Vol. 26 | 2024-25

A Student Publication
of the Loyola School of Theology

TINIG LOYOLA



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Season of Creation 2024: To Hope and Act With Creation



+Plus+
We hear from the presidents!

LST *celebrates* 25 YEARS *as an Ecclesiastical Faculty*

MOUNTS IGLIT-BACO NATIONAL PARK | PHOTO BY GAB MEIJA

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Year of Jubilee 2025:
Pilgrims of Hope



+Plus+
We hear from the presidents!

Remembering Pope Francis

POPE OPENS HOLY DOOR OF ST. PETER'S BASILICA | PHOTO BY VATICAN NEWS

TINIG LOYOLA 2024-2025

• Creation • Hope • Home •

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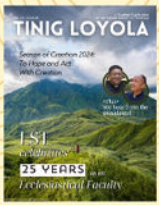
SPECIAL: POPE FRANCIS

62 **Remembering and Praying with Pope Francis**

ON THE REVERSE: GRADUATES & COMPLETERS

ABOUT THE COVERS







To mark this special silver anniversary issue, we present a unique triple-cover edition, each cover commemorating a significant occasion: the 25th anniversary of LST as an Ecclesiastical Faculty, the Season of Creation, and the Jubilee Year of Hope. The first cover, designed by Sch. Joel Leong, S.J., celebrates LST's silver anniversary. The second cover highlights the beauty of Mounts Iglit-Baco National Park, echoing the Season of Creation 2024 theme: *To Hope and Act With Creation*. Lastly, the third cover features the opening of the Jubilee Doors at St. Peter's Basilica, symbolizing the beginning of the Jubilee Year.

ABOUT THE ISSUE

When the Angelus bell at the Loyola House of Studies tolled unsuspectedly at 4.20 pm on April 21, 2025, it could only mean one thing—that a Jesuit had passed away. A quick check on Vatican News confirmed the sad news that it was Pope Francis.

Disbelief made way for a dull ache in my heart as reality set in, similar to a void from losing a lolo (or 'Lolo Kiko' as Filipinos have come to call him).

I imagined news agencies scurrying to report his demise. And as my thoughts turned to *Tinig Loyola*, I realized that the best way to pay tribute is to let his legacy (and all he stood for) inspire our work and actions.

In fact, Pope Francis's declaration of the Season of Creation and the Year of Hope are two of three reasons for this issue's theme of Creation, Hope, and Home. The third is LST's 25th anniversary as an Ecclesiastical Faculty of Theology (our second home). You might have also noticed that this year's issue of *Tinig Loyola* is a dual flip cover edition with three alternate covers based on the theme.

Although the Season of Creation lasted only a month (September to October), our efforts in relating to creation should not only be confined to a season, but in taking stock and renewing our efforts, Pope Francis's desire was for an enduring ecological conversion. He urged individuals and communities to become "guardians" of the environment and hoped for the annual celebration to become a "significant occasion for prayer, reflection, conversion and the adoption of appropriate lifestyles."

Elsewhere, the late Pontiff in his Papal Bull of Indiction, *Spes Non Confundit*, wrote that "Christian hope does not deceive or disappoint because it is grounded in the certainty that nothing and no one may ever separate us from God's love."

In fact, he became a beacon of hope in bleak times. His encyclicals *Laudato Si'* and *Fratelli tutti* offered ways to eliminate injustice and promote reconciliation. His appeal for prayer during the COVID-19 pandemic in an empty St. Peter's Square and his pastoral state visit to the Philippines in 2015 to encourage the victims of Typhoon Haiyan (Yolanda) were booster shots of hope in times of great suffering.

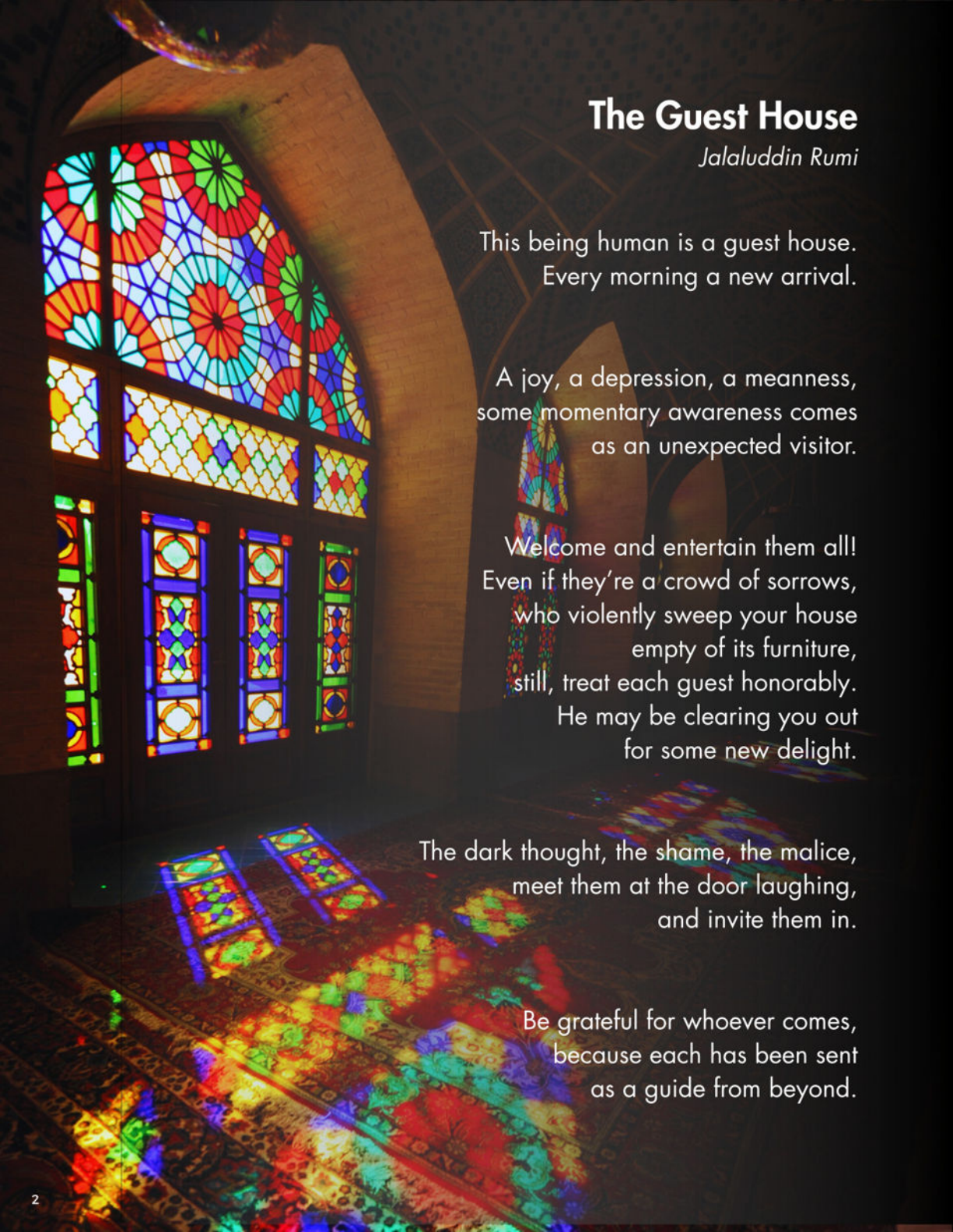
It can seem contrived and inappropriate even to be celebrating LST's 25th anniversary while grieving the death of the Holy Father, and understandably so, for he passed on Easter Monday just after celebrating the Paschal Triduum. However, as we all know, the grand narrative does not end in death, but in the Resurrection.

From its foundation in 1965 to being recognized as an Ecclesiastical Faculty of Theology by the Holy See in 1999, LST has come a long way. In a letter to Robert Hooke in 1675, acknowledging the contributions of his predecessors, Isaac Newton famously stated, "If I have seen further, it is by standing on the shoulders of giants." We can see further because of Pope Francis and many here in LST who have trodden the path before us. They show us how to live our faith and hang onto hope amidst trying times. Our professors, staff, alumni, and classmates count as our pathfinders, imparting their wisdom and sharing their knowledge and experience.

As you open these pages, we invite you to join us in paying tribute to Pope Francis and to the institution that has shaped us as men and women of faith and collaborators in Christ's mission. May we embrace Pope Francis's legacy in fulfilling our roles as students and as ministers in the service of humanity. ■



SCH. BERTRAND LEONG, S.J.
EDITOR-IN-CHIEF



The Guest House

Jalaluddin Rumi

This being human is a guest house.
Every morning a new arrival.

A joy, a depression, a meanness,
some momentary awareness comes
as an unexpected visitor.

Welcome and entertain them all!
Even if they're a crowd of sorrows,
who violently sweep your house
empty of its furniture,
still, treat each guest honorably.
He may be clearing you out
for some new delight.

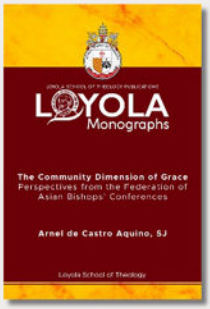
The dark thought, the shame, the malice,
meet them at the door laughing,
and invite them in.

Be grateful for whoever comes,
because each has been sent
as a guide from beyond.

ACADEMIC UPDATES

LST launches its new publication, the Loyola Monographs

LST announced the publication of the inaugural online editions of the Loyola Monograph Series. In this series, LST proudly presents the doctoral dissertations of our faculty members, showcasing their profound contributions to theological scholarship and the wider academic community. This launch is part of LST's celebration of its 25th Year Anniversary as an Ecclesiastical Faculty of Theology in the Academic Year 2024-2025.



Scan to download now!

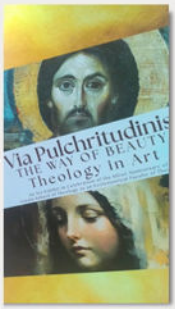
Here is a list of recently published monographs:

- **The Community Dimension of Grace: Perspectives from the Federation of Asian Bishops' Conferences**
  by *Arnel de Castro Aquino, S.J.*
- **From Sustainable Development to Sustainable Community: Toward a Moral Paradigm for Environmental Sustainability**
  by *Abundio R. Babor Jr., MSC*
- **Religion and Justice**
  by *Patrick Vance Senga Nogoy, S.J.*
- **The Theology of the Transfiguration in the Latin Fathers**
  by *Emmanuel Marfori y Cuello*
- **A Contribution to an Asian Theology of Religions Based on the Threefold «Nexus» of Nostra Aetate, Karl Rahner and the FABC**
  by *Salvador G. Agualada Jr., CMF*
- **The Intercultural Mission of the Society of St. Paul in the Digital World**
  by *Teotimo S. Melliza, SSP*
- **The Evolution Of Church Legislation On The Object And Means Of Catechesis**
  by *Enrico Cada Eusebio Jr., S.J.*

LST Welcomes New President —Fr. Renato Repole, S.J.

Fr. Renato B. Repole, S.J., had been appointed and confirmed as the new President of Loyola School of Theology following approval by the Dicastery for Culture and Education in its rescript dated February 14. He will succeed Fr. Enrico C. Eusebio Jr., S.J., who has held the office since 2019. Fr. Repole's three-year appointment will begin on May 17, 2025, with the date of his official installation to be announced by LST at a later time. Fr. Pops, as he is fondly called, obtained his doctorate in biblical theology at the Gregorian University. He has served as Rector of St. John Vianney Theological Seminary in Cagayan de Oro City, as well as of Arrupe International Residence and San Jose Seminary in Quezon City, Philippines. He served as the Vice-Superior of the First Studies in Loyola House of Studies prior to his appointment as LST President.

Via Pulchritudinis: The Way of Beauty—Theology in Art



An art exhibit titled "Via Pulchritudinis: The Way of Beauty —Theology in Art" was held in celebration of LST's 25th Anniversary as an Ecclesiastical Faculty of Theology at the LST lobby. "Via Pulchritudinis" is an inspiring art exhibit showcasing the profound intersection of theology and artistry. It features the remarkable talents of LST students and faculty, presenting their interpretations of theological themes through various visual art, digital and graphic art, etc. Each piece invites viewers to reflect on the divine through the lens of creative expression.

PAASCU Accreditation Visit



LST presented seven civil degree programs for accreditation (two doctoral and five masters programs). During the closing ceremony on March 21, the Philippine Accrediting Association of Schools, Colleges and Universities (PAASCU) team gave a preliminary report on the result of their visit highlighting in general the best features of LST's programs and areas for improvement. An exhibit room for this accreditation was held at the Tipanan in San Ignacio from March 24-28.

LST EVENTS

SEP 2, 2024

PACKING MEALS & RELIEF GOODS FOR TYPHOON VICTIMS

The community gathered to pack hot meals for rescue volunteers and relief goods for typhoon victims after the postponement of the Mass of the Holy Spirit. This act of solidarity underscored the understanding that creation includes both ecological preservation and the immediate response to those affected by natural calamities.



SEP 18, 2024

SEASON OF CREATION MASS & WELCOME PARTY

Presided over by the Most Rev. Bernardino Cortez, Prelate of the Territorial Prelature of Infanta, the celebration of the Mass reinforces LST's commitment to environmental stewardship through prayer and action. More than a liturgical event, it invites us to live out Pope Francis' call in Laudato Si' to care for our common home.

The Welcome Party that followed reflected the spirit of homecoming. Students from Vietnam, Africa, and the Philippines presented cultural performances, highlighting the diversity that makes LST a global theological hub. Food served on banana leaves added a touch of Filipino hospitality, reinforcing the warmth and inclusivity of the community. Beyond celebrations, home manifests through service.



OCT 8, 2024 & FEB 13, 2025

BLOOD-LETTING: DUGONG ALAY DUGTONG BUHAY

Organized by the Social Involvement, Advocacy and Outreach Committee of LST in collaboration with the PGH Chaplaincy. Held at the LST Lobby to benefit PGH's charity patients, the first drive collected 70 bags of blood, and the second blood-letting drive this academic year collected a record high 87 bags of blood.



DEC 6 & 20, 2024

LST CHRISTMAS PARTIES

The LST Christmas Party on December 6 and the LST Staff Christmas Party on December 20 gathered the community in gratitude, reflecting on the light of Christ's birth.



JAN 26-30, 2025

ARCHBISHOP PAGAZZI VISITS LST

The Secretary of the Dicastery for Culture and Education's presence affirmed the global significance of LST's mission. On January 28, a Liturgical Reception and Dinner were held in his honor, followed by a Liturgical Concert featuring the music of Fr. Felipe Fruto Ramirez, S.J., performed by Tinig Barangka, Tinig San Jose, and Himig Heswita. The LST Alumni Homecoming and Special Academic Convocation on January 29 created space to celebrate the milestones of LST's graduates, who continue to bring hope to the Church and society through their ministries.



FEB 3, 2025

LST SPORTSFEST



FEB 7, 2025

FINANCIAL STEWARDSHIP FOR THE MISSION AND SERVICE



This seminar by Kiel Sandico Fernandez highlighted the importance of responsible resource management. The session empowered students to integrate financial prudence with their future ministries, ensuring sustainable service to the Church.

APR 24-26, 2025

INTERNATIONAL CONFERENCE ON IGNATIAN SPIRITUALITY, PEDAGOGY, AND LEADERSHIP

This major conference, held at the Henry Lee Irwin Theater, Ateneo de Manila Grade School gathered a diverse group of participants to explore and appreciate the rich heritage of Ignatian spirituality. Attendees were guided through the foundational aspects of Ignatian Spirituality and explored aspects of 21st century Ignatian Pedagogy and Ignatian Leadership through keynote sessions and workshops on prayer, vocation, youth, ecology, and more.



THEOLOGICAL HOUR



Fr. Norman Melchor R. Peña Jr., SSP, PhD, DSocComm

KAT'WANG TAO: TRANSHUMAN INCARNATIONS IN DIGITAL EVANGELIZATION

OCT. 2 2024

In recognizing both the benefits and challenges of Digital AI in evangelization, Fr. Norman Peña, SSP, offered theological insights and principles to aid in navigating social media and understanding the implications of Digital AI in evangelization. Digital AI must always be used as a tool to enhance the limitless potential of the human person. In the context of evangelization, it is essential to remember that we must master the tool rather than allow the tool to master us. Artificial Intelligence serves as an extension of human intelligence and must therefore be employed in the service of the Gospel.

OCT. 16 2024

THE RICH TAPESTRY OF AFRICAN THEOLOGIES AND THEIR LEADING VOICES

In examining the resurgence of African theologies, Fr. Peter Knox, S.J., used the image of a loom to illustrate the dynamic interplay between shared theological themes and diverse voices. The warp, representing foundational African theological themes community, spirituality, and the lived experience of faith—provides continuity, while the weft, woven by theologians across Christian traditions, reflects the diversity of perspectives shaping contemporary discourse. Since the decolonization of Africa, these threads have been rewoven, allowing African theology to reclaim its place in the universal Church as a vibrant and evolving contribution to global theological thought.



Fr. Peter Knox, S.J., STL, PhD



Mr. Darwin Absari, MA

SUFISM AND ITS INFLUENCE IN THE WEST

NOV. 6 2024

With its deep emphasis on divine love, inner transformation, and the pursuit of union with God, Sufism has shaped spiritual thought far beyond its Islamic origins, leaving a profound impact on Western spirituality. Mr. Darwin Absari, MA, explored how these mystical traditions resonate across cultures, offering insights that can enrich our own Catholic faith. By understanding Sufism's themes of contemplation, self-surrender, and love for the Divine, we can not only deepen our spiritual journey but also foster meaningful interfaith dialogue, building bridges with those who seek God through different paths.

NOV. 20 2024

IGNATIAN AND INDIAN PATHWAYS TO PRAYER: NAVIGATING ECCLESIAL AND THEOLOGICAL TENSIONS

Exploring the richness of Indian spiritual traditions, Fr. Selva Rathinam, S.J., delved into how these practices can deepen our experience of prayer while navigating the theological and ecclesial tensions they may present. He emphasized that while Indian ways of praying, marked by contemplation, interiority, and a deep sense of the divine, offer valuable insights, they must ultimately lead to Christ. By engaging these traditions with discernment, we can enrich our spiritual lives while remaining firmly rooted in the person of Jesus, ensuring that prayer is always a pathway to Him.



Fr. Selva Rathinam, S.J.,SSL, SThD



Hieromonk Felipe Balingit, Jr.

PURIFICATION, ILLUMINATION, AND DEIFICATION: FUNDAMENTALS FOR ECUMENICAL DIALOGUE IN THE ORTHODOX CHURCH

FEB. 26 2025

Recognizing the richness of Orthodox spirituality, Hieromonk Felipe Balingit, Jr. explored the foundations of the Russian Orthodox Church, particularly the Russian Orthodox Church Outside of Russia (ROCOR), its hierarchy, and its mission in the Philippines. He then examined the Orthodox path of Purification, Illumination, and Deification, a spiritual journey that, while distinctly Orthodox, resonates deeply with Catholic theology. By understanding these stages of transformation, Catholics can find common ground with Orthodox traditions, fostering deeper ecumenical dialogue and a shared pursuit of holiness.

APR. 2 2025

ANG BIBLE (PINOY VERSION TRANSLATION): PROCESS, FILIPINO LANGUAGE, AND PASTORAL CONSIDERATIONS

As part of the ALAB-KOH project's mission to foster relevant biblical formation and interpretation, Anicia del Corro, PhD, Manuel Victor J. Sapitula, CM, PhD, and Fr. Randy Flores, SVD, PhD, SThD led a discussion on the translation process behind Ang Bible (Pinoy Version) and its implications for Filipino language and pastoral engagement. They explored how the use of Taglish in Scripture translation makes the text more accessible while also presenting theological and linguistic challenges. By examining these dynamics, they highlighted how language shapes the reception of Scripture and how translation can bridge the gap between biblical texts and the lived experiences of Filipino communities.



Fr. Randy Flores, SVD, PhD, SThD

Manuel V J. Sapitula, CM, PhD

Anicia del Corro, PhD



MOUNTS IGLIT-BACO NATIONAL PARK
PHOTO BY GAB MEIJA



Season of Creation 2024: To Hope and Act With Creation

Hope is an instrument enabling us to overcome the natural law of decay. Hope is given to us by God as a protection and guard against futility. Only through hope may we realize the gift of freedom in fullness. Freedom to act not only to achieve enjoyment and prosperity, but to reach the stage in which we are free and responsible. Freedom and responsibility enable us to make the world a better place. Only when we work together with Creation can the first fruits of hope emerge.

Mts. Iglit-Baco National Park, a protected area in the central Philippines, is known for its rugged terrain, diverse ecosystems, and the home of the critically endangered tamaraw, a small buffalo endemic to Mindoro Islan.

eation

Making God's Love Visible: Cultivating Creation, Hope, and Home in Christ

A Journey of Faithful Community Stewardship

By Carminia Lourdes Cynthia A. Gutierrez

My journey in environmental advocacy began 25 years ago, but the path has never been clear-cut. I often wrestled with balancing ecological action with my growing desire for spiritual fulfillment, especially when considering life's deeper questions: In all this 'good' work, where is Jesus? The narratives of environmental concerns often arise from a secular worldview. As people of faith, how do we navigate this space? Do we even need to? Is there a Christian perspective on this? We often hear claims (explicit or implicit) that we don't need God in the conversation. What do ecological concerns mean for the Church in terms of faith? Is this merely a lifestyle choice, or is it a deeper calling?

Even the green movements have evolved from a focus on natural resources to a broader human rights agenda. As disciples of Jesus, how do we engage with ecological issues and continue to make God's mandate of love visible?

Cultivating Creation

As a child, I learned lessons about the environment in both simple and profound ways. Summers spent with my grandmother remain among my fondest memories. She taught me that nature is not only a provider of physical sustenance but, through faith, also bears witness to God's wondrous works. It was a place where the soil of life nurtured both my personal and spiritual growth. Her life, marked by wisdom, humility, and deep trust in God's design, continues to influence me today.

My childhood was also shaped by two contrasting yet complementary realms: one rooted in spiritual nurture, the other in ecological curiosity. My mother, a missionary at heart, instilled in me a deep sense of service, while my father, a botanist, ignited my fascination with the scientific intricacies of ecological balance. Yet despite these foundational lessons, the "climate changes" in our family life proved less harmonious than I had hoped, leading to a fracture that altered the course of our lives.

By grace, the values of sustainability passed down from my parents deepened through my own spiritual journey. These formative influences taught me that caring for the Earth transcends mere stewardship of the environment; it's about cultivating a profound connection with both the land and its people, approaching this relationship with an overriding respect and reverence for God's creation. I began to see not only the inherent goodness of nature as God's Creation but also how God, the Creator, is present in all things—within every seed as much as in every person. This realization reshaped my perspective on the Earth and its creatures. If God is the Creator, all of Creation is imbued with grace, and our stewardship becomes an act of worship—obedience, thanksgiving, and praise.



SYNODAL PLANNING WITH THE SOCIAL ACTION FARMER COORDINATORS



PRAYING IN HOME OF MARY



RECOLLECTION AT DAWN

Yet such values are seldom embraced in the cultural realm, making them feel like a distant dream. Hope, in this context, was like a salmon swimming against an impossible current, but I knew one day I would have to take that leap of faith—to cross the river where truth flows clearly and unmistakably, like home.

Cultivating Hope

The question of how to participate in cultivating Creation and how to make God's love visible led me to step away from a successful career. I had increasingly found my work incompatible with my growing desire to serve God more fully and deeply. This decision took me to a diocesan community where I lived with and worked alongside farmers, transforming barren land into a farm school. This experience integrated sustainable agriculture with faith-driven environmental responsibility, and it was here that my faith began to blossom anew. The mandate to "cultivate and keep the garden" (Gen 2:15) took on a deeper meaning, not just as an agricultural task, but as a way to engage in God's ongoing creative work in faith. We shared in the joy of seeing how our work in the garden could be an act of praise and worship, through obedience to God's call.

Cultivating Home

Reflecting on my time with the farmers, I realized that the "Season of Creation" though recently instituted, is not merely a temporary observance, but an enduring invitation to embrace our responsibility as stewards of Creation, "in as much as it may help us praise, reverence and serve God (*Principle and Foundation, St. Ignatius of Loyola*)." Our community, Domus Mariae, was conceived not only as a place of ecological learning but also as a home, where creation and faith could coexist and flourish. Domus Mariae was more than sustainable food production; it was about cultivating hope through the ordinary rhythms of home life, walking in the footsteps of Mary. We lived in community—praying, studying, and serving—co-creating a sanctuary for farmers and others to come together, learn about sustainable practices, and grow spiritually. This vision of a Eucharistic community integrates faith with the care for Creation in an agricultural context, embodying what it means to be blessed, broken, and shared, from the altar to the table.


SUS AGRI FARM SCHOOL TRAINING

Journey of a Faithful Stewardship

In today's world, where environmental degradation and climate change loom large, the need to reconnect with Creation is urgent. This call for action is not just about reversing ecological damage, but about restoring a deeper relationship with the Earth, living with humility, reverence, and intention. The challenge of balancing development with sustainability often involves not just environmental, but also social justice concerns. In the Philippines, where I have worked alongside farmers, the fight for ecological justice is deeply entangled with issues of corruption and resource mismanagement. Faith-filled stewardship is not just about caring for nature and the physical environment, but has become a call for radical reconciliation, founded on a deeper conversion and faithfulness to God.

Cultivating a Synodal Consciousness

The Church's role in addressing these challenges is vital. Pope Francis has emphasized synodality (listening and working together) in the Church's response to ecological and social issues. We must hear the voices of the marginalized and meet their struggles with compassion and action. By engaging with local communities, we can heal the rift between people and the land, cultivating a collective sense of responsibility. Through these efforts, we can work toward a world where the Earth is treated as a precious gift from God, cared for in just and sustainable ways.

Without The Cross, We Lose Our Way

The closure of Domus Mariae to make room for other diocesan projects was a significant challenge. This journey of obedience led me to pursue theological studies at the Loyola School of Theology (LST), where I deepened my understanding of our faith, inclusive of and beyond ecological concerns. At LST, I encountered the intersection of faith and reason and recognized how they can work together to inspire faithful action.


RECOLLECTION IN NATURE

As LST celebrates its 25th anniversary, we are reminded of our role in fostering hope and justice. Just as Domus Mariae was a space for faith and sustainability, LST empowers us to be stewards of Creation, committed not only to



HARVESTING ORGANIC RICE BAYANIHAN PHOTOS BY AUTHOR

social justice and ecological responsibility but to the greater mission of praising, reverencing, and serving God—*in all things.*

The Primacy of God in All Things

The journey of cultivating Creation, hope, and home in Christ is not about restoring a lost Eden but recognizing that, "if anyone is in Christ, there is a new creation… in Christ, God was reconciling the world to himself, not counting their trespasses against them, and entrusting the message of reconciliation to us (2 Cor 5:16-21)." Why does the world often seem to ignore God in ecological concerns? It is perhaps because we fail to recognize sin (pride, vainglory, greed) as the root cause of environmental harm. Without recognizing this, we may think the solution is solely a green conversion, disconnected from the Gospel.

In my studies, I have learned that "God in all things" does not mean that all things are God. This distinction is crucial. The Church does not worship nature; rather, we care for nature and people as a sacred trust, loving Jesus more than all things (Jn 21:15-17). In this light, ecological concerns are not just environmental imperatives; they are a manifestation of the Christian mandate. A disciple of Jesus rejoices not merely in a green earth as the be-all and end-all goal but in being-with-the-Lord, Who is the ultimate end and the source of all justice and hope.

Through our care for God's Creation, we participate in God's invitation to forgiveness and mercy, making His love visible to all. Perhaps it is this new garden (the garden of reconciliation) that we must "cultivate and keep (Gen. 2:15)?" As we work together to address ecological issues, we are reminded to see a world that reflects God's truth, goodness, and beauty in Christ, Who has already redeemed, restored, and renewed Creation. If we are in Christ, we see that there is a new Creation. It is in Christ that we can continue to sow seeds of true hope, walking in courage and faith in Him Who is our true home, making God's love visible through every act of caring for Creation. ■

Carminia Lourdes Cynthia A. Gutierrez *(a.k.a. Chin Chin Gutierrez) was a former film, theater, and television actress. She was TIME Magazine's Hero for the Environment in 2003 (Cover for Asian edition) and a TOWNS (The Outstanding Women in Nation's Service) awardee for environmental advocacy in 2004. In 2012, she earned an MA-PhD in Organization Development with a focus on Spirituality (SAIDI) and in 2023, she completed a Master's in Pastoral Ministry with a focus on Biblical Studies. She currently prepares to pursue a Licentiate in Sacred Theology.*

Season of Creation 2024

By Fr. Peter Knox, S.J.

CREATION

The Season of Creation is a relatively recent innovation in the Catholic Church. It has only come to my notice in the past five or six years. Of course, coming from Africa, we are not always kept abreast of the most up-to-date church news. So I did a bit of research about the season, and found three interesting points.

Firstly, in the Orthodox Churches in 1989, the Ecumenical Patriarch Dimitrios I proclaimed September 1 to be the Day of Prayer for Creation in the Orthodox Church. On August 6, 2015, on the Feast of the Transfiguration, Pope Francis instituted September 1 as the Catholic Day of Prayer for the Care of Creation. This is an important ecumenical gesture, and allows our two branches of Christianity to give common witness. (You may remember that on Pentecost Sunday in 2015 he had already published his now-famous Encyclical on *Care for our Common Home, Laudato Si'*).

We should dedicate the day to thanking God for all the gifts of creation, and reflect on how to increase our personal vocation of being stewards of this great gift. Francis wrote that the day is also an opportunity for us to beg pardon for the sins we have committed against creation, and to beg God's protection of creation. His hope was that this annual celebration would become a "significant occasion for prayer, reflection, conversion and the adoption of appropriate lifestyles." Each year since 2015 he has published a message for the day—much like popes since Paul VI published his first message for the World Day of Prayer for peace on January 1, 1968.



FR. PETER KNOX SHAKES HAND WITH POPE FRANCIS. *PHOTO: PACTPAN*

Secondly, in 2008, the World Council of Churches invited churches around the world to observe a "time for creation" through prayers and action. This time begins on September 1, the World Day of Prayer for the care of creation, and ends on October 4, the Feast of St. Francis of Assisi, the patron saint of care for creation. This practice is slowly taking off in the Catholic Church. But…

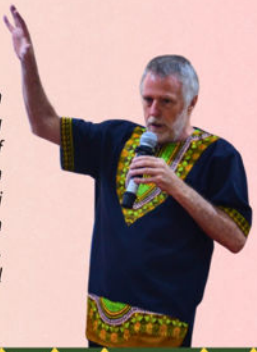
Thirdly, in our church, the time is not (at the moment) an official liturgical season like Ordinary time, Advent, Lent, Christmastide and Eastertide, which all have their own liturgical color, cycle of readings, dedicated prayers, etc. Consultations are going on at the highest levels in the church to advise the pope on whether the season should be raised to the status of an official liturgical season. The Church does not rush into making changes hastily, particularly when it applies to doctrine and to the life of worship of the people.

The Jesuit Institute in South Africa, where I work when I am not a visiting lecturer at Loyola School of Theology (LST), gave a series of webinars on the five Tuesday evenings of the 2024 Season of Creation. We lined up colleagues in the Christian environmental movement, settled on a formula that works quite well in our context, and advertised widely in Southern Africa, (my province, which includes nine countries). As people come home from work around 7:00 p.m. and are preparing their dinner, they can settle down to a webinar, engage for 60 minutes, and then shut down for the night. As the ecologist at our institute, I felt duty bound to participate in all of the webinars. This meant being online and alert at 1:00 a.m. Manila Time. The theme for this year was "to hope and act with creation," so we tried to make our webinars optimistic, while remaining realistic.

Our presenters were:

- **Dr. Martin van Nierop** who discussed air quality —a growing concern in Southern Africa—to which he has dedicated his professional life;
- **Prof. Loren Landau**, a highly respected voice in migration studies, who spoke on climate migration;
- **Prof. Horman Chitonge**, an economist, who spoke on financing the green transition in Africa;
- **Myself**, who spoke on biodiversity loss; and
- **Fr. Grant Tungay, S.J.**, the director of our Jesuit Institute, who introduced people to the spirituality of Laudato Si'.

The attendance varied between 40 and 80 people, with the lowest attendance being on a public holiday, when many South Africans were celebrating our Heritage Day with a barbecue. The recordings of all of the webinars of the 2024 Season of Creation are available on the YouTube channel of the Jesuit Institute in South Africa. @JesuitInstituteSouthAfrica. ■



Fr. Peter Knox, S.J. *was born in Johannesburg, South Africa. A visiting lecturer at the Loyola School of Theology in 2024, Peter had taught in Johannesburg, Pretoria, and Nairobi after completing his doctoral studies in systematic and historical theology. Peter enjoys bird watching, natural history, swimming, and cycling.*



Amplifying the Gospel of Creation and Hope through Social Media

By Shimbo Pastory, C.S.Sp.

The merger of these two profound realities 'creation' and 'hope,' in the theme of *Tinig Loyola* this Jubilee year is timely and fitting. This is because they are important in our pilgrim life, highlighting our having a beginning, a journey, and a destination. In today's digital era, both creation and hope are often ignored, compromised, and silenced. This is due to shifting social and moral values and competing interests. This article argues that social media must be reclaimed as a space for evangelization and where the Gospel of hope and creation will be transformative.

God, Humanity, Communication

In today's fragmented world, humanity fractions itself, and allows its fascinating discoveries, desires, dreams, and aspirations to give new meaning and value to itself and to the surrounding creation at the expense of faith and reverence to the Creator.

The creator God, as Pope Benedict XVI says, is a 'God of communication and Communion' (Benedict XVI, *New Technologies, New Relationships: Promoting a Culture of Respect, Dialogue and Friendship,* 2009, par. 3). This is important as we

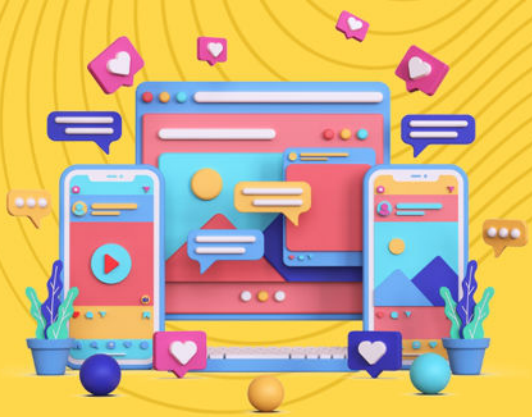
explore how we can spread further and fruitfully the message of creation and hope by use of social media.

Social media mirrors human experiences and shape how we perceive creation, hope and belonging, though not always accurately. It is, however, a fact to be acknowledged that social media influence how people look at their lives and the lives of others, and the roles they play in both. As a societal force, social media platforms are important 'as they contribute to the positive ordering of the human society' (*The Church and Internet*, no. 2).

At the moment social media reflect more than ever the prospective thoughts of *Communio et Progressio* no. 128, which over fifty years ago envisioned 'modern media' as a new way to confront the people with the message of the Gospel,' and a happy space of common understanding, free information, and collaboration (*Towards Full Presence*, no. 11).

What Happened to Creation?

Humanity has since the beginning been charged with taking care of creation—a diversity of life that the human mind cannot even attempt to completely grasp. Humanity itself is a sign of hope, called to care for creation with love. This responsibility is not merely human-driven; it is God who leads us by his grace to recognize in faith that creation has a divine origin and purpose, and thereafter inspire us to act more fairly as stewards. This is a reason we relate to creation with reverence and gratitude to the Maker.



It is important that our use of social media reflects the value of the created world in its diversity as belonging to God and purposed for his will. There is a lot of pessimism, negativity, denial, and seemingly normalized absurdity towards the profound yet humbling reality of 'creation' and that of a Creator God who has purpose for his creation.

Many people adopt ideologies that undermine gratitude and reverence for the Creator. This way they reduce creation as mere tools and resources for their purposes and plans at the cost of creation itself. We can use social media in transformative ways to address absurdity, to challenge injustices and negativity, as well as promote life, faith, and appreciation of creation. Hope is lost when the perception of creation is distorted, resulting in wounds.

Hope that Heals Wounds

Many people feel unsafe in social media, despite the ever-increasing 'digital neighborhoods.' Many employ extreme privacy measures, including having their user accounts private, to minimize possibilities of being known or accessed, which could lead to them being exploited or abused. Many have been trapped and wounded by their digital footprints.

Many social media users encounter toxic interactions that trigger and fuel division, outrage, and emotional harm. These interactions contradict the Christian message which restores among people wholeness, gratitude, faith, hope, peace, unity, joy, and the fullness of life. But as St Paul reminds us, 'suffering produces endurance, endurance produces character, and character produces hope' (Rom. 5:3-5). We can endure this hostility while we cultivate a hope that transforms negativity into an opportunity for our Christian witness.

Our Christian hope is a hope that seeks to heal wounds and fills those who receive it with joy and peace. It is a hope that does not disappoint (cf. Rom. 15: 13). It is built on belonging to a community, and seeks to spread goodwill in real and enduring relationships beyond mere connections. It is a hope that is both courageous and patient to accept, understand, learn, share, inspire, guide, teach, correct, forgive, and build bridges. We are, in words of Pope Francis, called to be the tangible signs of this Christian hope. Though social media is broad and complex there are many avenues of positive evangelization.



Positive Evangelization on Social Media

Our style of communication ought to be rooted in and inspired by Christ who aside the message in speech, manifested (communicated) the Gospel values of truthfulness, sacrifice, fairness, justice, love, empathy, and mercy in the whole manner of his life, revealing by his life how 'communication at its most profound level is the giving of self in love' (*Towards Full Presence*, no. 65, 67).

The virtual nature of social media transforms our kindness in the ways possible to the medium available, and allows us to explore in a more synodal way beyond the boundaries of distances,

> These are also opportunities to respond with mercy and empathy, and to spread hope...

borders, and cultures, more possible avenues to love, care, support, spread hope, and appreciate the Gospel values, others, and the rest of God's creation, to which we are stewards (Gen. 2:15).

The anonymity of the Internet and social media is as well not a license for negligence, isolation, lukewarmness, meanness, or a double life that contradicts who we truly are in real life. It is, using the words of *Towards Full Presence*, 'another 'road to Jericho,' replete with opportunities for unplanned encounters' (nos. 48, 49). With our good conduct online we can be sure of claiming the 'digital continent' for Christ (*Pastoral Letter on the Use of Social Media*, Canadian Bishops, 2024, no. 7).

It is also easy in our time to be caught in propaganda, falsehood, absurdity, false news, misinformation, and biased clout opinions which appeal to our strong emotional triggers such as race, histories, national identities, political beliefs, and our other vulnerable aspects. These are also opportunities to respond with mercy and empathy, and to spread hope, especially bearing in mind the unlimited and irreversible nature of the impact of a word written on the Internet.

Emergent Issues Today

There are emergent issues that challenge both our ethical and theological considerations in the use of social media. How can we restore hope amidst the high-rising superficial interaction and representation

in social media? What about the avalanche of misleading, sensationalized, and diluted messages shared on social media platforms with the intention to go viral? What about the abuses of all kinds that are done in and through social media, hugely affecting children and vulnerable persons?

In addition, what is our response to organized or institutionalized efforts that undermine humanity and its core human values through social media, hidden in the scarves of consolation? What about the irreversible use of Artificial Intelligence in unethical and damaging ways such as manipulation of images, aggregating and distribution of personal information, scamming, and other ways that undermine human capacities, freedom, safety, and privacy? There is still a lacuna of knowledge in handling these effectively as people of faith, but we can do our part by promoting content that empowers, inspires and uplifts.

These challenges also remind us who are pilgrims and prophets of hope, how careful we ought to be in our participation in social media so that we are not stepping stones in the chains of exploitation, abuse, or endangerment of other persons and creation, but vessels for the Gospel of creation and hope, built strongly on foundations of love (cf. 1 Cor. 13:4-7) and the truth that sets us free (cf. John 8:32).

Conclusion

To amplify the Gospel of creation and hope, we must engage with social media as fearless digital missionaries, bringing the light of hope to the peripheries of the digital world. As bearers of the image of God, *Imago Dei*, our task of restoring hope and healing wounds is urgent. Our presence online needs to reflect our love of Christ and our commitment to the Gospel of hope, as we turn every comment, post, and online interaction into an opportunity to evangelize and to uphold dignity and integrity of creation. ■



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Year of Jubilee 2025: Pilgrims of Hope

"The coming Jubilee will thus be a Holy Year marked by the hope that does not fade, our hope in God. May it help us to recover the confident trust that we require, in the Church and in society, in our interpersonal relationships, in international relations, and in our task of promoting the dignity of all persons and respect for God's gift of creation. May the witness of believers be for our world a leaven of authentic hope, a harbinger of new heavens and a new earth (cf. 2 Pet 3:13), where men and women will dwell in justice and harmony, in joyful expectation of the fulfilment of the Lord's promises." *(Spes non confundit no.25)*



hope



POPE FRANCIS OPENS HOLY DOOR INAUGURATING 2025 JUBILEE
PHOTO BY VATICAN NEWS

Theology: Giving Reasons for Our Hope

By Sch. Kevin Stephon R. Centeno, S.J.

Last year, during Christmas Eve, Pope Francis solemnly opened the Holy Door of Saint Peter's Basilica, formally inaugurating the Ordinary Jubilee of the Year 2025. The Papal Bull of Indiction, titled *Spes Non Confundit* (Hope Does Not Disappoint), begins with and draws its name from St. Paul's message to the Christian community in Rome (Rom 5:5). This verse aptly verse aptly captures the purpose of the Jubilee: to awaken hope in humanity, as reflected in its theme, Pilgrims of Hope. The hope proclaimed by the Church is neither vague nor impersonal—it is authentically Christian, centered on Christ. As Pope Francis beautifully states in the bull, "Christian hope does not deceive or disappoint because it is grounded in the certainty that nothing and no one may ever separate us from God's love."



The call for renewal of hope in the Christian spirit comes at an opportune time. Our world is beset with interlocking crises: ecological devastation, the plight of migrants, the rise of far-right movements and populism , violent wars, social polarization, the resurgence of racism and discrimination, threats to democracy, and the growing gap between the rich and the poor. In such times, holding on to hope can be difficult. Pope Francis acknowledges this reality: "Often we come across people who are discouraged, pessimistic and cynical about the future, as if nothing could possibly bring them happiness." (*Spes Non Confundit*, *no.1*). Despite advances in science and technology, moral and social progress appears to lag, fostering a sense of pessimism. Are we heading toward a bright or bleak future?

"During the Holy Year, we are called to be tangible signs of hope for those of our brothers and sisters who experience hardships of any kind," exhorts Pope Francis (*Spes Non Confundit*, *no.10*). Our mission is not only to strengthen our own hope, which is fundamentally God's gift, but also to become living messengers of hope within our communities. Theology can assist in this mission by deepening our understanding of what hope is, why we hope, and how we can better proclaim it to the world. This task finds its biblical foundation in the first letter of Peter: "Always be ready to give an explanation to anyone who asks you for a reason for your hope" (1 Pet 3:15). As a scientific and pastoral discipline, theology must articulate and defend the reasons for our hope as Christians. For theology itself to serve as a "tangible sign of hope," it must embody hope.

In his 2009 theological essay, *The Option for the Poor Arises from the Faith in Christ*, Gustavo Gutierrez, OP, explains that "all theology—is a hermeneutics of hope, an understanding of the reasons we have to hope." The foundations of

Christian hope are neither irrational nor shaky. Theology helps us make sense of hope in the face of despair and pessimism. Gutierrez, referencing French philosopher Paul Ricoeur, adds that "theology is born at the intersection of 'a space of experience' and 'a horizon of hope.'" In the context of marginalization, oppression, and human rights abuses, theology's hope-filled thrust becomes even more crucial. Negative experiences in the world call for a theology that responds concretely. Out of these experiences emerges a "horizon of hope." The theology of liberation, pioneered by Gutierrez, exemplifies this approach, offering a hermeneutics of hope rooted in the struggles of the marginalized.

Theology must also draw inspiration from the heart of Jesus' preaching—the Reign of God. This vision provides the "horizon of hope" we need. However, history has shown us the failures of promised utopias, such as the Marxist vision of a classless society, which devolved into dictatorship and suffering. Consequently, the concept of utopia has lost credibility, often associated with unrealistic or destructive ideals.

Perhaps theology's task is to continue appropriating and profoundly articulating the perennial importance of the symbol of the Reign of God in the world. I believe that we still need a utopic imagination. As Christians, the Reign of God offers a way to correct our distorted perspectives on utopia. Felix Wilfred, in his book *The Sling of Utopia*, defends utopia against those who dismiss its value: "Utopia is not an unreal figment of imagination, or a chimera we chase in futility. It is the projection of another order of things, a different set of values, and a new shape of the world and society." For Wilfred, "like the sling of David, the utopias may appear insignificant and may even provoke ridicule. But here lies the hopes of the marginalized, who, through the use of their own resources and their ingenuity, are challenging the present world and society." If theology is born of a space of experience, then it must allow itself to be informed by the hope of the marginalized—the wretched of the earth.

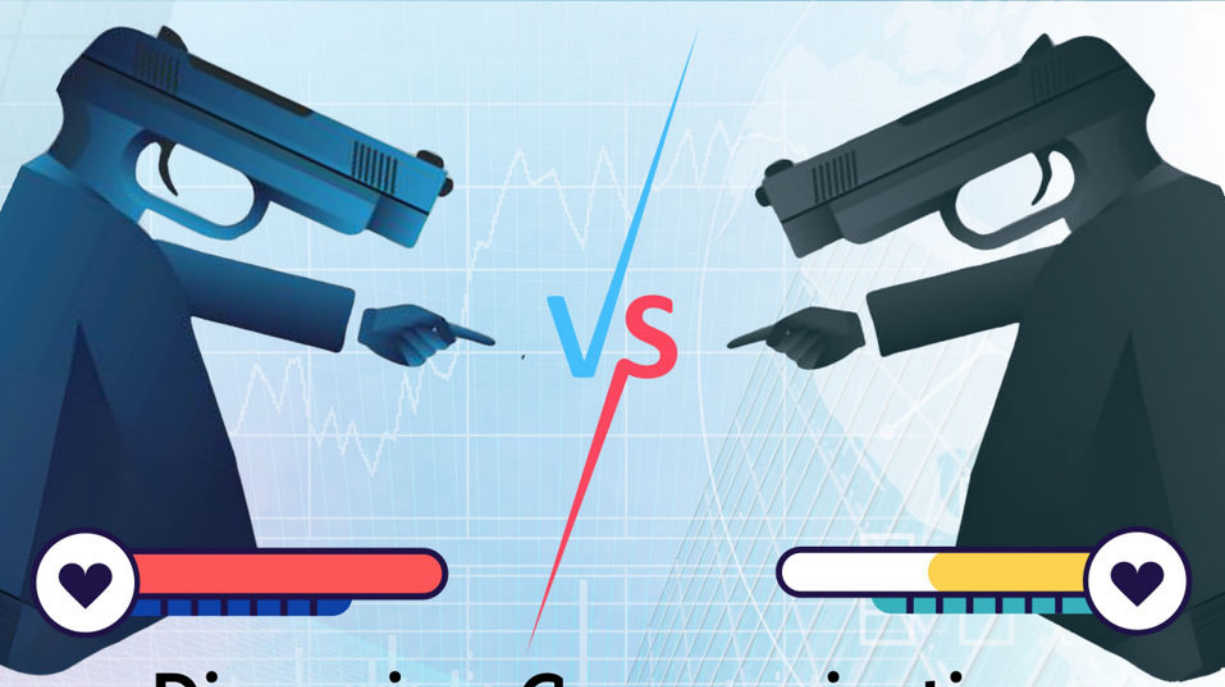
In his Christmas Eve homily after the opening of the Holy Door, Pope Francis highlighted the connection between Christian hope and the Reign of God: "Hope is incompatible with the detachment of those who refuse to speak out against evil and the injustices perpetrated at the expense of the poor. Christian hope, while inviting us to wait patiently for the Kingdom to grow and spread, also requires us to be bold, responsible, and compassionate as we anticipate the fulfillment of the Lord's promise." The Reign of God, as articulated by theology, is not a human achievement but God's ultimate action. By balancing our human aspirations for utopia with the divine promise of the Reign of God, we find hope that is both tangible and realistic. This hope empowers us to confront the challenges of building a better world without falling into despair.

Theology, then, must remain faithful to its role of giving reasons for our hope. As Felix Wilfred reminds us, "critique is indissociable from utopias." By engaging critically and constructively with the world's brokenness, theology can truly become a sign of hope. ■

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Fr. Felix Wilfred seen in conversation with Pope Francis during the last session of the Synod on Synodality in October 2022 at the Vatican.



Disarming Communication: Learning to Speak in the Language of Whisper

By Cl. Anjon Fredrick C. Mamunta, S.S.P.

I once found myself scrolling endlessly through a heated thread on social media, one of those debates where people seemed more interested in winning than understanding. Insults flew faster than insights. A few tried to mediate, but their words were lost in the noise. I hovered over my keyboard, fingers itching to type something clever, something that would set the record straight. But then I paused. What good would it do? Would my words bring clarity, or would they just add to the fire?

That moment reminded me of a truth that seems almost counterintuitive: sometimes, silence speaks louder than the loudest voice. And that brings me to the story of Elijah.

The prophet Elijah was no stranger to dramatic confrontations. He had just witnessed fire fall from heaven to prove God's power against the prophets of Baal. It was the kind of spectacle that left no room for doubt. Yet, despite the victory, Elijah found himself on the run. He was drained, afraid, and desperate for God to show up in a way that made sense to him. He expected something unmistakable, something undeniable.

And God did show up, but not in the way Elijah expected.

A mighty wind tore through the mountains, but God was not in the wind. Then came an earthquake, shaking the very ground beneath

him, but God was not in the earthquake. Next, a consuming fire, but still, there was no sign of God. Then, a whisper. A still, small voice. Elijah wrapped his cloak around his face and stepped out. He knew. God was there.



This is the opposite of how communication works today. Social media, news cycles, and even casual conversations thrive on volume. We reward those who shout the loudest, gain the most engagement, and dominate the discourse. Outrage spreads faster than nuance. Arguments get retweets, while reflection is ignored. The louder we are, the more visible we become.

Yet Pope Francis, in his message for the 59th World Day of Social Communications, presents a radically different vision. The theme, “Share with gentleness the hope that is in your hearts” (cf. 1 Pet 3:15-16), invites us to a new way of engaging with the world, one that does not seek to overpower but to accompany, one that replaces hostility with dialogue. Like Elijah, we often expect truth to arrive with the force of an earthquake, yet more often than not, it comes as a whisper, waiting for us to listen.

This call to gentleness and hope is deeply connected to the Jubilee Year 2025, themed “Pilgrims of Hope.” A jubilee is a time of renewal, a moment to step back and ask: How do we journey together as bearers of hope? How do we communicate in a way that builds bridges rather than burns them? In an age of division and polarization, being pilgrims of hope means choosing a different path, one marked not by the noise of contention but by the quiet power of understanding.

Pope Francis invites us to be “communicators of hope,” echoing 1 Peter 3:15-16, where believers are urged to speak "with gentleness and reverence." This is a tall order in a world where kindness is often mistaken for weakness, restraint is mocked, and listening is treated as surrender. But Jesus himself modeled this kind of communication.

Consider the road to Emmaus (Luke 24:13-35). Two disillusioned disciples walked away from Jerusalem, grieving and believing their hopes in Jesus were misplaced. Jesus did not interrupt them with a theological lecture. He walked with them. He listened. He asked questions. And only when their hearts were open did he reveal the truth. Their hearts burned, not because they were argued into belief, but because they encountered love through patient presence.

This is the kind of communication Pope Francis calls us to, one that does not coerce but invites, one that does not dominate but understands.

This Jubilee Year, we are called not just to be pilgrims in a physical sense but to embark on a spiritual journey, a pilgrimage of the heart. A pilgrim does not rush to prove a point but walks with others in search of truth. A pilgrim does not shout over the voices of fellow travelers but listens to their stories with reverence. If we truly desire a renewed Church and society, our conversations must reflect the spirit of the Jubilee: forgiveness, reconciliation, and the courage to hope together.

In a world wired for conflict, how do we learn to communicate in a way that heals rather than harms? It starts with choosing a different approach. It means resisting the temptation to reduce complex issues to viral soundbites that create more division than clarity. It means using words to reveal the hidden goodness in the world, much like God’s whisper at Horeb signaled His abiding presence.

It also means choosing our words carefully. The words we speak or type are never neutral. They either build bridges or erect walls. They either open doors or close them. Pope Francis reminds us that communication is not just about transmitting information but about fostering relationships. Every interaction shapes the kind of society we build. Do we use our words to alienate or to accompany? To condemn or to console? To manipulate or to illuminate?

One of the greatest challenges of modern communication is the rise of artificial intelligence, deepfake technology, and algorithm-driven discourse. With AI now capable of generating not just images but entire conversations, the line between authentic human interaction and digital manipulation is becoming increasingly thin. Pope Francis warns that if technology is not guided by ethics, it can dehumanize communication, making it more impersonal and even deceptive.

Technology must serve human relationships, not replace them. No algorithm can replicate the depth of a genuine conversation. No AI-generated response can match the nuance of a heartfelt dialogue. And no amount of digital noise can substitute for the power of a well-timed whisper.

Pope Francis' message is not just for media professionals or digital evangelists. It is for everyone. We all participate in shaping the culture of communication, whether online, in our workplaces, or in daily conversations. The Church's mission in the digital world is not simply to be present but to be a presence, a presence that reflects Christ, who spoke words of eternal life, who healed with a touch, and who, even in silence, conveyed the depths of divine love.

Elijah learned that God was not in the earthquake, the wind, or the fire, but in the whisper. Maybe it is time we learned the same lesson.

As we continue this Jubilee Year, let us commit to being pilgrims of hope in our words and witness. Let us speak, not to conquer, but to console. Let us listen, not to respond, but to understand. Let us whisper words of hope in a world too often deafened by division.

The challenge before us is clear. Will we add to the noise, or will we, like Elijah, step out of the cave and listen? ■



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Hope for a More Inclusive Church

By Sch. Kevin Stephon R. Centeno, S.J.



Fresh from participating in the second session of the Synod on Synodality in October last year, Cardinal Pablo "Ambo" David delivered the reflection points during the annual province New Year Recollection of the Jesuits at Loyola House of Studies. I felt privileged to listen onsite to his straightforward yet spiritually profound reflection on how Jesuits can promote synodality in the Philippine Church. At the same time, I felt challenged, for the mission entrusted to us by the Spirit can be daunting. One major concern we cannot underestimate is the resistance to the synodal conversion of the Church, which naturally leads to a more inclusive ecclesial community.

In an interview published in *America* magazine, Cardinal Ambo shared that his key takeaway from the synod was the vision of "a church that is accountable, a church that is transparent, a church that is open to evaluation, a church that is humbler and more inclusive, a church that is welcoming, a church that does not declare that the Eucharist is an exclusive meal for the righteous and the deserving." In other words, it is about opening wide the doors of the Church for everyone—Pope Francis' dream for the Church. This inclusive vision calls the Church to embrace the complexities of the world within its very bosom.

Pope Francis already set an example at the start of the year by appointing Sr. Simona Brambilla, MC, as the Vatican's first female prefect on January 6, 2025. She now serves as prefect of the Dicastery for Institutes of Consecrated Life and Societies of Apostolic Life. One of the significant reforms Pope Francis has introduced in the Roman Curia is the inclusion of non-ordained men and women as heads of Vatican dicasteries, thus empowering them to participate fully in the Church's governance and bring their charisms to the service of the Church. This marks a major step in the synodal reform of the Church. As the final document of the Synod on Synodality clearly states, "There is no reason or impediment that should prevent women from carrying out leadership roles in the Church: what comes from the Holy Spirit cannot be stopped."

However, inclusivity within the Church goes beyond merely recognizing the presence of diverse individuals and communities. The Church can welcome everyone while still failing to truly listen to their voices, concerns, and wisdom. Each member of the Church must cultivate openness and mutual respect, trusting in the gift of the Spirit. Synodality is redefining what it means to be a "teaching Church" (*ecclesia docens*) and a "learning Church" (*ecclesia discens*) in our time.

Traditionally, the hierarchy—composed of male clerics—has been regarded as the teaching Church, while the laity has been seen as the learning Church. However, synodality is deconstructing this model due to the risk of authoritarianism at the expense of ecclesial communion. Many years ago, in his book *Church: Charism and Power*, Brazilian theologian Leonardo Boff prophetically proposed that teaching and learning should not divide the Church into two factions, for they are functions of the same ecclesial body: "The hierarchy becomes a member of the *Ecclesia discens*, and the laity becomes a member of the *Ecclesia docens*. Each one is teacher and disciple of the other, and all are followers of the Gospel."

In his recently published autobiography, Hope, Pope Francis also critiques this traditional model of the Church, seeing it as an obstacle to synodality. "There is much resistance to overcoming the image of a Church rigidly divided between leaders and subordinates, between those who teach and those who must learn, forgetting that God likes to reverse positions," he observes. As a response, he points to the synodal path as a guiding light: "The synodal Church clears the horizon where our sun, Christ, rises, while erecting hierarchical monuments means covering it. True shepherds walk with their people: sometimes in front, sometimes in the middle, sometimes behind." Authentic inclusivity embraces the people of God, especially the voiceless and marginalized. A synodal Church, faithful to this attitude, allows itself to be transformed by the varied experiences and wisdom of people from all walks of life.

Inclusivity is not confined within the four walls of the Church. An open Church learns even from those outside its institutional structures—those who, while not formally part of the Church, possess genuine wisdom and sincerely aspire for a better world, including atheists and agnostics. The Church also learns from creation itself. Pope Francis recognized this when he heard the cry of the earth and published his historic encyclical on care for our common home, *Laudato Si'*. The Church must not forget that she is grounded in the world, and the two cannot be separated until the eschatological fulfillment of God's reign. The Church is *in* the world but not *of* the world, meaning she does not conform to mere worldliness.



Sr. Simona Brambilla, MC seen shaking hands with Pope Francis. Image by the Vatican Media

For the Church to live out its synodal mission, she must be more creative, courageous, and dialogical. "The Church must grow in creativity, in understanding the challenges of the modern day, opening itself to dialogue, not closing itself in fear. A Church that is closed, frightened, is a dead Church. We need to have faith in the Spirit, which is the Church's engine and its guide, and which always makes a noise," Pope Francis reminds us. In a world riven by polarization, racial discrimination, and deepening inequalities, a synodal Church must serve as a sacrament of unity in diversity, countering the prevailing negative global ethos. Only a Church that embodies true inclusivity—both within and in dialogue with the world—can credibly stand as a prophetic and concrete sign of the radical openness that our world so desperately needs. ■

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ARCHBISHOP GIOVANNI PAGAZZI, DD, HAVING A GO AT PABITIN
PHOTO BY JERRY ORIO



LOYOLA SCHOOL OF THEOLOGY SILVER ANNIVERSARY AS AN ECCLESIASTICAL FACULTY

Loyola School of Theology celebrated her Silver Jubilee as an Ecclesiastical Faculty with a momentous visit by the Most Rev. Giovanni Cesare Pagazzi, DD, Secretary of the Vatican's Dicastery for Culture and Education (DCE), from January 26 to 30, 2025.

This was taken at the LST Alumni Homecoming Dinner and Program: Festival of World Cultures, featuring performances by LST Students. Archbishop Pagazzi tries his hand at Pabitin, the Flipino version of Pińata. It is a traditional game where one tries to grab from a 'rack of candies', typically made from bamboo.

home

Walking with a Shepherd: Reflections on the Visit of Archbishop Pagazzi

By Sch. James Augustus R. Santos, S.J.

As the Loyola School of Theology (LST) celebrates its silver jubilee as an Ecclesiastical Faculty, it was graced with a special visit from the Most Rev. Giovanni Cesare Pagazzi, D.D., Archbishop Secretary of the Vatican's Dicastery for Culture and Education (DCE). Accompanied by his assistant, Fr. Arogya Hruday Pudhota, SCJ, the archbishop's presence in the last week of January was not just an official visit but a pastoral encounter that left an indelible mark on the LST community.

A Shepherd's Warmth and Humility

As this year's LST Student Council President, I had the privilege of accompanying Archbishop Pagazzi throughout his visit. Initially, I expected a reserved, formal demeanor fitting his role as a Vatican official. Yet, I was quickly struck by his warmth, humility, and openness. He made everyone feel at ease, engaging in heartfelt conversations and showing genuine interest in our faith, culture, and theological formation.

Walking alongside him through various moments, I witnessed his deep appreciation for Filipino traditions and spirituality. Whether in grand academic halls or intimate pastoral settings, his presence embodied the very heart of pastoral ministry—a shepherd who walks with his people.

A Journey of Faith and Culture

Archbishop Pagazzi's visit unfolded as a rich tapestry of encounters—each moment steeped in faith, learning, and dialogue. A particularly moving experience was our visit to the Minor Basilica and National Shrine of the Black Nazarene. As he concelebrated Mass, he stood in awe at the sight of thousands of devotees raising their hands in supplication. Afterward, he shared how deeply moved he was by the resilience and unwavering faith of the Filipino people.

From the historical grandeur of Manila Cathedral and San Agustin Church to the academic spaces of LST and the University of Santo Tomas (UST), and from pastoral outreach in Angono and Antipolo to engaging conversations with bishops, theologians, and artists, his itinerary reflected a seamless integration of theology, culture, and mission.

Despite language limitations, he had an incredible ability to connect. Whether speaking with students, priests, or lay leaders, he listened intently, responding with wisdom and encouragement. His presence reaffirmed a powerful message: theology must serve life, and education must lead to mission.



Encountering LST's Mission

A key highlight was the Special Academic Convocation at LST, where Archbishop Pagazzi addressed faculty and students. He spoke of the Church's need for theologians and ministers who are both intellectually grounded and pastorally engaged. Theology, he emphasized, must not remain a mere academic pursuit but must serve as a living dialogue between faith and the world.

During his tour of LST's partner institutions—CEFAM, Emmaus Center, the Center for Ignatian Spirituality, San Jose Seminary, and the East Asian Pastoral Institute—he engaged in meaningful discussions on formation and the evolving needs of the Church. His interest in LST's vision affirmed our role in shaping future leaders who integrate faith, service, and scholarship.

A particularly memorable moment came during the LST Alumni Homecoming Dinner. Performances by LST's Vietnamese and African students, the Xavier School Dragon Dance troupe, and traditional Filipino dances by the Marikina Dance Guild showcased the rich diversity of cultures within our community. Seeing his delight and amazement at these expressions of faith and heritage was a reminder of the Church's universality—one body, many traditions, united in mission.

A Call to Deeper Commitment

Reflecting on his visit, I realize that it was more than a series of events; it was an invitation to rediscover our purpose as students of theology. Often, we get caught up in academic rigor, forgetting that our learning is meant to prepare us for real encounters with people, cultures, and the pressing challenges of the modern world.

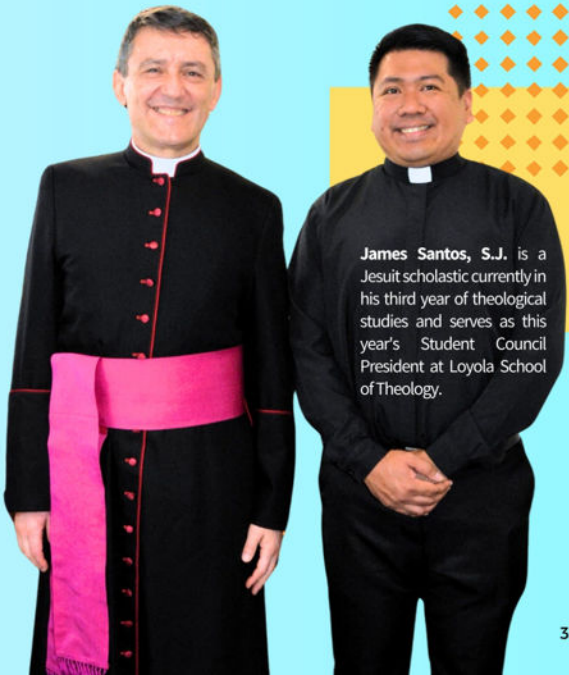
During the LST liturgical reception and dinner, Archbishop Pagazzi took the time to speak with students individually. Rather than offering formal remarks, he asked about our experiences, challenges, and hopes for the future. In that moment, he embodied the kind of leadership the Church needs—one that is relational, rooted in genuine accompaniment. His parting words remain etched in my heart: "Walk with faith, teach with love, and lead with humility." Beyond theological insight, his words carried a pastoral wisdom that challenged us to embrace both the rigor of our studies and the humility of service.

A Moment of Grace

Archbishop Pagazzi's visit was a gift, a moment of grace that calls us to a deeper sense of mission. He reminded us that our work at LST does not end within the walls of our classrooms; it must extend to every parish, community, and person we are called to serve.

In him, we encountered not just a Vatican official, but a true shepherd—one who listens, engages, and walks with the people. His presence reaffirmed that the pursuit of theology is not just an intellectual endeavor but a call to serve with compassion, openness, and a profound love for Christ and His Church.

As LST continues its journey, Archbishop Pagazzi's visit leaves us with a renewed commitment—to walk in faith, to teach with love, and to lead with humility. ■



James Santos, S.J. is a Jesuit scholastic currently in his third year of theological studies and serves as this year's Student Council President at Loyola School of Theology.

The Unique Call of Women Studying Theology

By Marga Samson Tongo

During my first day at the Loyola School of Theology (LST) as a master's degree student, I was surprised to learn that I was the only woman in my class! It was a far cry from my experience in 2016 when I studied at the RMT-Center for Family Ministries, where there have always been a lot of women studying pastoral counseling—both religious and lay. I was initially intimidated when I returned to LST, this time in the main school, and questioned my purpose for being there. However, in my prayers and my heart, I knew and saw again that there was a call from God to study theology for a mission.

From Present Expectations to New Perceptions

There are still expectations in the Philippines that studying theology is reserved for those who want to become priests. It is related to how they associate seminaries as a place of preparation for future priests. It is not at all bad, in fact, this only explains the workings of the human mind which naturally creates a connection between two objects.

This particular association is also a result of what has become a norm since the previous centuries, where studying theology is reserved only for the clergy and for seminarians. To encourage it to women (lay and religious alike), I must say, is still a relatively new endeavor at present. But I believe that therein lies one of the keys to the problems and concerns of the Church, most especially the evangelization of the increasingly materialistic and broken society—to promote studying theology to more women. Why?

The Two Marys and the Role of Women in the Church

Let us talk about the ultimate model for all women who is no other than the Blessed Virgin Mary. In her is the perfection of the role and contribution of a woman in the Church and the world. In her, we can see the rightful position and responsibility of a woman in the Church. She is both contemplative and active. She is both a mother which represents the vocation of biological mothers and a virgin, a spouse of God, which represents the vocation of consecrated women. It was written that "… Mary treasured all these words and pondered them in her heart." (Luke 2:19), but she does not only sit around and ponder. At the

wedding of Cana, she saw what was needed and acted on it by interceding for the couple so that they would have wine and be saved from great shame. She prays, reflects, and acts. Her actions are always geared towards that one-saving mission of Christ and the Church. We need to pray, reflect, and act too, but there are more challenges and demands now—to proclaim the Good News like Saint Mary Magdalene, who is another "Mary" we need to reflect on.

Our broken world today needs to hear the Good News, especially of Christ's resurrection, proclaimed by Saint Mary Magdalene. Therefore, she was called the "Apostle to the Apostles." We too should join in spreading the Good News to the world in need of constant renewal. In the face of suffering and broken families, mental distress, disorders, illnesses, and poverty (especially in the Philippines), pursuing economic progress and psychological help are not enough. The world needs the healing of the Risen Lord and His light through acceptance that there is always hope, especially in this Jubilee year, when we reflect frequently on these words, "Hope does not disappoint" (Romans 5:5).

Women, who are created by God either to become biological mothers, spiritual mothers, or both in some cases, should stand up and mobilize for the sake of the Gospel of Christ, forsaking the current prevalent path of vanities, pride, and false glamor, for themselves, and for the sake of the younger generations. The key to evangelization is rigorously studying the Word of God and the various teachings of the Church open to everyone. Women can help heal and nourish back to life our society that is lost and wounded when they learn to integrate all this into their lives as persons and as ministers. Just like Mary, our perfect model, who bears the Word of God in her being and doing.

Finally, the true power of a woman lies not in striving to adapt to the varied expectations of the world for women. It is also not in proving that women can do what men can do, thereby putting men's work as the benchmark of women's which should not be the case. The fullness of her power is rooted in wholeheartedly accepting her uniqueness and distinct position in the Church. God created women for a specific purpose and a mission that only she can do if she embraces her very self and very being as a woman with all her strengths, weaknesses, and peculiarities. ■



MOTHER MARY AND MARY MAGDALENE IN THE PIETÀ BY JEAN-BAPTISTE AUGUSTE CLÉSINGER, 1868

Marga Samson Tongo *is a writer for Sancte Michael Catholic Defense, Camillian Vocations PH, and Diocesan Shrine and Parish of Our Lady of the Abandoned, among others. She is a spiritual co-journeyer and pastoral counselor to lay, religious, and young priests. A laywoman who professed her solemn private vows in 2017, she dedicates most of her time to praying and serving the Church. She is involved in property management and sales occasionally and is currently taking up an MA in Theological Studies specializing in Pastoral Psychology and Counseling.*

Women of LST

Here to share about their reasons for studying theology, interior growth, and women's contributions to theology are six female students of LST.

Helping Families Shape Society



Pat Enriquez, Lay

My goal is to help families shape a better society for future generations, both in the world and in the Church. Ministering to students at the Campus Ministry of the Ateneo Professional Schools, as a former Youth for Christ member, and youth leader in our parish, deepened my appreciation for the vital role of families in building society and the Church. This is why I chose to pursue a Master's degree in Family Ministry and Counseling.

I believe that women, with our natural empathy and nurturing qualities, are uniquely suited to minister to families. While I am not yet a mother, I firmly believe that we can still use our unique gifts to care for and support families in our ministries and communities. In doing so, we contribute to strengthening the smallest yet most essential foundation of society, paving the way for future generations in the world and the Church.



Sr. Anna Hien, OP

Fostering Harmony in Families

As a Dominican sister, I am always aware that the study mission is a precious obligation of our charism. I am pursuing a Licentiate in Sacred Theology (S.T.L.) with a specialization in Spirituality and Pastoral Psychology. It teaches me the approaches combining spirituality and psychology in pastoral counseling. I am dedicating myself wholeheartedly to my studies with the hope that I can share my knowledge with others. My goal is to help families foster harmony which might decrease the breakdown and separation of families.

I am experiencing the usefulness and meaningfulness of this program and I highly encourage all of you, especially women to encounter and discover it for yourselves. By helping individuals and especially families through the study of theology and ministry, you are contributing greatly to the development of society and the Church.

Appropriating Theological Lessons

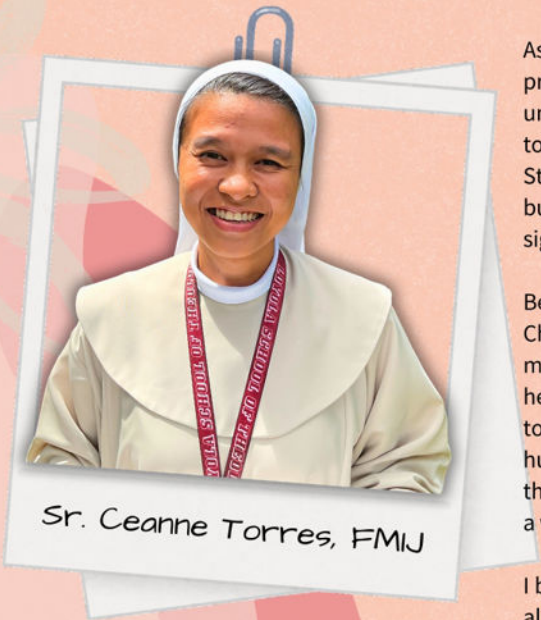
I am pursuing a Master of Arts in Theological Studies, concentrating on Systematic Theology. This is part of my Cenacle formation (as a Religious of Our Lady of the Cenacle) which I believe will equip me with the theological and technical knowledge necessary for our ministry of spiritual accompaniment.

In LST, I have learned not only to study theology but to do theology. Studying theology has rooted me in the solid foundation of our Church's teachings while grounding my capacity to appropriate these learnings to the context of the world, life, and people.

As women spiritual companions, we help facilitate new perspectives and transformative encounters with God for those we minister to. Women have a unique role and contribution to theology by connecting and weaving theological concepts and lived experiences/relationships —with God, with oneself, and with others.



Sr. Ria Valeroso, rc



Sr. Ceanne Torres, FMIJ

Forming Hearts and Minds

As a 2nd year student in the Baccalaureate in Sacred Theology program, my goal in studying theology is to deepen my understanding of the faith so that I can better teach catechism to children and share the truth with the people I serve. Studying theology helps not only in the formation of the mind but, more importantly, in the formation of the heart. This is significant to me as a Franciscan sister.

Before studying theology, I had a basic understanding of our Christian faith, but my studies at LST deepened it. Theology may seem complex for children, but my studies have been helping me appropriate what I have learned. This enables me to teach catechism with sound theology while incorporating human experiences. Above all, I have come to realize that theology is not just about gaining knowledge—it is about being a witness to God's love through my life.

I believe women can help to emphasize inclusivity, ensure that all voices are heard, and make theology more grounded and approachable.

Forming Staff and Students

I am pursuing a Doctorate of Ministry in Spirituality and Retreat Directing at LST to contribute to the formation of the faculty, staff, and students at the Ateneo de Davao University community as the Program Development Officer for Retreats and Recollection. I also hope to serve in the parish in the future. What I do in my ministries and work is part of my vocation to love.

Studying theology and spirituality has deepened my understanding and appreciation of my faith and has imparted to me the importance of prayer, reflection, and discernment in my daily life. Above all, it deepens my relationship with Christ and affirms my vocation as I continue to discover the manifold graces of God.

For me, women are a gift to the Church. As Pope Francis said, 'The Church is herself a woman: a daughter, a bride, and a mother,' We are naturally gifted with empathy and compassion and can balance mind and heart-qualities needed in the ministry of accompaniment and in many other ministries in the church.



Maria 'Clang' Matute, Lay

Bearing Witness to Christ

I am a first-year student of MA Theological Studies focusing on Pastoral Theology specifically Spirituality. My goal is to simply know Jesus more and thus, hope to grow in imitation of what I learned so that, with God's grace, people may know and experience Jesus through my witnessing.

Since studying theology, I have gained a deeper appreciation of my faith—with its mysteries, paradoxes, and complexities. I am encouraged to embrace the challenges that painfully prune: to untie knots of vices, to let loose inordinate attachments, to widen my horizon, unlearn and rediscover revealed truths, and befriend failures and successes—knowing that God mercifully allowed me to learn more of His love and compassion for me. Through it all, my vocation was confirmed and re-confirmed by what I discovered and continue to discover in my studies.

One thing I find very important and challenging is living out the values we learned as we encounter the person of Christ in our studies. I believe that it is only by striving to integrate the lessons we learned from our books, our professors, our spiritual directors, and our prayers with our uniqueness as gifted beings that we will be able to say that we have contributed to the study and appropriation of theology.



Sr. Rebecca Carreon, ACI

From Student to Shepherd: Cardinal Ambo's Journey Through Ecclesiastical Formation

Cardinal Pablo Virgilio "Ambo" Siongco David (CA) received theological formation and did his MA studies at LST. He was an auxiliary bishop of San Fernando from 2006 to 2015, before serving as Bishop of Kalookan in 2016. In December 7, 2024, he was made a cardinal by Pope Francis. Tinig Loyola (TL) speaks to the prelate as he shares about his formation and memories of LST.

TL: What do you remember most from your time in San Jose Seminary (SJS) and Loyola School of Theology (LST)? Any fond memories?

CA: SJS was where I underwent what seminarians nowadays call the "Configuration Stage" of formation, from 1978 to 1983, and got ordained on March 12,1983. I continued with my MA studies at LST under the mentorship of Fr. Catalino Arevalo, S.J. and defended my masteral thesis in 1984. My archbishop back then, Abp. Oscar V. Cruz, assigned me to serve as parochial vicar for the Santa Lucia Parish in Sasmuan, Pampanga. Upon the recommendation of Fr. Arevalo, I was allowed by the archbishop to serve at the parish only during the weekends and stay at SJS during the weekdays in order to be able to finish writing my MA thesis, which took me about 10 more months after my ordination.

TL: Can you share a specific incident or story?

CA: My MA Thesis was a bit controversial because it was basically a Critique of the theology of the ordained ministry by Edward Schillebeeckx right at that time when his orthodoxy was being questioned by the Vatican Dicastery which was then still known as the Sacred Congregation for the Doctrine of the Faith (SCDF). At that time, the SCDF was headed by Josef Cardinal Ratzinger, who later became Pope Benedict. I remember that Fr. Arevalo was a bit worried for me because he did not want me to get into trouble with Rome so early in my priestly ministry. Haha. He hesitated a bit about a chapter of my thesis where I argued that the younger Ratzinger would have agreed with Schillebeeckx before the former became the Prefect of the SCDF. Ironically, it was during the papacy of Pope Benedict XVI that I was ordained a bishop. Fast forward to 2025, I'd say the things I discussed in that thesis remain very relevant to present-day debates about the theology of the ordained ministry.

TL: Can you describe your consolations and desolations as a formand in SJS and a student in LST?

CA: I underwent my seminary formation at SJS and my theological education at LST during a time of political crisis in the country. It was just a few months after I was ordained that Ninoy Aquino was assassinated (August 21, 1983), a pivotal event that eventually led to the 1986 People Power Revolution at EDSA. There was nothing that our formators could do during

those years of our formation to stop us from getting involved in political activism. At LST back then, even among those who got involved in activism, there was a tension between the so-called "SocDems" (Social Democrats) and "NatDems" (National Democrats).

We were quite vocal during those times about the need to supplement the kind of formation that we were getting in the seminary, which was heavy in he spiritual and intellectual aspects but very inadequate in the pastoral and human aspects. Because we were in constant dialogue with our formators and the Jesuits were always very open to listen to our aspirations, some innovations in our formation were introduced by SJS, such as the Spiritual Pastoral Formation Year (SPFY), which was intended to supplement the perceived lack in the human and pastoral aspects of formation. It was also around that time that the apostolic exhortation on Priestly Formation, Pastores Dabo Vobis, was published. Even at LST, many elective and seminar courses in Pastoral Psychology, Liberation-oriented Biblical courses, Psycho-Spirituality, and special courses on Socio-economic and Political issues were very much appreciated.

TL: How has your time at LST prepared you for your vocation and mission?

CA: Let me go a bit earlier than LST. My philosophical formation at the Ateneo (1974-1978) under the mentorship of Fr. Roque Ferriols in what we called "Pagpapakatao" prepared me well for my theological studies at LST. In addition to Ferriols, professors like Fr. Reilly, Fr. Tom Green, Eddie Boy Calasanz, taught me the art and discipline of critical thinking and forced me to soak in the philosophical ideas of Marcel, Heidegger, Buber, Teilhard de Chardin, Lonergan, the later Wittgenstein, etc. They prepared me well for a solid theological formation at LST, this time under the mentorship of Fr. Arevalo in Systematic Theology, in Ecclesiology, Christology, Pneumatology, the Theology of the Ordained Ministry, etc. I think I received a very solid formation in the Scriptures under professors like Fr. Phil Calderone, Fr. Bill Abbott, and Fr. Carlos Abesamis. My general impression was that most of our professors were very solidly Scripture-based in their practice of theological disciplines. They later inspired me to pursue further studies—a Licentiate and a Doctorate in biblical studies in Louvain, Belgium and the Ecole Biblique de Jerusalem, specialized in the prophetic and apocalyptic literature.

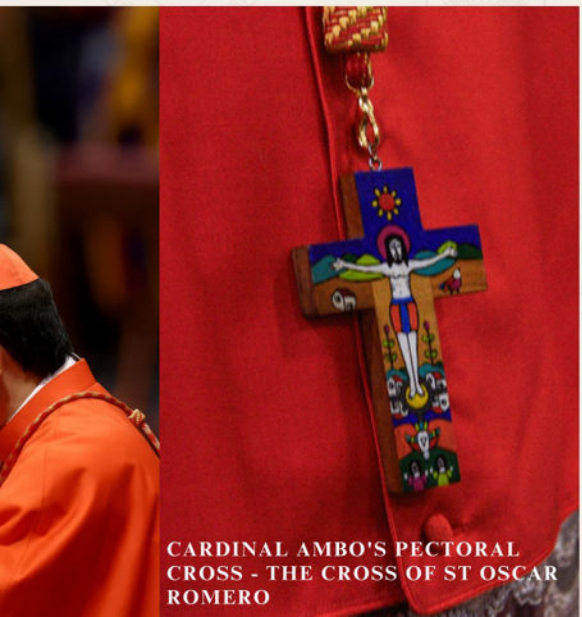
During the weekends we immersed ourselves in the urban poor communities where we had our regular apostolate. We got involved in organizing basic ecclesial communities already as seminarians. It was through formators like Fr. Tom Green that I imbibed the Ignatian Spirituality and became familiar, not just with the Spiritual exercises but also with the writings of Teresa of Avila and John of the Cross, CS Lewis, and contemporary spiritual writers. The writings of the late Fr. Pedro Arrupe were also a big source of inspiration for me and the first years of my ministry.



CARDINAL AMBO RECEIVES THE RED HAT

TL: What role do you think LST and its graduates play in addressing the Church's challenges today and in the future?

CA: We have many Jesuits, religious, and diocesan LST graduates who are now very much involved in forming priests, formators, and bishops, not only in the country but also in Universities in Rome and in the United States. You have Cardinal Chito making a difference in the Vatican Curia, serving as Pro-prefect of the Dicastery for the Evangelization of Peoples. You also have many Filipino theologians and good pastors, who are silently making their contribution towards the emergence of a missionary synodal Church in the Philippines. I have, therefore, no doubt that we LST graduates are already playing a big role in addressing the Church's Challenges in the present times. As for the future—well, we leave that to the coming generation of digital natives who can help the Church navigate its way through the more critical challenges that we are facing in the post-secular and post-modern and in the increasingly globalized societies in which we will be living, in the context of the shifting demographics and migration, artificial intelligence (AI), global warming and the climate crisis.



CARDINAL AMBO'S PECTORAL CROSS - THE CROSS OF ST OSCAR ROMERO

TL: What advice do you have for current and future LST students?

CA: Imbibe well the two important principles that have guided the renewal of the Church at Vatican II: responding to the signs of the times (The Italians call it *aggiornamento*), and keeping yourselves firmly grounded on scriptures and the apostolic tradition (The French refer to it as *ressourcement*). Develop spiritual intelligence through conversations in the Spirit guided by the Ignatian spiritual exercises and rules for individual and communal discernment. Be actively involved in promoting communion, participation and mission in the Church if you want the Philippine Church to grow into a Missionary Synodal Church that can truly have a transformative impact on the Philippine society. Stop thinking of the Church as an exclusive fellowship of the righteous; think of it rather as a "field hospital for the wounded" (as Pope Francis calls it). Stop thinking of the Eucharist as an exclusive meal for the deserving, but as a "body broken for broken people" like you and me.

TL: How can we prepare ourselves better?

CA: Do not surrender your natural intelligence to artificial intelligence. AI is a human creation, and we are God's creation. Even as we discover its usefulness for research and for data processing, let us never allow it to replace us—creatures in the image and likeness of our Creator, who revealed his face in the humanity of Jesus of Nazareth. The time will come when the flaws and imperfections of our humanity will be the only evidence of authenticity. Let us aim for a higher form of intelligence: spiritual intelligence. ■

A Brief History of LST

Loyola School of Theology (LST) has a long and rich history, dating back to the 17th century. Learn about the institution's journey and its impact on theological education.

1601

Origins of San Jose Seminary
Colegio de San Jose founded on August 25, 1601



Colegio de San Jose 1875-1915
on Calle Cabildo & Calle Cabildo corner Calle Anda

1621

Authorization to Confer Degrees
Pope Gregory XV grants authority to the Jesuit College of Manila to confer degrees in theology.

1768

Jesuit Expulsion
The Jesuits were expelled from the Philippines. The University of San Ignacio closes; Colegio de San Jose continues under secular clergy.

1875

Integration with UST
The Spanish government integrates Colegio de San Jose into the University of Santo Tomas as a medical and pharmacy school.



The main entrance to the building of the Facultades de Medicina y Farmacia, Colegio de San Jose, Universidad de Santo Tomas, 1887

1910

Return to Jesuit Administration
Pope Pius X restores Colegio de San Jose to Jesuit administration for priestly education.

1953

Recognition as an Interdiocesan Seminary
Decree No. 645 of the First Plenary Council of the Philippines recognizes it as a national seminary for the whole of Philippines.

1965

Inauguration of LST
Jul 12 – LST was inaugurated, merging Berchmans College (for Jesuit Scholasticate) and San Jose Seminary (First proposed by Jesuit Provincial Fr. Francis X. Clark).

Inauguration of LST (con't)
Sep 18 – Classes begin at Loyola House of Studies, Ateneo de Manila University providing theological formation for Jesuits, seminarians from San Jose and other religious orders.

1968

Independence from Jesuit Community
LST becomes independent in administration and finances, directly under the Jesuit Provincial.

Official Name Adopted
"Loyola School of Theology" becomes the official name.

1972

1985

Affiliation with Theological Faculty of Fujen (Taiwan)
October 9 – Congregation for Catholic Education grants affiliation for five years, for the purpose of granting ecclesiastical degrees.



SACRA CONGREGATIO
PRO INSTITUTIONE CATHOLICA

CONGREGATIO PRO INSTITUTIONE CATHOLICA,

AFFILIATAM

Vatican decree dated 9 October 1985 approving the Affiliation of LST with the Faculty of Theology of Fujen, Taiwan, for the purpose of granting ecclesiastical Baccalaureate in Sacred Theology (STB) degrees to LST students.

1989

Aggregation to Fujen
LST formally aggregated to Jesuit Faculty of Theology, Fujen for five years.

1991

Definitive Aggregation
December 1 – The Congregation grants definitive aggregation to Fujen.

1999

Elevation to an Ecclesiastical Faculty
August 13 – LST is established as an Ecclesiastical Faculty of Theology, authorized to grant Baccalaureate, Licentiate, and Doctorate in Sacred Theology.

What is an Ecclesiastical Faculty?

Ecclesiastical Universities and Faculties are universities or faculties that have been "canonically erected or approved by the Apostolic See, which foster and teach sacred doctrine and the sciences connected therewith, and which have the right to confer academic degrees by the authority of the Holy See."
(Sapientia Christiana, Article 2)

2015

Integration with Ateneo de Manila University
May 25 – LST becomes the Theology and Ministry Program under Ateneo's School of Humanities while remaining a federated unit.

2024

Silver Jubilee as an Ecclesiastical Faculty
LST launched the Silver Jubilee celebrations at the start of the new Academic Year 2024-2025



LST Demographics (SY 2024-2025)

The Academic Year 2024-2025 marks the 25th year since the Loyola School of Theology (LST) was recognized as an Ecclesiastical Faculty of Theology by the Holy See and its 60th year from its foundation in 1965. On August 13, 1999, the institution received approval from the Prefect of the Congregation for Catholic Education, following the historic endorsement by the Catholic Bishops' Conference of the Philippines. Since 1999, and specifically over the past decade, LST has experienced remarkable growth and transformation.

PROGRAMS ENROLLED

ECCLESIASTICAL DEGREES

Baccalaureate in Sacred Theology (S.T.B.)
203 Students



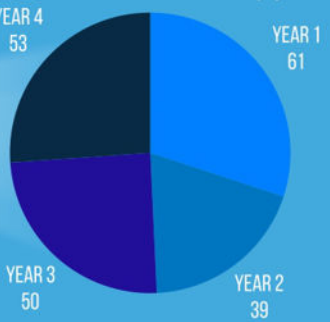
Licentiate in Sacred Theology (S.T.L.)
53 Students



Doctorate in Sacred Theology (S.T.D.)
4 Students



S.T.B. student distribution by year



S.T.B. students who are also in MA Programs:

Master in Family Ministry and Counseling	2
Master in Pastoral Ministry	12
Master in Spirituality and Retreat Directing	4
Master of Arts in Theological Studies	59

CIVIL DEGREES

Master of Arts in Theological Studies	87	Doctor of Ministry (DMin)	47
Master in Spirituality and Retreat Directing	22	Doctor of Philosophy in Theology (PhD)	18

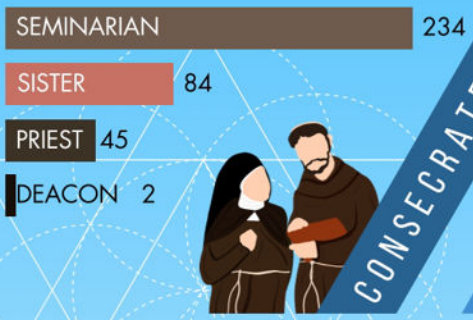
NON-DEGREE PROGRAM

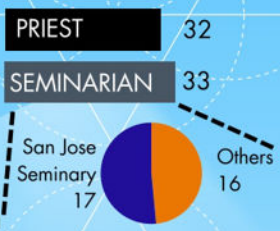
Diploma in Basic Pastoral Ministry	9	Diploma in Pre-Theology Studies	27
Diploma in the Pastoral Care of Migrants	9	Diploma in Theological Studies	3
Professional Diploma in Family Ministries	43	Diploma in Integral Ecology	2
Diploma in Integral Vocational Accompaniment	28		
Diploma in Integral Leadership and Community Development	12		

From a student population of approximately 350 in 2014, LST's enrollment has grown to 533 students in the Academic Year 2024-2025.









The LST community now comprises individuals representing close to 90 male and female religious congregations, as well as more than 40 dioceses worldwide. This diversity not only enriches its academic environment but also underscores its global reach and impact.

Fifty-three per cent of its student population are internationals from 46 countries and 47 per cent are Filipino. In terms of the number of countries represented, LST is third after the Pontifical Gregorian University in Rome (1st) and Facultés Loyola Paris (2nd) since they have around 60 countries represented there. It is more diverse than Boston College and Berkeley, and more than any other Jesuit theologate in Latin America, Africa, and India.

Top 3 countries represented in LST internationally:







Student distribution by continents:



Learning Across Cultures

By Marga Samson Tongo

The diversity of students at the Loyola School of Theology (LST) brings the world into the classroom. This offers a glimpse of many countries from various continents in our studies. Comprising 53 per cent of international students, LST President Fr. Eric Eusebio S.J. highlighted that LST is the third most international Jesuit theological faculty in the world, following the Pontifical Gregorian University in Rome and Facultés Loyola Paris in France. While students come from diverse backgrounds, our shared faith and identity in Christ unites us, making it clear that despite cultural differences, we are bound together through our common mission. This shared bond allows us to relate and understand each other, even without stepping foot in each other's home countries. Our international students become a window through which we can see the world.

LST's collaborative spirit is evident in the contributions of 29 student representatives from across the globe, whose generous sharing of perspectives and experiences have enriched Tinig Loyola's 25th Anniversary special issue. Let us hear what they have to say about unique Catholic traditions in their countries, favorite go-to places in LST, personal growth insights, and their secrets to studying well!



How did you grow as a person and as a minister while studying in LST




Br. Innocent Letasi Phiri, MCSPA.
S.T.B. 1

LST has given me a holistic approach to life. I have seen myself growing not only academically, but also in human formation. The diverse community and open-minded professors helped me to look at life integrally.




Sr. Dolly Tan Sze Chin, FMVD.
P.T.S. 1

Education in LST has broadened my perspective in many ways. During classes, we were always encouraged to participate in sharing, and it has been enriching to hear from students of different cultures. This experience has helped me grow in my ability to discern across various areas.




Br. Francois Balga Goldong, OMI.
S.T.B. 3

LST is a vessel where I learned how to interact with different people from various backgrounds. For me, this is a great source of richness and strength for my future ministry.




Br. Lorenzo Zura, S.J.
S.T.B. 1

As an Italian, studying at LST offers me the opportunity to view the world and the Church from a different perspective—a priceless experience!




Josette Khoury, Lay.
S.T.B. 2

What helps me to grow in my studies is this constant appeal to connect what I learn with my tangible life and my apostolates. The studies are not just intellectual, but a work of appropriation is involved.




Rev. Shane Liesegang, S.J.
Diploma in Pastoral Care of Migrants

I have grown in my understanding of the global Church by seeing theology and the people of God operating in an Asian context. Immersing myself in a setting so different from what I am used to has helped me consider my deep questions with fresh eyes.




Br. Davy Irakiza, SX.
S.T.B. 1

Studying in LST disposes me in my personal growth as a minister, in the sense that I am learning to relativize my culture and be more open to others since I encounter many people coming from different countries.

In the Philippines, devotion to the Sto. Niño is deeply rooted in our culture. Many Catholics keep an image of the Child Jesus on their altars, especially devotees. The celebration of the Sto. Niño is not just a simple devotion or feast; it's a grand festival where we thank God for giving His beloved Son, Jesus, who walks with us in the ordinariness of life.



Br. Joeseph C. Nortega, MI. S.T.B. 4

The Catholic Church in Indonesia has integrated many traditions in the liturgy. We have songs and statues with Javanese, Timorese, and Bataknese influence which stem from tribal culture and tradition. Churches in Indonesia also love Mary. Each parish must have a grotto of Mary with benches and candles. Millions of pilgrims visit other provinces to pray at some of these famous grottoes.



Br. Andreas, SX. S.T.B. 1

Sr. La Thi Thu Trang, CMR. PhD Theology (Systematic-Dogmatic)



Tet, Vietnam's Lunar New Year, is both a secular and religious celebration. Vietnamese Catholics dedicate the first three days to *solemn* Mass intentions: praying for Peace for the New Year, honoring ancestors, and sanctifying work. As a religious sister, Tet is part of my vocation. It is a time to reunite with family, savor delicious food, and enjoy the joyful atmosphere around.



Br. Saul H. Gauto Cabrera, CS. S.T.B. 1

What characterizes Paraguayans is their connection to their cultural roots, as seen in Marian festivities. During the feast of Our Lady of Caacupé, our principal patroness, thousands of people go on pilgrimage to the Basilica on horseback, in ox-drawn carts, or on foot. They bring along Tereré, our national drink with herbs and yerba mate, and traditional foods like Mbejú, Cocido, and Chipa, which is a small bread made of Cassava flour, anise seeds, fresh milk, and Paraguayan cheese.

What unique Catholic tradition in your country do you find interesting and why ?



Sr. Matiri Kanono, FDNSC.
Diploma in Safeguarding Children and Vulnerable Adults

After three days or more when the child is born, there is a big celebration marking the cutting of the umbilical cord or "*te bwaka ni buto*". Both families dance and prepare food, mats, and other things to signify the child's official entry and acceptance into the community. Everyone is responsible for taking care of the child. He/she brings peace to the families. The umbilical cord is wrapped with material while parents choose the right person to keep it. In connection, this tradition also mirrors Mary and Joseph presenting Jesus to His Heavenly Father in the Temple of Jerusalem forty days after his birth (Lk 2:22-39).



Br. Charles-Etienne Lepitre, CCN.
S.T.B. 3

In France, we have lost a bit of the tradition of having vibrant devotional gatherings. However, we still have the tradition of doing pilgrimages, to Lourdes or The Way of St. James (*Compostelle* in French, and *Camino de Santiago* in Spanish). It is a more personal approach, for you do it alone or with a small group. Notre-Dame de Chartes is also an important pilgrimage destination. It is a time to reconnect with God and renew your faith and it can be life-changing for some!



Br. Peter Ephrem Mallya, CSSp.
S.T.B. 2

Tanzania's vibrant liturgical music blends beautifully African traditions with the Catholic faith. This inculturation creates a unique worship experience, "where familiar rhythms and melodies resonate deeply." The communal singing and dancing foster a strong sense of shared faith, emphasizing faith as a lived experience. This tradition showcases the Church's universality, enriching global Catholicism with Tanzania's unique spiritual expression.

What is your secret to studying well



Maintaining a healthy body is necessary to do well in our studies. If we only focus on our tasks and neglect our physical health, our studies at LST may become a burden rather than an opportunity to grow in our faith. I jog around the Ateneo campus, work out in the seminary gym, and play soccer for my health.

Br. Moon-Gi Park, OMI.
S.T.B. 2



A healthy and balanced schedule. A fraternal environment to 'think together.' An assigned tutor in our community will help sift through all the learning and find what is resonating and worth digging into.

Sr. Sarah Mee Lin Ng Tim Hung, CCN.
S.T.B. 1



I make sure that I am positive and confident that I can do my best. I ask questions when I do not understand well. My relationship with other students, especially with fellow African brothers also help me because I could feel the African solidarity where we can share our concerns with one another.

Br. Alphonse Buhendwa Nshokano, SX.
S.T.B. 1



I make a plan and follow it. I set my goals and pray for them. Keeping at it is not easy. So, I always pray for myself to work hard to achieve what I desire to achieve.

Rev. John Huang Shaolan
S.T.L. 2 (Spiritual-Pastoral)





Listening to relaxing African flute melodies, like rivers of tranquility, flows through my soul, awakening deep focus and igniting boundless clarity. Their soothing embrace transforms study into a passionate journey of peace, inspiration, and profound inner growth.

Fr. José Abílio Praia, S.J.
S.T.L. 3





I place God at the center of my studies, as I study to serve Him. St. Ignatius teaches that we study to help other souls; we cannot give what we don't have. For me, studying is a mission.

Br. Bonifacio Bano Lay Ribeiro, S.J.
P.T.S.



keep going





It is God's grace, and it is because I like the courses which help me move forward. I want to help families, and I desire to learn more about it, so that gives me the motivation to study and to do well in my course requirements.

Fr. A. Henrick Immanuel, S.J.
M.A. (Family Ministry and Counseling)





My secret to studying well is, firstly, having a love for reading. This has allowed me to embark on great journeys into the world of ideas and has helped me develop spontaneity and clarity in my reflections. Secondly, maintaining discipline in my life helps me organize my time effectively. Finally, it is about loving and valuing what I have chosen.

Br. Charles Geranel, CS.
S.T.B. 1

Where is your go-to place in LST ?





Br. Carlos Cesar Barbosa Silva, S.J.
S.T.B. 2

I like the lobby because it symbolizes welcome and connection. There is always someone arriving or leaving, whether in a hurry or not, heading to or returning from class. For me, it is the spirit of studying at LST.

Sr. Wendpouiré Améline Kabore, FDNSC.
MA Theological Studies (Moral Theology)

I love sitting at the first gazebo to feel the natural air. It offers a nice view of the city including the Loyola Eternal Garden which reminds me to take life easily.











Br. Sebastian Kaseyani, OMI.
S.T.B. 3

I like resting in the Laudato Si' garden. It is fulfilling because it helps me to connect with nature while enjoying the serene environment, thus prompting me to reflect on the call to care for creation.

Br. Petras George, S.J.
S.T.B. 1

Cardoner Garden reminds me of Ignatius' River Cardoner experience which had a profound impact on his life and spirituality. This is where I experience a deepening of faith, gaining interior freedom, and spiritual consolation.





Br. Daniel Civil Marroquín, CS.
S.T.B. 1

My favorite spot is the LST Terraces. It is a wonderful place which lets me enjoy the fresh air and a panoramic view surrounded by beautiful scenery creating a cozy and inspiring place.





Br. Kausakanekua Emmanuel Mandume, OMI.
S.T.B. 1

The LST Library is my favorite place. Its tranquil atmosphere, extensive theological resources, and collaborative spaces promote academic excellence, spiritual growth, and meaningful connections among students.







La Storta Chapel



Fr. Pius ToUrai, MSC
Diploma in Safeguarding Children and Vulnerable Adults

In my free time, I love going to the Chapel to pray or to the top of LST to enjoy the nice view and scenery. I love having a meal together with my classmates and sharing our aspirations.

Marga Samson Tongo is a writer for Sancte Michael Catholic Defense, Camillian Vocations PH, and Diocesan Shrine and Parish of Our Lady of the Abandoned, among others. She is a spiritual co-journeyer and pastoral counselor to lay, religious, and young priests. A laywoman who professed her private vows solemnly in 2017, she dedicates most of her time to praying and serving the Church. She is involved in property management and sales occasionally and is currently taking up an MA in Theological Studies specializing in Pastoral Psychology and Counseling.

Special thanks to the following who helped in shortlisting students' answers:



Sr. Gellie Ann Lomaad, ACI



Sr. Rebecca Carreon, ACI



Chris Oliver Dela Cruz

A Tribute to Leadership: Reflecting on Fr. Eric Eusebio, S.J.'s 14 Years of Service

Fr. Eric Eusebio, S.J. has been involved in 14 years of administrative work at Loyola School of Theology (LST). After completing his tertianship at the Loyola House of Studies in March of 2010, he was elected Vice President for Academic Affairs and held this role until 2016 before returning as Vice President for Administration from 2017 to 2019. In May 16, 2019, he became LST's 10th President and went on to serve two terms until May 2025. Tinig Loyola (TL) speaks to him as he shares about his time serving in LST's administration.

TL: In what direction have you steered LST, and what was the discernment behind it?

EE: When I succeeded Fr. Joe Quilongquilong, S.J. in 2019, it was clear that my mission was to continue and sustain the strategic goals initiated during his term. The achievement of strategic goals requires more than a term. It needs consistent follow-through until strategic responses take sufficient roots. Institutional development is an ongoing process, and achieving long-term goals requires consistent effort and adaptation to emerging realities.

Over the past years, we have focused on several key areas: implementing the Asian Theological Program, benchmarking with European and North American institutions, establishing international linkages, increasing faculty internationalization, expanding opportunities for religious women and laity to obtain ecclesiastical deg degrees, enhancing online learning infrastructure, developing relevant non-degree programs, revising the STB curriculum to meet international standards, and strengthening LST's research and publications.







TL: What do you remember most from your time at LST?

EE: My investiture as President on August 28, 2019, during the Mass of the Holy Spirit, stands out as a significant milestone. However, shortly after, in March 2020, the COVID-19 lockdown presented a tremendous challenge. As LST Administrators and Faculty, we had to swiftly adapt and transition to online classes, which commenced in August 2020. There are countless fond memories, particularly the camaraderie shared among us, the LST Jesuit Administrators, during meals and discussions in the Arrupe Conference Room. While we encountered disagreements, they were always resolved in alignment with the mission entrusted to us by the Provincial. Informal conversations with students during school activities and community events were refreshing breaks from administrative duties. Teaching Canon Law for Consecrated Life, Seminary, and Religious Formation in LST's Vocational Accompaniment Program has also been a fulfilling experience, even in an online format. I deeply admire the commitment of the religious men and women and diocesan formators entrusted to us for formation.

The annual Baccalaureate Mass and Commencement Exercises bring immense joy, as I witness our students complete their programs and embark on their mission of service. It is particularly exciting to see the growing number of international students in the STB, STL, and STD programs. I hope they carry their LST experiences with them wherever they are sent. Each academic year's conclusion brings a sense of fulfillment, knowing that I have served to the best of my ability in the mission entrusted to me by the Provincial and the Holy See.





TL: What were some challenges and consolations as LST President?

EE: I experience great consolation when welcoming students from new countries, recognizing the opportunity for LST to expand its service to the Church. Participating as an examiner in STB Comprehensive Exams is another source of joy, as I witness the depth of knowledge and heartfelt reflections of our students. Of course, some exams are more challenging than others! Over the past six years, I have encountered various personal difficulties, but I view these as part of the mission. I am constantly reminded to move forward in service.

TL: How has LST evolved to cope with today's global challenges? What steps have been taken to remain relevant?

EE: Over my term as President and even earlier as Dean and Vice President for Academic Affairs (2010-2016), I have observed a significant increase in international students at LST. The movement of people across cultures for

formation is a growing reality in the Church. The term we use now in Loyola House of Studies is “trans-conference” formation. With students from around 45 countries, we strive to make LST a welcoming home away from home. Adapting to a contextualized approach in theology is an ongoing process, and we aim to equip our professors with the tools to engage theologically and ministerially with diverse student backgrounds.

Our Asian Theological Program prepares students for ministerial tasks specific to their contexts through courses with explicit Asian content, such as the History of Christianity in Asia, and courses that address shared theological concerns across Asian contexts, such as "Christ and Other Religions" in Christology. We emphasize understanding cultural and linguistic contexts through social analysis and address current issues like globalization, migration, and ecological degradation.

Studying theology in an international context enriches our perspectives and fosters a global spirit while staying rooted in the realities of our respective localities. LST encourages immersion in real-world challenges, ensuring theology remains relevant to people both in the Church and outside it.

TL: What should be considered for LST’s future direction? What issues should LST address internally and externally to stay relevant for the future of the Church?

EE: My dream is to see more women religious and laypersons participating in formation programs in seminaries and theology schools, particularly in the Philippines. One of LST's strategic goals is to establish itself as a center for advanced theological and ministerial studies for women religious and laypersons. We need more qualified women theologians engaging with seminarians and clergy in formation. During our audience with Pope Francis on December 9, 2024, at the International Congress on the Future of Theology, the Holy Father emphasized the Church's need for women theologians, saying, "There are things that only women understand, and theology needs their contribution. An all-male theology is an incomplete theology."

“There are things that only women understand, and theology needs their contribution. An all-male theology is an incomplete theology



I recognize that we have a long journey ahead, but we are taking concrete steps by inviting religious superiors to send qualified sisters to LST for the Philo-STB Program and eventually for STL and STD studies under scholarship support. We must continue building funds and seeking generous benefactors to achieve this goal.

The World Congress in Rome in December 2024 underscored the importance of interdisciplinary dialogue in theology. Engaging with fields such as politics, economics, the arts, etc. allows theology to remain "open to the inexhaustible novelties of the Spirit," as Pope Francis stated. At LST, we must ensure our theology is not insular but responsive to the realities of our world while remaining faithful to Sacred Tradition and the Magisterium.

TL: What advice do you have for your successor and what can you look forward to after 14 years in administration?

EE: My advice to my successor? Simply bring his God-given gifts to this Jesuit mission we call LST. I believe it is now time to transition to a new chapter. I'll be happy just to teach canon law full-time and do some research and pastoral ministry at the same time. ■



Tinig Loyola would like to thank Fr. Eric Eusebio, S.J. for his years of esteemed and dedicated service to LST.



Welcoming LST's 11th President: Fr. Renato (Pops) Repole, S.J.

Fr. Renato B. Repole, S.J., has been appointed and confirmed as the new President of Loyola School of Theology (LST) following approval by the Dicastery for Culture and Education in its rescript dated February 14. He will succeed Fr. Enrico C. Eusebio Jr., S.J., who has held the office since 2019. Fr. Repole's three-year appointment will begin on May 17, 2025, with the date of his official installation to be announced by LST at a later time.

Fr. Pops, as he is fondly called, obtained his doctorate in biblical theology at the Gregorian University. He has served as Rector of St. John Vianney Theological Seminary in Cagayan de Oro City, as well as of Arrupe International Residence and San Jose Seminary in Quezon City, Philippines. He served as the Vice-Superior of the First Studies in the Loyola House of Studies prior to his appointment as LST President. Tinig Loyola (TL) catches Fr. Pops (RR) for a brief interview.



TL: How did you feel upon receiving news of your appointment?

RR: Of course, I was quite surprised that I was considered a candidate given that I had not had any direct involvement in the administration of the school since I joined it in 2012. All my major tasks before were formation and teaching. But I just take it as God's will that it is laid upon me. I also trust that all the stakeholders of LST (the Province, the Board, the AdMU, the faculty, staff, benefactors and mission partners, alumni, and students) will willingly collaborate so as to achieve the goals of LST. While I "fear and tremble" (almost literally) at the thought of taking on this enormous task, I am also consoled by the fact that people have promised to support and pray for me. I also trust that the students will willingly collaborate in achieving the goals of LST.

TL: How do you (or are you) preparing yourself for your new role?

RR: I and my predecessor have started orientation or turnover sessions; I've looked into areas that were reviewed by PAASCU in the preliminary visit, hoping to address certain issues that we need to; I've started to ask people around what areas of LST can still be improved; and I've started to familiarize myself with *Veritatis Gaudium* (the Vatican Apostolic Constitution for the running of Catholic universities and faculties) and see how LST's vision-mission align with it, and how we can implement it to the full.

TL: What immediate tasks await you as you prepare yourself for your new role?

RR: I see my immediate tasks to be the following: familiarizing with how the school operates, knowing the different departments or sectors involved in the operation, looking into priority projects that have already been approved but need follow-up or completion, scheduling a school-wide strategic planning as the previous one is due to expire this year, 2025.



TL: What do you think the future has in store for the academic programs of LST and its students?

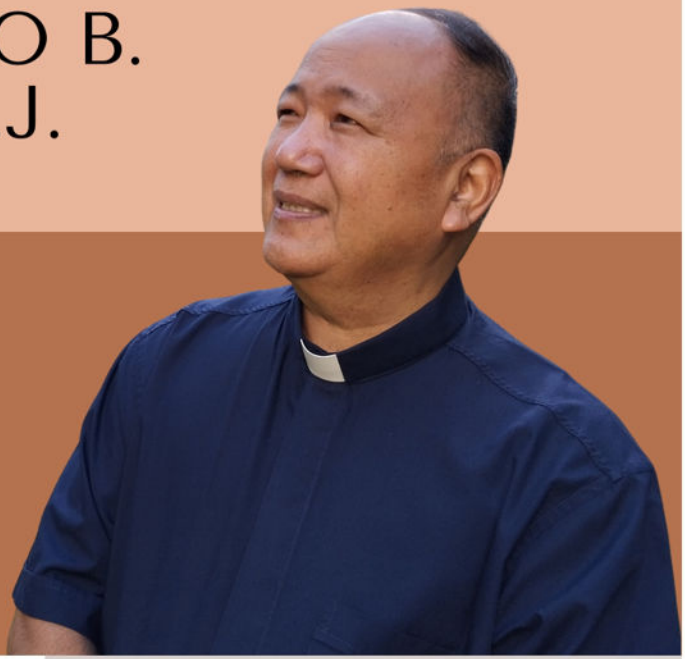
RR: There are already certain ongoing changes in response to felt needs, like the introduction of the 3-year ThB (Bachelor in Theology) instead of the previous 4-year program; sooner, there will also be some adjustments in the line-up of courses in the light of the requirements of the Vatican (like the teaching of Introductory Greek and Hebrew even in the first or bachelor cycle, and the adding of a "seminar" course). As for students, I really would like to see them grow not only in "learning" theology, but to engage in the act of theologizing more actively, and "doing theology," that is, be able to apply what they have learnt in their life and mission contexts. Finally, since I believe students of LST have a lot of gifts or charisms from the Spirit, I hope they will be able to identify, develop, and use them, both in school and in their communities and apostolate or mission areas.

TL: What aspirations and hopes do you have for LST?

RR: My hope is that I may be able to continue what the previous presidents have done, even as I consider my limitations and lack of experience. LST has become a solid and strong theological school; I hope that, with my team at LST, we can even grow stronger especially in the areas of interdisciplinarity, collaboration, and outreach to the margins or peripheries. This Year of Hope, during which I am given this task, has also made me hope even more in God's providence and guidance in this mission." ■

FR RENATO B. REPOLE, S.J.

LST's 11th President



Birthdate: December 3
Tangub City
Entered the Society in 1984
Ordained in 1994

Served as Vice-Superior for First Studies, Loyola House of Studies, and Rector of San Jose Seminary, Arrupe International Residence, and St. John Vianney Theological Seminary (Cagayan de Oro City) in the last 20 years.

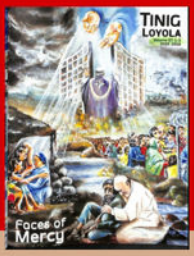
Education Background

- Doctor of Sacred Theology (STD), Pontifical Gregorian University, Rome, January 2002 (Eschatology and Ethics in the Letters of St. Paul)
- Licentiate in Sacred Scriptures (LSS), Pontifical Biblical Institute, Rome
- Bachelor in Sacred Theology (STB), Pontifical Gregorian University, Rome
- Philosophy Program (non-degree), Ateneo de Manila University, QC, May 1989
- Bachelor of Arts in Economics, minor in Philosophy, Xavier University, Cagayan de Oro City, March 1982

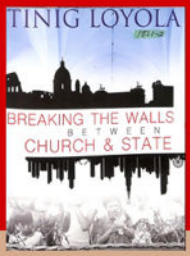
Teaching Experience

Aug 2012 – Present	Professor of Greek and New Testament, Loyola School of Theology, QC
Jun 2002 – Jun 2010	Professor of Greek and Old and New Testament, St. John Vianney Theological Seminary, Cagayan de Oro City
Jun 2002 – Jun 2004	Dean, St. John Vianney Theological Seminary, Cagayan de Oro City

Tinig Loyola would like to congratulate Fr. Pops Repole, S.J. on his appointment as LST President!



2015/16



2016/17



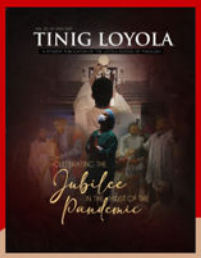
2017/18



2018/19



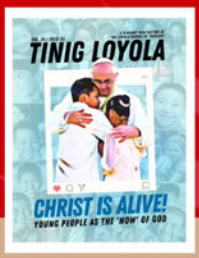
2019/20



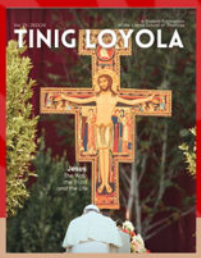
2020/21



2021/22



2022/23



2023/24

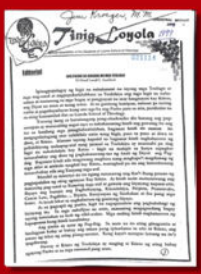


2024/25

LEGACY 25 Years of Tinig Loyola

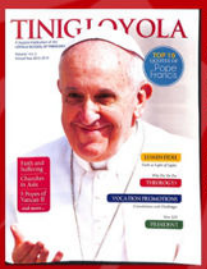
Tinig Loyola ('the voice' of Loyola) has transformed over the years and evolved alongside LST—from a humble eight-page Christmas edition in 1999 to a 90-100-page publication in Vol. 24 (SY 2022 to 2023) when the journal and yearbook were merged into one. Here is our choice pick of three issues:

Vol. 1 (SY 1999-2000) – The Beginning and the End


Tinig Loyola

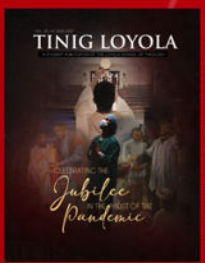
The great Jubilee Year and the new millennium ushered in what became known as THE FIRST AND THE LAST ISSUE. Thankfully this was not a one-off project. There were plans to publish two issues in the school year—one per semester. But as the semester progressed, and the reality of academic life set in, the editorial team decided that one would suffice.

Vol. 15 (SY 2013-2014) – The Pope Francis Issue



The year Cardinal Jorge Mario Bergoglio was inaugurated as Pope, this issue features Top 10 quotes of his together with students' reactions to his first encyclical, *Lumen Fidei*.

Vol. 22 (SY 2020-2021) - The Pandemic Issue



Editorial work exchanged hands due to trying circumstances. The COVID-19 pandemic made meetups difficult. So TL was solely entrusted to the Society of St Paul whose editorial team (comprising LST students) gamely spearheaded the publication.

Remembering and Praying with Pope Francis for a Wounded World

An Ignatian Contemplative Prayer in Five Movements

By Carminia Lourdes Cynthia A. Gutierrez

+ In the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

GRATITUDE (Praise and Thanksgiving)
Heavenly Father,
we offer our Thanksgiving
for the gift of this day,
for the quiet grace of creation that continues
(despite our careless neglect)
to nourish and sustain.
We give thanks for the ones who care—quietly,
For those who resist despair—
by serving, by staying, by loving.

We thank Thee for Pope Francis,
Whose witness reminds us that even in a broken world,
there is always something to thank Thee for.
Let this gratitude soften our hearts.
Let it teach us to love what is wounded.
Wound us, Lord, with the wounds of Your Love.

PHOTO: TONY GENTILE/REUTERS





POPE FRANCIS MEETS STUDENTS AT PORTUGAL'S CATHOLIC UNIVERSITY ON AUG. 3, 2023 IN LISBON, PORTUGAL. VATICAN MEDIA

MERCY (Come, Holy Spirit—Gaze Upon the Cross)
Holy Spirit, come.
We pause before the Cross,
Not as an idea,
But as the place where human suffering meets divine compassion.

As Pope Francis has said:
"*Appareled only with nails and thorns, stripped of everything yet rich in love, from His throne on the Cross, He no longer teaches the crowds by His words; He no longer lifts His hands as a teacher. He does more: pointing a finger at no one, He opens his arms to all. That is how He shows himself to be our king: with open arms, a brasa aduerte…*"

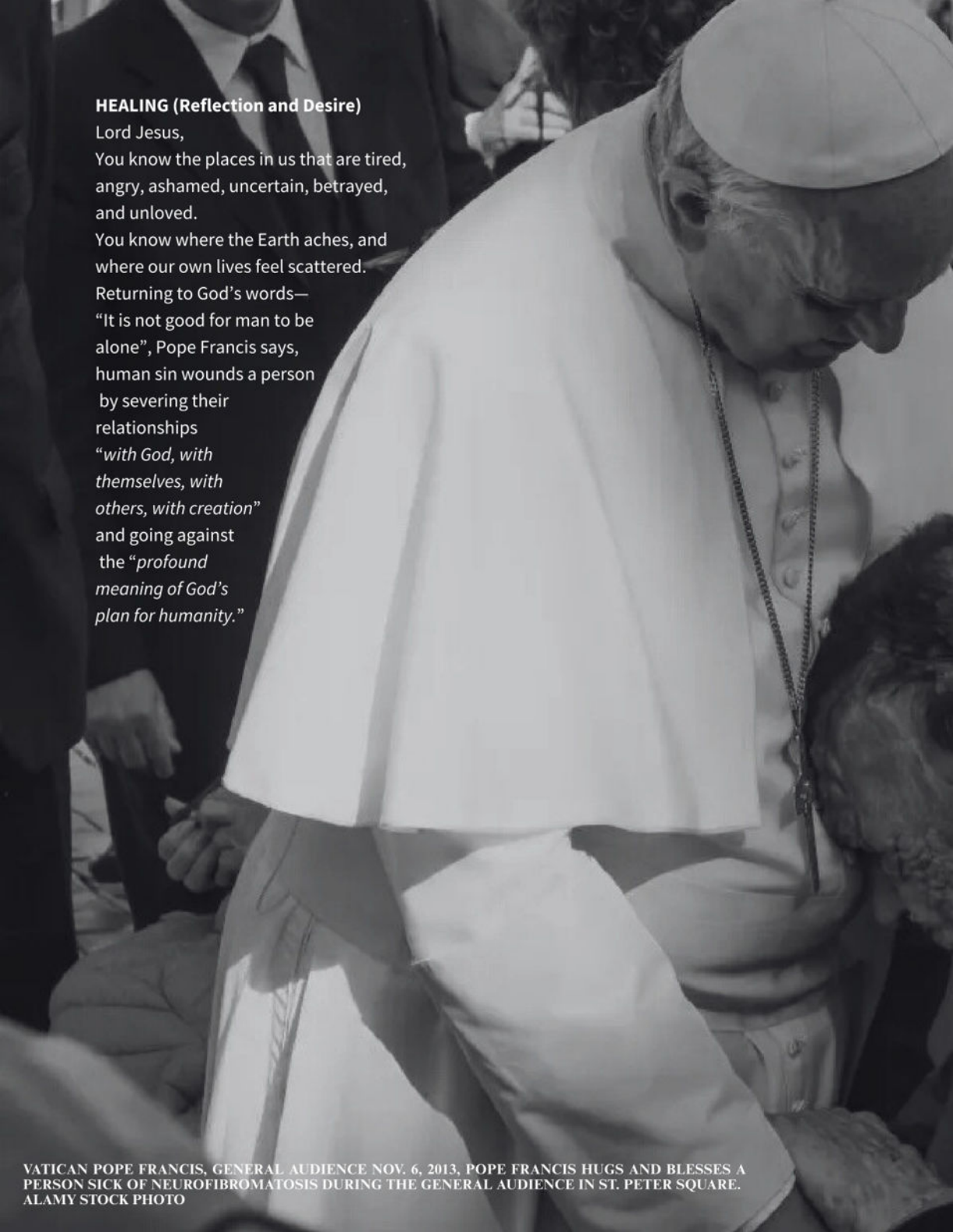
"*We must ask the Lord to give us the grace to be merciful to those who do us wrong. Mercy is the only way to overcome evil.*"

Lord Jesus, help us to see in Your Cross all the crosses of the world:
the refugee child, the grieving parent,
the silenced voice, the ravaged land.
We ask for that mercy now—
Not only to receive it, but to become it.
Jesus, make my heart more like yours.



JUSTICE (Awareness in Daily Life)
God of all people,
Help us to see clearly—
Not just the harm done to creation,
but to communities,
to those who go unseen and unheard.

Pope Francis reminds us that the Earth cries out,
And so do the poor.
These cries are not separate.
Where have we benefited from systems that exploit?
Where have we looked away?
Open our eyes—not to guilt, but to responsibility.
To the quiet work of restoring right relationships
With creation, and with one another.



HEALING (Reflection and Desire)
Lord Jesus,
You know the places in us that are tired, angry, ashamed, uncertain, betrayed, and unloved.
You know where the Earth aches, and where our own lives feel scattered.
Returning to God's words—
"It is not good for man to be alone", Pope Francis says, human sin wounds a person by severing their relationships "*with God, with themselves, with others, with creation*" and going against the "*profound meaning of God's plan for humanity.*"

VATICAN POPE FRANCIS, GENERAL AUDIENCE NOV. 6, 2013, POPE FRANCIS HUGS AND BLESSES A PERSON SICK OF NEUROFIBROMATOSIS DURING THE GENERAL AUDIENCE IN ST. PETER SQUARE. ALAMY STOCK PHOTO



Lord,
we bring all these things
before You now—
our sin-caused wounds.
We do not ask You to erase the pain,
but to walk with us through it.

Pope Francis says,
"*We are not healed alone.*
We heal together."
Grant us that kind of healing:
Deep, true, shared.
Rooted in grace.
Lord Jesus,
let the light of Your
compassion-filled gaze
(through prayer
and the Eucharist)
"*heal these [sin-caused]*
wounds of solitude
and isolation."



POPE FRANCIS GREETS FILIPINOS AND DEVOTEES FOLLOWING HIS MASS IN QUIRINO GRANDSTAND, MANILA.
DENNIS M. SABANGAN | EUROPEAN PRESSPHOTO AGENCY



HOPE (Send us, O Lord)

Lord Jesus, You are the Way, the Truth, and the Life.
We do not go from here with all the answers.
But we go with a willingness to stay awake in hope.
May we carry forward what we have received:
A deeper reverence for life,
A gentler way of living,
A firmer commitment to justice and peace.

Pope Francis reminds us that what the Church needs
most today is the ability to heal wounds and to warm
the hearts of the faithful;
it needs nearness, proximity, and to see the Church as a
field hospital, after a battle.
So, send us, O Lord, not as heroes—
but as people who know their own need,
that we, the Church,
may always be a home for the wounded
As a mother to her children
And who believe that hope can still grow
From the dreaded, dry ground.

Amen.

Most Sacred Heart of Jesus … Have mercy on us.
Immaculate and Sorrowful Heart of Mary … Pray for us.
Holy Saint Joseph … Pray for us.
Holy Angels and Saints in Heaven … Intercede for us.

+ In the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

LOYOLA SCHOOL OF THEOLOGY

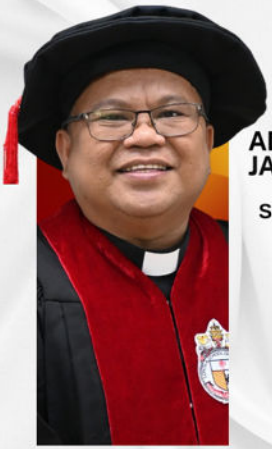
2025 YEARBOOK



Loyola School of Theology

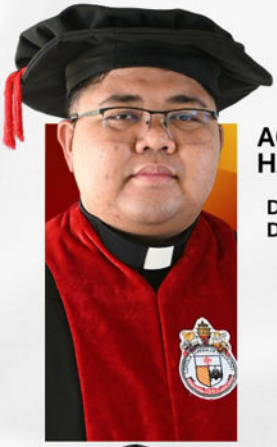


BACCALAUREATE IN SACRED THEOLOGY AND SEMINARY PROGRAM



ADAPON, RICO JAEN

Society of Jesus



AGBAYANI, VALE HALEN JUMAO-AS

Diocese of Dumaguete



AVILA, BRYAN CHICO

Missionary Society of St. Paul

Cum Laude



CABATUANDO, MARCO GAGARIN

Missionary Society of St. Paul



CAO VAN BANG

Order of Pious Schools

Summa Cum Laude



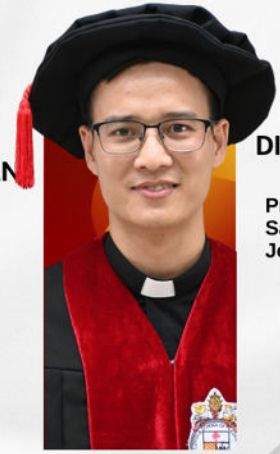
DAMRONGKITMONGKON, SADUDEE

Society of Jesus



DANAO JR., PRIMITIVO PARPAN

Missionaries of the Sacred Heart of Jesus



DINH VAN DUONG

Priests of the Sacred Heart of Jesus



DONGYASOPA, THARADOL

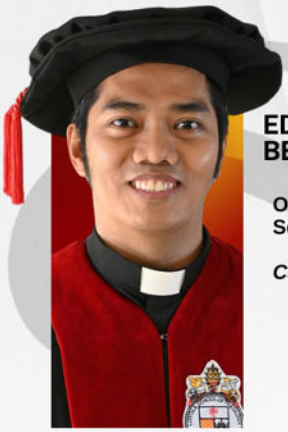
Society of Jesus

Cum Laude



DUERME, LARRY GULAY

Missionary Society of St. Columban



EDER, ALNIÑO BELANDRES

Order of Pious Schools

Cum Laude



HABANA, KEN PATRICK TAN

Archdiocese of Manila

Magna Cum Laude



HAN ZAW SHING

Society of Jesus



ISODORUS BANGKIT SUSETYO ADI NUGROHO

Society of Jesus

Magna Cum Laude



KONG SHAOFENG

Xaverian Missionaries

Magna Cum Laude



LE TIEN DANG

Order of Pious Schools



LUPERCIO PRECIADO, EDUARDO

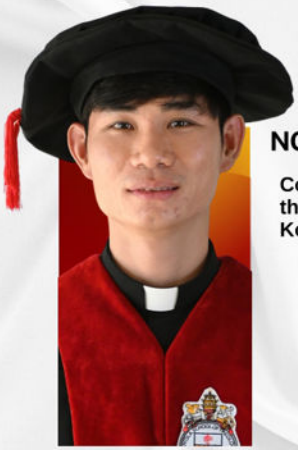
Congregation of the Missionaries of St. Charles



NAINGGOLAN FRIWANDI

Xaverian Missionaries

Magna Cum Laude



NGO DINH VAN

Congregation of the Blessed Korean Martyrs



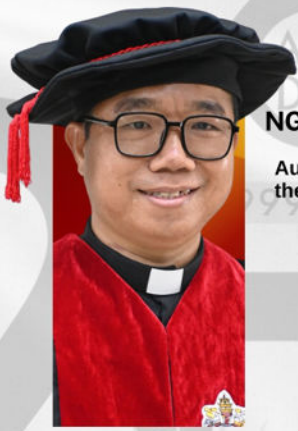
NGO HUNG KIEM

Priests of the Sacred Heart of Jesus



NGUYEN MINH LOC

Congregation of the Holy Spirit



NGUYEN QUOC SON

Augustinians of the Assumption



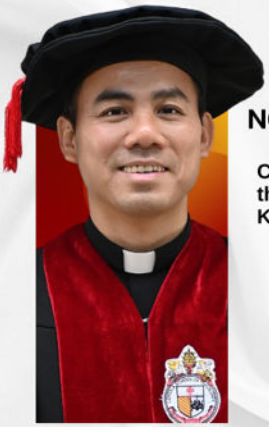
NGUYEN VAN DAT

Priests of the Sacred Heart of Jesus



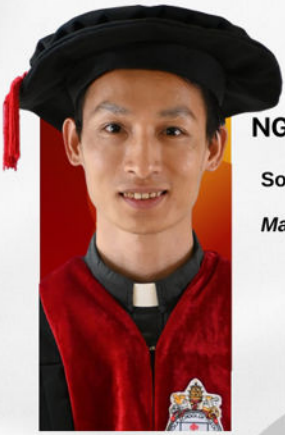
NGUYEN VAN HAU

Missionary Sons of the Immaculate Heart of Mary



NGUYEN VAN HOA

Congregation of the Blessed Korean Martyrs



NGUYEN VAN VIEN

Society of Jesus

Magna Cum Laude



NIYUKURI, RICHARD

Xaverian Missionaries

Magna Cum Laude



NORTEGA, JOESEPH CAYAO

Ministers of the Infirm



OKTAVIANUS PENDONG JEDADU

Congregation of the Missionaries of St. Charles



PACE, DAVID

Missionary Society of St. Paul

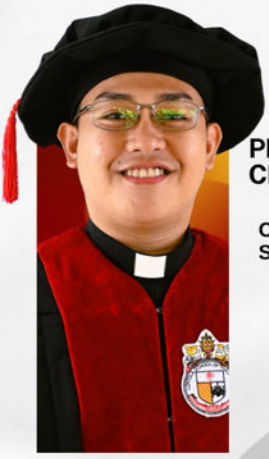
Summa Cum Laude



PAULME, MELVIN GARCIA

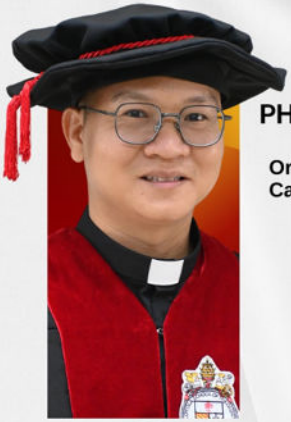
Society of Jesus

Magna Cum Laude



PESAO, JOSEMARIE CERVANTES

Order of Pious Schools



PHAM DINH PHU

Order of Discalced Carmelites



PHAM VAN CHUONG

Congregation of the Missionaries of St. Charles



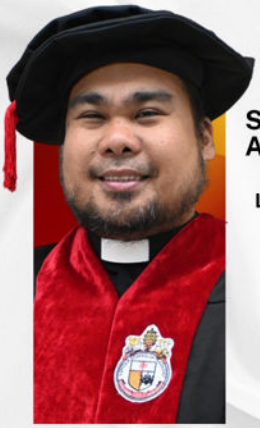
PHAM VAN THANG

Priests of the Sacred Heart of Jesus



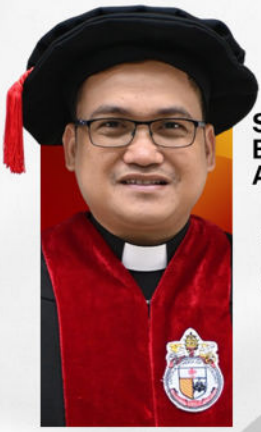
REYES, JOHN ERWIN MIJARES

Missionaries of the Sacred Heart of Jesus



SALARDA, MARVIN ALEGADA

Lay



SAN BUENAVENTURA, ALEJO SARCILLA

Society of Jesus

Magna Cum Laude



SANCHEZ, CHRISTIAN NITO ANTASUDA

Military Ordinariate

Summa Cum Laude

VALEDICTORIAN



SEPTIAN MARHENANTO

Society of Jesus

Cum Laude



SERIOSA, LEONEIL JONH FAUSTO

Ministers of the Infirm



TIWELFIL, DICKSON

Society of Jesus



TO VAN BINH

Congregation of the Missionaries of St. Charles



TOLEDO, GENESIS FRANCES MISA

Lay

Magna Cum Laude



TRAN CAN

Missionary Society of St. Paul



TRAN TIEN CUONG

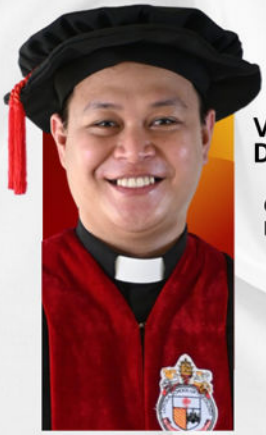
Congregation of the Blessed Korean Martyrs

Cum Laude



TRAN VAN LONG

Congregation of the Holy Spirit



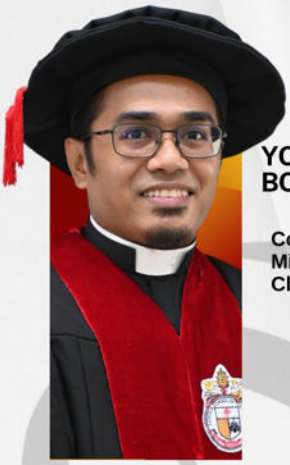
VILLACARLOS, RYL DAVAO

Oblates of Mary Immaculate



VU NGOC KHANH

Congregation of the Missionaries of St. Charles



YOHANES DON BOSCO LONDA DA

Congregation of the Missionaries of St. Charles



ZALUKHU, YUNIS MARTINUS

Xaverian Missionaries



LICENTIATE IN SACRED THEOLOGY



DINH VAN TRONG

Society of Jesus

Spiritual-Pastoral Psychology

Cum Laude



GLIANE, EDWIN SANTOS

Diocese of Gumaca

Systematic-Dogmatic Theology



NGUYEN QUOC KINH

Society of Jesus

Spiritual-Pastoral Psychology

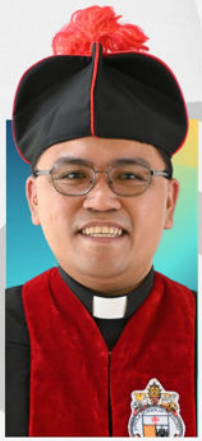
Magna Cum Laude



NGUYEN VIET CUONG

Congregation of the Mother of the Redeemer

Systematic-Dogmatic Theology



SALVACION, RYAN JANELLE ACEBEDO

Archdiocese of Palo

Biblical Theology

Summa Cum Laude



TUASON, PAMELA ALILLANA

Chemin Neuf Community

Migration Theology

Cum Laude



DOCTORATE
IN SACRED THEOLOGY



BUENCONSEJO, ROBERTO MARIA ROQUE

Society of Jesus

Spiritual-Pastoral Psychology

Summa Cum Laude



PHAM DUC THANH

Congregation of the Mother of the Redeemer

Systematic-Dogmatic Theology



PHAN VAN DINH

Diocese of My Tho

Systematic-Dogmatic Theology

Magna Cum Laude



PINE, CRISTINO ROBLES

Order of Friars Minor

Biblical Theology

Magna Cum Laude



THERUVANMOOLA MATHAI, SEBASTIAN

Missionary Sons of the Immaculate Heart of Mary

Spiritual-Pastoral Psychology

Cum Laude



MASTER IN PASTORAL MINISTRY

MASTER IN SPIRITUALITY
AND RETREAT DIRECTING

MASTER OF ARTS IN THEOLOGICAL
STUDIES

DOCTOR OF MINISTRY

DOCTOR OF PHILOSOPHY
IN THEOLOGY



DUERME, LARRY GULAY

Missionary Society of St. Columban

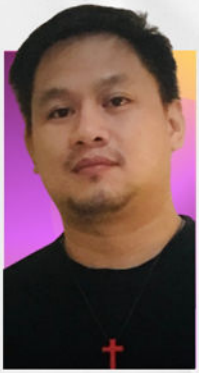
Master in Pastoral Ministry



EMAR, ANA MARIE CALUMNO

Oblates of Notre Dame

Master in Pastoral Ministry



NORTEGA, JOESEPH CAYAO

Ministers of the Infirm

Master in Pastoral Ministry



SALARDA, MARVIN ALEGADA

Lay

Master in Pastoral Ministry



SERIOSA, LEONEIL JONH FAUSTO

Ministers of the Infirm

Master in Pastoral Ministry



TIWELFIL, DICKSON

Society of Jesus

Master in Pastoral Ministry



VILLACARLOS, RYL DAVAO

Oblates of Mary Immaculate

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AVILA, BRYAN CHICO

Missionary Society of St. Paul

Master in Spirituality and Retreat Directing



SANCHEZ, CHRISTIAN NITO ANTASUDA

Military Ordinariate

Master in Spirituality and Retreat Directing



ABADILLA, CRIS SIMON BELA-ONG

Diocese of Bacolod

Master of Arts in Theological Studies

Systematic Theology



DAUT, VINCENT RAY MAGUATE

Lay

Master of Arts in Theological Studies

Systematic Theology

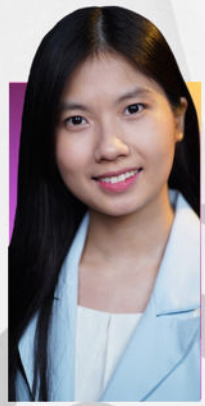


DELA TORRE, RHEADH RETUBIS

Lay

Master of Arts in Theological Studies

Systematic Theology



GO, LICIANNE JIORE YANG

Lay

Master of Arts in Theological Studies

Systematic Theology



GO, MARIA ALESSANDRIA REYES

Lay

Master of Arts in Theological Studies

Systematic Theology



LOFRANCO, JULMAR RAMOS

Lay

Master of Arts in Theological Studies

Systematic Theology



SADERNAS, JOSHUA PAUL CALICA

Diocese of Novaliches

Master of Arts in Theological Studies

Systematic Theology



SUMERA, RICHARD SALES

Society of Jesus

Master of Arts in Theological Studies

Systematic Theology



VINCOY, MICHELLE AVILA

Lay

Doctor of Ministry

Religious Education



GALVEZ, JAVIER MIGUEL ABAO

Lay

Doctor of Philosophy in Theology

Biblical Theology



GLIANE, EDWIN SANTOS

Diocese of Gumaca

Doctor of Philosophy in Theology

Systematic-Dogmatic Theology



LLABAN, KIRBY SIEVERT

Lay

Doctor of Philosophy in Theology

Systematic-Dogmatic Theology



SALVACION, RYAN JANELLE ACEBEDO

Archdiocese of Palo

Doctor of Philosophy in Theology

Biblical Theology



DIPLOMA IN BASIC PASTORAL MINISTRY

DIPLOMA IN INTEGRAL ECOLOGY

DIPLOMA IN INTEGRAL LEADERSHIP AND COMMUNITY DEVELOPMENT

DIPLOMA IN INTEGRAL VOCATIONAL ACCOMPANIMENT

DIPLOMA IN PASTORAL CARE OF MIGRANTS

DIPLOMA IN PRE-THEOLOGY STUDIES

DIPLOMA IN SAFEGUARDING CHILDREN AND VULNERABLE ADULTS

DIPLOMA IN SEMINARY THEOLOGICAL STUDIES

DIPLOMA IN THEOLOGICAL STUDIES



BARZO, JENNEL DELA PEÑA

Lay

Diploma in Basic Pastoral Ministry



TRABAJO-DARAY, MARIVIC

Lay

Diploma in Basic Pastoral Ministry



FAILMA, FHEIL KARL TULING

Lay

Diploma in Basic Pastoral Ministry



JEONG, EUNHA

Congregation of Jesus

Diploma in Basic Pastoral Ministry



BADIANG, GRACE QUILAQUIL

Lay

Diploma in Integral Ecology



DELGADO, FRANCIS GALLANO

Lay

Diploma in Integral Ecology



DUMAY, GENOVEVA B.

Religious of the Good Shepherd

Diploma in Integral Ecology



DAOLASENG, KHAMMOUAN

Lay

Diploma in Integral Leadership and Community Development



KAUNG HTET HLYAN

Lay

Diploma in Integral Leadership and Community Development



KHAMMASONE, CHANSOUK

Lay

Diploma in Integral Leadership and Community Development



MAKVILAY, SOMSANOUK

Lay

Diploma in Integral Leadership and Community Development



MU WIN KHAING

Lay

Diploma in Integral Leadership and Community Development



NOUANASA, MHINGLY

Lay

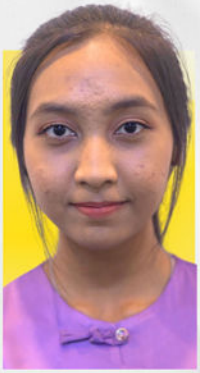
Diploma in Integral Leadership and Community Development



PANYA, DANIN

Lay

Diploma in Integral Leadership and Community Development



PHOO PWINT NAING

Lay

Diploma in Integral Leadership and Community Development



RADSAVANG, BUALAE

Lay

Diploma in Integral Leadership and Community Development



SOMMAI, INTHAMITH

Lay

Diploma in Integral Leadership and Community Development



XAYLINGDAM, LATSAMY

Lay

Diploma in Integral Leadership and Community Development



XAYYAPHA, SOUKCHAY

Lay

Diploma in Integral Leadership and Community Development



BAYRON, AR-JAY SALIGAN

Society of Divine Vocations

Diploma in Integral Vocational Accompaniment



BONDOC, ALAN GOZO

Society of the Divine Word

Diploma in Integral Vocational Accompaniment



CAMPOS ABEJA, MARGARITA

Sisters of Mary

Diploma in Integral Vocational Accompaniment



DACLAN, ALLAN MERCA

Society of Divine Vocations

Diploma in Integral Vocational Accompaniment



ESCOBAL, KIM PAUL MALAYA

Congregation of Our Lady of Mount Carmel

Diploma in Integral Vocational Accompaniment



FACIO HERNANDEZ, HUGO ANTONIO

Congregation of the Missionaries of St. Charles

Diploma in Integral Vocational Accompaniment



FUENTES, RICHELE MADRID

Sisters of Mary

Diploma in Integral Vocational Accompaniment



KAMBOLE, REMMIE CHISHA

Missionaries of Africa

Diploma in Integral Vocational Accompaniment



KHUN MYAT AUNG

Salesians of Don Bosco

Diploma in Integral Vocational Accompaniment



LABRADOR, CHRISTOPHER FUENTES

Congregation of Our Lady of Mount Carmel

Diploma in Integral Vocational Accompaniment



MANEJA, GRACE CREDO

Franciscan Sisters of the Immaculate

Diploma in Integral Vocational Accompaniment



MAXINO, GROTIUS WILBUR LASOLA

Lay

Diploma in Integral Vocational Accompaniment



MIRABUENO, EMANUELA BANDIOLA

Congregation of the Sisters of Saint Catherine Virgin and Martyr

Diploma in Integral Vocational Accompaniment



NEBRIL, LEO ALEMANIA

Congregation of Our Lady of Mount Carmel

Diploma in Integral Vocational Accompaniment



NGUYEN MINH TUAN

Congregation of the Holy Spirit

Diploma in Integral Vocational Accompaniment



ODUOR, ZACCHAEUS OKOTH

Missionary Community of Saint Paul the Apostle

Diploma in Integral Vocational Accompaniment



PALADIN, EMERALD JOHN CELETARIA

Archdiocese of Cotabato

Diploma in Integral Vocational Accompaniment



PENN, JOHANNA MELISSA

Order of Discalced Carmelites

Diploma in Integral Vocational Accompaniment



PHAN VAN DAI

Diocese of My Tho

Diploma in Integral Vocational Accompaniment



SAAVEDRA, MARY GRACE ZAPATA

Franciscan Sisters of the Immaculate

Diploma in Integral Vocational Accompaniment



TRAN THI BICH PHUONG

Order of Discalced Carmelites

Diploma in Integral Vocational Accompaniment



BUI VAN HA

Congregation of the Missionaries of St. Charles

Diploma in the Pastoral Care of Migrants



KASEYANI, SEBASTIAN

Missionary Oblates of Mary Immaculate

Diploma in the Pastoral Care of Migrants



LIESEGANG, SHANE JOSEPH

Society of Jesus

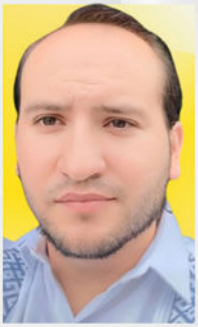
Diploma in the Pastoral Care of Migrants



YOHANES DON BOSCO LONDA DA

Congregation of the Missionaries of St. Charles

Diploma in the Pastoral Care of Migrants



LUPERCIO PRECIADO, EDUARDO

Congregation of the Missionaries of St. Charles

Diploma in the Pastoral Care of Migrants



LURUK, KLAUDIUS HERONIMUS

Congregation of the Missionaries of St. Charles

Diploma in the Pastoral Care of Migrants

LUZGANO, CHRISTOPHER BALASA

Diploma in the Pastoral Care of Migrants



NGUYEN TRONG KHUONG

Congregation of the Missionaries of St. Charles

Diploma in the Pastoral Care of Migrants



OKTAVIANUS PENDONG JEDADU

Congregation of the Missionaries of St. Charles

Diploma in the Pastoral Care of Migrants



PHAM VAN CHUONG

Congregation of the Missionaries of St. Charles

Diploma in the Pastoral Care of Migrants



TO VAN BINH

Congregation of the Missionaries of St. Charles

Diploma in the Pastoral Care of Migrants



VU NGOC KHANH

Congregation of the Missionaries of St. Charles

Diploma in the Pastoral Care of Migrants



BANO LAY RIBEIRO, BONIFACIO

Society of Jesus

Diploma in Pre-Theology Studies



CHUN, YUSOO

Congregation of the Blessed Korean Martyrs

Diploma in Pre-Theology Studies



CORONEL, RHYANE RESOTAY

Missionaries of the Sacred Heart of Jesus

Diploma in Pre-Theology Studies



DE JESUS BARRETO, JOÃO FRANCISCO

Society of Jesus

Diploma in Pre-Theology Studies



DE PAZ, JOHN ANDRE TABUGA

Society of Jesus

Diploma in Pre-Theology Studies



GUTIERREZ, CARMINIA LOURDES CYNTHIA ARNALDO

Lay

Diploma in Pre-Theology Studies



JALIQUE, JUNDELLE ROMULO

Augustinians of the Assumption

Diploma in Pre-Theology Studies



LE THANH XUAN

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