34 International Theological Commission, *Communion and Stewardship*, no. 25.
35 Vatican II, "Dogmatic Constitution on Divine Revelation *(Dei Verbum),"* 18 November 1965, in *Vatican Council II: The Conciliar and Post Conciliar Documents*, ed. Austin Flannery (New York: Costello Publishing Co., 1975), no. 2.

Thus, human persons are created to be in relationship with God. Likewise, "no person is as such alone in the universe, but is always constituted with others and is summoned to form a community with them." Humanity's personal identity as essentially oriented to the other is founded on the Trinity of divine Persons: God is not a solipsistic, solitary being but a communion of three Persons.[36]

Third, Hope is evident when considering sin and salvation within the perspective of the *Imago Dei*. Sin, as the rupture of the human person's relationship with God, with others and with oneself, causes a disfigurement of the *Imago Dei*, which is essentially dialogical or relational in its ontological structure. Catholic tradition has always insisted that the *Imago Dei*, even though impaired or disfigured by sin, cannot be lost, but neither can it be realized without God's saving grace. Indeed, grace and salvation "transform the existing, albeit sinful, reality of human nature."[37] From the perspective of the doctrine of *Imago Dei*, Christ, who is the perfect image of the Father, wins salvation through his passion, death, and resurrection, and conforms humanity to himself through its participation in the paschal mystery. The *Imago Dei* is thus reconfigured in its proper orientation to communion with the Trinity.[38] The International Theological Commission summarizes this:

36 International Theological Commission, *Communion and Stewardship,* no. 41.
37 Ibid., no. 45-48.
38 Ibid., no. 47.

> The reality of personal sin shows that the image of God is not unambiguously open to God but can close in upon itself. Salvation entails liberation from this self-glorification through the cross. The paschal mystery, which is originally constituted by the passion, death, and resurrection of Christ, makes it possible for each person to participate in the death to sin that leads to life in Christ. *The cross entails, not the destruction of the human, but the passage that leads to new life*.[39]

The promise of the cross as the passage that leads not to human destruction but to new life reconfigured in the *Imago Christi*, in the image of the Son, who is the image of God, therefore gives hope.

Goodness, Communion, and Hope are interconnected, and Goodness is the *leitmotif* that ties them together. How can these themes from the doctrine of the *Imago Dei* respond to the anguish of the depressed and suicidal person? Here, the findings of neuroscience and paleoanthropology will be examined, following the teaching of the International Theological Commission, which states: "Catholic tradition affirms that, as universal transcendent cause, God is the cause not only of existence but also the cause of causes."[40] Thus, God's providential plan for creation includes even the outcome of truly contingent natural processes, such as the evolution of life.[41] This paper now turns to one of God's most amazing creations, namely, the human brain.

Faith In Innate Goodness (cf. Gen 1: 31)

The poet John Milton wrote: "The mind is its own place,

39 Ibid., no. 49. Italics supplied.
40 Ibid., no. 68.
41 Ibid., no. 69.

and in itself/Can make a Heav'n of Hell, a Hell of Heav'n" *(Paradise Lost).*[42] The same depressed and suicidal brain has the innate potential to heal. There is goodness, even in its flawed neural connections. Dr. George Vaillant, psychiatrist and professor at Harvard Medical School, wrote: "Even when the brain is 'broken,' symptoms produced by a damaged brain always reflect not just the deficit but the efforts of the still-intact regions of the brain to make sense of biological disorder. Even in toxic delirium, the patient's hallucinations and delusions make order out of chaos." This touchingly echoes the Genesis story of a Good God, creating order out of chaos. He concludes: "Even a broken brain is ingenious in its efforts to comfort its owner."[43] Thus, there is goodness even in a "broken" brain.

Furthermore, it is said that the brain has more than one hundred billion interconnected neurons and hundreds of trillions of neural connections. Given this number of synaptic connections, the brain's possible on-off firing patterns have been calculated to be at the ten to the millionth power—more than the number of atoms in the known universe. The brain's complexity thus gives humans virtually infinite choices for how one's mind will use those firing patterns. When one is stuck in one pattern, as in the case of depression and suicide, one's brain is actually operating on very limited and narrow pathways.[44] This contradicts one of the God-given gifts of the human brain: neuroplasticity.

42 John Milton, Paradise Lost, Book I, lines 221-70, (originally published in 1667), https://www.poets.org/poetsorg/poem/paradise-lost-book-i-lines-221-270 (accessed 24 July 2018).

43 George E. Vaillant, *The Wisdom of the Ego* (Cambridge: Harvard University Press,1993), 45.

44 Daniel Siegel, *Mindsight: The New Science of Personal Transformation* (New York: Bantam Books, 2010), 38.

Neuroplasticity is defined as the capacity of the brain to create new neural connections and to grow new neurons in response to experience. Contrary to popular understanding, neuroplasticity is not just available during youth; it can occur throughout the lifespan.[45] Neuroscience teaches that the power to direct one's attention has within it the power to shape the firing patterns of one's brain, as well as the power to reshape the brain's architecture itself. What does this mean? The power of neuroplasticity allows even depressed and suicidal persons to repair damaged connections in their brains and to create new, more satisfying patterns in their lives.[46] The gift of neuroplasticity allows the brain to heal. Thus it allows the brain to hope.

There is more goodness to be found. In an intriguing study on stress, Dr. Kelly McGonigal, a health psychologist from Stanford University, describes how stress not only makes humans social but creates what she calls, "the biology of courage." The key is in a neurohormone, Oxytocin, which is released as part of the stress response. Oxytocin has been called the "cuddle hormone" (because it is released during hugs), but it is a very complex neurohormone that fine-tunes the brain's social instincts. Its primary function is to build and strengthen social bonds, and it makes the brain better able to notice and understand what other people are thinking and feeling. Thus, it enhances empathy, intuition, trust, and care for other people.

Amazingly, and by God's wise design, Oxytocin is not just about social connection. It actually dampens the fear response in the brain, suppressing the fight-or-flight survival instinct. As McGonigal puts it: "this hormone doesn't just make you

45 Ibid., no. 5.
46 Ibid., no. 38-44.

want a hug; it also makes you brave."[47] Oxytocin triggers what scientists call the "tend-and-befriend response," which motivates one to protect and care for others, and gives one the courage to do so.

Together with other neurohormones, namely, dopamine and serotonin, oxytocin activates the tend-and-befriend response that, even under stress, allows humans to be social, brave, and attuned to do the right thing. What does this mean? When humans choose to help and care for others, they actually reduce their fear. McGonigal writes: "Caring for others triggers the biology of courage and creates hope."[48] For depressed and suicidal people, helping others (even caring for a pet) can create an upward spiral to counteract typical feelings of negativity, alienation, and hopelessness.[49] Theologically, it points not only to the goodness of God's providential design of the brain but also to communion. Communion, so central in the *Imago Dei*, is hard-wired in the brain.

Love Never Fails (1 Cor 13): The Gift of Communion

Shifting to another perspective, paleoanthropologists have looked at the marvel of the human brain's evolution, which is intimately linked with the development of caring, nurturing communities. Vaillant explains:

47 Kelly McGonigal, *The Upside of Stress: Why Stress Is Good for You, and How to Get Good at It* (New York: Penguin Random House, 2015), 52-53.
48 Ibid., 138-38.
49 Korb, *The Upward Spiral,* 170.

> This brain expansion . . . led to a magnificent (not vicious) cycle. To pass through the birth canal, primates with relatively large brains needed to be born prematurely. This necessitated a nurturing community. The brain complexity for the continuing evolution of unselfish love required a still larger brain that prolonged childhood still further. And the longer the childhood, the larger and more unselfish was the brain required not only by the child's parents but also by the child's surrounding clan.[50]

In other words, the evolution of a brain capable of love could only be possible in the context of a loving, caring community. There is more goodness to be found. In a provocative article entitled "The *Imago Dei* as a Work in Progress: A Perspective from Paleoanthropology," authors Johan De Smedt and Helen De Cruz examined the evolution of specifically human cognitive abilities such as shared attention, the transmission of moral norms, and symbolic behavior. They write:

> Hominims over time acquired more capacities that enabled them to be in closer union with God, including the ability to share attention with him over creation, become compassionate and moral beings, and symbolically communicate with him in fellowship with other human beings. These evolutionary developments can be regarded as gifts from God that enable humanity to achieve *theosis*. In particular, they allow humans to fulfill a unique mediatory role between God and the rest of creation.[51]

50 George Vaillant, *Spiritual Evolution: A Scientific Defense of Faith* (New York: Broadway Books, 2008), 42.

51 Johan De Smedt and Helen De Cruz, "The *Imago Dei* as a Work in Progress: A Perspective from Paleoanthropology," 150, Zygon, 49, no. 1 (March 2014):150, http://ezproxy.usj.edu.mo:2069/eds/pdfviewer/pdfviewer?vid=0&sid=48426b51-1b7d-4362-9eaf-2709f6454740%40sessionmgr104 (accessed 18 July 2018).

More importantly, all these God-given, uniquely human capacities could "only originate, develop and flourish within communities."[52] Communion, so central in the *Imago Dei*, is built into the brain's evolution.

What is the implication on depression and suicide? Numerous scientific studies have pointed out the crucial role of social support—communion—in determining resilience to suicidality.[53] Communion, so central in the *Imago Dei*, so ingrained in our evolution, helps heal depression and suicidality.

Communion—how human relationships are oriented towards God and one another—also leads to the moral good: "the theology of the Imago Dei also links anthropology with moral theology by showing that, in his very being, man possesses a participation in the divine law. This natural law orients human persons to the pursuit of the good in their actions."[54] The *Imago Dei,* therefore, roots a person in a stable, moral core, with God as the absolute Good. This is crucial to any effort to offset and heal the pervasive negativity that cripples depression and gives the suffering person a reason to live. Made in the image and likeness of a Good

52 Ibid., 149.

53 Korb, The Upward Spiral, 161-77. See also Bagalkot et al. "Lifetime Prevalence of and Risk Factors for Suicidal Ideation and Suicide Attempts," Psychiatry 77/4 (Winter 2014): 368, http://ezproxy.usj.edu.mo:2069/eds/pdfviewer/pdfviewer?vid=0&sid=e0860229-2571-4c08-b09c-362e048defc7%40sessionmgr103 (accessed 7 July 2018); Maria Rossetti, Adele Tosone, Paolo Stratta, Alberto Collazzoni, Valeria Santarelli, Elisabetta Guagdani, Rodolfo Rossi, Alessandro Rossi, "Different Roles of Resilience in Depressive Patients with History of Suicide Attempt and No History of Suicide Attempt," Revista Brasileira de Psiquiatria, 39 (2017): 216, 218-19, http://ezproxy.usj.edu.mo:2082/eds/pdfviewer/pdfviewer?vid=4&sid=619662ab-a348-4343-be51-6efc027313c9%40sessionmgr4009 (accessed 27 June 2018).

54 International Theological Commission, *Communion, and Stewardship*, no. 24.

God, humans suffer when their moral orientation is skewed away from God. Instead of their conscience guiding them to life-giving choices that reflect God's extroverted love, their superego drives them into a self-centered, frantic preoccupation of proving their own lovableness that in the end isolates them from God, others, and their own selves.[55]

Christ in you, the hope of glory (Col 1:27)

The *Imago Dei* gives hope because it is the will of God that Christ should be the fullness of the human person. Since "all things have been created through him and for him" (Col 1:16), human existence finds its origin, direction, and destiny in Christ.[56] It is Christ, the "image of the invisible God" (Col 1:15) who restores the image of God in human beings to its proper form, in his incarnation, death, and resurrection: "Through him, God was pleased to reconcile to himself all things, whether on earth or in heaven, by making peace through the blood of his cross" (Col 1:20).[57] *Gaudium et Spes* states that:

> In reality, it is only in the mystery of the Word made flesh that the mystery of man truly becomes clear. For Adam, the first man, was a type of him who was to come, Christ the Lord. Christ, the new Adam, in the very revelation of the mystery of the Father and of his love, fully reveals man to himself and brings to light his most high calling. It is no wonder, then, that all the truths mentioned earlier should find in him their source and their most perfect embodiment.[58]

55 John W. Glaser, "Conscience and Superego: A Key Distinction," *Theological Studies* 32 (1971), 32.
56 International Theological Commission, *Communion, and Stewardship*, nos. 53-54.
57 Ibid., no. 55.
58 Vatican II, *Gaudium et Spes*, no.22.

Thus, the full meaning of what it means to be human is found only in Christ. Moreover, to grow into the likeness of Christ is a gradual journey, as human beings collaborate with the Holy Spirit, who fashions them into Christ's image. Their everyday existence is an endeavor to grow more fully into the *Imago Christi*.[59] The *Imago Christi* engenders hope because Christ is not only our journey's end but also our companion in the journey.

What implications can be drawn from this in the context of depression and suicide? How can the *Imago Christi* give hope in the struggle against suicide? By his incarnation and by his Paschal mystery, Christ not only demonstrates his solidarity with all human suffering, he also shows the path to fidelity and trust in the God who is Love.

Through the valley of the shadow of death (Ps 23: 4)

Pope Benedict XVI, in *Spe Salvi*, reflects on how the *Imago Christi* gives hope: Christ "tells us who man truly is and what a man must do in order to be truly human. He shows us the way, and this way is the truth. He himself is both the way and the truth, and therefore he is also the life which all of us are seeking. He also shows us the way beyond death; only someone able to do this is a true teacher of life."[60] Later on, pondering on the lines from Psalm 23, he writes:

59 International Theological Commission, *Communion, and Stewardship*, no. 55.

60 Benedict XVI, *Spe Salvi* (Vatican: Libreria Editrice Vaticana, 2007), no.6.

> The true shepherd is one who knows even the path that passes through the valley of death; one who walks with me even on the path of final solitude, where no one can accompany me, guiding me through: he himself has walked this path, he has descended into the kingdom of death, he has conquered death, and he has returned to accompany us now and to give us the certainty that, together with him, we can find a way through. The realization that there is One who even in death accompanies me, and with his "rod and his staff comforts me," so that "I fear no evil" (cf. Ps 23[22]:4)—this was the new "hope" that arose over the life of believers.[61]

In this way, Christians can draw hope from God because there is no human suffering in the world— no matter how terrible, immense, hidden, or seemingly unending—that God has not reached and touched through Christ. This is the meaning of the Incarnation. Furthermore, God, in His Son, has gone through that path of consummate solitude, thereby "hallowing" even death itself. Love has shown the way beyond death; Love is stronger than death.

In his resurrection, Christ has broken the power of sin and death; therefore, believers can look to the future with hope: "it is not that they know the details of what awaits them, but they know in general terms that their life will not end in emptiness."[62] It is this hope in a future that is certain and positive that enables Christians to live the present as well.[63] For Christians who struggle with depression and suicidality, such belief can calm the turmoil of the mind and spirit. Here it is significant, and deeply consoling, that the Risen One showed his hands and side: even his wounds, the marks of

61 Ibid., 15-16.
62 Ibid., 5.
63 Ibid., 5.

his suffering, have a place in the resurrection. The agony and sorrow of depression, the intense struggle against suicide, all these are not empty and meaningless to God.

Thus, against the wretched feelings and desperate thoughts, an act of faith in the God who has never left anyone to suffer alone, a deep conviction that God "will wipe every tear from their eyes, and there shall be no more death or mourning, wailing or pain" (Rev 21:4), can give the suffering, depressed and suicidal believer a much-needed anchor in life, and the resiliency to withstand the deceptive lure of death. The *Imago Christi* heals and gives hope, for Love is stronger than death.

Some Pastoral Considerations

As earlier seen, sixty percent of suicides can be linked to clinical depression, which is a serious, potentially fatal disease of the brain. Given that the way out of the darkness of suicidal despair is long and tortuous, patience and a commitment to healing are required from all those involved. Since the illness is complex, the treatment must also be complex and involve biological, psychological, social, relational, behavioral, and spiritual factors.[64] Hospitalization may even be necessary, especially for the patient who is suicidal or is so severely depressed as to be significantly impaired in carrying out ordinary activities. Medication can have a very important role, as well as psychotherapy, cognitive-behavioral approaches, group or social support, Brain Stimulation Techniques, and later on, spiritual direction.[65]

This section is addressed to pastors, spiritual directors, and pastoral counselors who find themselves ministering to

64 Kheriaty, "Depression and Suicide," 2.
65 Ibid., 2.

the depressed and suicidal. They have a crucial role to play. Indeed, numerous studies attest to the importance of religious coping as a protective factor against suicidality, and inversely, the significant role of spiritual struggle as contributing to suicidal ideation and suicidal behavior.[66]

66 Here is a brief survey of these studies on the aforementioned topic: Rosanna J. S. Bailey, Mark McMinn, Mary Peterson and Kathleen Gathercoal, "Religious Coping and Spiritual Struggle Among Emergency Room Patients with Suicidal Ideation," Spirituality in Clinical Practice 5, no. 1 (2018): 25-36, http://ezproxy.usj.edu.mo:2082/eds/pdfviewer/pdfviewer?vid=0&sid=e1d20881-9d67-493d-82c7-4973bf9c031d%40sessionmgr4006 (accessed 11 June 2018); Amanda Raines, Joseph Currier, Eliza McManus, Jessica Walton, Madeline Uddo and Laurel Franklin, "Spiritual Struggles and Suicide in Veterans Seeking PTSD Treatment," Psychological Trauma: Theory, Research, Practice, and Policy 9, no. 6 (2017): 746-49, http://ezproxy.usj.edu.mo:2082/eds/pdfviewer/pdfviewer?vid=7&sid=8d-f829e9-df52-4d55-9978-ace02496df21%40sessionmgr4010 (accessed 15 June 2018); Joseph M. Currier, Phillip N. Smith, and Shane Kuhlman, "Assessing the Unique Role of Religious Coping in Suicidal Behavior Among U.S. Iraq and Afghanistan Veterans," Psychology of Religion and Spirituality 9, no. 1 (2017): 118-23, http://ezproxy.usj.edu.mo:2069/eds/pdfviewer/pdfviewer?vid=0&sid=-d5ecf030-c5f4-4294-ab51-f9da627c686f%40sessionmgr101 (accessed 26 June 2018); S. Burshtein, B. P. Dohrenwend, I. Levav, N. Werbeloff, M. Davidson, and M. Weiser, "Religiosity as a Protective Factor Against Suicidal Behavior," Acta Psychiatrica Scandinavica, 133 (2016):481-88, http://ezproxy.usj.edu.mo:2069/eds/pdfviewer/pdfviewer?vid=0&sid=d40ae069-a393-48ee-8119-16d3f2d91c33%-40sessionmgr104 (accessed 26 June 2018); Morgan M. Medlock, "A Light Pierces the Darkness: A Reflection on Spirituality and Suicide," Spirituality in Clinical Practice, 2, no. 4 (2015): 282-84, http://ezproxy.usj.edu.mo:2069/eds/pdfviewer/pdfviewer?vid=0&sid=97858470-3b9a-49ea-ada6-dc98a632706e%40sessionmgr101 (accessed 27 June 2018); Marie Bullock, Lucie Nadeau, and Johanne Renaud, "Spirituality and Religion in Youth Suicide Attempters' Trajectories of Mental Health Service Utilization: The Year before a Suicide Attempt," Journal of the Canadian Academy of Child and Adolescent Psychiatry, 21/3 (August 2012): 186-93, http://ezproxy.usj.edu.mo:2069/eds/pdfviewer/pdfviewer?vid=0&sid=bfcc0e4d-2cd8-46dd-a75c-50130a5c0735%40sessionmgr104 (accessed 26 June 2018); Shervin Assari, Maryam Mogani Lankanari, and Babak Moazen, "Religious Beliefs May Reduce the Negative Effect of Psychiatric Disorders on Age of Onset of Suicidal Ideation among Blacks in the United States," International Journal of Preventive Medicine 3, no. 5 (May 2012): 358-64, http://ezproxy.usj.edu.mo:2069/eds/pdfviewer/pdfviewer?vid=0&sid=81ce8d50-b79b-4ba0-9e16-bac55e3addf5%40sessionmgr101 (accessed 26 June 2018); Chun-Kai

Science, in general, acknowledges the importance of faith in God: studies show that it allows one to survive horrendous loss and to deal with a life-threatening illness. In their book *How God Changes Your Brain* (2009), authors Dr. Andrew Newberg and Mark Robert Waldman conclude that faith is the number one way of enhancing one's physical, mental and spiritual health, topping aerobic exercise and dialoguing with others.[67] Given the importance of religion and spirituality in either facilitating health or contributing to suicidal ideation, pastoral ministers must be prepared to deal with depressed and suicidal persons. A detailed presentation of pastoral approaches is beyond the scope of this paper. Instead, key principles or guidelines will be discussed.

"Primum Non Nocere"

First, Do No Harm. This dictum addressed to physicians is a mantra worth remembering also for religious leaders and pastoral ministers. Unfortunately, Christianity has centuries of prejudice and mishandling from which to redeem itself. Many times, this prejudice is even couched in spiritual terms. There is evidence that such mishandling and prejudice still linger until the present. For instance, survivors of suicide report that strangers have commented to them that their family member is in hell.[68]

Fang, Hsin-Chin Lu, Shen-ing Liu, and Yi-Wen Sun, "Religious Beliefs Along the Suicidal Path in Northern Taiwan," Omega, 63/3 (2011): 255-69, http://ezproxy.usj.edu.mo:2069/eds/pdfviewer/pdfviewer?vid=0&sid=8bb0a71d-6538-4ac2-a277-86c2addbe737%40sessionmgr101 (accessed 26 June 2018).

67 Andrew Newberg and Mark Robert Waldman, *How God Changes Your Brain: Breakthrough Findings from a Leading Neuroscientist* (New York: Ballantine Books, 2009), 163-65.

68 Larry Vandecreek and Kenneth Mottram, "The Religious Life During Suicide Bereavement: A Description," Death Studies 23 (2009): 747, http://ezproxy.usj.edu.mo:2069/eds/

This is further compounded by myths about handling suicidal thoughts and behaviors, such as "people who talk about suicide do not do it," "suicidal people are fully intent on dying," "people only need to look on the bright side of life to feel better," "people who make suicide attempts are only looking for attention," "when the depressed person begins to show signs of improvement, the crisis is over," "talking about suicide puts the thought into people's heads," and so on.[69] These myths do not help at all.

In order to do no harm, one must adopt a non-judgmental attitude and offer a compassionate, open and gentle listening to the person who struggles with suicidality. Of primary importance here is knowing one's limitations, and immediately referring the suffering person to trained professionals when needed. While waiting for expert help, some important considerations include taking all threats seriously, noting signs of depression and withdrawal, expressing one's concern, staying with the suicidal individual until help arrives, and removing all possible means of suicide.[70]

Depressed Brain Function and Its Effect on Spirituality

Brain imaging technologies such as single photon emission computed tomography (SPECT) and functional MRI (fMRI) have detected abnormalities in the brain function of depressed and suicidal persons. This explains why depressed

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pdfviewer/pdfviewer?vid=13&sid=ddb6bf85-1f7a-4099-8448-576e89eed889%40pdc-v-sessmgr01 (accessed 26 June 2018).

69 Queena N. Lee-Chua, Lourdes Joy Galvez Tan, Melissa R. Garabiles, Ma. Tonirose de Guzman-Mactal, and Mary Jane Bergado-Flores, *Lifeline: A Layperson's Guide to Helping People in Crisis* (Manila: Anvil Publishing, 2016), 21-23.

70 Lee-Chua et al., *Lifeline*, 30.

persons have difficulty understanding emotions or overriding them with logic. It also explains why depressed persons have difficulty expressing their emotions,[71] since language is in the realm of the prefrontal cortex. Thus, interacting in a spiritual/religious environment, depressed and suicidal persons may not experience the same emotional connectedness that healthy people have, including the ability to feel closeness to God.[72]

Likewise, pastors and ministers must remember that only around 55 percent of patients who take anti-depressant medications benefit from them; the rest will still experience some continuing depressive symptoms. Instead of assuming that these continuing symptoms are spiritual in origin, pastoral ministers must remember the rudimentary nature of medications that are available.[73] Thus, spirituality is affected by defective brain function and may not be easily accessed by the depressed person. When applied alone, it may not be so effective. Spirituality will need biological and psychological interventions.

Taking Warning Signs Seriously

Mindful that only a trained professional, such as a psychiatrist or clinical psychologist, can make a definitive assessment of depression or mental illness, pastoral ministers nevertheless will be helped in their work by familiarizing themselves with the symptoms of Major Depressive Disorder or other Mood Disorders. They would benefit most specially

71 Stephen J. Sorenson, "Depression and God: The Effects of Major Depressive Disorder on Theology and Religious Identity," Pastoral Psychology 23 (2013), http://ezproxy.usj.edu.mo:2082/eds/pdfviewer/pdfviewer?vid=0&sid=3d04784a-96b1-49fe-91b0-ce063946bf94%40sessionmgr4010 (accessed 11 June 2018), 347.
72 Ibid., 345, 347.
73 Ibid., 346.

from knowing the warning signs of suicidality. They must also have ready a list of doctors or agencies, including suicide prevention helplines, to whom they can refer. They must take all threats, all expressions of suicidal intent, seriously.[74]

Oftentimes, a precipitating experience of significant loss (bereavement, financial ruin, losses from a natural disaster, a serious medical illness or disability) is what brings the person to seek the counsel of a pastor or pastoral minister. The person expresses feelings of intense sadness, rumination about the loss, insomnia, loss of appetite, and weight loss, all of which resemble the symptoms of a depressive episode. Although these responses may be appropriate to the loss, it is important to consider whether there is also the presence of a major depressive episode along with the normal response to the loss.[75]

Finally, another evaluation that a pastoral minister must make is the presence of perfectionism, which is known to be prevalent in depression.[76] Perfectionism is characterized by excessive concern over mistakes; excessively high personal standards; high parental expectations that are seen as unattainable; exaggerated emphasis on precision, order and organization; and doubts about actions.[77] Perfectionism in the spiritual life is manifested by scrupulosity, by an obsessive all-or-nothing attitude of eradicating all, even a hint of sin. Scrupulosity is characterized by persistent doubts (obsessions) about sin; excessive or inappropriate guilt, worry,

74 Lee-Chua et al., *Lifeline*, 24-30.
75 American Psychiatric Association, *DSM-5*, 161.
76 Sorenson, *Depression, and God*, 349.
77 Michael Brustein, Perfectionism: A Guide for Mental Health Professionals (New York: Springer Publishing Co., 2013 eBook), 4, http://ezproxy.usj.edu.mo:2082/eds/ebookviewer/ebook/bmxlYmtfX-zY1MzQyM19fQU41?sid=0024e41f-5df9-4d3d-9887-7160ee0c1748@sdc-v-sessmgr04&vid=11&format=EB (accessed 7 October 2018).

doubt; and compulsive and excessive religious behavior.[78] Thus, it is imperative that pastoral ministers handle scrupulosity properly.

To tell depressed and suicidal persons that it is sin that is making them so unhappy is not helpful, for the depressed perfectionist will think: "if sin could cause my depression, and I know that there is bound to be sin somewhere in my life, I should make sure to try my hardest to eliminate sin in order to feel better. Then I can attain the joy I am supposed to feel."[79] This kind of thinking sets them up for certain failure, thus reinforcing the depression. This is not to minimize the importance of sin, but to alert the pastoral minister to the risk of reinforcing neurotic tendencies through misconceptions of doctrines that create unwarranted guilt. Recalling that Jesus came to give life in abundance (Jn 10:10), then it follows that sin restricts life, while freedom from sin enhances life. The pastoral minister must, therefore, ask the same question that medical practitioners espouse: is this belief restricting or enhancing life? By doing so, one does not minimize sin but treats it more intelligently.[80]

Correcting False Images of God

Once an integrated, multi-disciplinary healing program is in place (involving psychiatrists and/or psychotherapists, family, and friends), pastoral ministers can engage with greater hope for success in the long and painstaking process

78 Margaret Hepworth, Laura Maria Simonds, and Robert Marsh, "Catholic Priests' Conceptualisation of Scrupulosity: A Grounded Theory Analysis," Mental Health, Religion and Culture, 13, no. 1 (January 2010): 1, http://ezproxy.usj.edu.mo:2082/eds/pdfviewer/pdfviewer?vid=0&sid=0a8a87c1-9ffe-453a-83d4-251cad9d1adc%40sessionmgr4006 (accessed 7 October 2018).

79 Sorenson, *Depression, and God*, 349.

80 Ibid., 349-50.

of helping the depressed and suicidal person in his or her spiritual life.

One of the most important tasks in pastoral ministry is to correct false images of God. This process is long and serpentine, because of the inability of the prefrontal cortex to regulate with reason the highly emotional limbic system. Hence, the pastoral minister often has to dig deep into childhood projections of an absent, arbitrary, unreliable, or even punitive and abusive God. It is always helpful to begin by educating the depressed and suicidal person that it is the depression that is influencing his or her perceptions of God, and not the reality of who God is.

The minister must ask if the individual's doctor or psychotherapist has explained to him or her about depression (the pastoral minister must never assume this), and to what extent he or she has understood the disease. Then, the pastoral minister must carefully and gently explain or expound the implications of the disease on his/her relationship with God, according to the pastoral minister's level of knowledge and familiarity with depression or mood disorders, and (more importantly) adapted to the depressed and suicidal person's needs, capacities and dispositions. Often, it helps the client to know about the most basic brain structures (prefrontal cortex/thinking brain and limbic system/feeling brain) and the basic miscommunication that happens between the two brains, which is what depression is in a nutshell.[81] Education about depression and its effect on one's beliefs about God is an important external and objective ground or "handle" that the

81 Dr. Siegel gives an easy-to-understand hand model of the brain (Siegel, *Mindsight*, 14-15), and Dr. Korb gives a very simple explanation of depression (Korb, *The Upward Spiral*, 9-31).

depressed and suicidal person can use or rely on, given that his or her prefrontal cortex cannot figure it out on its own.

Depressed and suicidal persons, like survivors of severe, chronic childhood trauma (oftentimes they are both), endorse a set of negative core self-beliefs, which include cognitive distortions about God. These negative core-beliefs about the self are stated as beliefs about God.[82] Such cognitive distortions include: "I am unworthy of God's love," "God is distant and uninterested in me," "Other people (or the poor) are more important to God," "God wants me to suffer because I am bad (or I need to grow)," "It's okay to kill myself because God doesn't care about me." Not only do these negative and distorted beliefs damage or undermine the person's relationship with him/herself, and with God, they also worsen depression, anxiety, and other comorbidities.[83]

Here it is important to draw out the riches of scripture. Too often, distorted cognitive beliefs of God are reinforced by popular misrepresentations of an angry, vengeful God who turns people into pillars of salt.[84] By directing them to true images of God's love and mercy that abound in scripture, pastoral ministers can help depressed and suicidal persons to draw strength and consolation from the Word of God. Furthermore, these texts can provide an external, objective counterweight to their internal, distorted image of God.

Surely, this healing does not happen in one session or retreat. Thus, in correcting false images of God, one cannot emphasize enough the sensitivity, patience, gentleness, and

82 Colin A. Ross, "Talking about God with Trauma Survivors," American Journal of Psychotherapy, 70, no. 4 (2016): 429, http://ezproxy.usj.edu.mo:2069/eds/pdfviewer/pdfviewer?vid=0&sid=46bc9b02-ba69-4fb4-b619-74d6d61e3305%40sessionmgr103 (accessed 26 June 2018).

83 Ibid., 429.

84 Ibid., 432.

great care needed for accompanying a depressed and suicidal person.

Activating the *Imago Dei*: Goodness, Communion, and Hope

The *Imago Dei*, seeing the self as being made in God's image and thereby as bearing goodness, communion, and hope, can already be glimpsed implicitly in many of the clinical approaches mentioned above. Psychotherapy, in its many forms, seeks to heal a broken self-concept (goodness), encourage social support (communion), and redirect attention to a better future (hope). The *Imago Dei* can also be taken by pastoral ministers as their overarching goal for their clients. That is, they can help depressed and suicidal persons to find goodness in themselves, to encourage experiences of communion, and to engender hope in life.

Mindful that reason is impaired by depression, pastoral ministers must use a combination of cognitive, affective, and even visceral approaches to the *Imago Dei.* It is not enough to speak about God's personal love for the depressed and suicidal person. Pastoral ministers must be alert to affective and visceral experiences of that love in their clients' life. For example, teaching them the prayer of the consciousness examen allows their client to find God "in the mud and muck . . . of [their] complicated yet incredibly ordinary life."[85] Through a dynamic interplay between reflections on God's mercy and compassion in scripture and in *both* the powerful *and* seemingly small and insignificant concrete evidence of that same mercy and compassion in their lives, depressed

85 Mark E. Thibodeaux, SJ, *Reimagining the Ignatian Examen* (Chicago: Loyola Press, 2015), viii.

and suicidal persons can slowly heal their distorted beliefs about God. At the same time, they can slowly begin to see themselves, contrary to what the depression tells them, as good enough and certainly worthy of God's loving care. In the context of God's goodness, depressed and suicidal persons can also experience self-forgiveness, which has been found to be a powerful protective buffer against suicidal ideation and behavior.[86]

When depressed and suicidal persons are able to leave their fearful isolation and to engage in meaningful and loving ways with others, especially the more helpless and less fortunate, then they can experience communion. The world slowly ceases to be perceived as vast and meaningless. Instead, it becomes a sacred place full of worthwhile relationships and purposeful connections.

Likewise, the pastoral minister must be attuned to opportunities for engendering hope. Despair deeply marks the struggle of depressed and suicidal persons. By offering hope—even through just a patient, gentle, compassionate, and non-judgmental listening—a pastoral minister can give tremendous strength to one who is on the brink of despair and self-annihilation. The pastoral minister is often confronted by the absolutizing, all-or-nothing perfectionism of the depressed and suicidal: *there is nothing good now; therefore, there will never be anything good in the future.* What a minister can do is to help the depressed and suicidal person to focus on what is provisional, what is sufficient for the moment, given

86 Benjamin B. Hall, Jon R. Webb, and Jameson K. Hirsch, "Spirituality and Suicidal Behavior: The Mediating Role of Self-Forgiveness and Psychache," Psychology of Religion and Spirituality (June 14, 2018): 7-8, http://ezproxy.usj.edu.mo:2069/eds/pdfviewer/pdfviewer?vid=0&sid=987f2ba4-774a-47cf-af95-c99bf3279a64%40sessionmgr104 (accessed 28 June 2018).

by a God who is unerringly faithful. Theologian and author Frederick Niedner offers the image of the wilderness, where both the depressed person and the one who ministers to him or her, find themselves. Reflecting on depression, he writes:

> It comes as a liberation to take up residence in a place where everyone knows bondage, and no one dwells in the carefree land of milk and honey. In such a place, one can thrive on the simple things God provides. The daily ration is *manna*, Hebrew for "What is it?" What it is, of course, is enough. Enough strength, enough hope, enough sense of direction. Barely enough, but enough.[87]

It is the task of pastoral ministers to help depressed and suicidal persons to recognize their *manna* in the desert: the small graces, the unexpected and heretofore unrecognized kindnesses, even the steady heartbeat of a faithfully pumping heart, each involuntarily-drawn breath of air, whether they want it or not.

The *Imago Dei* would not be complete without the *Imago Christi:* the Son, who is the goal and destiny of all human striving. The pastoral minister must help depressed and suicidal persons to identify with Jesus in all his fragile humanity. Allowing the depressed and suicidal person to experience this deeply can have a powerful healing effect on him or her. The Paschal mystery is, of course, a deep and rich source of strength, courage, and hope for depressed and suicidal persons. They easily identify with the sufferings of Christ. It would be useful to the pastoral minister to offer the points on the Third Week given by St. Ignatius of Loyola in

87 Frederick Niedner, "Barely Enough," *Christian Century* (January 25, 2012): 13, http://ezproxy.usj.edu.mo:2069/eds/pdfviewer/pdfviewer?vid=0&sid=90d6743f-9386-4f3f-a8a4-cafb92657f48%40sessionmgr101 (accessed 11 June 2018).

his *Spiritual Exercises*: that the Lord truly suffered and chose to suffer; that in the Passion "divinity hid itself" so that Jesus became utterly human and helpless; and that he suffered all of this out of love for the depressed and suicidal person (SpEx nos. 195-197).[88] Likewise, in directing their gaze upon the Risen Lord, the minister would do well to point out that the Resurrected Jesus comes as Consoler: "to realize that the role of consoler which Jesus performs in each of his resurrection appearances is the same role he performs now in my life is a faith insight into why I can live my life in a true Christian optimism (SpEx no. 224)."[89]

Building A Right Relationship With God

Oftentimes, Christian believers who are depressed and suicidal are preoccupied with unhealthy notions of sin, and they confuse their superego with their conscience.[90] The pastoral minister must help them to distinguish between the cruel and punitive dictates of their superego, and the gentle promptings of their conscience, always calling them "to love and to do what is good and to avoid evil."[91] In order to do this, Fr. Richard Gula proposes recovering the biblical perspective of sin as breaking the bond of love in a personal, covenantal relationship with a gracious God. In other words, sin is meaningful only within the context of this covenant that God makes with us, and it is a covenant that will never

88 David Fleming, SJ, *Draw Me into Your Friendship. The Spiritual Exercises: A Literal Translation and a Contemporary Reading* (St. Louis, Missouri: The Institute of Jesuit Sources, 1996), 146.
89 Ibid., 169.
90 Glaser, *Conscience and Superego*, 38.
91 Vatican II, " Pastoral Constitution on the Church in the Modern World" (*Gaudium et Spes*), 7 December 1965, in *Vatican II: The Conciliar and Post Conciliar Documents*, ed. Austin Flanery (New York: Costello Publishing Co., 1975), no. 16.

be completely broken because God will never give up on the covenant. Within this covenant relationship, God's gratuitous gift of divine love calls for a threefold response: to accept one's *worth* and the worth of others based on God's love; to live in *solidarity* with others and all creation, and to foster *fidelity* in this covenantal relationship.[92]

In sum, the pastoral minister must help depressed and suicidal persons to realize that it is their personal relationship with a good God that is at the heart of the matter and that they must not be too preoccupied with the legalism of do's and don'ts. By becoming more attuned to their conscience and more surrendered to the love of God, their hearts will become ordered to God as their singular center of value. Such a rightly-ordered heart, with God as its greatest treasure, acquires a certain instinct for what is good or bad, relative to God.[93]

A Final Note On Grace

The road of accompanying a depressed and suicidal person is extremely arduous for the pastoral minister. He or she must shore up reserves of strength for the journey and must look into the depths of suicidal despair with unflinching courage. Oftentimes, he or she becomes the primary witness of God's patient, compassionate, and loving presence in the depressed and suicidal person's life. As such, it is crucial that the pastoral minister must "walk the talk." This is not easy, for interacting with a depressed and suicidal person can open up personal areas of unmourned losses and continuing unfreedom in the life of the pastoral minister. Often, the pastoral minister comes to realize his or her own need of healing and growth.

92 Richard Gula, *Reason Informed by Faith: Foundations of Catholic Morality* (Mahwah, NJ: Paulist Press, 1989), 91-93.
93 Ibid., 100.

In this regard, it is helpful for the pastoral minister to examine his or her own ideas about grace, and to see grace less as discrete, external and tangible blessings, and more as a radical, permeating, unceasing presence of God. It is beyond the scope of this paper to discuss a full theology of grace, but for the purposes of this paper, it is important to note the following points from Karl Rahner.

For him, "God himself as the abiding and holy mystery, as the incomprehensible ground of man's transcendent existence is not only the God of infinite distance, but also wants to be the God of absolute closeness in a true self-communication, and he is present in this way in the spiritual depths of our existence as well as in the concreteness of our corporeal history."[94] Salvation, therefore, consists of nothing but God himself, present to us, and with us in unsurpassable nearness: "the giver is himself the gift."[95] Furthermore, God communicates Godself "even in situations in which the divine offer has not been accepted."[96] Thus, grace refers primarily to God's presence within the person, a free act of divine love, an offer of love even prior to human response.[97]

Thus, Rahner's vision of God's universal offer of grace, suffusing all aspects of human life, can ground the pastoral minister's own conviction that God will never abandon any

94 Karl Rahner, *Foundations of Christian Faith: An Introduction to the Idea of Christianity*, translated by William V. Dych, (New York: The Crossroad Publishing Co., 1982), 137, as quoted by John P. Galvin, "The Invitation of Grace," in *A World of Grace: An Introduction to the Themes and Foundations of Karl Rahner's Theology*, ed. Leo J. O'Donovan (Washington, D.C: Georgetown University Press, 1995), 65.

95 John P. Galvin, "The Invitation of Grace," in *A World of Grace: An Introduction to the Themes and Foundations of Karl Rahner's Theology*, ed. Leo J. O'Donovan (Washington, DC: Georgetown University Press, 1995), 66.

96 Ibid., 67.

97 Ibid., 72.

person. This can then serve as a wellspring for his or her pastoral care for the depressed and suicidal person. This vision is best captured in the words of the English Jesuit priest and poet, Gerard Manley Hopkins:

> I say that we are wound
> With mercy round and round
> As if with air . ..[98]

98 Gerard Manley Hopkins, "The Blessed Virgin Compared to the Air We Breathe," in *The Wreck of the Deutschland* (London: Orion Books, 1996), 44.

Food Justice and Nutrition:
Catholic Social Thought and Fast Food Companies

Stephanie Ann Y. Puen

The rapid pace of the global population increase has placed a great amount of strain and concern on the production of resources to meet the needs of the people. This is especially seen in how people produce and consume food. Given the fast-paced lifestyle of urban workers as well as its affordability, efficiency, and taste, fast food has become a primary way of consuming food. This comes with many advantages and disadvantages, as well as implications for people who consume fast food frequently. Thus, while there are other issues related to food ethics such as the proper stewardship of the earth's resources and the issue of population control, this paper will tackle the ethics of fast food and food justice using the see-judge-act framework or pastoral cycle.

See: The Fast Food Industry

Fast food has become a staple in many cultures all over the world. The existence of the "Big Mac Index" in economics as a "lighthearted guide" to currency alignment, based on the purchasing power parity, shows that fast food has affected many people in many different ways, not just as a way of feeding oneself.[1]

1 D. H. and L. D., "The Big Mac Index," 16 July 2015, *The Economist*, http://www.economist.com/content/big-mac-index (accessed 6 September 2015).

Broadly speaking, fast food can mean any food which is prepared and served quickly, often with prepared or precooked ingredients. This has many advantages, taking into account the contemporary context. First, the quick preparation and service time, as well as the efficiency in getting food to the diners, means time is not wasted, and so most people have more time for other things, such as work, leisure, or taking care of children. Second, efficiency, ideally, also means less food wastage, as fast food companies are able to predict and plan for demand and thus make only what is necessary for the day. Third, different fast food cuisines allow people to taste different foods that one would normally have found available in the locality, without necessarily being expensive. Taco Bell, for example, allows people to taste Mexican food in the Philippines— while these franchises may enculturate their food to suit the tastes of the people, it still allows people a glimpse into the food of other countries.

Alongside the positive aspect of this industry, fast food is also critiqued for its other influences on society. The most common charge against fast food is that it is not nutritious and is actually detrimental to the health of a person; similar to the criticisms hurled at the tobacco industry—that their product is addictive and harmful—fast food likewise can also be quite addicting and harmful if eaten as often as people eat it today. A documentary titled “Supersize Me” details the weight gain and nutrition changes a man undergoes after eating only McDonald’s food: in a month, he gains nearly twenty-four pounds, and his cholesterol and the fat in his liver increased as well, with doctors stating that his chances of having a heart attack may have increased permanently, even if he loses the

weight he gained over the month.[2] The documentary may sound exaggerated, but more and more people eat fast food on a daily basis, rather than the prescribed frequency of once a month, without choosing what to eat from the menu wisely nor coupling their diet with exercise. In the United States alone, a third of the children aged four to nineteen eat fast food regularly, and in the Philippines, families often eat out—at least once a week—at a fast food or casual dining restaurant.[3] The presence of high fructose corn syrup in the condiments and food is actually quite addicting and makes people want to come back for more. However, the ingredients used, which are not healthy options, are often the cheapest and quickest to prepare, and fast food chains prioritize the affordability and convenience over nutrition value, as this equates to a higher turnover of sales in a day and thus more profit.

Healthy bodies are not simply made by going to the gym—a bad diet would negate any gain one can get through exercise. The correlation between fast food and the rising obesity rates and instances of heart attack and other diseases related to bad diets thus cannot be ignored, as it is not simply nutritional content that is being questioned, but also portion sizes. Fast food companies have also been critiqued regarding the portion sizes of their food, which are often double or triple what a person should actually eat in one sitting, with a number of calories in one sitting equal to the daily recommended requirement of calories in one day. A controversial case—one among many—was also filed against McDonald's in the United States by people who purportedly became obese

2 Morgan Spurlock, *Supersize Me*, DVD, Documentary, 2004.
3 "Consumer Food Service in the Philippines," *Euromonitor International - Analysis*, http://www.portal.euromonitor.com/portal/analysis/tab (accessed September 24, 2015).

due to eating too much McDonald's.[4]

On the other hand, another man claims that one can eat McDonald's frequently, for so long as one does exercise regularly and limits one's nutrition and caloric intake to the prescribed numbers for one's body weight and age. His diet was also from McDonald's, but he planned his meals and limited his intake to two thousand calories and the prescribed nutrition for his height and age, usually eating the other value meals for lunch or dinner. He also walked for forty-five minutes a day. At the end of this experiment that lasted for three months, this man lost thirty-seven pounds and was even able to lower his cholesterol levels.[5] He thus wished to emphasize the importance of choice and discretion in choosing one's diet, and that there is no such thing as good or bad food, but rather good or bad choices in how one eats food.

Another common charge against fast food is how it manufactures its prepared and pre-cooked ingredients. Fast food restaurants have been accused of raising animals for their meals in inhumane ways, often crammed in places with limited ventilation, in order to maximize profit and minimize cost. An example is that of the case of Kentucky Fried Chicken, or KFC, where they have been accused of growing their chickens in cages, where they walk on their waste material and are drugged to grow bigger and meatier—to the point that their wings and legs break due to their large size and inability to

4 Jonathan Benloulouo, "Pelman v. McDonald's: An In-Depth Case Study of a Fast Food & Obesity Lawsuit." April 2005, Harvard University, https://dash.harvard.edu/bitstream/handle/1/8852143/Benloulou05.pdf?sequence=1.

5 Margot Peppers, "Man Lost 37lbs and Lowered His Cholesterol by Eating Only McDonald's," 3 January 2014, Mail Online, http://www.dailymail.co.uk/femail/article-2533353/Forget-Super-Size-Me-Man-loses-37lbs-lowers-cholesterol-eating-McDonalds-three-months.html (accessed 6 September 2015).

carry themselves.[6] Organizations against animal cruelty have opposed the ways fast food chains grew and slaughtered their animals for the food served at fast food chains. Undercover videos showing the brutal conditions of the animals as they are raised and finally slaughtered to become the ingredients used in fast food meals have gone viral and have made people more conscious about how their food is made.

This injustice is not just in the realm of caring for animals to be used in food—this extends to the vegetables and fruits harvested as part of the ingredients used in fast food. The working conditions of farmers and fruit and vegetable pickers have been described as modern-day slavery, with migrant workers having to work every day, living in squalid conditions, and being paid less than a living wage. Similar to the plight of the Thai agricultural workers in Israel documented by Human Rights Watch, the workers and pickers of tomatoes for Pizza Hut, Taco Bell, Wendy's, and Burger King in the United States are poorly paid by the wealthy growers and landowners.[7] The situation these workers in the United States find themselves in, majority of whom are migrants, is similar to the situation of farmers here in the Philippines—the people who themselves grow food are the ones who are hungry. The average Filipino farmer earns roughly PHP 23,000 or USD 529 a year, compared to the Chinese farmer who earns 6,000 Yuan or USD 967, or the Thai farmer who earns 44,000 Thai

6 "Treatment of Animals," *The Unhealthy Truth*, http://fastfoodnation-honorsproject.weebly.com/treatment-of-animals.html, (accessed 6 September 2015).

7 Miriam Alster, "Israel: Serious Abuse of Thai Migrant Workers," 16 July 2014, *Human Rights Watch,* https://www.hrw.org/news/2015/01/21/israel-serious-abuse-thai-migrant-workers (accessed 14 September 2015) and Robert Gottlieb and Anupama Joshi, *Food Justice: Food, Health, and the Environment*, 1st MIT Press paperback ed., (Cambridge, MA: The MIT Press, 2013), 15.

Baht, or USD 1,370 a year.[8] Despite being so crucial to the value chain, being the farmers who grow the food that fast food industries need to feed their customers, the labor conditions they find themselves in are inhumane.

While there are other critiques levied against the fast food industry, such as accusations of shifting the eating patterns and habits of people from natural and traditional food to fast food, this paper would like to stick to these two issues: the nutrition value found in fast food, as well as the way the ingredients are sourced, raised and manufactured.

Judge: The Ethics of Fast Food

What can Catholic social thought say about the fast food industry and its effects on people today? First, certainly it would laud the efforts of the fast food industry to serve food in a convenient and timely manner while ensuring quality, taste, and affordability. The fast food industry also encourages creativity and innovation in coming up with good food for their customers. Such creativity and innovation are what help humanity develop and become better, and they are able to serve society, especially in the realm of food, which is a necessity for people to survive. *Pacem in Terris* explicitly states that "man has the right to live. He has the right to bodily integrity and to the means necessary for the proper development of life, particularly food, clothing, shelter, medical care, rest, and finally, the necessary social services."[9] As such, it is

8 Pia Ranada, "Pangilinan: Want Economic Growth? Put Farmers, Fisherfolk First," 15 July 2014, *Rappler*, http://www.rappler.com/business/industries/247-agriculture/63313-pangilinan-economic-growth-farmers-fishermen-first. (accessed 24 September 2015).

9 John XXIII, On Establishing Universal Peace in Truth, Justice, Charity, and Liberty (Pacem in Terris), 11 April 1963, Vatican Archive, http://w2.vatican.va/content/john-xxiii/en/encyclicals/documents/

important to ensure that even with the limited resources that the earth has, we are able to be proper stewards and use these well in order to be able to let everyone have their due. Fast food helps make food more accessible to people through their efficient manufacturing process and as well as the ability to keep costs and prices low.

However, while the industry's efficiency, fast service time, and service to society are laudable, its effects on the health of people cannot be ignored. Poor health affects the person's entire life: his or her ability to work, to rest and develop other skills in leisure, and even his or her relationships with other people. Catholic social thought makes it clear that people are ends in themselves and not simply a means towards self-profit. While *Pacem in Terris* does not specify what kind of food people are entitled to, the implication is that this food should also be in line with the development of men and women, which is their right as well as part of their responsibility in order to take care of others and the rest of creation. Thus, food that contributes to one's health rather than derails it is what is needed.

Populorum Progressio also makes it clear that the development of people involves helping people escape from hunger, disease, and ignorance—people are "trying to secure a sure food supply, cures for diseases, and steady employment."[10] The document also talks about "truly human conditions," such as having access to life's necessities.[11] This includes access to good food, aside from shelter, clothing, and healthcare.

hf_j-xxiii_enc_11041963_pacem.html (accessed October 2, 2015).

10 Paul VI, Populorum Progressio [On the Development of Peoples], 26 March 1967, Vatican Archive, http://w2.vatican.va/content/paul-vi/en/encyclicals/documents/hf_p-vi_enc_26031967_populorum.html (accessed 29 October 2015), par. 21.

11 Ibid.

Integral evangelization and development highlight the need to take care of not just the spiritual but also the temporal needs of people well, and as such, fast food that is not nutritious is not responding the temporal needs of a person well if it negatively affects a person's health, both physically by way of obesity or other heart-related diseases, or mentally by way of decreased intellectual capacity due to malnutrition. While one could argue that the affordability and availability of food is good and this, in a way, contributes to ending world hunger as more people now have access to affordable food which is prepared quickly, *Populorum Progressio* would emphasize that it is not simply about ending world hunger, or about a freedom from debilitating human conditions, rather, it is about "truly human conditions," building a community where people use their freedom for justice, to do the good, and to live authentically human lives with meaning.[12] Food is not simply there to fill one's stomach; food allows a person to be able to do his or her work or pursue his or her passion—it allows people to grow in mind, body, and indirectly in spirit. It is not simply about quantitative growth, but all aspects of the growth of the human person. Thus, fast food should not simply aim to be a way to fill one's hunger or to be a business for profit, which can be measured quantitatively through surveys on hunger or economic indicators, but fast food should be a way for people to live authentically human lives, be nourished well in order to be able to physically and mentally fit, and be able to work and make a livelihood for oneself while also having time for leisure and family. It is not simply about getting calories to people, but also getting the right kind of calories, vitamins, and minerals to a person. In any business, then, people's lives ought to be enriched, as will also be echoed in *Caritas in Veritate*. Fast food companies should also do the same—is the

fast food being sold by the company helping people carry out their work, leisure, or relationships, thus working toward the common good?

Octogesima Adveniens also highlights the phenomenon of urbanization, where people are drawn to city centers where there is more growth, technology, and industry, as well as opportunities to prosper. This changing lifestyle of urbanization affects "the family, the neighborhood, and the very framework of the Christian community."[13] The shift from the rural to urban areas, from an agrarian society with the cottage industry as a primary source of food and livelihood to a society that now focuses on technological industry, has also brought about shifts in how we eat. Rather than planting, raising, and harvesting our food, we now simply go to a supermarket to buy our groceries for the week—this is part of the "signs of the times" that we ought to reflect upon. The Church, aware that this shift has introduced much progress, has also acknowledged that it has also introduced new ethical and moral issues—"the Church directs her attention to those new 'poor'—the handicapped and maladjusted, the old, different groups of those on the fringe of society, and so on—in order to recognize them, help them; defend their place and dignity in a society hardened by competition and the attraction of success."[14] While it may not mention this explicitly, fast food that is simply quick and cheap, but with no nutritive value, can end up contributing to the "new poor" in the form of the obese and overweight. While it is not good

13 Paul VI, Apostolic Letter of Pope Paul VI on the Occasion of the Eightieth Anniversary of the Encyclical Rerum Novarum (Octagesima Adveniens), 14 May 1971, Vatican Archive, http://w2.vatican.va/content/paul-vi/en/apost_letters/documents/hf_p-vi_apl_19710514_octogesima-adveniens.html (accessed 3 November 2015).

14 Ibid., par. 15.

for them to choose such unhealthy food, if fast food is what is available, they may have no choice but to eat fast food, and in becoming obese, put themselves at risk not just for physical disease and disabilities, but also for discrimination.

While obesity bias in itself should also be tackled as a prejudice that should be torn down, that would be another topic altogether and would need more elaboration in another paper; however, suffice to say that this becomes part of the "various forms of discrimination that continually reappear."[15] A study in the International Journal of Obesity cited by TIME magazine indicates that obese women tend to have lower pay and are seen with less leadership or business potential by employers, compared to those who have the right body mass index.[16] Obesity bias is a new way of discriminating against people in the workplace, and have also become marginalized, alongside the old and the handicapped. There is a tendency to identify obese people with laziness, sloppiness, disorganization, and disgusting habits, and since some obese people may have difficulty doing the usual things people with a normal weight can due to their weight, or may come across as always sweating or out of breath, these occurrences reinforce the stereotype. Thus, in offering nutritious fast food gives people a choice as to whether or not they want to eat healthily, this helps lessen the chance of unhealthy eating and binge eating among people, which often leads to obesity. In offering fast food which is not simply full of empty calories, sugar, and oil, we allow for people to actually use their freedom to consciously choose to eat well, rather than having a structure

15 Ibid., par. 23.

16 Josh Sanburn, "Why Being Overweight Could Earn You a Lower Salary," 2 May 2012, Time, http://business.time.com/2012/05/02/why-being-overweight-could-earn-you-a-lower-salary (accessed 4 November 2015).

that simply encourages convenience and instant gratification over human dignity and the common good.[17] While convenience is good, nutrition is also of equal importance.

Food justice, in terms of the way ingredients are sourced, raised, and manufactured, is also an important issue to address. *Caritas in Veritate* makes it clear that businesses should be ethical. While urbanization, globalization, culture, financialization, and growing technology constantly reshape how business is done, there is a tendency to narrow a business's purpose and responsibility to the owners alone and to focus simply on the individual owner's needs.[18] However, it is clear that businesses have a responsibility also towards its clients, its employees, and to society in general, including the environment.[19] *Caritas in Veritate* emphasizes a key aspect of developing and running a business:

17 Pontifical Council for Justice and Peace, Vocation of a Business Leader: A Reflection, 2012, Pontifical Council for Justice and Peace, Pontifical Council for Justice and Peace (PCJP), Vocation of a Business Leader: A Reflection, 2012, Pontifical Council for Justice and Peace, last modified 2012, accessed December 30, 2014, http://www.pcgp.it/pls/pcgp/rn_pcgp_new.r_select_abstract?dicastero=2&tema=4&argomento=0&sottoargomento=0&classe=1&id=3221&lingua=2&rif=256&rif1=256lunedi (accessed 30 December 2014).

18 Ibid., par. 18-24.

19 Benedict XVI, On Integral Human Development in Charity and Truth (Caritas in Veritate), 29 June 2009, Vatican Archive, http://w2.vatican.va/content/benedict-xvi/en/encyclicals/documents/hf_ben-xvi_enc_20090629_caritas-in-veritate.html (accessed 5 November 2015).

> In developing programs, the principle of the centrality of the human person, as the subject primarily responsible for development, must be preserved. The principal concern must be to improve the actual living conditions of the people in a given region, thus enabling them to carry out those duties which poverty does not presently allow them to fulfill.[20]

Aside from consumers, other people, such as the company's employees and society, in general, are also affected by the company's decisions. In terms of the company's supply chain, the fast food company ought to exercise responsibility in how it sources the ingredients it needs for its operations. The tendency is to always use cheaper ingredients, without necessarily understanding or taking into account what is being used. Thus, some companies buy cheap ingredients that are made up of items that should not actually be consumed. There are reports of fake food or food that should not be consumed being produced, used as ingredients by restaurants and fast food establishments, and consumed by people. An example of this can be seen in the different documentaries highlighting all the different ingredients found in McDonald's, which are not meant to be consumed and are actually used in other products such as cigarettes, toys, and mats.[21] While the fast food that McDonald's now serves is affordable and convenient for people to eat, even the patrons themselves realize that accessibility and affordability cannot justify the so-called "frankenfood"—named because of the food being made up of all manner of ingredients that should not be in food—being served to the people.

20 Ibid., par. 47.

21 Anthony Gucciardi, "McDonald's Sales Rapidly Decline as Americans Reject Fake Food," February 11, 2015, *Natural Society*, https://lockerdome.com/7712910122173505 (accessed 5 November 2015).

The Vocation of a Business Leader by the Pontifical Council for Justice and Peace also highlights what *Caritas in Veritate* also highlights. The document also focuses on the practical ethical principles of making good goods, good work, and good wealth, in order to determine whether a business is on the right track in being an ethical business. Fast food companies should thus ensure that it is making good goods—goods that truly serve a need and not simply mere wants—fast food companies should not simply be feeding into a consumerist mindset, rather it should genuinely be responding to the need of people to have access to safe, quality, affordable, convenient, and reasonably nutritious food.[22] They should also be creating good work, by "fostering dignified work," that is, work that changes the person for the better, to exercise his or her creativity and talents in satisfying the needs of this world.[23] Finally, creating good wealth means not just creating financial wealth that is equitably and justly distributed among the stakeholders of the business, but also practicing responsible stewardship of resources—whether they be environmental, capital, or human, by using sustainable methods to minimize waste and ensuring that the environment is also cared for, as it echoes *Caritas in Veritate's* exhortation for the responsible stewardship of the environment.[24]

Food justice, both in terms of how food is made and how it is consumed, is an important step towards other authentically human conditions. Catholic social thought continues to push for authentic human development and care for the environment, underpinned by the Scriptural passages of Genesis—that people are *Imago Dei* and that people are meant to be

22 *Vocation of a Business Leader*, par. 42.
23 Ibid., par. 45.
24 *Caritas in Veritate*, par. 48 and *Vocation of a Business Leader*, par. 54.

stewards of creation, as well as the stories of the prophets' justice and Jesus' mercy and compassion towards all of humanity. Food justice will ensure that people are healthy and eating well, from the bounty of the earth, but at the same time ensures sustainability in the food we can produce from the earth.

Act: Towards Food Justice and Proper Nutrition

On the one hand, legislation may be a tremendous help in making sure fast food companies adhere to certain standards in terms of what should be in the food companies sell to people. While most of the laws are focused on how raw materials are handled, processed, prepared, and stored in order to ensure that people eat clean food that will not cause sickness or focused on ensuring fair competition among the very competitive fast food chains vying for a share of people's stomachs, there are still only a few that also regulate the nutrition aspect of food—the Philippines, for example, does not have specific laws on this, though each month is dedicated to encouraging the consumption of a certain nutritious food such as corn or brown rice, as seen alongside Quezon Circle. Laws requiring fast food companies to be transparent regarding the nutrition values of their food, or regulating the density of fast food establishments in a certain area is one step towards empowering people to choose good food for themselves.[25] Other laws regarding how much trans fatty acids products or certain minimum nutrition standards food should have is also another step.[26] While these can help enforce a structure that allows for

25 "Healthy Eating," 2015, *Public Health Law Center at William Mitchell College of Law*, 2015, http://publichealthlawcenter.org/topics/healthy-eating (accessed 5 November 2015).

26 Jen Christensen, "FDA on Trans Fat: Halt Use in U.S. Food within 3 Years - CNN.com," 16 June 2015, *CNN*, http://www.

nutritious yet convenient fast food, legislation is not enough. As *Octagesima Adveniens* puts it, "legislation is necessary, but it is not sufficient for setting up true relationships of justice and equity."[27] This also pertains to true structure that will allow for authentic human development. There ought to be a conscious choice from both the fast food companies as well as the consumers to eat fast food which is not simply fast and convenient, but also reasonably good for a person and that will actually contribute to his or her well-being.

"Today's global, industrial food culture is a culture in exile because it exhibits the marks of injustice, estrangement, and bewilderment."[28] An urgent call for justice in terms of how we manufacture and consume food is thus of paramount importance. On the part of the fast food chains and manufacturers, two things ought to be given attention: the need to offer healthier options at a reasonable price and convenience, as well as the need to responsibly source food in a sustainable way. First, in terms of healthier options, this does not have to be all organic or all salads, but certainly should not also be simply full of oil, sugar, and salt. McDonald's in the United States offers fresh fruit salad and leafy vegetable salads alongside their hamburgers and fries. However, it can be as simple as having proper portions in restaurants and fast food establishments or having alternatives for certain staples. Some school cafeterias and even cafeterias in offices here in Manila also offer brown rice as an alternative for white rice or wheat bread as an alternative to white bread. In place of the usual french-fried potatoes, some restaurants such as

cnn.com/2015/06/16/health/fda-trans-fat/index.html (accessed 5 November 2015).

27 *Octagesima Adveniens*, par. 23.

28 Norman Wirzba, *Food and Faith: A Theology of Eating* (New York: Cambridge University Press, 2011), 71.

BonChon chicken offer crispy baked sweet potatoes—baked rather than deep-fried, not just for potatoes but even for other fried foods such as the chicken of Stacker's. Jollibee offers its hashbrowns for breakfast as baked rather than fried. Other fast food restaurants such as Bigoli and Tropical Hut offer vegetable sides and fruit salads to go with people's meals. It can be slightly more expensive, but it is reasonably priced while still being tasty and quick to prepare as fast food.

Second, an example of responsible sourcing of food would be the sourcing of locally made produce or those made in compliance with the Fair Trade foundation's principles: reasonable prices, decent working conditions, and fair terms between the farmers and workers as well as the middlemen or buyers.[29] The Fair Trade organization and system provide an alternative to the usual model of trade between producers and traders of food, especially small-time farmers or rural organizations that are prone to be abused by middlemen.[30] Ingredients marked as Fair Trade compliant are those which have been certified by Fair Trade to have met certain standards on labor, climate emissions, and contract production, such as having a certain default profit margin, participating in climate change projects, and giving a certain level of wages to the employees. More and more companies are getting certified as Fair Trade, ensuring that partner producers are earning a decent livelihood, while partner traders are getting quality products at reasonable prices, and companies have also begun consciously choosing to deal with companies who

29 Fair Trade Foundation, "What Fairtrade Does," 2015, *Fair Trade Foundation*, 2015, http://www.fairtrade.org.uk/en/what-is-fairtrade/what-fairtrade-does (accessed 5 November 2015).

30 Fair Trade International, "About Fair Trade," 2011, *Fair Trade International*, http://www.fairtrade.net/about-fairtrade.html (accessed 5 November 2015).

pass these Fair Trade requirements. Thus, it creates a system or network of producers and traders of goods that deal in fair trade and who actively choose this way of producing food: a living wage for the laborers, mitigated impact on the environment, and a reasonable return on investment for the traders and businessmen. This also presents nutritious alternative choices for people to eat healthier. Aside from the Fair Trade system, other initiatives have come from grassroots organizations, students, or local communities, persuading large fast food chains to adopt policies of sourcing food only from growers who treat their farmers well or from small-time local farmers. Pressure from communities and consumers have persuaded different fast food chains such as Burger King into more sustainable and ethical ways of getting its tomatoes, onions, and lettuce.

When people consume food, the fast food companies, as well as the people themselves, have the responsibility of ensuring that they eat good and nutritious food. On the part of the consumers, there is a need to be more conscious of one's choices. In the same way that Catholic social thought exhorts fast food companies not to compromise justice and human development in favor of convenience and instant gratification, so, too, does Catholic social thought ask the same from people when it comes to their body: do not sacrifice one's health simply for instant gratification or consumerism today. If we are to live good lives, to truly live out integral human development, it is important to nourish both the physical and the spiritual. Moderation is key in choosing and consuming food.

Food justice for workers and creation is an important topic, not just for fast food companies but for the entire food industry: from the producers, the traders, to the restaurants and

chefs, all the way to the consumers and the environment. This affects everyone deeply, as everyone is dependent on food to eat. Thus, it is important that we have a sustainable food system. This implies sustainability, not just on the level of the environment, but also on the level of consumption. We cannot continue simply consuming fast food in its current form, as it puts a strain on people's health as well as the environment's health. While its convenience and affordability contribute to the accessibility of delicious and cheap food, it has, in the end, other consequences that need to be addressed, such as obesity, diseases, and sustainable food development. This compels us to continue reflecting upon the fast food industry and to continue reflecting upon how we can improve the system, not just for our sake, but for future generations.

Pneumatology of Sacred Sustainability:
Foundation of Cosmicism and Enspirited Leadership

Jojo M. Fung, SJ

Introduction

The need for a pneumatology of sacred sustainability of the Cosmos-Earth in a post-*Laudato Si'* era cannot be more timely, given the papal Encyclical-Letter's rich biblical, theological and christological foundations in Chapter 2 entitled "The Gospel of Creation." This paper attempts to explain an emerging creational pneumatology as (com)supplementary to the theology of creation. Section one of this paper will describe how *Rûah Elohim*, God's Creative Spirit, is the primordial spirit power that makes possible the "triunological othering" of the Triune God so that creation becomes the "perichoretic receptacle" of the Triune God. This germinal Creational Pneumatology is the proposed foundation for the articulation, in section two, of an emerging pneumatic mysticism that is best described as Cosmicism. The last section delves into the re-imaging of humans, occasioned by Cosmicism, as *humans-as-cosmic-spirits*, who are inspired by *Rûah Elohim* to exercise a contemplative and an apostolic Enspirited Leadership in the cosmic realm and in our contemporary world.

1. An Emerging Creational Pneumatology

Modern Earth sciences, especially the New Cosmology and Astrophysics, describe the genesis of the Cosmos through

the "cosmic dusts" produced at the primordial Big Bang. The "cosmic dusts" produced generations of stars with zillions of stardusts that generated the planets, including our planet Earth. The countless "earth dusts" creatively formed the humans and all other earthly creatures and lifeforms.

The articulation of Cosmicism and Enspirited Leadership will be better comprehended against the backdrop of what is called a nascent Creational Pneumatology that emanates from the dialogue with modern cosmology. This Creational Pneumatology offers a cosmovision that *Ruah Elohim* suffuses the entire Cosmos and that each created creature is divinized and hence divine/sacred.

1.1. *Rûah* of "triunological othering"

At the heart of Creational Pneumatology is a more dynamic understanding of the Spirit of God (*Rûah Elohim*). This section will explain how this dynamic Spirit of God is the primordial spirit power in the hovering action of *Rûah Elohim* over the primeval watery chaos/water that brings forth creation.

1.1.1. Triune God as Primordial Spirit Power

Creational Pneumatology subscribes to a biblical notion of the Triune God, who is Spirit/*Ruach* (Jn 4:24). In this creational matrix, *Rûah Elohim* is best understood, in Diarmuid O' Murchu's postulation, as the "*primordial spirit power*, a creative resilience, without beginning or end – a foundational, energetic wisdom."[1] Moreover, O' Murchu adds, *Rûah Elohim* is manifested in the "foundational creativity

1 See Diarmuid O' Murchu, *In The Beginning Was The Spirit: Spirit: Science, Religion, and Indigenous Spirituality* (New York: Orbis Books, 2012), 29.

of ageless existence – eternal like the divine life itself" and even "marks the beginning" of everything – even that of the Godhead itself."[2] The primordial *Rûah Elohim* is the pneumatic nexus in the "unknown gap" between God and the initial Big Bang in the scientific account of cosmogenesis. Creational Pneumatology bridges this gap by positing that *Rûah Elohim* is the primordial spirit power that makes possible the emanation of the Cosmos.

1.1.2. Rûah of Creative Actions

This pneumatic matrix offers a more organic notion of the Spirit in terms of the action of a more dynamic notion of God as explained by Gordon D. Kaufman as "an activity rather than a person" and the Spirit, characterized by "exuberance, elegance, passion, wildness, and prodigious fertility."[3] This re-thinking of the Spirit by Wolfart Pannenberg as "activity in the world"[4] occasioned O' Murchu to further posit the Spirit "as the marvelous depth of life out of which all life originates" and "as active in the self-transcendence of life."[5] In this sense, Pannerberg avers, it is more relevant to describe "the Spirit in the physical universe, rather than the metaphysical; in time rather than the eschaton; in space and matter, rather than the supernatural; in movement, rather than in presence."[6]

2 Ibid., 158.
3 Ibid.
4 See Wolfart Pannenberg, "The Doctrine of Creation and Modern Science," *Zygon* 23 (1): 3-21.
5 See O' Murchu, *In The Beginning Was The Spirit,* 39, 51, 58.
6 See Wolfgang Vondey, "The Holy Spirit and the Physical Universe: The Impact of Scientific Paradigm Shifts on Contemporary Pneumatology," *Theological Studies* 70/1(March 2009): 22.

1.1.3. *Rûah* of the 'perichoretic moment" of creation

As the primordial spirit power who is *a priori* present at the beginning of the Godhead, *Rûah Elohim* makes possible the Son as the prototypical "othering" of the Triune God. According to Reynaldo D. Raluto, the Son is the archetypical receptivity of the Triune God since the Son is "the receiver of the Father's infinite fullness of the divine nature."[7] This filial receptivity of God in the Son, declares Raluto, affirms the Patristic notion of the trinitarian *perichoresis* derived from the Greek notion of *perikhōrēsis* (περιχώρησις) which denotes "being-in-one-another".[8] It is this prototypical "perichoretic othering" of the Father in the Son that makes possible the "triunological othering" of the Triune God in creation.

Extrapolating from the trinitarian perichoresis, it is reasonable to posit that *Rûah Elohim* makes possible the creative process of "triunological othering" when the transcendent Triune God becomes 'immanentized' as the God-in-creation. Creation, therefore, represents a "perichorectic moment" when *Rûah Elohim* begets "God outside of God" as Elizabeth Johnson avers. [9] In Origen's understanding, Henri Crouzel posits, "God is one, who created and set in order all things,

7 See Reynaldo D. Raluto, *Poverty and Ecology at the Crossroads: Towards an Ecological Theology of Liberation in the Philippine Context* (Quezon City: Ateneo de Manila University Press, 2015), 132. See also William Norris Clark, *Person and Being* (Milwaukee: Marquette University Press, 1992), 20, 84.

8 Ibid. Also see Elizabeth Johnson, *Quest for the Living God: Mapping Frontiers in the Theology of God* (New York: Continuum, 2007), 15 and William Norris Clark, *Person and Being* (Milwaukee: Marquette University Press 1003), 23.

9 Ambrose, Holy Spirit 2.5.41, in *Theological and Dogmatic Works, Fathers of the Church Series*, vol. 44 (Washington, D.C.: Catholic University of America Press, 1963), 110. See also Raluto, *Poverty and Ecology at the Crossroads*, 135.

and who, when nothing existed, caused the universe to be."[10] What is for Origen the "causing the universe to be" is, as Mark I Wallace asserts, is the moment when "the Creator Spirit (*rûah*) breathes the world into existence and thereby enfleshes itself in the creation and maintenance of the natural order."[11] Gavin Flood further confirms Wallace in that the "material creation is necessary for God's self-realization that comes to intense articulation in the human being"[12] who is the Son, the prototype of humankind. "Creation," according to Chardin, "is now seen to be, in some sense, a reflection of God outside of Himself rather than within Himself."[13] This is the "perichorectic moment" that represents a "creational *perichoresis*" by which creation becomes "a receptacle of divinity."[14] Creation is now specified by a "creational otherness" that shares in the profundity of the trinitarian communion and the fecundity-creativity of *Rûah Elohim*.[15] By virtue of this "creational perichoresis," the Triune Divine Spirit is now creatively present ***in*** creation, aptly expressed by the term *pan-en-theism* (all is in God), who is also particularized ***in*** each creature. Conversely, creation is ***in*** the *Rûah Elohim*, as expressed in the term *theo-en-passim* (God is in all of

10 This is taken from Parch II, 1-2, 12-18, quoted in Henri Crouzel, *Origen*, trans. A. S. Worral (Edinburgh: T. & T. Clark, 1989), 182.

11 See Mark I Wallace, "The Green Face of God: Christianity In An Age Of Ecocide," Cross Currents, http://www.crosscurrents.org/wallacef00.htm (accessed 17 December 2019).

12 See Gavin Flood, *Religion and the Philosophy of Life* (Oxford: Oxford University Press, 2019), 277.

13 See Donald P. Gray, *The One and the Many: Teilhard de Chardin's Vision of Unity* (London: Burns & Oats, 1969), 19.

14 See Leonard Boff, *Cry of the Earth, Cry of the Poor*, trans. Philip Berryman (New York: Orbis Books, 1995), 158, 169. See also Raluto, *Poverty and Ecology at the Crossroads*, 133.

15 Denis Edward speaks of "an emergent and interrelational universe springs from within the divine communion" because "that same divine communion is creation's eschatological destiny." See Denis Edward, Breadth of Life: *A Theology of the Creator Spirit* (Maryknoll, NY: Orbis Books, 2004), 20.

creation).[16] In other words, *pan-en-theism* and *theo-en-passim* imply a mutual interpenetration of *Rûah Elohim* and creation.

Creation is now, according to Leonardo Boff, "inserted in the very life, communion and 'history' of the Trinity"[17] and covenantially sustained by the spirit power and creative movement of *Rûah Elohim* (Gen 9:1-19). As Mark I Wallace notes, the Spirit can be said to assume "a creaturely lifeform always already interpenetrated by the material world."[18] This means, Wallace adds, "the Spirit *is* in nature as its interanimating force, as important as that is, but that Spirit *is* a natural being who leads all creation into a peaceable relationship with itself."[19] And both *Rûah Elohim* and the Cosmos, Wallace contends "insofar as the Spirit abides in and with all living things, Spirit and earth are *inseparable* and yet at the same time *distinguishable* ... without collapsing into undifferentiated sameness or equivalence"[20]

In this interpenetration, God, as *Rûah Elohim* suffusing the Cosmos is, in Boff's opinion, "perichoretically involved

16 The German philosopher Karl Christian Friedrich Krause (1781–1832) coined the term "panentheism" (all-is-in-God or God-is-in-all) to articulate God's pervasive presence in the whole of creation. Also see Jose I. Gonzalez Faus, "I'm Coming, Lord: Contemplatives in Relation," *Cristianisme I Justicia* 144 (2012): 15.

17 See Leonard Boff, Trinity and Society, trans. Paul Burns (Oregon: Wipf & Stock Publishers, 1988), 227. Also see Raluto, Poverty and Ecology at the Crossroads, 133.

18 See Mark I Wallace, "Christian Animism, Green Spirit Theology, and the Global Hope in an Age of Radical Ecology," in *Christianity and Ecology: Seeking the Well-Being of Earth and Humans*, eds. Deiter T. Hessel and Rosemary Radford Ruether (Cambridge, MA: Harvard University Press, 2000), 51-72, cited in Matthew Eaton, "An-Archy and Awakening: The Ethical and Political Temporalities of Christology and Pneumatology," *Heythrop Journal* 60 (July 2019), 632.

19 See Matthew Eaton, "An-Archy and Awakening," 633.

20 See Mark I Wallace, "The Green Face of God" and "The Wild Birds who heals," *Theology Today* 50/1 (1992), 13-28, here cited 15, cited in Matthew Eaton, "An-Archy and Awakening," 633.

in one another" so that "everything that happens in the world somehow affects God, and everything that happens in God somehow affects the world."[21] In Matthew Eaton's postulation, both *Rûah Elohim* and the Cosmos "internally condition and permeate one another without collapsing into undifferentiated sameness or equivalence" for God is not identical with the Cosmos, nor the Cosmos identified as God.[22] In this perichoretic process, God is radically immanent as *Rûah Elohim,* who acts as the immanent power in the dynamic cosmic processes. Indeed, *Rûah Elohim* pervasively suffuses, sustains, and sacralizes the entire creation. Creation now becomes a sacredly sustained cosmic space of *Rûah Elohim*.

1.2. A Pneumatic Hermeneutics of Genesis

For a better correlation of the evolutionary account of the Cosmos with the pneumatic notion of *Rûah Elohim* as the Creative Spirit of the Cosmos, this section will recourse to Amos Yong's canonical-pneumatological hermeneutics of the Priestly (P) and Yahwist (Y) creation narratives.[23] His pneumatological interpretation is premised on "the Priestly account of *Ruach Elohim* (breath, wind, even storm of God) who "swept over the face of the water" (Gen 1:2)" which "continues with the breath (**nephesh*) given to *all* living creatures (1:30)."[24] Yong crystalizes his insight by stating, "creation in all its complexity flows from *Rûah Elohim*

21 See Leonard Boff, Cry of the Earth, Cry of the Poor, 159, 169. Also see Raluto, Poverty and Ecology at the Crossroads, 133.

22 Eaton, "An-Archy and Awakening," 633.

23 See Amos Yong, "*Rûah*, the Primordial Chaos, and the Breath of Life: Emergence Theory and the Creation Narratives in Pneumatological Perspective," in *The Work of the Spirit: Pneumatology and Pentecostalism*, ed. Michael Welker (Grand Rapids, Michigan & Cambridge, UK: William B. Eerdmans Publishing Co., 2006), 183-204.

24 See Yong, "*Rûah*, the Primordial Chaos, 191.

brooding over or moving upon the primeval watery chaos (*tohu wobohu*)."[25]

In Hebrew *Rûah Elohim… meraphehet 'al* is rendered as "swept over" which literally means "the wind of God… shook" and this can be cross-referenced with "Deut. 32:11 to denote a bird brooding over its young, retaining some of the connotations of the Syriac root, *rahep,* literally, "to brood," "incubate," "shake," or "protect"."[26] Yong further clarifies that *Rûah Elohim* who "swept over" (*meraphehet 'al*) the "primeval watery chaos" (*tohu wobohu*) is rendered by the Priestly account as "water" (*mayim*). Yong further contends that "this chaos is itself neither a messy something-or-other nor literal void."[27] In addition, Yong adds that "the link between *tohu wabohu* and *mayim* is suggestive of both the chaos of disorder and randomness (the vacuum) and the primordial plenitude (or *plenum*)."[28] In this case, this chaos is comparable to the current cosmological findings of "the initial state (at 1-0) as a matter-less chaotic vacuum (entropy near infinity) and the Big Bang explosion as a quantum fluctuation in this vacuum."[29]

This canonical-pneumatology hermeneutics has portrayed *Rûah Elohim* as the primordial spirit power behind "creation emerging from out of the primordial chaos through processes of division, distinction, differentiation, and particularization, beginning with the separation of light from darkness and continuing with the separating out of species of plants and types of animals, each in its own or after its own kind (Gen1:11, 12, 21, 24, 25)."[30] In other words, according to John

25 Ibid., 193.
26 Ibid. Citation from footnote 8.
27 See Yong, "Rûah, the Primordial Chaos," 193.
28 Ibid., 194.
29 Ibid.
30 Ibid.

Poklkinghorn, *Rûah Elohim* is "an active participant in the great improvisatory act of unfolding cosmic and terrestrial history."[31] *Rûah Elohim* is always "at work "on the inside," operating in a veiled fashion through the input of information into the open grain of natural process."[32]

Indeed, *Rûah Elohim* is at work within the cosmological processes of the rapid, infinite and eternal acceleration of the Cosmos, the early period of ionization that occasions the Cosmic Microwave Background (CMB), the early Cosmic Dark Age, the reionization that creates the first stars and galaxies, the latest merger of the Neutron Stars and super-massive blackholes, and the current emission of Fast Radio Bursts (FRB). In fact, through the Incarnation, the "creational perichoresis," Eaton remarks, has made the enfleshing of *Rûah Elohim* possible "in all things that swim, creep, crawl, run, fly and grow upon the earth."[33] This leads Robert D. Hughes to opine that *Rûah Elohim* is active within "all matter, including the dust-we-are" and more so all matter "is saved, transfigured, spiritualized because of its relationship with God in Christ through the incarnation and consummation in the final commonwealth."[34]

Hence it can be argued that a creation suffused by *Rûah Elohim* is specified by a sacramentality which led Neil Ormerod and Cristina Vanin to assert, "all of creation has the potential to reveal God's presence."[35] Rather, as Ernestina

31 See John Poklkinghorn, "The Hidden Spirit and the Cosmos," in *The Work of the Spirit: Pneumatology and Pentecostalism*, ed. Michael Welker (Grand Rapids, Michigan & Cambridge, UK: William B. Eerdmans Publishing Co., 2006), 169-82, here cited 180.

32 See Poklkinghorn, "The Hidden Spirit and the Cosmos," 182.

33 Ibid. Also see Eaton, "An-Archy and Awakening," 629.

34 Robert Davies Hughes III, *Beloved Dust: Tides of the Spirit in Christian Life* (New York & London: Continuum, 2008), 273.

35 Neil Ormerod and Cristina Vanin, "Ecological Conversion: What Does it Mean?" *Theological Studies* 77/2 (June 2016): 328-52, here

Lopez Bac expresses it, "the sacred revealed itself to humans in many creatures, such as water, earth, wind and fire, great mountains, some trees…plants (such as maize), some animals (like the quetzal, the jaguar, and the snake)."[36] In Sophia Chipana Quispe's words, creation is "inviting us to come closer to the different experiences of the 'sacred' or of 'sacrality' in cosmogenic manifestations in diverse and creative ways."[37] For this reason, Ormerod and Vanin alert us, "we are not aliens on this earth; we are made of the same elements; we are part of the same family; we share DNA with most of the rest of creation. We can come to feel the close bonds of universal communion."[38]

Above all, it is *Rûah Elohim… meraphehet 'al* (the wind of God… shook) hiddenly at work within the dynamic processes of *tohu wabohu* (creative hovering) that manifests the cosmic splendid beauty amidst the awe-inspiring and at times incomprehensible expanding-contracting processes of the Cosmos.

1.3 Multifaceted Pneumatic Actions in Creation

Having explained the emanation of Creational Pneumatology and the biblical narrative of creation, this emergent Creational Pneumatology proceeds to explain the multifaceted pneumatic actions of *Rûah Elohim* in the Cosmos-Earth.

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cited 333.

36 See Ernestina Lopez Bac, "Maya Alter' as a Theological and Inter-Religious Experience," in *Christianities and Indigenous Peoples*, *Concilium* 4 (2019): 31-37, here cited 34.

37 See Sophia Chipana Quispe, "The Place of the Bible," in *Christianities and Indigenous Peoples*, *Concilium* 4 (2019), 38-49, here cited 47.

38 See Neil Ormerod and Cristina Vanin, "Ecological Conversion: What Does it Mean?," 349.

In creation, O' Murchu opines that *Rûah Elohim* is the "driving force of the cosmogenic and remains in it permanently to serve as the divine immanent power …from within the existence, evolution, and flourishing of creation."[39] At the same time, *Rûah Elohim* is "the marvelous depth of life out of which all life originates" and "as active in the self-transcendence of life."[40] Furthermore, *Rûah Elohim* is the Creative Spirit of "vibration, the flow, the flight, and the unfolding of God that is unending and unconfining"[41] in a universe, according to Wolgang Vondey, that is "evolving, emergent, pervasively infused with patterns and a dynamic sense of direction." In this sense, "the cosmos, in this sense, is overflowing [*sic*] with spirit because it is interactive, pan-relational, and creative."[42]

Mark I Wallace deems "the Spirit as the divine force within the cosmos" and more poignantly "as the "green face" of God who sustains the natural order and unifies all God's creation into one common biotic family."[43] Eaton opines that the Spirit "is incarnate within the totality of the phenomenal world following the Son's incarnation in Jesus."[44] At the same

39 See O' Murchu, *In The Beginning Was the Spirit*, 167. Also see Raluto, *Poverty and Ecology at the Crossroads*, 135.

40 See O' Murchu, *In The Beginning Was the Spirit*, 39, 51, 58.

41 Ibid., 171.

42 Ibid., 68, 72, 198. Wofgang Vondey opines that the Creative Spirit is no longer defined in terms of essence but movement. See Wolfgang Vondey, "The Holy Spirit and the Physical Universe: The Impact of Scientific Paradigm Shifts on Contemporary Pneumatology," *Theological Studies* 70/1 (March 2009): 35-36.

43 See Mark I Wallace, The Green Face of God: Christianity In An Age Of Ecocide," *Cross Currents*, Vol 50/3 (2000): 310-331, http://www.crosscurrents.org/wallacef00.htm (accessed 17 December 2019).

44 See Mark I Wallace, "The Green Face of God," op. cit.; "The Wild Bird who Heals," *Theology Today* 50/1 (1993): 13-28; *Finding God in the Singing River: Christianity, Spirit, Nature* (Minneapolis, MN: Fortress, 2005); "The Wounded Spirit as the Basis for Hope in an Age of Radical Ecology," 31-31; "Christian Animism: Green Spirit Theology, and the Global Crisis Today," *Journal of Reformed Theology* 6 (2012): 216-33. See also Matthew Eaton, "An-Archy and Awakening," 629.

time, Eaton believes the Spirit "draws the Earth community toward cruciform revolution," is "intimately present at the very heart of the universe, inspiring and bringing new pathways" such as "laboring for justice between humans and the more-than-human world."[45] *Rûah Elohim* is the creativity of the Cosmos, which Brian Swimme and Thomas Berry describe as three cosmological processes of differentiation, interiority/*autopoiesis*, and communion.[46] More importantly, drawing from the insights of quantum physics in relation to the cosmos, Miriam Theresa Winter enumerates the seven gifts of the Spirit as "relationality, uncertainty, probability, complementarity, nonlocality, synchronicity, and change."[47] In relation to our planet earth, Wallace further opines that "the Spirit is the hidden, inner life of the world, and the earth is the outward manifestation of the Spirit's sustaining energies."[48] In this sense, Wallace states, "the Spirit is the "soul" of the earth – the wild, life-giving breath of creation – empowering all life-forms to enter into a dynamic relationship with the greater whole."[49]

Indeed, *Rûah Elohim* is the heart of creation as the Creative Spirit that enables the Cosmos to "thrive and complexify

45 See Eaton, "An-Archy and Awakening," 634.

46 See Brian Swimme and Thomas Berry, *The Universe Story* (San Francisco: Harper, 1992). Also see Daniel P. Scheid, "III. The Threefold Nature of the Universe," in *The Cosmic Common Ground: Religious Grounds for Ecological Ethics*" (Oxford: Oxford University Press, 2016), 75-76.

47 Miriam T. Winter opines that the Spirit can be understood beyond the seven gifts of wisdom, understanding, counsel, fortitude, knowledge, piety, and fear of the Lord (Gal. 5:22-23). See Miriam Therese Winter, *Paradoxology: Spirituality in a Quantum Universe* (Maryknoll, NY: Orbis Books, 2009), 60.

48 See Marc Wallace, *Finding God in the Singing River*, 127.

49 Ibid., 163. Also see Marc Wallace, *Fragments of the Spirit* (Harrisburg, PA: Trinity Press International, 2002).

through relationships"[50] in the 4 billion-year-old Earth, in the last 13.7 billion years in the Cosmos, particularly the birth of our Milky Way which is just one of the more than 125 billion galaxies, with around 200 billion stars, and about six billion of those stars in the Milky Way itself. This is the Creative Spirit that is at the heart of cosmic creativity or the self-creativity of the Cosmos that exhibits an ecosystemic capacity for self-organization that S. C. Morris called "a kind of homing instinct"[51] and "a preferred sense of direction" in Lombardo's postulation.[52]

Above all, God's Creative Spirit is also the Spirit of sacred sustainability because Wallace clearly states that the Spirit is the "green face of God" and the sacred "power of life-giving breath (*rûah*) who indwells and sustains all lifeforms."[53] *Rûah Elohim* of sacred sustainability ensures that the Cosmos is sustained with an everlasting divine profundity and fecundity characterized by a recurrent newness (2 Cor 5:17) in the process and at every stage of cosmogenesis till the Cosmos' final realization as the New Creation (2 Peter 3:13). In this New Creation, the Earth becomes fully the New Earth (Is 65:17, 66:22), where there is fullness of life with dignity and equity for all and a New Heaven (Rev 21:1) where the air is totally free from CO2 emission and other toxic pollutants.

50 O' Murchu, *In The Beginning Was The Spirit*, 72.

51 See Simon Conway Morris, *Life's Solution: Inevitable Humans in a Lonely Universe* (Cambridge: Cambridge University Press, 2003), 8, 20.

52 O' Murchu, In The Beginning Was The Spirit, 68, 72, 98. Also see Thomas Lombardo, *The Evolution of Future Consciousness* (Bloomington, IN: Author House 2006) and John Stewart, *Evolution's Arrow: The Direction of Evolution and the Future of Humanity* (Canberra: Chapman Press, 2000).

53 See Mark I Wallace, "The Green Face of God: Christianity In An Age Of Ecocide," http://www.crosscurrents.org/ wallacef00.htm (accessed 17 December 2019).

Creational Pneumatology portrays that all created human and more-than-human creatures are suffused by *Rûah Elohim,* and this suffusion has made the Cosmos divine and sacred. This nascent creational pneumatology serves as the foundation of a cosmic mysticism that is best described as Cosmicism[54] which will be explained in the next section.

2. Cosmicism: An Emergent Pneumatic Mysticism

A Cosmos pervasively suffused with the sacred movement of *Rûah Elohim* calls for the articulation of a pneumatic cosmocentric mysticism that emphasizes the centrality of the "spirit"[55] through the symbolic language of faith "using a religious, spiritual, or sacred discourse" proposed by John McCarthy.[56] The reason is obvious, as Wendell Berry, a noted American essayist, poet, and novelist explains, the sacred is 'the language of familiarity, reverence, and affection by which things of value ultimately are protected.'[57] This articulation is in response to the clarion call of Pope Francis for "a sound

54 Jojo M. Fung, SJ, "Postscript" in Jojo M. Fung, *Creation is Spirited and Sacred in a Mystical Age of Sacred Sustainability* (Manila: Claretian Communications Foundation, Inc., Institute of Spirituality in Asia, Inc., Jesuit Communications Foundations Inc., 2017), 128-132.

55 The "spirit" as a heuristic category of history is an addition to the three heuristic categories of progress, decline, and redemption that Bernard Lonergan explicated. See McCarthy, "How We Speak Of Nature," 938.

56 See John McCarthy, "How We Speak Of Nature: A Plea For A Discourse of Depth," *Heythrop Journal* 59/6 (November 2018): 944-958, here cited 945.

57 See McCarthy, "How We Speak Of Nature, 953; Wendell Berry firmly believes that humans "defend what they love. To defend what we love, we need a particularizing language, for we love what we particularly know." "The abstract, "objective," impersonal, dispassionate language of science can, in fact, help us to know certain things, and to know some things with certainty" but science can never substitute the language of the sacred. See Wendell Berry, *Life is a Miracle: An Essay Against Modern Superstition* (Washington, DC: Counterpoint, 2000), 41.

ethics, a culture, and spirituality genuinely capable of setting limits and teaching clear-minded self-restraint" (LS §105).

Cosmicism is an "awe-filled contemplation of creation" (LS §125), a sacred time and space for spiritual sojourners to be encountered by *Rûah Elohim* who generates, Pedro Walpole opines, "an interior impulse" that facilitates the blossoming of the "ontic yearning" so that the sojourners are able to plummet more profoundly the mystery of the Cosmos and rest in God's cosmic Divine Presence – a pining with a drawing to be *in God, with God, with God-in-the-poor and God-indwelling-the-Earth.* Furthermore, Cosmicism enables the stardusts that humans are to experience more fully the communion with the cosmic whole in the way Gary Synder propounds, "all is one, and at the same time, one is all since 'the self is both the individual and the whole."[58] This is truly a growth in the cosmic sense that opens the sojourners to the whole of creation and others,[59] occasioning what Elizabeth Liebert opines as "a network of cascading changes unimaginable from the point of the first contemplative action." [60]

The accumulative pneumatic experience, Walpole adds,

58 See Gary Snyder, The Old Ways: Six Essays (San Francisco: City Lights Boks, 1977), 9; see also David Landis Barnhill, "Great Earth Sangha: Gary Snyder's View of Nature as Community," in *Buddhism and Ecology: The Interconnection of Dharma and Deeds*, eds. Mary Evelyn Tucker and Duncan Ryuken Williams, (Cambridge, MA.: Harvard University Press, 1997), 187-217, here cited 190.

59 Pope Francis, in his visit to Mozambique, Mauritius and Madagascar, remarked that "Religious faith, can never be relegated to the private sphere, oblivious to the world around it. It must be open to the whole of creation, and at all times, looking to bring the Gospel to others, to evangelize," *The Tablet* (14 September, 2019) 5.

60 Elizabeth Liebert avers, "One person can change a system, which in turn changes other systems, forming a network of cascading changes unimaginable form the point of the first contemplative action." *See Elizabeth Liebert, Soul of Discernment: A Spiritual Practice for Communities and Institutions* (Louisville, KY: Westminster John Knox Press, 2015), 30.

"inspires a shift in how we view and act in ways" as co-creators who collaborate with the triune God in the transformation of creation.[61] This transformation into co-creators is most insightfully expressed by Teilhard de Chardin, who states, "in action, I adhere to the creative power of God; I coincide with it; I become not only its instrument but its living extension. And as there is nothing more personal in a being that his will, I merge myself, in a sense, through my heart, with the very heart of God."[62] This co-creative participation in the creative actions of *Rûah Elohim* led Chardin to marvel, "We shall be astonished at the extent and the intimacy of our relationship with the universe."[63] Moreover, "under the influence of faith," Chardin adds, "the universe is capable, without outwardly changing its characteristics, of becoming more supple, more fully animate – of being "sur-animated.'[64] In this pneumatic sojourn, the spiritual sojourners are transformed into the "perichoretic receptacles" who are mindful of "one-beingness-with-creation" in their everyday living. In other words, these sojourners mystically experience that they are *in* creation as an integral part of the whole, and creation is *in* them as the whole embraces and integrates the part. In this cosmic communion, the sojourners, in Deane-Drummond's postulation, acknowledge with humility and gratitude "the Giver and gift of the fragile Earth on which humanity and all other creatures are placed."[65] In life, as motivated by *Rûah*

61 See Philip Hefner, "The Evolution of the Created Co-Creator," in *Cosmos as Creation: Theology and Science in Consonance*, ed. Ted Peters (Nashville: Abingdon, 1989), 211-234, here cited 226-228.
62 Pierre Teilhard de Chardin, *The Divine Milieu* (London: Collins St. James' Place, 1960), 34.
63 Ibid., 30.
64 Ibid., 127.
65 See Celia Deane-Drummond, "Living Narratives: Defiant Earth or Integral Ecology in the Age of Humans?" *Heythrop Journal* 60/4 (2019): 921.

Elohim, the sojourners are committed to inadvertently reverse the ecological crises and move life on Earth forward towards "the eschatological goal of sublime communion between all creatures to which human and ecological society is ultimately orientated"[66] (LS §80, §221).

2.1. Pneumatic Bases of Cosmicism

Cosmicism is an emerging pneumatic mystagogy[67] that emanates from the pneumatological insights of the early forebears of the Church and the mystical traditions of the contemporary mystics. The mystics have embodied and lived a pneumatic mystagogy that foregrounds a sapiential conviction that intimacy with the Cosmos and the Earth involves a process by which the self is consumed, purged, and transformed by God in the sacred moments of encounter. These intimate encounters make it possible for *Rûah Elohim* to intensify, in the words of Swati Samantary, "the experience of the Divine immanence, the *is*ness of the omnipresent, eternal spirit in all things, and all things in it."[68] Such spiritual attainment, as seen in the lives of the mystics, is subsequently translated *into* the praxis life (see 3.4-3.6 below) for the promotion of the cosmic common good of others, especially the marginal

66 Peter Walpole believes that the exaltation of the human spirit makes possible his optimism: "We now have a sense of spirituality and solidarity that is capable of inspiring us to nothing less than world conversion!" See his article, "DO NOT BE AFRAID Laudato Si' and Integral Ecology," *The Way* 54/4 (2015): 9-22, at 22; also see Celia Deane-Drummond, "Living Narratives," 923.

67 In deference to ecumenical sensitivity, the term mystagogy is used in preference to and also interchangeably with 'mysticism' as per reading of the Stanford Encyclopedia's reference to Mysticism which provides details of contemporary feminist criticism of the term, see https://plato.stanford.edu/entries/mysticism/#MystReliExpeGend

68 See Swati Samantaray, "Cosmic Mysticism: Quest for the Absolute in the Works of Tagore and Sri Aurobindo," *International Journal of Applied Linguistics and English Literature* 6/1 (January 2017): 298-304, here cited 298.

communities and the Earth.[69]

2.1.1. The Early Forebears of the Church

Sts. Irenaeus, Athanasius, Basil, and Ambrose, have offered some pneumatological bases for cosmicism. St. Irenaeus saw "the Word and the Spirit, the two hands of God, as reciprocally interrelated in the one great act of ongoing creation."[70] St. Athanasius deemed "God as creating through the Word and in the Spirit" and in particular, he regarded "the Spirit to be the immanent presence of God in creation."[71] For St. Basil ,"the Spirit, always in the Communion of the Trinity," is dwelling in all the diverse creatures of the universe and thus enables "them to exist from the divine Communion."[72] In the ongoing creation, St. Basil believed "the Spirit dwelling in all things already brings them into the communion of creation, and promises them their eschatological completion in God." [73] Last of all, St. Ambrose deems "the Holy Spirit as the Creator Spirit, the author of creation, who is also the author of incarnation."[74]

2.1.2. Hildegard of Bingen (1098-1179)

Hildegard's mystagogy is perceptibly inseparable from her pneumatic experiences borne of her particular space and time

69 The praxis calls for a Levisianan ethics of alterity. For details, see Matthew Eaton, "An-Archy and Awakening: The Ethical and Political Temporalities of Christology and Pneumatology" Heythrop Journal: A Bimonthly Review of Philosophy and Theology 60 (July 2019): 624-633.

70 See Denis Edwards, *Breath of Life: A Theology of the Creator Spirit* (New York: Orbis Books, 2004), 44.

71 Ibid.

72 Ibid.

73 Ibid.

74 Ibid.

in Bingen, Germany. She acknowledged that the "Holy Spirit was co-eternal with the Father and the Son in the Unity of the Trinity."[75] Hildegard has notably specified her specific mysti-co-theological hermeneutics that offered her vision of a rich multifaceted theological, Christological, pneumatological, trinitarian, and biblical interpretations.[76]

For Hildegard, clearly, *Rûah Elohim* was the spirit power in her prophetic mission: "The Holy Spirit came openly in tongues of fire… the Holy Spirit bathed them in Its fire…And the Holy Spirit took their human fear from them, so that no dread was in them…they recalled them to memory as if they had learned them from Him in that very hour."[77]

Her mission-orientation stemmed out of her ecstatic visionary experiences. In Hildegard's vision, "Heaven was opened and a fiery light of exceeding brilliance … permeated my whole brain, and inflamed my whole heart and my whole breast not like a burning but like a warming flame, as the sun warms anything its ay touch" and "I sensed in myself wonderfully the power and mystery of secret admirable visions from my childhood - that is, from the age of five – up to that time, as I do now."[78]

Hildegard presented a time-bound, egg-shape universe, "small at the top, large in the middle and narrowed at the bottom" with "a bright fire at the circumference, and "a

75 See "Book Three: The Pillar of the Trinity," in *Hildegard of Bingen: SCIVIAS*, eds. Kevin A. Lynch et al., trans. Mother Columbia Hart and Jane Bishop (Mahwah, New Jersey: Paulist Press,1990), 418.

76 For Hildegard, the Holy Spirit "came openly in tongues of fire" to the apostles, removed their fear, enabled them to speak "in many tongues" of what "they remembered with perfect understanding" all that Christ has taught them. And when they preached, "the whole world was shaken by their voices. See Lynch "Preface," and "Book Three: The Pillar of the Trinity," 6, 415.

77 Ibid.

78 See Lynch et al (eds), "Declaration," in Hildegard of Bingen, 59.

shadow zone" beneath it.[79] Though a contextual imagery of the universe, Hildegard had a mystagogical visionary experience akin to the evolutionary period in the first year after the Big Bang when the universe was a hot but cooling soup of fundamental particles to allow the formation of atoms, with semblance of Marcus Chown's "Big Bang fireball"[80] or Michael Dowd's "the great radiance".[81] It was basically a cosmic glow in all directions now known as the Cosmic Microwave Background (CMB),[82] and the black hole and dark energy, with the supernovas in the latter evolutionary period of the Cosmos.

> And in the fire, there was a globe of sparkling flame, so great that the whole instrument is illuminated by it… over which three little torches are arranged in such a way that by their fire they hold up the globe lest it fall. In addition, the universe "sometimes raises itself up, so that much fire flies to it and therefore its flames last longer… from the fire that surrounds the instrument issues a blast with whirlwind. But from the zone beneath it rushes forth another blast with its own whirlwinds.[83]

79 See Lynch et al. (eds), "Vision Three The Universe and Its Symbolism," in Hildegard of Bingen, 93.

80 See Marcus Chown, *Quantum Theory Cannot Hurt You* (London: Faber & Faber, 2006).

81 See Michael Dowd, *Thank God for Evolution* (San Francisco: Council Oak Books, 2009).

82 See "Epoch of Ionization," https://www.haystack.mit.edu/ast/science/epoch/ (accessed 25 August 2019).

83 See Lynch et al (eds), Hildegard of Bingen, 94-5.

> In this zone also there is a dark fire of such horror that you cannot look at it…full of thunder, tempest and exceedingly sharp stones, large and small…while it makes its thunders heard, the bright fire and the winds and the air are all in commotion…But beneath that zone is purest ether…In that ether are scattered many bright sphere, into which the white globe from time to time pours itself and emits its brightness…it moves back under the globe of red fire.[84]

Her mystical experiences demonstrated what is termed as the *teleos* of the creativity of *Rûah Elohim.* This creativity is captured in her twelfth vision entitled the "New Heaven and New Earth," the eon of the eschatological Risen Lord:

> And suddenly from the East, a great brilliance shone forth, and there, in a cloud, I saw the Son of Man, with the same appearance He had in the world and with His wounds still open, coming with the angelic choirs.[85]

> This eschaton is gloriously portrayed in Vision Thirteen: Symphony of the Blessed: "Then I saw the lucent sky, in which I heard different kinds of music, marvelously embodying all the meanings I had heard before."[86]

Indeed, Hildegard's visionary experience of the Cosmos and the egg-shaped Earth reflects a pneumatic mystagogy that portrays God's splendid creation as having been formed and being sustained by *Rûah Elohim*.

84 Coleman Barks, *Rumi: Selected Poems,* trans. Coleman Barks (London: Penguin Classics, 1995), 248.

85 See Lynch et al. (eds), 'Vision Twelve: The New Heaven and the New Earth,' Hildegard of Bingen, 515.

86 See Lynch et al. (eds), 'Vision Thirteen: Symphony of the Blessed,' Hildegard of Bingen, 525.

2.1.3. *Jalaluddin Rumi* (1207-1273)

Rumi hailed from Balkh, Afghanistan, the erstwhile Persian Empire, whose name means "from Roman Anatolia." Rumi eventually emigrated to Konya, Turkey, to escape the Mongol invasion. He was the founder of the order of the Whirling Dervishes of transcendental power and is acclaimed to be a great Sufi philosopher-poet-mystic of our times. His sensual freedom in expressing his mystic experience of his union with God, in friendship, nature, and the universe, is startling. A case in point is Rumi's expression of majesty as "a state of awareness, a presence, dawn, a company of friends, a splendor that is prior to, and the source of the universe"[87] which is a felt-experience in the conditionality of a situated earthly body:

> The human body and the universe
> grew from this, not this
> from the universe and the human body. [88]
> The body learned from the spirit how to travel.
> A saint's body moves in the unconditioned way,
> Though it seems to be in conditionedness.[89]

Rumi expressed his ascending union/return to God with an embracive inclusivity of his descending intimate love of the world and each disguise the spirit takes, in his savor of the millions of particles in the sunlight, the sun, the wind, the night sky, the surf, the evening breeze, the grove, rudder,

87 See "Majesty: This We have Now" in Coleman Barks, *Rumi: Selected Poems*, trans. Coleman Banks (London: Penguin Classics, 1995), 261.
88 Ibid., 262.
89 Ibid., 263.

keel, flute, candle, a trained parrot, and "the taste of being just grain, chickpea, dog, camel, poet."[90] He marveled at the magnificence of the night with its display of the "millions of galaxies, and in sunlight," and such splendor of the universe is manifested in "the beauty of friends dancing at a wedding."[91] This richness of his mystic union with God is amply demonstrated in the really cosmic poem, entitled *SAY I AM YOU:*

I am dust particles in sunlight
I am the round sun.

To the bits of dust I say, *Stay.*
To the sun, *Keep moving.*

I am morning mist,
and the breathing of evening.

I am wind in the top of a grove,
And surf on the cliff.

Mast, rudder, helmsman, and keel,
I am also the coral reef they founder on.

I am a tree with a trained parrot in its branches.
Silence, thought, and voice.

90 Ibid., 268.
91 See Barks, "Wean Yourself" in *Rumi: Selected Poems*, 71.

I am all orders of being, the circling galaxy,
The evolutionary intelligence, the lift,

Jaluddin, You the one
in all, say who

I am. Say I
am you. [92]

The ascending union in cosmic Sufi mystagogy is best expressed through the "*turn*" which is a revolving meditation done by Mevlevi dervishes (which means "*doorway*"), engaging in "an ecstatic dance of surrender and yet with great centered discipline."[93] The dancers mystically arrive at a point whence "the ego dissolves and a resonance with universal soul comes in."[94] In the "turn," "when the gravitational pull gets even stronger, the two become one turning that is molecular and galactic and a spiritual remembering of the center of the universe."[95] In this mystic moment, "what is communicated moves from presence to presence, darshan occurs, with language inside the seeing."[96] Rumi's poem entitled "The Turn: Dance in your Blood" offers glimpses of this mystic cosmic union-communion:

Inside water, a waterwheel turns.
A star circulates with the moon.

We live in the night ocean wondering,
What are these lights?

A secret turning in us
Makes the universe turn.[97]

Walk to the well.
Turn as the earth and the moon turn,
Circling what they love,
Whatever circles comes from the center.

Some nights stay up till dawn,
as the moon sometimes does for the sun.
Be a full bucket pulled up the dark way
of a well, then lifted out into light.[98]

The sun is love. The lover,
a speck circling the sun.

A Spring wind moves to dance
any branch that isn't dead.[99]

Dance, when you're broken open.

Dance, if you've torn the bandage off.

Dance in the middle of the fighting.

Dance in your blood.

Dance, when you're perfectly free.[100]

In short, the Sufi cosmic mysticism of Rumi resonates with this emerging Cosmicism. The apparent mystical glow is arguably traceable to the creativity of *Rûah Elohim* that enables Rumi to acclaim that "*Sometimes when two beings come together, Christ becomes visible*"[101] and that "*there is no reality but God. There is only God*.[102] Such pneumatic creativity is startlingly manifested in his sense of "unbounded freedom" in the midst of the crusades and violent sectarian conflict: "I go into the Muslim mosque and the Jewish synagogue and the Christian church and I see one altar." And he made it clear in other places that someone who considers religion or nation an important human category is in danger of severing the heart from its ability to act compassionately.[103]

Rûah Elohim is the spirit power that plummets the depth of the Cosmos-Earth and discovers therein the fusion of the self with the Divine which is at the heart of Cosmicism.

2.1.4. *St. Ignatius of Loyola* (1491-1556)

Drawn by *Rûah Elohim,* Ignatius, a Basque mystic of the middle ages, has gifted the Church with a contemplative mysticism in the *Spiritual Exercises* that allows the power of imagination of the spiritual sojourners to visualize in *The*

100 Ibid., 281.
101 Ibid., 79.
102 Ibid., 96, 114.
103 Ibid., 248.

Contemplation to Attain Love "the spirituality of finding and loving God in all things which is the lasting outcome of the Exercises."[104] Hence contemplative mysticism offers sojourners the grace of being "rooted unambiguously in creation, and their fascination with the Holy One happens within the enveloping mystery of creation itself."[105] This pneumatic yet contemplative "mysticism is about immersion in God's world at the service of God's creativity and liberation."[106]

Ignatius had a profound mystagogical experience of the Cosmos and nature in his life. During his convalescence in Loyola, in his dictation of his experiences to Luis Goncalves da Camara, Ignatius recounted how his heart was flooded with consolation when he gazed at the sky and the stars.[107] In Rome, Ignatius, Peter Saunders avers, "would be in tears when he prayed at night from his balcony looking up at the stars."[108] But his most profound experience of nature was at Manresa, where he sat down awhile in contemplative mindfulness toward the river Cardoner which was running deep below him. [109] His sojourn of walking long distances on foot through nature in Europe has intimated him to God the Creator and Creative Spirit of God present and at work in all things in the cosmos and in nature.

104 See Michael Ivens, *Understanding the Spiritual Exercises* (Herefordshire: Gracewing, 1998), 169.

105 See Gem Yecla, "Cosmic Intimacy: Where Intimacy, Sexuality and Mysticism Converge" an Unpublished paper. Also See Diarmuid O' Murchu, *Transformation of Desire* (London: Darton, Longman and Todd Ltd., 2007), 156.

106 See O' Murchu, *Transformation of Desire*, 157.

107 Autobiography, no. 11.

108 See Peter Saunders, "Laudato Si' and the Giving of the Spiritual Exercises," *The Way* 54/4 (October 2015): 118-28, here cited 119. Also see Paul L. Younger, "Ignatian Spirituality and the Ecological Vision of Laudato Si'" The Way 54/4 (October 2015): 57-67.

109 Autobiography, no. 20. Also see Peter Saunders, "Laudato Si' and the Giving of the Spiritual Exercises," 61.

His mystical experiences reached its acme in the *Contemplation to Attain Love* in the Fourth Week, noted in Sp. Ex. 236, in which the Divine Glory and Splendor of God breaks forth in creation. In the second point, Ignatius invites those on the sacred sojourn to bask in the Divine "who dwells in creatures, in the element, giving them existence, in the plants, giving them life; in the animals, giving them sensation; in human beings, giving them intelligence…" (Sp. Ex. 235).[110] In the third point, Ignatius invites the sojourners to consider "… how God labors and works for me in all the creatures on the face of the earth" to become mindful of how God "acts in the manner of the one who is laboring. For example, God is working in the heavens, elements, plants, fruits, cattle, and all the rest – giving them their existence, conserving them, concurring with their vegetative and sensitive activities, and so forth" (Sp. Ex. 236).[111] Finally, in the fourth point, Ignatius enjoins to sojourners to consider how everything that is good emanates from God in an integrated manner, '…as the rays come down from the sun, or the rains from their source" (Sp. Ex. 238).[112] What becomes clear is that the humans are inseparable from creation and the Creator: "Consider how God works and works for me in all the thing created on the face of the earth [...], in the heavens, in the elements, in the plants, in the fruits, in the herds, etc." In these three points, *Ruach Elohim* is the Creative power that suffuses, sustains, and sacralizes God's creation and all things created in our Common Home.

This intimacy evokes within the spiritual sojourners a gratitude that dispose them, in Philip Hefner's opinion, as "created

110 See Paul L. Younger, "Ignatian Spirituality and the Ecological Vision of Laudato Si'", 61.
111 Ibid.
112 Ibid.

co-creators" who participate in *Rûah Elohim's* creative processes of transforming the Cosmos into a New Creation.[113] This pneumatic mystagogy invites co-creators to use the power of imagination, and visualize in the *Contemplation to Attain Love* "the spirituality of finding and loving God in all things, which is the lasting outcome of the Exercises."[114] Hence, Ignatian contemplative mystagogy offers co-creators the graces of being "rooted unambiguously in creation and their fascination with the Holy One happens within the enveloping mystery of creation itself.'[115] This pneumatic yet contemplative "mysticism is about immersion in God's world at the service of God's creativity and liberation."[116]

All the mystagogical experiences of *Hildegard of Bingen*, Rumi, and Ignatius suggest that *Rûah Elohim* has led them in the mystical pathway of Cosmicism and enabled them to plummet the depth of the Cosmos and all created things on Earth.

3. Humans as *Homo Spiritus* for Enspirited Leadership

Creational Pneumatology that portrays creation as suffused with the spirit power of *Rûah Elohim* calls for a creative reimaging of the humans on planet Earth.

113 See Philip Hefner, "The Evolution of the Created Co-Creator," in *Cosmos as Creation: Theology and Science in Consonance*, ed. Ted Peters (Nashville: Abingdon, 1989) 211-34, here cited 226-28.
114 See Michael Ivens, *Understanding the Spiritual Exercises*, 169.
115 See Gem Yecla, "Cosmic Intimacy: Where Intimacy, Sexuality and Mysticism Converge" an Unpublished paper. Also see Diarmuid O' Murchu, *Transformation of Desire* (London: Darton, Longman and Todd Ltd, 2007), 156.
116 See O' Murchu, *Transformation of Desire*, 157.

3.1. Humans-as-cosmic-spirits

The Creational Pneumatology that serves as the foundation of Cosmicism requires a creative reimagining of the humans as humans-as-cosmic-spirits (*homo cosmicus spiritus*). This envisioning hearkens to Karl Rahner's postulation that the humans are *spirit in the world* with an infinite openness to God and God's self-disclosure.[117] The *homo cosmicus s,* Philip Clayton (2008) insists, "exist as Spirit and pervasively as Spirit."[118] In the same vein, Teilhard de Chardin postulated that there is a need to consider the "phenomenon of spirit" for "we are coincidental with it. We feel it within. It is the very thread of which the other phenomena are woven for us. It is the thing we know best in the world since we are itself, and it is for us everything."[119] Moreover, as Denis Edward avers, "we are born of the universe, made from stardust, part of evolutionary history of life on Earth" [120] and as such, Ormerod and Vanin add, "we share DNA with most of the rest of creation," and we can intuit and know, intellectually and affectively, that "we are part of nature, included in nature, in constant interaction with it" (*LS* 139).[121] Indeed, as Daniel P. Scheid alerts us, we humans are "part of a larger whole,

117 See Peter Joseph Fritz speaks of the humans whose beings are in the world with the vorgriff's infinitude that remains open to the transcendent mystery of God. See "Sublime Apprehension: A Catholic, Rahnerian Construction," Ph.D. Dissertation, University of Notre Dame, 2010. Also see Jojo M. Fung, SJ, *Creation is Spirited and Sacred* (Manila: Claretian Communications Foundation, Inc., Jesuit Communications Foundation, Inc. and Institute of Spirituality in Asia, 2017).

118 See Philip Clayton, *Adventures in the Spirit* (Minneapolis: Fortress Press, 2008), 137. Also see O'Murchu, *In the Beginning Was the Spirit*, 138.

119 See Tielhard de Chardin, The *Human Energy* (New York, N.Y: Harcourt Brace Jovanovich, 1969), 93.

120 See Edwards, *Ecology*, 26.

121 Ibid., 349.

the "splendid universal communion" of the cosmos."[122] Like the Cosmos-Earth, we subsist in *Rûah Elohim*, and we are the celestial sacred abodes of the Divine Spirit.

3.2. Ethics of Alterity

Humans-as-cosmic-spirits live for the Cosmos, the Earth, and the vulnerable. This other-centeredness of the humans-as-cosmic-spirits becomes the basis for the articulation of an Enspirited Leadership, which is committed to the ethics of alterity.[123] Awakening of the subjects occurs when *Rûah Elohim* occasions "alterity to express itself," explains Eaton, so that "alterity is encountered in the depths of its own self-expression" which Emmanuel Levinas acknowledges as the face or *kao kato*.[124] This face "is nude, stripped of the cognitive clothing that exercises power-over others."[125] Levinas adds, this face is the *illeity* of the other in which "the *il* or the *elle*," refers to "the he, she, or otherwise beyond the 'you' met in the present" through a face-to-face encounter.[126] Levinas believes that ethics erupts "only from an authentic revelation of and relation with another person."[127] Then "alterity expresses

122 See Daniel P. Scheid, "Conclusion," in The Cosmic Common Ground: Religious Grounds for Ecological Ethics" (Oxford: Oxford University Press, 2016), 182.

123 Our contemporary world is witnessing the Enspirited Leadership of Chief Oren Lyons, "Listening to Natural Law" in Spiritual Ecology: The Cry of the Earth, ed. Llewllyn Vaughan-Lee, 2nd Edition (Point Reyes, CA.: The Golden Sufi Center, 2017), 13-20; also see John Timothy C. Geoffrion speaks of the Spirit-Led Leadership in his book, The Spirit-Led Leader: Nine Leadership Practices and Soul Principles (Herndon, Virginia: Alban Institute, 2005). Also see Pieter F. Craffert, The Life of a Galilean Shaman: Jesus of Nazareth in Anthropological-Historical Perspective (Cambridge: James Clarke & Co, 2008).

124 See Matthew Eaton, "An-Archy and Awakening," 625.

125 Ibid.

126 Ibid.

127 Ibid.

beyond the alter ego of an awakened subject"[128] and actualizes "the kenotic act of leaving one's self and going to dwell in another."[129] Upon encounter, the awakened subject welcomes "an alterity that is likewise nude and irreducible to perceptible forms"[130]and thus embraces "the suffering of others"[131] who may be "'the widow, the orphan, and the immigrant' (Ex 22:21-22)"[132] or a desertified farmland, a polluted river, even a toxic lake. This indwelling enables the awakened subjects to take "responsibility for a vulnerability encountered,"[133] either by welcoming the other with hospitality or refusing the moral injunctions.[134]

Moreover, *Rûah Elohim* is the power that awakens the subject to "her or his responsibility to seek justice and the common good within a plurality of political ecologies… by reconciling difference, demanding justice, and calling the violence of sovereignty into question."[135] Guided by *Rûah Elohim*, in the kenotic art of dwelling in the other, the awakened subjects actualize a relationality with fellow humans, the natural world, the Earth, and the Cosmos. At the same time, *Rûah Elohim* "is also directly responsible for guiding subjects into a just community, driven by politics of solidarity, hospitality, and dignity," Eaton adds.[136] The politics of the Spirit ultimately, in Eaton's thinking, "aims to bring justice to the vulnerable, reconciliation to the enemies, healing to the divisions that breaks unity, and a communion of love insofar

128 Ibid.
129 Ibid., 633.
130 Ibid.
131 Ibid.
132 Ibid., 629.
133 Ibid., 627.
134 Ibid., 626.
135 Ibid., 633.
136 Ibid.

this is possible."[137]

Furthermore, *Rûah Elohim* makes possible the "interweaving of divinity and the other human" so that alterity is an experience of the presence of God through one's relation to the Other."[138] Such sacred encounters are always a threesome, "I and you and the Third who is in our midst. And only as a Third does [God] reveal himself…inextricably entangled within the face of the other."[139] The other is divinity enfleshed in bodily corporeality, a "blending and mixing of infinity and finitude, spirit and flesh, transcendence and immanence, each able to be differentiated from the other within separation."[140] Yet divinity, while immanent, transcends any created creatures.

3.3. Awakened for Enspirited Leadership

These biblical personages who exercise Enspirited Leadership enjoy "immediate communication with the divine" and they "use religion as a dynamic power for social and religious change."[141] In scripture, the Enspirited Leadership has a contemplative and apostolic-prophetic dimensions that require discerning sensitivity to the missionary movements of God's Spirit.[142] Mary exercised a contemplative Enspirited

137 Ibid.

138 See Footnote 30 Emmanuel Levinas, "A Religion for Adults," in Difficult Freedom, pp. 11-23, now cited 16, quoted in Eaton, Ibid., 628.

139 Ibid.

140 Ibid.

141 See Gilberg, R. "How to Recognize a Shaman Among Other Religious Specialists" in *Shamanism and Eurasia*, ed. Mihaly Hoppal, 21-27. Forum 5 (Gottigen Herodot 1984), 24, cited in Pieter F. Craffert, *The Life of a Galilean Shaman: Jesus of Nazareth in Anthropological-Historical Perspective* (Cambridge: James Clarke & Co., 2008), 200.

142 Aloysius Pieris speaks of discerning persons as *Anthropos diatritikos* who are "perpetually mindful or watchful of God working in all things and at all times." See Aloysius Pieris, "Spirituality

Leadership as she was overshadowed by God's *Rûah* (Lk1:35) at the annunciation. She was braced to bear the rejection of her son by the religious authorities and their attempts to conspire and kill Jesus (cf. Matt 2:13; 17:23; 26:4; Mark 9:31; 10:34; 11:18; 14:1; Luke 18:33; 19:47; John 5:18; 7:1; 8:59; 10:31; 11:8). God's *Rûah* emboldened her to witness the crucifixion of her Son when her heart was pierced with pain (Luke 2:35; 8:59; 10:31; 11:8). Awaiting at the upper room in Jerusalem with the other apostles and disciples (Acts 1:12-14), *"they were all filled with the Holy Spirit" on the day of Pentecost* (Acts 2:4).

The baptism at River Jordan (Matt 3:13) was about God's *Rûah* encountering Jesus and "spirit-possessed" him for providing an Enspirited Leadership that was accompanied by visions, auditions and soul journeys in his ministry as a prophet, teacher, rabbi, healer, and exorcist. Jesus exercised a contemplative and prophetic mission that "certainly had social and political implications" but was allegedly interpreted by the Temple State authority as popular agitation (Lk 23:14).[143] Peter, too, exercised an apostolic-prophetic Enspirited Leadership in defense of the disciples of Jesus (Acts 2:17) as predicted by the prophet Joel in his prophecy (Joel 2:28-3:21). His Enspirited Leadership built up the early Church as a truly egalitarian community, grounded on the teachings of the apostles, the breaking of bread and sharing of possessions (Acts 2:40-47; 4:32-37). The same overshadowing of the nascent community enabled the apostles to collectively discern and embrace the missionary dynamism of *Rûah Elohim* that set aside Paul and Barnabas (Acts 13:3)

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as Mindfulness: The Biblical and Buddhist Versions, in Patrick Gnanapragasam and Elisabeth Schüssler Fiorenza, *Negotiating Borders: Theological Explorations in a Global Era* (Delhi: ISPCK, 2008), 185-198.

143 Pieter F. Craffert, *The Life of a Galilean Shaman*, 215, 349.

and latter Paul (Acts 10ff) for the evangelizing mission to the Greco-Roman world.

3.4. A Cosmic Enspirited Leadership

Cosmicism calls for the exercise of an Enspirited Leadership in the cosmic realm by mediating the spirit power of *Rûah Elohim*. Leadership at the cosmic realm, as Neil Ormerod and Cristina Vanin aver, is premised on the fact that humans are "children of the cosmos, literally the product of billions of years of comic process and biological evolution" enjoying "those interconnections with living and nonliving" worlds.[144] Moreover, as Wallace explains, the power of *Rûah Elohim* to be mediated by the enspirited leaders "is the power that transforms and renews all forms of life" since "it is a natural force that heals the violence humans have done to nature and to one another."[145]

In exercising the Enspirited Leadership, humans-as-cosmic-spirits need to visualize Mother Earth at the center of the Cosmos and direct the suffusing cosmic power of *Rûah Elohim* to bring about the ecological conversion (LS §218) through fora and seminars that influence the leaders of the G7, G20, Davos Forum, all the UN related agencies and institutions, governments and NGOs, universities and citizens. All leaders and citizens have to be freed *from* the iron grip of the "misguided" and "distorted" anthropocentricism" (LS §§68, 69, 118), a reductionist techno-paradigm (LS §§106-108), and a pervasive practical relativism (LS

144 Neil Ormerod and Cristina Vanin, "Ecological Conversion: What Does it Mean?," 351.

145 See Marc I Wallace, *Fragments of the Spirit* and comments at https://www.amazon.com/Fragments-Spirit-Violence-Renewal-Creation/dp/1563383829 (accessed 15 December 2019).

§123) that perpetuate the constant schizophrenia (LS §118) in a postmodern society. At the same time, it is an ecological conversion that encourages a bold embrace of "a prophetic and contemplative lifestyle," with a fundamental "conviction that "less is more" (LS §222), presumably less consumption and more "serene attentiveness" (LS §226) with a heightened sensitivity to "hear both the cries of the earth and the cries of the poor" (LS §49). This ecological conversion will hopefully bring about the repair of the Earth so that global warming stays below the catastrophic peril of 2.0c[146] and the level of toxicity in the crops, forests, land, ocean/sea considerably reduced, so that Mother Earth rejuvenates herself. Finally, knowing that "creation is projected towards divinization" (LS §236), this cosmic Enspirited Leadership directs the spirit power toward the enhancement of the Cosmos' creative processes of self-organization-regulation-complexification so that the Cosmos ultimately becomes a New Creation at her eschatological destiny.

3.5. Enspirited Leadership in a Postmodern Era

Guided by Agenda 2030 for a sustainable future for the world's 4 billion inhabitants today (and 7.5 billion by 2050), this Enspirited Leadership in the postmodern era is aptly exemplified in Chief Oren Lyons who warns that "to make war against Mother Earth is to destroy and to corrupt, to kill, to poison."[147] The same Enspirited Leadership is perceivably

146 As a whole, the June 2019 global land and ocean temperature have departed from an average that was the highest for June since global records began in 1880 at +0.95°C (+1.71°F). For more details, see Global Warming Update "June Global Temperature Change," https://www.co2.earth/global-warming-update (accessed 8 August 2019).

147 See Chief Oren Lyons, "Listening to Natural Law", 17 and Chief Tamale Bwoya, "Revelation at Laikipia, Kenya," in *Spiritual Ecology: The Cry of the Earth*, ed. Llewllyn Vaughan-Lee, 37, 39.

exercised through institutional structures like the IPCC, COP 21, UN-DESA and WBGU…etc[148] which drive global development in a century of cities through three interrelated principles: sustaining natural life-support systems, ensuring integral (substantive and economic) inclusion and promoting '*Eigenart*'- a contextualized development with the hope of an eventual mitigation of climate change to below 1.5 °C, stopping fossil fuel CO2 emission and decarbonizing energy system in the megapolis by 2070.[149]

3.6. Enspirited Leadership for a Polyhedronic Church

Rûah Elohim is the principal agent that enables the ecclesial leaders in the Pan-Amazon synod in Rome (Oct 6-27, 2019) to model Enspirited Leadership to promote what Pope Francis envisions in *Evangelii Gaudium*, no. 236, as a "polyhedronic church." In the aftermath of Pan Amazon Synod, the Amazonian ecclesial leaders will have to exercise a concerted Enspirited Leadership to implement the "synodal charter" spelled out in the final document [FD] of the synod,[150] exercising synodal discernment (*Amoris Laetitia* §§293, 300 & 304) "through theological interpretation of the signs of the times, under the guidance of the Holy Spirit" (FD §90). In this way, the local churches in the Amazonia will gradually generate

148 IPCC stands for Intergovernmental Panel on Climate Change; COP 21 for Paris Climate Conference; UN-DESA refers to United Nations Department of Economic and Social Affairs and WBGU refers to a German Advisory Council on Global Change.

149 For more detail, see Dirk Messner, "The Century of Cities: Pathways Towards Sustainability," in *The City and Global Development Beyond the North-South Paradigm*, eds. Linda Hogan, Alina Krause and Markus Buker, *Concilium* 1 (2019): 12-23.

150 On the Final Document (FD) of the Pan Amazon Synod, see https://zenit.org/articles/amazon-synod-zenit-translation-of-final-document-introduction-and-chapter-one/ (accessed 29 October 2019).

their Amazonia rite (SC §§10, 38) that integrates "the native cosmovision, the traditions, the symbols and the rites that include transcendent, communal and ecological dimensions" (FD §116). An Amazonian Church will forge ahead with a preferential option for indigenous peoples, implementing "an indigenous pastoral" with "their own priests and ministers" (FD §27) who "understands the multiple existing connections between all that is created (FD §44) and its ensuing culture of 'good living' and the care of creation (FD §60).

Guided by *Rûah Elohim,* the envisioned Amazonian Church will promulgate with evangelical boldness, new ecclesial ministeriality[151] wherein suitable men (*viri probati*), as enunciated in *Lumen Gentium* §26, will be ordained priests and permanent deacons (FD §105), so as to meet the sacramental rights of the faithful to the Eucharist (*Ecclesia de Eucharistia* 1), and other sacramental and liturgical services (*Redemptoris Sacramentum,* 2004; FD §109). At the same time, "woman's vocation is fulfilled in plenitude" so that with proper theological-pastoral formation they are imbued with "the spirit of the Gospel" (Paul VI, 1965; AAS 58, 1966, 13-14. [FD §100]), takes on "the ministries of Readers and Acolytes" (Saint Paul VI, *Ministeria Quedam*) and the instituted ministry of "the woman directress of the community" for "the service of the changing needs of evangelization and care of the communities" (FD §102). Hence women's *diakonia*

151 This "lay ministeriality" calls for women to be ordained deaconesses, recognized catechists, acolytes and lectors, and for men as ordained married priests and permanent deacons for the remote indigenous communities who will boldly take up the pastoral responsibilities and the challenges of an integral ecology and readily responds to the cries of the indigenous communities and of the Amazon-Earth. See the Minor Circle Relationship Group C – Spanish, Pan Amazon Synod. See http://www.sinodoamazonico.va/content/sinodoamazonico/es/noticias/relacion-del-circulo-menor-grupo-c---espanol.html (accessed 24 October 2019).

in catechetical work, baptizing, conducting the liturgy of the word, preaching, distributing communion, presiding at weddings, even hearing confessions of dying persons need to be institutionalized, thus making women eligible to be ordained as deaconess.[152]

Through a true "pastoral, cultural, ecological and synodal conversion" (FD, chaps. 2, 3, 4, 5), the "birthing" of this polyhedronic Church, guided by *Rûah Elohim*, for the promotion of an integral ecology in the different continents, beginning with the Amazonia, will be able to render a "revolution of service" to the poor and Mother Earth in communion with the universal Church.[153]

Conclusion

Creational Pneumatology offers a complementary and supplementary narrative to that of the modern Earth Sciences that provide cosmogenesis with a pneumatic perspective. This perspective enables many believers to realize the role of *Rûah Elohim* of sacred sustainability in the evolutionary process of the formation of creation and our planet Earth. Creation, as the "perichoretic other" of the Triune God, is the receptacle of the spirit power of the Triune Spirit. The suffusing, sacralizing, and sustaining power of *Rûah Elohim* has transformed the Cosmos-Earth into the sacred celestial abodes of the Triune God. This germinal effort to reimagine humankind as humans-as-cosmic-spirits hearkens to the realization that we

152 See 5th General Congregation: Overview presented by Vatican News, http://www.sinodoamazonico.va/content/sinodoamazonico/en/news/5th-general-congregation--overview-presented-by-vatican-news.html (accessed 15 October 2019).

153 Pope Francis to the young people before the Panama World Youth Day 2019, http://www.synod2018.va/content/synod2018/en/pope---young/pope-speaks-to-the-youth/panama-2019.html, (accessed 2 July 2019).

share the DNA with the stardusts of the Cosmos, and we are an integral part of creation. This sharing of corporeality with the Cosmos-Earth enjoins that humans-as-cosmic-spirits are led by *Rûah Elohim* to exercise an Enspirited Leadership that translates the ethics of alterity into sustainable care for our Common Home where the poor and all endangered life-forms find a home. At the same time, *Rûah Elohim* collaborates with all committed leaders to exercise a concerted Enspirited Leadership to translate the local Churches into polyhedronic churches. Finally, the spirit power of *Rûah Elohim* is directed towards the repair of wounded Earth and the Cosmos so that Creation, through the multiple processes of self-organization, regulation, and complexification, becomes a New Creation at the eschaton.

Pope Francis and the Culture of Encounter

Angeli Francis S. Rivera

Pope Francis' political style is simple, charismatic, and other-oriented. His gestures and expressions indicate the unique influence of the "culture of encounter," his genius lexicon, which brings a spirit of inclusivity and, at the same time, exerts significant pressure on both state and non-state actors. This lexicon has frequently appeared in his addresses and interviews, earning its multifaceted meanings and interpretations.

Sections 222-237 of his political corpus, the apostolic exhortation *Evangelii Gaudium* (The Joy of the Gospel), points to the culture of encounter as building a "people of peace." Permanent Observer to the United Nations Archbishop Bernardito Auza affirmed this before his audience at the School of Diplomacy and International Relations, of Seton Hall University in March 2017. He said that the culture of encounter is the pope's "unifying inspiration" for all of his gestures and expressions. It also aims to produce mutual knowledge and respect,[1] which are values that are sometimes neglected at the political playground.

The objective of this article is to provide an overview of the spiritual and theological influences that Pope Francis

1 Bernardito Auza, "Pope Francis Diplomacy," School of Diplomacy and International Relations," *Seton Hall University, South Orange New Jersey*, 1 March 2017, https://holyseemission.org/contents//statements/58ba0b742bc1b.php (accessed April 5, 2018).

encountered, and the different impressions that they had on him, which led to the contouring of his "culture of encounter" in his public positions. Internal and external influences, namely, personal background and political experiences, shape a person's gestures and expressions. This glimpse into the elements that shaped the mind and heart of the present Pontiff will hopefully help us to better understand his proposed "culture of encounter," as expressed in the four guiding principles that he laid down in *Evangelii Gaudium*.

A Brief Background

Jorge Mario Bergoglio was the eldest son of Mario José Bergoglio and Regina María Sivori. He was born on December 17, 1936, in Buenos Aires, Argentina.[2] In 1958, he entered the Society of Jesus and completed his formation for a decade and a half.[3] He was nominated provincial of his order immediately after taking his perpetual vows in 1973. This position lasted until 1979.[4] He was made bishop in 1992,[5] archbishop in 1998, and cardinal in 2001.[6]

Among these series of relevant posts,[7] being Argentina's provincial was the "craziest"[8] in his own assessment. He gave to some the impression of being indifferent towards the arrest and torture of left-wing priests by the military, some of which were fellow Jesuits Yorio and Jalics. Furthermore, the province was having a hard time adapting and renewing in the aftermath of the Second Vatican Council, and vocations drastically fell.

He remained in authority after leaving his provincial seat.

8 Antonio Spadaro, "Interview with Pope Francis," *Speeches*, September 30, 2013, http://www.vatican.va/content/francesco/en/speeches/2013/september/documents/papa-francesco_20130921_intervista-spadaro.html (accessed October 3 2019).

However, he was unsuccessful towards the left-wing Jesuits. They took his theological approach as an inclination towards ultra-conservatism.[9] Even with the complaints against him, Bergoglio endured. He was, as George Whelan would remark, able to master his pastoral sense.[10] His theological vision, especially his inductive theology, became stable when he became the president of the Episcopal Conference of Argentina, a position which lasted from 2005-2010. He led the Conference's drafting of the Aparecida document in 2007.[11] This document was cited at least 13 times in his apostolic exhortation, *Evangelii Gaudium,* otherwise known as the political corpus of his pontificate.

He shares the same Aristotelian thought (with his predecessors) that politics is brought to fruition if it promotes and serves the common good.[12] What ennobles the political vocation is its transcendent dimension. After all, politics is a godly vocation.[13] Its purest essence is manifested when oriented towards the highest of all human goods.[14] All the more when the person who executes this upwells with the illustrious charism.

Bergoglio's global political influence would widen

9 George Whelan, "The Theological and Pastoral Method of Pope Francis," *RTE* 22 (2018): 104.
10 Ibid., 103.
11 Carletti, "From the Center to the Periphery," 213.
12 Thomas Rourke, *The Roots of Pope Francis' Social and Political Thought: From Argentina to Vatican* (Lanham, Maryland: Rowman & Littlefield, 2016), 135.
13 Francis, *Apostolic Exhortation* Evangelii Gaudium *on the Proclamation of the Gospel in Today's World*, *Apostolic Exhortations*, November 24, 2013, http://www.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione-ap_20131124_evangelii-gaudium.html (accessed October 5 2017), no. 205. Or EG in the succeeding citations.
14 Rourke, *The Roots of Pope Francis' Social and Political Thought*, 135.

dramatically on March 13, 2013 with his election as Pope. By electing him, the conclave chose someone whose personal aura, international reputation, religious affiliation, and pastoral sense,[15] they hoped, would be able to redirect the political, moral compass back to its purest essence.[16] Thus, the conclave made the landmark decision of transposing the center of global Catholicism from Europe to the Southern hemisphere.[17] Through the political style of encounter[18], PF[19] would make the headlines, reviving interest in religion once more and its contribution to peace.

PF's Spiritual Influences

After conducting a lengthy interview with PF, Antonio Spadaro concluded that human faces constituted his spirituality.[20] PF's pastoral sense coordinates with the universal assertion that he is the antipode of his predecessor, whose strength is in theology. His grandmother, Rosa, the premier catechist of the Bergoglio household, reared this pastoral sense. Through her, PF grew to appreciate the faith.[21]

15 Cool, *Francis: A New World Pope,* 8-9.
16 Pasquale Ferrara, "The Concept of Periphery in Pope Francis' Discourse: A Religious Alternative to Globalization," *Religions* 6 (2015): 46.
17 Cool, *Francis: A New World Pope,* 4-5.
18 "Culture of encounter" will be cited as "COE" hereafter.
19 "Pope Francis" will be cited as PF hereafter.
20 Spadaro, "Interview with Pope Francis."
21 Berryman, "The Argentine and Latin American Background of Pope Francis," 57.

> I had the grace to grow up in a family where faith was lived in a simple and concrete way; but it was above all my grandmother, my father's mother, who marked my path of faith…She was a woman who explained to us, who spoke to us about Jesus, who taught us the catechism…I received the first Christian announcement, from my grandmother![22]

Rosa is "a saint who suffered so much, also spiritually, and yet always went forward with courage."[23] To him, she is the epitome of the military Church.[24] As a result of constant encounters with this matriarch, PF grew to associate his faith and actions with the simplicity and concreteness of the gospel.

The universality of the gospel was, in turn, appreciated through an encounter with an Argentinian Rabbi named Abraham Skorka, PF's close friend, colleague, and co-author of the book, "On Heaven and Earth." Rabbi Skorka belonged to the seventh-largest Jewish community in the world.[25] Their friendship was punctuated by shared convictions instead of differences. For instance, both shared the presupposition that human meaning is linked inseparably to the Source.[26] Rabbi Skorka stated that his encounter with PF made him closer to knowing himself and his God:

22 Sergio Centofanti, "The Pope, the Grandmother, and the Grandchild: Faith without Words," *Vaticannews.va*, 2 June 2019, https://www.vaticannews.va/en/pope/news/2019-06/pope-francis-romania-grandmother-grandchild-faith.html (accessed October 3, 2019).
23 Spadaro, "Interview with Pope Francis."
24 Ibid.
25 Noam Marans, "The Pope Francis Effect and Catholic-Jewish Relations," *Studies in Christian-Jewish Relations* 10 (2015): 3.
26 Cool, *Francis: A New World Pope,* 22.

> When I'm with Cardinal Bergoglio, these two lessons become one. ..We each had to take turns strengthening the bonds between us. We have transformed our dialogue into a group conversation, exposing our souls. We accept all the risks this implies, yet profoundly convinced that this is the only way for us to understand what it means to be a human being, moving ever closer to God.[27]

Their unlikely companionship underscored the centrality of God in bringing about successful encounters. Intimate and real encounters breed more on respect than compromise. PF once said:

> With Rabbi Skorka I never had to compromise my Catholic identity, just like he never had to do with his Jewish identity, and this was not only out of respect that we have for each other but also because of how we understand interreligious dialogue. The challenge consisting of walking the path of respect and affection, walking in the presence of God and striving to be faultless.[28]

Rabbi Skorka lives on the philosophy of fellow Jew, Martin Buber, on I-Thou relationships. On the other hand, PF is inclined to philosopher Emmanuel Levinas, Buber's acknowledged disciple.[29] Skorka and PF made headlines on their joint public spiritual expressions: one before the Wailing Wall and the other at the Vatican Gardens.[30]

Apart from Skorka, PF drank from the symbiotic

27 Jorge Mario Bergoglio and Abraham Skorka, *On Heaven and Earth: Pope Francis on Faith, Family, and the Church in the Twenty-first Century,* trans. Alejandro Bermudez and Howard Goodman (London: Bloomsbury, 2013), xii.
28 Ibid., xv-xvi.
29 H. Reed Armstrong, "The Theological Formation of Jorge Mario Bergoglio, S.J.," *Christian Order* (2016): 22-23.
30 Ibid.

relationship between self and religious inquiries from the thoughts of Luigi Giussani, founder of the "Communion and Liberation" movement in Argentina. PF credited the spiritual design of personal encounters from him. On two occasions, PF presented Giussani's books publicly: *The Religious Sense* in 1999 and *The Attraction of Jesus Christ* in 2001.[31] Famous for his great trilogy of apologetics, PF noted that genuine encounters even with the most challenging peoples or institutions can occur by addressing religious inquiries first.[32] It is the same as meeting the other from soul to soul. As Keith Lemna and David Delaney commented:

> Living Christian personal witness and encounter is absolutely essential for evangelizing the unbeliever, in order that he may verify the claims of Christ; they even allow one to raise the preliminary religious questions at an appropriate pitch, that he might understand these questions bring into human consciousness the totality of existence and that Christ alone is the total response to them.[33]

However, Giusanni's critique of modern culture contrasted with PF's high regard for it. For Giussani, culture cannot be a channel of the Christian faith.[34] Giussani's perspective significantly differs from Bergoglio's favorite theme: the people of God, which emphasizes historico-cultural analysis as its method.

Nonetheless, the most definite and visible spiritual influence to PF is none other than the founder of the religious order to which he belongs: St. Ignatius of Loyola of the Society of

31 Keith Lemna and David Delaney, "Three Pathways into the Theological Mind of Pope Francis," *Nova et Vetera* 1 (2014): 44.
32 Lemna and Delaney, "Three Pathways into the Theological Mind of Pope Francis," 49.
33 Ibid.
34 Ibid., 50.

Jesus. From St. Ignatius, PF learned that the gospel takes ample time to mature in genuine encounters. As previously mentioned, PF's spiritual formation took a decisive turn in the series of essential positions he took as a provincial and as a rector at the seminary, at a time when the province of Argentina was adapting and renewing.

Ignatius of Loyola wrote the *Spiritual Exercises,* which has become an authoritative guide for spiritual discernment.[35] Discernment is not to be linked plainly with decision-making. According to James Martin, discernment involves a prayerful conversation with God towards a choice that He wills.[36] In other words, it employs the exercise of a properly formed and informed conscience when affronted with moral issues that require more than a day of deliberation.[37] The objective is to achieve "indifference." There are many methods for this Ignatian discernment. But for the extent of influence to the study, the researcher has outlined two points.

First, to see all things in God and God in all things.[38] A discerning person needs to withstand lies and false truths through a life of prayer, constant examination of conscience, and a sense of reality.[39] Sources for reflection and the formation of conscience include the Gospel, the Church teachings, and God's promptings.[40] Discernment integrates discipline that comes from encountering God's love.[41] Just as Jesus looks

35 Kaiser, *Inside the Jesuits,* 32.
36 James Martin, "Discernment," in *A Pope Francis Lexicon,* eds. Joshua McElwee and Cindy Wooden (Collegeville, Minnesota: Liturgical Press, 2018), 48-49.
37 Martin, "Discernment," 48.
38 Kaiser, *Inside the Jesuits,* 36.
39 Massaro, "The First Jesuit Pope," 49.
40 Martin, "Discernment," 49.
41 Jim Corkey, "What Can you Expect From a Jesuit Pope?" in *the Francis Factor,* eds. John Littleton and Eamon Maher (Dublin: The Columba Press, 2014), 50.

and loves the world differently and tends it with his unlimited compassion,[42] a discerning person is also called to behold and to love the world by affirming the values of the gospel in the culture of peoples.[43]

Second, mastery of the will. A discerning person needs to condition his/her will that it may become like Christ's.[44] Distractions to look out for include self-centeredness (pride), ambitions, greed, and self-serving pleasures.[45] He/she must not be the center, but God alone. He/she must be consoled only by God.[46] Accordingly, PF said something more or less the same in his interview with Antonio Spadaro about a Jesuit who entertains creative tensions such as center and periphery:

> A Jesuit is a person who is not centered in himself. The society itself also looks to a center outside itself. Its center is Christ and His Church. Society centers itself in Christ and the Church. It has to find points of reference for its balance and being able to live on the margins, on the frontier.[47]

In the most decisive part of his/her prayerful conversation, the discerning person hears voices or receives signs that will put him/her at opposite ends. Finally, he/she makes the right judgment. A judgment is considered wise if the discerning person feels at peace. [48] There is room for mistakes in the discernment process and these are welcomed to bring fruition into one's spiritual life.[49]

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42 The Decrees and Documents of the 35th General Congregation of the Society of Jesus, decree 2, no. 15 quoted in Corkey, "What Can you Expect From a Jesuit Pope?" 51.
43 Massaro, "The First Jesuit Pope," 49.
44 Kaiser, *Inside the Jesuits,* 39.
45 Massaro, "The First Jesuit Pope," 48.
46 Kaiser, *Inside the Jesuits,* 6.
47 Spadaro, "Interview with pope Francis."
48 Martin, "Discernment," 48 and 51.
49 Matthew Ashley, "Pope Francis as Interpreter of Ignatius' Spiritual

With these brief orientations to PF's spiritual encounters, some perspectives about PF become clear. PF's inclination towards realities are taken after Rosa. His dialogical method (leading to a genuine encounter) from Skorka and Giussani, and his appreciation for time and process from St. Ignatius. These perspectives will have clear associations with the four Bergoglian principles in his political corpus: *Evangelii Gaudium.*

PF's Theological Influences

When asked about his impressions on the Vatican II Council, PF said: "Vatican II was a rereading of the Gospel in the light of contemporary culture. Vatican II produced a renewal movement that simply comes from the same Gospel. The fruits are enormous."[50]

This optimism invites attention as to how PF observes them. The Council Fathers had envisioned a real, human, and loving Church. These intentions went well with PF's public actions,[51] as James Martin commented: "Francis has not been telling us what the council means. He has been showing us what it means by his actions."[52]

PF had a rich papal history before him, being the fifth pope to implement and interpret Vatican II's ideals and visions. He was no participant of the council, but his theological formation took place in its aftermath.[53] Among its documents, *Lumen Gentium* and *Gaudium et Spes* gave lasting impressions, since

Exercises," *Spiritus* 17 (2017): 169.

50 Spadaro, "Interview with Pope Francis."

51 Kaiser, *Inside the Jesuits,* 83.

52 Martin, "Discernment," 51.

53 Berryman, "The Argentine and Latin American Background of Pope Francis," 57.

both confer the Church's *ad intra* and *ad extra* dimensions.

Behind these documents are two theologians, especially encountered by Pope Francis in his formation: French Dominican Yves Congar and Italian priest Romano Guardini. Besides these, there are several creative thinkers in the Council that have also influenced the current Pope. However, only Congar and Guardini will be introduced for this study.

Yves Congar had authored several books and by these had impressed several theologians and experts of Vatican II. In the Council, he was the consultant for the Preparatory Theological Commission and was a *peritus* on several commissions.[54] He was among the engineers of *ressourcement;* a term previously bombarded with suspicions from the conservatives until its integration with Scriptures, Liturgy, and the Church Fathers.[55] For this study, reform will be used to particularize the theological significance of *ressourcement.*

Historical points exist because of reforms. Reforms address faults in history. The Church's humanness proves that reform is a constant companion. It has been primarily associated with the savagery of revolution, but for Congar, reform is "normal, and even ordinary."[56] It may request for improvement or novelty.[57] On the part of the Church, the first step is self-analysis or inquiry, so that the council's wishes on positive engagement with the world may be dutifully executed.[58]

54 O'Malley, *What Happened at Vatican II,* 332.
55 Paul Murray, "Expanding Catholicity through Ecumenicity in the Work of Yves Congar: *Ressourcement,* Receptive Ecumenism and Catholic Reform," *International Journal of Systematic Theology* 3 (2011): 274.
56 Yves Congar, *True and False Reform in the Church,* trans. Paul Philbert (Collegeville: Minnesota: Liturgical Press, 2011), 13.
57 Ibid.
58 Robert Royal, *A Deeper Vision: The Catholic Intellectual Tradition*

For Congar, true reform means, "those which have been made with concern for the concrete need of souls, in pastoral perspective, aiming at holiness." In other words, Congar's reform is not mainly on the structure but the Church's identity, particularly her mystery and spirituality. Hence, adaptation and revision in these areas are a matter of urgency,[59] from leadership to membership.[60] Without these, the pastoral care of souls suffer. Using pneumatological ecclesiology, Congar was able to initiate reform in the core of the Church—the people. Both the hierarchy and the laity have been distinguished without dividing or prioritizing one over the other.[61] Both maintained their differences without elimination.

In the same vein, Congar criticized ideologies for causing schisms and divisions among peoples.[62] Ideologies are the offspring of historical necessity, but they lack the mastery of the sources that properly guide reforms. Congar referred to divisions in the Church that are deficient in the proper understanding of the Sacred Scriptures and Tradition.[63] These ideologies politicized the "people of God" terminology. Congar warned against isolating reform from its Christological foundations and associations with the Church as the sacrament and mystical body of Christ.[64]

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in the Twentieth Century (San Francisco: Ignatius Press, 2015), 115.

59 O'Malley, *What Happened at Vatican II,* 78.

60 Jean Marie Gribaudo, *A Holy Yet Sinful Church: Three Twentieth Century Movements in Developing a Theology* (Collegeville, Minnesota: Liturgical Press, 2015), 51.

61 James Ambrose Lee, "Shaping Reception: Yves Congar's Reception of Johan Adam Möhler," *New Blackfriars* (2016):10.

62 Austen Ivereigh, *The Great Reformer: Francis and the Making of a Radical Pope* (New York: Henry Holt and Co., 2014), 142 and 193.

63 Gribaudo, *A Holy Yet Sinful Church,* 65.

64 Royal, *A Deeper Vision,* 181.

PF shares in the same vision of reform, which underscores the evangelical revolution of the Church,[65] or in other words, the steady path of conversion and purification.[66] Reform was not really new to the Church as the Council Fathers, and pondering theologians emphasized. Yet the way PF delivers it makes it new. For instance, to shift the attention of the Church to the Gospel, he used the imagery of a missionary field hospital for the wounded souls.[67] Apart from this was his address to the Roman Curia, in which he said: "Dear brothers and sisters, it is not wrinkles we need to worry about in the Church but stains!"[68]

Other implications of Congar's hermeneutic of true reform and theology of the people[69] are mainly present in PF's *Evangelii Gaudium,* in Chapter I Subheading II and Chapter III Subheading I, respectively.

Romano Guardini was also one of the engineers of *ressourcement.*[70] This German priest-philosopher had influenced the creative thinkers of the council, among them Hans Urs von Balthasar, Karl Rahner, Paul VI, John Paul II, and Benedict XVI.[71] PF came upon him while he was discerning on renewing the Jesuit province of Argentina. Guardini was

65 Massimo Franco, "The Possible Revolution of Pope Francis," *Survival* 6 (2013): 118.

66 Oscar Rodriguez Maradiaga, "Reform," in *A Pope Francis Lexicon,* eds. Joshua McElwee and Cindy Wooden (Collegeville, Minnesota: Liturgical Press, 2018), 152.

67 James Bretzke, "Theological Roundtable: The Francis Effect on the *Munus Docendi* and *Gubernandi* of the Church," *Horizons* 42 (2015): 372.

68 Maradiaga, "Reform," 152.

69 Ivereigh, *The Great Reformer: Francis and the Making of a Radical Pope,* 112.

70 Murray, "Expanding Catholicity through Ecumenicity in the Work of Yves Congar," 274.

71 Michael Collins, *Francis Bishop of Rome* (SAR China: Claretian Publications Macau, 2013), 35.

initially the topic of his doctoral dissertation. From Guardini, PF solidified his favorite theme: encounter. Guardini is uniquely connected to PF by the former's exclusive association with Martin Buber. Buber personally invited him to a series of Jewish-Christian Dialogue in Frankfurt, Germany.[72]

PF took great interest in Guardini's interpretation of modernity and his critique of Marxist and Hegelian dialectics in his *Der Gegensatz*. Guardini's solution, contra dialectics, was his theory of oppositions, otherwise known as *gegensätz*. Accordingly, one should perceive reality from the periphery to understand the whole. Opposing truths may conflict with one another, but by grasping both, one can know the fullness of absolute reality.[73]

Through genuine encounter, both sides can keep their integrity without the need for synthesizing or eliminating differences. In other words, Guardini's polar vision of reality was able to unite and connect multifaceted realities.[74] Realities, though they may differ, necessarily cause creative tensions. Encounter, as Balthasar analyzed in the legacies of Guardini, does not impose one system by eliminating differences, but recognizes the givenness, essentiality, uniqueness, and mystery of the "other,"[75] for instance, his/her laws and values.[76] The general meeting of the "I" and the "other" goes more in-depth, becomes communal, and pedagogical.[77]

Guardini creates an encounter for philosophy and

72 Royal, *A Deeper Vision,* 136.
73 Ibid., 138.
74 Patrick Gorevan, "Only Connect: Romano Guardini, *Gaudium et Spes* and the Unity of Christian Experience," *New Blackfriars* (2018): 425.
75 Hans Urs von Balthasar, *Romano Guardini: Reform from the Source* (San Francisco: Ignatius Press, 2010), 23.
76 Balthasar, *Romano Guardini,* 25.
77 Ibid., 27.

theology. The implication of this polar vision to people is through reform, a return to God, the Source. The only way to capture the reality about people is to look at the whole, to look at God, the single source of fulfillment.[78] Once God escapes the perspective of the person, or is devalued, the person easily becomes prey to ideologies. Only through God can one capture his/her authentic personhood.[79] Relating this with Catholicism, an understanding of the human person's reality entails a perception of the whole, in the person of Christ.

Furthermore, human reason and will devoid of truths of Revelation will make human intellect in the words of Newman, "wild living."[80] This Guardinian influence is palpable in *Evangelii Gaudium's* four principles in building a people of God, particularly the principles "unity prevails over conflict," and "the whole is greater than its part." Because of Guardini, PF grew a liking towards creating new anthropology of politics.[81] Similar to Giusanni, Guardini's critique of modern culture contrasts with Vatican II's optimism of engagement with the contemporary world.

Three important ways these two theologians have made an impact on PF's theology can be observed. First, from Guardini's favorite theme on encounter, PF quotes predecessor Benedict XVI on the return of ethics as an event of encounter. The encounter that springs from, "love that then also knows how to create corresponding actions,"[82] and further his version of encounter as a constant calling that

78 Ibid., 44.
79 Royal, *A Deeper Vision,* 143.
80 Ibid., 144.
81 Ivereigh, *The Great Reformer,* 197-98.
82 Benedict XVI's *Renewal of Moral Theology* quoted in Alessandro Rovati, "Mercy is a Person: Pope Francis and the Christological Turn in Moral Theology," *Journal of Moral Theology* 2 (2017): 54.

strikes anywhere and anytime, and helps the person become more humble like Christ.[83]

The creative tension from Guardini's polar vision of reality is what PF upholds in balancing Vatican II's *ressourcement* and *aggiornamento*.[84] PF advances the image of the Church as the face of God's mercy and communion,[85] one that treats every situation as an encounter with Christ himself, all humility and openness. [86] This image is also faithful to the council's intention of an encounter with Christ as a person and a concrete reality.

This first observation is connected in a way to the second observation, which is the Church's positive engagement with the world. PF's evangelical reform, attuned with Congar's true reform, speaks of the task to bridge the doctrinal and pastoral mindsets. There were two instances in which PF reechoed this task. First, on the occasion of the International Congress of Theology in 2015, he said: "What gets generated is the false opposition between theology and thinking pastorally, between believing reflection and believing life."[87] Bridging both mindsets is no longer the responsibility of the hierarchy alone but by everybody. Taking from Congar's pneumatological ecclesiology, the task of reflecting the "signs of the times," is imperative to all members of the Church.

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83 Jorge Mario Bergoglio, *Open Mind, Faithful Heart:* Reflections on Following Jesus, trans. Joseph Owens (Quezon City, Philippines: Claretian Publications, 2013), 9-10.

84 Alessandro Rovati, "Mercy is a Person," 56.

85 Richard Gaillardetz, *Vatican II, Pope Francis and the Renewal of Catholicism* (Collegeville, Minnesota: Liturgical Press, 2015), 119.

86 Alan Falconer, "Mercy as the Essence of the Gospel: Key Themes in Walter Kasper and the Ministry of Pope Francis," *International Journal for the Study of Christian Church* 15 (2015): 251.

87 Pope Francis' recorded message on the occasion of the International Congress of Theology in Buenos Aires Argentina in September 2015 quoted in: Ashley, "Pope Francis as Interpreter of Ignatius' Spiritual Exercises," 165.

Second, on leading the production of the document by the International Theological Commission (ITC) in 2014.[88] The said document underscored *sensus fidei fidelis* on the following ideas: 1) the differences between the personal and ecclesial senses of faith, 2) the task of a "listening magisterium,"[89] and 3) the Holy Spirit as the Organ of the Church's Living Tradition.[90] Previously, PF's apostolic exhortation *Evangelii Gaudium* prompted the discussion on this condoned personal dimension of *sensus fidei*: "The flock itself has its sense of smell to find new paths."[91] This thinking communicated the significance of the conciliar teaching on *sensus fidei* to PF's theology.

Third observation, PF learned and expounded collegially from the council, the "theology of the people" concept. Together with the Argentine school of theology, PF explored this theology. The section below will discuss this developed post-conciliar concept briefly.

The Argentine School of Liberation Theology

PF encountered Theology of the People's Lucio Gera and Juan Carlos Scannone in the series of the Latin American Bishops Conferences (CELAM). Their contributions make up the impressions that PF continues to bring into his political style. For this study, only Lucio Gera and Juan Carlos Scannone will be reviewed.

88 Bretzke, "Theological Roundtable," 378.
89 Ibid., 380.
90 International Theological Commission, "Sensus Fidei in the Life of the Church," 2014, *Congregations, http*://www.vatican.va/roman_curia/congregations/cfaith/cti_documents/rc_cti_20140610_sensus-fidei_en.html (accessed October 1 2019), no. 20. Or *ITC* in the succeeding citations.
91 EG, no. 31.

Lucio Gera is hailed the father of the theology of the people (TP) and the Argentine School of Liberation Theology. He was a consulted expert at Medellin and one of the principal drafters of the San Miguel Declaration.[92] He drifted apart from fellow liberation theologians in 1967, after refusing the inclusion of his name in the list of the signatories of the Third World Priests' final document in 1967.[93] The main reason was his resistance to Marxist ideology.

Gera's contribution was the championing of the concept of *el pueblo* (the people) against the Marxist idea of people caged in class struggles and passivity. *El pueblo* refers to active agents of salvation history [94] and encompasses the simple and the poor who have their creative ways of incarnating the gospel to their culture.[95] They are fruitful sources of theological reflection and pastoral direction.[96] *El pueblo* is Gera's take from the council's 'People of God,' while focusing on the themes of 'community' and 'tradition,' which were both rejected by Marxism.[97] Gera declined in influence just as liberation theology weakened in the mid-80s. However, Bergoglio would organize a conference in 1985, which incubated his ideas.[98]

Juan Carlos Scannone is until now, PF's mentor and spiritual advisee. He belonged to the spearheads of the Argentine School of Liberation Theology. He fused the ideas of *el pueblo* with phenomenology, particularly Emmanuel

92 The San Miguel Declaration was an attempt to apply the ideals of Medellin. See Ivereigh, *The Great Reformer,* 111.
93 Ibid., 99.
94 Ibid., 112.
95 Rourke, *The Roots of Pope Francis' Social and Political Thought*, 73.
96 Ibid.
97 Ivereigh, *The Great Reformer,* 101.
98 Rourke, *The Roots of Pope Francis' Social and Political Thought,* 78.

Levinas' 'alterity.'[99] Taking from *Gaudium et Spes* and Paul VI's *Evangelii Nuntiandi,* Scannone crafted the four characteristics of Argentine school of liberation theology: 1) its source is God, 2) it favors unity over conflict, 3) it is richly expressed in popular religiosity, and 4) it prioritizes the evangelization of cultures.[100]

Theology of the People (TP)[101]

The characteristics described above are also present in his and Gera's Theology of the People, which was demonstrated lately in PF's *EG.* "Theology of the culture" was similarly reputed in the exhortation, particularly in this paragraph:

> The People of God is incarnate in the peoples of the earth, each of which has its own culture. The concept of culture is valuable for grasping the various expressions of the Christian life present in God's people…culture embraces a totality of a people's life...The human person is always situated in a culture. Grace supposes culture, and God's gift becomes flesh in the culture of those who receive it.[102]

TP belonged to Latin American Liberation Theology's four currents[103] and was led by Argentine thinkers Gera, Scannone, and Rafael Tello. Previously, mainstream liberation theology[104] was inspired by Paul VI's *Populorum Progressio,*

99 Lemna and Delaney, "Three Pathways into the Theological Mind of Pope Francis," 31 & 33.
100 Ibid., 34-35.
101 "Theology of the People" will be cited as *TP* hereafter.
102 EG, no. 115.
103 Juan Carlos Scannone, "Pope Francis and the Theology of the People" *Theological Studies* 1 (2016): 124.
104 "Liberation Theology" will be cited as *TL* hereafter.

particularly by the notion of "development." Its theological foundation was the exodus liberation nonetheless.[105]

But what makes TP different from TL is its resistance to the Marxist methods of social analysis, understanding, and strategies.[106] While TL used the economic theory of dependency,[107] TP explored TL's hermeneutic in creating an inculturated theology.[108] TP began showing its fragments from the Declaration of the Argentine Bishops in San Miguel in 1969, a pastoral application stipulated by the Medellin Conference in 1969.[109] Its theology was sourced years later when, on September 1996, a group of Latin American theologians and experts collaborated with the Congregation of the Doctrine of Faith (CDF) to develop the four themes of TL. One of the topics was the theology of culture, assigned to Carlos Galli, Lucio Gera's student, and follower.[110]

TP explored *Lumen Gentium'*s 'People of God' found in paragraph no.9[111] and was interweaved with *Gaudium et Spes*' 'culture,' in no. 53,[112] leading to the idea of the people as subjects of history and culture.[113] According to Philip Berryman, the turn to the people as a theological theme was the motivation of the populism of Peronism in Argentina and of the Third World Priest movement[114] with which Gera

105 Berryman, "The Argentine and Latin American Background of Pope Francis," 58.
106 Scannone, "Pope Francis and the Theology of the People," 124.
107 Rourke, *The Roots of Pope Francis' Social and Political Thought,* 62.
108 Lemna and Delaney, "Three Pathways into the Theological Mind of Pope Francis," 32.
109 Scannone, "Pope Francis and the Theology of the People," 119-120.
110 Ibid., 125.
111 Berryman, "The Argentine and Latin American Background of Pope Francis," 69.
112 Scannone, "Pope Francis and the Theology of the People," 122.
113 Ibid., 120.
114 Berryman, "The Argentine and Latin American Background of Pope

refused to be associated. Albert Methol Ferré, an Uruguayan intellectual whom PF met personally in 1978,[115] said that the historical vision of Paul VI's "development" concept (rather than sociological) would provide a classical and holistic truth of the people.[116] The historical vision of development was Ferré's reaction against the ideas of Enlightenment, which rejected the role of religion and traditions in the development of peoples.[117] He also supported TP as the remedy for the downfall of the political ideologies (especially Marxism) in the late 20th century.[118]

TP moves beyond historical and sociological associations to reflect the "signs of the times" and the role of the people in the sense of faith.[119] Thus, the complete—and multi-faced—definition of the people (which PF applied extensively in *EG* 116) composed of those: 1) with a shared culture, 2) with natural history, and 3) with the shared vision towards the good.[120] As TP diverged from TL, Gustavo Gutiérrez commented that TL does not need a change in direction but a deepening of the political and socio-economic discussions with the inclusion of culture.[121]

TP reached stability with the rest of liberation theology currents on the occasion of the fifth conference of the Latin American Bishops (CELAM V) at Aparecida Brazil in 2007. It successfully directed *all* liberation theologians back the

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Francis," 69.

115 Ivereigh, *The Great Reformer,* 234.

116 Barbara Diaz and Ramiro Podetti, "Catholicism and the building of Latin American Culture: The Reflections of Alberto Methol Ferré," *Religion Compass* 11 (2017): 7-8.

117 Diaz and Podetti, "Catholicism and the building of Latin American Culture," 3&7.

118 Ivereigh, *The Great Reformer,* 234.

119 Scannone, "Pope Francis and the Theology of the People," 121.

120 Ibid.

121 Ibid., 125.

ideals of Medellin[122] and perhaps of Puebla's socio-economic leanings.[123] PF was the president of the conference and the main drafter of the Aparecida document. Thus, TP was staged at the center of CELAM and of TL. The Aparecida document defined the general characteristics of TL: 1) The Trinitarian theology as the groundwork, 2) communion as the ecclesial framework, and 3) revival of the sense of dignity in cultures and peoples.[124]

The word "culture" was mentioned 97 times while "encounter with Christ" was mentioned at least 48 times. Aparecida's effect on *EG* was apparent. It was cited in the footnotes at least 13 times.[125] The overall influence of the Argentine school was discernible in PF's theology, especially in his accentuation of the historical value of the Incarnate Word in the culture and of the people of God.[126]

Evangelii Gaudium, the Corpus of PF's Political Thought

The Year of Faith reached its closure with the release of PF's first papal document, the apostolic exhortation, *Evangelii Gaudium* (the Joy of the Gospel).[127] The said document was

122 Berryman, "The Argentine and Latin American Background of Pope Francis," 68.
123 Rourke, *The Roots of Pope Francis' Social and Political Thought,* 79.
124 Lemna and Delaney, "Three Pathways into the Theological Mind of Pope Francis," 37.
125 Antonio Pernia, "A Missionary Church: Introduction and Chapter One of *Evangelii Gaudium," International Review of Mission* (2015): 160.
126 Rourke, *The Roots of Pope Francis' Social and Political Thought,* 78.
127 Explanatory note: The Year of Faith concluded on the Solemnity of Christ the King, on 24 November 2013. A close reading of the last paragraph (EG 288) of *Evangelii Gaudium* shows that it was released on the exact same date as the conclusion of the Year of Faith.

PF's tribute to all the modern popes.[128]

EG, according to John Allen, is PF's "core signature phrase."[129] A joy of its kind, the document captured PF's directness, warmness, and simplicity.[130] Even PF himself remarked the document is as strong and as pragmatic as he is and accentuates his style and methodological approach.[131] The document echoes tradition and innovation put together. It carries with it the Argentine School's 'theology of the people,' Guardini's 'theory of opposites' and Congar's true reform.[132]

EG gave birth to COE as PF's political proposal[133] and solution to the weakening political, moral compass. The weakening was the offspring of separation between the human person's nature and mission.[134] COE repackages the catholic social principles of solidarity and subsidiarity by bridging the "I" and "we" to bring about a 'culture of alliance.'[135] COE begets dialogue, friendship, and inclusivity to those in the frontiers.[136] It gets its inspiration from an encounter with Christ, [137] the only Source that brings joy to an encounter with others.

COE adopts one model: the polyhedron. A polyhedron is comprised of discriminable facets, but make up a unified truth/reality. Though discriminable, each side is equally

128 Ivereigh, *The Great Reformer,* 211.
129 Stephen Bevans, "Becoming Prophets of Encounter," *Verbum SVD* 4 (2018): 340.
130 Martin Pérez Millán, "Politics for Francis," *Politics and Religion* 2 (2017): 176.
131 Ibid.
132 Ivereigh, *The Great Reformer,* 211.
133 Millán, "Politics for Francis," 182.
134 Ibid., 186.
135 Ibid., 183.
136 Bevans, "Becoming Prophets of Encounter," 341.
137 Meghan Clark, "Pope Francis and the Christological Dimensions of Solidarity in Catholic Social Teaching," *Theological Studies* 1 (2019): 112.

essential.[138] COE is a model of mutual reciprocity without the threat of compromise.[139] In other words, it observes Guardini's theory of opposites in such a way that it never synthesizes or eliminates other truths that make up a holistic perspective of reality.

EG had a total of 142 pages and contained the four principles that build a people of peace. These four principles were in nowise new. The first, second, and fourth were used in his address in 1974, and the third in 1980. All principles were used in PF's lecture at the 13th Annual Archdiocesan Meeting of Social Teaching and Pastoral Ministry in 2010.[140] PF's principles are his remedies to the dividing power of ideologies and believed these principles to contain the "special wisdom" of the faithful.[141] These principles are: 1) time is greater than space (nos. 222-225); (2) unity prevails conflict (nos. 226-230); 3) realities are more important than ideas (nos. 231-233); and 4) the whole is greater than the part (nos. 234-237). These four principles are the backbone of PF's diplomacy of peace, from his encounters with the people who have affected him greatly spiritually and theologically, to bring about building a people of peace, trust, and dialogue. They are, in the words of Guardini, tensions that makeup one reality:

Time is Greater than Space

This principle shows the tension between time and space. PF said: "Giving priority to time means being concerned about initiating processes rather than possessing spaces."

138 Victor Manuel Fernández, "Encounter," in *A Pope Francis Lexicon,* eds. Joshua McElwee and Cindy Wooden (Collegeville, Minnesota: Liturgical Press, 2018), 61.
139 Ibid.
140 Scannone, "Pope Francis and the Theology of the People," 128.
141 Ivereigh, *The Great Reformer,* 142-43.

(EG, 223)

Prioritizing time does not entail the complete elimination of spaces. What PF conveys is the reality of investing time if the goal is to build better peoples and societies. Bringing immediate results is the way of people who fail to see the long-term.[142] Fast-tracking results compromise healthy development, including the appreciation of the good and the bad, which only occur during processes. As PF said: "This principle enables us to work slowly but surely, without being obsessed with immediate results. It helps us to patiently endure difficult and adverse situations, or inevitable changes in our plans." (EG, 223)

Thomas Rourke interpreted that the best and satisfying results materialize in mastering the art of patience.[143] Similarly, Victor Manuel Fernández said that what happens in between is enriching.[144] To come across different perspectives can make up a unified perspective without the danger of synthesizing them. Enrichment occurs in the company of discernment. As Scannone said, making the right decisions at the ripest time will help.[145] PF did say in his interview that discernment with the Lord helps to attain the goal of true reform:

142 Rourke, *The Roots of Pope Francis' Social and Political Thought*, 94.
143 Ibid.
144 Fernández, "Encounter," 62.
145 Scannone, "Pope Francis and the Theology of the People," 128.

> Many think that challenges and reforms can take place in a short time. I believed that we always need time to lay the foundation for real, effective change… Discernment is always done in the presence of the Lord, looking at the signs, listening to the things that happen, the feeling of the people, especially the poor.[146]

Unity Prevails over Conflict

This principle shows the tension between unity and conflict. While one quickly categorizes both in the extremes, the words of PF would say otherwise: "In this way, it is possible to build communion amid disagreement, but this can only be achieved by those great persons who are willing to go beyond the surface of the conflict and to see others in their deepest dignity." (EG, 228)

Manuel Paul Christopher underscores the capabilities of a peacemaker at a maximum,[147] who sees conflict as an opportunity for unity and as a "link in the chain of new processes."[148] Scannone nurses a similar interpretation, adding a profound theological meaning again to a peacemaker whose capabilities are sourced from the concept of TP.[149] A peacemaker sees conflict in the lens of diversity, which is not a black or white concept: "Diversity is a beautiful thing when it can constantly enter into a process of reconciliation and seal a sort of cultural covenant resulting in a reconciled diversity." (EG, 230)

Unity begets cultural covenant upon recognition of the different realities possessed by every person. The acceptance

146 Spadaro, "Interview with Pope Francis."
147 Christopher, "How the Theological Priorities of Pope Francis Inform His Policy Goals," 30.
148 EG, no. 227.
149 Scannone, "Pope Francis and the Theology of the People," 129.

of difference without compromising anything creates a culture of shared passions.[150] Rourke said that the 'harmonizing of diversities' is made possible by the unifying action of the Holy Spirit.[151] Peace is present when Christ is present in every person. He is a sign of unity and reconciliation.[152]

Realities are More Important than Ideas

This principle shows the tension between realities and ideas. PF said: "This principle has to do with incarnation of the word and its being put into practice…at the same time, this principle impels us to put the word into practice, to perform works of justice and charity which makes the word fruitful." (EG, 233)

PF's concept of reality echoes Guardini's inclusiveness, which recognizes both the good and the bad, and the structures that both ideas result to it.[153] Ideas that bear fruit in actions are based on Christ; the Word made flesh. Not only did Christ teach necessary moral precepts, but he also performed them.[154] Apart from ideas that remain suspended in the air, PF also warns against ideas that become ideologies, which estrange people instead of uniting them.[155] Here he reechoed the opposition of Congar against ideologies.

150 Fernández, "Encounter," 62.
151 Rourke, *The Roots of Pope Francis' Social and Political Thought,* 94.
152 EG, no. 229.
153 Christopher, "How the Theological Priorities of Pope Francis Inform His Policy Goals, 31.
154 Rourke, *The Roots of Pope Francis' Social and Political Thought,* 94.
155 Scannone, "Pope Francis and the Theology of the People," 129.

The Whole is Greater than the Parts

This principle shows the tension between the whole and the parts. PF said: "We constantly have to broaden our horizons and see the greater good which will benefit us all. But this has to be done without evasion or uprooting." (EG, 235)

This principle is analogous with the previous, on the invocation of inclusivity as part of the whole reality. Working for the common good for Christopher are 'shared obligations;'[156] in Rourke, the flow of obligations from personal to communal, and from local to global;[157] and in Scannone, the responsibilities that arise from being historical, cultural, and religious.[158] The parts come together as a unified whole through the polyhedron model:

> It is a polyhedron, which reflects the convergence of all its parts, each of which preserves its distinctiveness…it is the convergence of peoples, who within the universal order, maintain their own individuality; it is the sum total of persons within a society which pursues the common good, which truly has a place for everyone. (EG, 236)

Since PF is a product of the Argentine school, his take on peoples and shared obligations are historical, cultural, and theological. PF then invokes the virtue of generosity which appreciates any contribution regardless of how big or small they may be: "The virtue of the large and small is magnanimity. Thanks to magnanimity, we can always look at the horizon from the position that we are."[159]

156 Christopher, "How the Theological Priorities of Pope Francis Inform His Policy Goals, 31.
157 Rourke, *The Roots of Pope Francis' Social and Political Thought,* 94.
158 Scannone, "Pope Francis and the Theology of the People," 130.
159 Spadaro, "Interview with Pope Francis."

Conclusion

This article presented significant persons in the life of PF who have contributed to the enrichment of his COE and public positions affected by this method. It demonstrates the model of the polyhedron, where every piece matters in rationalizing the reality of the whole. The four principles of COE are PF's remedies to the weakening political, moral compass that has isolated and categorized people in the process.

Time is greater than space. PF's affinity with time communicated the influence of St. Ignatius, who has made him a discerning person appreciative of the process and growth happening during encounters.

Unity prevails over conflict. The art of genuine encounter integrates openness towards conflict. PF had been influenced to welcome oppositions creatively by Skorka, Giussani, and Guardini. Guardini, in particular, forenamed the other (a person or embodiment of conflict) as a carrier of truth, but warns against synthesizing or compromising difference. He solidified all perspectives of truths on their basis to the Source of all truths (God). As a Jesuit called to put God at the center and reach the outskirts of the society with his creativity, PF's perspective towards polar opposites propels his leadership faithful to Vatican II's *ressourcement* and *aggiornamento.*

Realities more than ideas. Rosa, his grandmother influenced PF's approach towards the simplicity and concreteness of the Gospel. His grandmother's witnessing enabled him to appreciate the concreteness of the Word in cultures and peoples. Gera and Scannone, the great thinkers of the Argentine School, contributed to solidifying PF's theology towards the people who are both historical and active agents of salvation in the ordinariness of their human lives. PF's

ideas on reform are not afloat but are faithful to Congar's evangelical reform, one that creates a partnership between the communal and personal senses of being Church.

The whole is greater than its parts. It was Guardini who made PF value the perspective of the whole. COE does not allow the elimination of differences but welcomes the influence of the opposite head-on as a part of understanding the whole. In the same manner, it propels the perspective that those in the peripheries have something to give.

This paper not only invokes a modest understanding of how COE is developed but also recommends the perspective of looking at East Asia as a fertile frontier for this advocacy of PF. East Asia had long been in the peripheries. PF did give a hint of the diplomatic venture and focus in the region when he said, "We must go to Asia!" to his private audience after the World Youth Day at Rio de Janeiro in 2013.[160] These words he left were a fulfillment to what John O'Malley wrote in his book, *What Happened at Vatican,* that those in Asia—the peripheries—who have autonomy over their faith experiences have something to give to the enrichment of the faith.[161]

160 Paolo Affatato, "The Pope in Asia in 2019, Between Reality and Secret Dreams," in *Vatican Insider World News,* https://www.lastampa.it/2018/10/26/vaticaninsider/the-pope-in-asia-in-between-reality-and-secret-dreams-gTMD3Hbtx98GsRQuY4NF7I/pagina.html (accessed April 5, 2019).

161 O'Malley, *What Happened at Vatican II,* 298.

Amoris Laetitia: Its Teachings and Magisterial Authority

Archie R. Magarao, Sch.P.

The Nature of the Magisterium

The word *magisterium* comes from the Latin word *magister,* which means *master*[1] and pertains etymologically to the *authority* of schoolmasters or teachers[2] as well as their particular role.[3] The present definition of the term *magisterium*, however, in Catholic usage, is the product of historical development, where an evolving ecclesiology is vital to the development of the notion of the Church's authority and role as teacher.

In the Judaeo-Christian tradition, this teaching authority and role as teacher have often been symbolized by a chair. In Matthew 23:2, for instance, we find an explicit mention of the Seat of Moses or the Chair of Moses. Medieval universities would, in turn, introduce the custom of having chairs in the lecture halls, which the professors literally occupied as they conducted their lectures sitting down. Until today, universities continue to employ the term "professorial chairs." Vis-à-vis the magisterium, St. Thomas Aquinas speaks of two "chairs": the pastoral chair of the bishop and the professorial

1 Francis Sullivan, SJ, *Magisterium: Teaching Authority in the Catholic Church* (New York: Paulist Press, 1983), 24.

2 Richard Gaillardetz, *By What Authority: A Primer on Scripture, the Magisterium, and the Sense of the Faithful* (Collegeville, Minnesota: Liturgical Press, 2003), 60.

3 Francis A. Sullivan, "Magisterium," in *Dictionary of Fundamental Theology*, edited by René Latourelle (Makati: St. Paul's, 1994), 614.

chair of the university theologian.[4] For him, both instances of magisterium involve different but complementary forms of teaching authority in the Church: the bishop's authority coming from his role as prelate and the theologian's authority coming from his expertise in theology.[5] Today, however, the term has largely been narrowed down to mean only the teaching office of bishops and is rarely applied anymore to university professors.[6]

Succinctly put, the word *magisterium* pertains to the Church's teaching function.[7] At the same time, it can refer to those who exercise this teaching function in the Church which is the College of Bishops, i.e., the Pope and the bishops.[8] It refers to the authoritative teaching of those who are commissioned to speak to the community in the name of Christ to clarify the faith that the community professes.[9] The magisterium, in this regard, has the task of preaching and preserving the faith of the community. Moreover, the magisterium also refers to the group of individuals who perform the function of official teachers.[10] Examples of this are bishops' conferences and synods. Noticeably, the word magisterium here is tightly related and even equated to the Church hierarchy. However, the Church hierarchy in expressing Church teachings does not despise the faithful, inasmuch as their teachings ought to reflect the sense of faith (*sensus fidei*) of the faithful. The magisterium speaks for the community, to the community,

4 Ibid.
5 Sullivan, SJ, *Magisterium: Teaching Authority in the Catholic Church,* 24-25.
6 Ibid., 25.
7 Avery Dulles, SJ, *Magisterium: Teacher and Guardian of the Faith* (Florida: Sapientia Press of Ave Maria University, 2007), 2.
8 Sullivan, "Magisterium," in *Dictionary of Fundamental Theology*, 614.
9 Ibid., 2-3.
10 Ibid., 3.

and with the community.

When the magisterium delivers teaching, it hopes to receive the salvific response of faith.[11] Hence, it demands certain obligations on the part of the members of the Church to believe what it teaches. In some cases, the rejection of authoritative teachings can mean exclusion of oneself from the Church.[12] However, the magisterium's call for obedience to what it teaches demands free internal assent, that is, it appeals to the intellect of the believer.[13] Assenting to the teaching of the magisterium is not about blind obedience. Rather, true assent involves an informed, educated, and free obedience to the faith.

Furthermore, the magisterium does not claim to be the original source of revelation, but only its witness and preserver.[14] In this regard, *Dei Verbum* states that the teaching office of the Church (magisterium) is not above the word of God, but serves it, teaching only what has been handed on, listening to it devoutly, guarding it scrupulously and explaining it faithfully. In accord with a divine commission and with the help of the Holy Spirit, it draws from this one deposit of faith everything which it presents for belief as divinely revealed.[15] From here, it follows that the magisterium has a servile role in relation to the Word of God. God remains the supreme *magister* through the institutional *magisterium* of the Church.

11 Ibid.
12 Ibid.
13 Ibid.
14 Ibid., 6-7.
15 Vatican II, *Dogmatic Constitution on Divine Revelation* (Dei Verbum) no. 10, http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19651118_dei-verbum_en.html (accessed April 4, 2017).

The magisterium has three functions according to Avery Dulles, namely, heralding the apostolic faith, defending the faith against opposed errors, and clarifying the faith by bringing forth from the treasury 'things new and old.'[16] Above all, the primary task of the magisterium is to serve humanity today, to save them from the disease of their increasingly secular intelligence, and to shepherd the Lord's flock.[17] Again, at the core of the magisterium's nature is the fact of its servile position in relation to God in Christ and its ministerial task towards the People of God.

Highlights of *Amoris Laetitia*

Amoris Laetitia deals primarily with the family. It is an updating of the Church's pastoral teaching on the family, in consultation with bishops from around the world. Although it upholds firmly the Church's traditional teachings on the family, it nevertheless has taken a dauntless stance regarding the pastoral care of the family.

Here are some highlights of the apostolic exhortation:

1. **The Church's magisterium does not have all the answers to doctrinal, moral, and pastoral issues (cf. AL[18], 3).** This rephrased statement from Pope Francis can be shocking to some conservative believers. However, albeit negatively phrased, the Pope here can be understood as positively encouraging local ordinaries to provide suited and localized solutions to its pastoral problems especially when it

16 Dulles, SJ, *Magisterium: Teacher and Guardian of the Faith,* 60-63.

17 John Francis Whealon, "The Magisterium," in *Readings in Moral Theology no. 3: The Magisterium and Morality,* ed. Charles E. Curran and Richard A. McCormick, SJ (New York: Paulist Press, 1982), 200.

18 The abbreviation *AL* stands for *Amoris Laetitia* and the number following it designates the paragraph where the paraphrased or directly quoted statement appears.

comes to the family (AL, 3; 199 ff.). This suggests decentralization of power in the Church, as the Pope seeks to empower the local bishops in their inherent pastoral authority to resolve pastoral, doctrinal, and moral issues at their level. He also recognizes in this line the diversity of cultures and traditions within the Church such that general principles should be inculturated if they are to be respected and applied (AL, 3). Moreover, he says that theologizing on marriage must be grounded on the concrete and practical realities of families (AL, 36). In this, he notes that the International Theological Commission declared that natural law could not be presented as an already established set of rules that impose themselves *a priori* on the moral subject. Rather it is to be regarded as a source of objective inspiration for the deeply personal process of making moral decisions (AL, 305).

2. **The family is the joy of the Church and the visible image of the Creator.** In the opening statement of the exhortation, Pope Francis says that the joy of love experienced in the family is also the joy of the Church (AL, 1). He further notes that the family is not a problem but an opportunity for human sanctification and growth (cf. AL, 7; 210). In the fruitfulness of the married couple, they are serving as a "living and effective 'image'" of God's creative act (AL, 10). The exclusivity of conjugal love serves as an icon of the reciprocal loving relationship between God and his people (AL, 70). Hence, the fruitful love of the couple becomes a symbol of God's inner life – the loving communion of the Trinity (AL, 11) that underlies the self-giving love of fruitful marriage life (AL, 13) and its attendant maturity, mercy, and patience towards gradual human growth (AL, 92; 93; 238; 308). Furthermore, he emphasizes that the family is a Domestic Church (AL, 15). Therefore, it is a place where the faith is nurtured among family members, especially the children (AL, 16).

3. **Family is challenging yet a venue for sanctification.** The family is called to grow in faith through prayers, reading of the Scriptures, Eucharistic communion, and love (AL, 29). The pope is inviting

families to fight individualism (AL, 33), the culture of the ephemeral (AL, 39), narcissism, pornography and the commercialization of the body (AL, 41), the mentality against having children (AL, 42), consumerism (Ibid.), migration's adverse effects on the family (AL, 46), family violence and drug addiction (AL, 51), and social injustices related to the family (AL, 44). Likewise, he invites families to understand the appropriate use of freedom, calling on couples to remove from themselves the fear of being trapped in a relationship (AL, 34) since marriage is a life-long sharing (AL, 123). The Pope also recognizes the challenge of raising children, especially in their education under present circumstances (AL, 84). In this regard, he notes that the Church should provide suitable pastoral assistance to parents in educating their children (AL, 85). As a means of sanctification, spouses must mutually belong to each other, as they become the concrete sign of Christ's relationship with the Church (AL, 72). Moreover, he underlines that marriage is a vocation and ought to be a product of vocational discernment (ibid.). In light of this, sexual union in marriage is a path of growth in the couple's life of grace (AL, 74). The Pope furthermore stresses the importance of the formation of conscience in the family (AL, 37) and the cultivation of charity (AL, 53). In times of family difficulties, the family should resort to the Sacraments of Reconciliation and Eucharist where they encounter the demanding yet compassionate Jesus (Al, 38). Lastly, he says that family crises should be faced together by the couple (AL, 234).

4. **Marriage is a gift.** God made everything good (AL, 61). Hence, marriage, as a good, is a gift from God (Ibid.). Moreover, it is the fullness of revelation in Christ that restores God's original plan and fulfills it (AL, 62). In this way, according to Pope Francis, Christ bestows on marriage and the family the grace to bear witness to God's covenantal love and the life of communion (AL, 63; 67). Marriage is likewise a gift to the Church since through it she understands her being a family (AL, 67). It is also a gift given for the sanctification and salvation of spouses (AL,

72). Moreover, the Pope stresses that being a gift, it is at the same time a vocation. The proper response to this gift according to him is commitment, creativity, perseverance, and daily effort for the family (AL, 74). Furthermore, this gift of God, the pope teaches, is indissoluble (AL, 86).

5. **The Church sees with the eyes of Christ those couples in irregular situations.** Pope Francis takes a radical stance on showing mercy and consideration towards irregular marriages (AL, 78). He cites *Familiaris Consortio* no. 84 on the need for careful discernment of situations on the pastoral care of irregular marriages and counsels people to avoid rash judgment on such cases (AL, 79). Included in these irregular situations is the issue of adoption, begetting children by other means than what is natural, regulation of birth, abortion, and euthanasia (AL, 80-84). Marital separation, on the one hand, should be considered only as a last resort (AL, 241). Divorced persons who entered a new union should feel that they remain part of the Church; they are not excommunicated, teaches the Pope (AL, 243). Very importantly, he clarifies that such an attitude on the part of the Church is not a sign of weakening faith vis-à-vis the indissolubility of marriage but its expression of charity (Ibid.). Nonetheless, the Church in preventing divorce to happen takes as its vital pastoral work the strengthening of family love and the healing of family wounds (AL, 246). Though the Church possesses Christ's attitude of boundless love without exception, still it does not bestow on homosexual unions the dignity of marriage (AL, 251). Nonetheless, the Church does not condemn anyone forever for it is tasked to pour out the balm of God's mercy on all since this is the logic of the Gospel (AL, 296-297). To those who have difficulty in living God's law to the full, the invitation is *via caritatis* (AL, 306). In addition, the pope strongly notes that mercy is always the criterion of being God's children (AL, 310).

6. **Love is the foundation of marriage.** Here the pontiff underlines the Pauline hymn on love found in 1 Corinthians 13. He says that we cannot encourage a

path of fidelity and mutual self-giving without growth in conjugal and family love (AL, 89). Love in itself is always a gift of God (AL, 228). Marriage's goal above all is the perfection of the couple's love (Ibid.). This love is nurtured and experienced in the daily life of the family (AL, 90). It coexists with imperfection (AL, 113) and it fights injustice (AL, 96). It is equally hopeful (AL, 116) and never gives up (AL, 119). More importantly, the Pope conveys especially to young couples that one marries for love and not for something else (AL, 131-132). The loving communion within the family, i.e. in all its members, introduces fraternity to the world (AL, 194). In addition, married love is inclusive of discerned reasons that ensure genuine and stable commitment (AL, 209). In all these, marriage is a kind of salvation history which speaks of gradual growth over time and God's unfailing love (AL, 221).

7. **God created sexuality as a marvelous gift to his creatures** (AL, 150). The Pope here takes his cue from St. John Paul II's theology of the body. The Church does not diminish the value of human sexuality and sexual desires (Ibid.), he argues. He further teaches that sexuality is not a matter of gratification or entertainment but an interpersonal language of the sacred and inviolable human dignity of the persons involved (AL, 151). Sexual differentiation is the source of procreative fruitfulness and love that transforms a person into a gift (Ibid.). Thus, sexuality must be seen as a gift that enriches the relationship of spouses (AL, 152). On the other hand, we must not allow sexuality to be reduced to a utilitarian and consumeristic mentality (AL, 153). Thus, sex within marriage must involve communication and not domination (AL, 154; 155) because the persons involved are subjects, not objects. Tantamount to this assertion of the Pope is the rejection of sexual submission, for love excludes every kind of servile subjection (AL, 156). What instead should occur is mutual subjection (Ibid.). Finally, sexuality is meant to aid the fulfillment of the other in conjugal love (Ibid.).

8. **Virginity is a form of love (AL, 159).** It is interesting how the Pope includes the topic of virginity in his discussion on the family. He teaches that the family's value lies in its symbolization of love that does not possess the other and thus speaks of the freedom of God's kingdom (AL, 161). He also encourages married couples, in this regard, to live out their conjugal love vis-à-vis Christ's definitive love (Ibid.). Nevertheless, it remains that virginity and marriage, according to the Pope, are different ways of loving (Ibid.). Married couples can inspire celibate persons and vice versa, in witnessing to God's generosity and fidelity (AL, 162).

9. **Love is fruitful.** Conjugal love does not end with the couple but with the begetting of offspring (AL, 165) for children are living reflections of spousal love (Ibid.). They are wonderful gifts of God (AL, 222). Significant to this is motherhood where the woman joins with God in bringing forth new life (AL, 168). Motherhood is the antidote to the escalation of self-centered individualism, according to Pope Francis (AL, 174). Moreover, the child in the womb is part of God's eternal loving plan (Ibid.) and should be accepted as is (AL, 170). The Pope emphasizes that it is important for the child to feel wanted (Ibid.) and loved (172). In this regard, the presence of the father is integral to the growth of the children (AL, 176). It is God who sets the father in the family and his absence is not good for the children (AL, 177). For couples who cannot beget children, the Pope suggests adoption as a generous way of being parents (Al, 179). Adoption is an act of love, offering the gift of family to someone who has none (Ibid.). The education of children is another key factor in marriage. The education of children involves encouraging the responsible use of freedom in facing issues with good sense and intelligence (AL, 262). Parents should be their children's first moral educators and not just the schools (AL, 263) by developing in children good habits (AL, 266) and discipline (AL, 268-270). Lastly, fruitful married love entails care for the ills of society (AL, 183-184).

10. **Care for the elderly.** In this Apostolic Exhortation, Pope Francis includes a discussion on the elderly. Here, he encourages families especially the younger generation to care for the elderly. He says that the elderly helps us to appreciate the continuity of generations (AL, 192). Contact with the elderly also ensures the transmission of values (Ibid.). Likewise, they are instrumental in the younger people's initiation to the faith (Ibid.). The elderly, asserts Pope Francis, provides humanity its historical memory and the realization that all of humanity is part of an age-old pilgrimage (AL, 192-193). He further contends that a family that fails to respect and cherish its grandparents, who are its living memory, is already in decline, whereas a family that remembers has a future (AL, 193).

11. **The Parish as a family of families (AL, 202).** The parish is significant in the life of the family. Pope Francis reminds us that the key pastoral care of families is offered by the parish (Ibid.). Nonetheless, there is need for a more adequate formation of priests, deacons, religious, catechists and other pastoral workers on the pastoral care for the family (Ibid.). The Pope says that seminarians should be well-formed to do family apostolate (Ibid.). They must be adequately exposed to parish work (Ibid.). Similarly, lay leaders must be given training on pastoral care for families by tapping the help of varied secular fields (Ibid.). The parish, too, must serve as the place where experienced couples can help younger couples (AL, 223). Furthermore, attending to domestic violence and sexual abuse cases, according to Pope Francis, need good pastoral training (Ibid.). Pastors, on the other hand, must encourage families to grow in faith (AL, 227). Pastoral care for families, says the pontiff, has to be fundamentally missionary – going out to where people are (AL, 230).

12. **The need for sex education.** Quoting Vatican II, the Pope notes that there should be a positive and prudent sex education for children and adolescents (AL, 280). It should take into consideration young people's maturity. As such, sex education should be age-appropriate (AL, 281). It must foster a sense of modesty

(AL, 282) among young people. It must not also deal primarily with protection through the practice of safe sex since such notion devalues the natural procreative finality of sexuality as if an eventual child were an enemy (AL, 283). Similarly, it is not good to invite adolescents, says the pope, to toy with their bodies. Instead, they should be taught sensitivity to various expressions of love, mutual concern and care, loving respect and deeply meaningful communication (AL, 283-285). Sex education should help young people accept and appreciate their own bodies as created by God and not as something which they have absolute dominion over (AL, 285).

Amoris Laetitia's Magisterial Authority

Amoris Laetitia is the product of consultation, theological reflection, and votation of the two-phased synod of bishops on the family from 2014-2015.[19] In a sense, the document does not only carry with it the personal magisterial authority of the Pope but also the collegial magisterial authority of the synod. In an intimate manner, the Pope calls this synod as traveling on a journey together.[20] This is how the current Pontiff leads the Church, that is, through the exercise of synodality where he deliberately consults and confers with a great number of people in the Church.[21] He makes sure that he had carefully

19 Gerry O'Hanlon, "The Joy of Love – Amoris Laetitia," *The Furrow* 67 (June 6, 2016): 328.

20 Richard Gaillardetz, "A More Pastoral Magisterium: Papal Authority in the Francis Era," *Commonweal* 144 Issue 2 (Jan 27, 2017): 19. http://web.a.ebscohost.com/ehost/detail/detail?vid=19&sid=12308852-7d35-415c-840b-67568c7fa73c%40sessionmgr4009&hid=4109&bdata-=JnNpdGU9ZWhvc3QtbGl2ZQ%3d%3d#AN=120712746&db=asn (accessed 1 May 2017).

21 Michael J. O'Loughlin, "Walking with Peter: A Confident Pope Sets a New Example for Governing the Church," *America* 216, no. 2 (January 23, 2017): 29. http://web.a.ebscohost.com/ehost/detail/detail?vid=15&sid=12308852-7d35-415c-840b-67568c7fa73c%40sessionmgr4009&hid=4109&bdata=JnNpdGU9ZWhvc3QtbGl2ZQ%3d%3d#AN=ATLAn4027100&db=vah (accessed 20 April 2017).

listened to and dialogued with the members of the Church before making crucial statements and decisions, not wanting to miss anything significant for the growth and future of the Church. Although diversity and dissent are unavoidable in Synods, this is not worrisome to the Pope who believes that if God guides the path, one does not have to be anxious.[22] Moreover, the local churches as represented by their respective bishops in the synod are gathered *cum Petro et sub Petro*, with Peter and under Peter. Peter is the guarantor of the unity of the Church.[23]

Synods, by nature, exercise the power of governance for the pastoral needs of the people of God.[24] However, as noted by Avery Dulles, Canon Law does not say anything about the magisterial authority of the synod and their decrees cannot be promulgated until the Holy See reviews them.[25] Thus Pope Francis himself had to promulgate the conclusions drawn by the synods on the family. In this regard, Synods technically have no independent magisterial authority[26] apart from the pope when it addresses moral and faith issues concerning the universal Church.

The papal document, *Amoris Laetitia*, concerns itself principally with pastoral matters affecting the family. It is pastoral magisterium in nature.[27] This is not the same as saying that the document waters down doctrinal precepts to accommodate pastoral needs. Being a post-synodal apostolic exhortation, it means that it is a document issued by the

22 Ibid., 33.
23 Ibid.
24 See also Dulles, SJ, *Magisterium: Teacher and Guardian of the Faith,* 56.
25 Ibid.
26 Ibid.
27 Gaillardetz, "A More Pastoral Magisterium: Papal Authority in the Francis Era," 18.

Pope in response to the deliberations of a synod of bishops.[28] Apostolic exhortations are one of the most authoritative papal documents and they are usually addressed to the Universal Church.[29] Here, the pope utilizes his ordinary magisterium, which does not automatically enjoy infallibility.[30] Thus, it is no wonder that the document is open to questions concerning its tenets, while nonetheless remaining authoritative.

The pope's job description is not simply to guard the deposit of faith but also to shepherd through instructing, which is not only a teaching act but also a pastoral act.[31] Thus, the Pope can deliver a magisterial pronouncement as a valid exercise of his pastoral ministry in the entire Church. And this is precisely what Pope Francis did in this apostolic exhortation on the family. His apostolic exhortation amounts to the category of being an instruction, and its authority arising out of the nature of the Church that issues it and the Holy Spirit's activity within the same Church.[32]

Therefore, *Amoris Laetitia* is unquestionably a magisterial act, being in itself a post-synodal apostolic exhortation.[33] It is

28 Gaillardetz, *By What Authority: A Primer on Scripture, the Magisterium, and the Sense of the Faithful*, 80.

29 Francis Sullivan, SJ, *Creative Fidelity: Weighing and Interpreting Documents of the Magisterium* (New York: Paulist Press, 1996), 21.

30 Dulles, SJ, *Magisterium: Teacher and Guardian of the Faith,* 70.

31 Brandon R. Peterson, "Who is he to judge? Magisterial Authority in the Modern World," *America* 213, no. 18 (December 7, 2015): 20. http://web.a.ebscohost.com/ehost/detail/detail?vid=11&sid=12308852-7d35-415c-840b-67568c7fa73c%40sessionmgr4009&hid=4109&bdata=JnNpdGU9ZWhvc3QtbGl2ZQ%3d%3d#AN=ATLAn3832052&db=vah (accessed 14 April 2017).

32 Ibid., 22.

33 Antonio Spadaro, SJ, "The Demands of Love: A Conversation with Cardinal Schonborn about 'The Joy of Love'," *America* 215, no. 4 (August 15, 2016): 23. http://web.a.ebscohost.com/ehost/detail/detail?vid=4&sid=12308852-7d35-415c-840b-67568c7fa73c%40sessionmgr4009&hid=4109&bdata=JnNpdGU9ZWhvc3QtbGl2ZQ%3d%3d#AN=ATLAn3953973&db=vah (accessed 3 April 2017).

the Pope and the Synod's way of interpreting authentically the word of God and acting as the Church's living magisterium.[34]

Conclusion

Lumen Gentium no. 25 states that

> The religious submission of mind and will must be shown in a special way to the authentic magisterium of the Roman Pontiff, even when he is not speaking ex cathedra; that is, it must be shown in such a way that his supreme magisterium is acknowledged with reverence, the judgment made by him are sincerely adhered to, according to his manifest mind and will. His mind and will in the manner may be known either from the character of the documents, from his frequent repetition of the same doctrine, or from his manner of speaking.[35]

Amoris Laetitia is an example of the authentic magisterium of the Roman Pontiff, falling under the category described in the above quotation. The response towards it in this regard should then be reception due to the ordinary exercise of the pope's supreme teaching authority, even apart from a solemn ex cathedra judgment.[36] Although it does not enjoy infallibility, it remains to be an authoritative teaching offered under the exercise of his being the universal pastor of the Church. In the Pope's exercise of his pastoral ministry like the rest of the bishops, he is endowed by Christ with a special outpouring

34 Ibid., 24.

35 Vatican II, *Dogmatic Constitution on the Church (Lumen Gentium),* 21 November 1964, Vatican Archive, http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19641121_lumen-gentium_en.html (accessed April 24, 2017), no. 25.

36 Richard R. Gaillardetz, *Teaching with Authority: A Theology of the Magisterium in the Church* (Collegeville, Minnesota: The Liturgical Press, 1997), 177.

of the Holy Spirit[37], a "grace of office," so to speak. This same Spirit is the ultimate guarantor of the moral authority of *Amoris Laetitia*.

Amoris Laetitia possesses the same doctrinal value as that of an encyclical being an integral part of the ordinary magisterium of the pope. Hence, it demands both internal and external assent.[38] Without invoking the guarantee of infallibility, the Pope's apostolic exhortation is characteristically authoritative.[39] Its teaching must be regarded with seriousness and religious assent.

Assent refers to the act by which what is contained in the decree is affirmed or regarded to be true.[40] It is moreover an "act of the mind."[41] Assent must be sincere and internal; mere respectful silence or external conformity is not adequate.[42] This assent is also religious in nature since the pope is authorized to teach in the name of Christ.[43] Implicit in religious assent is the belief that the Pope in his pronouncements is guided and aided by the Holy Spirit. The Holy Spirit as such is the default guarantor of the rectitude of any and all Church teachings.

37 John Paul II, *Apostolus Suos,* Vatican Archive, http://w2.vatican.va/content/john-paul-ii/en/motu_proprio/documents/hf_jp-ii_motu-proprio_22071998_apostolos-suos.html (accessed April 24, 2017), no. 2.

38 John C. Ford, SJ and Gerald Kelly, SJ, "Doctrinal Value and Interpretation of Papal Teaching," in *Readings in Moral Theology no. 3: The Magisterium and Morality,* ed. Charles E. Curran and Richard A. McCormick, SJ (New York: Paulist Press, 1982), 6.

39 Joseph A. Komonchak, "Ordinary Papal Magisterium and Religious Assent," in *Readings in Moral Theology no. 3: The Magisterium and Morality,* 71.

40 Ibid.

41 Sullivan, SJ, *Creative Fidelity: Weighing and Interpreting Documents of the Magisterium,* 24.

42 Komonchak, "Ordinary Papal Magisterium and Religious Assent," 71.

43 Ibid.

Nevertheless, theologians, experts, and the faithful can still raise questions concerning non-infallible Church teachings like *Amoris Laetitia,* but always with responsibility and observing due process. Dissent must involve a close collaboration between the dissenting party and the Church authority in clarifying issues pertaining to the Church teaching being questioned. This kind of dissent is responsible. Any dissent that simply ignores the magisterial teaching of *Amoris Laetitia*, without observing a legitimate and responsible process of voicing out its disagreement, diminishes the prophetic voice of the Church in the secular world.[44]

More than being a doctor of the law who lays down rules to follow, the Pope in *Amoris Laetitia* sets out tools for assessment instead.[45] This is why he relies heavily on the discernment[46] of family-related cases on the part of the pastors at the ground level. Discernment, in the mind of Pope Francis as can be gleaned in *Amoris Laetitia,* is following one's own conscience with courage.[47] Here, he is asserting the long-standing Catholic teaching on the authority and inviolability of a well-formed and informed conscience.[48] The Church has long believed that conscience is the place where

44 Peterson, "Who is He to judge? Magisterial Authority in the Modern World," 22.

45 Jean-Paul Vesco, "Pope Francis Makes Use of Tradition," *Concilium* no. 4 (October 2016): 116. http://web.a.ebscohost.com/ehost/detail/detail?vid=7&sid=12308852-7d35-415c-840b-67568c7fa73c%40sessionmgr4009&hid=4109&bdata=JnNpdGU9ZWhvc3QtbGl2ZQ%3d%3d#AN=120368929&db=asn (accessed 3 April 2017).

46 Antonio Spadaro and Louis J. Cameli, "Watching for God: The Gift and Challenge of Discernment in 'The Joy of Love'," *America* 215, no. 3 (August 1, 2016): 24. http://web.a.ebscohost.com/ehost/detail/detail?vid=9&sid=12308852-7d35-415c-840b-67568c7fa73c%40sessionmgr4009&hid=4109&bdata=JnNpdGU9ZWhvc3QtbGl2ZQ%3d%3d#AN=ATLAn3938444&db=vah (accessed 4 April 2017).

47 Ibid., 25.

48 Todd A. Salzman and Michael G. Lawler, "Amoris Laetitia and Catholic Morals," *The Furrow* 67 no. 12 (December 2016): 675.

the deepest encounter with God happens. All good-willed and honest discerning Christians will find conscience as the surest guide in dire moral and spiritual needs. In fact, the Church does not exist to replace conscience, but to form it, reminds Pope Francis (AL, 37). There is, therefore, a great need to educate and form every person's conscience to enable them to make good moral decisions. This task belongs not only to pastors but also to the faithful. A good partnership between the pastor and the believer in the formation of conscience is of great importance in this regard. Forming one's conscience is a communal act. An individual cannot fulfill it alone.

In *Amoris Laetitia,* we are confident enough that God will not stop giving to his Church a magisterium responsive to the needs of the times and firm enough to resist the possibility of errors.[49] Therefore, we pay it due respect not only because the Pope teaches it but also because we believe that it is guided by the Holy Spirit.

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

God's Forever Gift of Godself:
Examining the Roles of the Holy Spirit in Jn 14-16

Patrick Vance S. Nogoy, SJ

Introduction

In the Farewell Discourse found in chapters 14-16 of the Gospel according to St. John, Jesus consoles his disciples by assuring them of the coming of another paraclete: the Holy Spirit. There are five paraclete sayings in the Farewell Discourse (14.16, 14.26, 15.26, 16.7-11, 16.13-15).[1] Andreas Kostenberger and Scott Swain remark, "The Spirit rises to considerably greater prominence in the farewell discourse... Once Jesus has been exalted, the Spirit will play a pivotal role in the mission of Jesus' followers. This is evident in the references to the Spirit as 'Spirit of Truth' in verses 14.17, 15.26, and 16.13; as the 'Holy Spirit' in verses 14.26 and 20.22; and as *parakletos* (helping presence) in verses 14.16, 26; 15.26, and 16.17."[2] The aim of this paper is to explore each of the verses in order to show the different subthemes of the Farewell Discourse and then perform a parallel reading of the verses against the dominant theme of departure.

Among the methods used for scriptural reflection are the narrative-literary styles and historical-critical method,

1 Ben Witherington III, *John's Wisdom: A Commentary on the Fourth Gospel*, (Westminster John Knox Press: U.S., 1995), 250.

2 Andreas J. Kostenberger and Scott R. Swain, *Father, Son, and Spirit: The Trinity and John's Gospel*, (Intervarsity Press: U.S., 2008), 95-96.

particularly involving an investigation of the situation of the Johannine community from which the Gospel came. From this exegetical reflection, this paper intends to (1) show a particular unity of the roles of the Holy Spirit as intimacy, mission, and glory, (2) highlight the dramatic action as a key element in this theological reflection, and (3) explain the impact of this particular systematic reflection on the wider understanding of the personality and mission of the Holy Spirit as discerned by the Johannine community. Finally, some insights about Christian identity derived from the exegetical reading of the Paraclete sayings in the Farewell Discourse will conclude this modest theological enterprise.

Literary Context

Jesus opened his farewell discourse by encouraging his disciples to "not let their hearts be troubled" (14.1). He describes a heavenly dwelling place to which He is destined to go, the same abode where he will prepare a room for each of them, and to which He Himself will escort them when the appointed time comes (14.2-4). This intimate promise, an eschatological assurance, will be repeated in the various parts of the Farewell Discourse (e.g., ch.15 and 16). Furthermore, Jesus also explains three sets of intimate relationships that overlap: Father and Son, Son and Disciples, Father and Disciples through the Son. Various metaphors (e.g., dwelling places (14.2-4), way to the Father (14.6-10), vine and branches (15.1-3), friends not slaves (15.14-16) are employed to demonstrate the concreteness of this promise. Jesus outlines the intimate loving relationship between Father and Son and the wide span of this love that includes not only the disciples but also the faith communities that they will build.

This promise of intimacy is set sharply against the overcast of departure. Jesus' departure foreshadows not only his death but also his resurrection and eventual ascension to the Father. In this stark contrast of coming and going, a farewell address is needed to calm the uncertainty the disciples feel.

Andrew Lincoln claims that "the farewell discourse, in which a leader or another figure on the point of death attempted to console those left behind and make provision for the future, was a well-known literary form in both Jewish and Greco-Roman literature."[3] He enumerates several examples from the Old Testament: Jacob's last word (Gen 49), Moses' final blessing (Deut 33), and David's last instructions (1Chron 28-9). The main features of these discourses are (1) the announcement of departure, (2) words of consolation, predictions or promises, (3) final exhortations and instructions about future conduct, and (4) significance of prayer sustained by common life.[4]

There is, however, a significant difference between the farewell discourses in the Old Testament and Jesus' own farewell address. The main distinction lies in the foreshadowing of the Holy Spirit. Its mere mention can cause a disciple to wonder and be confused because of the apparent multiplicity in terms of roles and very close resemblance to the figure of Jesus. We will turn to this in the succeeding sections.

Jn 14:16-17 & 14:26

In Jn 14:16-17, Jesus introduces another advocate coming

3 Andrew Lincoln, *Truth on Trial: The Lawsuit Motif in the Fourth Gospel,* (Hendrickson Publishers, U.S., 2000), 110-111.

4 Andrew Lincoln, *The Gospel According to Saint John: New Testament Commentaries*, (Hendrickson Publishers, U.S., 2006), 384.

from the Father. This Advocate is called the Spirit of Truth, a Spirit the world cannot accept because it does not see and know it (14.17). The Spirit of Truth would dwell in the disciples, and this sharpens their identity against the unbelievers. There also appears to be a gnostic slant here, a kind of exclusive spiritual knowledge privy to a community. However, upon closer examination of this passage against the wider theme of intimacy in the Farewell Discourse, Jesus seems to address an urgent concern: the deep desolation the disciples would suffer because of his impending departure. This desolation comes in tiers: personal-psychological (i.e., a dominant feeling of loss) and external-communal (i.e., fear against the world). This deep desolation demands a rich response of intimate assurance. Thus, the Spirit's permanent indwelling is first, a rich experience of spiritual consolation—a continuing and familiar presence of Jesus.

In chapter 14:17-20, Jesus assures the disciples of his presence (e.g., "not leaving them as orphans," "coming to them," "in a little while you will see me," "I am with my Father, and you are in me and I in you"). Anthony Kelly and Francis Moloney describe how Jesus' "absence will weigh more heavily upon them: his commandment and example are no substitute for his presence."[5] They raise questions that support the dominant desolating atmosphere I have described: "Will his going to the Father mean that he will simply disappear? Will what he called 'my Father's house' (14:2) prove to be merely a desolating emptiness, especially as his followers must face their own inevitable deaths? Deprived of his presence, will the Father still be present to them, or will they simply be "orphaned" (14:18) in a world formed by other

5 Anthony Kelly, C.SS.R. and Francis Moloney, S.D.B, *Experiencing God in the Gospel of John*, (Paulist Press: U.S., 2003), 295.

powers?"[6] In a similar vein, Daniel Stevick emphasizes that the phrase "be troubled" is the graphic term *tarassō* used in the Greek text of Ezekiel 32:2 that refers to a "stormy sea[7] Following Stevick's intuitions, the status of the disciples' hearts can be understood akin to a stormy sea: tumultuous. In the face of this apparent loss, the Spirit of Truth comes to dwell in the disciples forever—a consoling presence that can calm the stormy seas of their hearts.

But what kind of consoler? The Spirit of Truth, though another person, is closely identified with Jesus, assuring the disciples of their unbroken link with the Father and Son. This is the Truth—the truth about who God is. The Spirit's role as Consoler makes present the Father and Son and their loving relationship to any disciple or believer. The Holy Spirit is a new mode of Jesus' presence and also of the Father's presence in the world (14.19-24). Similarly, John Painter suggests that the introduction of the Paraclete in 14:16 refers to its role in taking the place of the departed Jesus. He situates the understanding of the Paraclete in the faith experience of the Johannine community.

In the first version (13.31-14.31), Jesus' departure is depicted in emotional and psychological terms: leaving the disciples sorrowing, abandoned, and orphaned (13.31-38; 14.1ff, 18ff.,27).[8] The disciples would overcome this departure in two levels: (1) appearance of the risen one to the believers 14.18-20; cf. 20.1-29, especially 19-29; and (2) coming of the Paraclete/

6 Ibid. 295-296.

7 .Daniel Stevick, *Jesus and His Own: A Commentary on John 13-17*, (Willam B. Eerdmans Publishing Co: U.S., 2011), 117.

8 John Painter, The Quest for the Messiah: The History, Literature, and Theology of the Johannine Community, (T&T Clark, U.K., 1993), 422.

Spirit of Truth in the post-resurrection time.[9] Meanwhile, the two Paraclete passages expose its roles: 14.15ff that stresses the role of being the new mode of Jesus and Father's presence, and 14.25ff where the Paraclete makes Jesus' teaching present to the disciples through remembering.[10]

Kostenberger adds that the Spirit's role guarantees the continuity of Jesus' pre- and post-glorification ministry. This enlarges the meaning of *parakleitos* (i.e., the juridical term of a "legal assistant" or "advocate" in secular Greek) to include "consoling" and "encouragement." Both the noun *paraklesis* and verb *parakleo* are used in the Old Testament to refer to the expected "consoling" during the messianic era (Isa 40:1; cf. *Mak.5b*).[11] "Encouragement," on the other hand, is a gift received in the early Church (Rom 12:8).[12] Anthony Hanson includes Job 16.19-21 as another resource of the author of the Gospel of John in his doctrine of the Paraclete. Jb 16:19 in the RSV uses "witness" and the "one that vouches for me." The LXX version uses "defending counsel" in place of "one that vouches for me." Using the comments of the *Midrash on the Psalms*, Hanson concludes that these words refer to the same person, and it is clear that this person is God.[13]

As Consoler, the Holy Spirit links the Father and Son to the disciples and believers. He appears not to witness to Himself independent of the Father and Son. Rather, He bears the truth about who God is and reveals this in His witnessing to the Father and Son. This unbroken chain of intimacy is

9 Ibid.
10 Ibid.
11 Andreas J. Kostenberger, *John: Baker Exegetical Commentary on the New Testament*, ed. Robert Yarbrough and Robert Stein, (Baker Academic Press: U.S., 2004), 437.
12 Ibid.
13 Anthony Tyrell Hanson, *The Prophetic Gospel: A Study of John and the Old Testament*, (T&T Clark: U.K., 1991), 177-78.

open to anyone who will receive the Holy Spirit. In this way, the Spirit of Truth behaves no differently from God's first paraclete, Jesus:

Diagram 1: Similarity of Jesus and the Holy Spirit

Jesus as 1st Paraclete:

Father ⇄ Jesus ⇄ Disciples

E.g. *Dwelling place (14.2) Way, Truth, Life (14.6), The Face of the Father (14.9), Vine and Branches (15.1) Friends (15.15)*

Spirit of Truth (14.17) as 2nd Paraclete:

Father and Jesus ⇄ Spirit ⇄ Disciples

Juridical terms like "defense counsel" or "legal assistant" are used almost interchangeably with consoling presence. It appears that the weight of departure includes both Jesus' immediate leaving and the disciples' vulnerability to the snares of the evil one and a persecuting world. The sending of another paraclete also heightens the opposition between Jesus' disciples and the unbelieving world (14.17, 14.22-24, 14.30-31). In following the narrative, consolation means Jesus' and the Father's continuing presence and protection against the hostilities of the world that is unaccepting of the truth about God.

The persecutions foreshadowed in the Farewell discourse occurred with the Johannine community and in their bitter relationship with the synagogue.[14] Here, we encounter that the Spirit's role as a Consoler is not simply of a romantic and feel-good type. The Spirit is indwelling—making-present the Father and the Son—and thus enables those who believe (following Christ' commandments) to be one with the Father and Son and be partakers of God's continuing mission in the world. In 14:12, Jesus tells the disciples that their faith in him will result in works that will surpass His earthly ministry.

The union with the Father and Son indicates not only protection against the hostilities of the world but also inspiration and strength in mission. The Consoler is also a protector and the primary source of authority in mission.

In sum, the Spirit of Truth consoles by its permanent dwelling in the disciples and continuing revelation of the Father and Jesus. This consolation also gives protection against those who cannot accept the truth about God revealed by the Advocate. Furthermore, such consolation is the new source from which the disciples and eventual believers will draw their authority as partakers of God's continuing mission in the world.

Aside from consoling, the Holy Spirit, in 14:26, will teach the disciples by reminding them of the commandments of Jesus. The Spirit of Truth as Teacher will proclaim nothing independent of what Jesus told his disciples. This preserves the unity between the Father, Son, and Spirit. Stevick agrees by explaining that the term "Spirit of Truth" as used in the Qumran scrolls is the precise opposite of the "Spirit of error." This Spirit does not deceive, conveys the reality of things, and is truth as Jesus is to the disciples.[15] Similarly, Ben Witherington III argues that "the Spirit is basically not an innovator; rather, the Spirit leads the disciples into the truth the Son has already conveyed, by reminding them of Jesus' teaching (14.26)."[16]

The main purpose of this teaching by memory is to strengthen the identification between the God revealed by Jesus and his community of disciples who will later form the church. *Who the disciples are* evolve into *Whose the*

15 Stevick, *Jesus and His Own: A Commentary on John 13-17*, 139-140.
16 Witherington III, *John's Wisdom: A Commentary on the Fourth Gospel*, 252.

disciples are. This identity is consistent with the tradition of the Scriptures. The teaching of the Spirit of Truth is a reinterpretation of the Scriptures in the light of Jesus, which is only understood by the disciples through spiritual remembering. Painter adds that "teaching by means of reminding" enables the disciples to understand who Jesus is in relation to salvation history and the Jewish scriptures.[17] Meanwhile, Kostenberger asserts that "teaching in the sense of authentic exposition of Scripture was a vital part of Judaism… Jesus' promise that the Spirit will remind his followers of everything he has told them has important implications for the life of the Church and for the writing of the NT. Remembering was also an important part of the Jewish testament tradition."[18] The Spirit's teaching role safeguards Christian memory. Christian memory is preserved from the Old to the New Testament and to the different sociological contexts of future faith communities.

One of the potentially serious negative effects, therefore, of Jesus' departure to the identity formation of his disciples is forgetfulness. Forgetfulness results in confusion or, worse, the loss of one's identity. Forgetfulness breaks a faith community apart. Jesus anticipates the disciples' forgetfulness not only due to the immediate impact of the passion and death but more significantly, of his going back to the Father. Thus, the Holy Spirit reminds the disciples of the truth that makes them followers of Jesus, the truth that binds all of them together. This truth contains, at its core, the continuing revelation of God with its fullness in Jesus.

Michael Taylor muses how "the original disciples did not know as much as the later believers. It is actually the Spirit

17 Painter, *The Quest for the Messiah*, 424.
18 Kostenberger, *John: Baker Exegetical Commentary on the New Testament*, 442.

who brings insight and meaning about Jesus. With the Spirit, later believers not only have the "essential Jesus"; they have Jesus *and* insight into the meaning of Jesus."[19] Therefore, the kind of remembering the Spirit arouses is not rigid or a mere reproduction of what Jesus said. Lincoln likewise asserts that "part of the work of the Advocate for the disciples in their mission to the world is to give them the requisite insight into Jesus' teaching. He will bring to remembrance what Jesus has said, not simply by reproducing his words but by unfolding their significance for the new situation in which the disciples find themselves. It is this sort of remembering, which combines historical tradition and interpretation in the light of later needs, that informs the distinctive Johannine witness to Jesus and shapes its discourses…"[20]

Insightful remembering is an important element in maintaining unity and in incarnating Jesus and his words and deeds in future contexts and faith communities. This teaching function is relevant in the then current context of the disciples and to future Christian communities, especially in preserving the continuity and unity of Jesus' teaching beyond His departure.

Jn 15:26 & 16:7-11

In chapters 15 and 16, there is a noticeable shift in the immediate problem and tone. Whereas the immediate concern in Ch.14 is loss and forgetfulness given the departure of Jesus, this departure morphs into a theme of the world's hatred and persecution in Ch.15 (15.18-25). The deeply psychological and personal tone evolves into a communal fear of the unbelieving and persecuting religious and socio-political circles. The

19 Michael Taylor, SJ, *John: The Different Gospel, A Reflective Commentary*, (Alba House: U.S., 1983), 176.
20 Lincoln, *The Gospel According to Saint John*, 397.

division between the disciples of Jesus and the world peaks in verse 16:8 when Jesus mentions that part of the Spirit's role is to convict the world in sin, righteousness, and condemnation.

Here, another role of the Spirit of Truth is to testify to Jesus (15.26) and prosecute the world based on his testimony (16.8). Thus, the familiar juridical tone of *parakleitos* emerges and becomes more prominent in Chs.15-16. Witherington III describes in his excursus that the history of the term *parakletos* in the Greek and Hellenistic usage outside the New Testament refers to a legal adviser or helper or advocate in the relevant court. It is a verbal adjective which is similar to *ho parakeklemenos* (one called alongside).[21] Using the trial motif, Lincoln describes the juridical functions of the Spirit as witness and judge:

21 Ibid., 252.

> Since the Spirit of Truth is described as another Paraclete, this underscores the narrative's presentation of Jesus. Both his earlier witness in the public ministry and his later witness before Pilate are that of a Paraclete, advocating his own case, which is also the case of God, in the trial of truth with the world. Conversely, the Spirit is continuing this forensic role of Jesus in the continuing lawsuit after the glorification of Jesus.... Just as Jesus' mission has been in his Father's name, so the Spirit's mission will be in Jesus' name as his fully authorized representative taking his place in the continuation of the trial.... In 15.26-16.15, the forensic context of the Paraclete's work is explicit. Just as Jesus' role in the world has been seen in terms of the cosmic lawsuit, so now the disciple's role in the world is placed within the same framework.... Although Jesus' own witness will have been completed and the verdict in the trial pronounced, the lawsuit continues after his departure, and in his absence, there will continue to be a witness to the verdict. The witness is twofold, that of the Paraclete and that of the disciples (15.26-27), thereby fulfilling the Deuteronomic injunction about the need for two witnesses (Deut 17.6).[22]

The roles of testimony and judgment are intimately connected. The Spirit's ministry of testimony shapes the disciples' future ministry of testifying to Jesus. In 16.7-11, the Holy Spirit convicts the world on three counts: (1) sin because of its unbelief in Jesus, (2) righteousness because Jesus is returning to the Father, and (3) condemnation because the ruler of this world has been condemned. The disciples' testimony and judgment is a form of prosecution of the world, a prosecution that began in Jesus' ministry.

The Holy Spirit primarily testifies to Jesus, and in the

22 Lincoln, *Truth on Trial: The Lawsuit Motif in the Fourth Gospel*, 111-112.

process, strengthens and makes witnesses out of his disciples. Chs. 15 and 16 present a cosmic battle between the forces of Christ and forces of the world and its ruler. This battle involves persecution and hatred, but Christ will triumph in the end as He concludes: "I have told you this so that you might have peace in me. In the world, you will have trouble, take courage for I have conquered the world" (16.33). This battle is understood in the metaphor of a courtroom. Jesus' departure is an outcome of a trial orchestrated by his enemies who will convict him, and his punishment will be death on a cross. In his farewell discourse in Ch. 15 and 16, the situation is reversed: it is the world that is on trial in God's courtroom. The coming of the Holy Spirit, with his testifying and prosecuting roles, underscores the ongoing reality of this eschatological trial, a trial in which the disciples are bound to participate. Kelly and Moloney reflect on the suffering of the Johannine community in light of the Spirit's roles of witnessing and prosecuting:

> To sum up: two contrasting forms of existence are in terminal contention. A closed religious system seeking to worship its "god" (16.2), while having no room for Jesus, nor the Father (15.23-24, 16.3), nor the Spirit (14.17), it turns with hatred on the disciples and expels them from its midst (15.18-20, 16.2). In contrast, there is the open system of life, love, and friendship emanating from the Father and enfolding the disciples into its life-giving communion. As these two forms of existence collide, the disciples will be tempted to falter (16.2). But they will be strengthened to witness to the true source and form of life by the perduring gift of the Spirit (15.26-27).[23]

23 Kelly, C.SS.R. and Moloney, S.D.B, *Experiencing God in the Gospel of John*, 315-16.

Painter suggests that the crisis that the Johannine community suffered was its bitter conflict with the synagogue (16.1-4a).[24] The Jews expelled from the synagogue and even executed all those who believed in Christ, leading to the formation of the Johannine community as a Jewish Christian community. The evangelist responds to this by rejecting those who do not abide in Jesus, the true vine (15.1-10).[25] Here, the Paraclete is seen to be the Spirit of inspired Christian witness in the face of persecution (15.26-27).

In the third version, the community finds itself totally separated from Judaism and in a hostile world. In this situation, the abandonment of Jesus is experienced with much intensity (16.16-24). The evangelist responds by saying that the grief would be short-lived, as it would turn to joy in the appearance of the Risen One (16.22 and 20.20). The evangelist assures the believers of Jesus' victory over the world, which would then be their guarantee of overcoming the world.

The third version is concerned with the community's relation to the world. Here the Paraclete has an indirect relation to the world (16.7-11), where his primary roles are to "convince," "convict," or "expose" the world (16.8) in terms of Jesus' judgment.[26] Jesus's judgment continues in the community through the Paraclete's presence in exposing the unbelief of the world as the epitome of sin and revealing God's vindication through the resurrection of Jesus. In 16.12-15, Paraclete and Spirit of Truth are used almost interchangeably to refer to the Spirit's judicial function in relation to the world and the teaching function of bringing about a genuine understanding of the

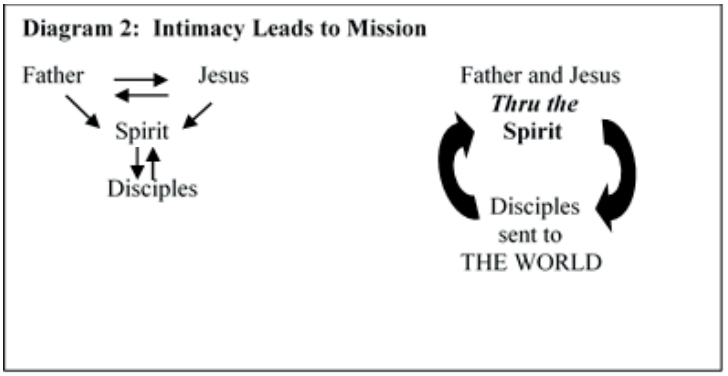
24 Painter, *The Quest for the Messiah*, 422-31.
25 Ibid.
26 Ibid.

complete truth in the confession of faith to the believers.[27]

The general theme of intimacy in Chapter 14 is still present in 15 and 16. The dwelling of the Spirit, making present the Father and Son in the believing community, is realistically portrayed against the drama of the world's unbelief and persecuting hatred. These disciples who are intimately connected with Christ are already "set aside" against the world: "I have chosen you out of the world, the world hates you" (15.19). Intimacy with Christ stokes hatred from the world. The disciples are not part of the world, and they are to live in a different manner of existence shaped by the Holy Spirit. As Kelly and Moloney muse, the dwelling of the Spirit engenders a new concrete form of existence that is open to and sustained by the love of God.[28]

The juridical function is related to the teaching and consoling roles of the Spirit, given this new existence. This new existence is "christological"—a cruciform existence defined by Jesus' Paschal mystery. The disciples would only come to understand all these after the Advocate comes. Here, we can already detect the theme of mission in the theme of intimacy. Consolation inspires mission. Intimacy leads to the formation of a community-in-mission. Participation in God's love implies a commitment to a christological existence that turns to an unaccepting world as its mission: "And you also testify because you have been with me from the beginning" (15.27).

27 Ibid.
28 Kelly, C.SS.R. and Moloney, S.D.B, *Experiencing God in the Gospel of John*, 316.



Jn. 16:13-15

Whose they are become *for whom they are*. Identity carries a mission to the world. Here, the Spirit's role is to guide (16.13). In 16.13-14, Jesus tells his disciples that the Spirit will guide, not by speaking on his own but rather, by declaring to the disciples what he hears from Jesus. Thus, the Holy Spirit guides by preserving the Word of God from the Father through the Son. With the Holy Spirit acting as a bridge, the will of God travels unimpeded to the hearts and minds of the believers. This ensures the continuity of God's work in gathering all in God. In this mission, the disciples are asked to participate, and the Holy Spirit's role is to guide them and help them persevere in Jesus' teachings. This facilitates the spread of God's message to the world through the disciples. Kostenberger similarly:

> The emphasis appears to be on the Spirit's continuation of the revelation and work of Jesus after his exaltation. This work of the Spirit keeps Jesus the Messiah from being just a past chapter of history that fades forever from living memory…the primary function of the Spirit is that of ensuring the continuity of Jesus' work in his disciples. Moreover, the Spirit would also legitimize Jesus' followers as representatives of the Messiah.[29]

The Holy Spirit's gathering has an end-goal. This *telos* is revealed by another function of the Holy Spirit: the glorifier of Christ. Christ is glorified in the Father's total donation (16.15). Jesus then does the same thing to the disciples by giving them totally what he receives from the Father (16.14) through the declaration of the Spirit. The disciples participate in the glorification of Christ through the Spirit's declaration of future things (16.13). The Spirit is the guarantor of the future, the insurance of the fulfillment of God's promise in the Scriptures in the person of Jesus.

At this point, the tone rises to its eschatological climax. In his departure, Jesus declares that the promise of glory would be fulfilled, beginning with him and then with his disciples. The theme shifts from departure to the future fulfillment of God's promise in Jesus. Thus, the roles of the Spirit of Truth as guide and glorifier alleviate and calm the anxiety and possible hopelessness brought about by Jesus' departure (16.22 "So you also are now in anguish. But I will see you again, and your hearts will rejoice, and no one will take your joy away from you").

29 Andreas Kostenberger, *The Missions of Jesus and the Disciples according to the Fourth Gospel: With Implications for the Fourth Gospel's Purpose and Mission of the Contemporary Church*, (William B. Eerdmans Publishing Co.: U.K., 1998) 173-174.

This anxiety and hopelessness are not simply emotional or psychological. They are eschatological, that is, related to the Jewish belief about the end times. Kostenberger and Swain maintain that the Holy Spirit is God's eschatological gift, where the Spirit of truth is its finality (cf. 1:17: "the law was given through Moses; grace and truth came through Jesus Christ").[30] Taylor adds that "the Spirit also brings them the transcendental presence of the glorified Jesus: the sender is in tandem union with the sent (v.14). How is Jesus seen? How does he draw people to his love in John's day? Largely through the Spirit-filled, Jesus-indwelt lives of the believers. And at this stage of the Last Discourse, believers should know that when they have the Spirit of Christ, they also have the Spirit of the Father."[31] The Spirit acts as the guarantor of the fulfillment of God's promise in Jesus.

Parallel Reading of the Paraclete Sayings: 14.16-17, 14.26, 15.26, 16.7-11, 16.13-15

The roles of the Holy Spirit reveal the sub-themes of Jesus' departure. First, in addressing the desolation of the immediate loss given Jesus' departure, the Spirit of Truth makes present Jesus and the Father. This assures not only continuity but also the preservation and growth of the intimate relationship of Jesus and his disciples in encouragement and joy. It shows how Jesus is no ordinary human leader that can be easily replaced by one of the disciples. His successor should be "like" him.

D. Bruce Woll writes that "No one can take Jesus' place. His "I am" affirms his exclusive role and status, and therefore

30 Kostenberger and Swain, *Father, Son, and Spirit: The Trinity and John's Gospel*, 99-100.

31 Taylor, SJ, John: *The Different Gospel, A Reflective Commentary*, 199.

the basic continuity across the boundaries of past and future."[32] Secondly, the presence of the Paraclete sanctifies the works of the disciples and of future believers in continuing God's mission. The foundation of the authority of the disciples and the future Church lies in the indwelling of the Spirit of Truth. Such role of the Paraclete will be seen all throughout the Paraclete verses:

> The authority of the disciples, finally, is grounded in the promise of "another Paraclete" (*allon parakleton*, 14.16). The idea of succession is clearest in this "astounding doctrine." According to this passage, the last deed of Jesus as the "first" Paraclete is to "provide a successor." There is even a hint, as in the case of the "greater works" which the disciples will perform, that the mission of the successor-Paraclete disciples will is, in some respects, superior to the mission of his predecessor. The Paraclete will remain with the disciples, Jesus promises, "forever" (14:16), in contrast to Jesus, who, as the author has pointedly underscored, does not "remain forever" (12:34).[33]

Part of the Spirit's making God present is its teaching role, reminding the disciples of what Jesus taught and commanded. This teaching role is an important foundation in interpreting the Jewish scriptures and the salvation of the world as fulfilled in the person of Jesus. The making present of Jesus and the Father and the fulfillment of the scriptures in Jesus solidify the identity of the disciples as belonging to Christ. *Who they are is* defined by *Whose they are*. In addition, the Spirit of Truth as Teacher rouses insightful remembering of what Jesus

32 Bruce Woll, "The Departure of the 'Way': The First Farewell Discourse in the Gospel of John," *Journal of Biblical Literature* 99/2 (June 1980), http://www.jstor.org/stable/3265814 (accessed 2 February 2015): 231.

33 Ibid., 232.

taught. This is applied in the various contexts that future Christian communities face. Collectively, through the Spirit, the disciples will be the successors of Jesus in his mission.

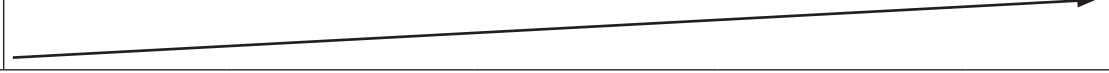
The consoling and teaching roles of the Holy Spirit bear fruit in the continuing mission of God's Kingdom in the world. In Chs.15 and 16, the desolation expands to include the world's hatred, sin, unrighteousness, and condemnation. Here, the Spirit acts as witness par excellence, testifying to Jesus, and guiding the disciples to the truth. He also prosecutes by convicting the world of its hatred and sin. The Spirit's mission of witnessing and prosecution is shared with the disciples as the battle between the forces of Christ and evil continues and even intensifies in human history after Jesus' departure. Witnessing to Jesus takes in the form of a christological existence through the Spirit, where the disciples grow to become a community of faith sent to live and act in various parts of the world.

Lastly, the Spirit's role is to guide, declaring what is from God to the believers. Guiding by preservation guarantees the continuity of mission in content and form. The Spirit of Truth is the glorifier and, in its glorification of Jesus, guarantees the fulfillment of God's promise through Jesus, anticipating the gifts of Resurrection and Ascension. These two-fold roles found in 16.13-15 bring the identity and mission of the Spirit of Truth in full circle with the theme of departure: from the personal, psychological, and emotional loss and confusion to the social and political hatred and unbelief and finally to the eschatological anxiety for the future.

Putting the Paraclete verses in parallel, the rising intensity and the various interconnected themes of departure deepens the understanding of the personality and mission of the Holy

Spirit. The following table puts into perspective the parallel analysis and reflection of the Paraclete sayings found in the Farewell Discourse:

Table 1. Multiple Roles of the Advocate in the Farewell Discourse

Paraclete	14.16-17	14.26	15.26	16.7-11	16.13-15
Name	-Spirit of Truth -Advocate	-Holy Spirit -Advocate	-Spirit of Truth -Advocate	-Advocate	-Spirit of Truth
Sender	Father and Jesus	Father and Jesus	Father and Jesus	Jesus (Father is passive sender)	Jesus (Father is passive sender)
Role	-Indwells forever -Enables Disciples to do "greater works"	-Teach by reminding -Safeguards Christian memory	-Testify for the Father & Jesus, -Enables Disciples to Testify	-Convict the world in sin, righteousness, and condemnation	-Guide all to the truth -Glorify Jesus
Identity	-Consoler -Protector	-Teacher	-Witness	-Prosecutor	-Gatherer -Glorifier
Subthemes of Departure	Loss (Actual Departure)	Forgetfulness and Loss of identity	Hatred and Persecution	Unbelief	Unclear Future
Effects of Departure	Internal or Personal: Loneliness, identity confusion, emotional loss		External: Rejection, Persecution, Disunity		Eschatological: Anxiety, Hopelessness
Intensity: Rising					

The table shows the rising intensity given Jesus' departure, beginning from the internal or personal, expanding to include the external and finally the eschatological. Throughout these various themes of Jesus' departure, the Advocate performs appropriate roles, with no particular role greater than the other. These roles are contextual since they address a specific theme of departure. Furthermore, these roles show the Holy Spirit as an active personalizing agent.

The name Advocate is most consistent, appearing in almost all the passages. A close second is the Spirit of Truth. As we have seen in the individual passages, Advocate is a general term referring to "someone called alongside." Such general or common name is open to many roles. Moreover, by not having a proper name, the Spirit performs its role of glorifying Jesus and the Father perfectly. His personality is shaped by his ministry of glorifying the Father and Son in the disciples' mission of evangelization.

On the other hand, the Spirit of Truth follows the general Johannine theme about Jesus as God's revelation. Jesus is the truth of God and the Spirit of Truth witnesses to Jesus. Gary Burge argues that "the Spirit-Paraclete has adopted personal features similar to the person of Jesus…If the Paraclete is the Spirit of Truth, Jesus is the Truth (14.6). If the Paraclete is the Holy Spirit, Jesus is the Holy One of God (6.69). As the world cannot receive the Paraclete (14.7), so too evil persons do not accept Jesus (5.43, 12.48)."[34]

Another notable observation is the sender. The last two verses show the Father as a passive sender in contrast to the three earlier passages where the Father is an active sender

34 Gary M. Burge, *The Anointed Community: The Holy Spirit in the Johannine Tradition* (William B. Eerdmans Publishing, Co.: U.S., 1987), 33.

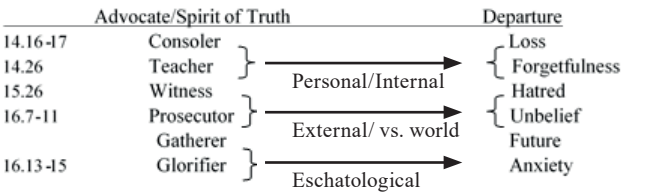
as the Son. It seems that the last two Paraclete verses show Jesus as the object of the Paraclete's roles of prosecuting and glorifying. Furthermore, we see that the Father is an active sender only in the verses of Ch. 14, whilst the Ch.15 verse already indicates Jesus as the active sender.

This leads us to wonder if this is a matter of Jesus portraying a more involved role in the actual hatred, persecution, unbelief, and unclear future of his disciples. However, what is common in the passages is the intimate relationship between Father and Son. This relationship, as revealed by the Spirit to the disciples, is the true *gnosis* open to anyone who wishes to believe. Kelly and Moloney concur by stating that the Spirit brings out the original truth: Jesus' unity with the Father. The Spirit is then given into the world from the heart of this unity. He proceeds from the Father and is sent by Jesus (16.7, 15.26). As a joint gift, the Spirit is the first witness to the unity of Father and Son, a natural communicator of that knowledge to the world. The Father is not hidden anymore behind the Son. Under the guidance of the Holy Spirit, a community of faith finds in Jesus the true face of the Father turned lovingly toward it.[35]

This diagram summarizes the unearthed roles of the Spirit in the Farewell Discourse. All of these roles encompass the larger reality of Jesus' departure. Interestingly, these roles are no different from those of the first Paraclete, Jesus. Jesus performed all of these roles in his earthly ministry, with the goal of revealing God as Father to the world:

35 Kelly, C.SS.R. and Moloney, S.D.B, *Experiencing God in the Gospel of John*, 324.

Diagram 3: Roles of the Advocate vis-à-vis Jesus' Departure



Intimacy—Mission—Glory

From our parallel reading of the Paraclete verses, we discover ideas beyond the common juridical roles of the Holy Spirit. In 14.16-17, Jesus' departure causes immediate loss and in 14.26, confusion. The Paraclete's roles of indwelling and teaching stir up consolation and activate insightful memory of Jesus' abiding presence. Father and Son dwell in the believers, and they feel this through the Holy Spirit. Intimacy, as a gift, is the total donation of God-self in the Father and Son, shaping the identity of the believer.

The gift of identity draws a sharp divide between those who believe and accept the truth of Jesus and those who do not. In 15.26 and 16.7-11, Jesus' departure intensifies the hatred and unbelief of the world. Since the disciples belong to Jesus and not to the world, the world will hate and persecute them just as they did to Jesus. Here the Spirit of Truth performs the juridical role of testifying and judging. Intimacy evolves into mission whereby the ministry of Jesus continues with his disciples through the testimony and judgment of the Advocate. Witnessing to Jesus is not a passive mission since conviction and judgment are intimately connected with witnessing. *Martyr*, in Greek, means witness. The disciple's witnessing adds to the conviction of the world in its trial presided by God. The disciples are justified in their faith in Jesus through their testimonies that partake in his supreme

witness by the power of the Spirit of Truth.

Justification ends in glory. In 16.13-15, the Spirit's role is to guide all to the truth and to glorify God by revealing the fulfillment of God's promise in Jesus. Thus, the departure also includes an eschatological problem addressed by the Spirit's role of gathering and glorifying. Mission ends in glory. The blood of martyrs does not only end in evidence in God's court. Reminiscent of the prophet Ezekiel's vision of dry bones, bodies will be resurrected and will enter the glory of God's kingdom. In describing the role of the Advocate, Jesus tells the disciples: "He [the Spirit of Truth] will glorify me because he will take from what is mine and declare it to you. Everything that the Father has is mine" (16. 14-15). The post-exilic promise is fulfilled in Jesus, which the Spirit declares to those who believe.

Intimacy leads to mission and ends with glory. This is the life plan of a disciple or follower of Jesus. The Holy Spirit's roles of consoling, teaching, witnessing and judging, and gathering and glorifying find their unity in this life plan. The first success of this plan is Jesus. His life is a life of intimacy with the Father, executing His Father's will in mission, and a culmination in glory through his Paschal mystery. The same fate awaits the disciples: "I have called you friends because I have told you everything I have heard from my Father. It was not you who chose me, but I who chose and appointed you to go and bear fruit that will remain, so that whatever you ask the Father in my name he may give you" (15.15-16). The *parakletos*—the one called alongside—is the guarantee of God's plan.

Conclusions

A number of conclusions can be derived from this exegetical reading of the roles of the Holy Spirit and what they can mean for Christian identity formation.

Firstly, the multiple roles of the Paraclete are interrelated and united in the theme of intimacy-mission-glory. Against Jesus' departure, the Paraclete is God's assurance of identity since a disciple is closely identified with its Teacher, especially in Jewish culture. This new paraclete that performs multiple roles is no different from Jesus. He perfectly succeeds Jesus. "Consoling," "teaching," "witnessing," "prosecuting," "gathering," and "glorifying" are active verbs that Jesus also performed in his earthly ministry. The parallel reading of the Paraclete verses also shows the intensifying theme of intimacy-mission-glory. The disciples draw their identity from the intimacy with the Father, as revealed by Jesus through the Spirit. They are missioned to the world, testifying to this truth about God, preserved by the Spirit through time. Their mission ends in glory.

Secondly, the Holy Spirit may appear to be a passive personality in relation to Jesus and the Father, but He is an active and personalizing agent in relation to the disciples. In the parallel reading, the Holy Spirit is a joint-gift of the Father and Jesus. In the role of testifying, the Holy Spirit does not call attention to himself. He witnesses to Jesus. In the teaching role, the Paraclete reminds the disciples of what Jesus has taught them. The Spirit acts as a bridge that perfectly connects the Father as revealed by Jesus and Jesus himself to the disciples and future believers. As we have seen in 14.16, Jesus can only be replaced by someone "like" him. However, the mission of the Paraclete is also different

from that of Jesus. The Spirit's roles belong to the behind-the-scenes type, an active transformative presence. These roles shape and empower the disciples to become legitimate channels of the Father and Jesus' continuing mission in the world (14.12): "Very truly I tell you, whoever believes in me will do the works I have been doing, and they will do even greater things than these because I am going to the Father". The disciples will thus become Jesus's representatives (or to use the Pauline image, ambassadors) to the world. They will play a more visible role in continuing Jesus' mission with the Spirit invisibly dwelling in them.

Thirdly, the Holy Spirit enables the disciples to be Christ-like by inviting them to live a cruciform existence. The multiple roles of the Spirit transform the disciples into a Christ-like presence in the world. These roles of consoling, teaching, witnessing, prosecuting, gathering, and glorifying can be shared by any follower of Christ. This is thus an invitation to live a cruciform existence, a choice to embrace Christ's Paschal mystery. Jesus did not mince words when he told his disciples (15.20): "Remember what I told you: 'A servant is not greater than his master.' If they persecuted me, they will persecute you also. If they obeyed my teaching, they will obey yours also."

Fourthly, the Holy Spirit is God's new mode of presence for the Johannine community. The multiple roles of the Spirit correspond to the various themes of departure that the Johannine community experienced. Furthermore, the glorification of Jesus through the Holy Spirit validates the community's eschatological vision as God's adopted children "born in water and Spirit" (3.5) and chosen to bear fruit (15.16): "You did not choose me, but I chose you and appointed you so that you might go and bear fruit—fruit that will last".

The Johannine community succeeds Jesus by their faithful witnessing through the power of the Holy Spirit. They also had a foretaste of the eschaton in the transformative indwelling of the Holy Spirit. Jurgen Moltmann similarly reflects that "the community of Christ's disciples shall not, however, only correspond to the divine Trinity by analogy. They shall also become a community included in the divine Trinity, 'so that they shall also be one in us.' This is the mystical dimension of the church: the human community in the divine community and vice versa, mutually indwelling one another."[36]

Fifthly, the coming of the Holy Spirit is God's continuing presence and work in the world. The Spirit is God's deposit, as Paul describes, a guarantee of what is to come (2 Cor. 5.5). The Holy Spirit continues God's mission through the disciples and future believers who will comprise the Church. Jesus' farewell discourse contains the main elements of a farewell discourse in the Old Testament. However, his introduction of the Holy Spirit makes his farewell discourse far different. It is as if Jesus did not depart at all. Through the Holy Spirit, God is present. God faithfully keeps His promise through the Spirit of Truth. God continues to encircle the world with His presence, penetrating and journeying with it until the final day. Moltmann notes, "The trinitarian God is the redeeming 'broad room' for all creatures and the life-space for all living beings."[37]

Lastly, the theme of intimacy and departure continues today. The Spirit of Truth plays a pivotal role in giving the disciples and future believers access to the Father and Jesus.

36 Jurgen Moltmann, "God in the World—the World in God: Perichoresis in Trinity and Eschatology," *The Gospel of John and Christian Theology*, ed. Richard Bauckham and Carl Mosser (William B. Eerdmans Publishing Co., 2008), 377.

37 Ibid., 375.

At the same time, the Spirit of Truth is God's opening to the world. God relates to the world through the Spirit, moving and present, especially in the disciples and the future Church. Intimacy remains unbroken, yet it respects human freedom of choice. Grace abounds despite the dark themes of departure: actual loss, forgetfulness, hatred and persecution, unbelief, or hopelessness. The Church is alive in the tension she finds herself in, in the different faith communities who struggle with modern issues of departure. The Holy Spirit addresses these themes of departure in a manner that binds believers with God.

The Church is encouraged, therefore, to pray to the Holy Spirit in her continuing engagement with the world. As the Church continues to respond to the myriad of challenges in building God's kingdom, the Holy Spirit helps her remember and renew her faith-identity as belonging to God as God's beloved children.

BACCALAUREATE IN SACRED THEOLOGY

SYNTHESIS PAPERS

Apung Mamacalulu: The Lord Who Is Mercy

Benjamin B. Espiritu III

The death of Jesus meant different things to different people. For the Jewish religious leaders, it was the end of a trouble-making and blasphemous itinerant preacher. For the Romans, perhaps the termination of another threat to their rule. For some disciples, it implied the loss of their hope for Israel's redemption from their oppressors. For Jesus himself, as prefigured in the Last Supper, it was a life-giving surrender of his own life, the fullest expression of his love and service, and of his obedience to God's will. As it has been interpreted in various ways before, so it is interpreted in many more ways in our time.

For the people of Angeles City, Pampanga, the death of Jesus is God's *mercy-ing* embodied in the age-old devotion to the *Apung Mamacalulu*. The *Apu,* as called by the locals, is the image of the Dead Christ in the sepulcher. Sources say that in 1828, the parish priest of Holy Rosary Parish in Angeles City had this image of the Dead Christ sculpted. The devotion to the *Apu* began when, according to legend, a certain Roman Payumu miraculously escaped his unjust trial and execution from the *guardia civil*, through the intercession of *Apu*.[1]

1 Francis Musni, "The Strange Case of the Two Images of *Apu*ng Mamacalulu," http://andalltheangelsandsaints.blogspot.com/2010/06/16-strange-case-of-two-images-of-*Apu*ng.html?m=1 (accessed 12 March 2019).

The peculiar name of the image reflects its meaning and significance to its devotees. God is referred to by Kapampangan people, as "*Apung Guinu*." While "*Guinu*" means "Lord," "*Apu*" is used to address elders, both male or female, thus connoting reverence, wisdom and guidance, authority and assistance. "*Mamacalulu*" is usually translated as "merciful;" however, it is actually stated in the active voice to mean that *Apu* shows and acts out of mercy. Briefly put, *Apung Mamacalulu* is the Lord who shows mercy.

The devotion to the *Apung Mamacalulu* is toward Jesus Christ himself, who "for us men (sic) and for our salvation, came down from heaven… and was incarnate… and became man."[2] In God's desire to bring all things to himself, he himself became human to lead all humanity, and all creation, back to union with him. It was God's will and pleasure to initiate this relationship with us, out of his divine goodness (cf. Eph 1:9). God has always willed it so, that even in the past, God has revealed himself and his divine will[3], first through the wonders of creation, and then by reaching out to a people beginning with Israel. He made himself known through his creation, through many signs and wonders, and through the words of the prophets and other chosen men, to communicate his divine self, and his divine will to humanity. This is the only way we can come to understand God, who is beyond us by means of these earthly realities that communicate realities beyond this earth, which humanity cannot otherwise know.[4]

2 Vatican II, *Decree on Religious Freedom* Dignitatis Humanae, in *Documents of Vatican Council II*, ed. James H. Kroeger (Pasay City: Paulines Publishing House, 2011), par. 150. Hereafter DH.

3 Vatican II, *Dogmatic Constitution on Divine Revelation* Dei Verbum, in *Documents of Vatican Council II*, ed. James H. Kroeger (Pasay City: Paulines Publishing House, 2011), par. 2. Hereafter DV. cf. also Eph 1:9, DV6

4 Cf. DV3

In this way, God has always reached out to us and has given us the capacity to know him and to respond to his invitation to friendship.

In the fullness of time, however, God revealed his very self to us in a way unsurpassed by any other revelation, through his incarnate Son. The Letter to the Hebrews puts it together thus, "in many and various ways God spoke of old to our fathers by the prophets; but in these last days he has spoken to us by a Son, whom he appointed the heir of all things, through whom also he created the world."[5] God has fully revealed himself in his incarnate Son, Jesus, who became man and like the rest of humanity in all things but sin.[6] In Jesus, the Word made flesh, God has revealed himself to us by becoming human himself.[7] This is the faith of the Church proclaimed and passed on through the centuries: Jesus, the Son of God incarnate, who proclaimed the Kingdom of God on earth, and is savior for us all through his life, death, and resurrection.

This mystery of God's becoming man in Jesus becomes a reality accessible to the common believer through *Apung Mamacalulu.* Albeit depicted as Jesus laid in the tomb, it is a devotion to the God-who-is-with-us, and who is like us, accompanying humanity to the very end of human life on earth. Thus, the image of the dead Christ points to God incarnate in Jesus being with us in suffering, forsakenness, devastation, "even unto death."[8] Moreover, it reveals to us God who is not only God for himself, but God who relates with us.

5 DV4, cf. Heb 1:1-2
6 ND 301, cf. Heb 4:15
7 DV4
8 Phil 2:8.

In this devotion to *Apu,* a devotee is drawn towards a response to this revelation. God has given us the capacity to respond to his revelation, in faith.[9] In faith, man surrenders himself to God, who reveals God's self by entering into a personal relationship, a friendship with God. The Church believes that God continues to provide humanity the necessary help to understand what he has revealed in the course of history through the Holy Spirit. This happens in particular cultures, traditions, and sets of values; because revelation, which happens in history, also involves the consciousness of individuals and of a people, shaped by a particular history.

This encounter and relationship with God is preserved and passed on through generations by written and unwritten means: through the Scriptures, and through the ways that the faith is lived-out by the believers.[10] As God has always done, God continues to reveal himself, and gives himself to humanity through creation, through the Church, through events and experiences that happen in history, and especially through the symbols that we have used to express such faith.

Animated by the Spirit, and nourished and deepened through prayer, worship, and the sacraments, this faith has taken root in different cultures and has borne fruit in local expressions of the same faith, reflective of the culture and traditions of the receiving and living community. These local expressions of faith continue to serve as media of God's revelation to the community. These local symbols that have sprung from living out the faith have also become avenues for passing on the faith through generations, and for living out the faith in concrete ways. This means that the faith does not remain extrinsic to a believing community. It becomes

9 DV5
10 DV7

part of the believing community's life. Thus, the International Theological Commission (ITC), in the document "*Sensus Fidei* in the Life of the Church," says that [Vatican II] clearly teaches that the faithful are not only recipients of the faith, as if it is only handed on to them by the Church. Rather, they are active subjects of living out this faith day in and day out in their particular contexts, and by their lives pass on the faith through generations.[11] The Catechism also teaches that "all the faithful share in understanding and handing on revealed truth"[12] through the power of the Spirit. Furthermore, *Sensus Fidei* understands the role of the believers' sense of the faith as enabling the faithful:

> 1) to discern whether or not a particular teaching or practice that they actually encounter in the Church is coherent with the true faith by which they live in the communion of the Church; 2) to distinguish in what is preached between the essential and the secondary and 3) to determine and put into practice the witness to Jesus Christ that they should give in the particular historical and cultural context in which they live.

The faith being practiced and witnessed to through local symbols is what we have come to term as "popular piety." Popular Piety is the faith incarnate in a particular culture, in a particular group of people. Thus, Pope Benedict XVI says that in it, "the faith has taken flesh and blood."[13] Through this, the faith "has entered human hearts and become part of the common patrimony of sentiments and customs, shaping the

11 The International Theological Commission, *Sensus Fidei in the Life of the Church* (2014), http://www.vatican.va/roman_curia/congregations/cfaith/cti_documents/rc_cti_20140610_sensus-fidei_en.html (accessed 02 April 2019), no. 60, hereafter SF.

12 *Catechism of the Catholic Church* (Manila: Word and Life Publications, 1994), par. 92. Hereafter CCC.

13 SF 60.

life and emotions of the community."[14] Such a dynamic sense of the faith on the part of the faithful also validates doctrine in its function of expressing the faith of the people. Pope Francis, in *Evangelii Gaudium* writes, "Popular piety enables us to see how the faith, once received, becomes embodied in a culture and is constantly passed on."[15]

Thus, expressions of popular piety, like the devotion to the *Apu* help us understand our relationship with God in concrete ways and allow us to respond concretely to the God who reveals himself to us. As God reveals himself to us through *Apu*, God also allows us to see him revealed in those whom he closely associated with even while he was on earth. In *Apu*, we also see the least of our fellowmen who suffer and are burdened by problems, perhaps even considered dead in the eyes of the world. As God is revealed to us as mercy, we see the reality that we, too, are called to be in a relationship of mercy with others. Thus, we also become aware of the sufferings of others, especially those dear to us, and become willing to suffer with and for them too. This is the Filipino cultural trait called *damayan*.

Damayan is so ingrained in the culture that during the Holy Week, one of the local practices of people in Pampanga is *pamagdarame*, or self-flagellation. While an outsider may see this as an act of reparation for sins, or a medieval practice that survived the modern times, it is not. The term *mandarame,* which is used to refer to self-flagellants, comes from the

14 Pope Benedict XVI, *Letter of His Holiness Pope Benedict XVI to Seminarians,* 18 October 2010, https://w2.vatican.va/content/benedict-xvi/en/letters/2010/documents/hf_ben-xvi_let_20101018_seminaristi.html (accessed 04 April 2019).

15 Pope Francis, *Apostolic Exhortation on the Joy of the Gospel* Evangelii Gaudium (Pasay City: Paulines Publishing House, 2013), par. 123. Hereafter EG.

Kapampangan root *dame*, close to the Tagalog *damay*, which connotes being one with another person. Moreover, it also means carrying the burden of another person or "voluntarily taking part in someone else's situation or predicament," which involves "placing one's self in a position of physical discomfort, which would enable one to approximate the burden of someone else's plight."[16] Thus, the *mandarame* is an effort to share in the suffering of Christ on Good Friday, as an act of companionship rather than of penitence. Quite appropriately, these men also walk alongside the bier of the dead Jesus during the Good Friday procession. Moreover, the *mandarame* often perform their rituals as a *pag-damay* in the suffering of an ailing loved one, for whom a *panata*[17] is made. This is an expression of the Filipino sense of "embodied empathy," one which is rooted in local concepts of interiorized personhood or *loob*, and social empathy, "which could not be simply emplotted into Catholic doctrinal or theological framework."[18] One wills to suffer with Christ not out of a desire to atone for one's own sin, but as a response to the pain of a beloved, and a response of gratitude to God who comes to one's aid in love. The practice evokes compassion in the literal sense: to suffer with.

Understood within this framework of *pag-damay*, the devotion to *Apu* also comes across as an experience of God becoming one of us, voluntarily taking part in our predicament. The incarnation is *a pag-damay.* In becoming flesh, God willingly participates in human frailty and powerlessness.

16 Julius Bautista, "The Localization of Roman Catholicism," in *Routeledge Handbook of Religions in Asia,* eds. Bryan Turner and Oscar Salemink (New York: Routledge, 2015), 104.

17 A *panata* is a personal promise or commitment to God to practice a certain ritual in exchange of a grace that one asks for, or in gratitude for a grace received.

18 Bautista, "The Localization of Roman Catholicism," 101.

God who is so close to humanity, as flesh-and-blood, is here depicted to have chosen to be one with humanity even in death. The devotees experience God in *Apu* as someone who is near and within arms' reach, and one who is close enough to be touched and kissed. In *Apu,* God reveals himself as one who takes on our powerlessness out of love for us. In the fullness of his self-emptying in a death which he suffered on account of his becoming one with us, God becomes all the more accessible to us.[19]

God is an accessible God; and in *Apu*, God is revealed as a God who welcomes all, no matter what state of life one is in. A study of Dr. Yabut shows that many of the devotees of *Apu* are from the poor, and people who are generally not accepted in society.[20]He notes, among others, prostitutes (from the outskirts of the nearby Clark Air Base) and snatchers. Bishop David[21] describes most of the people that come to *Apu* as those who keep away from the public eye, and those who feel they are unwelcome in other churches. But here, as God becomes one with them, they too become one with God. With *Apu*, the devotees, as it were,

19 Philippians 2:7

20 Homer Yabut, "*Apu*ng Mamacalulu: Ang Sto. Entierro ng Pampanga," *Dalumat eJournal* 4, 1-2 (2013), dlsu.academia.edu/HomerYabut (accessed 5 March 2019).

21 Pablo Virgilio S. David, "Apung Mamacalulu: A Theology of the Life-Giving Death of God," in *Apung Mamacalulu: The Sto. Entierro of Angeles City,* ed. Nina L.B. Tomen, (Angeles City : Curia Sancti Rosarii, Inc., 2011), 83.

> become one with the image they touch – one in their quest for healing and wholeness, one in their desire to live anew, one in finding meaning in their sufferings and pains, as their own ways of "filling in their own bodies what is lacking in the afflictions of Christ." (col 1:24) Their trials are made more bearable by the thought of enduring them as a participation in the passion of the Son of God.[22]

The devotional prayer to *Apu* composed by Bishop David[23] reflects the kinds of devotees that come to *Apu*. He describes them as taking to *Apu* all their pains, all their difficulties, and all that burdens them, together with all their needs and those of the people they love. They come to *Apu* with their frail faith, their wavering trust, and their imperfect love. They come to *Apu* in hope that *Apu* would deal with them with mercy as he did when people came to him while he walked the earth. They come to *Apu* because they believe he will help them with their problems as Jesus responded in the Gospels to those who asked for his help. Some come to *Apu* not for themselves, but for their loved ones, as did the friends who broke the roof to get their friend healed by Jesus, and the countless other people who counted on Jesus for healing and strength on behalf of others.

At the outset, the devotion to the *Apu* seems to be a morbid devotion, focused on the dead Christ, as if death and condemnation had the final say. This also seems to discount the fact of the resurrection, and that the Jesus in the sepulcher is the same Jesus resurrected. The experience of devotees, however, say otherwise. Central to the devotion to *Apu* is an experience of salvation, and with it, a sort of resurrection.

22 Ibid., 85

23 A copy of the prayer, both in *Kapampangan* and English is posted within the vicinity of the Shrine.

The devotion's beginning is itself attributed to the miracle of Roman Payumo's being saved from his death sentence after calling on *Apu*. People who come to *Apu* generations after also experience the same salvation, a salvation here-and-now. In *Apu*, God redeems humanity precisely at the current situation they are in; as it were, God meets one where one is. Bishop David writes,

> They come grieving and leave consoled; they come troubled in spirit, and go home in peace. They come burdened by the weight of their own sins and return home feeling forgiven, or at least understood and accepted. They come confused and go back home refreshed and enlightened; they come feeling lost and return home with a new sense of direction. They come ill and go home feeling healed; they come fragmented and come home feeling whole again. They come discouraged and weak, and go home with renewed inner strength. They come fearful and traumatized, and go home reassured. They come with their hurts and resentments, and go home learning to forgive. They come feeling insecure, and go home feeling loved unconditionally.[24]

Thus, devotion to the *Apu* is not just a devotion to a dead deity, but a devotion that leads one towards a resurrection, for the Lord in the holy sepulcher is the same Lord risen and alive. It is this life of the risen Lord that accompanies devotees as they go back to the world, having experienced God's mercy in *Apu.* The devotion flourished out of this experience of salvation.

The fullness of God's revelation in Jesus, and the whole Christ event, clearly gets the message across: God intends not only to save individuals, but to gather a people to himself.

24 David, "Apung Mamacalulu," 86.

In the devotees' experience of salvation in *Apu*, one can see intimations of the realization of the kingdom on earth, as it is in heaven. New life becomes evident in deeper devotion out of gratitude. In their becoming one with *Apu*, devotees also become one with *Apu* in mercy-ing. They too, become *Taung Mamacalulu*, people who show mercy. Their piety and charity is a fruit of their own *pagdamay* with the Lord who has chosen to take part in their plight. By this, one also sees that devotion to the *Apu* is not only a one-on-one relationship with *Apu*. Rather, as God gathered communities and brought them up as a people, *Apu* also reveals a God who gathers a community of merciful people. The devotion to *Apu* is a concrete way of being Church – a people of God.

Bishop David also relates the story of how devotees would leave amounts of money within the "casket" of the *Apu*, right at his feet and within the reach of other devotees.[25] Despite being provided with donation boxes for the money, people still leave the money where another devotee can help himself with some amount as his turn to pray comes. Bishop David observes how the devotees who put in the money do not seem to mind this at all. He gets the inkling that in the devotee's mind, money that goes to the donation boxes go to the institutional church and it seems that this is not the intention of the donor. They literally leave the money at the feet of the *Apu*, at *Apu*'s disposal for someone in need who might come to *Apu*, as *Apu*'s ready help in their need for *Apu* knows their needs best. Bishop David adds,

25 Ibid.

> they presuppose, at least culturally, that a thief would normally be afraid to steal from *Apu*. I doubt therefore whether they regard those who help themselves as thieves; I am more inclined to believe that they regard them as beneficiaries of *Apu*'s charity.[26]

Such a participation in the *mercying*, however, comes only as a response to God who reveals himself as merciful through *Apu.* This brings one back to the dynamic of the whole of theology: God initiates the encounter, humanity responds in faith and praxis. In *Evangelii Nuntiandi*, Pope Paul VI says that popular piety "manifests a thirst for God which only the poor and the simple can know" and that "it makes people capable of generosity and sacrifice even to the point of heroism, when it is a question of bearing witness to belief."[27] This authentic witness to the truth of Jesus, who is revealed as the *Mercying Lord* in *Apu*, is the *Mercying* Church that has grown around *Apung Mamacalulu*.

In all of these encounters, one looks back to God as the initiator of the encounter, and thus the power behind the praxis as well. As God was and is always the first to reach out to humanity, so too does devotion to *Apu* only become possible if *Apu* has drawn close to them first. Jesus, our healing and forgiving Lord, continues to reach out to each of us, understanding our weaknesses, our failures, our struggles, having been through all of these himself. The purpose of the incarnation was not only so that God could be one with our humanity, but that God could also make himself accessible to man, physically and humanly, in the most intimate way possible. It is not only the people who accompany Jesus and

26 Ibid.
27 Pope Paul VI, *Evangelii Nuntiandi,* 48.

participate in his passion but also Christ who participates and accompanies devotees in their own passion and death, towards their resurrection.

After taking root in the Filipino culture, Christianity has produced many ways of living out the faith. Many, even among the hierarchy, criticize devotion to images, seeing them as bordering on fanaticism or pietism. The uninitiated and the outsider may even construe it as a form of idol worship. However, these images can only be objects of devotion, not in themselves, but as pointers to a reality that they represent. Inspired by God, these symbols of faith express our experience of divine truth in the only way human beings can – by means of sensible and tangible realities. At the same time, these symbols continue to mediate God's presence to us as they continue to point to the divine that they symbolize. Religious images such as *Apu* continue to gather people to God and their neighbors. Thus, these images can become a starting point for a theology of a local church, a theology of simple people. The whole cult of the *Apung Mamacalulu* points to a Christological point of view of a particular people and a particular way of being Church.

In terms of theology and practice, one finds that theology taking on a local flavor works in two directions. First, that the faith of the people correlating with doctrine validates that theology as still expressive of the lived faith-experience of a believing community. Towards the local culture, on the other hand, finding theology concretely assimilated in the culture shows that the faith is alive and is able to take root in that culture, and produce local expressions. Theology, and more pointedly, Christology, remains to be an expression of a people's experience of God. In the Kapampangan experience of *Apung Mamacalulu,* one experiences the same Jesus Christ

who walked the earth and touched the lives of people who healed the sick and reached out to the poor and the outcast. *Apung Mamacalulu* continues to draw people to experience God's mercy through the merciful, life-giving death of Jesus.

Ironically, the dead Christ communicates life eternal, if only we look to Christ beyond the grave. And this, I guess, is the invitation of *Apung Mamacalulu*: to look beyond the grave – our hopelessness and despair – and experience God's life, which continues to keep us going through life's hardships. Beyond contemplating Christ in the tomb, devotees must keep in mind that he did not remain in the tomb. Christ has risen, and by his resurrection, all are given the sure hope of being able to go beyond anything and everything they are going through. The resurrection gives the Church the capacity not to despair because, at the end of it all, suffering, violence, and death will never have the final say. God, who accompanies us, is mercy beyond the grave. God has conquered the grave.

After all the merits of popular piety, Pope Benedict XVI still holds that "certainly popular piety always needs to be purified and refocused, yet it is worthy of our love, and it truly makes us into the 'People of God'."[28] Popular piety continues to be a fertile expression of a simple but profound faith. For the devotees in Angeles City and beyond, it is Jesus as *Apung Mamacalulu*, the *mercying* Lord who accompanies us in our humanity and takes us with him in his resurrection. *Ang Panginoon na dumadamay sa atin sa ating pagka-tao, dinadamay tayo sa muling pagkabuhay, habang tayo ay nagdadamayan sa sakit at pasasalamat.*

28 Pope Benedict XVI, *Letter to Seminarians*, no. 4.

Being "Placed With The Son:"

Locating the Catholic Faith/Creed in the "Ignatian Trinitarian Coordinate System"

Linyi Zhai, SJ

Introduction

We Catholics ask ourselves: what do we believe after all? The most straightforward and most direct answer would be our Creed: "I believe in God…" However, in today's modern era, many say: "Belief in a creed is a sign of intellectual failure. Creeds involve faith, and faith makes statements about realities that can't be tested."[1] Facing such a mentality, how does a Catholic explain the Creed?

A lived faith must be rooted in human experience and carried out by human witness. Thus, in this synthesis paper, I propose a concrete starting point: Ignatius' experience of being "placed with the Son" at La Storta, from which experience flows a trinitarian worldview "that everything comes forth from God, everything returns to God, everything – all reality – is to be understood only in God."[2] This all-embracing "worldview" is centered on and mediated by Jesus Christ, the Son sent into the world in service of God's reign.

Ignatius' experience of the Trinity achieved a specifically christological focus and depth in the vision of La Storta on the road to Rome. While Ignatius was praying in the chapel

1 Luke T. Johnson, *The Creed: What Christians Believe and Why It Matters* (New York: Doubleday, 2003), 3.

2 Herbert Alphonso, S.J. "The Jesuit/Ignatian Charism: A Personal Synthesis and Tribute to Fr. P. Arrupe," in *Review of Ignatian Spirituality*, N. 116, XXXVIII, 3/2007, 51.

at La Storta, "he experienced such a change in his soul, and saw so clearly that God the Father had placed him with His Son Christ; his mind could not doubt that God the Father had indeed placed him with His Son" (*Autobiography*, 96). Ignatius saw the heavenly Father and Jesus carrying his cross; he heard the Father say to Jesus, "I want you to take this man for your servant", so that Jesus turned to Ignatius and said, "I want you to serve us."[3] It was also at La Storta that Ignatius' conviction was born concerning the name the companions should take - the Society of Jesus - as well as their central charism: to be "placed with the Son."

What was remarkable for Ignatius is the fact that this experience gave him an unshakable confirmation of faith, such that "he was determined to die for them, merely because of what he had seen".[4] His experience of God is a revelation of how God may be inviting many other men and women today to be touched by and to savor the mystery of Divine love.

This paper employs a method of mathematical positioning a point in a tridimensional coordinate system. In cubic geometry, to position a point is to define its three coordinates in a tridimensional coordinate system (see figure).

3 Pedro Arrupe S.J., "The Trinitarian Inspiration of the Ignatian Charism," in The Trinity in the Ignatian Charism, Rome: CIS, (1982): 30, citing Lainez, *Adhort. in examen* 7. FN II 133.

4 Arrupe, "The Trinitarian Inspiration of the Ignatian Charism", 18.

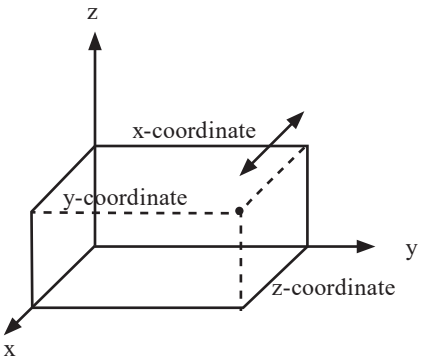


Fig. 1: The Three Coordinates in the Tridimensional Coordinate System

Analogically, the paper attempts to explain the Catholic Faith/Creed in an "Ignatian trinitarian coordinate system." Ignatius' experience of "being placed with the Son" at La Storta was essentially an experience of "defining" the Ignatian charism as well as the Society of Jesus in the "trinitarian coordinate system." In the light of such an experience, the paper first describes the "Ignatian trinitarian coordinate system" and then locates the Catholic Faith/Creed in the system, to shed light on the understanding of it and to empower people to deepen and live out the Catholic faith authentically.

Describing the Ignatian Trinitarian Coordinate System

Z-axis: I Believe in God, the Father almighty…

For Ignatius, God the Father is primarily the source and ultimate destiny of everything. As Alphonso puts it: "All reality coming forth from God, all reality returning to

God, all reality seen and understood only in God."[5] In the vision of La Storta, it is the Father who dominates the scene, accepts Ignatius and places him with the Son, and promises to Ignatius that "I shall be favorable to you" or "I shall be with you." In other words, the vision of La Storta for Ignatius is an "understanding, in the bosom of the Trinity, of the mystery announced by Paul, of how all things issue from God and return to him. Ignatius sees that the mysteries of creation, of man's fall, of redemption and of the Church are caught up in that movement of descent and ascent."[6]

What is central, for Ignatius, is not the Trinity in itself, but the presence and action of the triune God in the world, especially in terms of creation and incarnation. God touches us in our everyday lives. One might even say that for Ignatius the world is the "indispensable medium, the locus in and through which God comes to us and we, in turn, move to God."[7] The point is not merely gratitude to God who is the source of every good blessing, but "an attitude and a vision which recognizes the world and everything in it as the theatre of a divine drama."[8]

Ultimately, grace is a sharing in God's own life and action. In grace, however, we are not only drawn into God's love and life but are drawn into God's action in this world. Or, we could say, it is precisely in and through our action that we open ourselves to God who is at work in the world.

5 Alphonso, "The Jesuit/Ignatian Charism…", 53.
6 R. Cantin, "L' Illumination du Cardoner," in *Sciences Ecclesiastiques*, Montreal, 1955, 54. cited by Arrupe, "The Trinitarian Inspiration of the Ignatian Charism", 43.
7 Peter Schineller, "St Ignatius and Creation-Centred Spirituality," *The Way* 29 (1989): 47.
8 John R. Sachs, "Ignatian Mysticism," *The Supplement of the Way* 82 (1995): 77.

X-axis: I Believe in Jesus Christ, His Only Son, Our Lord…

For Ignatius, according to Pelland, "the entire life of Jesus is directed to the Father. Toward him, he is turned; it is the Father's work that he comes to do. Of him, he speaks and him he manifests. Toward him, he moves with all his being."[9] This image of Jesus is illustrated in three hymns in the New Testament. The first is found in the Letter to the Philippians: "He emptied himself…even to accepting death, death on a cross…" (2:6-9). The second is presented in the Letter to the Colossians: "He is the image of the unseen God… God wanted all perfection to be found in him and all things to be reconciled through him and for him…" (1:15-20). The third hymn is in the prologue of the Gospel of John: "In the beginning was the Word, the Word was with God…The Word was made flesh…it is God the only Son, who is close to the Father's heart, who has made him known" (1:1-18). Thus, Fr. Arrupe, former Jesuit Superior General, says that for Ignatius,

> Christ is above all the One who, being always conscious of issuing from the Father and of returning to him, continuously contemplates the Father's designs in order to discern, so to speak, in a perfect indifference of heart and openness of spirit, without preconceived limits, what the Father wants from him for the realization of his work and his greater glory.[10]

It is this Christ bearing the cross with whom Ignatius was placed. It essentially means to be called to serve and to participate in the mission of Christ through humiliation and the

9 Gilles Pelland, "Ignatius and The Trinity: Theological Insights," in *The Trinity in the Ignatian Charism*, Rome: CIS (1982): 132.

10 Cantin, "L' Illumination du Cardoner", cited by Arrupe, "The Trinitarian Inspiration of the Ignatian Charism," 43.

cross. But the cross that the Lord bore on his shoulders means not only external hardships; it also and primarily means following Christ in humility, poverty, and self-abnegation. Arrupe cites Nadal to synthesize the significance of the cross:

> It helps to exercise oneself and to consider and feel that we are following Jesus Christ who still carries his cross in the Church militant, to whom the eternal Father has given us as servants, if we follow him with our own crosses and want nothing more from the world that what he wanted and took, i.e., poverty, opprobrium, toil, pain, even death, exercising the mission for which God had sent him into the world, which was to save and perfect souls, with all obedience and perfection in all virtues. But our cross is our delight too, for it already has the splendor and glory of Jesus' victory over death, his resurrection and his ascension.[11]

Ignatius was "placed with the Son" in order to serve. This is the heart of Ignatius' experience at La Storta. In the end, such experience is, according to Arrupe,

> a participation in the mission of the One sent by the Father, in the Spirit, in an ever greater service in love, with all the variants of the cross, in imitation and following of that Jesus who wants to lead all men and all of creation back to the glory of the Father.[12]

Y-axis: I Believe in the Holy Spirit…

For Ignatius, as we have seen above, all reality comes forth from God, and all reality returns to God. The role of the Spirit is precisely to be the moving "force" of that movement

11 Arrupe, "The Trinitarian Inspiration of the Ignatian Charism," 46, citing *Orationis ratio in Soc*, Nadal IV 678.
12 Ibid., 48.

of descent and ascent. In the movement of descent, God is seen as the Spirit at work in the world. Ignatius brings out this point clearly in the Contemplation to Attain Divine Love in the *Spiritual Exercises*: "God dwells in creatures ... God works and labors for me in all creatures … all blessings and gifts as descending from above" (235-237). Sachs points out: "The goodness of the world is not merely a protological characteristic that derives from its creation by God; it is an eschatological reality which God is laboring to bring to fullness."[13] Thus, it becomes crucial to discern what God is doing, what God intends to accomplish. It is the role of the Spirit to illumine us to discover and read these labors, so that we may attune our choices and actions with the workings of God in the ascending movement of bringing to fullness.

Yet the role of the Spirit in Ignatius' experience at La Storta is best understood as a unifying agent to gather his companions as one company of Jesus. In Ignatius' understanding, to be "placed with the Son" is also to unite all his companions and those who wish to join the company with and around the Son, precisely because the union that exists among them follows a divine pattern. Arrupe says: "The unification that the Spirit brings about in a community proceeds from that very unity which operates in the heart of the Trinity."[14]

Mary Intercedes for Us to be "placed with the Son"

Being "placed with her Son" was a constant favor that Ignatius asked from the Virgin Mary (*Autobiography* 96). For Ignatius, Mary, from whom the second divine Person took flesh, appears in his mystical experience essentially in a

13 Sachs, "Ignatian Mysticism", 77.
14 Arrupe, "The Trinitarian Inspiration of the Ignatian Charism," 57.

mediatory role. Adolf Haas points out: "The Mother and the Son always belong together in Ignatius, and the Diary gives us a luminous witness to this."[15] Mary – Virgin in total giving of self in the response of faith; Mother in her fecundity by the Holy Spirit bringing forth her Son; Woman of the Magnificat; assumed into Heaven as the sign and promise of the eschatological fulfillment of the Church and humankind – is our intercessor for our human needs in history.

Locating Creation, Human Person, Sin in the Ignatian Trinitarian Coordinate System

All Creatures Coming Forth from God and Returning to Him

"Blessed be God the Father of our Lord Jesus Christ, who has blessed us with all the spiritual blessings of heaven in Christ" (Ephesians 1:3). Everything takes its origin in the heart of God where there is the superabundance of love, and that love did not stay closed in on itself, but "has been poured into our hearts" (Romans 5:5). Pelland states, "We were nothing in a purely gratuitous fashion that love led us into existence and predestined us to be filled, spreading itself over us and taking us to itself."[16] Just as everything comes from God, everything returns to Him. It is He who gives meaning to everything, eternally. We will be filled precisely by finding Him, being, as it were, immersed in his abundance.

We were "placed with the Son" in anticipation—even before we existed, as Paul exclaims: "He chose us in Christ

15 Adolf Haas, "The Foundation of Ignatian Mysticism in Loyola and Manresa," in *The Trinity in the Ignatian Charism*, Rome: CIS (1982): 184.

16 Pelland, "Ignatius and The Trinity: Theological Insights," 121.

before the foundation of the world" (Ephesians 1:4). The Spirit operates in us the growth that leads us, by the ways of God, to become sons and daughters with the Son and in the Son. Paul vigorously underlines this mystery in the Letter to the Ephesians:

> With all wisdom and insight he has made known to us the mystery of his will, according to his good pleasure that he set forth in Christ, as a plan for the fullness of time, to gather up all things in him, things in heaven and things on earth. In Christ, we have also obtained an inheritance, having been destined according to the purpose of him who accomplishes all things according to his counsel and will, so that we, who were the first to set our hope on Christ, might live for the praise of his glory (Ephesians 1:9-12).

Human Person is "Man with and for Others"

A "person," as Carl Rogers made clear to us, necessarily connotes freedom that is open to others, not being closed in on itself, one that grows, develops and matures precisely by the interpersonal relationships it establishes.[17] However, it is in the Trinity that the concept of person finds its most perfect and mysterious realization. The Father is the "Father" inasmuch as he generates the Son; the Son is the "Son" inasmuch as he comes from the Father and is eternally "turned towards the Father" (John 1: 1); and, in the case of the Holy Spirit, he is in his very person the mutual relationship of love between the Father and the Son – so that, in this case amazingly, "person" is itself constituted by a "relationship". Such relationship is characterized by a "going-out," a "self-giving," a vital

17 Cf. Carl Rogers, *On Becoming a Person: A Therapist's View of Psychotherapy* (Boston: Houghton Mifflin, 1961).

impulse toward the other two.[18] The human person must take inspiration for his perfection and, analogically, for his fulfillment and consummation. After all, every human person was created in the image and likeness of a triune God. Thus, every human person, as Arrupe emphasizes, "should not close in on itself, but perfect itself in its relationships and otherness, renouncing all ego-centeredness. In the Divine Persons is found the ultimate model of the 'man for others'."[19]

Sin as Human Person's Selfishness and Self-Absorption

Sin enters into the world, as human persons act against their nature of "self-giving", as they deny what God is in them and what they are for God. If we consider all of human persons' selfishness: their exploitation, their violations of human rights, their injustice, whatever is an undue appropriation of the material or moral possessions of others, they are completely the opposite of the trinitarian communion in self-giving love. Arrupe affirms: "Whatever is opposed to donation—selfishness, withholding, exploitation, oppression—depersonalizes us in the trinitarian sense of that word."[20] In other words, in the light of trinitarian interpersonal communion among the Divine Persons, "giving oneself to others is the best possible use of the capacity of self-determination."[21] This is the very reason why the Society of Jesus issued a decree on the promotion of faith and justice hand-in-hand in its 32nd General Congregation:

18 Cf. Arrupe, "The Trinitarian Inspiration of the Ignatian Charism", 50-51.
19 Ibid., 51.
20 Ibid., 53.
21 Ibid., 52.

> Promoting justice means also restoring in ourselves the model of the trinitarian relation. Freeing the oppressed means also refinding the sense of equality in which our condition as persons formed in the divine image places us. Fighting for peace means also rediscovering our equality as sons of the Father and brothers in Jesus Christ by the work of the Spirit.[22]

Locating the Church and Its Sacraments in the Ignatian Trinitarian Coordinate System

The Church is the Icon of the Trinity

Bruno Forte, in his book, *The Church Icon of the Trinity*, elaborates that "the Church comes from the Trinity, is structured to the image of the Trinity, and goes forward toward the trinitarian fulfillment of all of history."[23] Therefore, the Church as mystery is perfectly understood by locating it in the "Ignatian Trinitarian Coordinate System" as unrolling in/through history the divine plan—the universal saving design of the Father (LG 2), the mission of the Son (LG 3), and the sanctifying work of the Spirit (LG 3) of uniting all humankind with the Trinity and uniting all peoples and all men and women with one another in Trinitarian life.[24]

The Church is mystery and sacrament, i.e., the sign and instrument of this trinitarian presence and action, leading humankind through working out in human history the future realization of the Kingdom. In participation in the mission of Christ, all Christians are co-responsible for the Church, its outreach and mission in the world and for the world. Thus, the Church by nature is "missionary": "the mediating Gospel/salvation to all human history, in every intercross of time,

space-and-place, people-and-situation."[25]

The "deepest reality" in the Church is the Christ-life, the Trinitarian life or life of the Spirit in all the faithful, which Forte calls "the ontology of grace."[26] This "ontology of grace" is the foundation of the Church as communion. The Holy Spirit, as the innermost "soul" of the Church, living and working in each and in the whole, is operative in all the life and action of the Church on the level of communion.

The Sacraments Channel God's Life-Giving Grace

Many say that "seeking and finding God in all things" is the hallmark of Ignatian charism. Indeed, the entire created world becomes the sacrament of God's action and presence. Above all, for Ignatius, the real and concrete presence of God is found in the sacraments of the Church, especially in the sacrament of the Eucharist. As Haas affirms: "Only here in the sacrament does the presence of Christ attain its unambiguous concreteness and historical and sacramental density."[27]

It is precisely in celebrating the Eucharist that we grow in deeper understanding of the Trinity, for it is essentially an act of thanksgiving to the Father (*eucharistein*) for His bestowing of life-giving grace on us, a memorial of Christ's Paschal Mystery (*anamnesis*) in which we are "placed with Christ" here and now so that we are empowered to commit ourselves to loving and serving as Christ did on the cross, and a calling down of the Holy Spirit (*epiclesis*) that unites us into sharing Christ's own experience of Abba, Father, whose "will be done on earth as in heaven" (the Lord's Prayer; cf. CFC

25 Ibid., 134.
26 Ibid., 63.
27 Haas, "The Foundation of Ignatian Mysticism in Loyola and Manresa", 180.

1683). Eucharistic Prayer III brings out this central point of the Eucharist distinctively in the "Ignatian trinitarian coordinate system": "Father, you are holy indeed, and all creation rightly gives you praise. All life, all holiness comes from you through your Son, Jesus Christ our Lord, by the working of the Holy Spirit."

Conclusion

In this synthesis paper, I have attempted to explain the Catholic Faith/Creed in the light of Ignatius' experience of "being placed with the Son" at La Storta. Using a cubic geometry analogy of positioning a point in a tridimensional coordinate system, I proposed to locate our faith in the "Ignatian trinitarian coordinate system" in order to derive a coherent understanding of our faith from the Ignatian trinitarian "worldview."

Ignatius' experience of "being placed with the Son" testifies that Christian life is the life of grace, that is, a participation in the life of the Triune God. We have been created in the image and likeness of God, who is one and triune, and our destiny is to be assumed into the glory of God the Father, through the Son's redemption and in the Holy Spirit. Christ, with whom we are placed by the Father, whom we serve, has the mission of bringing us to the Father and sending the Holy Spirit to assist in sanctifying us, i.e., in perfecting the divine life in us.

"It is the way to the Trinity." Just as Arrupe exhorts the entire Society of Jesus to travel on the road of and toward the Trinity, so am I convinced that all Christians are invited to take the same road:

> That is the road the Society [all Christians] must travel; a long road that will end only when we arrive at the plenitude of Christ's Kingdom. But the road has been traced out for us and we must travel it, following the footsteps of Christ as he returns to his Father, illumined and strengthened by the Spirit who dwells in us.[28]

28 Arrupe, "The Trinitarian Inspiration of the Ignatian Charism," 60.

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