

Editorial

by the Co-Editors

As this issue went to press, news broke of Pope Francis's new *Motu Proprio* entitled *Humanem progressionem* that creates a new Dicastery for Integral Human Development combining the functions of the existing Vatican offices dealing with justice and peace, world development, migrants, and health care.¹ The document's opening lines could well serve as the theme of the present issue:

In all her being and actions, the Church is called to promote the integral development of the human person in the light of the Gospel. This development takes place by attending to the inestimable goods of justice, peace, and the care of creation. The Successor of the Apostle Peter, in his work of affirming these values, is continuously adapting the institutions which collaborate with him, so that they may better meet the needs of the men and women whom they are called to serve.

Robin Ryan explores the theme of *communion* in *Laudato Si'* and in other writings and addresses of Pope Francis. Ryan depicts the connections between Francis's appeal to this theme in his ecological theology and his employment of it in his descriptions of the church. It describes the way in which communion is foundational for Francis's theological anthropology, ecological theology, and ecclesiology.

Reflecting on the Synod on the Family, and in light of the principle of sacramentality, Alan McGill considers the renewed prominence of questions about the development of doctrine. Utilizing the work of Alfred Loisy and Pope St. John XXIII and the dialogical disposition of Vatican II in relation to the modern world, McGill detects an intrinsicist perspective on the development of doctrine, offering hope for the possibility of more complete expressions of timeless truths.

Confucianism greatly influenced the dynamics of the Korean monarchy and family hierarchical system in the nineteenth century when Catholicism was introduced by the educated yangban class. Catholic teachings so impressed Koreans that their loyalties toward the king were challenged by their new love for God, and many were led to martyrdom. In his article, Simon C. Kim and Elizabeth Oh engage the current struggles of Korean American Catholics with this Confucian heritage embedded in the Catholic faith, especially within the immigration context.

The role of women in the Church continues to be an urgent issue. As Leonie Westenberg points out, pastoral responses to calls to examine the fruits of the Second Vatican Council, especially evangelization and the role of the Church in modern society, frequently fail to recognize the specific needs of women in society and in the Church today. Thus, Westenberg examines practical movements in the contemporary Church that are instigated by women and for women—especially the disenfranchised and excluded.

¹ Pope Francis, "Apostolic Letter issued *Motu Proprio* by the Supreme Pontiff Francis Instituting the Dicastery for Promoting Integral Human Development," <http://press.vatican.va/content/salastampa/it/bollettino/pubblico/2016/08/31/0606/01365.html#fr>.

In “Theology at the Cutting Edge,” Br. Guy Consolmagno SJ, a planetary scientist and director of the Vatican Observatory, shows how for Catholics, science and theology have a common cause in seeking truth, freedom from sin and ignorance, and bringing about justice in the world.

Anne McGowan in her Word & Worship column invites us to consider: “If what we pray shapes what we believe and forms how we live (*lex orandi, lex credendi, lex vivendi*), the words we speak to God in our liturgies are vital to our lived experience of faith.”

Similarly, reflecting on the Signs of the Times, Michel Andraos challenges us (the Church) to move beyond the seeds of reconciliation planted by Popes Benedict XVI and Francis by “proposing a new theology and ecclesiology, radically different from the colonial past and present” in genuine dialogue with indigenous peoples.

Perhaps the challenge for the new Dicastery and for us is expressed best in Jessica Joy V. Candelario’s New Voices column when she says of ministers of prophetic dialogue: “Instead of merely providing answers, prophetic ministry enables people to ask questions.”

As we live into the second half of 2016, what are the questions we need to ask?

Cover image:

“The Last Supper” by Sergio Gomez.

Acrylic On Canvas 84” x 180” (June 16, 2014)

Sergio Gomez is a Chicago-based visual artist. He received a Master of Fine Arts degree from Northern Illinois University. As an art student at Governors State University, Sergio was recipient of the Lincoln Laureate Medallion Award given by the Lincoln Academy and former Governor of Illinois Mr. Jim Edgar. Sergio’s work has been the subject of solo exhibitions in the United States, Italy, and Austria. His work can be found in private and public collections of the National Museum of Mexican Art, Brauer Art Museum, and the MIIT Museo Internazionale Italia Arte, among others. He is currently the Director of Exhibitions at the Zhou B. Art Center, owner and director of 33 Contemporary Gallery, contributor for Italia Arte Magazine, and founder of VisualArtToday.com, a curated online exhibition space for international contemporary art.

“The Last Supper” is presently exhibited at Catholic Theological Union, Chicago.

(bio excerpted from: <https://www.artworkarchive.com/artwork/sergio-gomez?page=1>)