

EDITORIAL NOTE

It's a great honor to have Professor Frederick D. Aquino as Guest Editor of the third Issue of Methexis Journal. He is Professor of Theology and Philosophy at the Graduate School of Theology, Abilene Christian University, and director of the undergraduate philosophy minor. Some of his publications include *Communities of Informed Judgment* (Catholic University of America Press, 2004), *An Integrative Habit of Mind* (Northern Illinois University Press, 2012), *Receptions of Newman* (Oxford, 2015), co-edited with Benjamin J. King, *The Oxford Handbook of the Epistemology of Theology* (Oxford, 2017), co-edited with William J. Abraham, *The Oxford Handbook of John Henry Newman* (Oxford, 2018), co-edited with Benjamin J. King, and *Perceiving Things Divine: Towards a Constructive Account of Spiritual Perception*, co-edited with Paul Gavriluk (Oxford, 2022). He also has published articles and chapters on John Henry Newman, Maximus the Confessor, John Cassian, deification, philosophical receptions of scripture, and religious epistemology (e.g., fallibilism, the epistemic function of emotions). He is currently writing a book that explores the relevance of John Henry Newman's thought for issues in contemporary epistemology.

This Issue includes three research articles dealing with spiritual perception. *Dan Chițoiu* evaluates the ways how philosophical paradigms were understood in the light of spiritual perception as well as their impact on spiritual practices. He investigates how spiritual perception was engaged in the doctrines of Plotinus, Maximus the Confessor, Isaac of Nineveh, and Gregory Palamas. *Manuel Sumares* inquires the way that Sergius Bulgakov made it a point of including, in several of his writings, accounts of epiphanic moments that constitute experiential groundings for the strenuous thinking produced in his sophiological theology. Sumares understands these accounts as pathways into some of the most central themes of Bulgakov work. *Ioan Alexandru Tofan* provides a discussion on the relationship between visible and invisible following some ideas of Jean-Luc Marion. Its main argument is that both in art and in iconography it is not the visible that offers a way

of access to the invisible, but it is the invisible that makes it possible.

Part two of the Issue includes three African perspectives on values and spirituality. *Philip Ujomu* proposes to develop a tenable idea of Ubuntu ethical perspective for global order. As an endogenous construct for world peace, Ubuntu theory and practice requires a less emotive, politicized and more inclusive, interdependent conceptual and theoretical articulation to be more acceptable and defensible to friend and foe alike. *Temisan Ebijuwa* finds that the debate of the age long relationship between faith and reason, as diverse sources of knowledge of reality, has been on for quite some time and the quest for a clearer elucidation at this time is imperative as well as compelling because of the sordid condition we have found ourselves in the world today. *Kenneth Adewole Adesina* considers the basis for the application of the Ciceronian ideals of formation to the Church should be done by examining within the realities and experiences of the Church, the similarities of contexts, contents, structures, practices, and means.

Editors