

Introduction

Srećko Koralija, PhD

Editor in Chief

Truth is among the most enduring and demanding concerns of human existence. It is sought in scholarship, confessed in faith, tested in community, and embodied in concrete forms of life. To speak the truth requires intellectual clarity and moral courage. To live the truth calls for the integration of conviction and practice. To discern the truth presupposes judgment capable of distinguishing what leads to communion and flourishing from what distorts persons and communities. The contributions gathered in this issue under the title *Speaking, Living and Discerning the Truth* approach these interrelated dimensions from various perspectives.

The first article, “Towards a Better Understanding of Dominican Spirituality: The Dominican Way of Life,” by Tony W. A. Rivera, examines the spirituality of the Order of Preachers as an integrated form of existence oriented toward the truth of the Gospel. Rivera demonstrates how communal life, liturgical prayer, and disciplined study form a coherent path of spiritual maturation. In this perspective, truth is not reduced to theoretical knowledge. Rather, it is encountered through what the author calls the “Grace of the Word,” a dynamic that unites contemplation and action. The Dominican way thus offers a practical framework for those seeking meaning, dialogue, and existential depth in both religious and secular contexts.

The second article, “John Henry Newman, Truth, and University Education in an Age of AI,” by Tuan Viet Cao, discusses the role of truth in higher education. Engaging critically with John Henry Newman’s reflections on the university, the article argues that education is fundamentally concerned with the formation of judgment rather than the mere transmission of information. Newman’s vision of reality as intelligible, truth as the norm of inquiry, and theology as a legitimate academic discipline is brought into dialogue with contemporary challenges such as marketisation, vocational reductionism, and AI-mediated learning. At a moment when technological tools can simulate understanding without possessing it, Cao’s study offers a defense of education as the cultivation of persons capable of responsible assent and reality-oriented inquiry.

The third article, “Towards a Criterion Based Understanding of Gossip,” by Srećko Koralija and Kristijan Krkač, explores the moral significance of everyday speech. Through a criterion-based analysis, the authors distinguish between the procedural structure of gossip and its normative implications. Their study presents the ambivalent nature of gossip: depending on intention, context, and consequences, it may either foster social cohesion or contribute to moral disintegration and reputational harm. The article demonstrates that speech is never fully morally neutral. To discern the truth includes discerning when communication serves the common good and when it undermines trust and community.

The final article, “L’expérience mystique nous dit-elle quelque chose sur l’ordre du réel? L’exemple de Thérèse d’Avila,” by Oleg Malashenko, addresses the epistemic significance of mystical experience. Focusing on the case of Teresa of Ávila, the article asks whether a deeply personal encounter with God can yield objective insight into the structure of reality. By examining the communicability and reproducibility of mystical experience, Malashenko argues that such experience, although exceeding the limits of positivist proof, constitutes a meaningful experiential datum. Without directly demonstrating the attributes of God, Teresa’s experience supports a metaphysical vision in which a transcendent first principle grounds reality and becomes manifest within human subjectivity.

At a time marked by informational overload, technological acceleration, and deep cultural fragmentation, the question of truth acquires renewed urgency. Artificial intelligence can generate persuasive answers without understanding; public discourse is increasingly shaped by polarization and rumor; educational institutions face pressure to prioritize utility over wisdom; and religious communities are challenged to witness credibly to the truths they profess. In such a context, the present volume offers a modest contribution.