

EDITOR'S PREFACE

This issue of *Landas*, the last of the 20th century and of the second Christian millennium, celebrates our common passing over into the third millennium by dreaming about the shape of the Church in Asia in the new age beyond the year 2000. James Kroeger introduces us into the programmatic vision of the recently concluded Synod for Asia as received and interpreted by John Paul II in his apostolic exhortation *Ecclesia in Asia*. Luis Antonio Tagle, an important theological voice at that Synod and its subsequent unfolding, presents the parameters of our "daring" dreaming of a renewed Church in Asia in his article, originally presented as one of the two keynote addresses at the Seventh Plenary Assembly of the Federation of Asian Bishops' Conferences. Finally, Adolfo Nicolas, former provincial of the Japanese Province of the Society of Jesus, offers thoughtful and challenging reflections on what the Church in Asia can learn from the past 2000 years of Christian lights and shadows.

This issue also features two significant contributions in the fields of ecclesiology and moral theology. Joselito Henson, whose doctoral dissertation at the University of Louvain brought into dialogue the theology of Johann Baptist Metz and the philosophy of Jürgen Habermas, discusses Metz's ecclesiological thought: his threefold identification of the Church's role as institution of social freedom, as bearer

of the dangerous memory of Jesus Christ, and as "a Church of subjects." Christina Astorga's article offers a three-way conversation, both respectful and critical, between proportionalist moral theory, Pope John Paul II's thought in *Veritatis Splendor*, and Mark Lowery's proposed "new ground for discussion," on the thorny subject of the determination of the morality of acts.

Finally, the Documentation section of this issue commemorates a long desired event in the life of Loyola School of Theology. On the 13th of August, 1999, the Congregation for Catholic Education, having received "the favorable endorsement of the Catholic Bishops Conference of the Philippines," established Loyola School of Theology as an Ecclesiastical Faculty, with the "authority to duly confer the academic degrees of Baccalaureate, Licentiate and Doctorate in Sacred Theology" in its own right. This issue of *Landas* offers the memorable address of Jaime Cardinal Sin, friend and patron of LST, at the Academic Convocation announcing the erection of LST as an Ecclesiastical Faculty of Theology. It concludes with the homily of the new president of Loyola School of Theology, Victor R. Salanga, delivered at the first Commencement Exercises of the new Ecclesiastical Faculty. Both occasional pieces express, in different ways, the hope that this new ecclesial recognition might serve to enhance and deepen the service of Loyola School of Theology to the Church of Asia in the new millennium.