



FOREWORD

The rise of Existentialism in the 20th century has been wrested from the leadership of two systematizing thinkers and intellectual adventurers. Ravaged by the two world wars that had plagued the old world, people began to understand and appreciate more philosophers whom in the past they considered anachronistic, if not charlatans. These refers to Søren Kierkegaard and Friedrich Nietzsche, two philosophers who are regarded as original thinkers of Existentialism. Like Nietzsche after him, but for radically different reasons, Kierkegaard despised the constructors of logical and utopian humanism. However, both agreed that Christianity, as an institutionalized religion, was the sign of contradiction destined for the salvation of souls and at the same time the corruption of the human race. In his life and writings, Kierkegaard rejected vehemently the complacency and false sanctity of secularized Christianity of his age. With fearless courage, he insists to go back to the tragic truths of the Sacred Scriptures and boldly embraced the very harsh sacrifices that come with the witnessing to Christ. Nietzsche on the other hand, despaired at the counterfeit and deceptive Christianity of his age. He dramatically professed its corruption and bankruptcy, the death of God, the dishonesty of morality, the cowardice of man, and the impending destruction in the coming of the *Übermensch*. Unfortunately, both of them suffered the lonely lives of moral reformers. They diagnosed the illness of contemporary man, and consequently, they were rejected by an unbelieving society. While they are alive, they were regarded as insane, but in death, they were seen as prophets and seers of great importance and significance.

But Existentialism, as a philosophical movement, is not without its origins and foundations. In the heyday of the Rationalist era such systematizers of thought as Immanuel Kant, Georg Wilhelm Friedrich Hegel, Ludwig Feuerbach, Karl Marx, and Auguste Comte located the center of human personality, and ultimately, all of society and history, in human reason, and in the science and systems of thought arising from it. This is definitely a break from the metanarratives and grand ideas of the Medieval Ages, beginning from the saintly bishop Augustine of Hippo to the great system builders of Scholasticism such as the Benedictine St. Anselm of Canterbury, the Franciscan St. Bonaventure, and the Dominican St. Thomas Aquinas. For centuries, the world of faith and the world of pure reason have been contesting over men. Faith has been calling men to adhere loyally to absolute truths and eternal moral values, while on the other hand the Renaissance and the Enlightenment have been proposing their own set of absolutes.

In a similar vein, San Beda University, through the publication of *Scientia*, continues the legacy of the world's great intellectuals. While remaining committed to the beauty and majesty of divine revelation, she continually push the boundaries of human knowledge to understand more the loftiness of truths above her and the vastness of truths below her. Every article submitted was subjected to rigorous standards, requesting established scholars in the field to assess the content, to criticize the method, and to check the rigor of analysis. Furthermore, the timeliness of the research is emphasized and thoroughly reviewed so that the study not simply traverses the realm of the speculative but also operates within the sphere of *praxis*.





In the current issue of *Scientia*, innovations are made for the purposes of a relentless and committed search for Divine Truth and the ever-expanding human knowledge. A more detailed information of the author is provided not only to set the credibility of their background but to foster conversation between readers and authors. The suggested citation are also provided to aid the researchers in utilizing the research. Each research is with QR code that links easily and directly the researcher to the online format of the paper. To foster a more reader friendly layout, the body of the research is set in two columns. The articles are print-ready in terms of paper size, intended for those who wish to have a hard copy of the research. And lastly, it provides abstracts in three languages: English, German, and Dutch since *SCIENTIA* is on the process of partnering with institutions in Germany, Belgium, and the Netherlands. While remaining relevant to the local concerns and issues, *SCIENTIA* dares to participate and engage in the global discourse and engagements. Truly, *SCIENTIA* has become *GLOCAL*.

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