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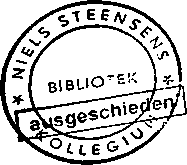
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**NEW**

**THEOLOGICAL JOURNAL**

**The Ecclesiology of Vatican II and   
its Ecumenical Scope**

Those who have taken part in ecumenical doctrinal conversations ­have often found that an important part of the difficulties encountered by the participants originates, not in the *written* ­Catholic doctrine of theologians, but in the *lived*­ Catholic doctrine of the faithful, theologians included of course. In Europe, in the United States, in Latin America, Christians separated from us are in contact, if not habitually, at least sufficiently with ­Catholic life­, to be able to dispense with recourse to theological books or school religion manuals. And they do so ­all the more naturally because life is a much more real touchstone than printed documents. In short, these non-Catholics discover and judge Catholicism, not on the basis of our theology, but through the Catholic faithful themselves.

The responsibility of the latter is therefore great, and more demanding than that of theologians in "ecumenical dialogue". Indeed, from the way in which Catholics pray and participate in the liturgy, from the way in which they live Christian dogmas and defend the ­moral principles of Christianity, a ­certain conception, a certain image of Catholicism itself, ­is always emerging. But would the Lord always recognize himself in it?

What image of the Church, in particular, results from the whole of Catholic life? ePope Paul VI, in his address at the ­opening of the second session of the Council, said that the Council "*­manifests itself ­as a deliberate attempt to rejuvenate* [*the Church], both in its interior forces and in the rules which govern its ­canonical structures and the forms of its rites. In short, the Council tends to give to the Church or to increase in her that splendour of perfection and holiness which only the imitation of Christ and mystical union with Him, in the Holy Spirit, can confer upon her*[[[1]](#footnote-1)](#bookmark0) ". And why all this? So that the Church may appear totally "*faithful*" to the Gospel­, "*authentic"* and *"fruitful"*[*[[2]](#footnote-2)*](#bookmark1)*.* Faithful to the Lord Jesus, and faithful to the world, to non-believers, and to "other Christians".

It is with them that the Catholic community will celebrate the Week of Prayer for Unity. It is ­also under the sign of ecumenism ­that this article ­has been prepared. Its purpose is to show the ecumenical significance of the ecclesiology of Vatican II, to help the faithful to ­reflect on the "reality" of the Church, on the "representation" they have of it, on the way they "live" it. This is for the sake of Christian unity.

**The Church is a mystery**

"The Church is a mystery", said Paul VI in the above-mentioned address. She is a "mysterious reality impregnated with the presence of God, and that is why she can always be the object of new and deeper research[[[3]](#footnote-3)](#bookmark2) ". To describe it, the Council Fathers have implemented a method, a way of ex­ priming themselves, which has considerable ecumenical significance.

Thus, for example, the *biblical* character of the description of the Church in the first two chapters of *Lumen gentium* has already been noted. Rarely do Catholics dwell on the various "biblical figures" of the Church (n. 6, in particular). Certainly, multiplying biblical quotations, succeeding in a scriptural centon, is not yet elaborating a biblical ecclesiology; and several ­conciliar observers ­have pointed this out. However, it is by drawing from a well-conducted biblical study all that is evoked by numerous and diverse figures that one can arrive at an ecclesiology that is richer and even more faithful to revelation. On the contrary, a ­doctrine of the Church based on a single figure, even that of the "body", would run the risk of being unilateral. Long before the Council, His Excellency Bishop P. Parente, assessor of the Sacred Congregation of the Holy Office­, had already warned us against certain post-tridentine theologians who, "having almost forgotten the doctrine of the Mystical Body­, adopted a juridical rather than a theological style in ­the elaboration of the treatise of the Church[[[4]](#footnote-4)](#bookmark3) ". All unilateralism impoverishes theology­.

The Church, we also read in *Lumen gentium,* at the end of n. 4, ­appears as a people "united in the unity of the Father and the Son and the Holy Spirit". Thus the Trinitarian "dimension" of the Church ­is underlined. We find an echo of the pages that Fr. Congar devoted to the theme *Ecclesia de Trinitate,* in *Chrétiens désunis. Principles of a* Catholic *"Ecumenism".* [[[5]](#footnote-5)](#bookmark4). The beginning of the Constitution *Lumen gentium* is constructed in this sense. It is known that the Orthodox attribute considerable dogmatic importance to this communion between the Church and the Trinity. Now, we must admit that this "­dimension" is not usual for us; at least in dogmatics. For in spiritual theology, we quite readily recall the communion of believers with the Persons of the Holy Trinity. Perhaps it should be evoked from now on when we propose the dogmatics of the mystery of the Church.

At the same time, the Church will no longer appear only, or above all, as an "institution", but also as an "event". In this regard, the Reformed have certain grievances: "The Church has its life only from its Lord, it lives only from his Word - which is always *in action -* and from his forgiveness, it is holy only through the One who sanctifies it, it is one only through the unity given to it and renewed by its only Lord. He never ceases to gather her together, and she has no assurance of continuity except in the promise of God[6](#bookmark4) ". Of course, the author of this article may not be placing enough ­emphasis on the institution. But dare we say that we give enough importance to the event, to the act of the Lord? To better unite the two would be to strike a dogmatic balance and to promote ­doctrinal ­rapprochement ­between the churches.

The same applies to the "eschatological dimension" of the Church. Chapter VII of *Lumen gentium* is entitled: *The Eschatological Character of the Church on the Move, and its Union with the Church in Heaven.* The first part of this title responds exactly to the wishes of the Council Fathers, namely, to illuminate the whole meaning of the Church on the march here below in the light of what she will be in the final stage of the Kingdom of God, the heavenly Jerusalem. ­Non-Catholic observers had high ­expectations of this chapter, believing that it would help Catholics to appreciate with more "detachment" the "wandering" Church, its means of sanctification, its hierarchical structures. In fact, anyone who has had the opportunity to witness the genesis of this passage at close quarters knows that it only imperfectly responds to the desires of the Bishops and the hopes of the Observers, although n. 48 already constitutes an excellent starting point for useful reflections.

Poor theologians, one might say with a sigh, poor parish priests and vicars­, who are called to take into account so many "dimensions"! Here too, however, it would be enough for us to apply to ecclesiology what we regularly do in spiritual theology. In this sector - witness the retreats, at least those of the past - a confrontation between the earthly existence and the heavenly life of man is readily established: "Quid hoc ad aeternitatem? And it is insisted: "It is by having before our eyes the condition of the elect in heaven that the true value of existence on earth will appear in its authentic relief". In the same way, it is in the light of the definitive state of the Church in her heavenly condition that we can appreciate the true importance of the ecclesiastical institution, of its sacramental structure, of its ­hierarchical constitution, of its visible mediation. It is not a question of "relativism", but of "integral" truth. The conciliar documents invite us to reflect on this.

Frequently, too, the conciliar documents refer to the *catholicity of* the Church: *Lumen gentium,* n. 13; *Unitatis redintegratio,* n. 4; *Ad Gentes,* n. 22. Generally, these texts stress the essential need for diversity at the heart of unity. Paul VI marked the ecumenical importance of this very well:

"The movements that are taking place today in the ­Christian communities that are ­separate from us and that are growing more and more clearly demonstrate two things. First, there is ­only one Church of Christ, and therefore it must be one. ­Secondly, this mysterious and visible union can only be achieved through unity of faith, participation in the same sacraments and the organic harmony of a single Church government, while respecting a wide ­diversity of ­languages, rites, historical traditions, local prerogatives, spiritual currents, legitimate institutions and preferred activities. [[[6]](#footnote-6)](#bookmark5). "

Therefore, we need a certain softening of the mind and of the imagination. The question is not so much how much diversity we can "concede", but rather how far we can allow liturgical, theological and canonical diversity to flourish within the essential identity of the institution, faith and apostolic traditions of the Church. We are sometimes

They are not very attentive to the diversity inherent in an authentic Catholicity. The Council Fathers of the Eastern Catholic Churches have had to ­recall on several occasions that they are Catholics "in their own right", and that the ecclesiastical diversity they represent is a richness to be appreciated for its value of catholicity.

**The Church, people of God**

Chapter II of *Lumen Gentium,* entitled *The People of God, was* added during the discussion. Commentators ­immediately noted that it comes *before* the chapters on clerics and laity, and thus is first and foremost in the understanding of the Church promoted by Vatican II. All the baptized are members of the people of God, are "Christians"; and it is within this people that the hierarchical and other structures which concern it are inscribed. This is already a very ecumenical perspective. It answers the objection, repeated many times, that the ­Catholic Church ­is primarily, and sometimes only, the "hierarchy". It ­must be admitted that this ­has sometimes­ been the case. It is not easy, moreover, to use the term "Church" always advisedly. At least we can hope that a careful effort will be made so that the ecclesiological perspective opened by the insertion of this ­chapter II will be respected and highlighted, for the greater good of all.

The conciliar documents specify twice the meaning of the "common priesthood" of the faithful, in nn. 10 and 34. Perhaps it has not been sufficiently noted that, in the manner of expression, the emphasis is on the "daily activities" of the Christian, which, *with* their temporal character, but carried out *in* the Spirit, are the "spiritual *worship*" of the New Covenant.

Thus we read in the Constitution on the Church in n. 10: "The ­baptized, by regeneration and the anointing of the Holy Spirit, are consecrated to be a spiritual dwelling and a holy priesthood, so as to offer, by *means of the activities of the Christian -* we underline - so many spiritual sacrifices...". No. 34 is more explicit. It is about the laity: "Indeed, all their activities, their prayers and ­apostolic undertakings, their married and family life, their ­daily­ labours­, their relaxation of mind and body, which must be lived in the Spirit of God, and even the trials of life, provided they are patiently borne, all these become 'spiritual offerings, acceptable to ­God through Jesus Christ' (I Peter 2:5); and in the Eucharistic celebration these offerings join the oblation of the Lord's Body to be offered in all piety to the Father."

We see that the *temporal* activities of each one - whether profane or sacred - provided they are accomplished *in* the Spirit, in the theological life, are the "spiritual" *worship* of the New ­Testament. And this spiritual ­worship, in order to be completed, must join the oblation of Christ in the *sacramental* celebration of the Eucharist. Such a perfectly biblical perspective places great value on the "daily life" of the individual, and is likely to facilitate ecumenical discussions on the place of the laity in the Church.

A clarification is also made concerning the episcopate. It would be pointless to repeat once again how closely the discussions on the "­college of bishops" were followed by all the Observers­. All saw it as complementary to the definitions of Vatican T, even if they were not entirely convinced by the way this doctrine was formulated. The ­whole force of this doctrine lies in what has been stated concerning the sacramental efficacy and fruitfulness of ­episcopal consecration. And it is well to remain faithful to it.

It is in n. 21 of *Lumen gentium* that the efficacy of episcopal consecration is declared: "The Holy Council teaches, therefore, that the fullness of the sacrament of Holy Orders is conferred by episcopal consecration... Episcopal consecration, together with the office of sanctification, also confers the offices of teaching and governing­, which, however, by their very nature, can only be exercised in hierarchical communion with the head of the College and its members. Thus, full and integral episcopal power - to sanctify, to teach, to govern - is conferred by episcopal consecration. However, for this power to be exercised in fact, ­a juridical or canonical determination must ­intervene, e.g., "the particular grant of an office," or "the assignment of subjects." ­"A sensational return to the tradition of the undivided Church," writes Fr. Y. Congar[[[7]](#footnote-7)](#bookmark6). This shows its ecumenical interest.

The famous *Preliminary Explanatory Note,* annexed to the Constitution *Lumen gentium,* very happily clarifies this. We read, in n. 2: "In *consecration* is given *ontological* participation in the *sacred* functions *(muñera),* as undoubtedly emerges from Tradition and also from the liturgical tradition[[[8]](#footnote-8)](#bookmark7)". So why say *muñera* and not *potestas*? It is because the term *potestas* "­could *(posset)* be understood as a power *capable of being exercised in act*". Now, here, the power is already conferred. But it lacks, to be exercised,

**THE ECCIÆSIOLOGY OF VATICAN II AND ITS OECUMENICAL SCOPE 9** a *"*canonical or *juridical determination on the* part of the hierarchical authority". We have read correctly: the hierarchical authority does not confer power, but gives it the canonical *determination* which makes it "*fit to be exercised in act*". Why is this "canonical *determination*­" necessary? ­The *Note* answers: "Such a subsequent norm is required by the *nature of the thing", an* expression which it explains immediately: "because it is a question of functions which must be exercised by *several subjects* who by the will of Christ cooperate in a hierarchical manner". It can be seen that what is important - dogmatically and for ecumenism ­- in this n. 21 of *Lumen gentium,* generally entitled *The Sacramentality of the Episcopate,* is certainly the declaration that episcopal consecration is of a sacramental nature, but perhaps even more so that this episcopal consecration confers ­integral episcopal power­, which lacks only a canonical *determination* to be exercised.

This integral power is therefore conferred by a sacramental act, and thus by the risen, living Christ, as in every sacramental act. The intervention - indispensable and at this level essential - of the ­hierarchical authority is on the canonical, juridical level. And, as the *Preliminary Explanatory Note* ­states at the end of n. 2, "the ­documents of recent Pontiffs concerning the jurisdiction of bishops must be interpreted according to this necessary determination of powers". It could hardly be clearer.

To emphasize more clearly the place of the glorified Lord in the conferral of the episcopal office, without prejudice to the rights of hierarchical authority ­in the government of the Church, is a doctrine which is well rooted in the tradition of the early Church, and is regarded as vital by other Christians. It seemed good to have recalled the "point­" of ­it, so as not to blunt what might one day prove decisive in bringing the Christian churches together.

And since we are on the subject of structural aspects, how can we not say a word about "*local* churches" and "*particular* churches".

In the Constitution *Lumen gentium,* the *universal* Church is the main focus. This is due, in part, to ­some of the topics addressed, especially the college of bishops and the papacy in its relationship to the universal Church­. ­We know the movements in various directions that the conciliar assembly experienced with regard to the triad "*plena, suprema, universalis*" ­characterizing both the papal power and the power of the college. The harmony between the two is to be sought in the *end of* each of these powers[[[9]](#footnote-9)](#bookmark8). It is in

The result was that the Council was unable to give the "­particular churches­" and the "local churches" the primary place they have in the Christian understanding of the Church.

With regard to the "particular Churches", this gap was more or less filled, first by a text, quite important but inserted relatively late, of the Constitution *Lumen gentium,* at the end of n. 23: "Divine Providence has willed that the various Churches established in different places by the Apostles and their successors should ­come together in the ­course of time... Some of them, especially the ancient patriarchal Churches, played the role of sources of faith by generating other Churches". On the other hand, the Decree *Christus ­Dominus* on the Pastoral Office of Bishops explains that "the diocese, bound to its pastor and gathered by him in the Holy Spirit through the Gospel ­and the Eucharist, constitutes a particular Church in which the one, holy, ­catholic and apostolic ­Church of Christ is truly present and active­" (n. 11).

In reality, it was thanks to the presence and interventions of the bishops of the Eastern Catholic Churches that a better balance was achieved in the ecclesiology of the Fathers. Since most of them were of the Latin rite, they sometimes unwittingly identified the Latin Church with the universal Church. What became, in this case, of the Catholic Churches of the other rites? The theme: "The Catholic Church recognizes the Churches of the East", which sometimes underlay certain conversations or ­conferences, caused the Eastern bishops to jump up and down. They took advantage of the conciliar discussions to recall that the Latin Church is a particular Church, and that the Catholic Churches of the East are also particular Churches in their own right. In fact, it was good that Latin Catholics were called to order on this point.

However, the simple and humble *local* Church*,* the Eucharistic community ­of each place, might have deserved more *special* ­attention. We say­ *special,* because the conciliar documents speak of it slowly, and in an extremely significant way. It is good to recall these texts which could pass unnoticed. First of all, these ­Christian communities are churches:

"The Church of Christ is truly present in all the legitimate ­communities *{congregationses)* of the faithful which, united to their pastors, are ­also called churches in the New Testament" *(Lumen gentium,* 26).

Moreover, these local Churches are communities which realize and express in a primordial and fundamental way the one, holy and apostolic Church. The texts of the conciliar documents are striking:

­"Every time the community of the altar is realized, depending on the sacred ministry of the bishop, the symbol of that charity and 'that unity of the Mystical Body without which salvation is not possible' (St. Thomas, *Summa Theologica,* III, 73, 3) is manifested. In these communities, however small and poor they may often be, or however scattered, Christ is present, by whose virtue the one, holy, catholic and apostolic Church is constituted". *(­Lumen gentium,* n. 26).

And again:

"Let them be convinced that the principal manifestation *(praecipua­)* of the Church consists in the full and active participation of the whole holy people of God in these celebrations, especially the ­Eucharistic celebration" *(Sacrosanctum Concilium,* on the Liturgy­, 41).

The full force and doctrinal weight of these passages will be recognized. Perhaps it would be good to ask ourselves if, in our conception of the Church, we give the proper place to the ­particular Churches ­and to the local Churches. These are truly the cells of the Church. The local ­Eucharistic assembly is the "main manifestation" of the Church of Christ. If we lived this, relations with other Christians would become easier. The Orthodox are constituted in particular churches. The Reformed are assembled in worship communities or church congregations. Neither the ­question of the Church nor that of the "legitimacy" of these other local Churches would be resolved; but the "air of kinship" that still exists between Christians would be more obvious and better perceived.

**The Church is a "communion**

The Second Vatican Council ratified and promoted a dogmatic and plenary notion of "ecclesiastical communion". The Church of Christ is a "communion", that is to say, an organic and living whole, resulting from the presence of all the elements thanks to which the People of God is constituted and lives. Visible elements, such as confessions of faith, the sacramental economy, hierarchical ministries. Invisible elements, ­too, such as the grace and gifts of the Holy Spirit, faith, hope and charity. The common possession of these goods establishes the faithful in a real and dynamic ecclesiastical "communion".

All this is not new. The *Explanatory Note* to *Lumen gentium* states: "*Communion* is a concept held in great honor in the ancient Church, as it is even today, especially in the East. It is not understood in terms of some vague *sentiment,* but as an *organic* reality which requires a juridical form and is at the same time animated by charity" (n. 2).

Perhaps more novel is the fact that there is a real and concrete recognition that the so-called *invisible* elements (grace, faith, charity) are indeed *constitutive* of the Church. If a Catholic does not have charity, he is less *Church.* "Sinners are not fully incorporated into the Church, though they belong to the Church", says the *Relatio* ­explaining the changes made to n. 14 of *Lumen gentium:* "peccatores ­Ecclesiae non plene incorporantur, etsi ad Ecclesiam ­pertinent". What applies to individuals also applies - *servatis servandis ­-* to communities. A local Church that is not very fervent, that cannot be said to "dwell in charity" - Revelation, cc. 2 and 3, gives some illustrations - is less *Church,* even if it is perfect in its structure and orthodoxy.

All of this is found in *Lumen gentium,* n. 14. Let us read carefully the following passage: "Those who, having the Spirit of Christ, accept fully its organization and the means of salvation which have been given to it are fully incorporated *(plene')* into the society which is the Church...". *Full* incorporation implies, therefore, *both* the acceptance of the whole visible constitution of the Church, *and* the Holy Spirit or sanctifying grace. The justification of this passage is given by the *Relatio* we have quoted above.

In such a perspective, all Christian churches feel closer to each other. All of them can consider themselves to be living from various, sometimes numerous, and in any case objectively authentic "church elements", such as baptism or ­charity. All of them can also be deprived or lacking in some element of Church, either visible like a sacrament or ­invisible like fervour. This "solidarity of destiny" is ­obviously less ­apparent ­when the Church of Christ is defined solely by the visible bonds that constitute it in society.

Communion", or the common possession of the elements of the Church, when taken in its full dogmatic sense, is susceptible of "plus or minus", of "degrees". Hence the expressions "­some communion" or "full communion" found in the conciliar documents. Here is an example, taken from the Decree *Unitatis redintegratio,* n. 3, § 1:

"In the following centuries more ­serious dissensions arose, ­and considerable communities were separated from *the full communion of* the Catholic Church... Those who believe in Christ and have received baptism validly, are in *a certain­*

*They have some, albeit imperfect, communion* with the Catholic Church. Certainly, the various divergences between them and the ­Catholic Church ­on doctrinal and sometimes disciplinary questions, or on the structure of the Church, constitute many obstacles, sometimes very serious, to *full ecclesial communion.*

We have underlined the three passages which concern us: they are found in a single paragraph of n. 3. The same doctrine, but less accentuated, can be discerned in the Constitution *Lumen gentium,* n. 15.

W. Bertrams, S.J., in an article on this subject[[10]](#footnote-10) , draws an important consequence concerning the bishops of the Orthodox Churches and the exercise of their episcopal powers. These bishops have received episcopal consecration. But are they in "hierarchical communion" with the Pope and the Catholic episcopate? The answer is: yes, to a certain extent. To the extent that these bishops and their churches believe in what sacramentally constitutes and admit what juridically establishes this hierarchical communion, to that same extent they are in "hierarchical communion" with us and they verify the necessary condition for the exercise of their episcopal powers[[11]](#footnote-11) .

No doubt the Orthodox bishops are not in "perfect communion" with us. They are "missing" certain elements, such as dogmatic elements­, which we consider essential. The nature of this "lack", this "defect" should be carefully examined. The categories of "validity" or "licitness" seem, in the light of the Vatican doctrine of "communion", insufficiently adequate to express the real condition of non-Catholic bishops in relation to full "ecclesiastical communion".

The Vatican doctrine of the "elements of the Church" and of "­communion" takes us even further, and prompts us to better formulate the fundamental purpose of ecumenism. But first let us look at two texts, one from the Decree *Unitatis redintegratio,* the other from the Constitution *Lumen gentium.*

"Among the elements or goods by the whole of which the Church is built up and vivified, some, very many even and of great value, may exist outside the visible limits of the Catholic Church: the written Word of God, the life of grace, faith, hope and charity, other interior gifts of the Holy Spirit, and other visible elements." (n. 3)

As we can see, these are objectively and authentically ­Christian elements of the Church­, since the gifts of the Spirit and Baptism are cited among others. And some of these elements can be found outside the limits of the Roman Catholic Communion.

"This Church [of Christ], as a society constituted and organized in this world, is found *(subsistit in)* in the Catholic Church, governed by the Successor of Peter and the bishops who are in communion with him, although many elements of sanctification ­and truth are found outside its visible framework *(compagem),* elements which, given by God in his own right to the Church of Christ, incite to Catholic unity." (n. 8)

It is known that the text of the scheme originally read: "*est* Ecclesia catholica". It was changed to: "*subsistit in* Ecclesia catholica". Why was this done? The *Relatio* in n. 8 justifies the change made as follows: "so that the expression would better accord with the affirmation concerning the elements of the Church present elsewhere", *ut expressive) melius concordet cum affirmation c de démentis ecclesialibus quae alibi adsunt.* The Council Fathers thus refused to accept the *absolute* identification *without any distinction* between the Church of Christ and the Roman Catholic Church.

In reality, when describing the objective and authentically Christian "ecclesial reality", the conciliar documents distinguish as two "areas", two "zones" of real ecclesiastical communion. The area of communion is in fact the limits of our Church, Roman Catholic. And a wider area of "communion", which includes all the elements - invisible and visible - truly and objectively Christian, by which the Christian Churches, including the Roman Catholic Church, are, at least in part, built up and vinified.

If we consider the "ecclesial reality" in its entirety, made up of all the objectively Christian elements of the Church, we must conclude that, beyond the "ecclesiastical communion" whose area coincides with the boundaries of the Roman Catholic Church, there exists a wider "ecclesiastical communion", in which all the Christian Churches are *still*[*[[12]](#footnote-12)*](#bookmark852) united, albeit *imperfectly.* In other words, all Christian churches, including the Roman Catholic Church, are *still* in *imperfect communion* with each other.

From this point of view, could the *fundamental* purpose of ecumenism not be represented[*[[13]](#footnote-13)*](#bookmark9)of ecumenism in a way that more adequately responds to the integral truth? Why not see it as an effort to move from "com­

­How can we move from "imperfect communion" among all the Christian Churches to "­perfect communion"? This was the perspective adopted by Pope Paul VI in his homily on the occasion of the Holy Thursday ceremonies in the Lateran Basilica in 1964, when he addressed not the "Eastern Churches", nor even the "Anglican Church", but the "­Christian Communities" coming from the Reformation:

"Greetings and peace to all the other Christian communities derived from the reform of the 16th century, which we have separated. May the virtue of Christ's divine Pascha indicate the best and perhaps longest way to return to perfect communion".

Starting from this "imperfect communion" as a "terminus a quo", the Christian churches could together, thanks to the "ecumenical dialogue" initiated on what separates them, make an examination of conscience on their "fidelity" to the Lord, to His doctrine of the Church, to His will concerning His Church. This effort of fidelity to Christ ­will lead the churches to "fine-tune" certain elements - by ­addition or subtraction, by better distinguishing the essential from the rhetorical - so that a real rapprochement can be achieved; in other words, the still existing "communion" will become "less imperfect­". And so we can hope to move towards what the Pope called "perfect communion", in the sense that this "perfection" can have here on earth, because the "fullness of communion" is only realized in the heavenly Jerusalem [[[14]](#footnote-14)](#bookmark853).

**Conclusion.**

There are many articles to be written on the ecumenical significance of the ecclesiology of the Second Vatican Council. In fact, it is perhaps regrettable that this ecclesiology is highlighted through its ecumenical implications. For it has an intrinsic dogmatic value, which would be sufficient in itself to justify our attention and interest.

In his address to the General ­Assembly of the World Council of Churches in New Delhi in 1961, Archbishop Michael Ramsey said that a good theology is in itself ecumenical­: "If we will be patient, true theology, good theology, is something which unites10 ". One could just as well say, thinking of the faithful themselves, that Christian existence led not ­only in charity but *also* in truth is also, and by itself, eminently ecumenical.

*LeuvenG* . Thils

1. Léopold Street

**Dogmatic diversityand the   
unity of Revelation**

One of the most important statements in the Decree on Ecumenism, which ­may have far-reaching consequences for the future of ecumenical dialogue among Christian confessions, is that which concerns the legitimacy of pluralism in the theological expression of ­revealed truth.

The Decree "Unitatis redintegratio" refers to this on several occasions.

In chapter one, it recommends "that, while preserving unity in what is necessary, all within the Church... maintain the desired freedom (debita) in the various forms of spiritual life and discipline and in the variety of liturgical rites, but also and much more (immo et...) in the *theological elaboration of revealed truth."* "Through this," the Decree adds, "the faithful will manifest more fully, day by day, an authentic catholicity and the apostolicity of the Churchx ."

In chapter three, in the first part, the Decree succinctly traces ­the development of the apostolic deposit in the East and in the West: "the heritage transmitted by the Apostles has been received in different ways and, from the very origins of the Church, has been explained in different ways according to the diversity of genius and of conditions of life[2](#bookmark857) ". This diversity can and has in fact been a source of separation; it is nevertheless legitimate, and the Decree reaffirms this a little further down: "What has been said above about the legitimate diversity in matters of worship and discipline must also apply to the theological formulation of the

*N.d.J.R.* - We are happy to publish here the French text of the ­paper presented by A. at the International Congress of Theology held in Rome last September (see *N.R.Th.,* 88 (1966) 966-971). In view of the limited time (fifteen minutes) allotted to these communications, A. was not able to develop, as much as he would have liked, the themes which he tackles in this presentation. He reserves the right to return to them later, insofar as the theological problem raised by these pages has attracted the attention or interest of the readers of the New Theological Review.

1. < In necessariis unitatem custodientes, omnes in Ecclesia, secundum munus unicuique datum, cum in variis formis vitae spiritualis et disciplinae, tum in diversitate liturgicorum rituum, immo et in theologica veritatis revelatae ­elaboratione debitam libertatem servent... Hac enim agendi ratione ipsi veri nominis catholicitatem simul et apostolicitatem Ecclesiae in dies plenius manifestabunt" (< Unitatis redintegratio ", c. 1, n. 4, § 7).
2. "Tradita autem ab Apostolis haereditas diversis formis et modis acceptata est et inde ab ipsis Ecclesiae primordiis hic et illic varie explicata ob diversitatem ­quoque ingenii et vitae conditionum.

doctrine. Indeed, when it comes to deepening ­revealed truth, the ­methods and ­approaches to knowing and confessing divine things ­have varied in the East and in the West. It is not surprising, therefore, that certain aspects of the revealed mystery have sometimes been better grasped and expounded by the one than by the other, so that these different formulas must often be considered ­complementary rather than opposed[[15]](#footnote-15) . The Council therefore hopes that "no burden will be imposed more than is necessary, and that all will strive to achieve this unity at the various levels and in the different forms of the Church's life, especially through prayer and *fraternal dialogue concerning doctrine... In this way...* the wall which separates the Church of the East from that of the West ­will fall. There will be only one home. Christ Jesus will be its cornerstone, ensuring unity ­between the two. [[16]](#footnote-16)

The last sentence is taken from the Bull "Laetentur coeli" of the Council of Florence; it provides us with an excellent starting point for what we would like to propose in the very line and spirit of the Decree, namely, that a legitimate diversity in the *dogmatic formulation of* revealed truth must also be recognized.

The Council of Florence offers us, in fact, a striking and undoubtedly prophetic example of an agreement reached between the Church of Rome and certain Eastern churches on the diverse enunciation of the same dogma of faith: that of the procession of the Holy Spirit.

After much discussion[[17]](#footnote-17) , the Eastern Prelates present at the Council ­recognized the legitimacy of the formula "Filioque" as an ­expression of ­the faith of the Latin Church, taking into account the explanations given by the theologians; as for the Roman Church, it admitted, in its turn, the Greek formula "ex Pâtre per Filium", which, although it had never been dogmatized in a Council, appeared to be a valid expression of the orthodox faith. These various formulas, ­the Bull of Definition remarks, signify one and the same truth, and that is why the Churches "agreed and consented to the union of one sentiment and one spirit[[[18]](#footnote-18)](#bookmark858) ".

The reason for this mutual recognition is to be found in the fact that these formulas had been in use by the Eastern and Western Fathers and were enshrined in the immemorial traditions of ­both Churches[[[19]](#footnote-19)](#bookmark10). However, the Greeks were not con­ trainted to add the formula "Filioque" to the Nicene-Constantinopolitan Creed, because, as Emperor John Palaeologus said, "two evils must be avoided at all costs in the work of reconciliation: that of not being united in accordance with justice and of not being legitimately distinct from one another[[[20]](#footnote-20)](#bookmark11) ".

This conciliar statement seems to imply, in our opinion, an important consequence: that one and the same faith - the "fides quae creditur" - one and the same mystery can be expressed differently­, according to different representations, without ­its truth ­being ­affected.

At first glance, this statement may seem strange and it ­apparently contradicts the very practice of the churches since the beginning.

Should not the dogmatic formula be unique and the same for all, since it is the expression of one and the same faith, of one and the same Revelation? Should we not proclaim all together: one faith, one dogma?

Must the same revealed faith necessarily lead to a single dogmatic formulation, binding on all?

If one conceives of the Deposit of Faith as a set of explicit truths communicated by God in the form of *notional statements*, and of dogma as the *adequate* formulation of one of these truths ­proposed by the Magisterium for the adherence in faith of all the faithful, it might well be that one should subscribe to this assertion. But it is ­precisely this "objectivist" conception of Revelation and dogma that is now undergoing a serious revision. Contemporary theology is becoming more and more aware of the role of the *subject* in the grasp and expression of revealed truth, and the Council has, on this point, as we shall show, largely echoed these requests.

The Constitution "Dei Verbum" teaches us that Revelation must be understood as the manifestation that God makes to us of himself and of his plan of salvation0 ; it is communicated to us by events and words which, by their intimate conjunction, attest to the spiritual realities they signify and shed light on the ­mystery that is included in them[[[21]](#footnote-21)](#bookmark12).

This divine mystery of salvation, God reveals it progressively in History through the testimony of the Patriarchs and the Prophets until he reveals it definitively in his Son, the witness par ­excellence of ­the Fatheru . It is the whole mystery of Christ, of his person as well as of his gesture of salvation, and not only his oral teaching, which is the final object of this perfect Revelation[[[22]](#footnote-22)](#bookmark13) This is ­why it reaches us only through the *personal testimony of* the Apostles, who in turn attest, by their preaching, by the example of their lives and by the institutions they created, what they perceived of this mystery in a living contact with Christ and in the light of the Paraclete Spirit[[[23]](#footnote-23)](#bookmark14).

It is thus essentially through the testimony of men that God reveals himself, a testimony, certainly, constituted and expressed with the help of the Holy Spirit, but a testimony which requires the active participation, the personal share of the one who gives it. In this respect, at the level of ­expression, Revelation will reflect the proper characteristics of the subject who transmits it.

Now, it is on the side of the subject that a legitimate diversity in the grasp and expression of the ­revealed mystery can and does take place.

We have a confirmation of this in the first written, divinely guaranteed expression of the New ­Testament "Corpus". It is ­the very mystery of Christ which constitutes its central and unique ­object; however, as we see, not only are the attestations which give us this mystery diverse, but the ­very interpretation which the sacred authors give us of it comes from different spiritual perspectives. Thus we have, in the same Holy Scripture, four Gospels, *according to* St. Matthew, St. Mark, *St*. Luke and St*.* John, we have the kerygma of Peter, the preaching (and theology) of Paul, that of James and some others.

We are dealing here with a diversity of views within the same faith, the same adherence to the same mystery; they ­come from a different subjective grasp of the mystery of salvation and they result in expressions of the same truth which do ­not perfectly­ overlap. Consider, for example, the way in which Paul and James conceive the relationship between faith and works, the Gospel and the Old Law, and the way in which they express it in different, non-superimposable, if not apparently ­opposed statements.

We know, moreover, that these diverse expressions are ­guaranteed from all error, by the diarism of inspiration of their authors. It must even be said that the Holy Spirit, far from hindering such diversity, rather gives rise to it and promotes it; the reason for this is that the mystery revealed infinitely transcends the capacity of the human mind; this is why the diversity of the testimonies which receive and ­express it makes it ­possible to better manifest the unfathomable riches of Christ and to better let us sense its fullness.

Will this original diversity be reduced to unity and ­disappear in the future development of the expression of ­Revelation in the Church? This is not what the Decree "Unitatis redintegratio" ­tells us, in any case. It reminds us that "the same apostolic heritage has been received in various forms and ways and has been interpreted differently here and there according to the diversity of minds and conditions of life[[[24]](#footnote-24)](#bookmark15) ".

The Decree thus recognises this diversity at the level of the ­ecclesial communities in the East and in the West and thus confirms what the Constitution "Lumen gentium" had already admitted with regard to the Church and its catholicity, namely that the People of God is constituted "by the gathering of diverse peoples[[[25]](#footnote-25)](#bookmark16) "with their ethnic and cultural particularities, and that "within the communion of the (universal) Church there are legitimately ­particular Churches ­with their own traditions[[[26]](#footnote-26)](#bookmark17) "Among these, the Decree invites us to include doctrinal traditions.

However, it seems to us that among these legitimate diversities, linked to the ethnic, cultural and spiritual differences of the ec-communities, there is a need for a new approach to the management of the environment.

**DOGMATIC DIVERSITY AND THE UNITY OF REVELATION** 21 keys, one must also include the possibility of different dogmatic statements.

One might think that the Decree speaks only of a diversity of a solely theological order which does not in itself entail a ­diverse dogmatic formulation of the faith. Theological pluralism, i.e., an irreducible diversity of theological systems, is in fact possible within the framework of the same dogmatic statements, and this fact is verified precisely within the Catholic Church itself.

It seems to us, however, that the Decree goes far beyond the ­recognition of a merely theological pluralism in the occi- ' dental sense of the word "theology". It speaks to us, in fact, of the "apostolic heritage (the Deposit of Faith) which *has been received* in different ways and forms and which has been *developed (explie ata}* here and there in different ways[[[27]](#footnote-27)](#bookmark18)". Further on, he tells us that in the deepening *(exploratio)* of revealed truth, different ways *(methodi)* and paths *(gressus}* have been used in the East and in the West to know and *confess (confitenda,* a liturgical term­!) divine things. It is not surprising, therefore, he adds, that "certain aspects of the revealed mystery have sometimes been better grasped *(percipi)* and better brought to light by the one than by the other[[[28]](#footnote-28)](#bookmark19) ".

It is interesting to compare these texts of the Decree with a passage in the Constitution "Dei Verbum" which deals explicitly with ­dogmatic development. We are told of the Tradition of apostolic origin which progresses in the Church under the assistance of the Holy Spirit: Indeed, we are told, there is development in "the ­perception *(perceptio)* both of the realities and of the words borne of tradition" and this both "through the contemplation and study of believers who meditate on them in their hearts, through the interior intelligence of the spiritual realities which they experience as well as through the ­preaching which is carried out by those who, with episcopal succession, have received the sure charism of truth[[[29]](#footnote-29)](#bookmark20) ".

It can be seen that on both sides there is a question of a development of *Vheritage* or *apostolic tradition*: it is a question, in fact, of the *perception of* "aspects of the divine mystery" or of "the realities and words borne by tradition" through a deepening which is ­accomplished in the faithful "thanks to the contemplation and understanding of the spiritual­ realities they experience...".

What the Constitution "Dei Verbum" says about the faithful in general, the Decree applies to the communities and their ­diverse ways ­of proceeding in their approach to Revelation, a diversity which is, it seems, in part dependent on their "proper genius" *(ob diversitatem ingenii").*

Indeed, one can speak of a particular religious genius of peoples and cultures: this is a fact with regard to the spirituality proper to the Christian East and West, according to excellent ­experts[[30]](#footnote-30) . This particular "genius", whose components we cannot analyze here, conditions a diverse spiritual experience of faith and has a direct incidence on the apprehension of Revelation and on the dogmatic expression given to it. It is somewhat analogous for ecclesial communities to what we have referred to above as the particular "spiritual optic" of sacred writers[[31]](#footnote-31) .

It is not surprising that we see a close relationship between lived spiritual experience and dogmatic formula. We have been accustomed to considering dogma as the result of an encounter between Revelation, seen principally in terms of doctrinal statements, and theology, the work of the intellect striving, in the light of faith, to translate the original "given" into a rational system. This was to misunderstand the nature of Revelation as well as that of true theology - that which is first lived in ­contact with the experience of faith and which is dependent on it in its most fertile intuitions. As we have seen above, revealed truth is not analogous to a truth of a scientific and logical order, entrusted to the sole intelligence, but a truth of salvation, that is to say, a truth manifesting a divine reality to which man adheres by a faith which commits him entirely and according to which he orders and regulates his whole life[[32]](#footnote-32) . Received in a community, Revelation is not a simple body of doctrines, the object of a purely ­intellectual adhesion­, but the mediation of a communion with the divine reality, the object of a spiritual experience in faith and the concrete norm of a ­community behaviour according to determined conditions of life. The development of this Revelation will be, in part, dependent on this concrete experience of faith, lived by the community in an original way; as for the dogmatic statement, which will be its outcome ­under certain conditions, not only will it be the faithful translation, with the guarantee of the Spirit, of the divine Revelation given once and for all, but it will also bear the mark, in its expression, linked to such and such a form of thought and language, of the ­experience of faith concretely felt by the whole community[[[33]](#footnote-33)](#bookmark21).

This is no different for the dogmatic formulation than for the form of worship. Confession of faith and liturgical worship were always linked in the early centuries, so much so that E. Schlinck was able to characterize dogma, according to the ancient conception, as a "liturgical statement. [[[34]](#footnote-34)](#bookmark22). Now, is it not in worship and in its concrete expression that the ­spiritual experience ­of a given community in its relationship with God is expressed, as in a high point? ­If the "lex orandi" and the "lex credendi" are in a symbiotic­ relationship, is it strange that the formula of faith, which is also the meeting point between the apostolic revelation received and the ­spiritual experience which deepens it by reflecting on it, can be ­differentiated according to the particular genius of the communities which make it the expression of their lived faith?

This dogmatic diversity is no more detrimental to the unity of the faith and its object, the revealed mystery, than is the diversity of forms of worship to the unity of the one and only priesthood of Christ.

To affirm this pluralism is not to fall into a dogmatic relativism­, rightly condemned by the Encyclical "Pascendi". ­In every dogmatic formula there is a need to distinguish between its meaning, on which the affirmation of faith is based, and its elements of ­representation, which truly designate the reality signified, without exhaustively exhausting its content. Different representations can ­signify the same mystery from different perspectives, without being superimposable or mutually exclusive. This was noted in the Bull "Laetentur coeli" with regard to the Greek and Latin formulas for the procession of the Holy Spirit, and it could undoubtedly be verified with regard to other theological-dogmatic differences between the two Churches.

We have so far confined ourselves to the very specific case of a ­difference in theological approach between the Orthodox Churches and the Roman Catholic Church, which resulted in a divergence in dogmatic formula. This obstacle, which was removed at the Council of Florence by an agreement in principle between the two hierarchies, has led us to reflect on a hitherto neglected aspect of the expression of faith - the contribution of the individual or community subject - and to admit the legitimacy of a pluralism of the dogmatic formula.

What does this mean for ecumenical dialogue?

To admit dogmatic pluralism in law is not the same as ­recognizing that all the formulas of faith of Christian communities concerning a mystery are, in fact, legitimate. Account must always be taken of the possibility that a Christian community may have broken with the apostolic tradition on one or more points, especially when it lacks the guarantee of an authentic Magisterium.

However, insofar as the great Christian confessions are linked to the Apostolic Deposit, at least by their fidelity to Sacred Scripture as the Word of God and by a certain ­continuity of their respective traditions with the great current of Apostolic Tradition, it is not impossible that they have translated in their own way some aspect of the revealed mystery into expressions that are valid and acceptable to all. To be sure of this, it would be necessary for the various confessions to confront together the authenticity of the apostolic faith which gave rise to these formulas, through their particular Christian experience, and to verify together the ability of these statements to express it correctly.

This requires, of course, agreed standards and criteria, which we cannot attempt to list here [[[35]](#footnote-35)](#bookmark23).

It seems to us at least that ecumenical dialogue between the churches could be greatly promoted if the ecclesial communities were more aware of the limited aspect of their dogmatic formulas and took into account the possibility and legitimacy of a different dogmatic expression.

It seems futile, in fact, to seek, as some advocate, to ­draw up a new common confession of faith which would disregard the doctrinal traditions of each church. ­Christian communities, almost all of which ­take seriously their roots in history and their common connection to the same salutary event, cannot ignore the past, for this would be to deny themselves as churches.

Wouldn't the surest way to a rapprochement, even if it seems the longest, pass, paradoxically, through the common respect of legitimate diversities, even on a doctrinal level, if this respect is, in all truth, only a testimony to the ­diversity of ­personal or community­ charisms, without prejudice to the imity of the faith?

The ecumenical method inaugurated at the Council of Florence, in less happy circumstances than those in which we live ­today, could well be a model for the dialogue that is increasingly taking place today between all the churches.

*Eegenhoven-LouvainG* . Dejaifve, S.J.

95 Mont-Saint-Jean Causeway Different formulations cannot be mutually exclusive, e.g., if one formula affirms the contradictory of another, recognized as authentic and in conformity with Revelation, it cannot be admitted as valid. Apart from this borderline case, the formulas can be complementary, when they are ­presented in the ­form of an antithesis, and this is what the Decree on Ecumenism insinuates when it tells us that this is presented "non raro" (see the text quoted in note 3).

**Holy Spirit and Marian theology**

To give back its place to the Holy Spirit, "the great misunderstood one", according to an ancient expression, is an essential point for the future of Mariology as well as of ecclesiology.

1. **- An ecumenical objection**

In order to bring about this restoration, we will first examine the deficiency that needs to be remedied; we will start from a ­difficulty often raised in ecumenical dialogue: have Catholics in any way substituted Our Lady for the Holy Spirit?

It is perhaps awkward or shocking to approach the presentation with this difficulty, given the sensitivity of some Mariologists who are allergic to the formulation of critical objections, even if they are answered constructively as will be the case here.

But we must start there. This will be the clearest method. It is the very method of St. Thomas Aquinas, who did not hesitate to write at the head of his question on the existence of God: "It is seen that there is no God" - with the most forceful "atheistic" predicates ­known in his time. ■

Finally, this objection "exists". It has been raised over and over again for several decades. The pastor L. ­Marchand has even devoted to the analogies between Catholic texts on the Virgin and evangelical texts (in every sense of the word) on the Holy Spirit, an article *ex professa* entitled: *Le contenu évangélique de la dévotion mariale,* (in *Foi et Vie,* 49 (1951) n. 6, p. 509-521). He concludes (pp. 515-521):

St. John tells us that the motherhood of the Spirit does not fully begin until after Jesus' departure (16:7). In the same way, Mary's motherhood begins at Calvary.

Jesus speaks of the intimacy that the Spirit has with him *(Jn* 16:13-14). Such intimacy is affirmed between Mary and Jesus (...).

"I will not leave you orphans, I will come back to you", says Jesus in announcing the Holy Spirit *(Jn* 14:17-18). Catholic piety understands that Christ asked Mary to adopt us (...).

The Holy Spirit is comforter *(Jn* 14:16-26; 15:26). Mary is a ­comforter.

One wonders, in the face of such exact correspondences, if Mary has not been substituted for the Spirit (...).

As enormous as it may seem, Marian piety is an immense and ­insurmountable, but impotent reaction against itself of the Roman principle which has limited the action of the Holy Spirit.

Let us quote some texts, from various sources, to show that this is not an isolated reaction:

W. Borowsky, *Verdrangt Maria Christus?* Schwenningen a N., 1965, p. 98: "Does not Mary take the place of the Holy Spirit when A. C. Placi writes *(das Gcheimnis,* p. 58): ... We have every reason to consider this development with great concern.

N. Nikos Nissiotis, *The Main Ecclcsiological Problem of the Second Vatican Council,* in *Journal of Oeaimcnical Studies,* 2 (1965) 31-62. (I translate): In the eighth chapter on the Virgin of the constitution *De Ecclesia,* an Orthodox observer finds a resemblance between the work of the Holy Spirit as Paraclete, comforter, and Mary as mediatrix in a specific sense.

V. Subilia (Waldensian), *L'ecclcsiologie de Vatican H,* in *Revue réformée­, 17* (1966) 25. In the conciliar chapter on the Virgin, "the ­mission of Advocate, of Comforter (Paraklitos!), the exercise of universal intercession, of constant help, is also entrusted to Mary, while the New Testament reserves it to Christ and the Holy Spirit."

Some of these objections undoubtedly call for nuances and answers. However, Fr. Congar recognized, as early as 1952, that they require examination[[[36]](#footnote-36)](#bookmark24) :

"We must not ... We must not despise the accusation that is made of a sort of translation into Marian terms of the Spirit's interior work and experience, going so far as to replace the Paraclete by Mary. I have personally known cases where this reproach was deserved."

The same applies to H. Mühlen, whom we will quote later (p. 29).

This difficulty therefore seems real. It is not controversial­. It is based on objective observations which raise questions. Historically, it is a fact that Latin Mariology took on an ­extraordinary development in a period when precisely pneu-matology, that is to say the theology of the Holy Spirit *(Pneuma)* was particularly deficient: congresses and societies for Mariological studies have multiplied, but there is no pneumatological equivalent. More precisely, the role attributed to the Virgin in relation to Christians is expressed in formulas that are *primarily* appropriate to the Holy Spirit. Let us note some examples:

- "To Jesus through Mary", but do we not go to Jesus first and ­foremost through the work of the Holy Spirit *(Jn* 14:26; 15:13-14, etc.)?

- The Virgin forms Christ in us," but this is first and ­foremost the role of ­the Spirit.

-The Virgin "inspires" and "mother of the Good Council". Is this not primarily a function of the Spirit?

- Our Lady is the "link between us and Christ". Is this not another essential function of the Spirit?

To make this observation is not to say that these formulas are false, it is not to proscribe them. They express in some way the role of the Virgin in the communion of saints. The problem is that the analogous and more essential role of the Spirit is neglected: this is not without its imbalance.

Is this only due to the facilities of the literature of piety? This explanation would not suffice, for the problem arises at the level of Mariology, even among theologians of strict observance. Thus Cardinal Bihot wrote[[37]](#footnote-37) :

< Mary (... was) constituted by Jesus Christ from whom she can never be separated, the *source* and *principle* for us of all supernatural life."

To be the universal "source" and "principle" of the life of grace, to be the "source of living water" in the hearts of believers, is this not first and foremost the role of the Spirit according to Saint John himself (7:38-39)? And would it not have been opportune to situate Mary's role in relation to this primary and forgotten source? The case of Billot is particularly significant, because he is a theologian whose rigor refused the doctrine of co-redemption *(Ib.}* p. XI).

This other doctrine leads us to the same problem. How is it that in so many books devoted to the co-redemptive role of the Virgin, no mention is made of the more fundamental co-redemptive role of the Holy Spirit? This consideration will surprise some readers, for we have come to forget the cooperation of the Holy Spirit with Christ in the work of salvation, this divine cooperation. His anointing, in fact, was poured out on Christ from the Incarnation, according to the constant patristic interpretation of 1:35[[38]](#footnote-38) , this anointing was renewed, as it were, in view of Christ's mission at the time of John's baptism, and from then on, the Holy Spirit, "the Spirit of our Lord Jesus Christ", is at work in him without fail.

If Mary cooperated with Christ on the human plane, it can only be in complete dependence on the Spirit's cooperation on the divine and transcendent plane. It is therefore paradoxical that Mary has so often been exalted as co-redemptrix[[39]](#footnote-39) while forgetting the ­primordial co-redemptive role of the Holy Spirit. And yet the association and cooperation signified by the prefix "co" is essentially appropriate to the Spirit who cooperates on a strictly divine level.

Similarly, when we say that Mary gave us Christ at the ­Incarnation (which can be said), do we not too often forget that the gift of Christ is essentially Trinitarian and that it is the work of the Spirit? As Mühlen has well observed, if Mary was able to give her consent "in the name of all humanity", is it conceivable apart from the Holy Spirit who gave to this consent its universal representative value, this value of link which responds to the role of the Spirit in the work of salvation?[[[40]](#footnote-40)](#bookmark862). If the ";>" of Mary, the servant of the Lord, has taken on the value of a "*we*" that commits humanity, if it has been able to include the fulfillment of all the redeemed, is this not typically a work of the Spirit in her?

These examples, which could be multiplied, suffice to show the scope of the objection, which is not destructive as it seems, but rather constructive and brings with it a need for light. It is not a question of proscribing all attribution to the Virgin of formulas which are justified in an analogous and deeper way in the Holy Spirit; this simplistic reaction would miss the point. It is a question of situating Mary's *relationship* to the Holy Spirit: a relationship founded on analogies, on dependence, on correlations attested by Scripture ­and the liturgy. If we fail to consider this relationship, which is difficult to define, as we shall see, we would pass from one approximation to another. What was said a little confusedly of the Virgin, we would say no less confusedly of the Holy Spirit.

A final example may help us to become aware of the ­demanding nuances ­of this problem. We speak of the Virgin "­mediator between Christ and us". Shall we say that we must give this function to the Holy Spirit? Sent by Christ, he forms Christ in us. Is this not a mediating position? And is it not he who should be designated as the "mediator with Christ" rather than Mary?

Such a solution would lead to more confusion than light. In reality, *YUnus Mediator,* on whom the conciliar chapter *De Beata* insists so many times[[[41]](#footnote-41)](#bookmark25)according to *1 Tim* 2:5-6, is Christ. It is he, *YU nique Mediator* sent by the Father. He is "the way" *(Jn* 14:6) by which we return to the Father.

To place another mediator "next to the Mediator", even if it is the Holy Spirit, is to obscure in some way the quality of *the One Mediator.* It is to make us forget that he is immediately linked, from ­within,­ to the two extremes to be joined: the thrice holy God and sinful men. History has a lesson here. Whenever we wanted to establish intermediaries between Christ and ourselves, as the Gnostics did, we inevitably fell into an ­indefinite cascade of ­mediators. It is ­against this risk, it seems, that the text of Saint Paul warns us.

The role of the Holy Spirit, as it appears in Scripture, is not so much that of a mediator as that of a Paraclete, an ­interior advocate ­who pleads and testifies in us, a promoter of our return to the Father through Christ. In this respect he does not appear as a "mediator" but as one who arouses our identification with Christ and our prayer to the Father in Christ.

What the Council recalled for the Virgin is also true for the Holy Spirit: there is no mediation except in Christ.

The generosity of the Christian heart has given to the Virgin all the titles of Christ and the Holy Spirit, often without sufficient discernment. This has been understood through use, and many of the titles used in the past have fallen into disuse: *Salvatrix, Redemptrix,* for example. The ­present effort of theology invites us to continue, without narrow-mindedness, this progress in the direction of clarity and precision. From 1920 to 1950, Christian preaching often spoke of the Virgin Mediatrix and almost never of Christ the Mediator: to the point that Mary Mediatrix was known to all the faithful, while Christ was not known as Mediator. This is undoubtedly one of the reasons why the Council so insistently reaffirmed the quality of *Y U nus Mediator.* It did not deny that Our Lady and Christians can participate in the mediation of Christ, but they do participate from within. It is more a question of mediation - in Christ than with Christ.

As we can see, these criticisms are not destructive. They do not invite us to *eliminate* the Virgin and *replace her* with the Spirit. They aim to *situate* the proper role of the Virgin in relation to that of the Spirit: a difficult task, unusual perhaps, but positive and fruitful.

This effort at pneumatological refocusing is not the work of "Mariology" alone, it is also the work of ecclesiology.

We must say more: such is the correlation between the Virgin and the Church that it is a question of one and the same effort to be pursued correlatively in ecclesiology and in Mariology. In order to make this link clear, we must consider the pneumatological future, first with regard to the Church, then with regard to Our Lady. In both cases, we will situate the step accomplished by Vatican II and what remains to be done.

1. **- The Church and the Spirit**

On the first point, we can proceed in broad strokes, since Fr. Dejaifve's remarkable review of Mühlen's book has dealt with this question in a masterly manner[[[42]](#footnote-42)](#bookmark863) .

Ecclesiological renewal involves, broadly speaking, two stages.

The first is the Christocentric stage, begun since Moehler, consecrated by the encyclical *Mystici Corporis* and completed at Vatican II. It consisted in going beyond a one-sided insistence on the visible character of the Church ("visible as the Republic of Venice" according to Bellarmine's expression) to consider first the essential: the mystical character of the Church, the body of Christ.

Thus we have moved from a perspective in which the hierarchy and the pope were the centre to one in which Christ fully appears as the centre: this has brought back into focus the fundamental importance of the people of God and, correlatively, the true character of the hierarchy which is service and not lordship. It is no coincidence that the word *Christocentric* was born in the context of this restoration and that it made its fortune there. The speeches of Paul VI at the Council, as well as the texts of Vatican II, gave this Christocentrism and its consequences an extraordinary relief.

Are we as far advanced in the restoration of the role of the Holy Spirit? It seems not. However, we must beware of oversimplifications here. First of all, the pncuma- tological restoration is not fundamentally anything other than the Christocentric restoration, for the Holy Spirit is, according to the very language of Scripture, "the Spirit of our Lord Jesus Christ"[[43]](#footnote-43) . He is the one whose anointing is at the principle of the Incarnation *(Le* 1:35) as well as of the ministry of Jesus *(Mt* 3:16; *Mk* 1:10; *Le* 3:22; *Jn* 1:32-33), the one who animated his earthly career, the one whom Christ sent to form his Church, the one who identifies us with Christ, the Son of God, and who gives us the ability to cry out as he did from the depths of our hearts: "Abba! Father".

The nature of this relationship between Christ and the Spirit invites us not to speak of *pneumatocentrism* as we speak of Christocentrism, for if Christ is the center, the Spirit is not. He is the one who gathers the Church and centres it on Christ. We "do not belong to the Holy Spirit *as* we belong to Christ", but we belong to Christ *through* the Holy Spirit: "If anyone does not have the Spirit of Christ, he does not belong to Christ", says Saint Paul *(Rom* 8:9).

Having said this, it is a fact that the restoration of the *fundamental* ecclesiological role of the Holy Spirit has been slower and more laborious than that of the central role of Christ. A mysticism of the Holy Spirit has not developed to the same extent as the mysticism of Christ, characteristic of the period 1920-1960, in ­Catholic action ­and the missionary movement as well as in theology. Pneumatology is underdeveloped in relation to Christology, and this disproportion is not without a certain imbalance.

Certainly, here again, it is not a question of defeating a heresy, but of ­remedying neglect and underdevelopment. No one has ever denied that Christ is the centre of the Church. But certain overly juridical representations of the visible Church and its external structures ­let us forget that he is the whole of the Church, that he acts and structures all things in her. The ecclesiological movement has brought about a more precise awareness of this role. The pneumatological restoration responds to a similar situation. Of course, the Spirit is not totally forgotten. But he is too much neglected.

Let us not exaggerate this negligence. It would be wrong to say that nothing has been done, that everything has to be done. Moehler had already given honor to the Holy Spirit[[[44]](#footnote-44)](#bookmark26). Leo XIII and Pius XII designated him as the soul of the Church[[[45]](#footnote-45)](#bookmark27). Vatican II was the fruit of a pneumatological impulse.

John XXIII declared on several occasions that he had decided to do so under a sudden impulse of the Spirit: sudden but not accidental[[[46]](#footnote-46)](#bookmark28). Angelo Roncalli had long been accustomed to directing his life according to his deepest impulses. He testified to this on many occasions. Finally, the Council is a fact of ecclesial communion, therefore a privileged place of the Spirit, the author of this communion. This was perceptible at Vatican II. The grace of Pentecost was revived there in a sometimes striking way.

And yet, despite this presence of the Spirit, a certain deficit remained. Here, as elsewhere, John XXIII found himself handicapped by the post-Tridentine theology that had been inculcated in him and that he did not like (we know his savoury jokes on this subject). Why did he dislike it? Because this devitalized theology paralyzed rather than ­nourished in him the impulses of grace and of the Spirit. He lacked the means of expression to translate doctrinally this life of the Spirit which animated him and radiated from all sides, in his words as in his decisions.

It was the same at the Council. No doubt the Holy Spirit was mentioned many times. Several Easterners, Ziade and Zoghby ­in particular, repeatedly asked that the texts be restructured on the basis of pneumatology. The ­most striking character of these ­interventions is that ­they manifested the inseparable unity between the Spirit, the Church, the Eucharist and eschatology. But these impulses and intuitions did not find full expression in the texts. The Holy Spirit is mentioned more often than taught at Vatican II[[[47]](#footnote-47)](#bookmark29).

The lack of experts cannot be blamed here. The theological commission included Fr. Tromp, author of two monographs on the Holy Spirit, soul of the Church[[[48]](#footnote-48)](#bookmark30)Congar, author of several specialized articles on the functional role of the Holy Spirit in the Church10 . Bishop Philips, the principal writer of the constitution on the Church, had taught a course (unpublished) on the same subject at Louvain for two years (1957-1959)[[49]](#footnote-49) .

If, therefore, the pneumatological renewal could not fully emerge in the conciliar texts, this was because the advanced intuitions of the precursor theologians were not yet mature enough to find expression in a conciliar style, or not sufficiently acclimatized to be formulated in a text destined to receive the unanimity of the Fathers.

This was also due, first of all, to the inadequacy of a still incomplete renewal, especially in biblical matters, as Bishop Philips noted lucidly in his courses.

There is also much to be explored in the Eastern tradition. And this perspective is full of promise. Ecumenism on the Protestant side has stimulated the Christocentric effort of the last fifty years: the adage *Christus solus* was a spur to recover both the transcendence and the ecclesial immanence of Christ. Ecumenism ­on the Orthodox side should stimulate the continuation of the pneumatocentric ­restoration today.

What would this full restoration bring?

It would first of all remedy a deficiency, for the underdevelopment ­of the theology of the Spirit is not without consequences. A "Christocentrism" without "pneumatology" (which would be an unfinished ­Christocentrism) risks leading to a certain "monophysism" of the mystical body, according to Mühlen's notation[[50]](#footnote-50) . In what sense? Monophysitism is a heresy that absorbs itself in the consideration of the divinity of Christ to the point of short-circuiting human nature. The expression "ecclesial monophysitism" means, by analogy, a conception where the exclusive insistence on the divine person of Christ, head of the mystical body, would make one forget the personal reality of the ­men who compose this body. According to what *Vintage* suggests of the *mystical body,* they would appear as impersonal members or cells­.

A focus on the role of the Spirit is the topical remedy for this failure. Indeed, the Holy Spirit, who is the bond of the Trinity, is, on another level and in another sense, the bond of the Church: a bond of love. He has, in the Church, a structural role which we express ­analogically by saying that he is "the soul of the Church" (a transcendent soul and not a component, obviously). He unifies the plurality of members in the unity of Christ. Its function is to achieve ­identification with Christ while respecting the individual.

This has more consequences than it may seem at first glance.

A Christocentrism that does not make room for the Holy Spirit runs the risk of emphasizing centralization and uniformity. ­Pneumatological restoration would be more clearly based on differentiation, ­diversity and decentralization.

The restoration of the role of the Spirit would also emphasize the value *of Christian* freedom: a theme which the Council did not dare to address. Where the Spirit is, there is freedom (2 *Cor* 3:17). Thus, the values of initiative in the Church would be revalorized.

In short, the great demands of Vatican II would find their formula and their doctrinal synthesis. We would end up with a better articulation between adaptation and stability, between initiative and obedience, between ­communion and juridical norms, between what is done from the bottom up by the impulse of the Spirit universally present to all the people of God and what is done hierarchically, between charisms and ministries. Saint Paul links ministries to Christ and charisms to the Spirit: "There are varieties of *gifts,* but they are the same Spirit; there are varieties of *­ministries,* but they are the same Lord; there are varieties of *operations,* but they are the same God who works all things in all*" (1 Cor* 12:4-5). A *charism* is expressed in *a ministry,* and it is fruitful through the *operation of* God and Father of all.

1. **- The Spirit and the Virgin**

Here we are at work to situate the pneumatological stage with regard to Our Lady: a stage parallel and analogous to the one we have just considered for the Church.

First of all, the Christocentric stage was accomplished correlatively ­for the Church and for the Virgin, and we can consider that Vatican II brought it to its end for the Virgin as for the Church.

The pneumatological insufficiency is analogous, and the risk of ­ecclesial monophysitism ­has its equivalent in certain ­excessive­ assimilation of the Virgin to Christ. This is very noticeable in those authors who have developed the Mariological theme according to which Christ and his mother are "one principle of salvation", so that, as some authors go so far as to say, redemption proceeds from the Son and the Mother *tamquam ab uno principio* (as from the same principle).[[[51]](#footnote-51)](#bookmark864).

The pneumatological preoccupation was present at the Council, as regards the Virgin as well as the Church; and it is striking to note that this preoccupation marked very ­specially the mariological reviews made by Bishop Philips during the Council[[[52]](#footnote-52)](#bookmark31).

*Resourcing*

What has passed in the texts is limited to a biblical resourcing. The conciliar text intentionally brings the Annunciation and Pentecost together*:* 1:35 and *Acts* 1:14, where the Virgin is in relation with the Holy Spirit:

"Before the day of Pentecost, the apostles (...) "unanimously persevered ­in prayer with women and Mary, the mother of Jesus" *(Acts 1:*14) (...) She too implored with her prayers the gift of the Holy Spirit who had already taken her under his shadow at the Annunciation *(Le* 1:35).

The *Decree on Missions* makes the same connection, in a more significant way, since Our Lady is in a ­position to ­illuminate the meaning of the missionary dynamism of the Church[[[53]](#footnote-53)](#bookmark32) :

"Christ sent the Holy Spirit from the Father in order to accomplish his work of salvation within souls and to encourage the Church to spread (...).) It was at Pentecost that "the acts of the apostles" began *(Acts* 1-2), just as it was when the Holy Spirit came upon the Virgin Mary that Christ was conceived *(Le* 1:35), and when the same Spirit descended upon Christ during his prayer, that Christ was moved to ­begin his ministry *(Le* 3:22; 4:1; *Acts* 10:38)."

These suggestions need to be further explored in terms of both sources and theology.

The parallelism between the Gospel of the Infancy of Christ *(Le* 1-2) and the Gospel of the Infancy of the Church *(Acts* 1-2) is striking. It is due not only to Luke, the author of both books, but also to his Judeo-Christian and undoubtedly Hierosolympic sources. In these texts we can see a series of convergences which cannot be accidental. The origin of the Church, like that of Christ, begins with the coming of the Spirit. It is characterized by his manifestation *above* and *below, on* and *in* Mary and the Church, and the analogies of terms are ­striking here *(Le* 1:35 and *Ae* 1:8). The reception of the Spirit is followed, in both cases, by episodes which manifest the expansion of the Spirit, not without parallelism of expression, here again. Mary goes "over the mountains to a city in Judah" *(Le* 1:39) and the apostles to Samaria *(Acts* 8:4-14), then throughout the world. The consequences are similar: Elizabeth is "filled with the Holy Spirit" when Mary's voice reaches her ears *(Le* 1:41). The believers are "filled with the Holy Spirit" at the prayer of the apostles *(Acts* 4:31; cf. 9:17; 13:9).

Mary's connection with the Spirit seems to be insinuated also in the death of Christ according to John. In short, the dying Jesus entrusts the model disciple to his mother, whom John identifies with the new Eve Church. Then "Jesus *delivers* the Spirit" (19:30). This formula KapeÔœxev, quite astonishing in Greek, intentionally means that Jesus sends the Holy Spirit by his very death (cf. *Jn* 14:16-17, 26; 15:26; 16:7-13); the breath of death that is his last breath is in reality a breath of life: the *traditio Spiritus Sancti,* the mission and, in a way, the emission of the Spirit. And John immediately recounts the mystical birth of the Church symbolized by the water and blood that flowed from the open side, like Eve from Adam's side: *the Spirit, the water and the blood* signify, according to the fourth Evangelist, the sacraments of initiation that constitute the Church. This link and meaning are confirmed more explicitly ­by *1 Jn* 5:6:

"Jesus Christ came by water and blood: not by water alone, but by water and blood. And it is the Spirit who bears witness, for the Spirit is truth. Therefore they are three that bear witness: the Spirit, and the water, and the blood, and these three are one."

*Mary's relationship to the Holy Spirit*

The investigation into the tradition would go beyond the scope of this study. It remains to be done. It would be necessary in order to express firmly the relationship between Mary and the Holy Spirit. This relationship has long been considered, but has not been ­satisfactorily expressed. ­It is impossible to hold that of Bernardine of Siena that Mary has "jurisdiction or authority over all the temporal processions of the Holy Spirit[[[54]](#footnote-54)](#bookmark33) ".

Does Grignion de Montfort enlighten us further? He intensely perceived that we must not separate the Virgin from the Holy Spirit. He tries to formulate this intuition in the first chapter of the *Treatise on True Devotion[[55]](#footnote-55) :*

"God the Holy Spirit, being sterile in God, that is to say, not producing another divine person, became fruitful through Mary whom he married. It is with her and in her that he produced a masterpiece (...). ­Therefore, the more he finds Mary, his dear and indissoluble Spouse in a soul, the more he becomes operative and powerful in producing Jesus Christ in this soul and this soul in Jesus Christ.... The Holy Spirit, through the intermediary of the Blessed Virgin, whom he wishes to use, even though he does not absolutely need her, reduces to action his fecundity by producing in her and through her Jesus Christ and his members. A mystery of grace unknown even to the most learned and spiritual of Christians."

Grignion de Montfort fumbles in the expression of this discovery whose unusual and even "unknown" character he underlines. He hesitates between several formulas. Mary appears sometimes as a "spouse" of the Spirit who acts "with her", sometimes as an instrument: the Holy Spirit "produces through her Jesus Christ and his members". A third expression cannot be reduced to the first two: the Holy Spirit "reduces his fruitfulness to action". These are undoubtedly the terms that best correspond to the reality of the mystery. For the notion of "­spouse" is highly improper, and runs the risk of masking by the scheme of a face to face and a complementarity (if not by a sexual scheme) a spiritual operation of a completely different order. In the same way, instrumentality suggests a mode of action analogous to that which is exercised in the sacraments­. ­Now Mary does not act like the priest, nor like a sacramental sign. She is the mother of Christ according to a relationship that is entirely proper to the person, and the Spirit is in no way the Father of Christ. By having recourse to the scholastic expression "to reduce to action", Grignion de Montfort seeks to manifest that the Holy Spirit awakens to themselves, from within, the maternal capacities of Mary. And it is indeed the Spirit's characteristic to act in this way *ex intimo.* When he cries out in us "Abba, Father" *(Rom* 8:15; *Gal* 4:6), it is indeed to him that we owe it, but this cry is ours. It is we, the adopted sons, who say "Father", with and in Christ, it is not the Holy Spirit who says it on his behalf, for he is not the Son. He awakens each being to himself according to his nature, he who is the *Gift* par excellence.

The best notation of Grignion de Montfort is in some way similar to that of Bulgakov speaking of this same mystery of the ­virginal conception[[[56]](#footnote-56)](#bookmark34).

"It is not a question of paternity filling in, as it were, the absence of the spouse. On the contrary, this act appears as an identification of the Holy Spirit and the Virgin Mary in the conception of the Son."

*Identification*: There is something to be retained from this expression, while discarding, of course, the crazy idea that would tend to make Mary (or, for that matter, the Church) an incarnation of the Holy Spirit2B . The interest of the word identification is that it signifies the way in which the Holy Spirit acts: from within, by bringing about in the very person whom he fully respects the fulfilment and realisation that is proper to him.

This mystical identification is obviously subordination to the Spirit, the transcendent God, on the part of the creature, incorporated into Christ and raised to divine friendship.

In the absence of a definitive formula, let us attempt to define, in conclusion, the relationship of Mary to the Spirit by manifesting this *sui generis* subordination on the basis of the analogies that exist between the Virgin and the Spirit.

1. One hesitates to point out first the analogy of femininity. Several features, however, suggest it. The word Spirit *(Ruah)* is feminine in Hebrew. The Syriac texts call the Spirit consolatnce, not consoler. In patristic theology, values of the order of femininity are located on the side of the Spirit. Thus a text from the *Didascalia* compares bishops to the Father, deacons to Christ (who is *diaconos)* and deaconesses to the Holy Spirit[[[57]](#footnote-57)](#bookmark35). This theme is

40 in honour among the Orthodox[[[58]](#footnote-58) .](#bookmark36)

"There is a deep connection between the Holy Spirit, the Sophia, the Virgin, the feminine (writes Evdokimov) ... *The Gospel of the Hebrews* puts in the mouth of Christ the expression <my mother, the Holy Spirit". According to the expression of Fr. Bulgakov (chapter on the Trinity), he is the hypostatic motherhood."

It is in this line that S. Petrement has proposed to identify the woman of the Apocalypse with the Holy Spirit[[59]](#footnote-59) according to a suggestion of Simone Weil[[[60]](#footnote-60)](#bookmark37).

Of course, this analogy should not be rushed. The Holy Spirit transcends ­the categories of masculinity and femininity. But insofar as these categories have a prototype in the Trinity, we must seek the ­prototype of the feminine in the Spirit who is the bond of love and also, in a certain sense, the One in whom the Father conceives the Son. This very relative analogy, which must be purified by means of negation and eminence, has a double interest. On the level of God, it brings to light the inadequacy ­and the inconvenience of the theme which makes Mary the spouse of the Holy Spirit. On the human level, it would help to evacuate the false idea that femininity is defined by passivity. The Holy Spirit is the type of receptivity: he is the ultimate receptivity in the Trinity, as the Father is the principle, but he is not for all that a type of passivity. On the contrary, he is sovereignly active: he is the ­very dynamism of salvation and of the mission of the Church.

1. Second analogy: the Holy Spirit is a witness of God *(1 Jn* 5:6; *Jn* 15:26). A discreet witness, who disappears in his testimony: that at the transcendent level. Mary is the first witness of his work. She has the humility of a witness. She sends everything back to God in the *Magnificat ­(Le* 1, 46-55). Her witness is not an external, official witness, by preaching, like that of the apostles. It is a living and intimate witness, similar to that of the Spirit in the hearts of the faithful. And it is a testimony *in* the Spirit. The scene of the Visitation ­testifies to this, where Mary does not speak first, and where the Holy Spirit fills Elizabeth *(Le* 1, 41).
2. The third analogy, and perhaps the most profound, is that Mary was the first human link between the Word and humanity: she ­integrated him ­into the human race. It is with her and through her that the society of God and man is realized: the germ of the Church. The Lutheran theologian Hans Asmussen understood this well when he called Mary a "binding ­member" *(Bindeglied)*[*[[61]](#footnote-61)*](#bookmark38) : a function which resembles that of the binding Spirit of the Church, as we have seen. Here the analogy reveals correlation and dependence. The role of link that Mary plays on the human level, by her consent and her maternity, the Spirit plays on the divine and transcendent level. He gives rise in her to the consent of faith given in the name of humanity, as well as to the virginal conception which is its extension in the flesh, according to the theology of the Fathers taken up by the Second Vatican Council: "Mary conceived in her heart before she conceived in her body"82 .

We could try to summarize in three terms the relationship seen from these analogies: Mary is the place, the sign and the living icon of the Holy Spirit.

1. It is the chosen place: the living temple, the living sanctuary, according to the expression of the Fathers. This quality is not proper to her. We know how it is verified at the hypostatic level in Christ and, by participation, in the faithful and in the Church which is the temple of the Holy Spirit, built of living stones. Mary is par ­excellence, and priority, the place where the dwelling of the Spirit gives birth to Christ. The dynamic presence of the Paraclete establishes in her the ­principle of the dwelling called to extend universally, to be realized eschatologically.
2. She is the sign of the Spirit. That she is "a sign", ­precisely because of the mystery of the virginal conception *of Spiritu Sancto, is* what two biblical texts imply. First of all, the prophecy of Emmanuel *(Is 7:*14), taken up again by *Mt* 1:23: "The Lord will ­give you ­a *sign*: behold, a young woman will conceive and bear a Son, and she will call him God-with-us."

A sign is in a way the oldest title of the Virgin. It is taken up again in *Rev* 12:1, to signify both the Mother of the Messiah and the Church community of believers: "A great *sign* appeared in heaven: a woman, etc."

It should be noted that this woman *in Rev* 12:1 seems to be identified with the "tabernacle of God with men" mentioned in the previous verse (11:19).

1. Mary is not just any sign. She is a sign of a ­presence. She is a sign-image rather than a sign-instrument: a sign to be ­contemplated rather than used, for she is first of all an example. That is why we would be tempted to call it an icon of the Holy Spirit. Without doubt, it appears more clearly as an icon of Christ. This is what the Byzantine icons show at first sight, where she is sometimes the throne of Wisdom bearing the Incarnate Word, and sometimes a monstrance ­which manifests him by transparency in her womb. But, by the same token, Mary is an icon of the Spirit who realizes precisely this link, this union of the Son of God and the human race, this ­incarnate interiorization of ­the Word, this exemplary communion called to ­extend to the universal and eternal scale of the communion of saints. It is the accomplished earthly sign of the Spirit who forms Christ in the lives of men and gathers men into the unity of Christ. It is in this same line that Mary is the "eschatological icon of the Church". [[[62]](#footnote-62)](#bookmark39).

All the development of the destiny of the Virgin in the history of salvation (thus all her privileges) are a manifestation and an exemplary realization of the Spirit who enlarges, as it were, the society of the divine persons by the divinization of the human persons, the unity of the three by the communion of saints in Christ Jesus. The Spirit, who is the transcendent and spiritual principle of the work of grace, established Mary at the human and corporeal principle of this work of love in creation. In all things, from the Immaculate Conception to the *fiat of* the Incarnation (that *fat* to which the Spirit has given a ­universal scope­), from the first miracle of Jesus to his Spirit-inspired and Spirit-delivering death *(Jn* 19:30), from Pentecost to eschatology, she is, in all dependence, the place and privileged image of the Spirit, the visible type and ideal realization of the divine communion which he gives rise to and accomplishes in the Church.

It has been rightly pointed out that Mary is all relative to Christ. It remains to be specified that she is entirely relative to the Holy Spirit. Thus, the Virgin will find her true place, not diminished, but ­integrated, but situated, in truth, according to the fullness of her relationship to the three persons of the Trinity.

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**"His own people did not receive him" (Jn 1:11)**

EVANGELICAL LOOK AT THE JEWISH QUESTION

As our subtitle would suggest, the intention of this article is more theological and, if you like, more pastoral or spiritual than properly exegetical.

If, on the one hand, the history of dogmatic, pastoral or spiritual theology attests to the need for theological reflection to constantly verify the objectivity of its rootedness in the revealed fact and in the historical, literary and cultural conditioning of revelation, it must also be recognized that the history of exegesis attests to the more or less unconscious influence of culture and history on the exegete's view of the texts. All reading is interpretation, and all interpretation ­begins by being at least unconsciously self-centred. Our interest, our concern, our apprehensions, our prejudices and our pre-sentiments affect our intelligence, diaphragment its light and turn more or less naively our speeches into pleas and trials. I will not flatter myself to escape this rule; at least we can try to become more aware of it in order to assume it.

When we read the gospel, therefore, we cannot simply subject it to exegetical criticism, but must also convert our critical gaze to another kind of criticism - precisely that which the gospel sets up in the name of another Judge for our human judgments. This is all the more true when we look at the gospel in ways that challenge us more deeply in our relationship to the gospel.

It is in this perspective that we propose to submit to the criticism of a gospel reflection that is in some way encompassing a well-defined gospel text, but which carries the weight of an exegetical and cultural tradition and, alas, also of a whole social, political and religious history that the unconscious of peoples has imprinted with the worst prejudices and the most intolerable violence.

*His own shall not be received :* Every Christian knows this passage from the Prologue of St. John which, for centuries and until ­recently, was read at the end of every Latin rite Mass. But how can

Does he understand it? An inquiry into this matter would undoubtedly be sadly significant of our understanding - or lack of understanding - of the Gospel. It would also provide a cruel but useful insight into ­Western attitudes and sociological reactions to the Jewish question at a time when so many factors are giving it a tragic or promising revival.

*His:* and spontaneously we translate: the Jews. ­Is the ­equivalence not obvious? Does not ­the whole of the fourth Gospele ­confirm it in its typical way of speaking of "the Jews", with an authority which is itself confirmed by the polemical background of St. Paul and the Synoptic Gospels with regard to Israel - to say nothing of the homiletics and the current teaching of the Christian religion? Does not the authority of St. John thus confirm and justify, as it was able to influence and maintain, the anti-Semitism of a West which, for fifteen centuries at least, has never ceased to blame the Jews for all the sins, not ­only of Israel, but ultimately of the whole world? It is the sin of all men, however, who from age to age and of whatever race - with Pilate and the soldiers, notoriously "Roman", as well as with the Jews - never cease to *scorn, to insult, to crucify the Son of Man* and *Man* himself *(Ecce Homo,* said Pilate), in the person of all the "damned of the earth" as well as in that of the Son of God *(Mt.* 20:19; 25:41-45; *Jn.* 19:5,34).

The question remains current enough, it is heavy enough with ­consequences for history, for the conscience of man and of the ­Christian, for us to take the time to test the equivalence of our spontaneous translation, as well as the evidence of the authorities from which it claims. Because our text is rich in implications and because it already resounds with a whole tradition, very much oriented, the analysis we ­propose will be somewhat meticulous. It is ­not our intention to support our analysis by a comparative examination of all the Johannine texts which mention the Jews or Israel, or by a general and ­systematic study of ­St. John's thought on Judaism. Nor is it our intention to situate the Johannine perspective in the ­history and tradition of the apostolic Church: we assume that these facts are sufficiently well known from the general works which have been devoted to the question, such as Gregory Baum's excellent study *Les Juifs et l'Evangile* (Paris, ed. du Cerf, 1965). We will concentrate on a ­more or less immediate ­understanding of our text, as it appears to the ­common Christian conscience­, at the convergence of a whole apostolic tradition. This will lead us to situate the Johannine perspective in relation to that of St. Paul, which has so strongly marked our minds in this regard, and then in relation to the Synoptics and to what we can recognize in them of the thought of Jesus.

**I. - Johannine dialectic and Pauline dialectic**

A. - The Pauline Analogy

We spoke of an equivalence between "his own" and "the Jews". It results, it seems, from the antithesis on which the text is articulated: *... His own will not receive. As for those who have received, He has given them the gift of becoming children of God (Jn* 1:11ff). This is a natural antithesis of Jews and Gentiles. *His own* can only be *Israel according to the flesh*, of which St. Paul speaks *(1 Cor.* 10:18; cf. *Gal.* 4:29; 6:10), or *the Jews,* to use the usual language of St. John - those Jews who did not recognize Jesus as the Son of God, and even worse, who crucified Him, thereby losing to the Greeks their title of People and *first-born child of God (Ex.* 4:22ff.). The Greeks, on the contrary, - the Gentiles - by recognizing him, received the grace to become children of God, no longer in title, in figure and in hope, but in fact, in *Spirit and in Truth* (cf. *Jn* 4:21-24; *1 Jn* 3:1). St. Paul again attests to this in the Epistle to the ­Romans (9:30ff): *The Gentiles, who did not seek righteousness, obtained jzistice, I mean the righteousness that comes from faith, while Israel, who sought a law of righteousness, did not attain that law.*

1. *Jews and Greeks in St. Paul.*

However enlightening these comparisons may be, we must be wary of the conclusions we may be tempted to draw from them a little hastily. It can be simplistic to understand St. John in the light of St. Paul. Beginning with Paul, does it not risk a rather serious misunderstanding to reduce his thought about Israel to a simple antithesis between Jews and Greeks? Let us reread the conclusion of a long development which he devotes to the question, and from which we have just quoted the beginning. For him, the antithesis of Jews and Gentiles is essentially relative to another, much more radical one, which it must precisely highlight by contrast: that which opposes the sinfulness of man, whoever he may be, Jew *or* Greek, - and the salvation of God by pure grace for *every* man, circumcised *and* uncircumcised, Jew *and* Gentile, as soon as he surrenders to this salvation by faith, by confessing Jesus Christ: *For* (Jews and Gentiles) *God has shut them all up in disobedience, that he might have mercy on them all {Rom* 11:32); *Yes, while the Jews ask for miracles and the Greeks seek wisdom, we preach a crucified Christ, a scandal to the Jews and foolishness to the Gentiles, but to those who are ­called, both Jews and Greeks, he is Christ, the power of God and the wisdom of God (1 Cor* 1:22-24). We see that the ­opposition between Jews and Gentiles ­is basically only temporary and, if one can say so, functional (Saint Paul would speak of *the economy of salvation: Eph* 3:9; *Gal* 4:2), while it is definitive and absolute between two other terms whose qualification is no longer defined in ethnic terms: The ­first of these terms is constituted by Jews and Gentiles, whose paradoxical ­as­ sociation is based on the same way of conceiving their respective salvation according to the spontaneous image they have formed of it from themselves, which compromises them in the same way with the sin of every man left to himself and allows them to be designated by a single term: the "old man". As for the second term, it is simply "us," we who, whether *Jews or Greeks* according to the flesh, are now in Spirit only *sons of God through faith in Christ,* for there is *no longer Jew or Greek, but all of you are one in Christ Jesus (Gal* 3:26.28), - *one new* and *perfect man (Eph* 2:15; 4:13; and we can find a similar development in the first three chapters of the Epistle to the Romans, especially in the ­conclusion: 3:21-26).

1. *Resemblance...*

The comparison of these Pauline texts and the conclusion which emerges from them will serve as a backdrop against which an analysis of the Johannine prologue will be able to emerge with all the desired relief­, according to the play of resemblances and differences which we shall see established between them. It ­is first of all the resemblance which strikes us: in Saint John as in Saint Paul, we find in effect a relationship not with two but with three members. We did not notice this at the outset because we instinctively ­retained a truncated text. And yet, the thing is clear; before saying that Jesus was not welcomed by his own people, Saint John notes: *He was in the world, and the world existed through him, and the world did not recognize him.* Only then does he add: *He came to his own home* (elç xà ïSta) in his own domain, literally: in what ­belongs to him­), *and his own* (oi ïSioi) did *not receive him (Jn* 1:10ff.). Now, is not the world, in concrete terms, all that pagan humanity which Saint Paul designates under the name of Greeks or Gentiles (that is, the "nations") and which is distinguished from Israel by its ignorance of the true God and by the absence of a privileged election? ­In this case we ­would find the pendulum movement which had struck us in the Epistle to the Romans or in the Epistle to the Corinthians: ­ignored by the Jews as well as by the Gentiles, the salvation of God is finally

received (in Christ Jesus who realises it), *by all those who believe in his name - that is to* say, by all those who confess him as the Son of God - *who were not born of blood, nor of the will of the flesh, nor of the will of man, but - as* their faith attests - *of God (Jn* 1:12ff). As in Paul's case, the opposition between the Jews and the world is then blurred by the opposition which radically distinguishes both of them, equally confused in the same dependence on the *flesh,* from those who, recognizing in Jesus the Son of God, ­testify that they themselves were *born of God* according to the Spirit *(Jn* 4:1-6). This is already enough to discourage any attempt to place our text in the file of anti-Semitism.

1. ... *and differences.*

But as we have said, this comparison with St. Paul, however suggestive it may be, should not mislead us: we discover the ­richness of the thought and experience of the two inspired authors in their differences and complementarity as much as in their similarities and their communion of faith in the same ­fundamental­ Gospel. ­The differences here concern two points. On the one hand, the Johannine binomial Jews - World does not exactly cover the Pauline binomial Jews - Greeks; on the other hand, in the IVe Gospel, the relationship between the two terms of the binomial represents less an opposition than a progression and a transposition. Let us take up these two points in order to draw from the conclusions which emerge an authentically evangelical understanding of the Jewish question.

B. - Originality of Saint John

1. *The meaning of the three limbs.*

To deal first with the first difference, let us note that the *antithesis underlying the* thought of both Paul and John is taken up by contemporary Judaism. But the former takes it up in the form of an opposition which distinguishes Israel from the Gentiles on the outside, while the latter borrows rather the antithesis which opposes faithful Israel - an Israel faithful to God, to the Covenant and to the Law, The second, on the other hand, uses the antithesis which contrasts faithful Israel - an Israel faithful to God, to the Covenant and to the Law, and fully committed to the hope of the Kingdom according to God in the " world to come " - with the mass of the impious who, living within Israel as well as outside, ignore God or betray his Law, a perverse generation enslaved to " this world " for a triumph of short duration over the race of the Righteous: One recognizes here the point of view of the apocalypses or the moral dualism of the Wisdom of Solomon. In any case, in the first case, the antithesis was based on a distinction of peoples; in the second, the emphasis shifts to an opposition of a moral nature - that which, in Qumran, separates the Sons of Light from the Sons of Darkness, or which distinguishes in their own eyes the Pharisees (whose name means the "Separated", and therefore the Sanctified) from *that rabble of cursed people who do ­not know the Law (Jn 7:*49). Thus, from the stage where St. John takes it up with Judaism, the opposition tends to become spiritualized *by going beyond the plane of simply ethnic distinctions: the* first step towards a more symbolic use of the terms Israel, Jew, etc., - as well as Greek (cf. *Jn 7:*35; 12:20).

If we stop for a moment to consider this first difference between the categories of Paul and John, we will be tempted to see in the *world* of which the Prologue first speaks, the whole of those men who, whether Jews or Gentiles, but not seeking God in truth, are incapable of acceding to faith when they find themselves challenged by the Word: *The Light has come into the world, and men have preferred darkness to light because their deeds were evil (Jn* 3:19). For their part, *his own* would designate that Israel which, officially claiming to be God and his Law, but shutting itself up ­in the representation that it has made of it, not only does ­not recognize the Word of God on the day of its visit, but refuses to receive it. Finally, *those who will receive it* represent a third group, quite distinct from the first two: it gathers all those who believed in this Word from the moment it was presented to them.

Without doubt, such an interpretation, which juxtaposes three very distinct groups, can appear obtuse. If we stick to it for the moment, we see for the second time to what extent it contradicts­, even more clearly than in Saint Paul, a somewhat racist understanding of Saint John. If *his people* represent a certain patented religious milieu of Israel, similar to that which the Synoptics designate with the stereotyped expression "*the scribes and the Pharisees*" or "*the chief priests and the Pharisees" (Mt* 23:27. 62), they obviously do not include the ethnic group of Israel, ­since a part of it would rather fall into the first category, that of the *world* (parallel to a certain extent to the *crowds of* which the Synoptics speak), and another part obviously constitutes the first fruits of the believers; How can we ignore the fact that the Mother of Jesus, the Apostles and the disciples - beginning with the beloved disciple, the one who speaks to us of the Jews in this way - are all Jews, not to mention Jesus himself, *son of David, son of Abraham (Mt* 1:1)? In short, according to this interpretation, *his people* do represent Jews, a representative part of the elite and the religious leaders of Israel; they do not represent *the* Jews or the whole of Israel in the ethnic sense.

*A glance at the Synoptics in passing* will allow us to ­confirm our exegesis on this point. For the Synoptics are themselves on the path of a certain schematism ­when they speak of *the scribes and Pharisees* as if they were a homogeneous block in their hostility to the Gospel. In reality, they are well aware that some of them were not only sincere, but even favourable to Jesus and open to the preaching of his disciples *(Mark* 12:28-34; 15:43; *John* 3:1ff; 7:50-52; 12:42; *Acts* 5:34-39). When they generalize and, a fortiori, when they extend to all the people the responsibility for a refusal or an opposition which is only the work of certain leaders or, in a much more vague way, of a crowd fanaticized by its leaders but quite incapable of effectively including all the people *{Mt* 8:12 ; 27:20-25), they obey a law of the biblical mentality and, in fact, of the universal popular mentality, which sets up ­important characters ­or significant groups as types personifying and ­representing the whole of which they are a part in one way or another. But it would be a mistake to believe that they are fooled by this popular and dramatic ­generalization. To be sure of this, it is sufficient to compare two parallel sayings of Jesus, both found in the same Gospel, that of Saint Matthew. The first announces the rejection of the *sons of the Kingdom,* that is, of Israel, in favor of the believers from the Gentiles, while the second announces the rejection of all the *"righteous"* in favor of the *tax collectors and prostitutes,* who are nonetheless clearly part of the people of Israel *(Mt* 8:11ff; 21:31ff). We will not dwell on this ­precise question here­, for we will have to come back to it in connection with the teaching of the Synoptics. The little we have said about it is sufficient, however, to denounce once again the error of understanding the whole of the Jewish people as such, in the sense in which the 4the Gospel systematically attributes the expression to the Jews. This meaning is not ethnic or racial, but *­historical, dramatic, theological* and *symbolic. It* remains that in the service of this complex intention, Saint John relies on a term borrowed from ethnic language. How can we fail to see in this an attack on the honor of the people themselves?

First of all, it should be noted that in attributing to the *Jews* the responsibility for the refusal of God and his Revelation in the person of Jesus, not only does the IVe Gospel not include all the Jews under this word - as we have already shown - but it does not attribute to them the monopoly of this refusal, so much the worse! The *Jews* share the responsibility with the *World, of* which they are only one of the manifestations, as we shall soon make clear. Once again, the debate goes beyond any particular ethnic consideration.

n. **R. TH. LXXXIX,** 1967, n° 1. 3

1. Or at least does it encompass it? It would be ridiculous to deny it, but it is important to define the ­conditions exactly­, and to recall, first of all, its *historical* ­roots. Despite its awareness of the hostility of the ruling circles, the Christian community of Jerusalem continued to be part of Israel in the years before the destruction of the Temple. If it attacks Israel, it does so in the manner of God's witnesses throughout the Old Testament, calling them to the conversion to which God never ceased to invite them. Even after the destruction of the Temple, the bridges are not yet completely severed. It would seem that they would be cut only after the excommunication issued by the synod of Jabneh or Jamnia between 80 and 90. It was at this point that the rupture was officially consummated. It is in this situation that we must understand the retrospective view which, shortly afterwards, the author of the IVe Gospel takes of the opposition encountered by Jesus during his ministry.
2. Indeed, it is understandable - and in the second place - that in this perspective, the properly Johannine way of personifying, if one may say so, the responsibility of certain influential Jewish circles of Jesus' time under the features of the whole people of Israel responds in a particularly striking way to the *dramatic* movement of the Gospel. The Gospel presents the coming of salvation in the ­confrontation which more and more necessarily opposes the coming of the Word of God in Jesus to all the combined powers of creation - and of humanity in general as well as those of Israel: in this sense, the cliché of the *Jews* is no different from that of the *world. Beyond the* tradition of the New Testament, we can recognize a certain continuity with the way in which the Old Testament, like all epic and popular literature, blends individuals into peoples and represents them under the figure of an eponymous character, whether it be Jacob-Israel, ­Abraham or Adam.
3. But in the third place, this schematization is of a *theological* order; it is not founded directly on an ethnic datum, but on a religious datum which coincides *in fact* with an ethnic datum, because of the election of the people of Israel as People of God, Servant and Mediator of his Salvation for all the "Nations". By personifying the opponents of God's salvation in the guise of the People of God, St. John is simply taking up again and bringing to its ultimate fulfillment the paradox of the most traditional prophetic preaching: the People of the Covenant, God's Witness in the midst of the Nations, has never ceased to refuse the demands of the "nations".

of the Covenant, to change into a scandal the sign which it was asked to be, so that the Salvation of God is realized in spite of the obstruction which its first beneficiary and mediator has put up against it from the beginning, and *so* that it appears as a Salvation of the second power, - the Power of God, of pure grace and mercy, precisely.

But was such a meandering analysis necessary to arrive at such a truism, and which, moreover, seems to contradict the thesis announced: does it not establish in the very name of faith the universal guilt of the Jewish people, of the Nation of Israel? Here again, we must beware of a hasty conclusion. On the one hand, in fact, this same prophetic tradition attests that, from the bosom of his *stiff-necked people,* God has never ceased to raise up a small Remnant, through which He will maintain and continue a mediation of salvation in Israel. This little Remnant, St. John sees it "recapitulated" in Jesus in a unique and radical way: He is the true *Servant of God who takes away the Sin of the World (Jn* 1:29; the same Aramaic word means both lamb and servant­); He is *the true Vine, an* image which traditionally evokes the People of Israel *(Is* 5). On the other hand, in this ­exhaustive and eschatological fulfilment of ­the Remnant of Israel in his person, Jesus intends to associate all those who, by grace and faith, entrust themselves to him: his Mother, the Apostles and the disciples, the first fruits of his sheep *(Jn* 10:16; 17:11-20). Mediator as well as beneficiary of salvation and the first formation of the flock around the true Shepherd, this Remnant can therefore claim to be Israel, from which it comes in the same way as the *Jews* from a racial point of view, but in a way that is proper to it from the point of view of faith: it alone represents true Israel according to the plan of God. It follows that, from an ethnic point of view, the community of true believers is as ­truly rooted ­as *the Jews* in the People of Israel, and that one must have the honesty to recognize in the latter the " motherhood " of the former as well as of the latter, that is to say, of true believers as well as of those who refuse to believe.

1. But the former, it will be objected, are now included in the Church which regenerates them, instead of the latter constituting the Synagogue­, and the Jews of today, in their great majority, identify themselves with it in their ignorance of the Gospel, thus verifying the generalization of Saint John. Once again, the objection shows a misunderstanding. But in order to establish it, we must come to a *fourth meaning* to be recognized in the schematism and the personifications characteristic of the IVe Gospel: these procedures do not respond only to reasons of a historical, dramatic and theological order, but, in continuity with them, to a reason of a *symbolic or typological* order. Let us return, therefore, to the exegesis of the Prologue to explain this.

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In the comparison which we have made with similar texts of St. Paul, we have so far been able to note a first difference between them: instead of being polarized by the ­antithesis between Jews and Greeks, St. John's thought is elaborated against the background of another contrast inspired by the surrounding Judaism - a contrast which opposes the faithful Jews to the mass of the ungodly, to that evil World which embraces the prevaricating Jews as well as the unbelieving Gentiles, - and we have just seen how it transposes this contrast: those who availed themselves of their privilege lost it to those who recognized it as all grace in the advent of ­the Word of God in Jesus. Thus, those who pride themselves on their title of Jews, and whom St. John indeed calls *Jews,* had hitherto appeared to us as a definite group. But having noted that they constitute only a simple fraction of the people of Israel, that which represents its elite, we will ­now recognize that, from another point of view, their significance goes far beyond the limits of Israel: does it not go so far as to encompass ourselves? This is an unexpected question, which some will find impertinent­, scandalous, revolting, but which nevertheless ­naturally­ arises ­for us if, rereading the Prologue, we discover its second originality in this matter, in comparison with Saint Paul. So ­we move on to the second difference we had announced.

2. *The relationship between the three members.*

For St. Paul, Jews and Greeks were clear-cut, juxtaposed and parallel groups. St. John, on the other hand, expresses himself in a less immediately paradoxical, less brutally antithetical way. Our text presents less the opposition of constituted groups or the succession of very distinct moments than successive approaches, a ­progression by waves surpassing each other by extending one into the other. The whole movement of the Prologue starts from the Word of God considered in its transcendence and its pre-existence *from the beginning with God (Jn* 1:1ff.) to converge towards his coming into *the world* and into the *flesh, with a* view to *establishing his dwelling among us* and to manifesting *his Glory* (1:14). The milestones of this movement are first the coming of John, a simple witness of the Light (1:8), then the coming of the Word in person, the *true Light that enlightens every man* (1:9). This coming of the Word is in turn accomplished in a progression: coming

Finally, *to those who receive him, he gives the gift of becoming children of God* by faith*: and the Word became flesh and pitched his tent among us, and we have seen his Glory, such as is held by his Father's ­only Son­, full of grace and truth* (1:16): These are the three milestones in which the unique movement of the revelation of the Word is articulated, which, starting from the Father, leads back to the Father those whom his grace has established as his children.

We see that *this is not strictly speaking a ­division of humanity into three juxtaposed sections -* Gentiles, Jews and Christians. No doubt St. John assumes a certain contrast between *the world* and *his own*; but because *the world* and *every man* (1:9) overlap in some way, *his own* are already included once in this world; they are taken from among these men and situated in a certain continuity with this world; as for the ­third group, where could it come ­from, if not from the first as well, and possibly at least from the second? Is it rather a question of a ­succession of three groups in time: pagan humanity before Moses (cf. 1:17), then Israel which distinguishes itself from them as the People of God: *its own,* and finally, *the last but not the least,* us, the good ­Christians, the true believers?

Perhaps it is not so simple. Johannine thought is more subtle or, to be honest, more global, more synthetic, more symbolic too. Certainly, its dialectic plays on oppositions and contrasts, and its dynamism implies this movement of holy history; but it is in order to grasp first of all the whole in the living and present unity of a single humanity confronted by the Word of God which comes before it. The three moments are as it were telescoped and recognized in transparency of one another; humanity is understood in its unity and continuity, but grasped, so to speak, at ­different levels of condensation and concentration. This is certainly not without thresholds being crossed, which can be decisive; but we must look for them in depth rather than in the spread of juxtaposed groups or successive eras. This observation invites us, therefore, to reconsider in a new light the ­relationships that are established between the three milestones that mark the approach to God and to man.

The Prologue presents this man first of all in its generality­: *every man... in the world;* then from the particular point of view of a familiarity, defined by God himself, with his Word: *his own.* In spite of everything, this approach to the Word of God does not ­correspond to man, who refuses to realize this ­familiarity through an authentic reception. So we see: the difference in concentration between the first two milestones, far from fundamentally opposing them in their relationship with God, underlines, on the contrary, their continuity in the lack of knowledge of ­God's ­effective visit. ­If there is a difference, it is, in the end, profoundly illusory; it has to do with the imaginary, not the real, because the latter deny by their effective attitude their ideological claim to ­be the People of God, to be *his own.* In fact, they are distinguished from the *world of* which they are a part only by the ­lived contradiction of their own arrogance.

It is on this observation of continuity that a rupture is now affirmed, not on the side of the Word, which has never ceased to take the lead, but on the side of man. However, let us note that this break is in no way due to the entry on the scene of a ­third grouping, a sort of third world that would not have been included in the first two: from the outset, in fact, it was *all man. Nor is it a question of* a third degree of concentration of humanity in continuity with the first two, because considered from the point of view of its generality *(all man),* then its particularity *(his own),* humanity does not offer a possible third term in this perspective: everything is included in the first two.

What is it about, then, and what room is there for anything new? It is here that the decisive newness is affirmed, the newness ­par excellence, for man and in man, but which nothing human would have foreshadowed. From this humanity that has withdrawn from the Word of God, some people emerge who will nevertheless, ­paradoxically, welcome it. In the ­absence of a definite grouping, is it then a question of scattered exceptions which in the first two groups would have escaped the general movement? This is impossible, as the whole movement is presented in a form that intends, on the contrary, to underline its universality, both extensive and intensive. How then can it be understood, if not in terms of a reversal, a conversion, a new creation, what Jesus will call a new birth a little later *(Jn* 3:4ff)? This is already what our text itself affirms, if at least we receive it in its ­current textual form­: *those who are not born of blood, nor of the will of the flesh, nor of the will of man, but of God.*

At this third milestone, the movement of the Prologue has kept its ­continuity from the ­point of view of the Word of God, which never ceases to be closer to man. But from the point of view of the latter, the ­reversal is so total that we would conclude that there is a contradiction

1. We believe that this lesson has strong reasons in its favor compared to the lesson in the singular (the one who...); on the other hand, the brief form is perhaps original, but it does not modify our argument. This one is moreover sufficiently supported by the whole of Johannine thought to be able to do without the support of this text, in whatever form we take it. the internal logic of the text if we reduce its scope to the rules of formal logic. This is, in any case, the miracle of faith, which no man can claim as his own, no matter how familiar he may be with God, but which is entirely the *gift of God (Jn* 4:10), a new creation (the Prologue is composed as an intentional replica of the first account of Genesis), an entry into the eternal life in Spirit and Truth which God gives to his children. Rather than a third degree of concentration of humanity, we should speak of its "precipitation" and recapitulation in the form of re-creation and transfiguration.

*Some corollaries.*

Having reached this point in our lengthy analysis, what else remains to be seen?

1. ­*From a general point of view, first of all,* as regards the attitude of man towards the Word of God, let us recognize that man could neither conceive nor receive the visit of God, of his Word and of his Life: because he is *carnal* and *earthly,* even if he is a *Master in Israel,* he cannot hear and welcome what is from above, celestial, according to the Spirit of God *(Jn* 3:10-12, 27, 31ff). If, in spite of everything, he opens himself to the Word of God and to his grace through faith, it is because faith is itself a gift of God, the fruit of the Spirit of God flowing from the believing heart. It is very significant that of those who, finally, *have received* the Word of God by *believing in his name,* Saint John assures us, even more radically, that they *have received the fullness of it, and grace upon grace (Jn* 1:12, 16): by this reversal of the active to the passive sense of the verb, can we better underline that the reception of faith that one reserves for God is itself the effect of an overflow of grace?
2. *Secondly,* with regard to the three groups considered in the Prologue, we shall conclude that the distinctive mark of the second in relation to the first, *of his own people in* relation to the *world,* is not ­inferiority, but on the contrary the privilege par excellence of the Covenant, of that divine "distinction" which the election from among all peoples signifies. On the ­other hand, what distinguishes­ him from the third group is his claim - which the rest of the Gospel will make clear - to take advantage of his privilege, to glory in it as if it were ­his own. Familiarity with God, which is essentially grasped by God, is made the object of a grasp by man. From his ­possession by God, which is rightly expressed by the term "*his own"*, man still finds himself making the object of his own possession. It is understandable, then, that the *world's* misrecognition of the Word still seems naive in comparison with the refusal of *his own,* those men whose presumption necessarily makes them blind and unavailable to the surprises of a God of grace; the sin of the *world* finds its most decisive form in that of *his own,* because of the very privilege of which they boast (cf. *Jn* 9:39-41). As for the third group, far from constituting another people, another race, - far from enjoying, a fortiori, a sort of super-privilege which it would have claimed for itself as an advantage over Israel, - it represents, as far as the *will of the flesh* from which it comes is concerned, exactly the same humanity as that of the first groups. His only distinguishing mark is to allow himself to be open to the Word of God and to the renewal of his Spirit, and to give himself up to it in faith, without turning back on himself: he then discovers himself to be a child of God through this faith in the Only Begotten Son, on condition that he does not take advantage of it as an "acquired" fact, of a possession of title which, understood and boasted of to the glory of man, would express nothing other than the fall back ­into the second group, under the influence of the flesh.
3. *Thirdly,* we can conclude that ­the Prologue is ­significant from the ­point of view of the Jewish question. The Jewish question is concerned with the Prologue only in so far as it concerns ­us. This is what remains to be established. It is also what will bring us back to our first parallel with St. Paul, by making us recognize between St. John and him a dialectic which, in spite of everything, is much more similar as far as the essence of the message is concerned, than the differences between the categories of thought in which it is expressed would have us believe. We will not be surprised if we ­can finally recognize its roots in the ­most fundamental and determining ­Christian­ tradition, that of Jesus himself as transmitted to us in the ­synoptic Gospels.

C. - Current events in St. John

1. We have recognized this sufficiently: when the Prologue speaks of *his own,* it rereads and brings together the holy history of man's salvation through faith in Jesus, the Son of God, in the light of Israel's experience of rejection and, eminently, in the light of its rejection of Jesus. But what does this mean exactly? First of all, this rejection of the coming of the Word is imputable personally only to a fraction of the Jewish people; if it is imputed to the whole, it can only be in the same way that the *world,* and in it *every man, is* imputed with an ­analogous ignorance of ­this coming of the Word of God. Secondly, the special mention of the Jews does not proceed from the conviction of an inferiority of the world.­

On the contrary, as we have already said, it is due to their unique privilege, to the eminent value of their vocation. Far from constituting in the picture drawn up by the Prologue a sort of repulsor in relation to other men, toWe, their mention plays the role of a necessary a fortiori: not only have men in general disregarded the coming of the Word of God in their midst, but their *own* people have not received it. Finally, and consequently, their mention is not intended in any way to pass judgment on the persons or people to whom it refers, in such a way as to disqualify them or lower them in comparison with other men and peoples. On the contrary, if they are highlighted here, it is in their capacity as privileged representatives of what man is all about - even if he believes he can claim some title, however authentic, to familiarity with God. In short, instead of being exclusive, the scope of this mention is inclusive, in the sense that it is significant and representative for every man.

This exegesis is confirmed by a feature whose importance we have not yet stressed. Unlike the rest of the Gospel, ­the Prologue does not speak of the *Jews,* but of *his own. A* simple ­synonymy, an obvious equivalence - this was our initial feeling and perhaps our conviction. There is no longer any question of­ this. So St. John no longer thinks of the *Jews* when he speaks of *his own*? But it is the other way around: instead of referring to *his own people, he* refers to *his own* people when he speaks of the *Jews.* In other words, ­when he speaks of *his own,* the Prologue fully plays its role of *revealing* the body of the Gospel: it delivers the key to everything that, in the rest of the Gospel, he attributes to the Jews. The apparent bluntness of the expression reveals its true significance. What he says about the *Jews* in a typical, "typological" way*,* he tells us in the Prologue that he thinks of *his own,* of whom these are only the ­number, with the hope that in *his own* we may always fear to recognize ourselves: in the very measure that what is first said about the *world* and *his own notes* implies me. Yes, I, a good Christian, a practising and perhaps devout Catholic, so sure of my Church and my faith, so sure of the privilege which this membership or quality constitutes in my favour in relation to the "deicidal people," and thus allowing myself to pass, quite naturally and almost unconsciously, from the genuine assurance which is grounded in faith and which gives thanks for the marvels of God's power in man's weakness, to the satisfied assurance which is grounded in an achievement in order to compare with sufficiency and in order to prevail.

1. But then, what can the third group mean, that of true believers, of whom the Prologue speaks in the first person ­by saying *"we"?* May God ­recognize us ­as his children! But here He reminds us of the signs and conditions: *As for those who will receive...*

Do we need to say it again? Contrary to our initial feeling, this third group does not designate the Gentiles, of whom we, the good Christians, would be the ones to oppose the Jews, who would have refused. If I am included in this group, it can only be because of my faith in the Word of God made flesh in Jesus, and this in virtue of a ­recognition by grace, according to the Spirit; this implies that in myself, as regards what concerns *flesh and blood* or the *will of Man­,* I do not differ in any way from the humanity evoked by the first two groups; I am born of the *world* and in part of Israel, to whom I owe the beginnings of the faith and of my community of faith, the Church. But it is not only about the past. ­If I look to the future, I cannot insure myself against the risk of falling into either of the first two groups. And it is a slippery slope: one is quick to take advantage of God's gift to gain a personal advantage over "those people", over "those pagans" or over "those Jews", and at the same time to find oneself in the place of those Jews towards whom one has just affirmed one's contempt in the name of one's own condition as a Christian. By appropriating the Word of God, one falls away from the Spirit in the flesh. But *the Word of God cannot be bound (2 Tim* 2:9): it can only be received and shared in the thanksgiving of self-giving faith.

This is not all: the *world* and *its people* do not only signify to me an outdated origin or the forthcoming temptation from which I must keep my distance; they maintain as the ­horizon or the backdrop of a compromise that continues to ­affect­ me ­in the very actuality of my lived faith. One could find this reflection more Pauline than Johannine in inspiration, and no doubt St. John does not make it explicit; but it seems difficult to contest that what he says implies it in his lived logic. For him, in fact - have we insisted enough on this! - *every man* has misunderstood the coming of the Word of God, whether we consider this man in the universality of the *world* or in the particularity of *his own.* But the scope of the Johannine affirmation would be misunderstood if it were confined to the past, before the coming of Christ and the advent of the Church. For Saint John, the presence and coming of the Word of God in the world begins with the creation of the world and of man, but like creation, it does not cease to be present; even today, the Word of God is present to me, arises in the midst of my life, solicits me in every situation, in every event, in every encounter; and I, for my part, today, find myself first of all included in this *whole man* and in this *world* which the call of the Word invests. And if it is true that I welcome this Word today in faith, I cannot fail to recognise in retrospect that this faith which I am given to commit myself to now stands out against an earlier background, - at once primitive and persistent like a muffled echo, - of compromise with an attitude of reserve, indifference or mistrust, of autonomy and self-sufficiency, which makes me solidly and originally responsible for that ignorance which the world opposes to the coming, always present, of the Word.

And so it is with *his people* for me today as it is with the *world*; the fact that the Prologue speaks of them in the past tense does not change anything. As soon as I look back on my faith today, I recognise it in the present, precisely insofar as I give myself over to the influence of ­the Word of God. ­But is it not true that I consider ­it at the same time in the past, or in the background of its past, of which I make *my* past, insofar as, stepping back from the personal and present act that it expresses in order to consider it before me, I grasp it, I imagine it spontaneously as an achievement. In the light of a glance of present faith cast upon this state of acquired faith, would I then dare to clear myself of any compromise with the instinctive attitude of appropriation which substitutes for the seizure of man by God the seizure of God and his gifts by man, so naturally expert at domesticating them for his own service and advantage? To this extent, have I not made my faith itself the object of my assurance with regard to God and men, when an authentic faith would consist in no longer seeking for myself any other assurance than that which I receive from God, and whatever men may think of it? I then believe in my faith instead of believing in God and His Word, and the sign of this is that I boast of it and use it to judge and despise those who do not share it, such as those who are not on my side, my clan, my race or my religion. And who can say that he escapes this law of gravity, whose manifestations we may exorcise at the level of the most immediate explicit consciousness, but whose many spontaneous movements ultimately betray in a roundabout way the persistent hold on our deep logic?

So it is up to me, as I hear the Word of God again­, addressing me ­today with the Good News of the Prologue, to recognize myself now in that *"we"* of which St. John is the spokesman when he testifies that *the Word has set up his tent among us,* who *have seen his Glory* and *have all received of its fullness.* But in order to do so without illusion, I will have to acknowledge my original belonging to this *world* and to that group of *his* who did not ­receive him in the first place­, and I will have to confess that they involve me with my own sin. Conversely, I can only discover­ myself included in the grace of this *all of us* by recognizing this membership of grace which is open in its turn to a universality as wide as possible. Free from all belonging to the *flesh,* life in the Spirit nevertheless recruits the community of the children of God in this humanity first born in the flesh and marked by its sin, but in order to free it from the distinctions ­and oppositions that this sin maintains within it.

**IL - Confirmation through the whole of the Gospel and   
the New Testament**

Finally, back at our starting point, we are in a position to measure the distance we have travelled and to see how little anti-Semitism has the ­right to claim the Gospel of St. John, despite appearances. As early as the Prologue, it is implicitly condemned, and by virtue of a logic which is not without irony: the expression which this anti-Semitism used as a pretext to consecrate the opprobrium of Israel denounces it on the contrary. It is an old lesson: the one who thought he was caught is caught. And yet a doubt remains: have we not pushed the paradox too far, by making our text say what it had never thought, if not the very opposite of what it says when it speaks of the Jews? And isn't our starting point too small to guarantee a dialectic subtle enough and a reversal so paradoxical?

It is here that we must confirm our exegesis by widening our gaze, and first of all to the whole of the IVe Gospel.

1. Our text is certainly allusive. But first of all, let us say that it is in the line of the most authentically Johannine symbolism, whose profound coherence we have tried to underline. That Saint John did not have the opportunity to reflect on all the ­implications of a symbolism that he was nevertheless quite consciously ­engaging, and that he did not have the concern to draw out all the consequences with regard to a later anti-Semitism that would claim to be based on his letter, is only too normal. But to justify our exegesis and the application of it to antisemitism, three conditions are sufficient: - First, that the antithesis Jews - disciples has a symbolic significance, representing two universal types; now, this condition is verified in this case, since the reduction of these terms to their immediate meaning would reduce the antithesis to a ­grouping, the disciples in the Gospel being themselves Jews. - ­Secondly, that the types thus referred to represent the two poles which are offered to any fundamental option: faith and unbelief, the latter being itself detected under the mask of faith, as a glorification of oneself, taking the pretext of the gift of God and ­condemning oneself to ­the blindness in which one is enclosed by one's lived contradiction; and how can we deny that these perspectives underlie the IVe Gospel­? ­We need only reread chapters 5, 7, 9..., and the conclusion of this one in particular: *I have come into this world to exercise judgment, so that those who do not see may see, and those who see may become blind.* And Jesus specifies again, to the *Pharisees* who questioned him: *If you were blind, you ­would have no sin; but since you say, "We see," your sin remains* (9:39-41). - Finally, the third condition is that, in addressing the Christians or sympathizers who read it, our Gospel had the intention of warning them themselves against this figure of unbelief, as against a type which continued to concern them, and an attitude which could always threaten them; But how are we to understand the 4the Gospel, with the warnings of Jesus and the priestly prayer, to say nothing of the Johannine Epistles, if this had not been its intention? Under these conditions, the literary contradiction so strongly underlined in the Prologue - *his own will not receive; to those who will receive... -* attests to a ­symbolic intention on the scope of which we can no longer hesitate[[[63]](#footnote-63)](#bookmark40). In order to draw out all the implications for Christians themselves, we will no doubt have to wait until after Saint John, when the disciples will no longer be Jews, ethnically speaking. Then the time of temptation will come for them and the occasion of realization: when tempted - and God knows how many! - to boast of not being "of those Jews", they will have to learn in turn what incredulity can be hidden under the mask of faith, and finally verify that the universal intentionality of the Johannine symbolism concerns them as much as it does the Jews, and perhaps even more decisively than them. It is up to each one of us to answer this question.
2. In favor of this interpretation of St. John and of the Prologue in particular, we must add the *confirmation it receives from the convergence of the whole of the New Testament* in this sense, over and above so many noticeable differences between the various writings which make it up. There is nothing more traditional and more typical in primitive Christianity than this dialectic which turns criticism of others in the name of some moral or religious superiority to the detriment of the person who uses it. One would think it was absent from Saint John, apart from our text. But the quotation we have just made from the conclusion, so decisive, of chapter 9, shows that this is not the case. And it is interesting to note how much the profound logic of Saint Paul is in line with the conclusions we have drawn from Saint John.

No doubt the argument is directed on both sides at the Pharisee ­or the Jew who prides himself on his privileges. - *You who call yourself a Jew, who rest on the Law, who glory in God, who know his will and who, instructed by the Law, know how to discern true values, you who flatter yourself to be the guide of the blind, the light of those who are in darkness, the teacher of the ignorant, the master of the simple, because you possess in the Law the very expression of knowledge and truth; you, then, who teach others, do not teach yourself... (Rom* 2:17-21; cf. *Mt* 23; *Le* 18:9-14). But it is remarkable that before attacking ­the Jew by name ­in his opposition to the Greek, Saint Paul first of all targets every man, whoever he may be, and on this occasion he also formally clarifies the scope of his intervention: *You are inexcusable, whoever you are who sets yourself up as a judge: for in judging others, you condemn ­yourself, since your conduct is the same as that of the judge* (2:1). This is a very enlightening text since it also allows us to grasp the approach of Saint Paul. It does not matter that he is thinking here of the Jew; what is remarkable, here as in the Johannine Prologue, is that through the type of the Jew, the thought is enlarged and generalized to the dimensions of any man. Or rather, the opposite should be said: always addressing himself fundamentally to man in his most personal and most universal aspects, St. Paul naturally grasps him in the very concrete person in whom he most normally and significantly encounters him; and it is not surprising that, in the midst of the Judeo-Christian crisis, this person is for him, in concrete terms, the Jew in his opposition to and haughty contempt for the Gentile. But if this is his approach in this very concrete situation, our approach, in order to understand his, must be the opposite: in the type of Jew of whom St. Paul speaks to us, and by conforming to his indications, we have to read, to recognize, to unmask the true face which is there: that of the man of all time, and whom St. Paul continues to address in the second person, - continuing to say to me, who read him as to his Jewish interlocutor: "You are inexcusable, whoever you are... ".

1. Moreover, beyond St. Paul and St. John, it is Jesus himself who, at the origin of this dialectic, should draw our attention to the fundamental contradiction which anti-Semitism ­represents from the ­point of view of the Gospel. Nothing is more revealing ­in this sense than an analysis of the parable of the wedding guests, which is quite traditionally interpreted along the lines of the rejection of the Jews in favor of the Gentiles. It seems very easy to invoke it in support of the anti-Semitic thesis. In fact, in Matthew (22:1-10), the allusion to the destruction of the city of the guests who shunned him could lead one to believe that it was a question of God's judgment ­abandoning the Jews, with the holy city, to the domination not only of the political but also of the religious domination of the Gentiles. In this perspective, which would then be marked by the Jewish-Christian crisis and by the rupture between Israel and the Gentiles in relation to Christian preaching, the ­nations would become the true heirs of the Kingdom of God in preference to the Jews. But such an exegesis seems anachronistic­, interpreting St. Matthew in light of a later ­mentality and ■problem. For St. Matthew, God's judgment destroys the city only to remove it from its prevaricating rulers, substituting for them a renewed Israel, in the person of Jews converted to the Gospel of Jesus Christ.

In any case, there can be no question of a judgment on the race and the people as such. Indeed, it is enough to refer to the parallel text in St. Luke to recognize, beyond certain differences in presentation, a spiritual, evangelical meaning which is ­fundamentally identical. In Luke, however, the parable appears in a form that is probably less developed (14:15-24): the emphasis is on the availability of the poor and despised in the face of the unavailability of the "normal­" guests; placed in the context of the whole Gospel, and of Luke in particular, it leaves no doubt: the two types represented here are not Jews and Gentiles, but - within the natural, given community, that of Jesus and his listeners, and which can only be the ­Jewish community - the two groups that are the religious elite on the one hand, The two groups are the religious elite on the one hand, ­sure of their titles and qualities, and the little ones, the despised, on the other, those whom St. Paul will call the unborn, the worthless and the nothing-at-all *(1 Cor.* 1:26-28), but whom Jesus calls the poor and the sinners, the publicans and the prostitutes. Now St. Luke makes the significance of this opposition clear to us in another parable, that of the Pharisee and the Publican (18:9-14). There can be no doubt that we are faced here with one of the most fundamental situations and categories of thought of Jesus: *I have come to call not the righteous* (those who imagine themselves to be righteous, of course) *but sinners (Mt* 9:13; Le 19:10). For true sin, which makes one impervious to God's call[[[64]](#footnote-64)](#bookmark41)is the assurance of being worthless on its own.

So that under the representative of the Jewish ruling elite of Matthew, it is the Pharisee of Luke who is targeted; but under the Pharisee of Luke, it is every man who justifies himself before God and judges his brother: Every man,-and why not the publican himself, if, on hearing the parable that justifies him, he appropriates with ­satisfaction the grace that is given him, to find in it a pretext for despising the Pharisee from whom God has turned away? As soon as I recognize myself with satisfaction in the figure of the publican, I have manifested my Pharisaism.

If this is the case with the Pharisee and the publican, how can it be any different with the Jew and the Gentile, the Jew and the good Christian who is proud of not being "of that race"? Here is our anti-Semitism doubly ­condemned: by the contradiction which our ­judgment of others ­introduces into us­, and by the Gospel to which we appeal, when on the contrary, it warns us against such a diversion of grace. In the Sermon on the Mount which inaugurates His preaching, Jesus has already revealed to us, under the particular image of the Pharisee, the universally human meaning of the sin which He denounces: *Hypocrite, first remove the beam from your own eye, and then you will see clearly enough to remove the mote from your brother's eye -* to see, perhaps, that the mote which you thought you could see was in reality only the reflection in his eye of the beam which was obscuring yours. And here is the key to this dialectic which we have found unchanged in the course of our work, from St. John and St. Paul to the Synoptics and Jesus: *Do not judge so as not to be judged. For it is the judgment that you make that will serve to judge you, and the measure with which you measure will serve to measure you (Mt 7:*1-5).

Let us add this remark: not only does anti-Semitism condemn itself in the light of the Gospel, but in this light it must also recognize to its own confusion that what it considered to be the opprobrium of the Jew remains in reality for every man the permanent reminder of the privilege of Israel's election, and that even today one does not learn the grace of God without going back to the school of this election by giving thanks for it. For if the man who judges and justifies himself is specially represented in the guise of the Pharisee and the Jew, it is still due to the election of Israel. The sin of the Jew is not peculiar to the Jew: as for the sin, the Jew does not mean the man of a race but the man of a

In this way, every one of God's privileged people is called into question: the good Catholic, Aryan and practising, be he devout, monk or cardinal, and the Pope himself. In this respect, the Jew is no longer only a type of person who ­speaks especially because of ­a past privilege; he remains a unique and irreplaceable mediator of salvation ­for us all, today as in the past, in the irreducible sense that, in Christ who came from him, his election remains the principle and the type of our own; in this sense that, in Christ who assures us of it, *salvation comes from the Jews (Jn* 4:22), and that they remain imprescriptively the root of the frank olive tree on which God has planted us. So where is our jesting? *You can be proud of it! It is not you who bear the root, but the root that bears you (Rom* 11:18). No, we will not do without Israel! It is through his experience that he teaches us his grace and calls us to accept it. God wants us to return to his school, to gather in his Christ a new people, receiving in his *Word the incorruptible seed that regenerates us* into the new life of his children *(1 Pet* 1:24).

**Conclusion**

It remains for us to draw from this fundamental lesson of the Gospel some conclusions, both current and general, concerning our own exegetical and theological work or concerning our ecumenical or missionary action.

As we said at the beginning, a true exegesis cannot interpret the texts without allowing itself to be questioned by them, in the very measure that these texts put man in question. A fortiori so is theology, which is even more immediately vulnerable than exegesis to the temptation of ignoring the limitations and affective ambiguities underlying all reflection. But the very structure of God's plan means that, in order to take place, this conversion to God must pass through the mediation of a constant openness and availability to the questioning and questioning of others, the ultimate criterion of truth being revealed in its very openness or, in Christian language, in the capacity to reveal the other to himself through his own openness to himself. This means that every ecumenical and missionary intention must not only be exercised in an attitude of *confession* in the double sense of the word (witness to God and admission of one's own inadequacy and self-commitment), but also in an attitude of openness to others.

that it must permeate theological reflection prior to action, and that it remains one of the essential dimensions of exegetical interpretation. This can only be verified within a dialogue which, in the final analysis, is open to every possible person - my neighbour.

But if this is so, should we not go even further? Should we not ask ourselves if, insofar as they call man into question, and insofar as they call him into question in the name of a God of grace, the biblical texts, which are themselves the work of ­men, should not be read under the judgment of the grace which ­nevertheless expresses itself through them. In other words, must we not remember that, however inspired they may be and bearers of the unique Word of Salvation which can neither deceive itself nor us, the sacred authors remain men, and men marked by sin. Therefore, does not their limitation as men and sinners influence, to a degree that remains to be clarified, the expression that, by the grace of God, they give to his Word, which is all holy, but whose true scope God never ceases to reveal by subjecting it not to judgement but to the question of the created universe, the world and man.

Certainly there can be no question of undermining the ­fundamental principle of the ­holiness and inerrancy of the Scriptures. But, as we know, no biblical text can give us the revelation of God in Spirit and Truth unless it is placed in the living and organic unity of the whole Bible, such as the Church, in the light of her historical experience and under the guidance of the Holy Spirit, never ceases to re-read and re-understand in the light of Christ. Therefore, when St. Paul or St. John speak to us of the Jews in a way that probably only Jews can do without hypocrisy, must they not allow themselves to be placed in the context of the whole biblical and evangelical message which they each transmit to us in a form which is necessarily particular, marked by their own ­psychological and spiritual deficiencies? In the very holiness of their ministry and their evangelical charism, would they not be the first to tell us that they understand each other only by verifying and completing each other, in a common submission to the one Word which passes through them, effacing themselves before it, so that it alone may grow to gather us all into the unity of the Father?

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**Acts of the Holy See**

THROUGH THE TEACHINGS OF PAUL VI

**Faith after the Council**

It is not today that the Pope, considering the situation of the Church, expresses some concern about a certain decline or shaking of the faith.

Already at the end of 1964, responding to the wishes of the Sacred College and the Curia, the Pope said to them: among the aspects which are a source of concern, looking back on the year which is drawing to a close, "can we keep silent about our apprehensions at the ease with which some, who are nevertheless good Catholics, are leaning towards an ideological and practical relativism which thinks that it is possible to resolve the questions ­proper to the ­Christian life by acquiescing in the easy way of conforming to the current secular opinions[[65]](#footnote-65) ?"

The same reflections were made a few months later, during a general audience: ­noting the fact of a certain weakening of the faith, the Pope wondered whether this was not due in part to the disturbances brought about by the changes of the conciliar era. However, he was content to oppose this fact with the affirmation of the permanent value of the doctrine of Christ: under the guise of a change, it is a question of a new deepening[[66]](#footnote-66) .

A year later, Paul VI returned to this subject of concern[[67]](#footnote-67) . After having said that he was "happy to note - and we thank God wholeheartedly for this - that

After listing the signs of this renewal and exhorting the faithful to "enter into this spiritual movement", he admits that his exhortation is not only based "on the fervour which we observe with such satisfaction and hope in the Mystical Body which is the Church. But it is also inspired by the observation of certain states of mind widespread in certain circles of the Christian people, which seem to denote a decline in the intensity of the faith, a weariness, an uncertainty, a lesser enthusiasm for knowing oneself to be Catholic. This is especially so when by faith we do not mean a simple religious feeling, but the firm, ­convinced, active adherence ­to the truths which the Catholic Church has the authority to propose to our belief. What has happened? Perhaps the legitimate and ­necessary­ consideration of ­the personal freedom of the act of faith has prevailed over the consideration of the fullness and strength that this act of faith must have in the soul of the believer and perhaps it has created those few hesitations that are usual. Perhaps it is difficult to understand that the object of faith cannot change with time, like all the human sciences whose historical evolution we observe, but must maintain its objective integrity, even when we make it the object of ever new meditation, when we deepen it in order to understand it better, and when, while firmly maintaining its content, we adapt it to the language of contemporary culture and to confrontation with it. Perhaps the ease with which those who do not follow the ecclesiastical magisterium and adapt the word of God to themselves as they see fit has tempted some to prefer the subjective method to the dogmatic and objective method of Catholic doctrine. And perhaps the distrust of the Church's teaching authority, instilled by so many foreign and hostile voices, has finally undermined confidence in her teachings.

"It is a fact that We note with great sorrow: many no longer look with the same confidence as in the past to "the Church of the living God, the pillar and support of the truth" *(1 Tim* 3:15). Some dare to question the intangible truths of our faith with an unimaginable and inadmissible lightness­, as audacious as it is offensive to the deposit of the true faith. And on this point, what increases Our sadness and apprehension is to hear these dissonances within the community of believers, where perhaps they are suggested by a desire to open up to the non-Catholic world, and where they often invoke in their favor references to the recent Council, as if it authorized questioning the truths of the faith. Did not Pope John XXIII, who convoked the Council, proclaim in his opening address: "What is most important for the Ecumenical Council is that the sacred deposit of Christian doctrine be preserved and presented in a more ­effective way­" *(A.AS.,* 1962, p. 790). Indeed, "this certain and unchanging doctrine, which must be faithfully observed, must be deepened and presented in a way that meets the requirements of our time" *(Ibid.,* p. 792).

The same concern is evident in the address of 4 November to the Association "Pro civitate christiana"[[68]](#footnote-68) . Analysing the activity of the Association and its "­apostolic intention to restore Christ to the heart of modern man", the Pope sets out the two complementary tendencies that necessarily guide any attempt to express the message in modern language: "There is ­much discussion today ­about how man can approach Christ. Some tend to adapt the message of faith to the mentality, tastes and sensitivities of the people of today, even going so far as to alter the authenticity of this message and to confuse the "meaning of faith" with the current opinion, not always of the educated and conscious Christian community, but of the world as it is. We will not judge the intentions of such a tendency, which are most often quite right. We will only ask ourselves whether, unless it is severely controlled by the doctrine taught by the Church, this tendency may not have the consequence of weakening, and perhaps also of neutralizing, the message of truth and salvation which it was intended to announce.

"And there are some who tend to present the message as an act of spiritual energy finding in itself the titles of its acceptance and presenting itself with an authority admitting of no discussion. This tendency is also good and necessary, provided that we do not forget to study the requirements of comprehensibility ­of the word in which the message is expressed. These requirements, as we know, are greatly increased today, because the modern world has become alien to the religious fact, and because the mentality of men today is more mature and more rational than that of men of yesterday."

In view of the current reflections on the "post-Christian age", it is useful to note Paul VI's appreciation of the "method of evocation" of "Pro civitate christiana": "It is a question of evoking the spiritual stimuli, the ­religious sediment­, the Christian residues, the nostalgia for a faith, the interior sensitivities which, in spite of everything, continue to exist, to ferment, to manifest themselves in the souls of our contemporaries, whether or not they have remained faithful to the Christian practice. Yes, many of the children of our time, because of the environment in which they live, because of their lack of Christian formation, because of the attraction of modern thought, or because they fear having to make an intellectual and moral effort, are unfortunately distant from the religion of Christ. Some are apathetic, others feel that their little philosophy is enough for them (how many say: I have my ideas!); some fall into systematic doubt or are taken in by mass ideologies, others proudly oppose any religious conception and support themselves by efforts of logic and will. The spiritual attitude of the modern man towards the Christian faith is an immense diagnosis. But it is no less true that all are men and therefore *docile Dei (Jn* 6:45), that is to say, ­susceptible to ­receive divine truth, always capable of vibrating to the words of salvation. And often, very often, they retain some secret experience of an inexplicable impulse which, of itself, would ask to be developed, to be ­expressed, to be authenticated. It is to this reserve of religious feelings and Christian affinity, often unconscious and neglected, that your method is addressed. It seeks to bring to the surface, to evoke that little remnant of religious spirit, to give first the taste to think about it again, and then to express this little spiritual treasure, with hesitation and shyness at first, but then with a secret satisfaction, with the desire to know more, to know better, to enter by the path of a subjective process, sometimes shapeless and irregular, into the fullness and dignity of the broad road of the living and true faith."

1. Note that the "method of evocation" leading to the discovery of Christ's presence is for Don Rossi's disciples only a first phase of apostolic action. The Pope goes on to observe that it ends in witness and commitment.

In the same vein, let us mention the Pope's considerations on the ­action of Christ who "builds his Church "\*. The post-conciliar Church ­wants to collaborate actively ­in this construction­, and the Pope begins by rejecting all immobility: "First of all, we must say that we cannot share the mistrust and uneasiness of those who oppose this renewal, as if it undermined the stability of the order in the Church, as if fidelity to Tradition meant immobility and inertia, and as if the Church had reached her definitive and complete expression in time. The word of Christ, on the contrary, is ­prophetic: "I will build". The work is waiting to be continued. All of us today must be workers in the Church, that is, active members, apostles, missionaries, and not indifferent spectators or ­pretentious and ineffective ­critics." But having said this, the Pope reminds us that the ­construction is taking place "according to a concrete, visible design, well architected by Christ himself, and not left to the arbitrariness of fanciful workers" *(same ­speech,* above): "But on the other hand, we must not give in to the temptation of believing that the novelties which flow from the doctrines and decrees of the Council can authorize any arbitrary change, and justify ­independent and irresponsible initiatives, without cohesion with the plan of the construction to be built. We must be deeply convinced that the Church of yesterday cannot be demolished in order to build a new one today. What the Church has taught with authority up to now cannot be forgotten or attacked in order to ­replace sound doctrine with new, personal and arbitrary theories and conceptions. It is ­not possible to borrow from the current, fickle and profane opinions of our time the criterion for thought and action of the ecclesial community, as if these opinions were the *sensus fidelium* (feeling of the faithful), the witness to Christian truth which the faithful, under the guidance of the magisterium, have the possibility and the duty to profess. Difficult questions cannot be solved or demanding laws weakened by rhetorically guided adaptations, according to subjective interpretations, abandoning as old and outdated the dogmatic canons, i.e., the clear, stable, authoritative canons of the Church's teaching, and evading the immutable requirements of the word of God as well as its rigorous enunciation."

However, it should be noted that the address does not end with this warning: "the construction of the Church must continue, basing its new ­developments on the plan laid down by Christ and on the existing edifice, with confidence and fidelity" - and the Pope says he is "happy to... to see (this way of approaching problems) maturing in so many manifestations of the Church's present life".

Finally, taking as his theme "the Church, the house of faith", Paul VI is concerned about the distortions to which doctrine is exposed in our time: "Today... ­the faith is the object of so many denials ("The faith is not given to all", writes St. Paul: *2 Thes.* 3:2), and it is the object of so much controversy, even among believers. Perhaps you, too, have heard of erroneous opinions which dare to support arbitrary interpretations that undermine the most holy truths of the Catholic faith. Some, for example - few in number, in truth, but all over the world - attempt to distort fundamental doctrines clearly professed by the Church of God, concerning, for example, the resurrection of Christ, the reality of his true presence in the Eucharist, also the virginity of Mary, and consequently the august mystery of the Incarnation.

1. Gen. audit of 16 Nov. 66: Italian text in *L'Oss. Rom.* of 17 Nov. 1966; translated into French in *La Doc. cath.* 1483 (4 Dec. 66) col. 2039-42.
2. Gen. Audience, 30 Nov. 1966; Italian text in *L'Oss. Rom.* 1er Dec. 1966; tr. in *La Doc. cath.* 1484 (18 Dec. 1966) 2123-2126.

**A TRAVERS TXS "UE. VhXJY. NXT Y**

**nation, etc. What is ef frayant is not only the granity of these false aWw- mations, but also Y irreverent and reckless audacity with Xas^MJùe they are uttered. This hints at the criterion which ¿nsrrms and Va çja judges the truths of the faith as he pleases, according to what Vcm is capakAe <£en according to his personal tendencies in theoYogxical and xrXxgxeous matters.**

**"This sad phenomenon which troubles the spxrxtusA. pK^teonè'Xxàxxe renewal and. disconcerts the ecumenical dialogue Hous does dovXouxeusement reftéâràx. "W "Wons makes us understand the difficulties to which Yveurte \a msAerxxe mentality v^x give a limpid and firm adhesion to Yumqqe and true iot ÇeYx GcuàÀum et** *Spes,* **n. 57** *in fine).* **But it confirms Us in this conN\eàwn u^e\a. bS\riesX not possible without the concurrence of two factors XÀcn dtiféreuts. mat taires: grace - the law is a grace - and X assistance of the ma.'gisXete (the Pope and the bishops) established by \e Cbnst and assisted not \e**

**Bibliography**

**ŒCUMENISM**

Y. M.-J. Congar, O.P. - Christians Disunited. Principles of a ­Catholic "Ecumenism"­. Coll. Unam sanctam, 1, Paris, Ed. du Cerf, 1964, 23 X 14, 424 p., 17,70 FF.

- Christians in Dialogue. Catholic Contributions to Ecumenism. Same coll. 50, Ibid. 644 p., 33 FF.

In addition to the unchanged reprinting of "Chrétiens désunis", the first important work (1937) which opened his career as an ecumenist theologian and which immediately brought him to the attention of all, Fr. Congar collected in "Chrétiens en dialogue" a series of studies and essays which can be classified under the heading "ecumenism" and which span a period of more than thirty years. They include the excellent lecture on *"Dialogue as the law of ecumenical work*", various insights into the ecumenical movement at its various stages and the character of ecumenical work, and more substantial studies: "The Encounter of the Church in Dialogue", "The Church in Dialogue", and "The Church in Dialogue". *The meeting of the Christian confessions", "The schism of Israel in the perspective of Christian divisions",* an article by Ircnikon on *"­Confession-Church-Communion"* and an essay on *"Inter communion",* first published in English in a volume of the same name, preparatory to Lund. As for Orthodoxy, one will be happy to see reproduced the very suggestive overviews ­on *"La déification dans la tradition de l'Orient" (Vie spirituelle,* 1935), *"Sur la personne et la liberté humaine dans l'anthropologie orien tale" (Recherches ­et débats,* 1952) and "/1 *propos des saints canonisés dans les églises orthodoxes­" (Rev. des Sc. rel.,* 1948). In addition, there is a brief history of the currents of thought in Anglicanism and other essays on Protestantism in its historical dimension and in the existential approach of Catholics.

However, the most novel and original study is undoubtedly the ­moving testimony given by Fr. Congar in his Preface about his ecumenical vocation, the decisive influences which marked his heart and mind as well as the crosses which rooted in his soul a deeper faith in this same vocation day by day.

This beautiful collection, which ends with a list of texts on ecumenism­, published but not included in this volume, is in itself a living tribute to the man who was - in France - one of the pioneers of ecumenism and who is, in the Christian world, the best known and most appreciated Catholic­ theologian. - G. Dejaifve, SJ.

1. Leeming, S.J. - Churches in Search of One Church. Coll. in domo Domini. Paris, Ed. Saint-Paul, 1964, 22 X 14, 343 p.

Here is the French translation of an English work which we listed at the time in the *N.R.Th.* (1962, p. 83). Although the second edition of the original work, on which it was based, is itself anterior to the Council, it is in such perfect consonance with the frank and decided ecumenism revealed by the intervention of Bishop Heenan during the second session, that it has the air of being, as Father Martelet remarks in his Preface, an "echo" of it.

anticipated". In addition to an overview of the ecumenical movement in general and its theology, the French public will find first-hand documentation on the ecumenical relations of the Catholic Church with the Anglican Church in the English-speaking world. - G. Dejaifve, S.J.

Chan. G. Bavaud. - The conciliar decree on ecumenism. The evolution of a theology and a mentality. Fribourg, Ed. Saint-Paul, 1966, 19 X 12, 112 p., 7,50 FS.

This essay does not aim to give us a literal commentary on the Decree "­Unitatis redintegratio"; its purpose is both more fundamental and more precise: it seeks to give us the profound meaning of the Decree and to discover its novelty by tracing the evolution of the ecumenical spirit in the Catholic Church from "Mortalium animos" of Pius XI (1928) to Vatican II. Basing himself on the texts which he presents with great clarity, Ch. Bavaud brings to the fore this progressive awareness that the Catholic Church has made of the ecumenical reality and he shows, by a meticulous comparison of the different projects of the scheme "de Oecumenismo", starting from the Instruction of the Holy Office "de motione œcumenica" (1949), how much the ecclesiological maturation achieved at Vatican II favoured the theological openness of the Decree. This excellent doctrinal exposition will be of great service to those who wish to have a good introduction to the Decree on Ecumenism. - G. Dejaifve, SJ.

M. Villain. - Vatican II and Ecumenical Dialogue. Coll. Eglise vivante.

Paris-Tournai, Casterman, 1966, 21 X 15, 240 p., 165 FB.

What was the path of Vatican II towards the ecumenism dear to the heart of John XXIII? This is what Fr. Villain, a knowledgeable witness, recounts in his chronicles already published in *Rythmes du Monde.* In addition to this enriched and developed presentation of the results of the four sessions, seen from the ecumenical point of view, the A. has included an outline of Vatican II presented to the Central Committee of the CCEE in Geneva in February 1966. Villain's well-documented works, will find here a nuanced and judicious analysis of the ecumenical situation of the Catholic Church in that decisive phase of maturation which was the Second Vatican Council. - G. Dejaifve, SJ.

Card. A. Bea, Pastor M. Boegner, W. A. Visser 't Hooft, N. Nissiotis, O. Cullmann. - Ecumenical meeting in Geneva. Ecumenical Coll. 4. Geneva, Labor et Fides, 1965, 20 X 14, 127 p.

This volume contains the text of the speeches and interventions ­given at ­the ecumenical meeting in Geneva (1965), in which Cardinal Bea and Pastor Marc Boegner exchanged their views on the ecumenism of Vatican II with a frankness which did not exclude doctrinal clarity or vigorous criticism. This exchange of views was followed by two lectures given in Geneva on other occasions, one by the Orthodox Prof. Nissiotis of the Bossey Centre on "Vatican II and Ecumenism", the other by Prof. Cullmann ­on "Biblical Renewal and Ecumenism". Neither of them spares any criticism of the Council (after the third session), ­criticism that is ­no doubt understandable from their confessional ­point of view, but which is a bit massive, especially that of Mr. Nissiotis, in that it is aimed above all at certain texts of *Lumen gentium* (chapter 3) that are somewhat isolated from the general context and interpreted without sufficient consideration of the historical situation in which they were elaborated at the Council. - G. Dejaifve, SJ.

Fr. Hummer. - Orthodoxie und zweites Vatikanum. Dokumente und Stimmen ­aus der Oekumene. Vienna, Herder, 1966, 21 X 14, 224 ,p., 104 S.

A series of events of major importance took place during the Council, which profoundly changed the relationship between the Catholic Church and the Orthodox Churches. The editors of this collection have had the excellent idea of restoring to us the official and unofficial texts which accompanied them or which explain their meaning.

Among the official texts we find various communiqués concerning the meeting in Jerusalem, the message of Paul VI to the third Pan-Orthodox Conference of Rhodes and the conclusions of the Conference, the text of the Decree on Ecumenism, the communiqués and addresses of the various delegations, that of Bishop Méliton to the Holy See after the Rhodes Conference, that of Cardinal Bea to Constantinople ; the conferences of Cardinal König, Mgr Méliton and Mgr Willebrands at the Ecumenical Symposion in Vienna (18 June 1965), and finally the main texts concerning the events of the last days of the Council: Declaration of the Observers and Guests of Vatican II, Text of the Homilies of the Ecumenical Service at St. Paul Outside the Walls (December 4, 1965), Lifting of the Excommunications between Rome and Constantinople.

The collection also contains a series of articles commenting on these major events. In addition to an ecumenical review by the editor, Fr Hummer, there is an article by Bishop Dumont on the Rhodes Conference, a statement by Bishop Edelby on the role of the Eastern Catholic bishops at Vatican II, an exchange of views by Bishop Bloom (Orth.) and Bishop Edelby on the Decree on the United Oriental Churches, an article by Fr. Scrima on the meaning of the lifting of the excommunications on 7 December, and two articles by Bishop Timiadis (Orth.) and Prof. Cullmann on Vatican II. - G. Dejaifve, SJ.

Ecumenical dialogue. Taizé Press, 1964, 22 X 15, 79 p.

The Dombes meetings are an important ecumenical event in the Lyon area. This interconfessional group, founded by Abbé Couturier, has taken the habit of meeting each year in this monastery to confront, in an atmosphere of prayer, its confessional positions and its Christian experiences. Fr. Villain traces the history of these meetings from 1937 to 1955. From 1956 onwards, the idea came to the participants to write common theses on the points on which they agreed: Fr Bacciocchi gives the historical commentary. Finally, these theses themselves are presented to us with an appreciation by Pastor Henry Bruston and Fr.

This theological dialogue, methodically conducted among knowledgeable people, reveals its effectiveness, as the participants themselves admit. In this respect, the reflections of Jean Bosc on this experience will not fail to interest all those who are dedicated, by profession, to this exchange (there are many of them nowadays) and who have little to guide them in this delicate art, other than the experience and advice of craftsmen who have experienced all the difficulties of the task and have also reaped the first fruits. - G. Dejaifve, SJ.

L. Höfer. - For an ecumenical pastoral ministry. Pathways of Faith.

Paris, Ed. du Chalet, 1965, 18 X 14, 204 p., 13,50 FF.

This work, published in Switzerland in 1964, was written at the end of the first session of the Council, before the Decree on Ecumenism was known. One is struck by the accuracy of the views it contains when one sees how much they are confirmed by the texts of the Decree, which are frequently quoted in the notes.

In the first part of the book, the author outlines for priests and lay people involved in ecumenical contacts the basic attitudes which should govern these meetings, whether at the parish level or in smaller circles. In the second part, she deals with the main themes to be considered in the dialogue between theologians, especially Catholics and Protestants. This testimony of a laywoman who combines with great aptness the demands of a realistic pastoral ministry and the requirements of a sound theology, constitutes a good lesson for the concrete exercise of ecumenism in all countries, even if certain remarks and observations are fully valid only for the milieu of "mixed religion" where this experience was lived. - G. Dejaifve, SJ.

S. Martineau. - Pedagogy of Ecumenism. Coll, of the Institut supérieur de pastorale catéchétique. Paris, Marne, 1965, 24 X 18, 415 p., 25,70 FF.

There is nothing more urgent to promote since the Council than a pedagogy of ecumenism. The well-documented volume by M.,,e Martineau will certainly contribute to this task. With its precise and objective information and its frank and direct approach to the problems, it aims essentially at creating among Christians an attitude of mutual understanding and appreciation.

Starting from a survey of 400 young Catholic students in ­secondary schools, a survey which reveals the timid beginnings of ecumenical catechesis­, the author successively deals with the conditions for authentic ecumenical dialogue, the doctrinal points which favour rapprochement, such as the Bible and baptism, and finally the concrete forms which a ­common witness ­to Jesus Christ must take. ­All these considerations are based on ­judiciously chosen conciliar texts ­and enriched by numerous quotations from theologians and pastors of all confessions.

In the second part, a brief history of the great Christian communities is given from the ruptures of the 11th and 16th centuriese until the advent of the ecumenical movement, and then the evolution of the various communities during the 20th centurye under the ecumenical aspect.

Numerous quotations, borrowed from the best sources, graphics, chronological and onomastic indexes illustrate this volume which will not fail to help catechists and teachers to carry out their ecumenical mission with competence. We have only one regret, albeit a slight one, about this book: its format is not very convenient for a manual. - G. Dejaifve, SJ.

D. Parker. - Becoming a witness to unity. "May they be one. Paris, Edit.

de l'Epi, 1964, 19 X 14, 144 p., 9,90 FF.

A lay Christian ponders, in the light of the Gospels and the Acts of the Apostles, the profound reasons for unity among Christians and the forms it should take, especially in our time and in the context of the city: a common campaign for pacifism and non-violence; a Christian witness for the ­maintenance and development of public morality; mutual charitable assistance. This is the main thrust of this little book by a Protestant who advocates a concrete and committed Christian ecumenism. Full of well-chosen quotations from Catholic and Protestant authors, this very personal essay will not fail to stimulate all those who seek to incarnate a lived ecumenism in all the fields where the faithful are called to bring a common witness to the Christian faith, according to the very wishes of the Decree on Ecumenism. - G. Dejaifve­, SJ.

Seeds of Unity. Coll. Eglise vivante. Paris-Toumai, Casterman, 1965, 19 X 14, 312 p., 150 FB.

How is a vocation to ecumenism born? This idea, which germinated one day in a monastery, has led to this collection, in which personalities, coming from all geographical and confessional horizons, recount, in a few pages, the awakening of their call to work for the union of Christians and the impact that this vocation has had on their lives. First of all, there are the experienced ecumenists, if one may say so, such as Pastor Boegner, the late Prof. Zander and Mr. Evdokimov (Orthodox), the Anglican Bishop Oliver Tomkins, Dom Olivier Rousseau, Frs. Congar and St. John, O.P., Fr. Villain and Bro. Schutz from Taizé who enlighten us on early ecumenism. But there are also the more recent ecumenists, priests, laity or religious, whose testimony is just as telling and, on occasion, not lacking in picturesqueness, such as that of John Lawrence, an Anglican layman who experienced his ecumenical Damascus Road in Russia, in strange circumstances. All this is very interesting, as are all the ways of the Spirit in souls. However, one should not fail to notice how much the Christian student movement helped most non-Roman ecumenists to discover this call of the Spirit, just as the influence of Abbé Couturier was decisive in making the younger generation sense the spiritual depths. - G. Dejaifve, SJ.

L. Bouyer, Orat. - Dom Lambert Beauduin. A man of the Church. Coll.

Eglise Vivante. Paris-Toumai, Casterman, 1964, 20 X 14, 192 p., 120 FB.

Writing the biography of Dom Lambert was not an easy task. If ­Vatican II belatedly gave the old fighter the right to triumph in the double domain of liturgical reform and ecumenism, the struggle he had to lead with an energy and tenacity that never wavered is still too recent for his account alone not to reopen wounds that are still badly healed. This rather thorny and delicate aspect of his task as a historian, far from inhibiting Fr Bouyer, seems on the contrary to have stimulated him. The result is a lively, truculent, epic account of a life of adventures and battles that reads, admittedly, from one end to the other like an adventure novel in the black series under the heading "Suspense". This seems to be its main merit and the reader has every reason to be satisfied. Perhaps the author has imitated the modesty of his hero who did not like to reveal, even to his friends, the secrets of his inner life. We must admit, however, that beyond the external struggles that his pen, willingly caustic, excels in recreating, we would have liked him to introduce us more into the mystery of this attractive personality, who was undoubtedly a man of the Church only because he was above all a man of God. - G. Dejaifve, S.J.

M. Villain. - Portrait of a precursor: Victor Carlhian 1875-1959.

Bruges, Desclée de Brouwer, 1965, 20 X 13, 176 p., 120 FB.

Victor Carlhian was an industrialist from Lyon, very involved in social action (he was a militant in the "Sillon"), but above all he had the privilege of being, so to speak, Abbé Couturier's mystagogue towards Ecumenism. Villain paints a portrait of him through a series of successive sketches, taken from life, which allow us to witness the genesis and development of this hotbed of ecumenism, both spiritual and theological (the Dombes meetings and the Week of Unity), which the city of Lyons was and remains. If the interest of the volume lies above all in the evocation of this spiritual environment where the vocation of Abbé Couturier was born, one is no less seduced by the figure of this layman, open and generous, whose discrete and profound spiritual influence is brought to life by the lively pen of Fr Villain. - G. Dejaifve, SJ.

V. Bourne. - The Quest for Truth of Irenaeus Winnaert. Modernism, Ecumenism­, Orthodoxy. Geneva, Labor et Fides, 1966, 25 X 18, 339 p.

There are lives whose tormented destiny reflects an entire era. The life of Charles Louis Winnaert, which is recounted here with many quotations ­from his writings and correspondence, illustrates, in itself, what the ­terrible crisis of modernism ­was­, lived intensely by a soul that admitted neither compromise nor delay. A ­Roman Catholic priest, Father Winnaert felt pro­

During his clerical training and his first years of ministry, he was confronted with all the needs for reform - liturgical, doctrinal, spiritual - awakened by the modernist movement, and soon he no longer found in the Church of his childhood the welcoming home he had dreamed of, and he set out on a solitary quest, ­fraught with hardship, in search of a Church that was undivided and truly ecumenical. First attached to the Old Catholic community of Utrecht and consecrated bishop, he broke away from it shortly afterwards to found an evangelical Catholic church in Paris which he wanted to be open to all the fullness of what the separate communities held in isolation. However, faced with the failure of his ­attempts, his Catholic sensibility, which he had always been keen on, did not let him rest until he had finally found a connection with the most ­ancient historical tradition. ­After many setbacks and disappointments - Constantinople rejected his request - he finally found the desired haven in communion with the Russian Church in exile, of which he became, almost on the eve of his death, the first bishop of the Western Rite.

Without necessarily sharing the views of A. or his value judgements, one cannot read without emotion this itinerary of a priestly soul, thirsting for zeal and authenticity but who did not know, during his lifetime, how to combine these virtues with the patience of God. - G. Dejaifve, SJ.

PATHOLOGY AND ANCIENT TEXTS

Patrologiae cursus completus a J.-P. Migne editus. Series latina. ­Supplementum. Vol. ELI, fasc. 1-4. Edit. A. Hamman, O.F.M. Paris, Garnier, 1963-1966, 28 X 19, 1504 col.

Seven years ago, we said a few words about the intention of this *Supple- mcntum* to the Patrology of Migne and, twice already, the review has indicated the progress of its publication *(N.R.T.,* 1959, 1086; 1963, 532). The completion of the third volume gives us the opportunity to return to the subject, given its ­importance, and to remind those who may have forgotten or ignored it up to now, of the ­guiding­ idea ­of this publication. Migne's Patrology, in spite of its hundred years of existence, cannot be abandoned, because of the immense practical services it has rendered and still renders. It is certainly old. It must therefore be rejuvenated, that is to say, brought up to date, as far as possible, and this without excessive expenditure of time and money. This can be done if a triple improvement is made to the Latin Migne. First of all, to *correct,* taking into account the latest progress in criticism, the erroneous attributions of works already published. Secondly, to *point out* the more recent and normally superior critical editions. Finally, to *publish* the texts ignored by Migne or discovered since. If, moreover, one limits oneself to the patristic period properly speaking, that is to say the first seven or eight centuries, and to the strictly patristic works (conforming, moreover, in this respect to Migne's plan), the undertaking seems feasible in a few volumes, and profitable for all. Such were the motives which prompted Fr. Hamman to ­undertake his *Supplementum.* The realization of this one shows well that he had seen right. A first volume (1958-1959) brings the ­desired improvements and complements ­to the first 21 volumes of the Latin Migne, a second (1960-1962) to the following 27 volumes, and the third (1963-1966), to the 18^ subsequent volumes, that is to say from the forty-ninth to the sixty-sixth inclusive. There are therefore only thirty volumes left to correct and complete, a matter of one or, at most, two volumes. Thus the rejuvenation will have been carried out as planned, at moderate cost and in a very reasonable time. If one takes into account, moreover, that the *Supplementum* can be consulted with surprising ease (it strictly follows the tomaison and pagination of Migne), one cannot doubt that it will contribute mightily to assuring the old and venerable ­collection, and for many years to come, the practical hegemony that it has always acquired among scholars, theologians, patrologists, ­historians, philologists and others. - Ch. Martin, SJ.

Ks. S. Pieszczoch. - Patrología. Wprowadzenie w studium Ojcow Koscio- la. Poznan, Ksiegamia sw. Wojciecha, 1964, 24 X 17, vin-268 p., 80 zl.

Like biblical scholarship, patristic studies ­in Poland are ­currently undergoing ­a revival, the echoes of which are beginning to reach us, in spite of the difficulties that still impede scientific exchanges with the theologians of this country. This work of Father Pieszczoch brings ­us a good omen of ­this. He succeeds in this prodigy of reconciling an overall presentation of patristics, without omitting any essential theological aspect, with the narrow limits which, one suspects, were imposed on him. After a preliminary­ chapter devoted to the method of patristic studies, he tackles the problem of Tradition as it has historically arisen in the Church's consciousness, and then specifies the scope of the traditional affirmation that the Fathers are the "privileged witnesses of Tradition". Finally, a fourth ­chapter identifies the major articulations of the theological contribution of the Fathers. After this first part of the "prolegomena", the rest of the volume is devoted to the presentation of the essential data concerning the life and works of the Fathers and ecclesiastical writers of the first centuries. Mention of the most important of these is accompanied by significant extracts (whose brevity is ­clearly not attributable to the author) and an excellent bibliography. Finally, a last chapter underlines the influence of patristic thought on the ­subsequent development of theology, up to its most recent stages. Jan M. Szymusiak, evokes the most important teachings of the IVe Conference of Patristic Studies in Oxford (1963), in which he took part. Two of the lectures given there, both devoted to the ecumenical significance of the study of the Fathers, are at last reproduced in ­Polish translation: that of Fr J. Daniélou, and that of Professor J. Coman, of the Orthodox Academy of Bucharest. We wish this excellent volume the widest possible distribution in Polish-speaking seminaries and intellectual circles­. - P. Lebeau, SJ.

Q. S. F. Tertullianus. - Ad martyras. Edit. A. Quacquarelli. Coll. Opuscula Patrum, 2. Rome, Desclée et Cie, 1963, 24 X 17, 183 p.

*U Ad martyras* is one of the smallest of Tertullian's treatises: six short ­chapters in a ­few pages. It is ­a brief exhortation to the Christians imprisoned (in Carthage?) and awaiting martyrdom. Tertullian ­invites them to perseverance and magnanimity. The work is of great elevation of soul, but also of great moral requirement, and the author deploys his implacable dialectic ­with consummate mastery. The ­concrete circumstances ­of the composition of the work remain obscure and its date controversial, ­even though the majority of ­critics, including Quacquarelli himself, consider that it can be dated to February 197, the Catholic period of Tertullian, very close to *Y Ad nationes* and *Y Apologeticum.* The study would not be very original if it were limited to the edition and translation of the text of *Y Ad martyras.* There are indeed very good and recent editions, such as that of Dekkers (1954) in the *Corpus Christianorum* and that of Kroymann-Bulhart (1957) in the *Corpus of* Vienna. But with Quacquarelli what counts is the commentary and in particular the literary analysis in which, as a ­consummate connoisseur of ­the Greek and Latin classics, pagan and Christian, he excels (­although sometimes with some danger of prolixity). One will thus learn of which precise literary genre *Y Ad martyras* belongs*,* which figures of speech, which clausulae, etc., Tertullian used, and often in the most happy way. Finally, each expression, each word, so to speak, of the Latin text is explained and commented on, without the humanist ever agreeing to become a mere linguist or grammarian. - Ch. Martin, S.J.

Philo of Alexandria. - Works. 4: De sacrificiis Abelis et Caini. Edit.

A. Measson. 14. De migratione Abrahami. Edit. J. Cazeaux, S.J. 18.

De mutatione nominum. Edit. R. Arnaldez. 20. De Abrahamo. Edit. J. Gorez. 4 vols, Paris, Ed. du Cerf, 1964-1966, 20 X 13, 212, 245, 164 and 140 p., 21, 21, 12,90 and 15 FF.

Of the 35 volumes of the Greek-French edition of the Complete Works of Philo, 21 have now been published (cfr. *NÈ.Th.,* 1961, 873; 1962, 744, 984; 1964, 1123). Four volumes have come off the press since our last bulletin. Their undeniable kinship allows us to present them as a whole. All four, in fact, belong to that category of allegorizing commentaries that Philo devoted to the moralizing and mystical explanation of the first chapters of Genesis. The *De sacrificiis Abelis et Caini* takes up the commentary exactly at the point where the *De Cherubim, Gen* 4:2, had left it, and extends it to verses 2 to 4 (the last verse being commented on only in part) (cf. Introd., p. 13). The *De migra- tionc Abrahami* comments on *Gen* 12:1-4 and 6, v. S appearing to be absent from Philo's Bible, and the *De mutatione nominum, Gen* 17:1-6 and 15-22, the ­latter verses concerning the birth of Isaac. Finally, the *De Abrahamo* covers all the episodes of Genesis in which the life, works and vocation of Abraham are discussed (chapters 12 to 23, passim). Three of our commentaries therefore also have Abraham as their main, if not exclusive, subject. Compared to the fifteen or so other allegorical treatises on Genesis, they do not differ essentially either in content or in literary form: the same purpose, the same fundamental ideas, the same allegorical procedures, the same exuberant progression of thought without apparent plan. For each of our treatises we can repeat what Father Mondésert already wrote of the *Legum allegoriae:* "­tumultuous richness­", but from which nevertheless emerges "a profound unity, more ­religious than intellectual, more dynamic than logical, that of the interior life of a soul which seeks and pursues union with God". All of Philo is enclosed in this formula. On the one hand, a mysticism of man's complete divestment from the world of sensation and lower pleasures, even intellectual ones, in order to arrive at the perfect contemplation of God. On the other hand, an allegorising, outrageous exegesis, which is confusing, but which nevertheless ends up leading to the goal, through long and disconcerting detours. Thus, Abel will represent in man that which is virtue and tendency to the higher good, while Cain symbolizes the man who does not know and does not want to abandon what he is and possesses. Therefore, Abel's sacrifice is accepted, and his brother's is rejected. The migrations of Abraham are, in the end, only the removal of man from his sensitive and inferior part in order to reach the full possession of God. In the *De mutatione nominum "*the change of name is the symbol of a radical change of life for the soul which passes from the world of becoming to the world of ­eternity..." (Introd., p. 11). Finally, Abraham's deeds testify both to his fidelity to the advances made by God and to the reward God gave him.

The four treatises of Philo have been edited according to the rules in use in the collection. The Introductions are generally rather brief. The *De sacrificiis ­Abelis et Caini* and the *De migratione Abrahami* have more extensive introductions. This is because they were first the subject of theses presented to the Faculty of Letters of the University of Lyon. Among the ­interesting observations ­provided by these two more thorough memoirs, we note the parallel which M.€l, ° Méasson has established between Virtue and Vice, evidently inspired by the Apologue of Prodicus (Xenophon, *Memorables' ),* as well as the certain comparisons of several passages of *De Sacrificiis* of Philo with the Epistle to the Hebrews. - Ch. Martin, SJ.

A.-J. Festugière, O.P. - Les moines d'Orient, IV, 1: Enquête sur les moines d'Egypte (Historia monachorum in Aegypto) and 2: La première vie grecque de saint Pachôme. Paris, Ed. du Cerf, 1964-1965, 25 X 16, 152 and 248 p., 19,90 and 27 FF.

Festugière's collection of oriental monastic texts *(N.R.Th.,* 1961, 660; 1962, 657; 1965, 92) ends with these two booklets intended to illustrate Egyptian monasticism. The two works published are particularly representative of this branch of ancient monasticism. They are the *History of the Monks in Egypt,* monks who are above all hermits, and the lives of Saints Paschomus and Theodore, the first organizers of the cenobitic life. As in the previous issues, the texts are published in French translation. As far as *the History of the Monks of Egypt is* concerned, the Greek text taken as a basis is that which Festugière himself published in 1961 in the *Subsidia hagio- graphica* of the Bollandists. The sobriety of the Introduction is exceptional, the current commentary, fortunately, better fleshed out. As for the *Life* of Saints Paschomus and Theodore, the basic Greek text is the *Vita, prima* (G1 ) published in 1932 by Fr. The Introduction, once again, will leave the reader wanting historical, literary or ascetic information to ­situate this work in his eyes. On the other hand, it will satisfy the critic and the linguist specialized in the study of Greek. Fr. Festugière studies, in fact, the obvious relations which are noted between the Coptic traditions and the Greek. Moreover, he has subjected the Greekness of the text to a rigorous control. Rather than detecting there, with Lefort, "a barbaric Greek which can only be explained if it is the translation by a Copt with a more or less good command of the Greek language, of ­documents originally written in Coptic", he considers that the "alleged barbarisms or copticisms of G1 are in reality popular Greek of which we have many examples". We agree. But it remains paradoxical that in a work intended above all, by way of French translation, to make Egyptian monasticism known to the French-speaking public, the reader, ­apparently ignorant of the finer points of the Greek language, is gratified by a long and meticulous demonstration of a fact that he did not particularly wish to ­know, and deprived on the other hand of information of which he would have liked to be informed. The observation, of course, does not call into question either the critical qualities or the soundness of the author's conclusions, but the regret which it expresses will no doubt be generally shared. - Ch. Martin, SJ.

THEOLOGY OF GRACE

H. Rondet, S.J. - Essays on the theology of grace. Paris, Beauehesne, 1964, 19 X 14, 272 p., 17,10 FF. '

Here we find a collection of articles published in the *N.R.Th.* from 1947 to 1961, together with two other texts dealing with St. Augustine. Without wishing to give an integral doctrine of grace, Fr. R. nevertheless tackles in these "Essays" the major points of the classical treatise: possible honesty of man without grace, equipment of the habitus and merit, divinization and inhabitation, predestination and freedom. He thus completes the historical aspect he had given in *Gratia Christi.* These are not mere expositions of traditional doctrines, nor are they updates of the issues according to the modern mentality. The genre is in some way intermediate; the aim is to make the most of the past, to make use of one or other current orientation that marks out new aspects, and finally to enrich the points of view with original suggestions. It is by this last trait that the book arouses the most interest, especially by the references to the thought of the ­idealist philosophers and the inclination to use renewed analogies in a good-natured anthropomorphism. However, this last point deserves to be analyzed and criticized for itself, because it implies limits. The best ­chapter, in our opinion, is the fifth with the theme: "Pantheism and Christianity­". There is a fact here that theologians should exploit more in order to get in touch with the world of today. - C. Dumont, S.J.

P. Fransen, S.J. - De genade. Werkelijkheid en leven. 2e ed., Antwerp, Patmos, 1965, 21 X 13, 548 p., 250 FB.

By considerably developing the central part of his previous book entitled *Gods genade en de mens* (cfr *N.R.Th.,* 1960, p. 1092), the P.F. gives a

The first and third chapters have only been slightly modified. The first and third chapters have ­only been ­slightly modified (although the new pages on "secularization" in the last part are interesting). On the contrary, the middle section on "What is Grace?" has been expanded almost tenfold and thus becomes a ­complete treatise. ­However, the A. still aims to reach a wide audience. The language therefore adapts all the conceptual details, acquired over the centuries, to the ­contemporary mentality. But reading it requires a certain biblical culture and a willingness to reflect on real-life situations. Moreover, anxious to guide as far as possible those who wish to go deeper into the doctrine, the priest also gives at the end, according to a very original bibliographical formula, an index of the great themes treated with a series of readings to be done in order to study them on a more developed level. ­The principal merit of the doctrinal presentation consists in the fact that data is proposed, as it should be, which too often remains outside the framework of the ancient treatises and which are, however, dimensions of grace that are intrinsic to them. Of particular note are the chapters on grace as likeness to Christ, as bond with the Church (although the sacramental-liturgical aspect is not so much emphasized), as well as the ­important and new development on "Grace and History" (pp. 231-306). The volume has lost some of its density compared to the previous edition; the reintegration of the old text on pages 349 ff. does not go perfectly and leads to ­some redundancies, it seems to us. But the present work is very enriched, because it finally touches on all the aspects of grace, putting in relief the divine Presence at the same time as the spiritual freedom of the Christian enveloped by the dynamism of the gift interiorly received. - C. Dumont, SJ.

Th. Muldoon. - Theologiae dogmaticae praelectiones. Vol. V. De gratia Christi. Rome, Officium Libri Catholici, 1965, 26 X 18, xvi-370 p.

A classic treatise in its conception, valid in itself as a manual according to the author's intentions. In the always awkward division of the subjects of *De Gratia, the* choice was made to stick to the old framework: necessity of divine help, structure of the usual gifts, actual grace, distribution of grace and merit. As always in these cases, this leads to implicit repetitions between the first and last two parts. It also gives the impression that ­the theme of justification has become very secondary, considered only as a "caput praeliminare". For beginners, the difficult problem of appropriation or proper relations in the fact of Trinitarian inhabitation is avoided. From the point of view of method, one sticks to the scholastic scheme in which Scripture has a demonstrative role in a uniform way for all the theses; even for beginners, should one not, up to a certain point, bring in the method of invention which, from all the implicit content of the Johannine and Pauline expressions, brings out the ­historical development of the problems? But perhaps this is the role of the teacher in the classroom, while the textbook would only be the residue explaining the conclusions in the form of theses. - C. Dumont, S.J.

M. M. Phelipon, O.P. - The Gifts of the Holy Spirit. Coll. Textes et études théologiques. Paris-Bruges, Desclée de Brouwer, 1964, 20 X 14, 396 p., 210 FB.

Through the gifts of the Holy Spirit, our faculties are moved by God in such a way that the act proceeds from us, but to the extent of God, its immediate, driving ­and regulating cause. ­This is the pure doctrine of St. Thomas which Fr. develops in his book, much more in the form of a spiritual treatise than in questions of school. There is therefore no allusion to discussions of contemporary theology, not even on the difficult problem of Trinitarian inhabitation. The composition of the book, which proceeds by broad development, is theological in its method, starting from the documents of faith, in order to try to penetrate further into the mystery and discover its applications in the concrete life of the saints. But

**N. R. TH. LXXXIX, 1967, n° 1.** the insights have nothing in common with the dry exposition of classical theses. To the ease of a theologian who moves as if at home in the Thomistic atmosphere (which remains completely traditional, for the very current question of the softening of the doctrine of appropriation is not even asked), is joined the richness of expression of the spiritual writer considering at all times the totality of the mystery of the presence of God in the soul. The analysis of each of the seven gifts in particular abounds in very enriching notes which never fall into the arbitrariness of classifications, too, made to measure. The book is thus addressed to all who, even those not specialized in the problems of sanctifying grace­, are looking for a well-considered ascetical and mystical doctrine nourished by theological sap. - C. Dumont, SJ.

1. Küng. - Justification. The doctrine of Karl Barth. ­Catholic Reflection­. Coll. Textes et Etudes Théologiques. Paris-Bruges, Desclée de Brouwer, 1965, 20 X 13, 444 p., 330 FB.

It is very fortunate that we now have a French translation of the famous work of H. Küng. The work was done by H. Rochais and Dom J. Evrard. There are some awkwardnesses, as is always the case when one translates quite literally, without rethinking each of the sentences in the proper genius of the language. One could easily find imperfections (e.g., translating *schillernd wirken* as "to cause a shimmering impression" or *Tiicke des Objekts* as "malignity of the object", p. 24), and even real mistakes (on p. 428, in the quotation of K. Rahner, *Laie* cannot be translated as "lay­", but as "non-specialized"). But on the whole, the theological thought is well rendered, and that is the main thing. Compared to Küng's first edition in 1957, the two excursuses "Justification ­and Sanctification according to the New Testament" and "Karl Barth's Doctrine on the Word of God poses a question to Catholic ­theology" are included here as additions. Finally there is an afterword written especially for the French edition. It is short, but clear: even if details that are not binding on faith are stated differently ­by Barth and by post-Tridentine theology, the fact remains that agreement has been recognized in substance. Hence, the required basis for an ecumenical encounter remains truly firm, for "so far the discussion has not revealed between Barth's doctrine and that of the Catholics on the justification of irreducible differences legitimizing divisions in the Church" (p. 432). - C. Dumont, SJ.

Pastor J. Bosc and Dom G. Lefebvre. - Christ our common life.

Paris-Bruges, Desclée de Brouwer, 1966, 16 X 13, 192 p., 84 FB.

It is with joy that one discovers this little book establishing a dialogue on the theme of grace, where all the burning points that separate the ­Protestant and the Catholic are discerned­: the notion of merit, the distinction between justification and sanctification­, the meaning of the Incarnation accepted in all its consequences, the function of the Church and the sacrament. To grasp all the implications of the debate, one must be very well informed; it is therefore more a book for theologians than for the general public. Not everything in it is perfect and, for our part, we feel that ­Catholics could have done a better job of unravelling the relationship between love and justice with the Bible and the theme of the Covenant. On the other hand, the idea of mercy is not sufficiently explored. In fact, we have avoided discussing the very notion of *Charis,* with what it supposes, for example in St. Paul, of a constant exchange between ­judgement on the injustice of our works and the gratuitousness of love sanctifying the very depths of ­our being. Be that as it may, ­the great progress made here consists in the fact that the meeting is no longer, as in the past, a presentation of two sentences placed side by side, but a true dialogue, where both sides give the impression of really listening to their interlocutor. The final word is said, in our opinion, by M. Bosc: "We will never be demanding enough in the area of the ­vocabulary which serves to express our common faith, and ecumenical dialogue can be precious to us in order to purify it" (p. 94). - C. Dumont, SJ.

R. P. Scharlemann. - Thomas Aquinas and John Gerhard. Yale Coll.

Publications in Religion, 7. London, Yale University Press, 1964, 22 X 14, xi-271 p., 48 sh. '

This book, based on a sincere desire for understanding, is a model of ecumenical spirit. With regard to the condition of man before the fall, St. Thomas and John Gerhard may differ in this or that consideration, but the fundamental perspective is the same: namely, a description according to the "formal-objective" structures of a theology assuming the ideal of Aristotelian science. Within this common view, some ­differences would be partly semantic. St. Thomas calls, for example, *donum supcrnaturalc* the original justice that Gerhard characterizes as "­natural"; but by "natural" Gerhard means "given with creation" and Thomas explains original justice as "natural and supernatural co-created.­" ­But when Gerhard discusses justification and the new creation, his perspective and method differ completely from that of St. Thomas. The great question of St. Thomas is: How can man arrive at his supernatural end? His answer is formulated in terms of grace as the ­fulfillment of nature, and *caritas* as the fulfillment of *Vamor.* His vision is that of the richness of man in his elevated and saved state; his method and criteria remain formal and objective. Gerhard, on the other hand, is not interested in the philosophical state of the saved man, but directs his attention to the sinful man before God in the very moment of his justification. His method is dialectical and personal. Justification takes place in a juridical framework where God denies the "no" of his judgment of condemnation by the imputation of the merit of Jesus Christ. It should be noted that, like St. Thomas, Gerhard insists on the freedom of man's participation in this salvation, and also on the absolute sovereignty of God in the process of salvation. The author concludes that one can never separate a theologian's doctrine from his method. It is as unfair to judge St. Thomas by Gerhard's dialectical criteria as it is to subject Gerhard's view of justification to St. Thomas' formal and objective criteria. It would be wrong to claim that these two views of justification are simply complementary, but, says the author, they are at least mutually ­intelligible. How can we establish a point of contact between these systems with different perspectives? Mr. Scharlemann offers a suggestion: "one can always find a point of contact with other views, if that point is the imperfection of any view." - R. Stevens, SJ.

A. M. Bermejo, S.J. - The Indwelling of the Holy Spirit according to Saint Cyril of Alexandria. Ona, Facultad de Teologia S.J., 1963, 24 X 17, iv-101 p.

It is above all the Christological thought of St. Cyril which has hitherto attracted the attention of patrologists and theologians. In recent times, however, ­interest has focused more and more on his theory of sanctification and ­its relationship to the Holy Trinity. The present book provides a judicious and accurate examination of the texts on this subject. After a brief review of the controversies surrounding the chronology of the Alexandrian doctor's works, the author examines the delicate problem of the indwelling of the Holy Spirit in the souls of the righteous of the Old Covenant. On this point, the thought is more nuanced than is generally believed. Commenting on Scripture, Cyril concludes that the Holy Spirit was infused into the souls of the righteous only under the New Covenant. His hesitation in the case of St. John the Baptist is, however, noticeable. When he explains the full indwelling of the Spirit under the New Covenant, the A. shows that a predominant role is given to the Holy Spirit, as ­intermediary between the righteous and the other two Persons of the Trinity. It is he who imprints the image of the Son and the Father in the soul of the sanctified. The insistence on this role of the Spirit is, according to the A., Cyril's own contribution to the Alexandrian theory of divine filiation. As a historical study of the doctrine of inhabitation, this work is of real value and confirms the conclusions of Sagiiés, Leahy and others. It is a pity that instead of translating the Greek text the A. quotes the Latin version which, as he has well shown, is sometimes deficient­. The thesis was written in English, which is not the native language of the A. This is a handicap that has not always been overcome. In addition, ­many misprints clutter the text. - W. J. Malley, SJ.

V. J. Peter. - The Doctrine of Ruard Tapper (1487-1559) regarding

Original Sin and Justification. Rome, Casa Santa Maria, 1965, 24 X 17, 147 p.

This university thesis gives only two chapters from a ­set that considers original sin and justification. Here it is not a question of either, but of grace and freedom. The full title, maintained at the head of the publication, is therefore rather misleading. The A. sets forth Tapper's doctrine on the necessity of grace and its role in the free act, on perseverance ­and predestination. He notes the moderate position of the Leuven theologian, anxious to balance the traditional positions against the Reformation. Augustine and Thomas are the two masters to whom he constantly returns. He himself, without appearing to be an innovator or a great mind, was not without influence on the thought of his time. We already find in him the first lineaments of congruism. Bellarmin and Lessius knew and appreciated him. - C. Dumont, S.J.

E. Stiglmayr, S.V.D. - Verstossung und Gnade. Rome, Herder, 1964, 25 X 18, 176 p., 1,800 lire.

The subtitle specifies that it is a study of the universality of the gift of sufficient grace according to the Thomists of the 16th and 17th centuries. The doctrines of Banez, Lemos, John of St. Thomas and Gonet are proposed; in addition, Alvarez, Gonzalez de Albelda (reported under the form *Albeda!)* and Godoy are briefly presented. For a complete statement of the question, the A. is obliged to grasp a whole body of doctrine, including the salvific will in God, ­predestination and, only at the end, the conclusions concerning sufficient grace. This is a good method, for the very idea of sufficient grace is in fact only a very narrow and necessarily anthropomorphic application of the data of a much more enriching mystery. The theologians cited above are, in one way or another, in favor of limiting sufficient grace in certain cases. What then of the ­universal salvific will­? There is ­no question of admitting a positive­ antecedent reprobation. By nuances of vocabulary which the A. emphasizes, these ­apparently excessive theologians ­try to save the universal plan of salvation. Nevertheless, ­the doctrine of the restriction of sufficient grace was later abandoned by the Thomists.^ The more thoroughgoing theses of implicit faith and "in voto" helped to broaden the view. Suarez and Ripalda played a role here which seems to be decisive. The work is especially useful in that it provides clarification concerning the Banezican doctrines on the point always attacked by the Molinists, namely, the real "sufficiency" of the so-called sufficient grace. - C. Dumont, SJ.

H. Rito, O.F.M. - Recentioris theologiae quaedam tendentiae ad ­conceptum ontologico-personalem gratiae. Rome, Herder, 1963, 25 X 18, xn-134 p., 1.200 lire.

This thesis belongs to the genre "status quaestionis". It gives the current state of studies that want to renew the conceptualization of grace. But it mixes up two questions which should be distinguished: the problem of grace-nature and the relationship of created grace to the uncreated gift. Thus, an exaggerated concern for symmetry leads to the second chapter containing a study on the transcendence of the supernatural according to Fr. de Lubac. The survey of current trends is ­intelligently done but, it seems to us, with a hint of Scotistic interpretation (which leads one to say, for example, that the dynamism of Fr. Maréchal is "specie philosophicus" but "originis theologicae", p. 83). The most ­interesting part ­is the one which highlights the efforts of three renowned theologians, de la Taille, Mersch, K. Rahner, to make of sanctifying grace a "being of union" and thus to express the relationship between man and God, in holiness, by a relationship of persons bringing about a transformation of being. The concept ­indicating this relationship will be, according to the expression of the A., "ontologico-personal". The criticisms to which the application of the notion of quasi-formal­ causality to the doctrine of sanctifying grace ­has given rise are not given. Personally ­we would question the formula: "gratia est simul increata et creata" (p. 134). This way of saying is rigorously valid only for the Word in­ carné. In the above-mentioned proposition, what does the word "gratia" represent? One may wonder if the search for an "ontologico-personal" concept does not tend to hypostasize the relation that the term designates. - C. Dumont, SJ.

1. Wellig. - Geschaffene und ungeschaffene Gnade. Bibeltheologische Fundierung und systematische Erörterung. Coll. Münsterische Beiträge zur Theologie, 27, Munster, Aschendorff, 1964, 24 X 16, vi-310 p., 40 DM hardback; 42 DM bound.

As the subtitle indicates, we have here the biblical and speculative parts of a thesis which, when it was defended, also included a historical development not included in the printed volume. First of all, a summarized study of the Johannine and Pauline themes leads to the following conclusion: even if not ­explicitly stated in the Bible, the idea of absolute gratuitousness is always present; it finally translates the fact of the divine manifestation in Jesus Christ. This is the foundation of ­what scholasticism calls the supernatural *quoad essentiam.* Thus the notion of grace is not exhausted by the theme of justification in the actualization of ­salvation; it is also appropriate to see it from the objective angle of the reality of the divine life communicated. There then follows a very long speculative elaboration ­in which A. first studies two preliminary data: the mystery of the created with this "and" which arises in a surprising way when one speaks simultaneously of God *and* of the world; the mystery of Jesus Christ where this "and" is further reinforced, so to speak, in such a way that the Word Incarnate must be said to be grace as such. In the structure of the relations which bind man to God, because of the Incarnation itself, it is necessary to discern more clearly what is creation and what is supernatural gratuity. A. designates these two planes first of all in Jesus Christ: uncreated grace, in this case, is the divine will of the Incarnation ­taken in itself; created grace is the realization of this intention in a created nature. We can then, with the knowledge of all these data, approach the question of created-increased grace in the just man, insofar as he lives in participation in the divine life precisely by his link to Christ. On this level, uncreated grace is still the divine will of salvation, manifested in Jesus, and through which the divine efficient, exemplary and final causalities take on a new meaning; created grace is the just man himself in his condition of transformed nature. The merit of this thesis is twofold: the relationship to the Incarnation is indicated as the decisive explanatory foundation of the relationship of grace; the "created-incarnate" couple is purified from the chosistic mentality which too often considers it as two entities to be joined together. But we remain somewhat short of real speculative confrontations, because, basically, the work wants to give an approach to the mystery by using only the general themes of creation, incarnation, divinization, without seeking an elaboration that goes as far as a systematized ontology; there is no question either of adopting a more personalist language to advance the problem of inhabitation. In short, A. is not wrong to follow the path he wanted to set out, but he will still have to lay the groundwork for more elaborate conceptual structures in ­reflexive systematization there.­ - C. Dumont, SJ.

G. G. Most. - Novum. tentâmes. ad solutionem de Gratia et Praedestinatione­, Rome, Edit. Paulinae, 1963, 24 X 15, 487 p.

Simplifying the data of a problem also makes it easier to arrive at a solution that seems self-evident. But there are simplifications which simply extinguish the meaning of the question. The unconscious sophism of A. is found on pp. 303, 332 and 445, when he speaks of the absence of resistance of man "quae est ontologice nihil". We can see then how grace, that is to say the impulse coming from God, finding the road open in the one who does not pose an obstacle, continues its journey without difficulty and thus becomes effective. But it is also asked: How then does man perform truly meritorious acts, acting freely and responsibly (motus *et* movens)? Here we have a kind of occasionalism ("seipsum movens virtute ­accepta a motione divina") and in the end we would arrive at the paradox that the refusal alone is personal, while the good act would not be properly vital. Moreover, it is not said how it would be an act dependent on God, as it arises ­precisely from the subject's own determination at the deliberate level. The book finally­ sins because the oppositions of method that we see between ­revealed doctrine and reflection of reason are not judiciously resolved. - C. Dumont, S.J.

MORALITY AND CANON LAW

L. Bender, O.P. - Forma iuridica celebrationis matrimonii. Commentarius in canones 1094-1099. Rome, Desclée et Cie, 1960, 24 X 17, xvin- 326 p.

- Legitimitas et legitimatio prolis. Commentarius in can. 1114-1117. Ibid, 1963, 25 X 17, xvi-234 p.

- Casus practici de iure matrimoniali. Ibid, 1964, 24 X 17, vi-337 pp.

In these three works on marriage, Fr. Bender shows the qualities that we know him for: penetration, abundance, originality, even subtlety - not at all useless and vain - of questions and solutions. Even if more than one of his views does not meet with the approval of his readers, notably because of a certain rigidity, he has the merit of justifying them solidly, sometimes in a rather clear-cut and absolute way, and of making us think. Many questions that have not been given much attention so far are raised and resolved in the often difficult and delicate area of marriage.

1. The following are some of the points of interest examined in the first of these books, which is devoted to form: the nature of the power to attend the marriage and of the delegation given for this purpose; the need for the priest to ask for ­the giving of consent; the need to delegate a particular priest for a particular marriage; the norms of can. 1097, especially the obligation to return stole fees improperly collected; the constitution of a procurator

Some opinions will undoubtedly not be shared by all. The author denies that a delegation involves the exercise of a power, because it can be given to a person who is not subject to the delegator, something which is incompatible with can. 201, § 1. Can we not reply that, in reality, to delegate is to act with regard to one's subjects by giving to another the power which one has over them, and is therefore to exercise a power. We do not see why the two parties to a marriage ­could not ­be represented by an attorney. In our opinion, it is at least probable that knowledge and acceptance of a delegation is not necessary. Should a priest attending a marriage concluded in the extraordinary form really ask for and receive the consent? We do not think that this same priest can dispense with the form, which Fr. Bender tries to prove in a rather subtle way .

On the subject of common mistake in the case of assistance to a marriage, the author is an outspoken opponent of the theory of common mistake in law; he sees in it the "radix omnium malorum". Is the opposing position as peremptorily demonstrated as he says, although there are sound reasons for it? Nor does Fr. Bender want - it is not clear why - the application of the other part of c. 209 to consider the theory of common error of law as practically certain, because of the probability of the arguments on which it can be based. The author has a rather curious conception of the cases of doubt in which the substitution by the Church comes into play; it occurs only for those who have in fact doubted their power. This is a subjective conception which, we think, will not be found in any other author. From the point of view of the licitness of the use of substituted power, the author seems to us to be too demanding.

1. In the second work, on the legitimacy and illegitimacy of children, one will see, for example, the following positions, all of which are solidly supported. One cannot distinguish between canonical and civil legitimacy for the same child. The norms on legitimacy govern not the children, but the parents; for canon law to apply from this point of view, at least one of the parents must have been baptized at the time of birth. The legitimation of which can. 1051 speaks is effected by the very fact of the dispensation, even without a subsequent marriage (a good argument drawn from the words "vel concepta"). Civil law does not seem to oppose divine law when it declares legitimate the children born to divorced persons who remarried during the lifetime of their first spouse.

The author analyses at length (pp. 51-118) the notion of putative marriage given by can. 1015, § 4. In this connection, he gives an interesting definition of what is meant by "invalid marriage". He devotes many pages to the requirement of the celebration *corant Ecclcsia, which* the Commission of Interpretation says is necessary for there to be a putative marriage. According to the author, this requirement applies only to persons obliged to follow the canonical form. His arguments do not seem to us to be as decisive as he says. He is not afraid to declare erroneous a private answer given in 1957 by the Commission of Interpretation, according to which the marriage of Protestants cannot be recognized as putative.

In his last chapter, Fr. Bender states that children who are illegitimate according to canon law, but legitimate according to civil law, can in conscience enjoy the patrimonial benefits recognized for legitimate children by the latter law. In fact, natural law is not opposed to this.

1. In his *Casus practici,* Fr. Bender has grouped together, with the addition of others, cases he has solved in various reviews. He begins by giving judicious advice for the formulation and solution of cases of morality and canon law­. ­While giving the impression of experience, these 60 or so cases seem to have been written to permit a thorough analysis of the canonical norms on marriage. The author follows the order of the chapters of the Code. The reading of these cases will be of great service to teachers and students who wish to have a truly in-depth knowledge. In spite of some prolixity, these pages, not devoid of huniour, read pleasantly.

We cannot think of mentioning all the valuable analyses and ­remarks of Fr. Here are some of the questions opportunely raised or happily resolved by him. C. 1044 allows the confessor to dispense even from public impediments. Good things are said about the dispensation of impediments in the urgent cases envisaged in can. 1045 and about cases of persons dubiously baptized or dubiously baptized in the Catholic Church. The priest who is present at a marriage concluded in the extraordinary form can be one of the two witnesses and can even in this case dispense from impediments in ­accordance with cann. 1044 and 1045, § 3. The *iustac nuptiae* on which the presumption of paternity of can. 1115, § 1 is based can be a putative marriage.

On other points, we cannot agree or we have a doubt. Thus, on several occasions, the author perhaps over-emphasises the ­difference between invalid marriage (a notion which is certainly difficult to define) and non-existent marriage. Of the doubt of fact spoken of in can. 15, he seems to have too subjective a conception; likewise of *Vobreptio* which can invalidate a rescript (can. 42, § 2), in spite of can. 40, which seems to speak of objective truth. He denies that the local Ordinary can dispense the *peregrini,* when the contrary opinion is ­sufficiently probable. The author denies that the Constitution *Romani Pont if iris* of St. Pius V applies to polyandrous women. According to him, can. 1127 cannot be applied without recourse to the Sacred Office or without authority received from it.

But the very statement of these opinions by Fr. Bender shows the interest and usefulness of his work. - A. de Bonhome, S.J.

J. Cadet. - Le laicat et le droit de l'Eglise. Coll. La vie nouvelle. Paris, Ed. Ouvrières, 1963, 19 X 14, 360 p., 12,60 FF.

This is a lively book. The author, who wrote before *Lumen Gentiwm,* seeks to mark the place and role of the laity in the visible body of the Church. He does so in the light of the juridical constitution of the ecclesial body, which is itself seen as a sign of a community living in Christ.

An enlightening historical introduction describes the phases of the clerical-secular dialogue. The author insists on the clericalization, undoubtedly fatal, which took place with the Council of Trent and which the recent rise of the laity is beginning to counterbalance­. The ­first part is devoted to the juridical foundations of the action of the laity in the ecclesial body. There are good pages on ecclesiastical law ­at the service of charity, on obedience as a requirement of the profound life of the Christian, on custom as the result of the collaboration of the community in the establishment of ecclesial structures. Father Cadet hopes for a "status of criticism in the Church", obviously in a spirit of submission. A second part, "Church Structures", helps to discern a concern for the service of the faithful people in the norms which regulate their government by the pastors. Many interesting remarks are made about the various levels of the hierarchy. On more than one occasion, the author notes an important ­transformation taking place ­in the structures of the Church: more and more "the sociological element prevails over the geographical­ element". One is less and less the man of a region and more and more the man of a social milieu. This makes it necessary, in addition to the territorial ecclesiastical organizations, to have inter-diocesan relations and Catholic Action, things which must receive a status in common law. A chapter is devoted to the canonical norms on the magisterium. The author tries to find the ­deep intention ­that animates them. He emphasizes that, for an authentic docility to the magisterium, it is always­ necessary to investigate the scope of its acts, which is variable. At the end of the book, one will find "notes on a theology of the relationship between the Church and the State". Father Cadet opts for the theory of the "directive power" of the Church in temporal matters; he justifies it in an enlightening and convincing way and underlines the strong demands it makes on the laity Priests, future priests and laity will benefit from these enriching and nuanced pages. The author's views would have been more complete if he had marked the place in the Church of religious and other members of the states of ­consecrated life­, a portion - quite active - of the Christian people, which canon law takes singular care of because of a vocation to a service of God alone, to be a sign of the Kingdom to come. - A. de Bonhome, S.J.

LITURGY

P.-E. Gemayel. - Maronite pre-message. History and structure. Coll.

Orientalia Christiana Analecta, 174. Rome, Pont. Inst. Orient. Stud. 1965, 24 X 16, xvi-361 p., 4.300 liras.

This study is long overdue and constitutes an important step in the historical knowledge of Syrian liturgies. Although the Syrian anaphoras have been examined for many years, the liturgical data of the various Antiochian rites have never before been studied in this way. With this return to the sources and the analysis of all the documents still in existence relating to the Maronite pre-messiah, Father Gemayel has brought to hand material of great value, an ­authoritative source ­for the serious reform of the Maronite liturgy which is in great need of it. The author has worked with an open mind and great impartiality, which can only delight liturgists in both East and West. The breadth and diversity of the documentation reveals the complexity of the subject and the intertwining of ­influences from one community to another in the liturgies of Syrian origin. Nor has ­the author sought to make up for ­the silence of the sources or their absence for the period from the 5the  to the 13the c ­by ­gratuitous­ suggestions. The reader will certainly be disappointed, at first, by the lack of truly ancient documents. It is a fact that there are few manuscripts prior to ­the XIVe c.! eIt is necessary to believe that Father Eliano, who in the 16th century, out of zeal for Catholic doctrine, burned so many manuscripts in Lebanon, really did his job well! The author has not tried to fill this gap, nor even, and this is a pity, to give a brief historical overview of the period for which the manuscripts are missing; the state of the liturgies in the fourteenth centurye would have been made more understandable. The general division of the book is simple and good: the actual text of the pre-messiah; its analysis; the documents proper to the Maronites­, then the documents of the other Syrian rites. The detailed analysis of each manuscript leads by the very fact to continual changes of schema as well as to numerous repetitions. This process, undoubtedly indispensable, does not facilitate the reading, but it constitutes the principal richness of the book: to be an ­excellent reference work for liturgists. Perhaps it would have been possible to refer a certain number of quotations to notes at the bottom of the pages, the reading of the work would have been easier without prejudice to its scientific value which remains to present an objective analysis of all the documents currently ­known on the Maronite pre-messiah. This is its true merit. The way is now open for the reform of the Maronite liturgy. - Fr Brouwers, SJ.

Bishop E. Hesse and H. Erharter, eds. - Liturgie der Gemeinde. Weihnachts-Seelsorgertagung 28.-30. Dezember 1965. Vienna, Herder, 1966, 23 X 15, 184 p., 80 S.

The overall theme of this Austrian pastoral session was liturgy as a manifestation and fulfilment of the local community. The present volume contains not only the reports presented (sometimes in an expanded form) but also some of the discussions. The topics discussed show the lines of reflection. We can only list them. *Paul Neuenzeit* presents a study in biblical theology on the community of Jesus as a cultic gathering. This is followed by a discussion mainly on the duality of the eucharistic gifts (specificity of the bread and the cup). This is followed by a "forum" on the current crisis of liturgical communities. *G. Rmnbold* ­outlines the laws that should structure the liturgical space according to the current renewal. *K. Avion takes* stock of the liturgical pastoral care of the Mass (according to the patterns "reading-chant-prayer" and "bread-cup-thanksgiving"). *I. Zangerle* addresses the theme of liturgical language (how to overcome both sclerosis and banality?). *A. Wuchcrer-Huldcnfeld* expounds a condensed theology of the symbol (following authors such as H. U. v. Balthasar, R. Guardini, K. Rahner), while his brother *G. Wuchercr-Huldenfcld* draws from this theology the great principles of a "properly symbolic structuring of the liturgy" (the symbol must be transparent, uncluttered, without artifice; in what sense the Eucharistic symbols must be lightened, in what sense explained, meditated, learned by education, etc.). *Ph. Harnoncourt* deals with the theme of "renewed church music in the renewed liturgy" in a series of examples. *J. E. Mayer,* a parish priest from Vienna, explains how the celebration differs according to the type of community (among other things in the case of "family" Masses). Fr. *H. B. Meyer,* successor of Fr. Jungmann in Innsbruck, concludes the session with a synthesis on the present-day pastoral care of the sacraments, in which various theoretical points are put into practice (e.g.: minister and subject, rubrics and morals, sacrament and living faith). The annotations, grouped at the end of the articles, finally provide good elements of bibliography, and make it possible to locate the most significant works in the immense current production. - P. Tihon, SJ.

J. Gelineau, S J. - Song and music in Christian worship. Principles, laws and applications. Coll. Kinnor, 1. Paris, Edit. Fleuras, 1962, 20 X 14, 303 p., 14,75 FF.

Sacred music and modern languages. Coll. Kinnor, 4, 1964, 136 p., 8,00 FF.

Le chant liturgique après Vatican II. Coll. Kinnor, 6, 1966, 256 p., 18 FF.

In our opinion, the greatest merit of Fr. Gelineau's book lies in the fact that it is the first major work to resolve the false opposition that is too often placed between the "pastoral" and the "musical", or between living, adapted liturgy and a tradition founded on a glorious artistic past. To do this, one does not tend to separate what is rite and what is art; one operates a reduction, a sort of regressive path to that below which underlies both the pastoral and the artistic: one lays bare the ­objective criteria which decide what is song *within* Christian worship itself. Thus the most valuable contribution of the book is made by the second and third parts (chs. 4-10) which are an analysis of the internal requirements of singing in the Catholic Church. They can be grouped into two sections. Firstly, the necessary conditions; proceeding from the exterior to the ­interior, we have: the requirements based on juridical criteria, then functional (reading, singing, prayer); then the internal criteria, firstly material (division according to the performers), then formal from the point of view of the word (direct, hypophonic, alternating form) and from the point of view of the music (recitative, aria). Secondly, there are the contingent conditionings, relative to the culture (sound material, style) and to the technique of the voices or instruments. By means of these objective values, derived both from the rite and from the art of music, it becomes possible to make a discernment: what does each piece integrated into a liturgical function represent by right (all the parts of the mass are thus studied); what is the value, in fact, of the repertoire that we ­currently possess? ­To these questions, we answer with the only good method that is necessary. Whereas, too often, pastors and musicians decided only in the name of ultimo-practical, or juridical-abstract, or sentimental, or purely aesthetic principles, we are here at the center of a perspective from which ­the rite and the word-song organism are ­simultaneously illuminated.­ In order to better express this synthesis, Fr. G. had previously dealt with three prejudicial questions: chant as mystery, chant as rite and music at the service of the liturgy. This part, although less definitive, nevertheless provides the basis for reasoning ­capable of making one grasp the unity of movement of worship and song integrated with each other. "

In the same Kinnor collection, we report here on the reports and discussions of the two colloquia of Crésuz (1962) and Essen (1963), as well as of the study week held in Fribourg, Switzerland (1965). ­Technical themes were ­studied by specialists in liturgy and sacred art. - C. Dumont, SJ.

A. Pons. - Ecclesiastical Law and Sacred Music. V: Le ­perfectionnement du Code juridique de la Musique sacrée. Saint-Maurice, Edit. StAugustin­, 1964, 24 X 16, 364 p.

This fifth volume of a work whose first volume appeared in 1958 (cf. *N.R.Th.,* 1961, p. 101) has as its theme the recent legislation and acts of the Holy See concerning sacred music after the reform of St. Pius X. It does not always give the full text of the documents, but, most of the time, extracts which it was interesting and useful to see gathered together in one volume. The order is chronological; the pontificates of Benedict XV, Pius XI, Pius XII and John XXIII are reviewed, up to the first document of Vatican II concerning the liturgy. In addition to the pontifical legislation, the activity of the ­ecclesiastical authorities in the field of the organization of the Institutes of Music is recalled

and the setting up of various congresses. The presentation, which is somewhat oratorical and sometimes prolix, nevertheless shows well the dominant lines of the liturgical spirit before the Council, which inaugurates a new era of realization. - C. ­Dumont, SJ.

SPIRITUALITY AND RELIGIOUS LIFE

History and testimonies

J. Orcibal. - Saint John of the Cross and the Rheno-Flemish mystics.

Coll. Présence du Carmel, 6, Paris-Bruges, Desclée de Brouwer, 1966, 21 X 14, 244 p., 240 FB.

Reading these pages devoted to the contacts of St. John of the Cross with the Rheno-Flemish mystics, and in particular with Harphius, Ruysbroeck, Tauler and Eckhart, one is struck by the bibliographical and scientific arsenal deployed by the author. The meticulous analysis in which he engages assumes that the reader has a broad knowledge of both Spanish and Nordic mystical works. It will allow him, when he closes the book, to better appreciate the influence of the readings of John of the Cross on the formation of his literary and doctrinal work. An irreplaceable book for all those who wish to study scientifically ­the treatises of the Spanish mystic. - J. M. Fisch, SJ.

A. Jimenez On ate, S. J. - El origen de la Compañía de Jesus. Carisma fundacional y genesis historica. Coll. Bibliotheca Instituti Historici S.T., XXV. Rome, Institutum Historicum S.I., 1966, 25 X 18, xvn-193 p., 2,500 lire.

At the end of his life, in a confidence given to Fr. de Camara, St. Ignatius had established a link between certain aspects of the Order and an interior illumination received at Manresa. From this point on, a whole current of thought developed in the Society that St. Ignatius had received in this vision a clear knowledge of the order he was to found and of its essential elements. This position, which tends to postpone to the threshold of a vocation that which makes it complete, is not without theological meaning but does not respond to the demands of history. For this reason another current has arisen which, based on historical criticism, does not see how to support such an assertion. The author devotes the first part of his book to the presentation of these two positions and their arguments. For his part, he proposes a third position which takes more account of spiritual theology. Having studied the Cardoner's illumination for its own sake, the author rightly sees in this grace the gift of an infused knowledge given by God directly to the soul without the intermediary of any representation, a grace opening to the intelligence of the mystery of the Incarnation of the Word and at the same time calling Ignatius to the imitation of Christ in an apostolic life­. Also in Manresa, St. Ignatius ignores the Company as the soil that receives the seed ignores the plant. On the ­contrary, when at the end of his life the General of the Order contemplated the path he had travelled, he was able to recognize that the tree that was ­growing in the Church at that time was entirely in the dynamism of the grace he had received at the Cardoner. And because this grace was for the Church, in this sense. God illuminating the soul of Ignatius also founded the Company. From then on, this interior ­illumination was for him the source of a discernment which was to be exercised throughout the years which separated Manrese from the deliberation of 1539 during which the first companions decided to found an order. In the ­appendix the author points out how these same perspectives can command ­different attitudes in the face of the changes that historical conditions impose on an order. There is also a very accurate presentation of the autobiography ordered by this interpretation of the Cardoner's­ illumination, as well as a

Rahner's opinion that the Spiritual Exercises are a spirituality for all Christians, while the Institute of the Society of Jesus is a particular way of life, and one would look in vain for specific elements in the Exercises. - J. M. Fisch, S J.

Mr. Huillet d'Istria. - The Father of Caussade and the quarrel of pure Love.

Paris, Aubier, 1964, 20 X 13, 336 p.

This thesis is remarkable from several points of view. It sheds new light on the orthodox and Salesian Fenelon, posterior to the *Maxims of the Saints,* whose disciple Fr. de Caussade reveals himself to be. If the author studies the disciple, it is with a view to getting to know the master better; we can pay tribute to him for the firmness of his exposition. If it is true that Fénelon's thought has been strengthened and clarified to take on its definitive form in the Entretien Pastoral, it remains no less deeply marked by the quarrel of pure love. And from this point of view also the work does not fail to add some elements to this debate. Finally, if Caussade is the true disciple of Fénelon, he is also one of the great French spiritualists of the 17th century and an eminent director of conscience. Never before, apart from articles or introductions to his works, have the main lines of his thought been presented in such a sagacious manner. The author deals successively with abandonment to Providence, the guidance of the Holy Spirit and prayer. One can only recommend these chapters to those who continue to find in the spiritual doctrine of Fr. de Caussade a privileged way of knowing and loving God. - J. M. Fisch, SJ.

J.-F. Six. - A priest, Antoine Chevrier, founder of Prado 1826-1879.

Paris, Ed. du Seuil, 1965, 21 X 14, xrv-537 p.

In 1958, J.F. Six traced the spiritual itinerary of Charles de Foucauld. In 1965 he read, through the present experience of Prado, the itinerary of an ­obscure character of the XIXn, century. He was "an insignificant man, as almost all of us are", "an ordinary man" buried in a world where money and the misery of the working classes reigned, a narrow theology and outdated devotions. And here, in the constant back and forth between man and the environment, J.F. Six sees Antoine Chevrier's vocation blossom: a grace is given to the Church; it must be received by a poor man, a poor priest. It is the grace of the Priesthood of Jesus who takes on the human condition and wants to reveal in his priests "the greatness of daily life". At Christmas 1865, in a time of revolutions, "in a Church absent from this world on the move", Chevrier "converted" and established himself in a ballroom, the Prado. His vocation became clear: "to insert poor priests into the heart of the new paganism... in the midst of the working masses who had formed themselves outside the Church". And, from that moment on, Chevrier met with resistance from those who wanted to reduce him to the "Work of First Communion", or the defection of the first pradosians who were divided between the monastic life... and a more comfortable life. The priesthood, as Chevrier sees it, is above all missionary, in the service of the one Mediator. Living among the poor the mystery "of the Crib and Calvary", the Priest must become Eucharist, "a bread that feeds­". And this is the Priesthood for today's world. This option has three poles: poverty, because the poor must be evangelized; poverty of mission, because it is not a human work; "poverty flows from the proclamation of the Gospel, the Gospel of God's love for mankind... Its first aim is that of love".

This itinerary presented to us in this way seems to justify an implicit thesis; we would willingly say that it is a rereading of the facts in order to discover in them the portrait of the diocesan priest of today: A. Chevrier - or Prado - is neither a monk, nor a pure contemplative. The call he heard, irreducible to the vocation of the Curé d'Ars (tempted by monasticism), irreducible to the life of Ch. de Foucauld (more centred on Eucharistic adoration and the imitation of Jesus), was to inaugurate the type of priest who owed nothing to the religious! Poor among the poor, given over to God and to others in a permanent Eucharist, the priest, according to Chevrier, revives the evangelical tradition and its model: Paul of Tarsus. Here, then, is an opportunity for each one to make a serious "life review" of the priesthood in the Church. - E. Demonty, S.J.

R. Voillaume. - On the Road, Men. Letters to the fraternities, III.

Coll. L'Evangile au XXe siècle, 15. Paris, Ed. du Cerf, 1966, 19 X 12, 312 p., 16,20 FF.

In this third volume of the letters to the fraternities, we find the whole ­personality of the author in his struggle with the daily life of men, seeking to discern in it the signs that he brings to them from God. To listen to Fr. Voillaume is to allow oneself to be drawn with him into the adventure of faith. These letters, or extracts from letters, which recall recent events, since they span the ­years 1959-1964, and which echo the whole world which the author ­travels through visiting the fraternities, are well suited to breaking down the narrow world in which one risks closing oneself up and to hearing once again the word which was spoken to Abraham: Go out of your country, out of your family and go... The present collection gathers together some letters sent to the Little Brothers of the Gospel, the apostolic branch of the family of Father de Foucauld to which Father Voillaume now devotes all his time. - J. M. Fisch, S.J.

M.-D. Spaniel. - In mission in the rural world. Letters to the Missionary Brothers of the Countryside. Paris, Ed. du Centurion, 1965, 18 X 13, 256 p., 10,50 FF. -

To know better the religious families that are being founded today is, without a doubt, to discern better the work of God in the Church. In reading this book, one will be attentive not only to the religious needs of the rural world and to the efforts made by the Missionary Brothers to meet them, but also to the number of auxiliary Brothers (non-priests) who are part of this Institute. For the older orders and congregations, this is a source of fruitful reflection in this time of renewal of religious life. The author's interest in the diaconate (cf. also *N.R.Th.,* 1965, p. 588) is not unrelated to the work done so far by the auxiliary brothers. - J. M. Fisch, S.J.

L. Foucher. - Madame Desfon.tain.es and the Congregation of St. Clotilde from 1757 to the present. Paris, Institut Sainte-Clotilde, 1965, 24 X 16, 125 p.

The Congregation of St. Clotilde, like so many other congregations, was the fruit of the post-Revolutionary revival, and yet it appears in this volume with an originality which was ahead of its time. No doubt it has kept the profoundly religious aspirations and the fervent cult of the Sacred Heart inherited from the "­community of Saint Soul", founded in Paris shortly after 1700, more monastic than teaching, where the future foundress of Saint Clotilde ­was trained since 1782 before passing, with her sisters, through the prisons. But "Madame Des ­Fontaines" carried within her, along with a solid teaching vocation, a family sense of education, to which the progressive views of Father Rauzan ­would one day respond. In 1821, a new community began in earnest. It received from Bishop de Quélen the patronage of the great queen to whom France owed its faith. Two fundamental principles distinguish it from all others: 1) It is in ­education itself, the aim of the work, that sanctification is to be found; 2) the family sense, which will be marked by all the educational effort, calls for a true community of life from the educators to their pupils, an innovation little understood at the time, but fruitful since then and, today, promising great good in the ­present community movement. The short chapters added to the account of this foundation and devoted to the development of the Institute from 1821 to 1965 give a glimpse of the implementation of this promise. When it seeks a ­pedagogy of collaboration, ecumenical friendship, a very social orientation, a teaching and social mission in Africa, the family of St Clotilde follows its initial inspiration. It is of ­course in this way, which has become the great modern way, that she will still hear new calls. - R. Carpentier, SJ.

S. Cita-Malard. - Andalusian and Roman Rafaela. Paris, Marne, 1965, 22 X 14, 232 p., 12 FF.

Here is the ultra-modern "life of a saint". The new Blessed is very recent: born in 1850, she died in 1925 and was already beatified, by a rare exception, in 1952. A sensational life, as they are "made" today: foundress, yes, since her foundation now counts nearly 3000 nuns, but thwarted, especially "by the ministers of God and the spouses of the Lord" (preface), dismissed after 5 years and then left in the shade for 32 years. Above all, a modern presentation: dramatic and unexpected, this life passes before your eyes in a series of sequences, where you feel its emotions, its problems, where at any moment you enter into dialogue with the characters, including the main one, Providence. The pen of the author of *"Prisons of Heaven",* of *"In the midst of life, the Holy Family of the Dclivrandc",* of < *A Million ­Nuns",* has surpassed itself in contact with this contrasting existence. "Andalusian and Roman\*, contemplative and active, a very sensible foundress and relegated as a madwoman, Blessed Rafaela will enrich every reader, discovering for him or her, in our own century, the mystery of a divine conduct, which requires blind faith, unconfusible hope and radical abnegation, but at this price produces wonders­. - R. Carpentier, SJ.

L. Moereels, S.J. - Religieuzen na het Concilie. Zin en wezen van het godgewijde leven volgens Vaticanum H. Coll. Nieuwe Geluiden, 2e series, n. 2. Tielt, Lannoo, 1966, 17 X 11, 159 p., 82 FB.

A commentary on chapters V and VI of *Lumen Gentium,* the Constitution on the Church, and on the Decree *Perfectae Caritatis* on the renewal of religious life, this dense little book succeeds in highlighting, grouping and ordering this ­abundant material in suggestive chapters without ever departing from the strictest objectivity in the interpretation of the texts. This is not so easy, for if there is one text that has been debated, corrected and completed by successive alterations, it is chapter VI of *Lumen Gentium.* Analyzing the texts with care, the author gradually draws out the meaning and nature of religious life as it has been ritualized for centuries in the Church and expressed at the Council: baptism and profession, the evangelical counsels, the specific element (this is undoubtedly the heart of this nuanced exposition, which progresses with prudence according to the uneven development of the texts), the "form of life" of Jesus, exclusive love for Christ, the relationship with the Church as the People of God, the general principles of renewal, the measures of adaptation, and the encouragement of trust. What distinguishes religious life from any other situation in the Church is that it is a consecrated "state of life," which only makes sense through official recognition by the Church. ­Religious life ­is the "canonical" or public ­state, which makes an "institution" of the response of exclusive love given to the request: "Follow me. In this volume, one will find studied a thousand questions posed today to religious life, ­often not without aggressiveness­, and which are treated­ here with measure and wisdom, in respect of the teachings and the life of the Church. - R. Carpentier, S.J.

PASTORAL RESEARCH

*Conferêntia National dos Bispos do BrasU. Piano de Pastoral de Conjunto­, 1966-1970.* Rio de Janeiro, 1966, 160 pp.

It is not impossible that countries which still suffer from a ­considerable delay in ­pastoral work will be able to renew themselves along conciliar ­lines more ­quickly than European countries which have long been better equipped but where the obstacles have also acquired considerable weight. At the beginning of this year the National Conference of Bishops of Brazil published a *­comprehensive Pastoral Plan* which gives hope to those who are militating for the renewal of a Church whose progressive stagnation in juridicism and sacramentalism has for too long sidelined the real problems of the continent. In the long run, the stakes are high, undoubtedly the Christian or non-Christian, Catholic or non-Catholic future of the continent considered by many as the great reservoir of Catholicity today.

There is a serious danger in Brazil of mistaking words for the realities they signify and of being satisfied with brilliant reports. It is on this point that we will insist in reporting the present collective work, which the Brazilian episcopate has collectively assumed. We have not simply paraphrased ­the conciliar documents, which would not be bad, but we have tried to situate the Brazilian reality in the light of these texts, trying to show the concrete path of renewal. We believe that we have succeeded in doing this

In the first place, the principles, transcribed for the Brazilian milieu, do not betray their original inspiration of evangelical realism. Secondly, an enormous effort is being made to set up structures more ­adequate to the presence of the Church in the modern world. Up to now, triumphalism ­has been generally avoided, and it is to be hoped that the machinery being built will not be too heavy for the life that will have to flow through it. Obviously, ­the theologians who are lacking cannot be improvised from one day to the next, so the perspective which is intended to have a rapid influence is not closed and prepares the more distant future. We appeal to the competences, even to the technicians, something against which a certain habit of using authority had long been guarded.

As the general meaning of the Plan is known, the following is the structure of the Plan. The first part serves as a historical introduction and provides an initial overall justification of the Plan and the objectives it adopts. These objectives are analysed in the second part, where they are divided into "six lines of work" which define as many sectors of action: 1) strengthening of ecclesial cohesion; 2) ­promotion of ­missionary action; 3) doctrinal apostolate in the Church; 4) liturgical action; 5) ecumenical action; 6) presence of the People of God in the building up of the world.

These six paths serve to structure the diocesan, regional and ­national bodies.­ In this way a set of vertical and horizontal relationships is created which had never been developed in the past. However, the diocesan level is rightly ­emphasized as the "fundamental unit of pastoral action".

The third part expresses even more clearly the resolution not to be satisfied with verbal summaries. It bears the general title of "National Plan of Activities of the National Conference of Bishops of Brazil" and includes the description of 55 projects, called "special activities", grouped into four ­programmes: 1) surveys and research; 2) reflection and theological-pastoral elaboration; 3) formation of personnel; 4) setting up of technical assistance services

At the end of the publication: 1) summaries of the planned programmes (designation of each project, responsible body, duration, number of participants, dates and deadlines, use of funds, observations); 2) statistical data on the Church in Brazil (7,019 inhabitants per priest; 17,658 inhabitants per parish; 228 prelates...); 3) the statutes of the National Conference of Bishops of Brazil (including in particular the statutes of its organs: General Assembly. Central Commission, General Secretariat, National Secretariats, Regional Commissions, Regional Secretariats, Episcopal Commissions, Dependent Institutions­).

All in all, a remarkable effort was made to avoid the two dangers that threaten any organization covering an enormous area (in this case, 8,511,965 Ion2 ): a rigidity that suffocates by confusing unity with uniformity; and an anarchic empiricism that isolates each region and each institute. The emphasis was placed on coordinating diversity, on calling for initiatives that fit into an overall plan. - François H. Lepargneur, O.P.

J. Faupin. - The Mission of France. History and Institution. Paris-Tournai, Casterman, 1960, 21 X 15, 240 p., 90 FB.

Even though it is presented several years after its publication - for which we apologize - this work loses nothing of its interest. Indeed, the whole of the first part, the historical part, from the foundation in 1941 under the motion of Cardinal Suhard to the Apostolic Constitution of 1954, retains its value as a painstaking search for a suitable canonical status. But it is mainly in the way it was conceived for the benefit of the whole French episcopate - represented by an Episcopal Commission - that an early realization of that collegiality of the Body of Bishops which Vatican II was to bring to light appears. The strictly missionary character of the institution is also a forerunner of the concerns of the Council. For those who are interested in the ­problem of ­the missionary priestly ­apostolate in our ancient lands of Christianity, this book will show how the Church has resolved it for France in a recent experience, which, moreover, continues. - E. Bergh, S.J.

J. Matte-Langlois. - Family, Vocation and Seminary. Coll. Problèmes de vie religieuse, 23, Paris, Ed. du Cerf, 1966, 23 X 14, 228 p.

G. Cruchon in the preface, it was necessary to ­possess a rare combination of qualities to tackle in a doctoral thesis a subject as delicate as that of the affective equilibrium of seminarians in relation to ­their family. The author has refrained from a systematic criticism of the institution of seminaries. He did not want to approach his problem from a clinical­ point of view either. He made an "objective" investigation of a group of seminarians gathered in an apostolic "holiday camp". He ­tried, by means of numerous questions, to study the correlations which could be found between the attitudes of these seminarians towards their parents, or of the parents towards each other or towards their sons, and, on the other hand, the attitudes of these seminarians in the seminary. The correlations were established by the methods of pure statistics. However, it appeared that the difficulties manifested by the clinic also emerge, discreetly, in the normals. The author did not limit himself to this work of pure psychology. He wanted to be of service to all priests and seminarians and to explain to them the significance of ­these correlations, the way in which they could ­take advantage of these data to rectify and orientate disturbed affectivity. In this way, his work could be useful to many spiritual directors and seminary superiors, helping ­them to understand the difficulties of their directees and to resolve them. - A. Thiry, S.J.

Vocation and Vocations in the Light of the Ecclesiology of Vatican II. Brussels, Centre National des Vocations, 1966, 20 X 13, 148 p., 100 FB.

The first Belgian National Vocations Congress was held in July 1965. The present volume publishes the proceedings. After an introduction by Chan. Didier, Chan. Giblet situates vocations within the call that God addresses to all his people. Chan de Locht then explains the complementarity of vocations: ­marriage, widowhood, celibacy (consecrated or imposed by circumstances).

Then Chan. Pirlot studied the relationship between vocation and freedom. Three presentations then tell us about the male religious vocation (Fr. Bouvy, SJ.), the female religious vocation (Mother Marie-Claude, of the Daughters of Mary of Paridacns)' and the priestly vocation (Chan. Blomme). Summaries, exchanges of views, a conclusion (R. Didier) and pastoral orientations (P. Dantinne, O.P.) ­complete this beautiful ensemble. Since we cannot include everything, we would like to draw special attention to the conference of Chan. Pirlot's conference: there is a mine of precious indications which each deacon can apply with great profit, but from which spiritual direction and vocations ministry will also benefit (all attitudes, whether of intervention or of discreet abstention, must always be commanded by the desire to help a freedom to respond to the call which God addresses to it). To be read and meditated upon. - L. Renwart, SJ.

The priestly team. A team of Sons of Charity. Coll. Recherches pastorales. Série Interrogations et orientations, 19, Paris, Fleuras, 1966, 20 X 14, 216 p., 11,50 FF.

One should not look for a very detailed theological elaboration of the priesthood lived in teams. But one will learn to vibrate with priests who simply communicate their experience. In the manner of a witness - with all that this implies, both partial and vital - they describe the spiritual, apostolic and psychological aspects of the ­community journey ­of their lives. One will love the enthusiasm which springs from each page, but also the humble realism which does not hide the pitfalls and failures. We recommend this book to priests who feel or no longer feel the need for a community and radiant priestly life. It is a book that will give them courage. - A. Lorent, SJ.

The revision of priestly life. An Institute is questioning itself. A team of

Sons of Charity. Coll. Recherches pastorales. Série Interrogations et Orientations, 20, Paris, Fleuras, 1966, 20 X 14, 196 p., 11 FF.

The Institute of the Sons of Charity examines the meaning of the revision of life for priests living their priesthood in a community setting. The summary of a survey of priestly teams and a series of ­testimonies frame a theological reflection in which the revision of life is analyzed with reference to its evangelical source, to the spirit of poverty that characterizes ­it and to its Eucharistic outcome. It is fortunate that the technical aspect of the revision of life has given way to its spiritual foundation. In this, the book responds to the real need to discover in depth the Spirit who works this new expression of the Church's faith. - A. Lorent, SJ.

A. Hut, O.M.I. - The pastoral care of tourism. Coll. Paroisse et liturgie, 75.

Bruges, Bíblica, 1966, 21 X 14, 163 p., 114 FB.

The collection of *Paroisse et Liturgie* devotes this booklet to a review of the Christian life of modern holidays. A dense and complete dossier has been put together by Fr. Hut, who is responsible for mission camps in Belgium. Priests and lay people will find in it an accurate description of what the holidays of today's man really are. Sociology, statistics and personal testimonies clearly study all the elements of the ­question: motivations for holidays, sites, activities, dangers and values. The booklet goes on to discuss the need to prepare for holidays, and offers a wide range of questionnaires for all those responsible for souls, suitable for all social backgrounds, as well as themes for meditation and preaching. Priests and activists can use it to raise awareness of the holiday issue in parishes and other Christian communities. Finally, the booklet concludes with some testimonies of priests and lay people who have lived as Christians.

We hope that this remarkable pastoral synthesis will strengthen the apostolic dynamism of all Christians who are concerned about the life of people on holiday today. We hope that this remarkable pastoral synthesis will strengthen the apostolic dynamism of all Christians concerned about the holidays of today's man. - J.-L. Litt, SJ.

HISTORY OF PHILOSOPHY

Studies and Texts

W. K. C. Guthrie. - A History of Greek Philosophy. Vol. II: The Presocratic Tradition from Pannenides to Democritus. Cambridge, ­University Press, 1965, 23 X 16, xvii-554 p., 75 sh.

In 1963 the first volume appeared, a review of which can be found in this journal *(N.R.Th.,* 1963, 1090-1091). Critics in all countries were generally very favorable. Some, however, would have liked to see a ­systematic study of the ­problems instead of a history in the chronological order of the philosophers. ­Guthrie replied that, in the case of the period under study, the various problems were so intimately connected with each other that this vital connection could not be dissociated; moreover, he confessed that his interest lay more in the persons than in the abstract doctrines. However, he will redouble his efforts to make it possible to find the philosophical themes without difficulty: ­extensive table of contents­, detailed index, not to mention the common title. We said the qualities of the first volume; we find them here, accentuated. For the field is more difficult and it is a real test to have to expose such fragments of Parmenides or the arguments of Zeno. The field is cluttered with incompatible opinions. But Professor Guthrie has some fairy art: he moves at ease in this steeplechase. Everything becomes luminous, or at least everything becomes orderly. It is a pleasure for the mind to follow him in the meanders of interpretation. Where others would be frightened by their erudite charge, he carries it with health. Without forcing anything, giving each opinion its due, he inspires confidence and this must be the reason for his success. As for the contents of this volume: the Eleates (120 pages), Empedodc (145), Anaxagoras (75), Archelaus, Diogenes of Apollonia, the Atomis- tes (120). He reserves for the next volume the philosophers who made man the principal object of their study. - M. de Give, SJ.

W. Jaeger. - At the birth of theology. Essay on the pre-Socratics.

Coll. Cogitatio fidei, 19, Paris, Ed. du Cerf, 1966, 23 X 14, 269 p.

The work which now appears in French is only the translation of the German book *Die Théologie der frühen griechischen Denkcr* which, in 1953, ­reproduced with some variants *The Thcology of the early Greek Philosophera,* of 1947. The readers of this review have been able to read the account of the German translation *(N.R.Th.,* 1955, p. 206-207) by Fr. Loriaux. We cannot do better than to endorse it, while noting, however, that one hope of the time could not be realized. The author had announced his intention to continue his study throughout Greek philosophy. Other work prevented him from doing so. He lived a full life. For those who would like to know more about his ideal, let us recall his conference *Humanisme et Théologie* (ed. du Cerf, 1956). At the beginning of the French edition of *Paidcia* (Gallimard, 1964), André Devyver summarizes the career of W. Jaeger; the man appears there in all his nobility. - M. de Give, SJ.

H. Kesters. - Kerygms of Socrates. Essay on the formation of the Socratic message. Leuven, Nauwelaerts, 1965, 25 X 17, 176 p., 235 FB.

Since 1931, the author has maintained an astonishing thesis: the XXVI® speech of Themistius (IV\* century AD) would only reproduce the work of a

socratic, contemporary of Plato. We have stated our opinion on this subject *(N.R.Th.,* 1963, p. 1091-92). Fr. de Strijcker has shown the weakness of this construction: whether one examines the Platonic chronology, the absence of the doctrines ­proper to Antisthene, the quotations of classical authors, the language, the customs ­and institutions, the texts relating to the use of philosophy, everything places us in the middle of the Roman period, at the time of the real Themistius, and the efforts of ­disorientation prove impossible. Robin, on his side, raises with vigour the defects of method in the argumentation of Mr. Kesters and shows the indigence of certain "proofs".

More recently, it is true, the author has marked a retreat from Antisthe- ne, without however renouncing his basic theory, which he maintains with a constancy worthy of a better cause. Mrs. M. Harl *(Revue des Etudes grecques,* 1962, pp. 600-602) points out themes and expressions belonging to the post-classical period ­and concludes: "His demonstration is not binding, to say the least." ­MHo de Vogel, quoted by *Kérygmes* (p. 158) ­also remains ­faithful to the traditional view: "This unity is to be attributed to the author under whose name it is handed down to us: Themistius."

All this does not imply that the new book is without interest. Obviously, few researchers have so much turned over the protreptitious or "kerygmatic" genre in antiquity in all its aspects. But we must confess that the presence of a seven-century leap backwards in the background, like an obsession, spoils the pleasure. - M. de Give, SJ.

Aristotelis. - Tractatus de Anima graeee et latine. Edit. P. Siwek, S.J. Coll. Philosophica Lateranensis, 7, Rome, Desclée et Cie, 1965, 25 X 17, 374 p.

In order to understand the genesis of this work and to appreciate it as it deserves, one would do well to have recourse to a complementary book, which provides the ­philological basis for it­: *Aristotle's "De Anima" in Greek manuscripts* (Coll. Studi c Tcsti, 241, Biblioteca Apostolica Vaticana, 1965). Fr. Siwek explains there how he first had the desire to provide the students of the Gregorian with a Latin text of the *De anima.* No doubt he had already published it, in three fascicles, in 1933 (Pontificia Universitas Gregoriana, Textus et documenta, Series ­philosophica, 8, 9 and 10). The pedagogical qualities of this manual were undeniable *(N.R.Th.,* 1935, p. 545). However, it was only provisional.

The main defect of the existing Latin translations is that they were made on a Greek text which is not considered *critical today. Moreover,* some of these translations, being word-for-word, are barely ­comprehensible, while those that have "chosen freedom" look like paraphrases. The translator often ignored the Greek commentators of Aristotle and did not think about the evolution of the system. Especially the Greek manuscripts were not easily accessible. Having taken the text established by W. Biehl as a basis for his translation, Fr. Siwek saw more and more clearly that this text required corrections and that research on the manuscripts remained to be done. He therefore undertook an extensive investigation (also of the *Parva Naturalia: N.R.Th.,* 1963, p. 1091), which took him many years and all his probity as a researcher. He studied 65 Greek manuscripts of the *De anima,* reconstituted their families, and tried to establish their date and value. He was thus able to give us, alongside a Greek text that was decidedly critical in the strongest sense, a Latin translation that was as faithful and illuminating as possible. The *Tractatus de anima* is preceded by an introduction, which contains the essence of the *Studi e Tcsti* book. The Greek and Latin texts are neatly typed. The explanatory notes at the end cover 114 pages. It is enough to read them to realize the progress made compared to the 1933 manual. An index and a bibliography complete the volume. - M. de Give, SJ.

1. Van Steenberghen. - Philosophy in the 13th century. Coll. Medieval Philosophers, IX. Leuven, Nauwelaerts, 1966, 25 X 16, 594 p., 400 FB.

I do not know who first recognized three functions in the intellect, which ­require three kinds of tasks: analytical, synthetic and critical. In any case, if a particular thinker seems especially gifted for one of them, the work that is put in our hands today, the fruit of long years of work, testifies to an equal mastery of the three functions. Scrupulous *analysis* first of all, which alone makes it possible, step by step, to establish serious conclusions, whether it is a question of such and such a theoretical position of a medieval author or of his exact insertion in such and such a milieu. *Synthesis of* the doctrine of a philosopher or a theologian­, but also of the atmosphere which reigned in such university center or in such decade of the XIIIe century; synthesis finally of the century itself, taking into account the great evolutions which one discerns there. But also *critical*, with the lucid courage to often question opinions that are passed over without control, and the firmness to say "no" to risky syntheses and ­optical distortions­, even and especially when they emanate from the best known historians. For all this we give thanks to the master of Louvain, whose praise is no longer due. Is it not to him that the reputation of the Institute for its scientific tradition in the study of the Middle Ages is due in good part?

The book which appears today was prepared at length. Already by the work of the author on *Siger of Brabant* and *Aristotle in the West* (see *N.R.Th.,* 1957, p. 205-206). It was he who was asked to expose *the doctrinal movement of* that time in Fliche and Martin's *Y History of the Church.* Then there were all the opportunities a professor has to communicate his findings: courses, conferences, congresses, polemics, reports... That is to say that the ideas developed here will not, for the most part, appear new. But it is certain that their much broader and more detailed presentation, constantly updated, drawing on everything that has been written and said, makes the present work a more mature, richer and more satisfying presentation than anything that has been seen so far on the subject. From the point of view of *history* and of the *development of the doctrines,* especially as regards their intentions and their mutual contacts, one will recognize that we are here before *the* book on the philosophy of the XIIIe century.

This was not without difficulty, nor without upsetting other constructions: that of Father Mandonnet at the beginning of our century, that of Gilson... Our author, with the loyalty that we know him for, explains each time what are the arguments in favour of a theory; but he also has the freedom to say without weakness what we can keep of it. Whether it is a question of the meaning to be given to the philosophy of Saint Bonavcnture, of the interpretation of Augustinianism or of the too famous "Latin aver- roism", or even of the relationship between faith and reason, the reader will most often be convinced; in any case, he will learn a lot of facts often left in the shade and will learn to appreciate them. And if he happens to have a special affection for St. Bonaventure or St. Thomas Aquinas, he will grasp, better than anywhere else, the true meaning of their life and their research. It is by situating it in the turbulent currents of their time that the work of the masters is understood. - M. de Give, SJ.

Bulletin of Medieval Philosophy. 6e year -1964. Louvain, Secrétariat de la S.I.E.P.M., 1965, 24 X 16, 203 p., $ 6.

The reader is referred to our earlier comments praising this Bulletin and its achievements *(N.R.Th.,* 1966, p. 324, with references to earlier reviews). The *title of* the Bulletin has been changed to better indicate its full scope and breadth of information; it is by no means limited to ­communications for the members of the Society. The section on Jewish philosophy, like all the special features, appears only every two years. This issue contains the end of the Catalogue of Commentaries on the *De anima* and the report of the meetings of the S.I.E.P.M. Bureau at the Congress of La Mendola. The other sections are following their course, as planned, and will be of great service. - M. de Give, SJ.

F. Brunner. - Platonism and Aristotelianism. The criticism of Ibn Gabirol by St. Thomas Aquinas. Coll. Cardinal Mercier Chair, 1963, 2. Leuven, Nauwelaerts, 1965, 20 X 13, 92 p., 110 FB.

This book is a reprint of three lectures given at the Cardinal Mercier Chair of the University of Louvain in 1963. It examines the doctrinal conflict between St Thomas Aquinas and Avicebron or Ihn Gabirol. The debate concerns three points: the universality of matter, the plurality of forms and the ­passivity of bodies. The author first seeks to clarify the ­philosophical presuppositions involved. The author seeks to bring Platonic sentiments to light, but he nonetheless believes in a profound unity of Platonism and Aristotelianism that holds both against many errors. - A. Thiry, SJ.

A. Gounelle. - Pascal's interview with M. de Sacy. Study and ­commentary. Coll. Etudes d'histoire et de philosophie religieuses, 60, Paris, Presses Universitaires de France, 1966, 25 X 17, vni-151 p., 12 FF.

This is a study and commentary on a famous text that is sure to capture ­the attention of readers and countless admirers of Pascal. In all matters of history and criticism, the author seeks only to make the point. What is personal to him is a meticulous exegesis of *Y Entretien. It is*, in fact, one of the only texts in which Pascal admits to doing theology, and explains himself. It is also the most complete exposition of his anthropology­. ­In his exegesis, the author has chosen a method which attempts to safeguard both the whole and the detail. In the first part, he has grouped together all that pertains to external criticism and history. The study of the text itself includes first a presentation of the text and then a detailed exegesis. The conclusions which would deserve to be developed show in Pascal a Christian philosopher who gives a theological status to philosophy. - A. Thiry, SJ.

Theophrast von Hohenheim genannt Paracelsus. - Sämtliche Werke.

H. Theologische und Religionsphilosophische Schriften. Edit. K. Goldammer­. Band II. Ethische, soziale und politische Schriften. Schriften über Ehe, Taufe, Busse und Beichte. Wiesbaden, Fr. Steiner, 1965, 25 X 18, lix-444 ,p., 68 DM.

The publication of the *Explanation of the Psalter of David* by Theophrastus of Hohenheim, alias Paracelsus, alone required almost four volumes of the new complete critical edition of his philosophical and theological works (cf. *N.R.Th.,* 1956, 208; 1959, 261; 1960, 644; 1963, 1080). But this scope is quite exceptional. The work of Theophrastus is rather fragmented into a quantity of small treatises of which the volume presented here gives a good image ­since it ­alone delivers no less than 21. And others will follow.

Is there a logical link between all these treaties? Yes and no, it seems. They do not, in any case, correspond to a plan systematically established by their author. But they do express, on the one hand, his views on the divine work as it appears in nature, its secrets, its wonders, what one might call a philosophy, and even a theosophy of nature; on the other hand, his views on the moral, theoretical and practical conditions necessary for the Christian to ­begin to realize here below the *vita beata* of the hereafter, what one might call a philosophy and a theology of life. There is a kind of internal and living unity here, a reflection of the personality of the scholar reacting to the ­scientific and religious problems ­of his time, and which make his work one of the most ­personal and interesting to scrutinize. This double preoccupation, of which Theophrastus himself seems to have been aware at times, has, in any case, allowed his editors to classify his numerous writings.

The writings grouped in the present volume, all authentic, deal with moral, theoretical and practical questions relating to the realization of the *vita bcata. The* first series, the most numerous, deals with the use of wealth, liberality, professional occupations, times of work and rest, the obligations and rights of those in authority, etc. A second group of five small treatises on virginity and marriage. Finally, a third one is mainly centered on more theological or ascetic questions, such as baptism, penance and fasting. All these treatises were composed in German, and several were later translated into Latin. Most of them are published here for the first time. Three had already appeared in the volume published in 1923 by Matthiessen in the same series, but which the present edition downgrades. The interest of Theophrastus' philosophical and religious treatises is not only scientific or literary. It is above all of a cultural nature. In them are reflected, as we have said, the concerns and problems of the time, in ­this case an exceptional epoch in which all received and traditional ideas were truly called into question. - Ch. Martin, S.J.

Kant. - Gesammelte Schriften. Band XXIV. Vierte Abteilung. Vorlesungen­. Band I. Vorlesungen über Logik. Erste Hälfte. Berlin, W. de Gruyter, 1966, 23 X 15, 496 p., 83 DM spine; 98 DM bound.

With this twenty-fourth volume of *Kanl's gesammelte Schriften,* published by the Berlin Academy, a new section opens, the fourth, the object of which will be to collect, publish and comment on the lectures or *Vorlesungen* of the Master of Königsberg, as they have been preserved, that is to say, by means of the notes taken by his listeners. For a long time, such a section was considered useless, or at least not very useful, by many, since the main courses had already been published, it was said, in the *Gesammelte Werke* (vols. VII and IX), and, moreover, the professor's teaching was done in the form of readings and commentaries on manuals, a way of proceeding that was not very conducive, it was felt, to the proposal of personal ideas. In fact, as the edition will show, Kant's *Vorlesungen* provided him with the opportunity to share with his students many of his positions, his problems and his attempts to solve them. They are therefore an important means of entering the philosopher's thought and following his evolution.

The fourth section will consist of five volumes of *Vorlesungen* (vols. 24-28): on Logic, Physical Geography, Anthropology, Moral Philosophy and, finally, Metaphysics. A sixth volume (vol. 29) will form a ­Supplement. It will contain the Encyclopaedia, Mathematics, and Physics as ­well as *Nachträge* to the whole work, in particular the correspondence. Volume 24, devoted to the *Vorlesungen* on Logic, is divided into two half-volumes, the first of which has just appeared. The Introductions and commentaries being all grouped in the second half-volume, this one gives only the texts of the *Vorlesungen,* three in all, namely Herder's Notes (p. 1-6); those of Blomberg (p. 7 to 301): *Collegium- des Herrn Professors Kant über Meyers = dussug aus der Vernunft-Lehre nachgeschricben von H.U.v. Blomberg,* and finally Philippi's (pp. 303-496): *Vorlesungen des Herm Professors Kant über die Logik, Philippi. Königsberg im May 1772.* In order to be ­clearer about these texts, we will wait until the second half-volume has been published. This will complete the publication of the other *Vorlesungen* on Logic as well as their overall commentary. - Ch. Martin, S.J.

J. Chevalier. - History of thought. IV: Modern thought from Hegel to Bergson. Edit. L. Husson. Paris, Flammarion, 1966, 21 X 15, 756 p., 36 FF.

We were impatiently awaiting the fourth volume of Jacques Chevalier's masterly "History of Thought". Alas, on Holy Thursday, April 19, 1962, the author passed away, leaving behind a quantity of notes, but without having been able to complete his work.

This is why we owe a great debt of gratitude to Mr. L. Husson who has devoted his labour and his loyalty to the edition of this work. It was ­obviously out of ­the question to reproduce a draft *ad litteram,* but the book that is offered to us today represents substantially the work of J. Chevalier. Hegel, Kierkegaard, Schopenhauer, Nietzsche, the ­Marxist man, Maine de Biran, and a few French 19th century philosophers are successively studied. The pages devoted to Bergson are all by Dr. L. Husson. Nothing had been written on Husserl, and the editor did not think it necessary to fill this gap, but on the other hand he has composed a few pages on the three great psychoanalyses. Thanks to M. L. Husson, this fourth volume thus faithfully crowns a grandiose work which delights all those who approach it as much by the richness of its ­documentation as by the reliability of its analyses. - H. Jacobs, S.J.

**ENCYCLOPEDIAS AND DICTIONARIES**

Reallexikon für Antike und Christentum. Lief. 44-48: Erz(Forts.)-Exitus illustrium virorum. Mit Titelbogen zu Band VI. Stuttgart, A. Hiersemann­, 1965-1966, 28 X 20, col. 481-1276, p. i-vm, 100 DM.

Jahrbuch für Antike und Christentum. Jahrgang 6 (1963) and 7 (1964).

Munster, Aschendorff, 1964 and 1966, 28 X 20, 194 and 184 p., 26 and 16 repr., 22 and 11 h.-t., 30 DM hardback; 33 DM bound for each volume.

Since our last Bulletin *(N.R.Th.,* 1965, 90 ff.) we have received five issues of the *RAC,* four of which appeared in 1965 and one in 1966. With this one the letter E is completed, as well as the sixth volume. This volume contains, in its 1280 columns, only about forty articles. It began with *Erfüllung and* ends with *Exitus.* These various elements allow the reader to get an idea of the progress of the enterprise, of its very real vitality, but also of the systematic slowness imposed on it by the almost implausible accumulation of material it has to assimilate. Be that as it may, three outstanding qualities characterize the *RAC*: the *total* novelty and originality of its articles (it has no precursor!), the immensity of the ­concentrated and classified documentation­, and finally, because this too must be emphasized, the abundance and ­excellence of the choice in the bibliography.

There can be no question of summarizing all the articles in the five fascicles ­now presented. Their brief enumeration alone will show the variety of subjects treated, but also a little of the arbitrariness which necessarily reigns in their choice, at this stage of the new comparative science of pagan and Christian civilizations, the results of which the *RAC* strives to concentrate: *Erz* (iron), *Erziehung, Eschatology, Esel* (donkey), *Esra, Essig* (vinegar), *Ethik, Etymology, Eudokia* (empress, t 460), *Eucrgetcs* (title marking beneficence, ­often given to heroes, monarchs, etc.­), *Eugenius* (emperor, t 392), *Euhcme- rismus* (philosophical doctrine), *Eule* (owl), *Eulogia* (praise and rite), *Euna- pios* (pagan philosopher), *Eunomios* (heretic, leader of the party of cunomicns), *'Euphemismus* (softened expression of hard or less noble realities), *Europa* (geography and mythology), *Eusebia* (respectful reverence), *Eusebius von Caesareia, Evagrius Ponticus, Evangelium, Evocatio* (the call, military sense, sacred sense), *Exedra* (siege), *Exegese, Exemplum, Exitus illustrium virorum. As* we can see, the possibilities of contact between pagan and Christian cultures are innumerable but hardly touched upon.

Two *Nachträge* to the *RAC* (published in the *Jahrbuch,* volumes 6 and 7) ­remind us ­both how fully aware ­the *RAC*­ directors are of the above problem and how anxious they are to resolve it gradually. These *Nachträge* also underline the close relationship between the two ­publications. They are intended to support each other. The first is *Ascia* (form and purpose of the tool, its representation on tombs, how to interpret it? It cannot be a religious symbol. Its explanation is to be found in the epigraphic formula *sub ascia dedicavit.* The presence of an *ascia* on the tomb draws attention to the permanence of the burial and the exclusive right of the owner to use it, in short, a sort of prefiguration of our "­concession in perpetuity"). The second is *Anredefonnen* (gives a brief catalogue of the expressions by which greeting, interpellation, etc., are translated in both pagan and Christian literary writings, including liturgical texts­. It ­should be noted in particular that the biblical influence makes the Christians prefer the KÙpte to the Sécntora of the pagans).

Volumes 6 and 7 of the *Jahrbuch* contain numerous other ­contributions, in particular: on the history of the sign of the cross by Fr. Dolger (f) *(Beitrâge* 11 to 21), in which the protective, apotropaic, salvific and medicinal value of the rite is particularly evident. Also noteworthy are two new ­contributions by Klauser to the history of the formation of Christian art. One ­confirms the pagan origin of the motif of the Orante and the Shepherd carrying the lamb, through the analysis of a sarcophagus, the first witness of the genre. The second interprets the figuration, in connection with the Orante and the Shepherd, of the episode of the Odyssey where Ulysses is warned against the seductive and deadly call of the Sirens' song (Rejection of the interpretations of Courcelle and Cumont, agreement for the substance with that of Marrou but emphasizing essentially the ethical and moralizing side of the symbol). Thraede's new study on the origin and history of Latin Christian poetry: analysis of the *topos of the* ­writer's literary modesty­, in two of its literary manifestations: the *trepidatio­,* or fear felt in the face of the difficulty of the subject, or the excellence of the reader, the listener, etc., and the rejection of any *loquacitas* or verbiage by which he would discredit himself. Among the other articles we should mention especially that of Dihle on the tradition relating to the Christianization of India by the apostle S. Thomas. Dihle points out that there was a tradition prior to the Syro-Mesopotamian tradition of the Acts of St. Thomas the Apostle, the one represented by the Passivist. Thomas, the one represented by the *Passio Bartholomaci* (IV\*/V\* century). This developed in Greco-Roman circles in the imperial period and was initially favoured by the frequency of relations between Egypt and South India at that time. When these relations were relaxed, the Syro-Mesopotamian tradition of St. Thomas took over and spread to the Christian communities of South India, where it finally completely supplanted the primitive Bartholomew tradition. Finally, the *Jahrbuch* contains several articles on the Fathers of the Church (Clement of Alexandria, Jerome, Minucius Felix, Prudentius) and an important topographical and archaeological study on Edessa from the 4the to the 6th century. - Ch. Martin, SJ.

Die Religion in Geschichte und Gegenwart. Registerband. Edit. W. Werbeck­. 3rd edition, Tubingen, J. C. B. Mohr, 1965, 27 X 19, vin p., 1112 col. 60 DM bound; 67 DM bound.

When we announced in 1963 (cfr *N.R.Th.,* 1963, 207) Fachèveinent de la *RGG,* we let it be understood that a *Registerband* was still to ­come soon ­to close the work. In 1965 this was done, the volume was ­presented to us in the form of a thick in-4° with more than 1,100 columns of text. Considered as a whole, this *Registerband* resembles in its principles all the others. It contains the list of contributors, the alphabetical index of subjects and finally the *corrigenda.* The list of contributors, however, is a welcome innovation. This list, which ­in encyclopedias usually only mentions, in a dry and arid way, the names of the contributors, with at the most the mention of their city of residence and the articles due to their competence, swells up, this time, into a tiny but real bio-bibliography of each one. To each one, in fact, are devoted at least a few lines describing his *curriculum vitae* and the bibliography, more or less abundant depending on the case, of his works. As the number of ­contributors to the *RGG* has reached, if not exceeded, a thousand, this Index takes on the appearance of a true complementary directory of the encyclopedia, 272 columns in all;

and Ton will be all the more inclined to appreciate it, since for contemporary German or foreign theologians there is hardly any work of this kind.

For the rest, all the articles of the *RGG* were stripped and their contents put on cards. An alphabetical Index of keywords (in bold) and subjects (people and things) treated in the articles has been produced. This Index will allow the *ntaxhna* use of the encyclopedia. A few pages of *corrigenda* finally close this *Registerband.* It goes without saying that this volume is indispensable to the owners and users of the encyclopedia. - Ch. Martin, SJ.

Fr. Zambrano, S.J. - Diccionario Bio-Bibliográfico de la Compañía de Jesús en Mexico. Tome V and VI: Siglo XVII (1600-1699). 2 vols., Mexico City, Ed. Jus, 1965-1966, 23 X 17, 800 and 797 p.

Since our last report (cf. *N.R.Th.,* 1965, 768) two new volumes of Fr. Zambrano's *Diccionario Bio-bibliografico de la Compañía de Jesús en Mexico* have appeared, one in 1965, the second in 1966, bringing to six the number of volumes published since 1961. The pace of publication of the repertoire is thus rapid and more than satisfactory. The two new volumes are devoted, like the two previous ones, to documentary, bio- and bibliographical records of Jesuits who lived and worked in Mexico during the XVIIo century (from 1600 to 1699). Approximately 180 such entries are collected (in alphabetical order: from Fr. Rodrigo del Castillo to Fr. Pedro Flores). But volume V presents another equally important documentation, if not more important! The documentation relating to the colleges, residences and other houses of the Society of Jesus which depended on the former Province of Mexico, as well as that relating to the Marian Congregations which flourished there for the whole of the XVIIo century. The documentation provided in these two sections reaches 350 pages (300 for the colleges and 50 for the Marian Congregations). It provides *essential* bibliographical elements for the establishment of a history of the Society of Jesus in Mexico at that time. - Ch. Martin, SJ.

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*Spirituality*

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R. SchweitzER, S.M. - *The Prayer Psalms of All Times.* Themes and images in the psalter. Coll. Perspectives catéchétiques, 4, Paris, Ligel, 1966, 21 X 14, 216 p. - A publication which will be of service to those who wish to understand the psalms better in order to pray or teach them and who do ­not have the time to resort to specialized studies. After recalling the principal generalities concerning the book of psalms, the author groups together in the form of a repertory the analysis of the principal themes or words which constitute the framework of the psalter. - J.M.F.

J. Galot, SJ. - *Prayer, filial intimacy.* Coll. Muséum Lessianum, Section ascétique et mystique, 56, Paris-Bruges, Desclée de Brouwer, 1965, 19 X 12, 252 p., 132 FB. - What is prayer? This is the question to which this work gives an answer. It is not a presentation of a method but of a doctrine. The author rightly shows that prayer is taught to us by the life and words of Jesus as a filial attitude towards his Father. Christ wanted to associate the entire Christian community with this attitude, and each of its members in particular, so that they too could remain in the intimacy of the Father. If the author goes into detail about the many aspects of this prayer, it is in order to give a better account of its richness. It will no doubt be regretted that the author, in his use of scriptural texts, ­sometimes draws more from them than they seem to say. - J.M.F.

J. Gaixjt, SJ. - *The Church and the Woman.* Gembloux, Duculot, 1965, 18 X 13, 208 p., 120 FB. - The place of women in the Church is a problem which is more acute today. The author has therefore set himself the task of examining the question in depth. The first chapter takes stock of Pauline doctrine as it emerges from the various texts of the Apostle. In the second chapter, the characteristics of female cooperation with man and with God are examined. A third chapter shows the figure of the Church in the woman as wife and mother. The fourth and final chapter examines the topical question of the relationship between women and the priesthood. All this research is guided by one principle: since Mary is the ideal woman and the Christian par excellence, it is from her ­contemplation that the light will come. The role of Mary has been marvelously highlighted by Vatican II, and the author has recourse to these very enlightening texts. - L.R.

Th. Merton. - *Life and Holiness.* Paris, Ed. du Seuil, 1966, 18 X 13, 157 p. - An appreciated spiritual author, Fr. Merton describes very simply here what is the perfection required of all Christians. His book is addressed mainly to the laity. - J.M.F.

1. Champagne. - *So that we may live!* Brussels, Ed. Vie Ouvrière, 1965, 18 X 13, 200 p., 120 FB. - From the Gospel to our daily lives, in a deliberately forceful style, full of images and unexpected formulas, also using unconventional words. - J.M.F.
2. Cardonnel, O.P. - *Virai vers mon père.* Coll. Frère du monde. Paris, Ed. de l'Epi, 1966, 19 X 14, 96 p., 6,15 FF. - A few sermons on the Parable of the Prodigal Son, a lively style, accessible to all, an essential theme: the discovery of the true Father who is God and of the true sons we become through his grace. - J.M.F.
3. Lôhr, O.S.B. - *There was an evening - there was a morning.* Coll. Eglise et ­Spiritualités. Paris, Ed. Saint-Paul, 1966, 19 X 12, 500 p., 33 FF. - ­This ­translation of the work of Mother Lôhr, a Benedictine nun from Herstelle, will hold the attention of French-speaking readers; it offers them a ­very thorough commentary, from the theological, spiritual and literary points of view, of the festive hymns of the Roman Breviary. The analysis of these prayers reveals the multiple aspects of faith, sheds light on the religious and theological meaning of realities such as Night and Day, and penetrates the meaning of spiritual sacrifice through the very meaning of the hymn. The translation of the hymns proposed by A. Gucme, which is masculine and a little rough, renders the richness of the Latin text with happiness. The careful printing completes the beauty of this work. - J.M.F.

H. Le Boursicaud, C.ss.R. - *C'est lui... le Seigneur.* Toulouse, Prière et Vie, 1965, 20 X 14, 240 p., 9,50 FF. - The poor exist. They are even the largest part of humanity. The Church, cut off from them, can neither evangelize them nor help them effectively. This is the tragedy of our times. In a vibrant plea, the author, who is far from being a theorist in the room, puts us in the presence of the mystery of the poor through real-life testimonies and quotations: the fundamental identity between the poor and Christ. May his appeal be heard. - L.R.

E. Engel, SJ. - *Take and read.* The Good News for those who weep. Brussels, Oeuvre des tracts, 1965, 15 X 11, 128 p. - Addressed to the sick and to all those who suffer, here is a happy choice of passages from Scripture and texts borrowed from the best authors. - L.R.

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*Psychology*

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2. de Perette - *Liberty and human relations or non-directive inspiration.* Paris, Ed. de l'Epi, 1966, 19 X 14, 304 p., 21,60 FF. - Particularly interested in management development and, by extension, in various ­educational methods­, the author gives us his personal reflections in a series of essays which are different approaches to the non-directive perspective which C. Rodgers presented and developed in the United States. These papers are grouped around two poles: the presentation of the non-directive method on the one hand, and its application in educational matters on the other. While the ­first part is of real general interest, the second concerns ­educators in ­particular. - J.-M. F.

M. Loosli-Usteri. - *Practical manual of the Rorschach Test.* New edition, Paris, Hermann, 1965, 24 X 17, 248 p., 10 figs, 24 FF. - This is a new edition of this manual, of which we have already spoken very highly. It has been entirely corrected and is enriched with a biographical note which evokes the work and personality of Marguerite Loosli-Usteri to whom we owe the description and propagation of the famous test. For the first time, the text is accompanied by the reproduction of 10 basic spots designed by Rorschach. Their inclusion in this volume makes this excellent instrument for psychological study very handy. - A.T.

Dr. A. Jeanneau. - *Initiation to psychoanalysis.* Coll. Beauchesne, 10, Paris, Beauchesne, 1965, 17 X 11, 192 p., 9 FF. - This book is addressed to a large public to whom it would like "without prior knowledge or ­lazy simplification ­to make understand the psychoanalytical doctrine in its essential originality, with all its extensions but also with its exact limits" - A.T.

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2. del Lago, S.J. - *Sicology and Grace.* Coll. Hombre nuevo, 8. Florida, Edic. Paulinas, 1965, 17 X 11, 133 p. - This little book intends to answer the question often debated today as to how divine grace is inserted into our psyche. To this end, it combines the data of psychology enlightened by a good anthropology with the contribution of Christian revelation. Without doubt, its dimensions do not allow for long developments, but its general orientation seems to be a good one. - A.T.

*Religious life*

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G. De Becker, SS.CC. - *Religious life and the spirituality of the Sacred Heart.* Bruges, Beyaert, 1964, 23 X 14, 395 p., 285 FB. - The author has read a great deal and has informed himself enormously, wanting to bring out the marvellous ideal of the ­religious in ­order to enable them to live it better. His aim is vast: to embrace all the aspects of religious life, taking into account Scripture, ­tradition, and the theology of Saint Thomas, without ignoring the great currents of contemporary thought. The axis according to which he develops it is in line with current theology: religious consecration takes its starting point in baptism and finds its full development in the spirituality of the Sacred Heart. - J.M.F.

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**NEW**

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**The Message of Jesus and Salvation History**

Of all the Protestant theologians of the recent past, there is none who has seen the ­Christian history of ­salvation, the centre of biblical faith, as the ­privileged theme of his reflection as Professor Oscar Cullmann. ­Already in *Christ and Time*[*[[69]](#footnote-69)*](#bookmark879)*he* had already sketched out the main lines as he saw them in the New Testament. In his new work, *Heil dis Geschichte,* he returns to the same subject with the intention of presenting its entire content and answering the questions: ­How did salvation history come about? What is its significance? What ­relationship does it have with eschatology?[[[70]](#footnote-70)](#bookmark42) ?

But salvation history is not favored by many Protestant theologians, who refuse to see in it the object assigned by Scripture to the Christian faith. This is particularly true of Bultmann and his school[[[71]](#footnote-71)](#bookmark43). With these, Cullmann dialogues, in short, throughout his work. It is this dialogue that we propose to reproduce ­in part here: we will confront Cullmann and Bultmann on the sole question of knowing whether Jesus, the Jesus of history, announced a ­history of salvation and inserted himself into it. And in the second part, after having recognized the validity of Cullmann's - positive - answer­, we will allow ourselves to formulate some critical remarks.

1. **- Jesus and Old Testament salvation history 0**

Bultmann's first denials, which Cullmann will encounter, concern the question of Jesus' relationship to salvation history as found in the Old Testament.

The Bultmannian school and Bultmann himself admit, without any doubt, the existence of a continuity between the kerygma preached by Jesus and the kerygma of the primitive community, or even, in a more precise manner, between the function which Jesus himself recognized and that which the Christians of the apostolic age conferred on him. What, according to them, is this continuity? We can omit here the exposition of their thought on this point (except to note that there is no longer agreement of the disciples with the master)c . But what we want to note is that they all unite in the same refusal: The apostolic kerygma makes Jesus the Messiah; Jesus not only did not declare himself to be the Messiah, but, more generally, he did not conceive of his task in terms of any of the titles by which the ­Old Testament and Judaism designated the role of the Savior to come; he did not consider himself to be either the suffering servant or the Son of man[[72]](#footnote-72) . This means that Jesus did not interpret his action and the divine event which he claimed to be, in such a way as to relate it to the history of salvation as sketched out in the Old Testament; he did not insert himself into this history, nor did he think of himself as its accomplishment or decisive moment. It was the primitive community which, by conferring on Jesus the above-mentioned titles in its kerygma, introduced him into the unfolding of holy history, so that he would appear as its centre and summit. The ­historical Jesus ­was indeed the proclaimer of the imminent Reign of God, and he knew himself as such; but he never presented himself as the proclaimed one, the announced one: "We must attribute to primitive Christianity this faith which makes the person of the messenger the object of the ­message and affirm: if the Proclaimer becomes the Proclaimed one, it is the first Christians who wanted it so [s](#bookmark44) ".

After this, Bultmann and the Bultmannians recognize, it is true, that Jesus had laid down the principles of an "indirect Christology"0 . He had considered himself the bearer of the divine word; his preaching ­he held to be a *message*: the revelation to man of his existence both condemned and pardoned, God's own call to the decision for acceptance or rejection. Thus his person, the supreme messenger of God, was in his own eyes decisive and charged with a unique role; in the light of the Easter event, the disciples reflected on this unheard-of condition of Jesus; they drew out the Christology it implied, they confessed him to be the saviour, indeed the Son of God; and the Bultmannians - if not Bultmann - believe that they were not mistaken in this[[[73]](#footnote-73)](#bookmark45) the primitive community constituted a valid and objectively founded Christology. But the fact remains that this clarification was their doing. Jesus himself, conscious of his function as divine Annunciator, was not, however, conscious of being the Announced or the Lord. As Christ in himself, he was not Christ for himself; therefore, it also remains that he was not integrated into the biblical history of salvation.

Cullmann rejects these Bultmannian negations and, before putting forward arguments against them borrowed from ­Christian sources, he sets out to show their intrinsic weakness, from the point of view of theological reflection. ­The central fact of the apostolic kerygma is indeed this one, which the Bultmannians themselves do not contest: Jesus, the historical Jesus, whom the apostolic kerygma proclaims to have inaugurated the new times. But can the Bultmannians still speak, without contradicting themselves, of continuity between the two terms (­historical Jesus ­and Christ of the community) if the "incarnate Jesus [[[74]](#footnote-74)](#bookmark46) But can the Bultmannians still speak of continuity between the two terms (historical Jesus and Christ of the community) without contradicting themselves, if the "incarnate Jesus" limited himself to announcing the Kingdom of God without announcing his own person and calling the disciples to a decision for a new understanding of human existence? There can only be kinship if it covers this main subject: Jesus and that, if on both sides it was thought: Jesus does not only proclaim the nearness of the Kingdom, he already ­accomplishes it ­in himself. The ­primitive community professes that he is fulfilling it in faith; but if there is a link between this profession and Jesus, it is on the condition that Jesus himself wanted to be what the Church says of him; he must have been aware of fulfilling the whole history of Israel; and in particular, the continuity - which once again the Bult-Mannites admit in principle - postulates that Jesus understood his death as an expiatory death giving its full meaning to all the previous history[[75]](#footnote-75) .

And certainly, Cullmann observes, continuity does not exclude ­development. The character of salvation history offered by the Christology of the apostolic­ kerygma represents an elaboration of the Christology of Jesus; the first Christians reinterpreted the words of the Master, and in this reinterpretation they went beyond the kerygma of Jesus to the kerygma of the Old Testament; from the latter they borrowed certain features to constitute their own Christology, and in the light of this their Christological formulation soon surpassed that of Jesus. But could they have done so if Jesus himself had not spoken a word about his person? Let us recognize that Jesus did not refer to himself as Messiah, as "Christ. If the explanation given by Cullmann in his *Christology of the New Testament[[76]](#footnote-76)* is correct, it was the Christians of the ­first Church who expressly gave him this title. Not that Jesus could not have claimed it. But he feared political misunderstanding, and to prevent misunderstanding he avoided the term. When ­Jesus died and this danger disappeared, Christians were able to attribute the messianic title to Jesus, in accordance with other titles - Son of Man, Ebed Yahweh - which Jesus himself had applied to himself. All this means that we can speak of development among the first Christians. But development is not invention, nor *metabasis eis allô genos,* as is the case in the Bultmannian conception[[[77]](#footnote-77)](#bookmark47).

Moreover, let us agree, Cullmann continues, that the Easter event presided over this development; lived and experienced by the disciples as an overwhelming reality, it could not fail to invite them to a new interpretation of the kerygma of Jesus; but here again we shall say of this new interpretation that it was not, on their part, a creation, but rathers a remembrance of that very thing that Jesus had said; a "remembrance" in the Johannine sense of the term. In the light of Easter, "the disciples remember a ­revelation whose meaning had escaped them before through the fault of their obtuse minds, but which now the Holy Spirit comes to bring to ­life10 ". Without doubt, it was a great boldness to proclaim Jesus as the centre of the whole history of salvation opened up in the Old Testament.­

But this boldness was inspired by Jesus himself, who was the first to "dare to place himself at the centre, not only 'indirectly', by preaching the Kingdom of God, but consciously­, in his teaching and by his life[[[78]](#footnote-78)](#bookmark48)". Again, we must grant this if we are to make sense of the idea of continuity.

But can Cullmann point to any scriptural evidence for his option? The main one, in his view, is the reason for Jesus' condemnation: the Romans sent him to his death, as a Zealot and because he had claimed the royal throne; surely they misunderstood the nature of the kingship Jesus claimed, but this misunderstanding of meaning does not detract from the certainty that Jesus had placed himself at the centre of his message: not only had he presented himself as the Announcer of the Reign of God, but ­explicitly as the Announced One: otherwise it would be incomprehensible that the Romans had crucified him .[[[79]](#footnote-79)](#bookmark49).

For the rest, Cullmann admits that the debate between Bultmann and himself on the role Jesus had assigned to himself cannot be decided by absolutely peremptory biblical evidence[[[80]](#footnote-80)](#bookmark50). Nevertheless, there are arguments that do not lack weight. Two indisputable facts must be kept in mind: 1) At the center of the new interpretation of the kerygma of Jesus by the early community is this ­important statement: Jesus of Nazareth - whose earthly life is known to the first witnesses - fulfills the whole history of Israel and brings salvation to the world; 2) yet, in order to found this reinterpretation, the first Christians do not claim directly to the Old Testament kerygma, but to the kerygma of the historical Jesus, of his life and preaching; it is *immediately* to the very history of Jesus that they appeal: hence, their primary interest in the life of Jesus; hence, the writing of the Gospels. This being the case, the question is put to the Bultmannians: Would the primitive community (whose founders ­had been the listeners of Jesus' teaching, listeners, moreover,­ who were momentarily "unintelligent") have dared to have recourse immediately to Jesus, in order to legitimize its reinterpretation, if all that was radically new and revolutionary in it had been completely absent from Jesus' message, or had been found there only in the quite indirect Bultmannian form of the "­call to decision" for the new intelligence of existence? And certainly - it must be repeated - many features of the life and ­teaching of ­Jesus, reread by the community in the light of the resurrection­, receive a new meaning from this rereading: it is precisely in this that the new interpretation consists. But the central affirmation that the Reign of God does not depend only on Jesus' preaching, but mainly on his activity and death, cannot have been ­simply the creation of the post-paschal community: how can we not agree with this, if we remain attentive to the fact that the disciples linked their message directly to that of Jesus, whom they remembered as eye and ear witnesses? By proposing their own kerygma, the disciples were nonetheless presenting themselves as guarantors of the life and words of Jesus himself. Added to this is the fact that they ­thus refer ­to the kerygma of Jesus, not at a late date, but immediately after Easter. "I could imagine that ­men­ who ­came much later were deluded, taking two dissimilar kerygms to be identical, and connecting them to each other in spite of their differently situated centres[[81]](#footnote-81) . But it is, if not impossible, at least very difficult to imagine men who were contemporaries of the earthly Jesus making such an identification immediately after his death, without it having been inscribed, by itself, in past events.­

Scripture invites us to think, therefore, that it was the historical Jesus himself who, conceiving himself as the Announced One and calling himself such, consciously inserted himself into the Old Testament history of salvation. And he knew that he was part of this history not only as a proclaimer, but as the one sent by God to accomplish, in his person, the decisive phase. The events of Easter may well have constituted a new revelation for the disciples, but it consisted in this, that it made certain what, before Easter, had been for them only an obscure presentiment[[82]](#footnote-82) .

1. - The apostolic kerygma and the future history of salvation

The kerygma of the early community, in conformity with the kerygma of Jesus himself, sees in Jesus the executor of the divine plan: according to the first Christians, Jesus "fulfills" in himself all the ­past promises; his death and resurrection constitute the absolutely decisive ­event in holy history. This is what we have just seen. But we must now turn our attention to this ­paradoxical circumstance: in order to "complete" the history of salvation in this way, let us not think that, according to the apostolic kerygma, Jesus is supposed to "complete" it, as if, after him, there were no longer any effective history for salvation[[83]](#footnote-83) . The views of primitive Christianity are well

rather these[[[84]](#footnote-84)](#bookmark51) The event of the death and resurrection of Jesus, decisive as it is, nevertheless requires Christians to ­look to the future, to be open to hope, to live in expectation of other, truly final events, which must ­also occur in our linear time, and which therefore still make up, by completing it, the history of salvation. Taking up an image which he had already used extensively in *Christ and Time,* Cullmann will say: through the resurrection of Christ, the decisive battle has already been won; yet the war is not over, and "the armistice is still delayed" for a period of time whose duration is unknown[[[85]](#footnote-85)](#bookmark52). And what will this armistice bring us? The temporal future towards which Christians have to look will bring with it the resurrection of bodies transformed by the Spirit and the renewal of the whole of creation, even the inanimate [[[86]](#footnote-86)](#bookmark53). In the meantime, how is the *present* ­time of the Christian understood in the apostolic kerygma? In Cullmann's eyes, it too remains a linear time, a history that unfolds, in an indeterminate duration, according to the horizontal plane of all secular historical phenomena; but on this horizontal line, the vertical reality of the risen Christ and of his Spirit descends; it follows that the intermediate time of the Christian is characterized by a tension between the "already there" and the "not yet": the already there is, precisely, the presence of Christ triumphant through his Spirit; a presence which on the one hand fulfils the past, the Old Testament history, in the same way as it was fulfilled by the death and resurrection of Christ, and which, on the other hand, anticipates the future, the final resurrection, at the same time as it guarantees it20 : "Thanks to him (the Spirit), our bodies are already delivered; in the presence of Christ, it happens that the Spirit even takes hold of the bodies - these are the miraculous healings that the New Testament reports to us[[[87]](#footnote-87)](#bookmark54) ". "The Holy Spirit, the Spirit of the end times, is already at work to renew all things", a renewal that takes place *both* in the Last Supper, constitutive of the Church, a true actualization of Jesus[[[88]](#footnote-88)](#bookmark55)*and* in the mission, in the preaching of the Gospel to the whole world before the end comes[[89]](#footnote-89) . But all this is only an anticipation, not a completion: and this is why this "step

The Christian ­remains in expectation and hope of the last goods of which he is unaware of the time (hope of the "not yet" which has its foundation in the "already"), a "tension" which is "relaxed" (tranquil and serene, certain of its object?), "because the "already" weighs more heavily", because "the decisive point has been reached, even surpassed, after the resurrection of Christ[[[90]](#footnote-90)](#bookmark56) ".

Such is the content of the kerygma of the primitive community with regard to the present and with regard to eschatology, which we can see by this very fact that they are both temporal and, as such, make up a history, or better said, prolong the Old Testament history of salvation.

1. **- Jesus and the future history of salvation**

That this was the view of the apostolic community concerning the intermediate and final time is true if we ask about them in Luke's Gospel and the Acts of the Apostles: all historians of Christian origins ­agree. But what about Jesus? Here Bultmann and his followers renew their denials: according to them, as we have seen, Jesus did not insert himself into Old Testament salvation history; ­now Bultmann and his followers will tell us that he was not even aware of opening New Testament history, as we have just found it in the kerygma of the primitive community.

No doubt Jesus looked forward to the final event in the near future. But this temporal futurition is not essential to the eschatology to which he was truly committed[[[91]](#footnote-91)](#bookmark57). What Jesus intends to ­communicate above all is the true understanding of our existence, both sinful and graced; he offers it to us as the message of God himself and therefore as an absolute challenge to make ­a decision, to accept it in faith or to reject it in unbelief­; in turn, this decision does not concern our tomorrows, but rather the present hour, which is thus the last hour, since it is our decision before God. It is true that Jesus, not without committing an error, wrapped his message in the form of a ­prediction of the final *temporal* ­event that was at hand; but precisely this was only a superficial covering, and Jesus' error was hardly more than marginal; at heart his eschatology is exclusively existential, not temporal. But how can we explain, then, that the kerygma of the primitive community soon made the confession of a divine history of salvation, still to come, and of a final event, moreover, postponed by it to the end of an indeterminate period, appear as essential to faith? The first Christians realized that the parousia, predicted for the near future by Jesus, was not forthcoming; this posed a troubling problem for them. They resolved it by inventing the history of salvation: the end would undoubtedly come, but not before a long delay during which ­the time of the Spirit, of the Church, and of the mission would unfold. This was an ­unfortunate and erroneous solution, for it meant that what had been substantial in the kerygma of the historical Jesus - the call to decision in the moment, independent of any temporal futurology - became accidental, and even simply disappeared. It was, moreover, only the work of a few, whose thoughts are recorded in the Gospel of ­Luke and in the Acts of the Apostles [[[92]](#footnote-92)](#bookmark58). They demythologized the kerygma as they found it in the community, and thus the illusory futuristic expectation and the false hope of an imminent end were eliminated in favor of the existential core of the kerygma of the historical Jesus: the ­interpellation, in the moment, for decision. In this Pauline and Johannine interpretation, the Jesus of history ceases to have, for faith and for theology, any other importance than that of having been the Annunciator of the message of God; certainly, the kerygma of the ­community and the faith that it calls for would not be possible if Jesus had not existed; it is necessary to admit that Jesus did indeed "announce", in order to know that, in faith, he was challenged by God himself; but, beyond this recognition of the fact of Jesus, there is no request for the reconstitution of his history[[[93]](#footnote-93)](#bookmark59). To which we can add that, if faith no longer has anything to do with the confession of a history of salvation, it nevertheless constitutes history, the authentic "Geschichte": for there is nothing more "historical", more truly human, than the existential decision ­of freedom in favour of the divine event of revelation.

Against these Bultmannian interpretations Cullmann once again takes issue. Omitting here his study of Paul and the Johannine gospel, we shall limit ourselves to a broad outline of his thinking on the historical Jesus. And his thesis is this: the preaching of Jesus contained the germ of the future history of salvation, as it is found in the whole of New Testament literature (not only in Luke and the Acts of the Apostles, but also in Paul and the Johannine gospel) and as we have traced it above.

At the beginning of our presentation, we must include, it seems, Cullmann's thought on Jesus' announcement of the coming end of time and the coming of the Kingdom in glory. According to Cullmann, Jesus believed in the coming of the end, not, it is true, in the immediate future, but at least before the death of all his ­contemporaries. As we ­have seen, the New Testament will accept the idea of an intermediate time of indeterminate length. Cullmann tells us that Jesus ignored this idea; he even positively affirmed its opposite[[94]](#footnote-94) . This is a kind of premise which Cullmann knows will make his task singularly worse: we can no longer expect to be able to show the presence in Jesus' preaching of a future history and a *developed* eschatology*,* such as we find in the apostolic kerygma; Jesus' persuasion of a near end forbade him such a view. Should we then give up the thesis? No, not at all; at least in the preaching of Jesus we find the roots and the seeds of the history of salvation to come[[[95]](#footnote-95)](#bookmark60) Notwithstanding the announcement of the coming end, Jesus, it ­will be shown, consciously laid down the principles of new-testament eschatology­, principles which were to develop organically into a complete history of salvation, and whose temporality, which they affirm, should not be dissolved for the sake of a purely ­existential message.

In a sort of first part, Cullmann will establish two points simultaneously­ : 1°) Jesus may well have said that the end was near; the fact remains that between his death and the end he interposed a certain delay, a time which would be somewhat prolonged30 ; this observation ­will already be of great weight; in the absence of this delay, however brief, in the thought of Jesus, it would have to be said that the primitive Church, in elaborating its doctrine of the future history of salvation, would have innovated in all respects with regard to Jesus and would have ceased to be in continuity with him; It would have substantially modified the message; 2°) the most strongly supported character of the history of salvation and of the eschatology of the apostolic kerygma is, as we remember, that of the *tension* between accomplishment ­in the present and completion in the temporal ­future. Now, this tension, it will be shown, already exists in the thought of Jesus: his words, unquestionably authentic, about the present, about the Kingdom already here, always refer to the future, to the "not yet", in which the already of today will be completed; and conversely, his expectation of the "not yet", of the end yet to come, is founded on the certainty of the end already anticipated in the present.

Cullmann bases these two points on an exegesis of the texts, of which we can hardly do more than reproduce a few features here. First of all, there are "the affirmations of Jesus by which he clearly ­expressed that the Kingdom of God was already there in his person[[[96]](#footnote-96)](#bookmark61) ". Cullmann comments on *Mt* 11:3 ff, *Mk* 3:27 ff: Jesus says that everything is already accomplished, but he links this certainty "to the conviction that one day all that is not yet accomplished will be completed.[[[97]](#footnote-97)](#bookmark62) ". Thus his statements about the present imply at the same time that not everything is "yet" finished[[[98]](#footnote-98)](#bookmark63) . Similarly, *Le* 10:18: "I saw Satan fall like lightning from heaven" (to be joined with *Le* 11:20): Satan is already routed, but there are still sick people, and death does not cease to reign: proof of a "not yet" receding into the future, but whose certainty is based on the victory already present. Then read *Mk.* 8:38ff; *Mt.* 10:15ff; 11:22ff; 12:41ff; 19:28ff; 24:40ff; also *Mt.* 7:1ff; 23:33; also the description in *Mt.* 25:31ff. The same conclusion is always reached: "Jesus, of course, did not formulate in an elaborate doctrine what he felt about fulfillment and completion. He did not set up the history of salvation as a system as Luke did after him. But we do find in Jesus, as a condition of all his actions and the basis of all his words, the vision of a present in which the gift is the foundation of the promise.[[[99]](#footnote-99)](#bookmark64)"It is not a feature that demythologization would be allowed to suppress; without it, the eschatology of Jesus breaks down[[[100]](#footnote-100)](#bookmark65). And no doubt, unknown date, sudden coming of the end - but these two features that Jesus highlights when he announces the Kingdom of God do not weaken or contradict the affirmation of temporal futurition[[[101]](#footnote-101)](#bookmark66). Thus, it is not denied that there is a difference between Jesus and the later New Testament writings, especially Luke, but it is only in this: Jesus announces that the end will come suddenly ­after a short period of time; the later generation proclaims that it will arrive suddenly in a space of time of an indeterminate duration which could well be extended. But this difference does not touch the essential of the conception of salvation history: the prediction of a short time does not prevent Jesus from posing the principle of characteristic tension; as he knows that the past is fulfilled in him, so he also knows that the present that he carries out anticipates an end that must bring completion after a temporal delay[i3](#bookmark67) .

However, in the second part of his thesis, Cullmann objects: Is not Jesus' announcement of the coming of the end for his generation an indication in him of a certain indifference to the intermediate time? No doubt he conceives of a temporal delay, but this delay, he believes, is very brief; and the question which arises is that of knowing if this brevity does not, in the eyes of Jesus, deprive it of its significance, its scope; would not the intermediate time be an "obscure intermission" to which Jesus could no longer accord any essential function, nor have it play any role in a history of salvation which has become without content[[[102]](#footnote-102)](#bookmark68).

Facing this question, let us first note, in a kind of *negative way,* that if Jesus does indeed predict the nearness of the end, this prediction, in his eyes, is of only secondary importance in his message. Let us place the *logia* in which he states it in the great eschatological context: clearly, what Jesus holds to be essential is that God realizes his plan in time, that a divine plan is accomplished in temporality; and does he not suggest that God alone, in his omnipotence, is entitled to set the dates? This already diminishes the importance of the statements about proximity and removes the right to see Jesus as an enlightened person *{Schwärmer}* [*[[103]](#footnote-103)*](#bookmark69) for whom the time that still remains would have no value; this time may be brief, but it is nonetheless part of God's plan unfolding in successive stages. Next, let us consider the motive behind Jesus' predictions about nearness: what he affirms above all is that in his person the final advent of the Kingdom is already present by anticipation; the decisive step has been taken; his coming constitutes an immense leap in the direction of the end; this being so, it is explainable that Jesus believed this end to be near; but this is a secondary and derivative feature; the emphasis of Jesus is on his work already accomplished, on the victory already won; brief time in Jesus, elongated time in the apostolic community: The duration could be modified, without the one truly essential conviction that the divine plan was being carried out, differing in either case,

which is realized in time, has already found in Jesus its center and its summit. Finally, there is the ethic of Jesus: it can be shown that if Jesus conceived it for a limited period of time, of itself it was also suitable for a longer period of time: whether the Church extends it to centuries, its ­content and its character remain the same. "­The sapiential teaching ­of Jesus has never ceased to amaze observers, since it contains recommendations that have no direct connection with a short time and an imminent end4C . This is further proof of the merely incidental significance of the proclamation of nearness in Jesus' eyes.

In short, the precision given by Jesus: the end will come in the present generation, is only lateral in his thinking.

But it can then be shown, in a *positive* remark, that Jesus gave a function in salvation history to the brief time he was announcing, and that he gave it a meaning. "Jesus must accomplish his mission, that is understood. But he is not the only one; his contemporaries also have an important task ahead of them. That is why Jesus constitutes the group of disciples, the "people of the saints", identified by Daniel with the Son of Man. No Messiah without a messianic community! It is true that this community is not yet the Church as it will develop later, and yet it shares with it an essential character: it does not only occupy a place in the history of salvation; it plays a role in it, and this function is the same one that the Church must exercise. However short the period of time that Jesus ­foresees, this generation, which he imagines to be the first and the last, will be "the salt of the earth" *(Mt* 5:13) as ­long as it lives. How then can we refer to the rest of the time as an "obscure intermission"? How can we claim ­that Jesus did not assign to this time a role in the history of salvation[[[104]](#footnote-104)](#bookmark70) ?" And again, "Jesus has provided and commands the proclamation of the gospel." And surely this is the significance of the time of decision from the point of view of salvation history in his eyes. In other words, according to him, it is the time of the mission, a time which, moreover, will begin only after his death and during which the people of God will have to enter into Jesus' own task, a time, too, of persecution in which Christians will know in their turn the suffering which was that of their Master. Now, "when we see this, we discover the common denominator that links the point of view of Jesus and that of the later Church [[[105]](#footnote-105)](#bookmark71) ".

Thus, notwithstanding its brevity, the time provided is loaded with meaning; and in so doing Jesus consciously lays down the complete principles of salvation history which the early community will later unfold in unlimited duration; it is a "grafting" which will enable Jesus' views

"to flourish in the new perspective of an extended time40 ". And we are not allowed to think that Jesus saw in the event of his message the end of salvation history.

Finally, if we join the views of Jesus on the past history of salvation with those we have just discovered in him on the history still to come, we cannot avoid the following admission: in the mind of Jesus, the history of salvation is much more than an external form, borrowed from Judaism, which one would think could be ­stripped from his thought without betraying it. It is ­essential for him to see himself as the one who accomplishes the divine plan for the history of mankind, and who reveals the place occupied by each of the stages decided upon by God in this plan. In this he acts like the prophets. But his organization of the times differs from theirs in that he declares himself to be the summit *(der Höhepunkt)* of salvation history; the summit, but not the end, for it is no less essential for him to announce the time of the mission before the end[[[106]](#footnote-106)](#bookmark72) .

1. Lights and shadows

It will be seen that Cullmann's major theses are well-founded; Christian faith is based on a divine plan of salvation which is accomplished in stages in history, of which Christ is the decisive event, and whose consummation remains, nevertheless, an object of ­temporal expectation and hope. ­We cannot be too grateful to Mr. Cullmann for his admirable exegetical and theological work in bringing these truths to light.

But does he give us satisfaction in all respects? It seems to me that his views require some amendment.

My first critical remark will concern the ­exclusively temporal character ­that Cullmann confers on New Testament eschatology.

In the course of his confrontation with Bultmann and the Bultmannicns, Cullmann agrees on one point: for him, as for them, the Christian message is an interpretation that invites us to the decision of faith [[[107]](#footnote-107)](#bookmark73). Without doubt, it is proper to Cullmann to see in the ­message the revelation of the divine plan of the history of salvation, and in the ­decision the acceptance of this revelation; it is the divine­ history that ­challenges; but it does not do so without offering us a new understanding of ourselves, which we appropriate in faith. More than that: one can think that in his eyes, revelation is fully affirmed, if not in its meaning, at least in its reality, only in belief: it does not offer itself to the grasp of a neutral, speculative, disengaged knowledge; it does not, in its value as a *divine* message*,* fall within the scope of mere historical investigation; rather, does it complete a process of our spiritual life which has its irreducible specificity and which is, ­precisely, carried out under the motion of the Spirit, the process of faith: in this respect, too, Cullmann joins the Bultmans. But his agreement does not go any further; he does not go so far as to recognize a certain obliteration of ­eschatology and temporal futurology in the ­message addressed to us; yet, it seems to us that Cullmann should have made a concession to the Bultmannians in this regard, a concession demanded by the New Testament texts, and for which the Cullmannian theology of salvation history would not have had to sacrifice anything substantial.

That the Christian sources erase or at least attenuate, here and there, temporal eschatology in favor of a proximity of another order, we have a testimony to this in Phil. 4:5: "The Lord is near. The context is not that of futuristic eschatology, and one is not invited to translate: the Lord is going to come tomorrow, or in any day of physical time; the schema of ­proximity, both spatial and temporal, serves as a support for a completely different aim, that of an invisible approach to Christ in the preaching of the "good news" *(Phil* 4:3): the Lord is near, he offers himself to those who want to believe and who, by believing, make him be there for them, so that they are already fulfilled. The texts *Rom* 13:11; *2 Cor* 5:2 seem to me to call for the same interpretation.

The Johannine gospel seems to leave no doubt. In a recent commentary on *John* 14:6, "I am the way, the truth and the life," we read: this verse offers "one of the many instances of anticipation of eschatological events in St. John. John. V. 7, which is an explanation of v. 6, also speaks of a reality already present, ûk' dpri; it is therefore in this sense that Christ could call himself "the way" in our verse. In short, if v. 6 serves as a transition between the directly *eschatological* section of vv. 2-6, and that of w. 7-11 where it is only a question of *present* realities*,* it is rather in the light of this second section that it should be interpreted, since from our v. 6 onwards everything is actualized: if Jesus says that he is "the way" and that "no one goes to the Father except through him", it is because of what he is for believers at the present moment rather than in a ­strictly eschatological sense [[[108]](#footnote-108)](#bookmark880) ". And further on: "Life, that is to say, the life of is no longer a strictly eschatological theme, at least in the sense that it is no longer reserved for the future age, as in Judaism. We have here one of the many cases where an eschatological reality becomes in St. John "present and interior".[[[109]](#footnote-109)](#bookmark74) ".

But already in the synoptic gospels, this same idea of a not purely temporal proximity of the Kingdom emerges; the texts *Le* 17:20-21; 10:11; 9:2; *Mt* 10:7; *Mk* 1:15 can be understood, it seems, as a kind of anticipation of the Johannine thought, such as it has just been presented to us: the word of God is close to the one who listens to it, and if he receives it in faith, he gives it ­actuality in him: faith makes us cross all times, all futures, or, better still, it makes us dominate them.

In short, it is indeed, according to the sources, the history of salvation that ­challenges man, but it does not do so without offering him the approach of an eventuality that is not simply futuristic; and if man responds to it by adhering to it, he rises to a plane of "­historical" reality ­that transcends that of simple linear and vulgar temporalityM .

Cullmann, it is true, does not ignore the *positive* element of our remark; let us refer to what he said above on the verticality of the resurrection[[[110]](#footnote-110)](#bookmark75) ; let us read his pages on the actualization of salvation history in preaching and in Christian worship: not only does the Lord's Supper bring to life a past history, it actualizes the future; it makes present the Crucified, the Risen One, and the one who is to come50 ; in this way, without a doubt, his thought expresses well the *positive* aspect of the Johannine texts; but he does not go so far as to notice, as he should, that, in so doing, it implicitly assumes a negation; it removes its exclusivity from temporal and futuristic eschatology; Christian eventuality, on the side of the Kingdom of God which comes to us and on the side of the man who receives it, ceases to be expressible in the categories of physical time alone; in order to be expressed and translated properly, it must appeal to the notion of a "history", of an "existence" which, through its spiritual summit, unfolds in the metempirical dimension of freedom.

It would be wrong to think that this remark is without importance for the behaviour of the Christian. It helps him to define the obligatory end of his hope. Of course, we should not say that Christian hope must cease to be directed towards the final consummation, at the end of

history; let us agree with Cullmann, the "not yet" towards which we look is indeed the glorification of saved humanity and its created universe; and it seems certain that when St. Paul asks us to partake of the Lord's Supper "until he comes" *(1 Cor.* 11:26), the coming he thus designates is that of the Savior appearing in glory at the end of time; but it is no less certain that the Christian must live ceaselessly in expectation of a final Reality that never ceases to be at the gates: "For he saith, In due season I have heard thee; in the day of salvation I have helped thee. Now is the good time, now is the day of salvation" (2 *Cor* 6:2): "not yet" or proximity, where the futuristic trait is erased, let us repeat, to allow divine eternity to meet us at every moment: There is still the affirmation of an imminence, but this imminence, as we have said, must be interpreted qualitatively, rather than quantitatively57 ; And if it concerns each one of us in our private Christian life - it is at every moment that we hope for grace and the divine visit, until our death - it also challenges the Church as a community, in constant expectation of a spiritual renewal which must not be postponed until the end of time and in relation to which every updating, every "aggiornamento" of the structures is equivocal, if it is not the fruit and expression of it. It is this ­non-futuristic "not yet" ­which we regret not to find mentioned in ­Cullmann's ­theology.

Another shortcoming of his thesis is that he does not merely attribute to Jesus the ignorance of the time of the end, but very positively ­the announcement of a short time. He said above: Jesus must have foreseen a time that would extend somewhat after his death; otherwise, he would have left no space for the mission, and therefore, he would not have laid down even the simple principles of the history of salvation to come. In fact, Jesus foresaw this time; only He thought it was short and announced it positively as such. But never mind: "the length of this time is irrelevant. Whether it is short or long does not affect the order in which God makes the periods of sacred history follow one another .58

First of all, one might observe that these last words are not very clear: what is meant by the succession of periods determined by God in the future history of salvation? At the end of history, Cullmann ­places the end, itself signaled by the resurrection of the dead and the transformation of the universe. But precisely these events take place at the end of history, not in history proper, in the intermediate time. In history proper, Cullmann

1. T. Preiss, *La vie en Christ,* Neuchâtel, 1951, p. 104.
2. *Salvation,* p. 211.

N. R. th. lxxxix, 1967, n° 2. 6 sees only one event, the mission, without distinction of stages or periods. If, therefore, the short time which Jesus declares must pass after him has any meaning in his eyes in the history of salvation, it is only as the time of the mission; and indeed, Cullmann recognizes that this is so: "... for Jesus already the time interval he foresees responds to a precise intention: God prolongs the time so that the disciples propagate what Jesus said and did[[[111]](#footnote-111)](#bookmark881) ". But if this time is very short, how can Jesus think that it will be enough to fulfill the role he assigns to it: to spread the good news not only to Israel, but to those outside, to the Gentiles[[[112]](#footnote-112)](#bookmark76)Can he think that he will be able to fulfill the role he has assigned to him: to spread the good news not only to Israel, but to those outside, to the Gentiles, to spread a message universally that Jesus himself could not have let many hear? Perhaps Cullmann would answer: Jesus, indeed, does not see how this could be done; but he believes it; as he trusts in "Him who could save him from death" *(Heb* 5:*7),* so he trusts, for the success of the mission, in the omnipotence of the Father. The validity of this answer could be contested on several grounds[[[113]](#footnote-113)](#bookmark77). However, let us suppose, without granting it, that it is valid: our objection, though no longer peremptory, would still have great force: if Jesus positively announced a short time, it would remain difficult - if not impossible - to understand that he could have given it the meaning and scope that we would like (the meaning of the universal mission) in the unfolding of salvation history.

This error, for it is one, even supposing that it is easily compatible with the conception of a future history of salvation (which we have just disputed), would nevertheless be a ­considerable error­; and even its gravity would be such that it would justify, it seems to me, in the Christian, the greatest doubts about the person of Jesus and his claim to the role of supreme divine messenger. It ­would be expressed in this way: "*Amen,* I say to you, this generation will not pass away until all this has happened" *(Mk* 13:30; *Mt* 24:34; *Lev* 21:32). It has been pointed out that in a general way *VAmen,* on the lips of Jesus, lent, in his eyes, a kind of divine guarantee to the saying that this *Amen* began[[[114]](#footnote-114)](#bookmark78). In the Old Testament and in Jewish usage, *Amen* ­regularly ends ­the speech, to strengthen it, and it is pronounced not by the one who has just spoken, but by the one who has been challenged. And so will also be in Christian usage after Christ. In Jesus, on the other hand, and in him alone, *VAmen* is his introductory formula for the word he is going to say. It is as if he wanted us to hear: the word you are about to hear is covered by God's guarantee and by the divine promise to keep it; the truth and reality of my words is the truth and reality of God himself. Thus, Jesus does not wait for his listeners to say *Amen* on their side; he has no need of confirmation from them. He is and knows himself to be the sovereign certainty, and it is from the height of this certainty that he addresses his own people, offering in his person the foundation of the absolute confidence that he asks of them. It is more natural to think that he identifies himself with it and that he disposes of it as he pleases and in a sovereign way, even if he makes it clear that he has received it from the Father *(Jn* 5:26);

1. 3). We see, therefore, what follows for the logion *Mk.* 13:30, in which, according to Cullmann, Jesus affirms the precise proximity - for the present generation - of the absolutely final event: By making it preceded by *VAmen,* Jesus would have covered this error with all its authority; and it would have concerned a circumstance which, in Cullmann's eyes, is not substantial from the point of view of the history of salvation: the brief duration of the intermediate time, it would still be the case that, by giving it all possible force, Jesus would have given it a character of extreme gravity. Would we not be ­allowed to ­question the whole testimony and all the *Amen of* Jesus?

In the eyes of the believer, a principle that has such threatening consequences for his faith can only be fallacious: it is not possible that Jesus put all his power into the erroneous assertion of a near endC3 . But then we have to assign to the disputed logia another meaning that is historically plausible.

Cullmann has mentioned, in order to reject them, various interpretations of these logia which endeavoured to remove from them the prediction of the end ­properly so calledM . But he does not seem to have given all the attention that is desirable to this one, which raises the question of knowing if the synoptic gospels did not understand proximity in the sense of a simply prophetic proximity. We know what the latter is. "Whoever

1. No doubt Cullmann would say that in speaking in this way I am obeying apologetic tendencies to which, for his part, he refuses to give way (see *Heil,* p. 196, n. 3; *Salvation,* p. 218, n. 3). But it is his repugnance to apologetics that seems to me to be unjustified: apologetics is a task that faith itself assigns to itself and accomplishes *(fides quaerens intellectum)*; it refuses to recognize as ­part of its content any affirmation that would put it in contradiction with itself; in the present case, faith in Jesus, the supreme divine messenger, repels, by an intrinsic requirement, the presence in Jesus' conscience of an error that he would have endorsed by all his authority.
2. *Salvation,* p. 214; *Heil,* p. 192.

Anyone who has become familiar with the great Messianic prophecies will have noticed that the eye of the seer frequently embraces with a single glance the whole horizon of the future development and completion of the kingdom of God. He perceives certain points clearly­, others only in chiaroscuro, and others as if in a sort of vague presentiment or confused forecast. Above all, he brings together in a single perspective the successive events, some of which serve as a prelude or preparation, as a type or symbol. And in the description which is made of them - and which quite usually borrows its colours from the events of the present or from those of a very familiar past - it is often ­difficult to distinguish the features which belong to the figurative phases or, on the contrary, to the figurative phases, to the phases which prepare others or to those which they prepare; the features also which ­belong in their ­own right to one in isolation and those which relate to several... And all the more so since the whole future is usually gathered in a brief shortcut whose realization seems almost always very close and even imminent. And further on: "the prophetic vision reaches at once, more or less distinctly or confusedly, the immediate future of the mass of Israel on the one hand, and on the other hand of a preserved and reserved remnant, the more distant future of the postexilic restoration and the period which will follow, the still more distant future of the first Messianic advent and the new covenant, and finally the completion of the times and the final state of the kingdom of God, all periods, we note, which are connected and linked together as preparation and fulfilment, or as the figure and figurative object[[[115]](#footnote-115)](#bookmark79) .

In recalling this prophetic genre, the question, it seems to me, naturally comes to mind: ­do not the synoptic evangelists ­understand the eschatological logion of Jesus like Judaism, as they themselves understood the texts of the old prophets? Yes, they make Jesus say the end is near, and with Cullmann we will admit that Jesus did indeed­ say this. But it is likely that they hear this nearness as their entire prophetic and apocalyptic tradition heard and continues to hear it: they project future events, even upcoming ones, onto the future plane of the Last End, or what amounts to the same thing they situate this End on the plane of nearby events; "they bring together in the same perspective successive events" of which the first serve the last as prelude, preparation, type or symbol; they thus affirm the proximity of the last, but this proximity is not necessarily in their eyes a precise proximity, it is the prophetic proximity of the last event contained symbolically in the particular nearby event which prepares it. Thus, they do not lend Jesus any other prediction than that of an indeterminate proximity. This ­interpretation seems even more plausible when we read Luke­'s text: According to Cullmann and the Bultmannians themselves, Luke ­already envisages the possibility of an indeterminate lengthening of the time. ­Nevertheless, he does not hesitate to reproduce the logion, keeping all the force of affirmation that it has in Mk. and in Mt. 21:32: "Truly *(Amen)* I say to you, this generation will not pass away until all has happened. How could Luke, without contradiction, understand this arrival of the whole, of the end itself, otherwise than in the prophetic mode of the end present in figure, when he knows, moreover, that the end might not arrive in its precise form? When, according to him, Jesus says: everything will happen, Jesus is not mistaken: for he understands that in the event of the taking of Jerusalem, which is indeed the end of a world, it is the end itself that will come, if not in itself, at least in a figure that symbolizes it with singular force and, by symbolizing it, realizes it in some way.

It is true that the question remains as to whether it was not through ­ignorance that Jesus confused the plans. One might think that it was the ignorance of the prophets concerning the day of Yahweh and perhaps their hope of seeing it close at hand that would explain this ­gathering together of all the events in the same perspective. And, it may be said, it was likewise the ignorance and hope of Jesus that made ­him embrace in a single glance the particular events and the coming of ­the last day.

The question is all the more justified since there is the word: "As for the date of that day and the hour, no one knows them, not even the angels of heaven, nor the Son, but the Father alone" *(Mt* 24:36). The Jerusalem Bible comments: "As a man, Christ received from the Father the knowledge of all that concerned his mission, but he may have been unaware of certain points of the divine plan, as he formally affirms here. But it seems difficult to admit that, even if Jesus had not known the exact date of the end itself, he would have

It could be shown, I think, that the ­knowledge of this lengthening was important to his mission; only he would not have notified his disciples. What were the reasons for this? Somewhere Cullmann refers to the momentary unintelligence of the disciples before the event of Pentecost; and indeed they deserved to hear the words which the Johannine gospel puts on Jesus' lips: "I have many things to say to you, but you cannot bear them now" *(Jn* 16:12). Jesus, for his part, would have been enlightened about the long duration of the history to come, as he would have been about the universality of the Kingdom of God. But the disciples were not yet ready to receive the revelation: the image they had of an immediately and outwardly triumphant Kingdom *(Acts* 1:6) made them unable to accept a completely different economy of salvation. Jesus could not, therefore, say to them: the parousia is not soon. On the other hand, he could have ­prepared them, from a distance, ­to accept the delay. To this preparation, recourse to the prediction of the end by way of prophetic proximity would have contributed­. ­That they were, in any case, in some measure prepared for it, we have the proof in this fact: when it was found that the parousia was not coming, this finding did not lead to any generalized crisis in the primitive community.

However, we will not insist on this knowledge of the times by Jesus. In the present discussion with Cullmann, what is important and sufficient is to have shown that, at the very least, even if one could speak of ignorance, one could not speak of error; of an error to which Jesus would have given all the weight of his authority. It is not proven that Jesus was mistaken; he did not announce the *precise* proximity of the parousia for the present generation; the synoptic gospels did not understand him in this way.

It is on this condition that Cullmann can establish the thesis which is dear to him: in the thought of Jesus there were at least the seeds, the principles of the future history of salvation. Let us rejoice that he has endeavored to make this point. But in order to succeed, we must renounce the assertion that Jesus excluded an intermediate time of indefinite duration: such an exclusion is neither easily compatible with the desire for a universal mission, nor, because of the error it implies, with the validity of Jesus' testimony.

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**Structure and Theology of the Passion Narratives in the Synoptic Gospels**

It is not possible in a single article to comment in detail on the Passion narratives. Nor is it our intention to give a synthetic presentation of the events. We ­propose to ­examine the literary ­composition of the stories of the three synoptics in ­order to discern the main lines. A study of this kind is of obvious doctrinal and pastoral interest, for it should help us to place ourselves more faithfully in the perspectives of the inspired authors[[[116]](#footnote-116)](#bookmark80).

I. - GENERAL ORIENTATION

1. *Suffering and glory*

A general observation deserves to be underlined beforehand: the passion narrative occupies an important and, in a sense, disproportionate place in each Gospel. We are used to this and are not surprised. But it was not self-evident. It should be noted, in fact, that the gospels were composed after the resurrection of Christ and by people who, living in the light of this triumphant event, were aware that they were above all "witnesses of the resurrection" *(Acts* 1:22; cf. 2:32; 3:15, etc.; 2 *Cor* 15:14; *Rom* 10:9). Therefore, one would not expect so much insistence ­on the painful scenes of the Passion. Shouldn't they be blurred and the "positive" aspects of Jesus­' life be given room? In public life, the work of the miracle-worker, in which ­the triumph over death was already announced, his success with the crowds, his luminous and authoritative teaching, the way in which he had organized his disciples, and, on the other hand, the apparitions of the risen one and the powers entrusted to the Church: these seem to be the things that were to appear as important and definitive. As for the Passion, it could return to the shadows, as an unfortunate interlude which, thanks to God, had no lasting consequences.

It is in this direction that, left to its natural inclination, the human heart would have gone, always eager to flee the harshness of reality to take refuge in an ideal world.

In fact, the light of the Resurrection has not favored this way of seeing. It did not lead to a religion of escape. It ­did not ­in any way turn Christians away from the bruising aspects of Jesus' life, but led them, on the contrary, to value the whole existence of their Savior, and especially its most disconcerting ­aspects: contradiction and suffering.

Between the Passion and the Resurrection, human intelligence sees first of all a contrast: the Passion is a defeat, the Resurrection a victory that repairs this defeat. The Passion humiliates, the Resurrection glorifies. But the Christian faith does not stop at this contrast. The light of the Resurrection applies irresistibly to the Passion itself, so that Passion and Resurrection form an indissoluble unity. Instead of a rupture, a close relationship is perceived between them: as a fruit of the Passion, the glory of the Risen One reveals the value of his sacrifice. It shows that the Passion was not in fact a defeat, but a victorious struggle, a real accomplishment of God's plan. Consequently, Christians have considered the Passion itself as a light and a treasure. Far from allowing the memories to fade, they became attached to them and deepened them. The length and quality of the Gospel accounts bear irrefutable witness to this.

This attention to the Passion characterizes the revelation of Christ and attests to its divine authenticity. The Christian message is not a mythical construction that allows us to forget the real. It does not direct us towards inconsistent dreams. For God does not ignore the realities of life, however heavy they may be. He values them. He does not help us to escape from them. He teaches us to adhere to them more fully, to value them, to give them deep attention and to take advantage of them. The light of the Resurrection reveals the value of the Passion and thereby enhances our real life.

1. *Formation of the story*

A second observation reinforces and clarifies the first. It concerns the pace of the narrative, which contrasts sharply with that of the rest of the gospel. Whereas the public life is represented only by episodes that can easily be detached from one another, the Passion forms a coherent whole, very firmly articulated. There is reason to believe that this part of Jesus' life was the object of special attention at an early date and that it was considered as an organic whole.

A comparison of the Synoptics with St. John confirms this point. It is known that in general the 4e Gospel differs considerably from the Synoptics. It provides a great deal of information about the ministry of Jesus which the synoptic tradition has not preserved; it mentions, for example, several stays of Jesus in Jerusalem, which completely transforms the pattern of his public life. But when we come to the Passion, the accounts are remarkably similar; they agree on the choice of episodes and on the ­general order of the narrative.

Already noticeable from *Jn* 11:47 (plot against Jesus, anointing in Bethany, Palm Sunday triumph), the agreement becomes even more substantial from the arrest of Jesus in Gethsemane *(Jn* 18:3). It seems, therefore, that a narrative beginning with the arrest was formed very early in the tradition of the early Church, or at least a pattern that set the essential lines.

This first outline was then completed. To it were added, in particular, the preambles we have just mentioned (plot, anointing, Palm Sunday) which shed light on the meaning of the events. In the various apostolic groups, the implementation of the whole was done in a rather different way, according to the particular data available and the audiences to which it was addressed.

A literary analysis of Mark's narrative leads modern exegesis to distinguish two components in its framework: on the one hand, a basic narrative, sober, schematic, and written in fairly pure Greek, and, on the other hand, supplements inserted into this narrative, which often have a more lively and concrete appearance (e.g., the episode of the young man who runs away: *Mk* 14:51ff; the names of Simon's sons: 15:21) and whose Greek is mixed with many Semiticisms. ­The particular contribution of a witness can be ­recognized.

If we compare these data with the ancient attestations, we are ­led to think that Mark, using a traditional passion narrative in the Church of Rome, amplified it by drawing inspiration from the preaching of Peter. The composite nature of the narrative, which can also be observed in the other synoptics­, attests that we do not have here a purely individual literary creation, but an ecclesial proclamation (cf. *Jn* 21:24). The Passion of Jesus is the treasure of the Church and it is the Church that presents it to us.

1. *Personality of the authors*

Tradition is a common work, but it is not the uncontrollable product of an inorganic community; it is based on ­apostolic witness and is expressed by fully authorized disciples.

The faithfulness of these artists to the message they are transmitting does not prevent them from doing their own work. The materials used are not identical. Luke, in particular, brings into the Passion narrative many notations which are his own and which often resemble the Johannine form of the tradition. Matthew and Mark are very close to each other; each, however, has elements that belong to it alone.

But the most significant difference is that of perspectives. ­Let us be clear: none of the stories is systematic; none of them locks into a single perspective to the exclusion of the others. Each of them nevertheless has its own insistence, and its ­particular tone.

In schematic terms, we can characterize the different narratives as follows:

1. *- Mark* gives us a *kerygmatic* account. He proclaims the disconcerting ­realization of God's purpose. He presents the facts in their objective reality. His style is often that of oral improvisation which gives the story more vivacity. It is the account of a witness. Marc is not afraid to shock us; he rather seeks to do so. He brings out the contrasts, he underlines the paradox: the cross is scandalous, yet it reveals the Son of God. In Mark, the mystery of the Passion imposes itself on us and impresses us as if from outside. The outcome is an act of faith, submission to the mystery *(Mk* 15:39).
2. *- Matthew,* on the other hand, gives us an *ecclesial and doctrinal* account*,* "an account of an assembly of believers". This orientation is manifested in the style itself, which aims at clarity, avoids the carelessness of ­improvisation and is willingly schematic, a style which is appropriate to the liturgy. But it is even­ more apparent in the presentation of the facts: illuminated by the faith of the Church, the events become ­intelligible. Matthew is less interested than Mark in concrete details, but he does not miss an opportunity to insist on the fulfillment of the Scriptures, on the foreknowledge of Jesus, on his sovereign authority; he shows, on the other hand, the error of the people of Israel in following their leaders; the Kingdom of God must be taken away from them in order to be given to a nation that will produce its fruits (cf. 21:43). The narrative leads to the formation of a Christian understanding of the mystery, through ­participation in the faith of the Church. \*
3. - In several places, *Luke* shows the preoccupations of a ­historian and a writer: he seeks to give a better account of the course of ­events and to compose a well-organized narrative. But he does not aim at the cold objectivity of the impartial narrator. On the contrary, his account is the account of the disciple who relives the story of his master. The personal attachment is expressed in the repeated affirmation of Jesus' innocence, in the omission of offensive or cruel details. For the disciple, the Passion is at the same time a call: he must follow Jesus on the way to the cross. The story is therefore *personal and parenetic.* It arouses or confirms the commitment of each one to follow Christ.

These are the characteristics that we will be able to observe more closely when we now examine the organization of the three stories[[[117]](#footnote-117)](#bookmark885). Omitting the preludes to the Passion (the plot, the anointing at Bethany,z  the last supper and the agony), we take the narrative from the arrest­, the first episode of the Passion proper. At each stage, our examination will begin with the Gospel of Mark, which we are justified in considering as prior to the present writing of the other two. The general schema can be established without great difficulty: between the arrest (14:43-52) at the beginning and the burial at the end (15:42-47), we distinguish the Jewish trial (14:53-15:1), the Roman trial (15:2-20) and the execution by the torture of the cross (15:20-41). This pattern is found in all the gospels, but the inner organization of each part differs from one to another.

1. - THE ARREST OF JESUS

From the scene of the arrest, the orientation of each evangelist ­is clear.

1. *- Marc: the shock of the facts*

Mark tells the facts in their harsh reality. The style is direct and even abrupt in places: "Judas, one of the twelve, appears, and with him a crowd with swords and sticks" (14, 43). Jesus is apprehended; one of those present draws his sword and strikes. A word from Jesus brings out the anomaly of the situation: "­As if for a robber, you went out with swords and clubs..." (14, 48). Jesus is abandoned by all. A young man who was following him gets caught, but escapes naked.

No or little explanation. Mark does not report any words from Jesus to Judas, nor to the disciple who began to strike. The remark addressed to the assailants is not so much to explain the facts as to ­underline the ­paradoxical and shocking nature of the scene. The key to the ­paradox is indicated, however, but in an elliptical form (14:49). One is left with a disconcerting impression.

1. *- Matthew; the words that enlighten*

Matthew, on the other hand, is concerned to explain himself well. His account leaves out certain details taken from the scene (the last words of *Mk* 14:44; the incident of *Mk* 14:51ff.), but it is conducted with a more even, dignified and clearer pace. Instead of "Judas appears", he puts: "behold, Judas ... came" (26:47). Instead of using a simple pronoun ("coming to *him" Mk* 14:45; "they laid hands on *him"* 14:46), he designates Jesus, with more respect, by his name *(Mt* 26:49-51, four times). He avoids the carelessness of style, frequent in Mark, who says for example: "*elthôn* euthus *pro- selthôn" (Mk* 14:45). He avoids ambiguities: in *Mk* 14:47 the ­expression "one of those who were there" is not precise­ enough; is it a friend or an enemy? Matthew says: "one of Jesus' companions" (26:51); in *Mk* 14:50 one could think that it is the enemies who are fleeing, since it is to them that Jesus has just addressed his remarks; *Mt* 26:56 is careful to note that it is the disciples.

But above all Matthew illuminates the facts with words. Jesus speaks to Judas (26:50), admittedly half-heartedly, but there is a telling allusion to *Ps* 55 (vv. 13-14 and 21-22). He speaks to the disciple who wielded the sword and explains at length the divine tactics (26:52-54). He speaks to the crowd.

If we want a guide to the theological meaning of this scene, we must turn to Matthew. And what he tells us takes on a special importance, since we are dealing here with the beginning of the Passion: the principles which illuminate Jesus' attitude at the time of his arrest throw their light on the whole mystery.

Matthew shows us Jesus choosing with full knowledge and freedom the path of humiliation, because he recognizes in it the path marked out in the plan of God. Jesus refuses to oppose violence with violence, because this tactic, far from saving people, locks them into a vicious circle (26:52). He refuses to have recourse to a miraculous intervention of divine power; he has no doubt that he can obtain such an intervention from his Father (26:53), but he also knows that this is not the way to the goal. The hour has come when *­the Scriptures* must *be ­fulfilled.* The expression returns twice, first in the word addressed to the disciple (26:54), then at the end of the word addressed "to the crowds" (26:56). In this last place, the phrase of Mt is not elliptical like that of Mk; it is a very clear statement and even takes on a scholastic appearance: "But all this has happened so that the scriptures of the prophets may be fulfilled".

The Christian reader is thus informed from the beginning about the ­perspective of the story. It is not a simple account. When the early Church looks at the Passion, it contemplates it through Scripture­, which reveals its meaning. She was aware that there was a perfect correspondence between the plan of God prophesied in the Old ­Testament and the events of Holy Week, which were disconcerting at first sight. This correspondence was revealed to him by Jesus himself who, even before the fulfillment, showed himself aware of it in word and deed. Jesus marked the connection between what was to happen and God's purpose as revealed in Scripture.

The disciples did not understand this connection. The words and actions of Jesus completely confused them and they reacted in an untimely manner, wielding the sword at the time of the arrest, then escaping from the embarrassment by fleeing or, later, by denying themselves. The whole Passion had to be fulfilled, it had to end in the Resurrection­, for the light to finally come to them. It ­is when the event is completed that its agreement with Scripture becomes ­totally perceptible to us.­ But once this perception is acquired, we must remember everything and thus nourish our faith. This is what Matthew invites us to do.

1. *- Luke; the person of the Master*

Luke is more careful to mark the successive stages of revelation, but he does not refer as clearly to the Scriptures. The negative phase that Jesus must go through is designated by him as "the hour" of the enemies and "the power of darkness" *(Le* 22:53). These expressions only have an implicit connection to the predictions of the prophets. Luke reserves the discovery of the fulfillment for the time of the Resurrection­: it is the risen Christ who "opens the minds" of his disciples "to the understanding of the Scriptures" (24:45ff; cf. 24:25-27, 32; *Jn* 2:22; 12:16).

The order of the narrative reveals the hand of the historian. The attempt at armed resistance, which Mark and Matthew relate after the mention of the arrest, is placed by Luke before it, which gives a better sequence of events. More than one detail also shows the art of the writer: for example, Luke shows the crowd before ­naming Judas (22:47); first the crowd is seen and only then can the man who is their guide ­be identified.

But what is most notable is the way Luke speaks of Jesus. Luke cannot bring himself to say that the traitor kissed Jesus; he uses an indirect formula: "he came to Jesus to ­kiss him­" (22:47). On the other hand, ­a word of Jesus reveals his clear-sightedness ­and underlines at the same time the odiousness of the procedure: "Judas, with a kiss you betray the Son of Man! Thus every Christian is warned against unfaithfulness to his Lord.

Luke also avoids emphasizing the fact of the arrest. He ­mentions it ­only in passing, with a simple participle (22:54). His devotion attenuates everything that brutally undermines the human dignity of Jesus. He will do the same for the scenes of insult; in the first (22:63-65), he will not speak of slapping or spitting; as for the second, he will make only two veiled allusions to it (23:16, 22), without explicitly mentioning either the scourging or the crowning with thorns.

On the other hand, Luke endeavors to show the greatness of Jesus, and ­especially his moral greatness. This already appears in the word addressed to Judas, so poignant in its sobriety. It is reflected in the question asked by the disciples, a question which shows them to be aware of the ­authority­ of ­their master: "*Lord,* shall we strike with the sword? It is manifested in Jesus' negative answer and even more so in his gesture: Jesus is not content to put an end, with a word, to the use of weapons, he positively repairs the damage caused, he heals the wound inflicted on his adversary. Even more than the divine power to perform miracles, we admire here an ­amazing example ­of generosity (cf. *Le* 6:27-36).

1. - JEWISH PROCEEDINGS

After his arrest, Jesus is handed over to the authorities of his people: they take him to the high priest. A procedure is about to begin. The Synoptic Gospels obviously do not claim to tell us everything that happened. They are uninterested in many details and more than once leave historians in a state of uncertainty. The elements they have chosen are those which, in the light of the resurrection, were understood by the primitive tradition to be more important and which, for this reason, were inserted into the catechesis. These elements are presented to us in three different compositions.

1. **Trial Sessions**
2. In the trial, *Mark* distinguishes two times: the instruction, which he recounts immediately (14:53-64), and the council session, which takes place at the

early morning (15:1). The expression he uses for the latter ("having prepared a council") gives it a more formally legal character. Mark, however, does not wait for this moment to mention the accusations against Jesus. In his account, they are reported from the beginning of the trial, which thus becomes the centerpiece of the whole.

1. *Matthew* adopts the same perspective, but with even greater emphasis, for during the instruction he gives the question of the high priest the form of a solemn adjuration (26:63).
2. *Luke, on the other hand, is* interested only in the official appearance, which takes place during the day (22:66). He says nothing about the earlier interrogation, whose legal value seems questionable. The concerns of the historian meet those of the writer, for this omission improves the pace of the narrative, whose movement is not slowed down by ­interruptions and repetitions (compare *Mt* 26:57, 59, 66; 27:1).
3. **The whole composition**

None of the evangelists simply report the elements of the trial. They all add other significant facts. Jesus, in fact, was not only subjected to an investigation; he was also abused and insulted.

1. *Mark: Messianic dignity and abuse*

Mark presents the whole in a strongly contrasting composition. After setting the scene and introducing the characters (14:53-54), he first tells of the instruction. The direction of the instruction is fixed from the beginning: they seek to "kill" Jesus (14:55). But this aim is thwarted by the facts: no valid charge is found against Jesus. Of the many depositions given, Mark retains only one word concerning the destruction of the Temple, while noting that, on this point as on the others, the testimonies did not agree. Finally, the high priest asks Jesus about his position in God's plan: is he the Messiah, the son of the Blessed One? Jesus' answer is a solemn declaration of transcendent messiahship. The investigation thus seems to lead to the opposite result of that which was sought: instead of establishing the guilt of the accused, it reveals his supreme dignity. But the second paradox is that the revelation of Jesus' personality does not find any positive echo. It does not arouse the slightest homage, it does not meet with the slightest support. Its only consequence is, on the contrary, to trigger all the reactions in the opposite direction: they cry blasphemy, they declare Jesus

He was "punishable by death" (14:64; this is the conclusion of the ­instruction, which corresponds to the beginning of 14:55); he was abused and insulted ­(14:65); the most ardent of his disciples denied him (14:66-72); his enemies tied him up like a criminal in order to hand him over to Pilate (15:1} - , ,

Judging from the outside, the facts oppose Jesus' words with the cruelest of denials. By the order he adopts, Mark ­brings out this paradoxical contrast between Jesus' affirmation of his dignity and the undignified treatment which immediately follows.

1. *Matthew: the contrast illuminated by Scripture (the price of blood)*

While retaining the same elements, Matthew's writing is, on the whole, more schematic than Mark's. Matthew avoids the clumsiness and repetition characteristic of oral improvisation (compare Mt 26:60-62 with Mk 14:56-60). Matthew avoids the awkwardness and repetition characteristic of ­oral improvisation ­(compare *Mt* 26:60-62 with *Mk* 14:56-60). The detail is better ordered in Matthew's work. In the triple renunciation, for example, he manages to provide a better gradation. He knows how to insist on important points (adjuration of the high priest 26:63; double ­accusation of blasphemy 26:65).

In Jesus' solemn declaration, Matthew retains a nuance that Mark has overlooked. Instead of being a direct affirmation: "I am" *(Mk* 14:62), Jesus' answer to the high priest refers to the expression used by the latter: "You said it" *(Mt* 26:64). In this way Jesus emphasizes that he did not take the ­initiative to proclaim his own dignity and he reveals his reticence with regard to the messianic conceptions of his accusers.

The general layout of the passage is similar to Mark's and thus contains the same contrast between Jesus' word and the fate that befell him. But before moving on to the Roman trial, Matthew adds the pericope on "blood money" (27:3-10). Certain details of this account show that the place chosen for the insertion is not based on chronology (the chief priests and the elders cannot be at the Temple and the procurator's palace at the same time­; the purchase of the field did not take place immediately). This place is the result of a compositional intention. In fact, this additional information profoundly transforms the perspective of the Jewish trial.

He gives it its own conclusion. One last time, all the ­leaders are gathered: Judas, the chief priests and the elders. The deal they made together a few days earlier (26:15) is emphatically recalled. The theme that dominates the pericope is not "the death of Judas", as is too often said, but "the silver coins", "blood money". The death of Judas is ­recounted in only one word, while the silver coins are mentioned seven times (four times by name, three times by pronoun) and the blood three times.

The mention of the cursed denarii allows Matthew to give us the key to the paradox that Mark leaves unanswered. It is clear, on the one hand, that the trial is an unfair trial. The silver coins inexorably attest to this. Judas agrees, confessing: "I have sinned by delivering innocent blood" and he throws away the price of his betrayal (27:4-5). The chief priests, who at first do not want to know, finally agree: "It is the price of blood" (27:6).

On the other hand, it appears that through the plot of Judas and the Jewish authorities, God's plan is being fulfilled, as predicted in Scripture. The silver coins were mentioned ­by the prophets (27:9-10). They show, moreover, that God's judgment is being exercised: Judas does not profit from his infamous gain and the Jewish leaders themselves inscribe on their land the ­evidence of their crime, stigmatized "to this day" by the appellation "field of blood" (27:8). The respective positions of ancient Israel and the Church of Christ are thus clearly defined, and we find again ­the double characteristic of Mt, doctrinal gospel, ecclesial gospel.

1. *Luke: Disciple's attitude, Jesus' testimony*

Luke, on the other hand, has adopted a very different order: he first tells of Peter's denial and repentance (22:54-62), then describes the outrages inflicted on Jesus by the guards (22:63-65), and finally gives an account of the morning interrogation (22:66-71) and the handing over of the ­prisoner to Pilate (23:1). \*

This composition corresponds well to Luke's "personal-paretic" perspective. Even before the trial begins, the first question that arises is the attitude of the disciple ­during the appearance of his master. The natural tendency is to disassociate oneself from the imprisoned Jesus. One does not like to declare oneself a disciple of a master who stoops that low. Peter says he does not know him (22:57). The story of his denial unmasks the temptation that insinuates itself in the heart of each one. And the story of his repentance, prompted by the Lord's gaze on him (22:61), reveals the secret of every generous conversion. In his delicacy, Luke insists less than Mark and Matthew on Peter's fault. He does not mention any swearing­. On the other hand, ­the order of the narrative changes the relationship between ­Peter's denial and the mockery of the guards. In Mk. the denial follows the outrages of the servants (14:65) and puts Peter on the same side as them. In Luke, the denial precedes, and the repentance comes before the mistreatment of Jesus is mentioned. There is therefore a separation: Peter in tears is not on the side of the insulters. Neither is the Christian reader. It is with the feelings of a converted sinner that he follows the Passion of his Saviour.

During the appearance, Luke omits the parade of witnesses and the ­accusation concerning the destruction of the Temple. He concentrates on the revelation of the person of Jesus alone. By giving the ­questioning a collective form, he avoids putting Jesus in a state of ­inferiority before a high priest who demands an answer. Jesus, moreover, shows first of all by his words his knowledge of hearts and his authority (22:67-68). The following statement is formulated by Luke in a simpler way, so as not to confuse the Greek readers. Luke, moreover, splits the question; he distinguishes between messiahship and divine sonship, which makes his text clearer.

The declaration of divine sonship is not called 'blasphemy'. Luke also does not report a condemnation formula. Nowhere does he say that Jesus was condemned. Here he only notes that after the words of Jesus the Jewish authorities think they can dispense with any further testimony and bring Jesus before Pilate. This is the way Luke emphasizes the decisive importance of Jesus' testimony about Himself. The commitment of the disciple can be seen in this.

IV. - ROMANIC PROCEEDINGS

1. **Getting started**
2. The appearance of Jesus before Pilate is told by *Mark* in a few lines. Here, more than elsewhere, it is obvious that the evangelist does ­not pretend to tell everything. The interrogation is schematic to the point of obscurity. Mark reports *ex abruptly* a question from Pilate, without any concern to prepare it: "Are you the king of the Jews? Jesus answers: "You say so. No explanation is given.
3. *Matthew* improves the presentation. He is careful to put Jesus' name in a prominent position and to mark the official character of the scene by designating Pilate by his title: "And *Jesus* was brought ­before the *governor...*" (27:11). (27, 11). (27:11). But he does not prepare Pilate's question either.
4. *Luke,* on the other hand, prepares it. As a good historian, he begins by giving the floor to the accusers, who list their grievances, among which is Jesus' claim to messianic kingship (23:2). Pilate's question then seems natural.

In fact, "King of the Jews" is the transposition, on a political level, of the dignity of the Messiah. This transposition is a gross distortion when compared with the statement of Jesus, but it still ­retains a reflection of reality. S. John will make a clarification ­on this subject *(Jn* 18:33-38).

1. **The whole composition**
2. *Mark; the Jews against the king of the Jews*

The Roman trial is the trial of the "King of the Jews". The title is used more than once by the ­governor (15:9, 12); the Roman soldiers use it in turn (15:18) and use it for their cruel games.

Strange trial, because it is the Jews who are attacking the king of the Jews and he does not answer (15:3-5). Two scenes follow. The first is the interrogation. After the initial questioning the chief priests accuse. Pilate tries to get information. Jesus remains silent. Pilate is baffled!

The second scene is no less puzzling. The "King of the Jews" is compared with a homicidal rioter. Which one should be released? Which one should be punished? The Roman procurator proposes to release the king of the Jews (15:9), who has committed no crime (15:14), but the crowd of Jews, stirred up by the chief priests, wants the Roman punishment, the cross, to be inflicted on their king (15:13, 14), and Pilate ­finally gives in.

An epilogue is then added, as the soldiers hasten to illustrate the verdict by an appropriate mise en scène: the "king of the Jews" receives a purple robe, a crown, and tributes; but the ­crown is of thorns and the tributes are mockery accompanied by blows. Once again, God's plan is translated into action by an inverted image.

1. *Matthew: the people of Israel and the blood of Christ*

In the account of the interrogation Matthew introduces only a few stylistic changes, and likewise in the scene of derision, where he gives a more logical gradation (genuflection and mocking salute, spitting, blows; compare the disorder of Mark: salute, blows, spitting, ­genuflection).

Matthew's particular contribution is in the episode of Barabbas­. It consists of two elements: first, the intervention of Pilate's wife (27:19), then the scene of the washing of the hands (27:24-25). But these are not mere insertions. Matthew takes up the whole and presents us with a new, beautifully constructed composition.

1. At the beginning, the characters involved: the procurator and the crowd, and the question they must decide: which one to release? Barabbas or Jesus? (27, 15-17).
2. Both sides exert influence: Pilate's wife, obedient to a premonition received in a dream, recognizes Jesus as "just" and ­intervenes on his behalf with her husband (27:19); with the Jewish crowd, on the other hand, the chief priests and elders act in favor of Barabbas and against Jesus (27:20).
3. Then comes the dialogue between Pilate and the crowd: Which one to deliver? - Barabbas - What shall we do with Jesus? - Crucify him. - Pilate tries an ­objection, but the crowd does not give up (27:21-23).
4. A scene then expresses the positions taken. Pilate refuses to take responsibility for Jesus' death. The people declare that they take responsibility (27:24-25).
5. The conclusion answers the beginning: Pilate releases Barabbas to them and delivers Jesus to the torture (27:26).

In the regular alternation of this concentric composition, the ­doctrinal and ecclesiastical intention is clear: it is once again about the relationship of Christ with the people of Israel. While the Gentile's wife intercedes for "the righteous one", the daughter of Zion cries out for the death of her Messiah, her Christ (instead of speaking like Mark of the "King of the Jews", Matthew uses "Jesus who is called Christ" twice, 27:17, 22). The responsibility that Pilate rejects, "all the people" take upon themselves (27:25). This position taken by the people of the old covenant marks a turning point in the history of salvation: from now on, in order to enter the Kingdom of God, every Israelite will have to be converted and join the new covenant founded in the blood of Jesus *(Mt* 26:28).

1. *Luke: The innocence of Jesus*

In Luke the Roman trial takes on a different perspective and receives other additions. We have already mentioned the list of charges at the beginning of the interrogation (23:2). It is ­taken up again for precision three verses later (23:5) and introduces a new event, which the historian is careful to recount: the referral of Jesus to the jurisdiction of Herod. The tetrarch is ­mentioned in only one passage in Mt (14:1-12) and two in Mk, and appears in six passages in Le. The encounter has another interest for Luke: it is the occasion to stigmatize a false way of being interested in Jesus, out of curiosity and taste for entertainment, without the slightest disposition to personal commitment. Such an attitude gets nothing from Jesus. It turns into a contemptuous rejection. It is during the ­appearance before Herod that Luke speaks of derision, briefly in ­fact (23,11). At the ­end of the trial he refrains from describing the Roman cruelties.

As a result of these various modifications, Luke's account is divided into three episodes:

1. appearance before Pilate, who refers to Herodc (23, 2-7);

*Z)* appearance before Herod, who refers to Pilate (23, 8-12);

1. general convocation, where Pilate finally gives in to the Jews (23:13-25).

In the last episode, the character of Barabbas loses importance. His name, repeated five times in Mt, appears only once in Le (23:18). The 3e evangelist is reluctant to insist on this comparison of Jesus with a murderer. Having had to mention it, he is concerned to make the contrast clear (23:25).

Its main theme is, in fact, the innocence of Jesus. Immediately after his initial question, Pilate declares that he finds ­no grounds for condemnation against the ­accused (23:4). This position surprises the reader, because nothing explains it in what precedes it; to account for it, we must have recourse to the developments of the 4e gospel *(Jn* 18:33-38). It characterizes ­Luke's perspective all the more clearly­.

In fact, the declaration of innocence is repeated and amplified in the following: v. 14, where Pilate relies on his own investigation; v. 15, where he interprets Herod's behavior in the same sense. Pilate ­returns to the subject a fourth time when the Jews demand Jesus' death (v. 22). Consistent with himself, the procurator expresses several times his intention to release Jesus (vv. 16, 20, 22). But the clamor of the Jews opposes this and Pilate, wearily, ends up "delivering Jesus to their will" (v. 25).

This description of Pilate's attitude undoubtedly reflects ­Luke's loyalty ­to Rome, but it is above all an opportunity for ­him to emphasize forcefully the complete absence of guilt in Jesus. The faithful disciple does not tire of insisting on this point, which is the basis of his reverence for the suffering Christ. Luke also knows that there is an important lesson here for Christians. If they are dragged before the courts, it should not be because of their own fault, but, like their master, only because of their faithfulness in doing God's will (cf. 7 *Pet* 4:15-16).

V. - THE CALVARY

Condemned to the ordeal of the cross, Jesus was taken to Calvary and executed *(Mk* 15:20; *Mt 27:*31; *Lev* 22:26). His death is the ­most important event in the history of salvation. The composition of the gospels invites us to a more careful consideration than ever before.

**A. - Mark: out of the darkness finally comes the light**

1. *The diversion of the narrative*

In Mark's account, we can distinguish six ­successive moments­: 1) requisition of Simon of Cyrene (15:21); 2) crucifixion (15:22-27); 3) mockery (15:29-32); 4) darkness (15:33-36); 5) Jesus' death and repercussions (15:37-39); 6) mention of the holy ­women (15:40-41).

1. The framing of the narrative (Simon's episode at the beginning, mention of the women at the end) might suggest a certain ­association with Jesus' ­sufferings, but Mark's clarifications go in another direction: Mark gives names, those of Simon's sons, those of several women. These names guarantee the ­reality of ­the facts; they refer to witnesses who can be questioned. Mark proclaims the events of salvation, events which are confusing but which are objectively inscribed in human history.
2. The rest of the narrative is not adventurous. Mark is careful to arrange the significant details which the gospel tradition provides. It is not by chance that the title "King of the Jews" (15:26) is placed between two mentions of the crucifixion (15:25, 27). This title, as we have noted, characterized the Roman trial (15:2, 9, 12, 18) and the verb "to crucify" was used in the same trial (15:13, 14, 15, 20). The position given to Jesus between two malefactors (15:27) can also be compared to his parallel with the rioter Barabbas (15:6-15). So here we have the outcome of the Roman trial. The ­paradox that was then expressed in words now takes full ­effect: Jesus is recognized as "king of the Jews", but in a context that totally contradicts this dignity: complete destitution (even his clothes have been taken away from him: 15:24), supreme humiliation (he has two bandits ­as assessors), the helplessness of the person who is being tortured and who must die.
3. The series of mockery is easily linked to the crucifixion scene. It has nevertheless a very different orientation. It does not refer to the Roman trial, but to the Jewish trial, of which it takes up almost all the elements. A first group of insulters, the passers-by (15, 29), corresponds to the parade of false witnesses. They repeat the accusation made at that time (14:58): Jesus claimed to have destroyed the Temple and rebuilt it in three days. A second group is that of the judges ("chief priests and scribes" 15:31; cf. 14:53); they recall the question asked during the ­instruction and the messianic declaration of Jesus, "the Christ, the King of Israel" (15:32; cf. 14:61-62). Divine sonship, however, is not mentioned here. Mark has reserved this decisive element for the ­final reversal ­(15:39).

The context is one of mockery, the facts not fitting the claims attributed to Jesus. From the human point of view, Jesus would have to *come down from his cross* (15:30, 32). To substantiate his claim to restore everything (by rebuilding a new temple), he would now have to escape imminent death himself. To manifest His Messiahship, He would now have to win the victory over His opponents. Then we could believe in Him (15:32).

The evangelist knows that this way of seeing things is wrong, but he lets it be expressed cruelly. With him, we suffer the shock of reality and sink into the darkness of mystery.

1. Then comes the hour of God's judgment. It does not appear at first as an hour of liberation, but as an hour of extreme oppression. The darkness thickens (cf. *Joel* 2:1, 2, 10; *Ha* 3:3, 11; *Am* 8:9; etc.). In this oppressive atmosphere, the cry of Jesus, quoted from Ps 22, seems to give reason to the insulters. It is not the Temple of Jerusalem that is forsaken by God and doomed to destruction, but Jesus, who spoke against the Temple. The ­humanity of Jesus undergoes a kind of execration, in the etymological sense of the word, which is opposed to "consecration". It is the mystery of the ­paroxysm of the trial, which conditions the perfection of the gift. This execration leads in fact, as the rest of the psalm suggests and the rest of the Gospel will show, to the full revelation of the Son of God. By accepting the Father's will to the end, Jesus manifests himself as the one who is one with the Father in love. Jesus' gift to the Father, the Father's gift to Jesus, God's gift to mankind, all are fulfilled in this dark event. God has "chosen to dwell in the dark cloud" (cf. *1 Kings* 8:12; *2 Ch* 6:1). For the moment, therefore, everything remains enigmatic and those who witness the scene understand nothing. One last possibility of salvation which, more or less ironically, they envisage for Jesus, is not realized: Elijah, "appointed to appease the anger" *(Si* 48:10), does not intervene in any way. Jesus must drink the cup to the dregs.
2. It expires. It seems that everything is finished in the negative sense of the word, that is, everything is annihilated. In reality, everything is finished in the positive sense of the word: everything is' accomplished.

Two signs immediately occur which attest to the fulfillment. The first concerns the Temple, whose veil is torn (15:38). The second consists of a profession of faith, which the death of Jesus causes to burst from the lips of the centurion: "Truly, this man was the Son of God" (15:39). These signs may not seem like much.

They are nonetheless of decisive value as a conclusion. They fix the meaning of the event and this, in an unexpected way, by a last paradoxical reversal.

1. *Revelation of Christ*

To fully grasp their significance in the thought of the evangelist­, we must be attentive to the relationships which the composition of the narrative establishes between these signs and certain data from the preceding scenes. It is in fact the whole which brings us the revelation of Christ. Without the finale, the earlier elements would remain as if in abeyance and no certainty could be reached in their interpretation. But conversely, the finale needs them; without them, we ­could not ­understand its true significance.

1) *The person of Jesus*

Let us take first the last and most "definitive" sign, which ­concerns the person of Christ. The confession of faith of the centurion who, *having seen* how Jesus died, proclaims him to be the *Son of God* (15:39) responds, on the one hand, to the mockery of the chief priests who demanded that Jesus come down from the cross in order to believe (15:32), and, on the other hand, it supports the solemn declaration, mocked by them, in which Jesus declared himself to be the *Son of God* and said: "*You will see...*" (14:62). (14, 62).

*The declaration* Already perceptible at the time of the trial, the fundamental *solemn* importance of this declaration is thus confirmed by the final outcome. We must ­now consider its ­doctrinal significance.

In asking Jesus if he is "the Christ, the Son of the Blessed", the high priest's question referred to the messianic promises. "Christ" and "Messiah" are both synonyms; as for the divine filiation of the Messiah, it was announced by the oracle of Nathan (2 5 *7,* 14) and proclaimed in *Ps* 2.

To this question Jesus answers affirmatively. But he immediately adds details which better define the meaning of the terms. The question of the high priest was certainly susceptible of an affirmative answer in which Jewish orthodoxy would have had nothing to criticize. But Jesus claimed to be the Messiah, Son of God, in a sense that was judged blasphemous by the Sanhedrin *(Mk* 14:64; *Mt* 26:65; *Jn* 19:*7*; 10:33). Because it unites in the same sentence the expressions of *Ps* 110, which concern the Messiah, and those of Daniel, which evoke a Son of man, its response takes on an unheard-of fullness that these expressions did not have separately.

*Messianic Tradition Ps* 110 is in line with ­Davidic messianism. It invites the king of Zion to sit at the right hand of God, but there is no indication in the psalm that this is a heavenly session. The expression could be understood as an earthly participation in God's power: the king established in Zion (v. 2) occupied "the throne of Yahweh's kingship over Israel" *(1 Ch* 28:5; cf. *1 Ch* 29:23; *2 Ch* 9:8). Certainly, the messianic tradition tended to bring the Messiah-King closer and closer to God himself and to give him divine names[[[118]](#footnote-118)](#bookmark886) , but no Old Testament text ­gave the Messiah real equality with God on the heavenly plane.

*Apocalyptic tradition* As for Daniel's vision, it is situated in the line of ­impressive theophanies ­in which the Glory of Yahweh is revealed. It can be compared, in particular, with the page of Ezekiel which describes the divine apparition "­as the ­form of a man" all made of fire and flaming metal *(Ezek* 1:26-28). Compared with other theophanies, Daniel's vision has several remarkable features: 1) It is not a glorious manifestation of God on earth, but a scene that takes place on the divine plane: "in the clouds of heaven" (7:13); 2) On this plane appear, not one character, but two: first, "the Ancient of Days," i.e., God himself, seated on his throne as in the visions of Isaiah and Ezekiel (7:9); second, a being who is "like a son of man" (7:13) and who advances to the Ancient One;

1. Whereas in the other theophanies one approaches God only with fear and trembling (cf. *Ex* 3:6; /Jn 6:5), nothing ­similar is said here of the Son of Man; he is, so to speak, on the same level with God. He comes to Him and receives divine power (7:14).

The prophecy, however, remains confused. Daniel does not say who this "like a son of man" is: a concrete person or an abstraction? We see in v. 18 that he represents "the saints of the Most High," but in what way does he represent them? as their angel? their leader? a symbol? Furthermore, Daniel does not say that this person is allowed to share the throne of God.

*The joining of the traditions* Jesus' declaration joins the two texts by announcing that "the Son of Man will be seen sitting at the right hand of the Power and coming with the clouds of heaven" *(Mk* 14:62). This fusion of the two traditions constitutes a­

kills a new revelation. It excludes, in fact, the metaphorical meaning ­for both.

On the one hand, the Son of Man *(Dan 7:*13) is no longer a ­mysterious apparition, but a true man, the descendant of David in whom the messianic prophecies are fulfilled *(Ps* 110). On the other hand, the session on the right *(Ps* 110:1) no longer simply signifies royal dignity, the earthly image of divine power, but this divine power itself, since it is exercised on the heavenly plane *(Dan 7:*13). Thus, in response to the question of the high priest, Jesus affirms himself as "Son of God" in a sense that goes absolutely beyond current conceptions, and he announces that his sonship will be manifested by the exercise of properly divine authority[[[119]](#footnote-119)](#bookmark81). This is what provokes the accusation of blasphemy, which triggers all the rest: the verdict of the Sanhedrin, abuse, handing over to Pilate and finally death on the cross.

This chain of consequences seems to contradict, *just as* we have noted, the affirmation of Christ. ­How can the outrages suffered be reconciled with the transcendent position of the Son of God or even with the dignity of the Davidic Messiah, who, according to the prophecies, is to be an overcomer? In reality, the opposition is only apparent. The abasement of Jesus constitutes, in fact, the realization of a third prophetic tradition, a realization which guarantees, let us say better: which makes ­effective the junction of the other­ two. This third tradition is the one that attests to the necessity of personal sacrifice and its fruitfulness in the framework of God's plan. It is based on the history of the men of God: Isaac led to sacrifice, Joseph sold by his brothers and became their savior, Moses rejected by those he wanted to liberate, the persecuted prophets, the suffering righteous whose prayer fills the psalms. This long series of biblical figures culminates in the prophecy of the Servant of Yahweh who, in a disconcerting abasement, gives his life as a sacrifice *(Is* 53:10) and thus obtains, with the justification of the multitudes (53:11ff.), an astonishing glorification (52:13).

Far from contradicting Jesus' solemn prediction, the ­context of humiliation and suffering that accompanies it is the paradoxical means chosen by God to bring about its fulfillment. For his glory as Son of God to penetrate perfectly into his human nature, that nature, inherited from Adam, had to undergo a total remaking in the crucible of the Passion and be renewed from top to bottom by the filial obedience of the cross. But none of this appears at ­first sight. It is an inverted image, a negative, that the events first give of the mystery. The light only begins to shine at the moment of the darkest darkness: when Jesus has died, the centurion's word attests to his divine filiation. This is the most ­important point of ­Mark's testimony.

2) *The work of Christ*

Along with the person of Christ, the final outcome reveals his work. This is the meaning of the other sign, which is also ­carefully prepared. The tearing of the veil of the Temple (15:38) responds to the mockery of the passers-by (15:29) and authenticates, in an ­unforeseen­ way­, the prediction reported in the trial concerning the destruction of the Temple (14:58).

In this case as in the previous one, the triple correspondence sheds light on the evangelist's intention. ­When, among the many false testimonies given before the Sanhedrin (14:56), Mark only picked up one, it was not without reason. Beyond the tendentious presentation *("I* will destroy..."), he recognized a true ­prophecy (cf. 13:1ff.). The meaning of this prophecy was not apparent at the time. But Christians later perceived ­it in the light of the cross and the resurrection. John will state this explicitly *(Jn* 2:21ff). Mark suggests this by his choice of words and by the correspondences in the composition of the narrative.

The prediction of the destruction of the Temple is not an empty threat. The sign of the tearing of the veil guarantees its veracity. At the same time it shows that this destruction is linked to the death of Jesus. Between the mortal body of Jesus and the "sanctuary made with hands" *(Mark* 14:58) there was a mysterious solidarity. One could not be hit without hitting the other. Because the Temple, stained by human sin (cf. *Mk* 11:17), was doomed to destruction, the human nature of Jesus suffered death. And conversely, ­because the sin of men led to the death of Jesus, the earthly Temple is now as if emptied of its substance. It will no longer be able to maintain itself and the old order of things, of which it was the keystone, will perish with it.

But there is no simple abolition. The prediction includes a positive phase, which is immediately linked to the negative phase of destruction. The old Temple must be replaced immediately by "another not made with hands" (14:58). At Calvary, the word of the centurion testifies to this sequence, because it is related to the building of the new sanctuary. It prefigures the adhesion of the Gentiles to the faith and their entry into the new Temple, "a house of prayer for all nations" (cf. *Mk* 11:17, quoting *Is* 56:7).

The prediction, it is true, foresaw a delay of three days, thus evoking ­the mystery of the resurrection. And certainly, the Temple not made with hands is nothing other than the mystical body of the risen Christ (cf. *Jn* 2:19-22). But Mark makes us understand here that it is the very death of Jesus which produces the resurrection. An act of supreme filial obedience (cf. 14:36), the death of Jesus achieves the perfect union of his humanity with God and thus leads to the ­formation of the new man, perfectly consecrated by the invasion of the Glory of God (cf. *Ex* 40:34; 1 *Kgs* 8:10; *2 Mk* 2:8); in other words, it leads to the resurrection. Thus it positively founds the new Temple, which is entered by faith.

*Relationship with theThe*  relationship between the theme of

*other themesTemple*  and the three streams of the biblical tradition­

The above-mentioned connections can be discerned without difficulty. They are most closely related to the *messianic* trend. According to the biblical account, the oracle of Nathan, which is at the origin of the ­expectation of the Messiah, was uttered in response to the intention expressed by David to build a house for Yahweh. It is not David who will build a house for God, but God who will build a house for David by "raising up" a descendant. And this descendant, David's son recognized as the Son of God, will build the Temple of God (2 Sam *7:*2-17). From then on, the relationship established between the Son of David and the Temple of God never ceased to be conscious in the tradition of Israel. Temple and dynasty are linked. The national catastrophe of 587, predicted by Jeremiah *(Jer* 21:11-22:9; 26:1-15), ­tragically confirms ­this community of destiny and ­profoundly­ transforms ­the perspective by introducing into the theme the negative phase of the destruction of the Temple and the destitution of the dynasty.

Beyond the destruction, God's promise was still valid. Jeremiah had already attested to this (33:14-22). Ezekiel, in his turn, unites in the same prophecy the announcement of the messianic reign and that of ­God's ­establishment of his sanctuary *(Ezek 37:*25-28). On the return from exile, it is a descendant of David, Zerubbabel, who sets about ­rebuilding the Temple *(Isa* 3:5; *Zech* 4:9) and when the Chronicler rethinks the history of Israel, he centers it entirely on this double focus: the lineage of David and the Temple of Jerusalem.

The Passion narrative is the culmination of this long tradition. It brings together all the elements in an ­astonishing synthesis.­ The Temple theme is inseparable from the messianic theme. The negative phase of the destruction of the Temple and the humiliation of the Messiah paradoxically prepares the positive phase of the glorification of ­the Messiah and the reconstruction of the Temple. In the mystery of the Passion, the son whom God gave to David manifests himself as Son of God and rebuilds the house of God. Glorification and ­reconstruction are one and the same, for, as we have said, the new Temple is none other than the glorified humanity of Christ.

Taken up again at this unheard-of depth, the theme of the Temple joins the prophecy of the Suffering Servant, the phase of destruction ­corresponding to the sufferings, the phase of reconstruction to the glorification of the Servant and to the fruitfulness of his sacrifice. As for the connection with Daniel's prophecy, it is easy to establish, since several biblical texts link the Temple to the tradition of theophanies *(Ex* 40:34; *1 Kings* 8:10; *2 Kings* 2:8).

Thus we come to see that Mark's few sentences situate at Calvary itself the fulfillment of God's plan, the point of encounter and fusion of the biblical traditions. Because it fulfills at the same time prophecies that might have been thought irreconcilable ­and surpasses all expectations in an ­unforeseeable­ existential synthesis­, the event of Calvary bears the divine mark. It reveals the person and the work of the Son of God.

1. *The burial site*

Obviously, we should not conclude that, since the death of Christ is the shock from which the light springs, we can stop the story there and ignore the resurrection. This would be to misunderstand completely the intention of the evangelist. The death of Christ is not conceived by him as a stopping point, but as a starting point, and it is precisely in this that its value lies. The two signs which show its fruitfulness reveal it as a victorious impulse towards the resurrection.

The mention of the women, which Mark adds (15:40ff.), directs the reader in the same direction. It already suggests the approach of the resurrection, for these are the same names that will be found at the beginning of the Easter narrative (16:1).

The account of the burial confirms the same sequence between death and resurrection. This account formally attests to the reality of death, especially in Mark who mentions a verification and uses a Greek term designating the "mortal remains" (15:44ff.). But at the same time it confirms the reversal of the situation that had begun: it no longer contains any note of infamy; on the contrary, an "honorable member of the council" (15:43) takes care to give

1. In the Jewish tradition, the linking of themes is ­remarkably accomplished ­by the Targum of Jonathan. Translating Isaiah, the Targum ­explicitly­ identifies ­the Servant of Yahweh with the Messiah: "Behold, my ­Servant *Messiah* will prosper...*" (Js 52:13; cf. 53:10). (Js* 52:13; cf. 53:10). It then specifies that the Servant-Messiah "will build the Sanctuary" and it applies to the Sanctuary the expressions which, in the original text, concern the Servant: "harmed because of our sins, delivered up because of our iniquities" (53:5).

Jesus was given a burial worthy of him and was not afraid to compromise himself. In Pilate's presence, the floor is no longer given to the adversaries, but to this man "who was waiting for the kingdom of God". By taking us to the tomb and naming the two Marys again (15:47), the finale prepares us for the discovery of Easter morning.

1. **- Matthew: end of the Old Father,   
   birth of the Church of Christ**

It remains for us to examine more quickly how the other two synoptics give an account of the same events.

The composition of Matthew does not differ significantly from that of Mark. We find the same internal correspondences. As in Mark, the account of the crucifixion and death of Jesus is framed by the mention of the Cyrenian on the one hand and the holy women on the other. Matthew is more restrained in the details of the Cyrenian, but his sentence on the holy women is more orderly. As in Mark, the crucifixion is related to the Roman trial; the title "King of the Jews" is found there (27:37). Framed by a double mention of the two thieves, the mockery is distributed in the same way: passers-by, then Jewish authorities, and they take up the elements of the Jewish trial: words about the Temple and declaration of messiahship. The hours of darkness are described as in Mark and the death of Jesus is likewise followed by the tearing of the veil of the Temple and the confession of faith of the centurion.

The pattern is therefore the same and it presents the same content of revelation (cf. above). But, thanks to some differences in detail, the text of Matthew is more explicit than that of Mark. More than Mark, Matthew emphasizes the fulfillment of the Scriptures. The bitter drink offered to Jesus on his arrival at Calvary, which Mark refers to as "wine mixed with myrrh", provides Matthew with the opportunity to evoke *Ps* 68, replacing the myrrh with "gall" *(Ps 68:*22 *LXX; Mt* 27:34). To the two quotations from *Ps* 22 (sharing of clothes and cry of dereliction), Matthew adds a third: he uses the psalm to complete the formulation of the mockery directed against Jesus: "He trusted in God; let him deliver him now, if he cares for him" (27:43; cf. *Ps* 22:9). The addition of this phrase from the psalm at the end gives the Christian reader the key to what has been said above. It indicates that the derision ­suffered by the crucified one corresponds to the predictions of Scripture ­and at the ­same time­ gives the assurance of his ­imminent liberation­, for the righteous man of the psalm is indeed delivered by God *(Ps* 22:23-32).

While Mark reserves the title "Son of God" for the final illumination, Matthew recalls it several times in the course of the narrative (27, 40. 43. 54). The divine filiation of Jesus is thus presented as the fundamental fact on which everything else depends: the mystery of the destruction and reconstruction of the Temple, the victory of the crucified Messiah, God's intervention on his behalf.

Matthew, finally, orchestrated the repercussions of Jesus' death in a grandiose way, emphasizing the eschatological significance of the event. To the tearing of the veil, he adds, in order to mark the end of the old era, the mention of a cosmic upheaval (the earth shaking, the rocks splitting) and he immediately marks the advent of the new era by evoking resurrections. The ­centurion's confession of faith is related to this upheaval ­and is extended to his companions. In this way, its ­significance is enhanced. It is not a reaction to an individual, but the beginning of a conversion movement among the Gentiles that is destined to become widespread.

At the Jewish trial, the statement of Jesus included in ­Matthew a "from that moment" which is not read in Mark. The meaning of this precision becomes clear from the account of Jesus' death. Matthew makes it clear that this death is the decisive event that ­triggers the fulfillment of Jesus' words, the climax of all ­prophetic announcements: "from that moment" the enthronement of Jesus as Messiah is fulfilled, his divine sonship is made manifest and he obtains for humanity, even for pagans, access to communion with God in a new sanctuary. Once again, Matthew's doctrinal and ecclesial orientation marks the whole of his narrative and allows it to reach an admirable fullness.

To the account of the *burial, which is* similar, but more schematically, to that of Mark, Matthew adds an episode in which this double orientation finds a final opportunity to express itself, the episode of the guard at the tomb (27:62-66). The protagonists are "the chief priests and the Pharisees", who represent the people of the old covenant. In their approach they oppose the "disciples" of Jesus. Ecclesial theme­! - The point at issue is the very center of the Church's message: faith in the resurrection. Two expressions are ­given, the first recalling the prediction of Jesus (27:63); the second anticipating the apostolic testimony (27:64). By recounting this tradition here, whose apologetic flavor is well revealed in the passage which completes it later (28:11-15), Matthew makes more ­apparent the close links which unite the Passion and the Resurrection: he expresses the doctrine more clearly.

1. **- Luke: the effectiveness of the cross for conversion**

In contrast to Matthew, Luke deviates considerably from Mark's pattern. He wants to emphasize other aspects of the ­events. More than ever Luke writes the "gospel of the disciple".

The framing of the narrative is already revealing. Simon of Cyrene and the holy women are not presented as witnesses who ­can guarantee the facts, but rather as examples that ­lead the Christian to associate himself more closely with the Passion of his Saviour. For Simon, Luke avoids speaking of requisition; he chooses a word of more general meaning "to charge with...", which can be used for a mission of trust as well as for a sentence. The rest of the sentence is the formula of Christian commitment: "to carry the cross behind Jesus" (23:26; cf. 9:23; 14:27). Thus, the image of Simon constitutes for each disciple a reminder of his or her ­vocation to truly follow Christ. As for the holy women, since their names are not mentioned, attention is not drawn to their identity, but to their attitude. They are part of the group of friends who "stood there" and Luke specifies that they "saw...". They appear as meditative figures, whose presence invites the reader to contemplate as well.

Luke is careful to amplify these indications. Immediately after the mention of Simon, he shows a large crowd following Jesus and women lamenting. Jesus' words to them contain a call to true conversion: "Do not weep for me, weep for yourselves...", accompanied by a warning of God's punishment: "If you do this to green wood, to dry wood, what will happen?

The same amplification at the end: "All the crowds present at this spectacle, after contemplating what had happened, returned beating their breasts" (23, 48). The last gesture described corresponds to the attitude asked by Jesus of the girls of Jerusalem. The previous detail was prepared in the course of the narrative: at the moment of the crucifixion, Luke noted that the people were there to contemplate (23:35).

To the disciple who contemplates him, Jesus gives the ­example of forgiveness of offences on Calvary­: "Father, forgive them, for they know not what they do" (23:34). This is the fulfilment of his precept of love for one's enemies, on which Luke has particularly insisted (6:27-36; 17:3). The first martyr, Stephen, will generously follow the same path *(Acts* 760).

The mockeries are arranged in a different order, which provides a new perspective. The first thing to notice is that there is a ­descending gradation ­in the dignity of the characters. In the first place

Then come "the rulers" (23:35), who evoke the statement of the Jewish trial: "if he is the chosen Christ of God". Then come "the soldiers", who use the name of the Roman trial: "if you are the king of the Jews...". It is here that Luke places the episode of the vinegar, given by the soldiers, and mentions the inscription ­designating "the King of the Jews". Finally comes the turn of the two malefactors. That Jesus is despised even by his fellow torturers is the height of humiliation.

But here there is a reversal of the situation: one of the criminals refuses to associate himself with the outrages uttered by the other, confesses their guilt to both of them, recognizes the innocence of Jesus and expresses in a humble request an attitude of faith. Jesus responds to this faith by announcing that the request will be granted the same day: "Today you will be with me in Paradise" (23:43).

This is how Luke attests to the efficacy of Jesus' sacrifice: the cross of Jesus transforms the world by bringing about the ­conversion of ­souls and opening up paradise to them. With the good thief, each of us is invited to consider the sufferings of Jesus and to examine our conscience: "We have what we deserve... but he did nothing wrong". At the same time as repentance, the cross of Jesus brings forth the incredible renewal of ­a childlike trust: "Jesus, remember me when you enter your kingdom". And Jesus' response shows that this trust is fully founded: the crucified one opens wide the doors of mercy (cf. *Le* 6:36; 15; 18:9-14); he achieves, but on a completely different level, what the first thief challenged him to do: "Save yourself and us too" (23:39).

At the time of death, Luke's account again includes changes in the arrangement which transform the meaning of the details. The tearing of the veil of the Temple is indicated at the same time as the darkness of the sixth hour. The two separate features, which ­in Mark constitute the announcement (darkness) and then the attestation (tearing of the veil) of God's judgment, become rather the expression of a universal mourning (23:44 f.).

In dying, Jesus gives the example of perfect abandonment into the hands of God. This attitude, expressed with the help of a verse from *Ps* 31 *(Le* 23:46), illustrates in a definitive way the lessons transmitted in *Le* 12. Unlike Mark and Matthew, Luke does not repeat on Calvary that Jesus is the Son of God, but he shows more clearly than they do the filial attitude of Jesus, who dies invoking the name of the "Father" (23:46; cf. 23:34). Thus Luke, right to the end, insists on the example given by Jesus. The exclamation of the centurion then notes that "this man was a just man" (23:47).

N. R. th. lxxxix, 1967, No. 2.

The last verses, which we have already mentioned, are in the same direction as the episode of the good thief. Luke does not speak of the ­replacement of the old order by a new era; he does not give the same importance to the theme of the Temple in his narrative as Mark and Matthew, and he shows little interest in eschatological evocations. But he is attentive to the interior repercussions of the ­events and to everything that touches on the personal relationship with Christ. This is ­why he ends by suggesting an attitude of contemplation and insisting on the effectiveness of the cross for the conversion of hearts (23:48ff).

When he then recounts the burial, Luke insists on the ­moral integrity of Joseph of Arimathea (23:51) and on the devotion of the holy women, who immediately prepare perfumes (23:56). This last trait immediately prepares the account of the resurrection.

CONCLUSION

The study of the Passion narratives has confirmed, it seems to us, the observations made at the beginning of this article and has given them greater consistency. Using the material handed down to them by the primitive tradition, the three synoptics, each in his own way, have known how to exploit its riches admirably: Mark insists more on the shock of the facts, Matthew shows Christ in the light of faith and defines the situation of the Church, Luke considers above all the ­personal relationship with the Lord Jesus.

In none of them are the passion and death of Jesus ­presented as negative events. The death on the cross is not seen as a failure which is soon cancelled by the victory of the resurrection­; it is not seen as an unfortunate episode which is quickly ­forgotten. On the ­contrary, it is a ­positive­ achievement ­which, by fulfilling the Scriptures, reveals the person and completes the work of Jesus. The messianic expectation is fulfilled *(Ps* 110), but also the apocalyptic hope of a decisive manifestation of God *(Dan* 7). The suffering of the righteous finds its perfect outcome *(Ps* 22). By accepting to be the humiliated Servant *(Is* 53), Jesus enters into his glory, a glory which is not that of an ­earthly Messiah­, but that of the Son of God. At the same time, the ­religious­ condition of ­men is transformed: the material Temple gives way to a living, spiritual organism, where believers ­truly enter into ­communion with God. Thus, enlightened by the light of the Resurrection, the evangelists saw in the very death of Jesus the act that transforms our world by opening it to the irruption of the glory of God. Neither Mark, nor Matthew, nor Luke await the

Mark recognizes it by two unexpected signs; Matthew proclaims it by describing extensive cosmic repercussions; Luke speaks of conversions. Mark recognizes it by two unexpected signs; Matthew proclaims it by describing wide ­cosmic repercussions; Luke evokes the conversions.

From this vision of faith flows the conception of the Christian life which is found in all the writings of the New Testament. The hope of heavenly happiness does not lead the Christian to flee from the ­painful and humiliated reality of the present world; the Christian does not ­passively wait for ­an intervention of God that will magically lift him out of his condition. Faith does not make him detach himself from reality. The Christian applies himself day after day to reach out to the humble and disconcerting reality of the secret but decisive intervention of God. He knows that he must "pass through many tribulations in order to enter the Kingdom of God" *(Acts* 14:22); he knows that participation in the glory of Christ implies participation in his sufferings *(Rom* 8:17; *2 Cor* 4:10ff; *Phil* 3:10ff; *1 Pet* 4:13), and that is why trial does not overturn his confidence and pride, but gives them a firmer foundation *(Rom* 5:3; *Jas* 1:2-4; *Heb* 12:7; *Acts* 5:41).

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**A messianic people**

**Constitution of the Church,** *chap. 2,* **n. 9**

All agree in recognizing with joyful complacency in the second chapter of the constitution *Lumen Gentium* one of the major pieces of conciliar ecclesiology, or rather, the very definition of the subject of the Christian economy. All agree, and as the texts mature in the Church and become more concrete, this agreement takes on a lucid and heady solidity in a collective consciousness that is decidedly awake. Without doubt, among many, this chapter is prophetic.

We know the origin of this, linked to the strategic operation which, from the ­first month of the Council, decided its fate, in an awareness ­which, according to the inspiration of John XXIII, vigorously expressed in his opening speech, transformed the juridical-dogmatic dossier ­prepared into an evangelical understanding of the "mystery" in action in the Church. The system, first envisaged in the pre-established schemes of ­the Church, was turned upside down. Instead of a vertical sequence, according to the authoritarian way, which went from Christ to the sovereign pontiff, from the pontiff to the bishops, from the bishops to the priests, from the priests to the deacons, and finally to the "flock" led by this hierarchy, the plan was turned upside down: as an emanation of Christ, the Body of believers, realizing in history its mystery (chap. This Body was then described as constituting a people: a biblical, evangelical­, sociological and eschatological designation­, whose properties and structures were detailed, whatever its members might be, clerics or laity, even unbelievers not legally registered in the ­visible ­Church ­(chap. 2). Within this "people", the organism of the biological functions of this Body was then taken into consideration: not only in the general capacity of any society where an authority has the stewardship of the common good, but, in a specific character, in the capacity and value of a sacred set of services, of "ministries", which found and legitimize ­"powers", mystically and sacramentally emanating from Christ (chapter 3). After this, the proper situation of believers, who do not have these functions and graces, was defined, in the profane regime of a personal, family, professional, ­social and cultural existence­, in the world which they thus had to sanctify (chapter 4).

"People of God": this expression already takes on ­an extraordinary density in the doctrinal, pastoral, ecumenical and missionary ­definition of a Church whose mystery is normally realized in a sociological visibility and in ­hierarchical structures in the ­course of its earthly history. It is the whole of the old covenant which thus nourishes the word. It is the whole secular experience of the Church, after the advent of Christ, that this word recapitulates. It is all hope - personal hope, collective hope even more - which swells this word with its ­eschatological dynamism­, already in action in the present time.

Now, on two occasions, this people is said to be "messianic" (n. 9). Is this a ­decorative epithet­, in a routine vocabulary? No, it is an essential qualification, so inherent that it enters into the definition of this people and commands its properties. This people *is* messianic. "This messianic people, although it does not in fact include all men, and although more than once it appears as a small flock, is nevertheless for the whole human race a very powerful seed of unity, of hope, of salvation" *(loc. cit.).* He is therefore inserted into human history by his own historical dimension, as the leaven of the cosmic enterprise, by his hope. This should not go unnoticed in this too summary mention.

**Judeo-Christian messianism**

A messiah foretold, announced, awaited: from the very first pages, it is the old covenant: with the call of Abraham, God chooses a people, whose hopes, through so many episodes and relays, finally take shape and expression in an event which overcomes all expectations, and, committed henceforth to the continuation of history, leads the human family to the fulfilment of the promise. The Messiah has come.

There is no need to repeat here the scriptural, historical and doctrinal dossier of messianism as a constitutive element of the Christian economy. On this point, Old Testament exegetes, New Testament exegetes, historians of the early Church - if not the historians of the modern Western Church - have established the truth, the ­intelligibility, the scope of this position of principle. From the call of ­Abraham, initiating the "promise", and already from the glimmerings of the protean gile, to the resurrection, presented in the kerygma of the primitive Church as the messianic enthronement (Peter's speech, *Acts,* chap. 2), and, of course, to the new earth and the ­new heavens ­of the Apocalypse, the line is one of unfailing continuity. The prophets, who are its explicit and permanent heralds, have determined and proclaimed its earthly and heavenly content. Their ­reading has kept and continues to keep the people of God in suspense about the day of the Lord.

This continuity, this uniqueness of the announcement and of the expectation, in the permanent double spring of the people of God, implies of itself the blocking of perspectives, the discernment of which is going to be as delicate as it is ­necessary: by the very fact that it is a promise, messianism develops in time in order to end beyond time; it grasps the totality of the hopes, whose celestial denouement overflows the terrestrial stages without in any way dissolving them. The Messiah himself, when he comes, will have to deal with these ambiguities, and Christ harshly rejected ­an earthly realization of his kingship; and while he asked for "secrecy" until the resurrection *(Mk.* 9:9-10), he led his public life under messianic tension. "Are you the one who is to come, or must we wait for another?" *(Mt* 11:3). "I am the Messiah, I who speak to you" *(Jn* 4:26).

Western theology has endeavored, in a permanent effort of abstraction, to loosen this blockage of perspectives and objects. This abstraction is urgent in terms of doctrinal truth and pastoral conduct. We know that these "distinctions" are constitutional in ecclesiology. But abstraction does not dislocate, in the continuity of history, the internal coherence of the objects, which preserve, also for their truth, the dynamism of their organic unity. Messianism remains the ­spring of the people of God, an earthly spring in the very measure that it is an eschatological spring. Isaiah, Ezekiel, the Psalms continually nourish the people, and the worst conformisms cannot atrophy the violence of their adjurations. The virtue of the Promise still raises the protests of the underdeveloped of Bandoeng, to the astonishment ­of classical economists.

We must not, therefore, prematurely dissolve the letter of the texts and "spiritualize" their content in an allegorization that alienates the matter. This is a dialectic whose equilibrium is very unstable, under the coordination of the two poles, in the overcoming of the creative process in temporal history, by the redemptive liberation in salvation history.

The message of this messianism expressly includes­ this dialectic and this overcoming in its conception. It suffices here to recall the three supreme goods: liberation, justice, peace - values, human and divine at the same time, of this "new era", so new that its coming will inaugurate the end of time. The end of time: beyond history, and yet already present in time and in history. For the coming of Christ is also being accomplished, in the distension of time, *today.* The hope that was constantly postponed in Israel, in a realization that was postponed again and again, from one disappointment to another (the advent of the kingship of David, the return from captivity­, etc.), is today fulfilled, if not consummated.

*I know the plan that God has for you: a plan for peace and not for disaster, to give you a future and a hope" (Jer* 29:11). "*I will make peace flow over her like a river" (Is* 66:12). There are not two kinds of peace, a temporal one, which has nothing to do with the Kingdom, and a "spiritual" one, for the initiated: peace is indivisible, it ­concerns the whole man and every man, in all his ways.

"77 *(Messiah) will exercise his authority over the nations and will be Varbiter of ­many peoples, who will forge ploughshares with their swords and sickles with their spears. The nations shall not lift up the sword against one another, nor shall Von practice war any more" (Is* 2:4). What a mockery! Truly, this Messiah has not come.

But he did. He began his work in Nazareth, in the synagogue­, when he was presented with the book of Isaiah and, unrolling the book, he read: "*The Spirit of the Lord is upon me; he has sent me to bring good news to the poor, to proclaim release to the captives, to set the oppressed free... Today this passage of Scripture is fulfilled in your ears" (Is* 61:1; *Le* 4:18).

This is the litmus test: "*Are you the one who is to come*? "*Go and tell John what you see: the poor hear the good news.* The poor are the privileged clients of the Gospel, the great characters of this story. It is for their sake that the prophets rose up. "*The desire of the humble will be answered, for the Lord has given ear to them, and he will pour out the Spirit on the slaves and the handmaids" (Joel* 2). "*The Lord has exalted the lowly; he has filled the hungry with good things, while he has sent the rich away empty-handed"* (Magnificat).

It is important to add, in this time of biblical ecumenism, which requires us to reintroduce the presence of Israel into the ultimate unity of the Church, a consideration, more demanding and more fruitful than it may seem, of the fulfillment of the Promise. If the Jewish people did not collectively recognize Christ the Son of God, a mysterious and indefectible link remains between the chosen people who received the Promise and the Church, the people of the new covenant who received its fulfillment.

1. I am pleased to use here the very words of Pastor Jean Bosc on the occasion of the publication of an " ecumenical " Bible, in which, besides the Catholic, Protestant and Orthodox prefaces, there is a Jewish introduction written by M. A. Zaoui, director of the Institute of Hebrew Studies in Paris. Cfr *Le Monde,* April 10, 1966.

At the Council, Bishop Elchinger, Coadjutor of Strasbourg, in an ­intervention which was a personal testimony (Sept. 29, 1964), asked that we know how to recognize the *present* ­benefit of a biblical communion with the Jews. "They have such a living knowledge of the biblical characters that our bookish knowledge would be transformed. I myself have learned a great deal in this field through conversations with the rabbis" (Interview, *La Croix,* 1er Oct. 1964).

mayor of the Old Testament texts and themes does not dissolve the Judaic emphasis of their messianism[[[120]](#footnote-120)](#bookmark889). To read the *Moses* of Prof. Neher[[[121]](#footnote-121)](#bookmark82)s Moses, or A. Chouraqui's *Jewish Thought* (1965), or even the works of Jewish theology (and mysticism) as a testimony of faith in the course of the post-biblical history of the Jews [[[122]](#footnote-122)](#bookmark83)The vibration of the original messianism is felt almost physically, in its ­ever-breathing "­expectation", in its ever valid ­eschatology. It is not an archaeological reconstruction for historians, but a living capital which the Christian must not leave inert, within his faith which fulfils it. A convergence that does not go without reservation, but which is a source of light, on the Messiah himself in history.

**Universal messianism**

It is not, therefore, by an accident - an unfortunate accident - that time enters into the game of messianic operations and distends their execution. Since messianism develops in history, the laws of history will become its own laws. The history of salvation, of messianic deliverance, will find its "subject" in history, just as faith, the light from above, will be expressed, exercised and constructed in the mental tissues of man, who is its "subject". The liberation from Egypt, the conquest of Canaan, the captivity ­of Babylon, while being the place of the Plan of Yahweh, are nevertheless the earthly fabric of the history of the Hebrews, just as the departure of Abraham was part of the migrations from Chaldea to the shores of the Mediterranean. "The historical and the eschatological, the ­material and the spiritual, the human and the divine, enter into a single and multiform theme on which the soul of Israel has continually dreamed since the days of the Covenant[[[123]](#footnote-123)](#bookmark84) ". Messianism is not a heterogeneous density superimposed from outside on the historical humanization of the ­world, just as faith is not a light placed on an alien intelligence. On both sides, gratuity, without being reduced, meets a "natural desire" and consents to its original structures. The human ascent is like an availability to the call of God and to the good pleasure of his Promise.

Messianism has been and still is a component of religions that have given meaning and value to duration, as opposed to those that cancel out time by a cyclical etemal return. The Judeo-Christian economy is the most eminent example of a religion whose "fundamental faith is that history is carried by God, an epiphany of God; it is conceived as a series of situations in which the believer stands before his personal God, who pursues a plan in virtue of his power, his fidelity and his patience[[[124]](#footnote-124)](#bookmark85) ". God is involved in the historical becoming of Israel, and will be doubly so in the total human becoming with the messianism of the Incarnation.

But this awareness of history, of a history actively carried out in a covenant between God and man, does not leave aside the aspirations, the dreams of liberation, of peace, of fraternity, which are hidden in man's elementary needs, in confrontation with a formidable nature. Religious alienation, then, which contaminates the gratuitous design of a free alliance between God and man; but also, at the cost of a somewhat abusive extension of the term "­messianism", integration into the hope, even the desire, of a free alliance between God and man. [[[125]](#footnote-125)](#bookmark86)It is also, at the cost of a somewhat abusive extension of the term "messianism", the integration of the miserable conditions of earthly existence into the hope, or even the eschatology of the Promise. The myths of the Golden Age, however dubious they may be, intersect with the fabric of messianic behaviour.

From the mystery religions of Antiquity to the contemporary salvific movements of emancipation of colonized peoples, from Christian millenarianism to utopian socialism, from ­rationalist earthly paradises ­to extravagant eschatologies, from peasant wars to proletarian riots, from the European nationalisms of the 19th centurye to the emancipation of the peoples of Bandoeng, from the ­economic revolutions ­to the "new Jerusalem", from the Montanists to the Seventh Day ­Adventists, from Joachim of Flora to Thomas Münzer and the obscure precursors of Marx, this apparent cacophony, in which ­religious syncretisms ­are mobilized by chimerical politics, must not hide the original religious value of these prophetic and salvific movements. Dante, following the medieval theologians­, included Virgil and the Sybil in the line of prophets. Today, ­the Vatican Council explicitly asks ­missionaries to ­discern with respect, underneath the deformations, a ­presence, still anonymous, of the Divinity. "From the earliest times to the present day, a certain sensitivity to that hidden force which is present in the course of things and in the events of human life, sometimes even a recognition of the supreme Divinity, ­can be found in the various peoples" (Declaration on Relations with Non-Christian Religions, n. 2). "Let missionaries, ­therefore, know... the customs of peoples, and deepen the moral­ order, the religious precepts, and the intimate ideas which they have conceived according to their sacred traditions about God, the world and man" (Decree on Missionary Activity, n. 26). Certainly it is urgent to underline the radical difference between *faith* in a Word of God in a history of salvation, and *religion* emanating from the ­elementary needs ­of man: a difference of value, which commands ­differences in mental and social structures. But also their connection is essential, even if it means that faith is in permanent contestation of the impulses and expressions of religion. Messianisms are situated precisely at the junction of animistic needs and the ­movements of history. Christians, therefore, while guarding against syncretism, ­should "discover with joy and respect the seeds of the Word which are hidden there" (Decree on Missionary Activity, 11).

What we have to observe here is the universal common denominator of ­these prophetic-salvific­ movements: they find impetus, consistency, effectiveness, but also a perverse contamination, in the economic-political conjuncture in which they arise: The expectation of salvation, the messianic hope of liberation are nourished by the material and moral distress of these peoples, just as this expectation and this hope give them a greater awareness of their own dignity and value, a greater sense of their unity, a capacity for national life. Thus they open the way and train men for political movements. This is a formidable ambiguity, which does not necessarily imply a camouflage of ­political aims ­under religious colours, but which eliminates the distinction between the temporal and the religious. It introduces, in everyday behaviour as well as in violent outbursts or vulgar propaganda, the most disturbing confusions, in the face of which the public authorities will not be able to avoid reactions which are themselves ambiguous. eThis is the case in Black Africa today, as it was in the Western Middle Ages, during the Reformation, or in the national emancipations of the nineteenth century.

But these denouements do not dissolve the problem and the values of salvation prophetism and its messianic hopes®. The ap-

1. "Perhaps their religious value (of these prophetic movements and of the all-too-common belief in an earthly paradise, which is crudely temporal (but oppression is also crudely temporal!), should not lead us to totally disassociate ­spiritual aspirations­, which are more or less correctly Christian, from ­earthly­ liberations­, which are quite legitimate. But the Church, while postponing to the end of time, beyond history, the accomplishment of ­the Kingdom and of redemption, does not consent to a ­summary separation, and claims for her faith an earthly role in the historical conduct of men. The "revolution" of the rise of the new peoples manifests this once again, not only in the doctrinal position of the Church®, but already in the ­prophetic-salvific movements aroused, often in some Christian light, by earthly aspirations.

We may quote at length from the report presented to the ­Ecumenical Council of New Delhi (1961) by Mr. M. Thomas, ­representative of the Syrian Orthodox Church of India.

Concretely, what are the promises of Christ contained in the present revolutionary ferment in Asia and Africa to which the Church must bear witness? Under God's creative providence, this ferment contains ­Christ's promise of a fuller and richer human life for people and society. In the human ­search for new forms of community, in the discovery of dignity and personality, and in the new sense of social justice, history and historical vocation, in the hope of higher standards of living through industrialization, there is a growing awareness of the depth of human freedom and dignity.

It goes without saying that the promises of an enriched human life can be betrayed... Let us not entertain utopian hopes in this regard...

Evangelization and authentic humanization cannot be separated from each other; they are part of each other like the kingship and kingdom of Christ, like Christ and the world-in-Christ.

But the important thing for the Church to grasp clearly is that the ­rapid development taking place ­in Africa and Asia itself contains Christ's promise of human flourishing and human existence. And the Church's witness to this promise implies her participation in the task of building new structures of political, economic and social life, conducive to a truly responsible human life, as well as her participation in the search for new moral and cultural foundations[[126]](#footnote-126) .

A Latin theologian would not take up this beautiful text on the "waiting stones" of Christianity in the transformations of the new world­, without introducing distinctions and precisions which would make it more equitable.­

will liberate the truth about the relationship between nature and grace, the building of a human world and the coming of the kingdom of Christ. But its inspiration, in the line of a "messianism" whose values we have allowed to be lost under the pretext of purifying them in an exclusive eschatologism, is worthy of recovery.

This same discernment, in the same esteem, under the same ­intelligence of faith, and also against the most formidable syncretisms, must be exercised with regard to all the utopias that have worked and are working in the contemporary world, under its intensive socialization. They too, at the moment when they are embracing economic realities - when they are also secreting ideologies - are fed underground, most often unconsciously, by messianic myths, which are not just by-products of the Christian mystery. In any case, the historian and the sociologist agree, whatever their opinion, on the fact, and they do not fail to observe the inner determinisms, at the mobile and very active frontier of the profane and the sacred[[[127]](#footnote-127)](#bookmark87). I will mention only one of the most curious ones: the decline of eschatologies ­is the exact coordinate of the inertia of temporal commitments­. In this regard, Catholic theology, for more than a century, has provided a sinister illustration. The Council's ­reaction in Chapter 7 of the Church's constitution (Eschatological Character of the Perennial Church) not only restores the balance, but the truth. The whole history of the Church bears witness to this, confirming that the reproach of religious alienation is deserved precisely because of the failure of an authentic eschatology. Messianism has two ­dimensions: the future, in the hope of the beyond of history, and the ­present, in the commitment that history calls for and that hope nourishes.

After this, it is up to faith - living faith - to grasp the incarnations ­of messianic hope in the temporal conjunctures, in the "events" which provoke it, today, in its very being. It is too summary - and too easy - to reject with "spiritual" contempt temporal messianisms, when two ­out of three men, in a state of permanent malnutrition, do not have the elementary means of being men, and when every year 30,000,000 men ­die of malnutrition.

**The messianic era**

If the Judeo-Christian economy has found its fulfillment in an individual in whom the ­messianic attributes are absolutely personalized­, the fact remains that, without detriment to the fullness of ­Christ-Messiah, but starting from him, it is a whole people which makes up the human and historical surface of these hopes and of this eschatological destiny. It was already a people that God had chosen in Abraham: election implies the covenant, which is concluded with a "people". The fulfillment of this plan in Christ, who becomes head of the body and king of the people, manifests the density of the ­old covenant, at the same time that this old covenant gives the people of God, which is the Church, a historical and sociological ­background ­(cf. Dogmatic Constitution, chap. 2, n. 9). It is not once and for all, in a closed operation, that the messianic hope has been realized, but, starting from the Messiah-Christ, throughout history, which he recapitulates in the God-man, but which he leaves to his human duration. A new *era* is inaugurated. The Church is a ­messianic people­.

The constitutive law of this era and of this people is obviously the dialectic, in history itself, of an experience already realized in the advent of Christ, and yet tending towards the recapitulation of the second advent. It is because the Church awaits the Second Coming ­that the First Coming is in progress, a true labor of childbirth. "­The end of time has already come for us, and the renewal of the world has been irrevocably decided, and it is in a certain way really anticipated in this century" *(Ibid.,* chap. 7, n. 48).

Anticipated: that is to say the ambiguity of this renovation, while waiting for the parousia. But finally, it is in progress, for the Messiah has come and remains. Thus, a heterogeneous density is inserted into the rational and continuous fabric of the creative laws discovered and exploited by man: a gratuitous initiative of the Divinity, - a call, a vocation, thus a certain choice, - which affects a "people", with no particular role in the creative process, and which will gradually reveal itself to be open to every man, - this people is the object and the holder of a promise, - This people is the object and the holder of a promise, which is passed on from generation to generation in a "message" proclaimed by the prophets, which nourishes and exalts a hope for the collective destiny of humanity, and thus leads to a kind of political mysticism which is poorly channelled by institutions, whether profane or sacred. In short, a series of events, ­totally unforeseen in the cycle of technical and ­economic­ forecasts of ­the creative boom.

As a result, in this creative economy, a "history" is introduced, in which the relationship between man and nature is both accomplished and surpassed. For the consummation of the messianic promise, while relaying the determinisms of progress, will ­substantially transfigure them. ­Creation was a *genesis,* starting from divine "ideas"; messianism involves a *plan of salvation,* discerned, proclaimed, and led by prophets, whose charisma does not emanate from nature in ­work, nor from a reflection on the cosmos, even if it is the high and aristocratic contemplation of a sage.

What is the content, the "message" of this messianism? A new state of affairs will come, quite different from the present order, a "new era", so new that its advent will be the end of time. God will have established his reign in friendship with a happy humanity. Peace and justice will embrace each other *(Ps.* 24), in a community without frontiers; the wolf and the lamb will feed together; swords will become ploughshares (Isaiah); the desire of the humble will be answered, for the Lord will give ear to them, and He will pour out the Spirit on the slaves and the handmaids (Joel); He will make the weak sit with the princes and make the barren woman fruitful and ­happy in her children *(Ps.* 113).

In such a perspective, the reciprocal implications of the two frames­: the construction of the world in creation, the messianic economy in a liberating incarnation, however difficult they may be to establish in conceptual architectures, find their junction, as if instinctively, in an effective commitment. For, whether one shares or rejects the faith, it is a fact that the Promise nourishes, within the economic accounts, motives, legitimations, which are priceless values for the benefit of research, inventions, ­innovations required for the construction of humanity. And, on the other hand, if economics is a science in which man enters into the equation, it will only fulfil its total task by integrating that mysterious virtue by which man, especially collective man, on the scale of the species, finds the means of conferring on the values of his spirit a temporal existence, at the same time as on the economy its psychological­, intellectual and political measures. The ­ruinous ­disjunction, ­on which all casuistry stumbles, between the ­economic and the spiritual, between the temporal and the eschatological, between nature and history, ­is radically set aside.

That if this messianism is accomplished by and in a God-man, and thus by a universal recapitulation of human realities, then it confers a *meaning* not only to the history of which this God has become a figure, but to *economic* history itself, inasmuch as, in this religion of the incarnation, such messianism includes in its claim matter, and thus brings into the virtue of the ­Promise work, its conditions, its demands, its progress, its civilization­. ­Re-creation brings creation to a conclusion: before its failure, it was accomplished in divinized man; in spite of man's sin, it still includes in its nature stones of expectation by which, under the divine­ gratuities, the continuity of the ­messianic Kingdom ­and of the construction of the world is retained

This construction of the world in a continuous creation underlies and conditions messianic hope, at the same time as messianic hope redoubles with its urgency the internal laws of a cosmic economy. The transcendence of the ends of the Kingdom of God, in a place beyond all the unfolding of time, in no way reduces the demands of its earthly immanence. That all men should have bread, bread to eat and bread to ­become men, is not just a crude hope in this finally humanizable world of the 20th centurye . The urgency of human distress imposes on us evangelically to measure the depth of the revolutionary mutations inscribed in the beatitudes. Thus spoke the Archbishop of Medellin (Colombia) at the Council, who could not dissociate the evangelization of his miserable people from the need for ­agrarian reform.

The Messiah has come. Not only the transcendent herald of a future world, but the people who lead history to its second coming.

It is in the necessary and delicate implications of these two economies that faith will exercise its discernment and observe the *signs of the times, the* historical places of the impact of the economy of salvation on the earthly realities of the humanization of the world, "matter of the Kingdom of the two" (Pastoral Constitution, n. 38).

Signs of the times: the expression has now become part of a theology of the ­Church which wants to define the laws of her presence in the ­world and in history. "In order to carry out this task, the Church has the duty at all times to scrutinize the signs of the times and to interpret them in the light of the Gospel..." (Pastoral Constitution, 4). (Pastoral Constitution, n. 4). Without repeating here the sociological and theological ­analysis of the expression, nor the history of its insertion into the basis of Schema XIII, it is sufficient to note its adequate significance for a prophetic reading of the ­events of the messianic age, as we have just defined it.

1. "Constituted Lord by His resurrection, Christ, to whom all power has been given, in heaven and on earth, now acts in the hearts of men by the power of His Spirit; He not only arouses in them the desire of the age to come, but by this very fact animates, purifies, and strengthens those generous aspirations ­which impel the human­ family to improve their conditions of life and to ­subdue the whole earth to this end... For those values of dignity, of fraternal communion and of freedom, all those excellent fruits of our nature and of our industry, which we will have propagated on earth according to the Lord's command and in his Spirit, we will find them again later...". Pastoral Constitution, n. 38-39.

For if messianism is not only an eschatological extrapolation announced by apocalyptic signs, but already, by virtue of this eschatology­, a reality present in history, it is in the history of this time - *Ecdesia in mundo hujus temporis -* that the signs of the times will already be the criteria for opportune discernments, at the junction of ­the transcendence and the immanence of the Kingdom.

So today, among many others, let us observe an eminent case­, in truth evangelical, at a time when men are forced, for the most elementary economic survival of the world, to be ­closely, harshly united, to become "brothers", that is to say, to realize the supreme law - the only law - of the Gospel. The intractable determinism of economic developments requires men to ­establish fraternal relationships. Socialisation, the globalisation of ­work, of products, of needs, of added value, make up ­economic solidarities that are ­ever more extensive, ever more ­profound, and that cannot be accepted or satisfied by the individualist theories of spontaneous association and of the general balance of freedom. Collective forms of production command redistributive forms ­of distribution, not only for peoples, but from ­continent to continent. Work is now a privileged place of ­human relations. It becomes a land where, through the worst of the divisions­, men are trained to live in community. What a historic opportunity for the promised brotherhood, this civilization, a true "praeparatio evangelica", as the Fathers of the Church ­said of the ­Roman­ order ­(so much less human, however...).

Certainly, if they were realized, these communities of work, with a liberated proletariat, would not constitute the gracious Kingdom of God, whose promise, as we have said, surpasses any ­human project. Nevertheless, at this time in history, the Christian reveals himself to be ready to understand such an evolution. Moreover, fraternity is becoming an economic value, in the very respect of the laws of production and the market, in the science of the relationships that men establish among themselves, in the search for the means to satisfy their needs in common. Finally, technical and economic progress, in the construction of the world, gives substance, possibility and universal measure to evangelical fraternity. The small artisanal world of Christ's Palestine and its primitive subsistence economy were a much lesser support for ­messianic hope. ­By periodic shocks, at the rhythm of revolutions, whether it be by the liberation of slavery, then by the abolition of serfdom, today by the overcoming of classes and the liquidation of the ­proletariat, that of nations after that of individuals, Christians have better measured the dimensions of messianism and of the incarnation.

The discernment of these signs, which John XXIII summarily made in *Pacem in terris,* is fleshed out in the introduction to the ­Pastoral Constitution (n. 4-10), which describes the field of the Church's evangelical presence in this way. Let us note only one of their ­common features­, which cannot fail to be observed by the historian, and which comes at the right moment to manifest the historical conditions of the effectiveness of the "­messianic­ people­" in the development of civilizations[[[128]](#footnote-128)](#bookmark88) .

The historian notes - and the Christian, not without surprise - that in her relationship with the world, the Church is slow to recognize in "events", in the human fabric of civilizations, those ambiguous but real availabilities to the message of the Gospel, those implicit calls to grace, that "material" of the ­Kingdom of Heaven. Often enough, it does not even see without fear these mutations of the human­ condition, which call into question the established order and the sociological traditions in which it had found its security. She denounces the errors and misdeeds of these "revolutions", in which questionable ideologies are the promoters of a compromising progress. Thus socialization, in which we discerned one of the most obvious "signs of the times" for the Gospel, was ­for a long time suspect and the leaders of the Church denounced its risks, consenting only reluctantly to the possible values, to the fact itself, in which they suspected an effect of socialism. The very word was still suspect to many when the Council adopted it. So it was, and even more so, with freedom: a good that was certainly eminent, ­theoretically, but a social, political and religious ­reality that was corrupting in a "liberalism" that set it up as an absolute rule. It took the ­laborious discussions of Vatican II to unravel the blockages of *Mirari vos* and the *Syllabus.* And the Church, which today proclaims that woman is also a person, because of the supreme dignity of love, has for a long time remained immersed in the common opinion of all civilizations, which treated woman harshly and only recognized her value in her fecundity at the service of the species.

Why these delays, this almost permanent delay, of an "awareness" which should be the leap of the Gospel in front of the hopes and the distresses of men?

First of all, it must be observed - and this is the technical answer, one might say - that the discernment between the movements of history and the ideologies which inspire them and often give rise to them, is a delicate operation, thwarted by the weight of all sociological conservatism (cf. *Pacem in terris,* n. 159-160). But, more radically­, in the perspective of our present analysis of the ­messianic­ people ­in history, it appears that the Church only ­becomes aware of the virtualities, the demands of her Gospel, the ­messianic­ good news ­announced to the world, under the shock of the changes in the world. It is by encountering the world that the Church becomes aware of herself, and not in an abstract deduction of the so-called eternal principles. "At the Council, the Church is searching for herself; she is trying, with great confidence and effort, to define herself better, to understand what she is. For after twenty centuries of history, the Church seems to be submerged by secular civilization, as if she were absent from the present world... And while she seeks to define and qualify herself, the Church seeks the world, tries to come into contact with the world. She hangs up the dialogue..." (Card. Montini, Jan. 1963). Such dependence on the world implies this gap that we observe. The Church "receives from history and from the evolution of the human race": this is not an unfortunate accident, but a ­constitutional feature ­of the Church, of the Church in the world. This is not an unfortunate accident, but a constitutional feature of the Church, of the Church in the world. ­The Council stated this firmly and magnanimously, despite the opposition of many (Pastoral Constitution, *44).* It is not for the Church to build the world, which invents its values and the conditions for its progress. The messianic economy is of a different order than the continuous creation, as we have said.

This is the basis, in principle as well as in history, for the behavior of the messianic people in the face of the mutations of the human condition, in the face of the access of new peoples to political existence, in the face of the ever-ambiguous rise of civilizations. This does not mean leaving the Church behind; and the prophets, reading the "signs of the times", will have to shake off the torpor, personal and collective. But it means measuring the conditions in which the Gospel message ­finds its human place, at the points of convergence of the construction of the world and the coming of the Kingdom.

**The text of the Council**

"Can we give so much biblical, historical, theological and pastoral density to this summary mention *(Const. dogm.,* n. 9)? The genesis of the text, in its homogeneous contexts, through the two constitutions, invites us to do so. '

First of all, it is the very position of the chapter on "the People of God" which confers its value to the qualification of *messianic­.* As we have recalled, this chapter was born of the complete recasting of the primitive draft (first session, 1962), when, on the proposal of Cardinal Suenens, and according to the request of many Fathers (cf. report, outline distributed in July 1964, pp. 55 and 136), a new text was drawn up (this chapter 2) in which the old material itself took on a new consistency. Thus, some passages were taken up here from the chapter on the laity (first draft, chap. 3, n. 24), where the priesthood of the faithful was defined. Now this "universal priesthood" was presented within the *priestly­, royal and prophetic* trilogy, which, as attributes of Christ, are shared by the Christian people. Having to define this people, we had recourse to these biblical categories, not for a rigid application, but in their profound meaning: worship, witness, service (cf. Report, p. 130)[[[129]](#footnote-129)](#bookmark890) .

It was at this point that, in the elaboration of the new chapter 2, in October 1963, an amendment was proposed which tended to present this priesthood as one of the three characteristic functions of the Messiah himself, participated in by the Christian people. If the people of God is priestly, royal and prophetic, it is because it is *messianic,* in ­fulfillment of the Covenant, according to the expectation of the nations, in the Kingdom of God which has finally come. Thus the qualification of messianic was introduced twice in the first paragraph (n. 9) [[[130]](#footnote-130)](#bookmark89).

The (unpublished) recitals of the amendment shed light on the basis and scope of this messianic role encompassing the threefold function of priesthood­, kingship and prophecy, and provide a penetrating reading of this paragraph:

- The texts of the prophets of the Old Testament find their proper meaning here, thus effectively nourishing the thought and action of the faithful (cf. Report, p. 41: "Insistitur in novitate foederis definitivi cum Populo Dei in Christo, post praeparationem Veteris Testament!)

- Messiahship is an essential component of the Kingdom of God, which has come and is coming. Christ is the Messiah.

41: "Plures Patres, nempe E. 937 (60 episcopi), E. 505, E. 568 (30 episcopi), E. 583, E. 641, E. 968, E. 972, E. 1000 (60 episcopi), et alii, postulaverunt ut aliquid diceretur de consummatione eschatologica Ecclesiae. Quod factum est hic et pluribus aliis locis". And we refer to the future chapter 7. Then, further on, p. 42: "lidem postulaverunt ut dicatui etiam de Ecclesia ad finem *peregrinante per historiam,* usque ad ­universalem diffusionem. Quod licet jam indicatum sit, his explicitius enuntiatur". In fact, it will be repeated in the final edition: "... (Ecclesia) ad universas regiones extendenda, in historiam ­hominum intrat, ipsa supra tempora et fines populorum existens").

- In this way, a truth involved in the building of the Kingdom of God is not abandoned to temporal messianisms and their scabrous seduction. And in Christ is founded the exercise of fraternal love in the many undertakings of the world and of civilization. Messianism enters into the definition of the relationship between the Church and the world. The role of the laity is clarified. (This is the beginning of Scheme XIII, which was in preparation at the time. Cfr, in particular, chap. 3, n. 34, 38J.

- The Church is manifested as a "sign" among the nations, according to the prophecy of John the Baptist, according to the preaching of the Apostles, according to the doctrine of the Fathers, according to *Pacem in terris* (cfr n. 9 in fine: "... Ecclesia... ut sit universis et singulis sacramentum visibile hujus salutiferae unitatis").

We should not fail to note what universal dimension, in time and space, is given to the messianic hope, to the People of God, in the very first sentence of the text: "In omni quidem tempore et in omni gente Deo acceptus est quicumque timet eum et operatur justitiam. Cfr *Ac* 10, 35 ". Thus the ­request of a bishop was ­satisfied, "ut aliquid dicatur de illis innumeris hominibus qui ante adventum Christi, vel etiam post ejus adventum in gentilitate vixerunt, attamen Deo secundum conscientiae dictamen oboedientes, ad civitatem Dei aedificandam suo modo contulerunt" (cfr report, p. 41)1C .

What emerges from this elaboration is the insistence on the historicity of ­the Church, in an economy in which time enters as the law of its existence and its witness. "In historia hominum intrat", it says. A formula which will later be used for the incarnation­: "Verbum Dei ... perfectus homo in historiam mundi intravit" *(Pastoral Constitution,* n. 38); "Ecclesia non ignorat quantum ex humani generis humani historia et evolutione acceperit" *(Ibid.,* n. 44). This dimension inherently implies the eschatological perspective, which gives dynamism to this history. This sense of eschatological tension was constantly manifested in the reflection and deliberation of the

1. It is not only this chapter on the People of God which thus takes on its intensity, but also obviously the chapter on the laity, in their triple function of priesthood, royalty and prophecy. But the sub-commission on the laity, working on its own, did not mention, on this point, the work of the sub-commission of chapter 2.

The Council Fathers (cf. the above-mentioned report, with the large number of interventions). It will lead not only to Chapter VII of the Dogmatic Constitution, also unforeseen in the ­pre-conciliar schemes­, but to the establishment of Scheme XIII as the ­Pastoral Constitution.

Thus we can say that the chapter *De Populo Del* (and the chapter on the laity) finds its field in the Pastoral Constitution, just as the Pastoral Constitution finds its doctrinal ground, its "project", in the chapter *De Populo Dei. This is* why, throughout the first part of this Constitution, where the ­internal conditions of the Church's existence in the world and in history are ­analysed, we see the dialectic of the messianic era at work, according to which the renewal of the world, which is to be presumed only at the end of time - against the illusions of all ­earthly messianisms ­and against the triumphalism of a Church installed in Christendom ­- is nevertheless "anticipated in this century" *(Const. dogm,* chap. *7,* n. 48). The recapitulation in Christ will be accomplished at his second advent; but it is already underway, since the first advent, "in the pains of childbirth". How often this text from *Rom* 8:21-22 has entered into the fabric of many chapters of the Council! ­Childbirth: there is therefore continuity. The figure of this world is passing away; but also "the values of dignity, fraternal communion and freedom, all those excellent fruits of our nature and our industry, which we will have propagated on earth..., we will find again later, purified, illuminated, transfigured" *(Pastoral Constitution,* n. 39)[[[131]](#footnote-131)](#bookmark90) .

However, during the drafting of this Pastoral Constitution, the expression "messianic" is not used again. Everything is centered directly on the incarnate Word, "the perfect man who entered into the history of the world", and who accomplishes in his Church the recapitulation of all human values. One passage, however, reveals the ­recapitulatory power of universal messianic hope, "at the point of convergence of the desires of history and civilization, at the center of humanity, in the joy of all hearts, in the fullness of all aspirations" (no. 45). No stronger and warmer expression could be given. In fact, this is a literal quotation from an address by Paul VI (3 Feb. The ­original text is as follows: ­"Gesù è al vertice delle aspirazioni umane, è il termine delle nostre speranze e delle nostre preghiere, è il punto focale dei desideri della storia e della civiltà, è cioè il Messia, the center of humanity, the one who gives meaning to human events, the one who gives value to human actions, the one who forms the joy and the strength of the desires of all people.

"The focal point of the desires of history and civilization, *that is to say, the Messiah*: in order to read the conciliar text correctly, it is permissible to restore to it the fallen word: "Jesus is the Messiah". This is why the people of God are messianic.

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**Should we re-baptize?**

**Historical investigation and theological questions**

Two pastoral bodies are vigorously pursuing this question today: the ecumenical movement and the cate- chumenal movement.

The former has made it one of the touchstones of the sincerity and goodwill of Rome's dialogue with the other Churches or Communities, as it has constantly recalled by its most eminent ­personalities, since it is on several occasions that Dr. Visser ­'t Hooft and Pastor Boegner have put their authority on this question. And, indeed, the slightest weakness of the ­qualified representatives of the Church in this respect turns into an incident and is felt as both a humiliation and a sacrilege, in spite of the canonical precaution, which does not appease anyone, of so-called "conditional" baptism.

Similarly, the beneficial resurgence of the catechumenate complicates the problem pastorally. Indeed, if the adult baptized in the Reformation is ­to be re-baptized, albeit conditionally, in view of his integration into the Catholic Church, what is his ecclesial status? Is he a *baptizandus* or a *eucharist?* Must he follow the ­liturgical catechumenal path of ­stages and scrutinies? ­Will­ he be ­given the less if he hypothetically already has the more? To this series of questions must be added the subjective difficulties of this "catechumen" who intends to consider his rooting in the community of his baptism as a providential preparation for his entry into the Catholic Communion, envisaged psychologically ­more as an overcoming and a plenitude than as an abandonment.

In conflicts of this kind, the Church has two recourses: reflective thinking (and this is the approach of theology) and the memories of its pastoral *action.* Through this second, historical approach, ­reflection is ­provoked by the practice of the Church: *sic fecit Ecclesia.* We would therefore like to renew the theological handling of ­received principles by exploring the concrete life of the Church, grasped in all its historical depth. Our survey, for the first millennium, affects Rome, Africa and the East. *Quod ubique, quod semper.*

Our purpose is twofold:

- We would like to alert scholars to look at these texts, some of which are difficult. When the stakes are so high, neither critical editing nor philological analysis nor cross-checking of documents is a luxury, if it can modify the interpretation of a privileged extract.

- we would also like to submit these *facts* to theological reflection­. ­If it is for the historian to "investigate the case", it is for theologians to pleadx .

Let it be understood, however, that we are dealing here *only* with *­research.* Following the advice of John XXTTI in his ­opening speech of the ­Council session, we intend to explore "authentic doctrine, studied, moreover, according to the methods of research and the presentation used by modern thought".

1. **- The correspondence of Denys of Alexandria**

Under the pen of Eusebius of Ceasarea, the History of the Church in the middle of the IIIe century merges with the seventeen years of the pontificate of the bishop Denys on the see of Alexandria, whose acts, epistles and documents are carefully classified and aligned one by one. It is in this context that we learn of his letter to the Pope of Rome. He ­tells the story of an old man who had doubts about the validity of his baptism because he did not recognize in the baptism ­conferred by Dionysius on the neophytes the rites and words of his own baptism received in heresy. The bishop of Alexandria reassured him by referring to his long practice of the Eucharist and ordered him, without further precaution, to take communion:

This old man said that now his soul was completely penetrated with compunction, and that he did not even have the courage to raise his eyes to God, after having begun with these sacrilegious words and rites; that consequently, he asked to receive this purification, this reception, this very pure grace. This I did not dare to do, telling him that the communion he had had for a very long time (with the Church) was sufficient for this. He had indeed heard the Eucharist, he had answered the Amen, he had stood before the (Holy) Table and had stretched out his hands to receive this holy food, he had received it and

1. If we are read by brethren separated from the Catholic communion, since their situation always underlies the reflection undertaken here, they will kindly excuse the offensive terms which the historical references might suggest but which the scientific character of this investigation could not alter.
2. *Documents conciliaires,* vol. 6, Paris, Ed. du Centurion, 1966, p. 64, n. 2.

I would not have dared to renew it from the beginning (= by rebaptising him­).­ I ordered him to take courage and to go, with firm faith and good hope, to the participation of holy things[[[132]](#footnote-132)](#bookmark91).

We know this document only from Eusebius' Ecclesiastical History (VII, ix, 4), which does not hide its sympathy for this bishop. But the reputation that historians have made of Denys is not without its problems. Father Lebreton, following Feltoe, has portrayed him as a friend of peace at any price, even that of the widest tolerance[[[133]](#footnote-133)](#bookmark92). Already Saint Athanasius had complained about his subordinatianism and his namesake, Pope Dionysius, had had to ask him to account for his Trinitarian doctrine[[[134]](#footnote-134)](#bookmark93). Saint Basil had blamed him - also for reasons of a Trinitarian order - for having admitted the baptism of the Montanists *(Epist.* II, 188; *P.G.,* 32, 668) [[[135]](#footnote-135)](#bookmark94)while Saint Jerome deplores in the same Denys an absolutely opposite dogmatic position *(De viris illust.* LXIX; *P.L.,* 23, 677) [[[136]](#footnote-136)](#bookmark95)since he makes him a disciple of Saint Cyprian in the Novatian affair... What is then worth the testimony of Eusebius? Would not Dionysius be the counterpart, in the other camp, of the intransigence of Tertullian, the rigour of the latter and the laxity of the former constituting, on the same question, two symmetrical errors?

Let us take advantage of the disagreement of Saint Basil and Saint Jerome to reopen the trial, not of Denys, whose orthodoxy is of little importance to us here, but of his testimony as related by Eusebius, ­since we are looking, for our problem, not for the intentions of ­individuals, but for the practice of the Church.

It is necessary to bring here for memory an additional piece: Eusebius records in the same book (VII, ni) the severe answer of pope Stephen to the council of Carthage which claimed to recommend the re-baptism of the Novatians. We reproduce it according to the quotation which Saint Cyprian makes of it in his letter to the bishop Pompey *(Epist.* LXXIV, I) which one can date from 256:

If heretics come to us from *any sect*, let us not innovate (= re-baptize), but only follow ­tradition, *laying hands on them* to receive them to penance, especially since heretics themselves, from one sect to another, do not baptize according to their particular rite those who come to them, but simply admit them to communion\*.

There is no question here of studying the whole of the Novatian quarrel. We shall content ourselves with a few remarks which may throw light on the testimony of Denys:

1°) let us note that, for the Pope contemporary of our bishop, it is a question of a universal tradition, whatever the pun on Novatian (Novatianus, *innovare).*

2°) the apostolic see does not make a distinction among heretics­: "of whatever sect". The question is important if one remembers that the reproach of Saint Basil to Denys (a century later, it is true, but quite close to the period in which Eusebius writes) is to have recognized as valid the baptism of the Montanists who, in their "sacramental" formula, had substituted Montan for the Holy Spirit ("in the name of the Father and the Son and of Montan"). The pope's formula, which will have a career in the canonical tradition, thus seems to give weight to Denys' attitude. One of his successors on the See of Peter, in any case, Pope Innocent I, would declare in a decretal of 15 February 404 that neither Novatians *nor Montanists* should be re-baptized .

3°) the mention of the imposition of hands will keep us in the­ following paragraphs. Let us remember, however, that it is not a minor gesture of a penitential or catechumenal nature. The *manus impositio* is the Western equivalent of the Eastern *consignatio.* Thus ­St. Gregory the Great, speaking of the reintegration of heretics ­into the great Church, said: "*Arianos per impositionem manus occidens­, per unctionem vero sancti chrismatis oriens reformat" (Epist.* XI, 67 (52)). Thus the Apostolic Constitutions (VIII, 28) warn the priests about the meaning of the imposition of hands (xEipo0ETEÏ) which is in their power, - as ­still today in the East - and by which they confirm, and the imposition of hands (%eipo0ovEï) which is not in their power, and by which priests ­are ordained. Consequently, the position of Rome is all

1. Transl. Lebreton in Feiche..., *ibid.* p. 203. Documentary record of the issue in Quasten, *op. cit.* pp. 282 ff.
2. Denz.-Bannw. 94 (we always quote the old editions). But the mysterious "council" of Laodicea in the East treated the Montanists "as pagans," i.e., it advocated re-baptizing them, as will be ­explained later.

close to that of Alexandria: that one does not rebaptize, but that one gives the collator rite of the Holy Spirit (Rome), as ­Mgr Duchesne explained it well[[[137]](#footnote-137)](#bookmark96)or that the Eucharist be made accessible (Alexandria, which imitates in this a usage of the heretics that Rome does not seem to disapprove of). Thus, *the Orthodox practice of reconciliation ­is not to rebaptize, but to confer a higher sacrament.* We shall have other testimonies of this in the following centuriesn .

We can now re-open Eusebius' History and re-situate our text. G. Bardy has clearly shown that, for this writer, "ecclesiastic­" is synonymous with orthodox. Eusebius writes only in praise of the great Church and it is a history of Orthodoxy that he intends to compose: "it is the development of Orthodoxy that he intends to highlight[[[138]](#footnote-138)](#bookmark97) ". Is it Artemon, Paul of Samosate? He passes over in silence their doctrinal weaknesses. Is it about Dionysius of Alexandria? He will overlook the grievances of his namesake of Rome, even though he mentions the letters of that pope, because he does not intend to give information about the doctrinal vicissitudes of the Church, but only to give the succession (8iaÔ0Kf|) of "the torches that are raised ahead and the cries of the watchers" (I, i, 3), he wants to both edify, and to erect a monument to the glory of "the economy and the theology ­of Christ" *(ibid, 7)* which endures in his Church.

This purpose, it seems to us, gives full weight to the testimony of Dionysius - and to the practice of the Church which, according to Eusebius of Caesarea, he is supposed to reflect. It can be stated thus: there is no pretext ­for re-baptism.

1. **- Saint Augustine and the Donatists**

A century and a half later, the situation is reversed, since the ­Donatists are a sect of rebaptizers (cf. St. Augustine, *Eph.* 111, 1-2). The position of the *Catholica,* to use St. Augustine's expression, that is, of the great Church, is clear: one must never ­rebaptize.

As it may be interesting to know the doctrinal foundations on which the Church of that time relied, more by spiritual instinct than by dogmatic deliberation, we will present not a polemical text ­but a catechetical homily. The sample thus selected is one of the Denis sermons *{P.L.* 46, 838)[[[139]](#footnote-139)](#bookmark893) whose authenticity is unquestionable.

This sermon was probably delivered on the Sunday after Easter, and it is addressed to the neophytes. After welcoming their new ­birth and their new attire (that of the new life as well as ­probably that of their baptismal vestments), St Augustine exhorts them to "lead a life worthy of the vocation to which baptism has called them" *(Eph* 4:1), which leads him to open a well-developed parenthesis on the Donatists, who have also received baptism.

Many heretics also truly have the sacrament of baptism, but not its fruit of salvation nor the bond of peace, having, as the Apostle says, the "form" of godliness, while denying what makes it strong (2 *Tim* 3:5).

Saint Augustine is fond of this formula of Paul. Thus ­he will explain later ­that, without baptism, one can have, through faith and an upright life, "the essence of piety, but not its strength", like the centurion Cornelius. This is how the relationship between faith, ecclesial life and the sacrament is articulated.

Then comes a series of military images: the militia is the Church; desertion is schism; the king is the Christ of judgment; the "mark" of the legionaries is baptism:

They are either those marked by deserters (= Donatists baptized in Donatism), or deserters who bear the seal of our good King in a flesh of damnation (= Catholics baptized in *Catholica* but passed to Donatism). They say to us: "If we are not faithful, why not give us baptism? It can happen that one has received the baptism of Christ without being counted among the saints. And it matters not, in relation to one's own and *only* sacrament, that one receives the baptism of Christ where the unity of Christ is not (...). And if the deserter himself marks another with the same mark, he will not make him his coheir for life, but his companion in punishment. But let him return to the lawful and regular army, and let the other also come to it; when his rigor is appeased, the king will pardon the first and admit the second (...). In neither case is *the* established *mark* (= baptism) renewed.

The question of the "deserters" was: "What will you give us if we have already been baptized? In his answer, St Augustine equates them with the Christians of Samaria who had not received the Holy Spirit, although they had been baptized in the name of Jesus, and for whom the apostles had to come from Jerusalem to lay hands on them in order to bring them into the Church.

Here we find again the practice of the primitive Church. This ­imposition of hands accompanied by the Function *can only be ­communicated by those who live in the unity* of the Spirit, that is to say, within the *catholica,* so that it must be renewed on penitent schismatics[[[140]](#footnote-140)](#bookmark98). *Once again the Church attests that one does not rebaptize, but that one confers the chrismdle anointing.* And Saint Augustine gives the reason for this:

It is objected: "What can one receive when one has already been baptized?" One receives the Church from which one is absent; one receives the peace and unity that are lacking, for "he who does not follow me in the harvest scatters" *(Le* 11:23). ... Where is the unity in the separation?

Before closing his parenthesis on the baptismal question - which proves that the catechumenate of Hippo included eucharists alongside the catechumens - the catechist reaffirms: "one can, while disdaining to receive the baptismal prerogatives in the Church, have, in spite of everything, a true baptism.

1. **- The patristic rite of reintegration**

The preceding testimonies clearly showed the refusal to baptize twice, and at the same time they indicated the mode of reconciliation. It remains that these texts are only testimonies, which it would be easy to multiply, but which could seem to commit only their authors. They must therefore be compared with the canonical tradition of their time.

1. *The Conciliar Tradition.*

Canon 8 of the *Council of Nicaea* (325), the first ecumenical one, reopens the file of the Novatians, whom it calls Cathars, that is to say Puritans, by envisaging the reinstatement of the clerics baptized in the schism. They could take their place and ministry in the clergy of the *catholica,* on condition that they received the imposition of hands of which Pope Stephen had spoken[[[141]](#footnote-141)](#bookmark99).

The second witness is the *mysterious Council* of *Laodicea,* which history ignores as a council but which tradition knows well as a canonical collection of disciplinary decrees, which explains why its dating is delicate. It is known, however, that Theodoret of Cyr (b. 393) cites it twice, referring to canon 33, which forbids praying to angels *(P.G.,* 82, 613), and to canon 48, which refers to the heavenly *chrisma* of confirmation that "makes one a partaker of the kingdom of Christ" *(P.G.,* 83, 408) in a text commonly dated 452. Since this canon is presented by Theodoret as a custom of his patriarchate (Antioch), this canonical collection must be traced back at least to the early years of Theodoret, i.e., to about 400.

Canon 7 states that Novatians, Photinians and Quartodecimans "who in these sects are called faithful (= baptized) may participate in the Holy Mystery (= Eucharist) after they have learned the symbol of faith and have been anointed with the Holy Chrism (àyicp xpicypaTt). These Photinians had made a name for themselves by their heretical opinions about the Trinity; but it is not certain that their mention is authenticlc .

The third attestation is that of canon 8 of the *2e (ecumenical) council ­of Constantinople* (381). But this canon is not authentic[[[142]](#footnote-142)](#bookmark100) It should be attributed to the Patriarch of Constantinople writing, around 460, to Martyrius of Antioch. This "canon" differs from Roman Tradition in that it distinguishes among the sects those whom "we ­accept only as pagans"[[[143]](#footnote-143)](#bookmark101) and those whom we do not rename. But the latter are signed and anointed with the *myron* on the forehead, eyes, nostrils and ears with the formula still in use today in the Byzantine Church: "this is the seal of the Holy Spirit".

These canons still retain the memory of the African baptismal quarrel which we have reported on at length. In today's canonical terms, we could say that they settle the debate in the following way: the baptism of heretics is valid, but it ­will only become fruitful through confirmation. Confirmation can only be valid in the Church, for the reasons developed by St. Augustine. This is why it is necessary to confer the Holy Spirit in order to integrate them into the Church. "Canon 8 of the *Council of Arles* of 314 says: "Let only the hand be laid on them so that they may receive the Holy Spirit," and canon 17 of the *Council of Arles of* 452 says:ie .

1. *The Papal Tradition.*

We have already noted that Roman usage is even stricter than the conciliar tradition: no one is re-baptized, no matter who the heretics are. The only means of integrating them into the great Church is the imposition of the hand, most of the time accompanied by chrism. As these texts do not offer any ­particular difficulty­, we will content ourselves with a simple nomenclature, the massive effect of which can only impress. We have already quoted Stephen I (t 256). After him, let us note, for the patristic period (the subjects of these rites are always heretics who want to enter the great Church):

Saint Sirice (t 398): "per invocationem *solam* septiformis ­Spiritus *episcopalis manus impositione* catholicorum conventui sociamus, quod etiam *totus oriens occidensque* custodit" (D.B. 88).

St. Innocent I, February 15, 404: "... ut venientes a Novatianis vel Montensibus per manus *tantum* impositionem suscipiantur" (D.B. 94).

Saint Leo (f 461) "... rebaptizandi non sunt ; sed per ­impositionem manus virtute Spiritus sancti, *quam ab hereticis accipere non potuerunt,* catholicis copulandi sunt[[[144]](#footnote-144)](#bookmark102).

Saint Gregory the Great (f 604): qui apud haeresim in Trinitatis ­nomine baptizantur, cum ad sanctam Ecclesiam redeunt, *aut unctione chrismatis, aut impositione manus, aut sola professione fidei* ad sinum Ecclesiae revocentur (D.B. 249). Cfr *Epist.* XI, 67 (52) quoted above, p. 186.

One will have noted the insistence of these texts: *sola, tantum* mean that this imposition of the hand (or this chrismation) is sufficient in itself, i.e. that it excludes the reiteration of baptism.

It remains to be seen what this rite means, for which St Augustine has given us an explanation: chrism unction following baptism, penitential reconciliation or confirmation?

Although penance has always been interpreted as a second baptism, it must be excluded here, for anointing never accompanied the penitential imposition of the hand.

The post-baptismal chrismal anointing, conferred by the priest, is ­difficult to admit, for the story of the baptism of Novatus which Pope Cornelius tells (Eusebius, *Hist. eccL,* VI, xliii, 15) speaks of *the reverend's seal* and our texts mention *Vcpiscopalis niantes.*

It can only reasonably be confirmation. For nearly a millennium it has been the *only* rite of reintegration for the faithful from the separated churches.

1. **- Cases of conscience in barbarian Christianity**

When the Arab invasion ruined the Church in Africa and stopped the ecclesiastical development of Spain, when Rome was under the domination of Lombardy, Western Christianity at the beginning of the 8th centurye experienced a great depression, the after-effects of which were innumerable: liturgical fantasies, ignorance on the part of the clergy, sterilization of thought and reflection, and a great canonical disorder. For the subject at hand, the problem is no longer that of the baptism received in heresy, for thought is too dull both to arouse it and to stem it, but it is to compensate for the extravagant deficiencies of an uncultured clergy. In the midst of so much disorder, where should one look for a serious ecclesial reference? Christian Africa and canonical Spain have become ecclesiastical deserts­; Rome has lost all prestige; the Islands, "namely Ireland and England, which are beginning to spread their penitentials, are too extravagant to serve as a reference. There is only one land of refuge left: the Frankish Kingdom, which will take on the mission, under Charlemagne, of saving the old rules[[[145]](#footnote-145)](#bookmark894).

One of the pioneers of this Frankish restoration was Pope Stephen II. Stung by the Lombard invasion, he turned to Pepin. While seeking refuge in a Frankish monastery, he was consulted. Conforming to, but straightening out, the insular penitential customs of his British correspondents, who were accustomed to expressing themselves by *judicia,* he published his *Responsa* in 754[[[146]](#footnote-146)](#bookmark103).

In cap. XI, it is about a priest who, not having water at hand to baptize an infant in danger of death, did so *with wine23 .* If this priest, the Pope replies, had acted out of negligence, he should be excommunicated and subjected to penance. But if it was the water that was lacking, then it follows that he had not committed any fault *{nulla et exinde adscribitur culpa)* and the child should not be rebaptized: *infans autem sic permancat in ipso baptismo24 .*

In cap. XIII. it is a question of priests so ignorant that they know neither the Creed, nor the Pater, nor the psalms, nor even who ordained them. No wonder then that such a boorish priest makes a mistake in the baptismal formula. He baptizes thus: *In nomine Patris mergo, et Filii mer go, et Spiritus sancii mergo.* The Pope's answer is this:

illi quos baptizavit, licet rustico, quia in nomine sanctae Trinitatis sunt baptizati, in co permaneant baptismo (cap. XIV).

They will therefore not be rebaptized25 . Such a judgment corresponds to a custom for which Stephen II's predecessor, Pope St. Zacharias, gives the reason:

He who baptizes in this way does not commit error or heresy, but only ­ignorantly violates the correction of the Roman language. We cannot consent to baptize ­them a second time=fl .

Subsequently, the documents issued from the Frankish restoration ­will deal with the same problems in the same terms. Burchard of Worms and later Yves of Chartres will refer in their *Decree* ­to priests *who grammaticam ignorabant* and baptize "*in nomine Patria et Filia et Spirita Sancta*" (sic)27 .

Even worse: they keep talking about priests who can't remember ­if they were ordained, and even worse, about "priests" who were ordained but never baptized2S . This lamen-

1. *Ibid,* 559.
2. *Ibid,* 561. The distant successor of Stephen II, Pope Gregory IX, in a document dated July 8, 1241, does not want to consider as *rite baptizatus* children baptized with beer in similar circumstances: D.B. 447. But these two texts are not quite comparable, for it is necessary to explain the value of the word *rite* for Gregory IX, and to take into account that the latter does not pass judgment on a *specific* case as did his predecessor, but rightly condemns the *general* custom. That this custom could have arisen and developed will not fail to make theologians think! Finally, we should apply to this later text what we will say, in commenting on the Decretals in par. 5, about the difference in reasoning between the canonists and theologians of that time.
3. Mansi, XII, 561.
4. *Ex ep. "Virgilius et Scdonius" ad S. BonifatiuHt,* 1" July 746 (?), quoted in *D.B., 2ffl.*

*TU.* Burchard de W., *Decree,* IV, 43 *(P.L.,* 140, 734); Yves de Chartres, *Decree,* I, 237 *(P.L.,* 161, 116).

1. E.g. Burchard de \V., *Decree,* IV, c. 58, c. 100; Yves de Chartres, *Decree,* I, 268, 294, etc.

n. r. th. lxxxix, **1967, n° 2. 8** table will fascinate the following generations who will take advantage of this historical reference to excite their intellectual verve by treating their theological problems asymptotically, so to speak, ­starting from the limit cases. This is what remains to be studied.

**V. - Canonical-theological reflection in early   
scholasticism**

In spite of the torches of this period, the era is not yet completely deentenized. The French poet Rutebeuf tells ­how the poverty of the lower clergy led them to barter liturgical books ­which, to make the deal worthwhile, had to be rare or expensive20 . The registers of episcopal visits to parishes are also instructive: such and such a priest no longer knows the canon of the mass (because he has sold his missal?) but says instead a *miserere*[*[[147]](#footnote-147)*](#bookmark104) *!* These few reminders will prevent us from finding the questions raised by the Decretals as well as the Summits unheard of.

We shall take only a sample from this period, taken from the *Decretals* of Gregory IX, published on 5 September 1234. It bears as a summary the following indication:

Non baptizatus ordinari non potest et, si de facto ordinetur, non recipit ordinis characterem, licet credebatur baptizatus (Friedberg, II, 648, cap. III).

We selected it for several reasons:

- because its content, fitting well into the thread of the ­exceptional situations evoked by the barbarian canonists, sums up the data of the problem at that time;

- because the problem posed seemed so scandalous to St. ­Raymond of Penafort, the compiler of these decretals, that he did not dare to publish it without censoring and amputating it;

- because at last we have had the good fortune to get our hands on the *theological* solution that St. Thomas Aquinas believes he can give to this same *canonical* problem. Thus, we are given the opportunity to compare two traditions and two instances of the ­Church's ­reflection.

We know that these Decretals wanted to be innovative. The "old law" was represented by the old canonical collections which Burchard of Worms and Yves of Chartres received and monetized; it was essentially *conciliar in* basis. Gratian had tried to establish the concordance of its discordances, around 1140, and in the process had hastened its decline. From now on, the Decretals wanted to lay the foundations of a Law which would be based essentially on the ­documents of the Holy See. Whereas until now, the *auctorates* were venerable because they were ancient, at the time of the Decretals, under the impetus of pontifical power, the texts of *recent* Popes were compiled, even if they settled old problems.

The occasional papal documents that were thus ­compiled obviously reflect the modes of thought of the time. The decretal ­of Innocent III (t 1216), which is reproduced in the collection of Gregory IX and which will concern us here, thus proceeds with the discipline of the School: the problem *(quaestio),* the answers and objections given *(sed contra, videtur quod non,* etc.) and finally the point of view of the editor *(solutio).*

The problem is this: if non-baptized persons are ordained priests, what about a) their ordination: for example, should they be reordained? b) what about their baptism and should they be ­re-baptized? c) what about the baptisms they have conferred? We will leave aside the third sub-problem (the baptisms conferred by these priests), which no longer poses a question today and which the barbarian canonists have well and truly settled[[148]](#footnote-148) .

The Council of Compiègne had already answered that anyone who is ­caught having been ordained a priest even though he is not baptized, must be baptized and then reordained a priest[[149]](#footnote-149) . But this "conciliar authority" is not sufficient for the new law. A similar answer will be sought from the Apostolic See. St. Raymond of Penafort found it in an epistle of Innocent III to the Bishop of Ferrara, dated 1206.

Innocent III weighs the pros and cons: on the one hand, if baptism is the foundation of all the sacraments, one cannot build order without the baptismal foundation. On the other hand, to possess Christ by faith, even without baptism, is equivalent to having this baptismal foundation: in other words, ordination could be established on the basis of this faith (without baptism). Moreover, history shows that Christ instituted ­ordination before baptism: it would seem, therefore, that the order could be conferred before baptism.

Innocent - or his correspondent - extends the problem posed by the following supposition which seemed so bold to St. Raymond that he censured it:

What of one who believes he has been baptized and is not, but has in fact been consecrated a bishop? Will all those who have been ordained by him be reordained? When most bishops are unaware of this, shall they be rebaptized with baptismal water, when neither of them remembers it? The doubt then is this: are these ­truly consecrated in the episcopate?

With a swiftness of judgment to which ­St. Thomas Aquinas would not ­entirely subscribe­, as we shall see later, the pope concludes:

So many not only ridiculous but ­absurd consequences would follow ­that it is better to keep quiet than to talk about it."

Innocent arrived at his *solution,* which he formulated in line with the Council of ­Compiègne: that this priest be re-baptized and reordered.

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So much for the canonists. But what do the theologians think? In his Commentary on the Sentences of Peter Lombard, St. ­Thomas Aquinas reflects on the same conflict (the unbaptized ordained priest), which he also extends with the same supposition (the unbaptized consecrated bishop); but his *solutio* is more nuanced than that of Innocent III[[[150]](#footnote-150)](#bookmark105).

Peter Lombard reflects on ecclesiastical orders and adjusts his definitions: *Quid sit quod hic dicitur ordo*? It is a kind of sacrament *(sacramentum quoddam') -* St. Thomas had not ­yet chiselled the formulation of the sacramental septenary - which confers a *spiritualis potesta-s* and an *officium.* This *potestas is* promoted into an *ordo* by the character.

Taking up the distinctions in Peter ­Lombard's development, ­St. Thomas notes, like Innocent, that the character of the priesthood might not presuppose the baptismal character[[[151]](#footnote-151)](#bookmark106) (and we recall that Innocent follows the same reasoning). But one can also argue the opposite. In this case, since it has happened in fact :

a) that non-baptized persons believe themselves to be baptized; b) that among these, some have been ordained priests, how can the honor of the ­Church be saved ­- *in hoc Ecclesia decipietur, quod est inconveniens -?* For their Eucharists and absolutions must be accounted for!

Saint Thomas decides according to tradition: this "priest" *is not ­sacerdos* and he draws the consequences *secundum canones.* But this purely canonical aspect does not satisfy him and he rebounds the question in terms similar to the *resecatis superfluis* which had made his fellow student Saint Raymond blush:

And if even he (the unbaptized ordained priest) is promoted to the episcopate­, those whom he ordains (note that it is not he, but those who are victims of his error) do not receive the Order. Nevertheless, it would be religious to believe *{pie credi potest)* that, as to the ultimate effects of the sacraments, the High Priest would make up for their deficiency, and that He would not allow the matter to remain so hidden as to constitute a danger to the Church.

It is not certain that this Thomistic conclusion is merely a convenience clause. We understand it in this way: the hypothesis is no longer ridiculous *{absona),* as the canonist Innocent III wrote, but, as St Thomas explains, it makes the theological question rebound. In fact, in addition to the *potestas spiritualis* of which Peter Lombard spoke, the Middle Ages had elaborated a theology of the *potestas excellentiae* which is exercised without the formal celebration of the sacraments, by substitution of the Churchs7 . The old Denys of Alexandria did not reason ­otherwise when he appealed to the numerous Eucharistic celebrations of the ­dubiously baptized old man ­and the fruits of his presence in the midst of the Assembly. So much solidarity with Tradition, and the allusion, founded in Thomistic scholasticism, to the Church's freedom in sacramental matters, give St. Thomas' conclusion the weight of a theological argument. This is enough for the historian not to be satisfied with the canonical verdict of the Decretals, and, to use again a judicial vocabulary, to appeal to other authorities: in particular those of theology.

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We will stop our investigation here since others have explored the modern period of Church history[[152]](#footnote-152) . Their work shows that neither the Council of Trent nor the Holy Office took sides with the practice of re-baptism, and that the documents of the magisterium have ­repeatedly reminded us that doubts should not be confused with scruples. It only remains for us to attempt an assessment of the results of this investigation and to mark out the paths which could renew theological reflection on this thorny question, in the hope that the announced reform of the Ritual and of the Law will be the occasion for a revision of the *present* practice of the Church which, in the eyes of the historian, is a *hapax.*

**VI. - Conclusions**

Until now, it was essential to proceed by careful analysis­. ­It was important to situate each testimony, to date it, to understand its environment in order to understand its significance. Among the abundance of facts and interventions which constitute the archives of history, it was necessary to make a selection, because it would have been useless to ­collect documents which have only an exceptional value; we wanted to retain only the witnesses which commit the Church, either because of their "venerable" character (as the ancient canonists would have said), or because they represent an act of the ­magisterium, or because they are covered by the authority of the great leaders of Christian thought.

It is important now, in order to avoid dispersion, to take a global look at history, because holding on to Tradition presupposes that history has a meaning and significance. If the analysis avoids making mistakes, only the *continuity of the* Church's practice is enlightening. We shall try to take stock of this (a).

The fact remains that these historical reminders run the risk of upsetting the spontaneous *reflexes* or irrational habits of *contemporary* canonical thought or theological practice. This is why we will follow this assessment with reflections (b), or, more precisely, with working hypotheses.

These hypotheses emerge naturally from the *facts* we have observed, but they are, in a way, the raw product. *Doctrinal* reflection on the subject before us will only progress if we redistribute this data according to various chapters of theology, as we shall specify in the end in an attempt at classification (c) with a view to theological exploitation.

*and who is not?* in *Parole et Mission,* 11 (1960), pp. 569-591, which it is unnecessary to repeat.

1. *Balance sheet*

Let's summarize the acquisitions of our survey:

1. - The history of the Church, from the Martyrs to the present day, reveals that the Christian communities have known the *permanent temptation* to re-baptize. The leaders of these communities, in order to ­protect the value of baptism, have had to appeal unceasingly to the authorities of their time or to the magisterium to "cover their tracks" in the face of the scruples that ­always arise. There is a ­kind of persistent and spontaneous inclination to sacramental tutiorism, against which the Church has never ceased to struggle.
2. - The Eastern attachment to the *Trinitarian* dimension of baptism ­has led the Church to deal with these doubts. The feeling spon­ tané of Rome would be rather that one never re-baptize, under any pretext, whatever *the* Trinitarian formula may be.

Only slowly did Rome incorporate into its law the Eastern precautions on the Trinitarian requirements to dispel doubts about the validity of baptism.

1. - With the aberrant originalities of the barbaric age, the custom of turning a blind eye to the degradation of the sacramental matter or of the Trinitarian formula was established. Hence, little by little, there arose the thought, neither dogmatically nor canonically formulated, but evident, that the Church supplements and enjoys, in ­sacramental matters, a sovereign power.
2. - The Council of Trent, returning to the firmness of ancient law, anathematized the practice of re-baptism. Thereafter, the ­interventions of ­the Holy Office will ensure that the Catholic Church does not behave *de facto* as a Donatist Church30 .
3. - The lightness of liberal Protestantism in sacramental matters ­under the pressure of modernist ideas has panicked the Church. However, the official episcopal authorities did not want to attenuate the traditional refusal to re-baptize[[[153]](#footnote-153)](#bookmark107).
4. *Reflections*

It is precisely these liberal customs that have aggravated the already nagging ten­ tion to repeat baptism by bringing a liberal suspicion to bear on every Protestant baptism. Since it is this warping that constitutes the *Sitz im Leben* of this study, we would like to ask for theological reflection. It would be an error of method to equate this new situation with the old one. ­However, it seems that theology should take advantage of the untapped doctrinal potential of these historical references. For this ­reason we would like to formulate the following working hypotheses, in decreasing order of certainty:

1°) *Tradition,* firm and constant, formally condemns the practice of re-baptism, from the primitive Church to our days.

2) The position most consistent with *patristic tradition* ­would be to ­receive those who have been baptized in another Church or community by laying hands on them and conferring the ­chrism.

3°) If there is doubt about the validity of baptism because of a ritual anomaly (yesterday the Montanists or the fantasies of barbaric times­, today the Liberals), there is a *Roman* ­tradition to override it. In fact, the Church, exceptionally, has turned a blind eye to baptisms conferred without water and/or with a truncated or degraded trinitarian formula ("in the name of the Father and of the Son and of ­Montan", "in nomine patria...").

4°) If there are doubts not only about the validity but also about the very existence of the baptism of an active Christian, there is *a* tradition according to ­which one does not ­(re)-baptize, but trusts in the substitutes of ­the Church, or even confers a higher sacrament (some attestations for Confirmation and the Eucharist, and attempts for Order)

1. *Classification*

If the vicissitudes of ecumenical behaviour have been the starting point for these reflections, ecumenism will not be alone in profiting from them. Before closing the dossier, we would like to open, without even sketching them, the theological perspectives discovered by this exploration of the past. The task and competence of the historian ends here, at the edge of theology.

Io ) Ecumenical perspective. - The historian can testify that the great Church has recognised - in the terms we have specified above - the baptismal ministry of non-Catholic Churches. The theologian will draw important consequences from this on the ecclesial quality of ­these separate communities. The Conciliar Decree on Ecumenism­, which bases ecclesial solidarity on baptism, confirms him in this way[[154]](#footnote-154) .

2°) Opening on sacramental theology. - The historian testifies that the separated churches were not the only ones to experience aberrant baptismal practices. Another theological problem is then raised­, since in this case it cannot be a question of honouring the sacramental ministry ­of a separated Community. The theologian will conclude, in accordance with the Eastern theory of "economy", that God is not necessarily bound by the sacraments he has entrusted to his Church.

3°) Ecclesiological perspective. - This theological problem is no longer: was the baptism valid, but: did it take place? The ­historian can then testify that the doubt about the *existence of* baptism was sometimes overcome by appealing to the Church's substitutes. This is a new theological problem. The theologian, spurred on by these accidents of history, will search in the line of *Lwnen Gentium,* defining the Church as the primordial sacrament, and ­encompassing all her action in her sacramental being[[155]](#footnote-155) .

4°) Liturgical perspective. - Finally, history attests that the rite of integration into the great Church is not normally the reiteration of ­baptism, but confirmation. This is the last theological problem raised by our investigation. If confirmation has been ­experienced by the Fathers as the sacrament of the Unity of the Church in the Spirit, the theologian will conclude that this sacrament contains a communion energy, as attested by the ­ancient ritual of ­reconciliation and the catechesis of St. Augustine. In this he will be assured by the statements of the Constitution *De Sacra Liturgia* that the sacraments "build up" the Body of Christ[[156]](#footnote-156) .

These are the immense problems raised by a curious but objective and attentive look at the pastoral capital of twenty centuries of Church history. It was our task to open the dossier, not to decide the questions it raises, even if we venture to formulate them.

*92-MeudonAndré* Aubry

*7,* Rue de l'Eglise

**Acts of the Holy See**

ACTS OF THE SUPREME PONTIFF

**The Regulations of the Episcopal Synod (December 8, 1966). -** *(L'Oss Rom,* **December 24, 1966 -** *La Doc Cath,* **1967, col. 129-140).**

On September 15, 1965, the day after the opening of the IVe Session of Vatican II, the Motu proprio *Apostolica sollicitudo was* read to the Council Fathers in the presence of the Pope, establishing a new institution in the government of the Church: the Synod of Bishops.

At the time, we gave the meaning of the institution and summarized the provisions of the Motu Proprio[[[157]](#footnote-157)](#bookmark108).

In his Christmas address to the Cardinals on 23 December 1966[[[158]](#footnote-158)](#bookmark109)Paul VI announced that the Episcopal Synod would be convened in Rome for the first time on 29 September 1967, the feast of St Michael. He added: "We ­foresee that the work may be prolonged until October 24, the feast of St. Raphael, and beyond, if necessary.

The regulations of the Synod, intended to specify the provisions of the Motu Proprio of 15 September 1965, were approved by the Pope on 8 December 1966. Without going into all the details of these regulations, we shall note the ­salient points, which give a more accurate idea of the functioning of the new institution. It should be noted, moreover, that the regulations sometimes ­simply reproduce ­the provisions already established by the Motu Proprio. This is the case­, for example, with art. 1 on the role of the Pope in the Synod. It coincides with art. III of the Motu proprio, adding, however, that it is for the Pope to "deliberate on the votes cast".

The regulations establish the method of appointment and the functions of the ­delegated President­, who would replace the Supreme Pontiff (arts. 2, 3 and 31).

The three types of meetings of the Synod are better specified than in Art. IV of the Motu proprio: The Synod, in general session, will deal with matters in which the ­intervention of the universal episcopate is desirable; in extraordinary session, with matters of the universal Church which require a rapid solution; in special session, with matters concerning one or more regions (Regi., art. 4).

Art. 5 reproduces the corresponding provisions of the Motu Proprio (art. VVII­) on the composition of the three types of synod[[[159]](#footnote-159)](#bookmark110).

Art. 6 provides details on the election of bishops representing the Episcopal Conferences and of religious clerics chosen by the Roman Union of Superiors General. We note simply that at the special synod, religious may send only two representatives. The names of those elected - bishops and

religious - will not be made public until their election has been ratified by the Sovereign Pontiff.

The Synod this autumn will have between ISO and 180 members: some 20 offices (patriarchs and cardinal heads of dicasteries), the bishops elected by ­some 60 episcopal conferences, ten religious, members appointed by the Supreme Pontiff up to 15%.[[[160]](#footnote-160)](#bookmark111).

The regulations provide for the setting up of study groups (art. 8) and a committee to examine any disputes (art. 9). It goes on at some length about the function of the perpetual or general secretary (art. 10-12) and of the special secretary appointed because of his or her particular competence in the matter under discussion (art. 13-14).

There follow a number of general rules (art. 15-20), of which we note the most characteristic: Art. 18 imposes secrecy on all members of the Synod with regard to both the preparatory work and the acts of the session, and especially the opinions expressed and the decisions taken. Latin will be the language of the Synod (art. 19). The questions to be dealt with at the Synod will first be discussed within the episcopal conferences[[[161]](#footnote-161)](#bookmark112) which will express the common opinion of their ­members. The delegate to the Synod will express this opinion (art. 21). In principle, the Synod has a consultative voice; the Supreme Pontiff may ask it, in certain cases, for a deliberative vote, but this will not be binding on the supreme­ authority.

Art. 24 establishes that for the adoption of a measure, two thirds of the votes are required; for rejection, an absolute majority is required.

As for the procedure (art. 27-37), the following is foreseen: a bishop designated by the Supreme Pontiff at the time of the convocation of the Synod will prepare a report on the matter entrusted to him, and will send this report at least one month before the Synod to the Secretary General, who will see to its communication to the members (art. 28-29). In the session of the Synod, the rapporteur will read his report; the members who have asked to express their opinions will be heard, as well as any responses. All the texts of these interventions should be given to the Secretary General. Depending on the needs of the case, the matter may be studied by a commission, whose opinion will be submitted to the assembly (art. 31-34).

When the discussion is over, each member makes known his or her opinion in accordance with the opinion of the Episcopal Conference which he or she represents; this opinion is to be ­transmitted in writing to the Secretary General (art. 35, § 1). The Pope could also ­request a vote, as mentioned above.

**Motu proprio "Catholicam Christi Ecclesiam" of January 6, 1967, instituting the "Council of the Laity" and the "Pontifical Commission for Justice and Peace". -** *(L'Oss. Rom.,* **11 January 1967).**

The two bodies instituted by the Motu proprio *Catholicam Christi Ecclesiam* had been requested by the Council.

The concern to determine the place of the laity in the Church and to affirm, from various points of view, their missionary duty is certainly a characteristic of Vatican II1 . In the decree *Apostolicam Actuositatem* of 18 November 1965, which deals expressly with the apostolate of the laity[[[162]](#footnote-162)](#bookmark897)In the decree Apostolicam Actuositatem of November 18, 1965, which deals expressly with the lay apostolate, n. 26 asked for the ­establishment of a secretariat for information and research at the Holy See, where the various movements of the whole world could meet to collaborate better.

For its part, the Pastoral Constitution on the Church and the Modern World, at the end of its statements, considered "the establishment of an agency of the universal Church, charged with the task of encouraging the Catholic community to promote the development of poor regions and social justice among nations, to be highly desirable"[[[163]](#footnote-163)](#bookmark113) .

After the close of the Council, the Motu Proprio states, a double commission studied the realization of each of these wishes. On 7 July 1966, a new commission was created to coordinate the results of this study. In view of the common features of the two organizations, it seemed appropriate to set them up separately, but under a common direction.

I. *The Council of the Laity,* as it aims at the exercise and development of the ­lay apostolate­, must :

1. "to promote this apostolate in the various nations, or, if it is already established, to order and group it; to insert it more and more into the ­general apostolate ­of the Church; to maintain contacts with the apostolate of each nation; to ­endeavour, by its own action, to bring about a sort of dialogue between the sacred hierarchy and the laity, or between the various associations of the laity, in the Church, in the sense indicated in the last pages of the Encyclical *Ecclesiam suant; to* convoke representatives of the various nations in congresses to deal with the apostolate of the laity; to see to it that the ecclesiastical laws relating to the laity are faithfully applied.
2. The Holy Father is to "assist the hierarchy and the laity in their apostolic activities" *(Apostolicam actuositatem,* 26).
3. "It is to apply itself to studies which throw a better doctrinal light on problems concerning the laity; to examine questions which may arise in the exercise of the apostolate; to investigate the relationship between lay associations and the pastoral office. This work, if possible, will be published.
4. "In addition to providing and receiving information on the lay apostolate, the Centre will also serve as a centre for the collection of documentation on the subject. From all these activities, a suitable method of formation of the laity can be worked out, so that they may provide important help to the Church of Christ."

*The Pontifical Commission for Justice and Peace* "intends to arouse in all the people of God a full awareness of the task which the present times entrust to it, so as to promote the progress of the poorest peoples, to foster social justice among nations, and to offer to those who are less developed such help as will enable them to provide for their own progress. It will therefore be the duty of this Commission :

1. "To collect and synthesize the fruits of the best ­scientific research ­and doctrinal considerations, either on the subject of progress in all its forms, in the field of education and human culture, economy and social life, etc.; or on the subject of peace in all fields which ­go beyond the cause of progress;

Pastoral Constitution on the Church and the Modern World, passim; Declaration on Christian Education, n. 6; Decree on Social Communications, nn. 8-12. Cf. also the seven messages to the world at the close of the Council.

1. > To contribute to the deepening, under the doctrinal, pastoral and apostolic aspects, of the general questions raised by the cause of progress and peace;
2. "To bring this doctrine and documentation to the attention of all interested Church institutions;
3. "to establish relationships among all institutions, with a view to fostering the coordination of resources, to supporting the most adequate efforts, and to ensuring that several enterprises and works do not apply themselves to the same objective at the cost of a dispersion of resources."
4. The Motu Proprio then sets out the broad outlines of the structure of the two bodies: they will have a Cardinal as common President; a Bishop as common Vice-President. Each organism will have its own secretary, with two under-secretaries in the Council for the Laity. One is appointed to these offices for a period of five years, with the possibility of being retained at the end of the term.

Both bodies are composed of members and consultants appointed by the Holy See[[[164]](#footnote-164)](#bookmark114).

The current arrangements will be subject to a five-year experiment, so that any necessary adjustments can be made at that time.

From this Motu proprio, the "vacatio legis" ceases with regard to the conciliar decree on the Apostolate of the Laity. It will be up to the bishops and episcopal conferences to ensure its execution in their dioceses and nations.

E. Bergh, SJ.

**Bibliography**

**THEOLOGY**

K. Rauner. - Is it possible to believe today? Dialogue with the men of our time. Paris, Marne, 1966, 18 X 13, 232 p.

A translation of five lectures, the first of which gives the title to the book. The approach advocated by Fr. Rahner has a double aspect: it intends to set aside the difficulties experienced by people today concerning the Christian faith, but it also wants to offer positively to the faith its foundation. In both senses, it is less concerned with what are called the objective historical foundations, the "signs" externally inscribed in history (without neglecting them, however), but it is above all concerned to reach the subject who believes and who questions his faith; and it endeavors to show him that the Incarnation of the Son of God ­corresponds to his expectation: we would be unfaithful to ourselves, to our concrete existence, to the very structure of our spirit, if we refused to accept Jesus Christ in faith. Such is the general inspiration of this little book, rich in doctrine and experience, difficult here and there, but well attuned to certain demands of contemporary man. - L. Malevez, SJ.

E. Merscii, S.J. - Christ, Man and the Universe. Coll. Les- sianum Museum, Theological Section, 57. Paris-Bruges, Deselée de Brouwer, 23 X 15, 156 p., 150 FB.

With the passing of the years, one realizes more and more the relevance of Fr. Mersch. His work, which at first seemed to have grown old, because it was still written in the vocabulary of the 1930s, today finds readers who enter fully into its profound meaning. Everything that has been discovered in recent times about the value of man and the universe, about anthropocentric reflection, and even in part about the meaning of history, is already to be found in Mersch, and very luminously brought out. The friends who edited his work in 1944 had judged it useful not to burden it with the rather long prolegomena that the Father had planned. They had therefore summarized only the essential part of it. It is the text *in extenso of* these previously condensed parts that has been published here, as a second step that enhances in a remarkable way a work that has remained more relevant than ever. These texts are preceded by a short novelty on the human meaning of the world, which gives the substance of Fr Mersch's thought. Then come two important chapters on *Man and the Universe* and *The Human Consciousness of Christ and the Consciousness of Christians. - C.* Dumont, SJ.

J. Lopez Ortiz and D. Joaquin Blazquez. - The Episcopal College. I-II.

2 vols, Madrid, Consejo superior de investigaciones cientificas, 1964, 21 X 14, xvi-vm-858 p., 450 Ptas.

These studies on the "episcopal college", published on the eve of the third session, are the fruit of a theological symposium held in Madrid on the initiative of Bishop Lopez Ortiz of Puy-Vigo, which was intended to shed light on the debates on collegiality which were taking place at the Council at the time. The first volume contains mainly positive studies: collegiality in the New Testament (Munoz, Iglesias) and the first Christian communities (Guerra Gomez); reports

of the bishop and the presbyterate in the particular church (Lopez, Martinez), Saint Cyprian and collegiality (Proano Gil), episcopal authority and ­particular councils ­(Gonzales Martinez), two overviews on episcopal collegiality in the East before the schism and on Conciliarism, and some monographs on particular themes such as the Roman sources of the notion of collegiality, the Council of Trent and titular bishops, episcopal collegiality in Visigothic doctrine and regalist doctrine, etc. The second volume is more doctrinal. Dr. Jimenez Urresti, whose similar work we have already reviewed here, devotes a study to episcopal collegiality in the papal Magisterium from Vatican I to Vatican II. It is interesting to note that Fr. Urdanoz, O.P., who in a long essay studies the theological nature of councils and collegiality, comes to the opposite conclusion in his learned study, namely, to deny a character of divine right to the supreme power of the episcopal college united at its head. Let us also mention the interesting contributions of Garcia Suarez on "Bishops and the Universal Church", of Fr. Nicolau on "The Universal Ordinary Magisterium and Episcopal Collegiality", and a theological explanation of the presence at the Council of Fathers not clothed with the episcopal character­, by Fr. These diverse and divergent works show how much the theme of episcopal collegiality is still a "terra incognita" of theology­, whose map is beginning to be drawn. - G. Dejaifvc, SJ.

C. Vagaggini, O.S.B. - H canone delia messa e la riforma liturgica.

Problems and projects. Coll. Quaderni di Rivista liturgica, n. 4, Torino-Leumann, Elle di ci, 1966, 21 X 14, 163 p., 900 lire.

It is well known that one of the much awaited points of the liturgical reform is the ­introduction of a canon in the living language. If this is delayed, it seems that the specialists have difficulty in agreeing on the principles to be followed for its development. One of these specialists, Dom Vagaggini, is now giving­ us his dossier. A chapter of "documents" includes ­models of ­traditional anaphors of various types (Hippolytus, Basil, Theodore of Mopsuestis, Roman and Paleo-Hispanic canon, etc.) as well as the projects of correction of the Roman canon proposed by H. Küng and K. Amon. A chapter of critical study of the Roman canon underlines its undeniable qualities (including ... antiquity) and its defects (lack of unity, lack of continuity of ideas, ­excessive insistence ­on the idea of offering and acceptance of gifts, absence of a theology of the Holy Spirit, etc.). The third chapter draws the conclusions: attempts to correct the Roman canon only result in disfiguring it without really improving it. This is what Dom V. does in his fourth chapter, where he proposes "a second Roman canon with a mobile preface, to be used at choice in Masses with a proper preface", and a "project of a variant with a fixed preface, to be used at choice on ­Sundays *per annum* and at Masses without a proper preface". It excludes the use today of a canon of archaic type (anaphoras of Hippolytus, or of Addai and Mari): all contain features linked to the particular preoccupations of their time; moreover, one cannot let lose the richness accumulated by later theological reflection. Finally, a last chapter, very rich, accumulates the "scriptural and traditional documentation" justifying the projects presented in the preceding chapter.

We must thank Father V. for having provided us with such a serious and rich basis for reflection, and for thus re-launching a question which seemed to be bogged down. His solution (several anaphoras to choose from) seems to have finally imposed itself. Some of his insistence seems indisputable - for example, the need to give greater emphasis to thanksgiving for the gifts of *creation,* and the role of the Holy Spirit. On the other hand, we would make one or two criticisms from the point of view of the theologian and the pastor (criticisms which show the interest in the proposed solutions). First of all, the symbolism of the coujje as "spilled blood" does not seem to be linked in any way to the fact of *pouring* the wine into it, but rather to the fact of *drinking* this wine (only this symbolism is fundamental and universal). Another detail: Dom V. pleads for the maintenance of the difference between "gratias agens" and "benedixit": these arguments weigh little in the face of the necessity of a return to the fundamental which is obviously the blessing of *God.* But a more important criticism can be made from the pastoral point of view. It is very true that archaeology and a return to an undifferentiated theology must be avoided. In the present case, however, this is a bit of a theorist's point of view. The question is whether a liturgy that is so overloaded can be participated in by the people of today. By dint of enriching (or wanting to keep everything, even by creating a new form), the anaphora is deprived of the "perspicuitas" that the Council recommends. From the theological point of view, one does not see the strict necessity of maintaining *in* the anaphora elements which do not relate directly to *Eucharistic* theology (intercession of the saints, prayer for the ministers, and even prayer for the living and the dead), especially when they are present at other moments of the celebration. To lighten the canon is not archaeology here, but a simplification demanded by current needs. It is not a question here of pleading for the ancient anaphoras, but for more audacity and pastoral sense in the creation of new anaphoras. It is true that a Eucharistic prayer must have "a certain theological density" (127), but the real density comes from the sacrament itself, which any oratorical development can only limit. All the more reason to applaud Dom V.'s suggestion: yes, that there be several anaphors, among which ­one can choose not only according to the days, but even according to the concrete assembly. This is an ­apparent novelty which, as is often the case, will, in its own way, join a very old tradition. - P. Tihon, S.J.

R. Coste. - The man-priest. Coll. Questions actuelles. Theology. Pastoral­. Catechesis. Paris-Tournai, Desclée et Cie, 1966, 21 X 14, 254 p., 150 FB.

In the search for a definition of the priesthood, the author retains the idea of mediation­: the priest is a mediator between God and humanity, and more ­precisely in and through Christ. It was already this notion of mediation which had ­allowed Cardinal Suhard to propose a very broad view of the priestly function­. ­Fr. Coste, in turn, recognizes in it an "all-embracing notion", which ­envelops the other essential characteristics of the ministerial priesthood: ­participation, apostolate-mission, sign, service, representation of the ecclesial community. This ­excellent synthesis of the priesthood is both a witness to a priestly life and a doctrinal study based primarily on the Gospel; it is in harmony with the teaching of the Council, although it was written before the promulgation of several conciliar documents on the priesthood. - J. Galot, S.J.

P. Duployé, O.P. - La religion de Péguy. Coll. Bibliothèque française et romane, X. Paris, Klineksieek, 1965, 24 X 16, xliv-693 p.

After the painful period of Catholic, nationalist and even racist reductions and annexations, after the first biographical and critical essays of the inter-war period, Péguy's work has finally begun to be studied as it deserves to be, in the manner of the great classical works which never allow themselves to be reduced to anything but themselves. Thanks to Fr. Duployé who, at an age when so many clerics feel that they have nothing more important to learn, made the effort to initiate himself into a discipline foreign to his previous training, theology was one of the first to benefit from this.

The stakes were high, and went beyond the case of Eve's poet, which was in any case privileged. It was a question of defining, not in the abstract, but by drawing out the ­teaching of ­an irrefutable "given", the "theological status of literature". For Fr. Duployé, this status could not be contested without serious misunderstandings: "The relationship that theology maintains with the images and literature of an era defines exactly the relationship that theology maintains with the culture of that era. A theology without images is a theology without culture" (p. XI). Péguy's genius is to have been spontaneously aware of this ­relationship. Not only did he offer, in his work, the most convincing verification of it, but he founded it in doctrine, in the commentary on *Eve* published under the pseudonym of Durel: "There is no impression that the image ever comes to the aid of the idea, nor the idea to the aid of the image, the image and the idea spring from the same fruitfulness. - Duployé notes, "Such is the profound meaning, the central theological intuition of Péguy: the relationship between the carnal and the spiritual" (p. XIX). It is precisely out of a concern for fidelity to this intuition that A. It is precisely out of a concern for fidelity to this intuition that A. has renounced his original project of writing a "theology of Péguy" (which he even envisaged housing within the framework of the *Summa of* St. Thomas) in order to study *Péguy's Religion:* "To entitle a thesis *La religion de Péguy* is to declare, by the very virtue of a word, that one refuses to consider what, in Péguy, would represent a supernatural in its pure state, that is to say, the Christian faith, independently of all the enormous human context that we have evoked. In this respect, to speak with Péguy himself, the spiritual is itself carnal: there can be no Christianity that is not religion, and that does not depend in some way on a culture" (p. XXVIII).

Is it necessary to underline how much such a perspective coincides with that of the contemporary liturgical and catechetical renewal? In this regard, we must read the pages that Fr. Duployé devotes to the "liturgical genius" of Péguy (p. 280 ff) - "the liturgy," he admirably said, "is relaxed theology ­"\* -, to the "samples of liturgical prayers in French", "these ­marvellous recreations of the authentic ­texts of the Latin liturgy" that he quotes in passing (p. 206; 327-331). But there is something more profound, which places us in the midst of the current conciliar situation. By evoking, in his *Eve,* "the immense poetic, philosophical, military and governmental preparation" of the Incarnation, Péguy intends to say once again that one must not love God against anyone, and that in history one must not love the gifts of grace against the peoples who came into the world before Jesus Christ. This respect for pre-Christian man is not only, in Péguy's eyes, a consequence of faith in the Incarnation­: it is enlightening for faith itself, it reveals to the Christian the ­dimensions of his own universe, making him sensitive to these "parallels" where A. rightly discerns one of the fundamental structures of Péguy's theology. It is a most traditional approach to be attentive to the correspondences, the harmonies, the mysterious continuity of what the Fathers called *"economy",* that is to say, the realization of God's total plan in the universe and in history. Also von Balthasar did not hesitate to assimilate this approach of Péguy to that of a Saint Irenaeus. Many other comparisons are possible, notably with regard to the respectful attention that Péguy never ceased to give, almost alone among the Catholics of his time, to what he called "the frightening theological destination of Israel". Does this mean that this imposing and decisive contribution to our knowledge of the great poet is entirely acceptable? It seems to us that certain theological perspectives owe much to the penetration and enthusiasm of the exegete, and that it is perhaps a little simplistic to identify a certain vision of history, rejected by Péguy, with "that to which Teilhard de Chardin attached his name" (p. 412). The fact remains that the objective of the A. has been achieved, and this is the essential point: we must now reckon with *a new theologian: Monsieur Charles Péguy.* - P. Lebeau, S.J.

H. Müiilen. - Das Vorverstândnis von Person und die evangelisch-katholische Differenz. Munster, Aschendorff, 1965, 24 X 17, 52 p., DM 6.80.

"Nature" and "person" are the fundamental categories of faith. Like all of H. Mühlen's publications, this treatise on the pre-understanding of the reality of the "person" and on the difference between the confessions is of the greatest interest. The term "pre-understanding" does not mean a doctrine, but rather the horizon of the doctrine. It is the form of thought or the angle of view which commands the interpretation of any material content. The pre-comprehension ­which is at work in the Reformation is expressed by the particle "sola"; faith alone, Scripture alone, Jesus Christ alone; in it the Reformation expresses the ­exclusive requirement of the first commandment. This form of thought is ­clearly person-oriented. It refers to subjectivity and not to the neutrally objective "thing". Above all, it is aware that the personal God is absolutely sovereign in relation to his creature. Catholic theology, on the other hand, was made explicit by means of concepts largely borrowed from the infra-human order; in this new usage, they began to transcend this order, without, however, fully corresponding to our own pre-understanding, which the author demonstrates how much, in reality, it has always been personalist. This would require the development of more ­personal categories. ­But evangelical ­theology must also overcome a deficiency. It does not see enough that, far from being opposed to the body, ­human subjectivity is expressed in corporality. In Scripture, the words "I", "soul" and "body" always designate the whole subject (cf. *Jn* 6:56ff.), at least in the sense that the person is not reduced to the spirit, and the body is not opposed to the person. Thus in the Reformation, it is the pre-understanding itself - and not just the explicitness - that requires further reflection in order to be fully found. In view of a future union of all Christians, theological reflection will benefit from a charism of our time: if modern times began with the passage to the subject ("Wendc zum Subjekt"), today a passage from the "I" to the "we" is taking shape: will it not be the ultimate and truly personal pre-comprehension in which alone the message of salvation will be fully recognized? - P. Knauer, S.J.

W. H. Van De Pol. - Het Anglikanisme in Oecumenisch. Perspectief.

Maaseik, Romen en Zonen, 1962, 24 X 36, 299 p., 245 FB paperback; 270 FB hardback.

The author is convinced that the Anglican Church has a unique role to play among Christians in the search for unity. Indeed, the Anglican community is itself a meeting place of diverse tendencies. This "microcosm of the Oecumenical" is animated by an extreme moderation which allows it to embrace many currents *(ccnnprehcnsivcncss).* Although the study is situated at the phenomenological level, the reader will find valuable elements of interpretation; thus the characteristic attitude of the Anglican Church is not presented as a weakness for easy compromise but as the search for a delicate balance between attachment to the Catholic tradition and the concern to integrate the positive contribution of the Reformation. The author makes special reference to the Lambeth Conferences ­in order to identify the attitude of Anglicans to the Roman Church on the one hand and to the Reformed churches on the other. This historical study reveals the desire of Anglicans to find unity among all Christians, including Roman Catholics, but also their own conception of catholicity which opposes them to Rome. Official Anglicanism has fought Puritanism and, in this opposition, Anglicans seem to be moving closer to the Roman Church. This, according to the author, is an optical illusion. At the basis of the "39 Articles", the "Book of Common Frayer" and the "Ordinal"­, the author recognizes above all the inspiration of the Reformation. The warning is characteristic of the author's ­ecumenical effort; he fears that any rapprochement, based on a misunderstanding, is in fact a step backwards.

The ecumenical perspective of *Lambeth-Appcal is* given much ­attention by the ­author. The churches are to aim at an existential encounter, where each focuses on its positive witness and is enriched by the ­positive witness of the ­other. Official Anglicanism hopes that these efforts will lead to a laughable unity *(fellowship')* of all Christians, which distinguishes their understanding of unity from that of most Reformed churches. The Anglican Church's ecumenical relations with other Christian churches have rarely resulted in complete intercommunion. In India, however, the Episcopal and Presbyterian tendencies came together in 1947 in the Church of South India. Could the double conception of ministry: "function - office" be reconciled? On this point, as on ­many others, would Anglicanism have providentially prepared the union between the Roman Church and the Reformation? The author hastens to add that the ­conception of the ecclesial order in the official Anglican Church as in the "free" Churches is founded more on a historical consideration than on a dogmatic basis... The reader should not be surprised at the author's lack of sympathy for "Oxford-Movement" (that foreign body which it was intended to introduce into Anglicanism), nor at his preferential interest in < The Fulness of Christ" among recent reports. Indeed, the ­Catholic tendency seems to be ­no longer concerned with the positive witness addressed by the Reformation to the Catholic Church while "The Fulness of Christ" ­considers this same Reformation as "the unresolved issue". A final indulgence which the author mentions in his ecumenical review is the importance of the ­discussion on the validity of Anglican ordinations. The approach of prof. Van De Pol's approach seems to us remarkable because of his deep respect for the facts. No doubt it takes courage to insist objectively on all that still separates us. But, is this not the first and indispensable step in any search for authentic rapprochement? - C. Boey, S.J.

W. H. Van De Pol. - Het Getuigenis van de Reformatie. Maaseik, Romen en Zonen, 1960, 24 X 16, 280 p., 230 FB paperback; 255 FB hardback.

The author's project is no less audacious than profound; he proposes <lc to find at the heart of the multiple phenomenological approaches to the Reformation what is its fundamental inspiration and proper message, addressed to the Catholic Church. Without doubt, the author has before his eyes a specific type of Reformed Church ("Nederlandse Hervormde Kerk"), but, as he does not stop at the "theological garment\*, as varied as the Reformed Churches, he succeeds in drawing out an existential faith common to all the "modalities" of the Reformation­. ­To this end, he studies not only the first catechisms composed by the Reformers, but also the most widespread ­religious songs in the churches and finally the contemporary writings of Barth, Brunner, Berkouwer and Visser 't Hooft. But what, according to the author, characterizes the Reformed Christian at the existential level of his lived faith? In order to answer this question, the author looks at what he calls the positive content of the ­exclusive affirmations ­defended by the Reformation (the only consolation, scripture alone and faith alone). He concludes that an authentic understanding of faith, based on the Word of God and the source of the only consolation for life and death, sums up the religious attitude of every Reformed Dircean. This witness commands the way in which the Reformed view, on the one hand, the exclusive hold of sin on the self-forsaken honune, and, on the other, the exclusive uniqueness of the only Redeemer who saves us by His grace alone. A new affirmation of < God alone " seems to minimize the role of works in the Christian life. In the last three chapters the author outlines the Reformed ecclesiology. Here the differences ­between the churches become more apparent... Is the true Church for all the Reformed the only presence of Christ among his own? ­Are ­the sacraments ­nothing more than signs of the Spirit of God? Has liturgical prayer remained in all Reformed churches a simple worship ­in spirit and in truth? The author discerns at least the core common to all Reformed tendencies which points to an affirmative answer to this threefold question. According to the author, himself a convert from Protestantism, it is essential to penetrate to the heart of what is ­specific about the Reformation ­and to realize clearly the difference of its faith from the Roman Church. Failure to do so will harm the ecumenical movement, for there is a danger of interpreting some of the expressions of the Reformed in a Catholic sense that is at odds with their deeper intention. The real ecumenical task is rather to discern and clarify the specific witness of the Reformation in order to integrate it in its true value into the Catholic faith. Through its approach from within the Reformation this remarkable book is an ­example of ­true ecumenical dialogue. - C. Boey, S.J.

PROTESTANT STUDIES

R. H. Esnault. - Luther and Monasticism Today. Coll. Nouvelle série théologique. Geneva, Labor et Fides, 1964, 25 X 18, 230 p.

An important book, which comes at a crucial moment! All who are working on the theology of religious life will benefit from studying it in great depth. It is a model of an intelligent and charitable effort to ­understand both the true meaning of the Lutheran critique of monastic life and traditional Catholic thought on the subject. This concern for ­radical­ objectivity­, as well as his patience in untangling the web of received opinions, gives his book a certain slowness of progression which makes it somewhat cumbersome to read. But it is worthwhile to overcome this inconvenience in order to go step by step with him. It must be faithfully acknowledged that the post-conciliar Catholic mentality will not be wrong with M.E. when he points out the trial and error and the non-absolute character of tradition with regard to the notions of the state of perfection, of the council, and of the whole effort of structuring which the organization of religious life gives rise to in the Church. We know, moreover, that the Council avoided the term *"state of perfection",* that it affirms that religious life is not constitutive of the hierarchical structure of the Church, and that it ­explicitly recognizes ­the vocation of all the faithful to the perfection of charity. According to M.E., these would also be the fundamental requests of Luther, in his great questioning of the monastic vows in 1521. Without doubt the virulence of ­the style too often distorts the point of view. ­And the ­excessive emphasis on ­certain themes dear to the reformer, especially the opposition of faith and works, leads to a shift in emphasis that has misled even Protestant ­readers. But what Luther is radically aiming at is the error that ­would be made (and which, according to him, the Roman Church is in fact making) in ruling beyond the Gospel, on a "state of perfection" that would not be that of the whole Church, nor based solely on baptism as a response to the preaching of the Gospel. Thus the A. leaves out the incidental details in order to grasp the substance of the problem. But does he go to the deepest root? He does not deal with the question of whether Luther had kept a really correct view of the juridical function in the Church which is called upon to rule on certain forms of yie. This, in our opinion, is the crux of the matter. The A. does not ­explicitly go ­as far as this last foundation. However, its merit is to show that the debate does not concern a detail of ecclesiastical organization, but rather ecclesiology itself. It may be that Luther was not explicitly aware of all that was involved here. This is why the A. is right to want, as he indicates in his subtitle, a "< current reading" of *De Votis.* Through the intentions of the reformer, which we think he has understood well as a historian, it is the very meaning of the monastic institution that we must fraternally rediscover together. - C. Dumont, SJ.

K. 0. Nilsson. - Simul. Das Miteinander von Göttlichem und Menschlichem ­in Luthers Theologie. Forschungen zur Kirchen- und Dogmengeschichte, 17, Goettingue, Vandenhoeck & Ruprecht, 1966. 26 X 18, 460 p., 48 DM.

The life of the Christian, as proposed by Luther, is often described as having little engagement with the world, distended by sin and dramatically ­removed from history by the offer of a purely forensic justification. The refusal of the works seems to be interpreted in the same line of distancing oneself from any form of humanism. Such an attitude would, moreover, be far removed from the contemporary mentality, which is entirely focused on ­man and his tasks in the construction of the universe. On the contrary, A. thinks,

The author argues that Luther has an ethic based on the Incarnation and therefore an active presence of God in the world. In order to show this, he elaborates the theology of ­creation, the Incarnation and the Church, emphasizing the word "simul" which serves as a guideline for the whole work. Man, in relation to God and in his relationship with his neighbour, is already subject to the divine will which is made interior to him, in a judgement of wrath and grace; God made flesh *(simili vere Deus et vere homo)* is the centre of unity from which the universe finds its consistency and man his justification; the Church in the world is the place where the law and the Gospel meet. Thus, in short, the most important elements of the whole of Lutheran theology are summarized here, but from a perspective that is to serve as the basis for a Christian ethic, ­giving full meaning to man's works in the world. Without doubt, in faith man remains passive. But this faith is embodied in works, in such a way that the Christian has reason to work, according to his vocation, for the good of his brethren, for social progress and for the establishment of justice on earth. - C. Dumont, SJ.

J. Courvoisier. - Zwingli, théologien réformé. ­Neuchâtel, Delachaux et Niestlé, 1965, 23 X 16, 103 p.

This volume of the Theological Notebooks -> reproduces five lectures given in Princeton. M.C., professor of ecclesiastical history at the University of Geneva, has already published works on Zwingli and Buccr, and specializes in the study of the Reformation in Switzerland. Here, the presentations are short and dense, ­able to get to the point­, but drawing a clear picture of the "third" reformer. Zwingli was a year younger than Luther and died in 1531 at the age of 47. He is very different from the German reformer in character, in training, in his contact with the humanists, and in theology in the ecclesial dimension he gives to his doctrine. The similarities only stem from the fact that they were both inspired by the Bible. Calvin will be closer to Zwingli, but it is because he was also influenced by him. In spite of the rapidity of the notes, M.C.'s study admirably gives the most central elements of Zwinglian thought (the Word, the Christological perspective, the idea of the Church, the sacrament, social and political ethics) and rectifies certain false interpretations ­which routine still makes many accept. Two points in particular should be noted: the perception of the visible and institutional­ character of the Church (rejection of the distinction, which is abusively emphasized, between the visible and invisible Church), the ecclesial dimension of the Last Supper (which gives back to the theology of the Eucharist an aspect which is usually omitted). This small volume is therefore to be recommended, if one seeks to discover, in a rapid and precise manner, the outstanding features of Zwingli's theology. - C. Dumont, SJ.

C. H. Ratschow. - Lutherische Dogmatik zwischen Reformation und. Aufklärung. Teil II. Gütersloh, Gerd Mohn, 1966, 22 X 15, 270 p., 28 DM.

In presenting the first volume of this work, we indicated its aim and method (cf. *N.R.Th.,* 1966, p. 649). The material developed in the ­present volume is the doctrine of the knowledge of God, the divine essence and its attributes, the Trinity, creation and providence, the last ends (or God in subjective beatitude). A short note, put in the introduction by A., suggests how much difficulty contemporary Protestantism has in reacclimating itself in what was the "scholasticism" of its origins: the choice of Latin as the language of teaching, the strange character of the conceptualization, the historical distance from the "Denk form" of the 17e century, are all major obstacles. For us, on the contrary, we believe that ­A. should be strongly ­encouraged to continue his work in the form he has given it. In its own way, the work provides a long-term contribution to ecumenical dialogue­. ­Even if this requires a considerable effort, it will always be necessary, in order to get to know each other better, to analyse thoroughly all the phases of our theological developments - even those which seem to be furthest removed from our present-day mentalities - in order to find at the same time our ­common perspectives.­ - C. Dumont, SJ.

J. W. Beardslee III. - Reformed Dogmatics. J. Wollebius. G. Voetius.

F. Turretin. Coll. A Library of Protestant Thought. New York, Oxford University Press, 1965, 23 X 16, xi-471 p., $ 7.50.

The "Library of Protestant Thought" offers us translations of the most significant works of three Protestant theologians of the 17th century. In Wollebius (Basel, 1586-1629) we find a brief and clear summary of the Reformed faith­. ­Voetius (Utrecht, 1589-1687) is interesting for his pastoral preoccupations and his role as a precursor of pietism. Turretin (1623-1687) represents the last generation of orthodox rule in Geneva; the published excerpt concerns the theory of the double divine decree of predestination. - J. Galot, SJ.

M. Brecht. - Die frühe Theologie des Johannes Brenz. Coll. Beiträge zur historischen Theologie, 36, Tubingen, J. C. B. Mohr, 1966, 24 X 16, vni-331 p., 23 DM paperback; 28,50 DM hardback.

As a disciple of Luther and a reformer in Württemberg, Brenz was first influenced in his youth by Bucer and Oecolampadc. Thus, in his understanding of Lutheran doctrine, he introduced elements of the humanistic spiritualism characteristic of southern German theologians. It is interesting to see in detail how this influence was exerted, especially on the doctrine of the Eucharist and on the conception of the state; this study sheds light on the origin of the development of Reformation theology. - J. Galot, SJ.

Bro. Gogarten. - Die Verkündigung Jesu Christi. Grundlagen und Aufgabe­. ­Coll. Hermeneutische Untersuchungen zur Theologie, 3. Tubingen, J. C. B. Mohr, 1965, 24 X 16, 568 p., 29 DM hardback; 34 DM hardback.

For the author, who is one of the great representatives of dialectical theology, the Christian faith, for at least two centuries, has entered into the crisis of a secularization which, moreover, would have provoked itself. According to the Christian faith, man is situated in two relationships that must at all costs be avoided to mix, confuse or separate. In relation to the world, man is sovereign or must aspire to become so. In relation to God, he must recognize himself as entirely and exclusively dependent. He receives himself from God without any ­conditioning of his ­own. As long as faith is still conceived as something that man can accomplish by himself, it is not what God asks of him. God's will can only be that which places man in an entirely receptive attitude towards God: this does not mean ­passivity, but the surrender of the whole person in a personal attitude of faith, trust and obedience (80).

The first part of the book is certainly the most suggestive. In it Gogarten shows how the conception of God's sovereignty thus outlined determines the whole life and preaching of *Jesus* and distinguishes it from all "religion". The chapter on the death and resurrection of Jesus (147-163) is especially noteworthy for its theological richness. The death and resurrection of Christ are understood in the light of his preaching, which makes it possible to overcome problems that are too external to the reality in question.

The second part deals with the theology of St. *Paul.* The propitiatory character ­of Christ'­s sacrifice does not mean that Jesus must satisfy the wrath of the Father's justice: the Father's love for us is already the starting point for the Son's mission.

In the section on *Luther*'s theology, we regret that Gogarten's misconceptions of Catholic theology are based on quotations from authors who misrepresent their thinking. According to the author, Luther's true intention was misunderstood even in his own church soon after him (422).

The final part speaks immediately of the *present.* It explains the ­Christian meaning of ­"secularization". The last five chapters (493-545) explain well the indissoluble link that Jesus manifested between love of God and love of neighbour. It is a question of ­reaching the other person outside the conditioning of the world, in what makes him or her a person. But here Gogarten seems to go beyond his own categories, still too exclusively borrowed from the opposition between the *individual* and the world. The personal relationship that should unite people into a single "us" is quite different from their simple insertion into a community.

In its substance, Gogarten's book is very topical and can help to give a better account of the faith. It is regrettable that the Gothic typeface of the first edition of 1948 has been retained. - P. Knauer, S.J.

E. Fucus. - Glaube und Erfahrung. Zum christologischen Problem im Neuen Testament. Tubingqe, J. C. B. Mohr, 1965, 22 X 15, xi-523 p., 30 DM paperback; 35 DM hardback.

E. Fuchs, professor of New Testament and hermeneutics at the University of Marburg, is one of the leading representatives of the "return to the ­historical Jesus­" within existential interpretation. This third volume of his articles and lectures groups together works from his early years, that is, from the 1930s to the 1940s, but most of the texts belong to the last eight years. What are the experiences of faith? The most fundamental one is that of its relationship to language; and hermeneutics is the school where we learn this language of faith. In Jesus, God has shown us what he wants from us: we must believe that loving leads to life even though death seems to indicate the contrary (209). We cannot imagine this life: it must remain hidden from us because it transcends our reason. But in loving, faith enters into that "nothing" in relation to which all the apparent lights of this world are only darkness (359). Everything can die: God sustains you (363). Believers are victorious over death, disposing of their whole life for the good of their neighbour. In reality, God has disposed of them; death is no longer a boundary for them (167). The inner criterion of this faith is that the believer is no longer forced to believe in himself (267). The yes that God says to man, in the most intimate part of him, corresponds to a joy: all the forces that suppressed it ­prove to be surmountable in their turn (312). This faith of believers ­contributes to ­the exaltation of the Crucified One because it proclaims it. Jesus is alive, who died "for us": this is his definitive reality in God. If love ­renounces everything, it will never have to renounce itself: it is the presence of God that goes beyond death (466). By confessing its risen­ Lord, faith proclaims the appearance of God in death and in every other suffering which strikes man because of his love (296). Thus the first witnesses of the resurrection *(1 Cor* 15:5-8; the author refers most often to this text) are by no means disengaged spectators (293): faith, according to the existential interpretation, includes the subject in the very reality to which it refers (219). Therefore, a pure "fides histórica" would be a contradiction. But faith is aimed precisely at the historical Jesus who wanted to be understood in connection with God (439). Whoever wants to speak of Jesus must think of God, and whoever wants to speak of God must think of Jesus (440). St. Paul, when he speaks of the work of God, underlines the person of Jesus; when he exalts the obedience of Jesus, he underlines the person of God: the person of Jesus and the work of God correspond to each other as the work of Jesus and the person of God (323). These are some of the author's main ideas. The book is a very difficult read: it is a cyclical thought where it is difficult to grasp the thread. But its spiritual richness is great. Here and there, judgments on the authenticity of certain scriptural texts call for reservations. On the whole, however, the book shows that an existential interpretation, if it does not reject the confession of salvation history, does not endanger the faith. - P. Knauer, SJ.

J. Ellul. - Le Vouloir et le Faire. Ethical Research for ­Christians. Introduction I. Coll. Nouvelle série théologique, 18, Geneva, Labor et Fides, 1964, 25 X 18, 219 p.

The research in this book is in the field of theology and Reformed theology. The criterion of my thought," says the author, "is biblical revelation; the content of my thought is biblical revelation; the point of departure is provided by biblical revelation; the method is the dialectic according to which biblical revelation is made known to us; and the object is the search for the meaning of biblical revelation on ethics. Let us add that the author does not intend his book only for Christians but aims at a real confrontation with the men of today. The author is neither a philosopher nor a theologian by profession; he is a man whose profession is to reflect. The Reformed authorities most often invoked are Barth and Bonhöf fer. The book is divided into three parts: Origins, Morality of the World. Impossibility and necessity of a Christian ethics. An interesting book. - A. Thiry, SJ.

Glaube und Gesellschaft. Beiträge zur Sozialethik heute. Stuttgart, Kreuz­

Verlag, 1966, 24 X 16, 95 p., 4,80 DM.

In July 1966, a world conference was convened by the World Council of Churches on the theme "Christians in the ­technical and social revolutions ­of our time". "Glaube und Gesellschaft" brings together six studies commissioned by the Lutheran World Union in preparation for this meeting. The first deals with social ethics and the social theology behind it. The next three deal with specific questions: the meaning of secularization, the fate of freedom in a society that increasingly ­manipulates people, and the value of institutions. Finally, two more general studies on the contribution of Lutheranism to social ethics and on the role of the church in society. These contributions are brief; they evoke the questions or situate them, indicate the basic elements of the answer, but go little into the analysis of the facts. Some features are more frequently found: the will to place oneself not in front of the world, but within it, in order to bring the Gospel message to it; the will to see the world as it is, to accept it with its inadequacies while keeping the Christian freedom and constructive strength which come from faith; the ­attention given to authority, to the profession, to functions and institutions, here to point out an excessively conservative attitude, there to indicate their value - which is not without merit today. The essentially religious character of social­ ethics, as understood by Protestants, is always brought to light. - C. Mertens, S..I.

W. Harenberg. - Jesus und die Kirchen. Bibelkritik und Bekenntnis.

Stuttgart, Kreuz-Verlag, 1966, 20 X 12, 224 p., DM 10.80.

The biblical criticism of contemporary exegetes and theologians has so ­profoundly questioned the articles of the confession of faith, of the apostolic ­symbol, that it has precipitated the evangelical Church into an ­unprecedented crisis­: such is the conclusion of the author of this little book, who proceeded by direct enquiries among theologians of different tendencies, and who delivers to us, here, the results of his research. It deals with the most ­fundamental concepts of ­Christianity and, as it should, above all, with Christ, the first term of the confession, with his Passion and with the reality and meaning of his ­Resurrection; by means of excerpts borrowed from the works of theologians, but

From conversations with some of them (Bultmann, Künneth, Bergmann, Conzelmann), the author reveals the existence of two states of mind, the conservatives and the progressives, whose respective options clash in seemingly irreconcilable oppositions. It is not clear to us which way he himself is leaning; and his last word may well be laden with scepticism: It is Jesus who keeps the Church together. But which Jesus? (p. 174). If this crisis is real within the evangelical Church, one can only hope that it will be overcome; it is a painful sight for any Christian heart to witness such a conflict, for which no way out is foreseen. - L. Malevez, S.J.

MISSIOLOGY

Bibliografia Missionaria Anno XXIX: 1965, ed. G. Rommerskirciien, N. Kowalsky, O.M.I. and G. Metzler, O.M.I. Rome, Pont. ­Univers. di Prop. Fide, 1966, 24 X 17, 215 pp.

Kowalsky, always so erudite and helpful, follows in the footsteps of his predecessors and keeps up with them. Schurhammer, the historian of Saint Francis Xavier, and all the Missiology Weeks of 1964. The documentary appendix contains precious indications from Fr. Reuter on the Contracts concerning parishes and districts which the S.C.P.F. entrusts to an Institute; and a note from Fr. Abate, de dissolutione vinculi conjugalis. - J. Masson, S.J.

Annali del Pontificio Museo Missionario Etnologico già Lateranensi.

Vol. XXIX. Città del Vaticano, Tip. Poliglotta Vaticana, 1965, 25 X 18, 475 pp.

Here are the contents of this volume of a collection always worthy and useful. *The cross contine symbol in prehistoric times* (G. Maringer); *Il gruppo N dogo del Sudan* (S. Santandrca); a real book of more than 200 pages; *Ritmo c musica dei balli Bor et B vi ri* (F. Giorgetti); *Le système de Parenté au Rwanda* (M. Pauwels), which will be of interest to both missionaries and canonists for its vast ­documentation and precision; *Schiavitù tra le popolazioni nilotiche e nilo-chamitichc* (R. Boccassino); *Notes on the article: Les Plantes et ^Ethnographie au ­Basutoland* (A. *J.* Guillarmod); *La concezione cosmica materialistica del Buddhismo ­di fronte al Cristianesimo* (A. Margiaria), an article which provides interesting elements of information, and sketches a rapid parallel. - J. Masson, S.J.

A. Retif. - Laïcat missionnaire. Le Puy, X. Mappus, 1966, 19 X 14, 144 p., 7,70 FF.

This little book brings a good deal of clarity to a field which has remained too confused until now; neither the "lay person" nor the "missionary" are such uncontested notions, at least until after the Council. These pages are concrete because they are based on testimonies, practical because they give judicious advice, and sincere because they hide nothing of the great ­demands of the lay missionary vocation. To be meditated upon by those concerned, and by those who have to prepare and direct them. - J. Masson, S.J.

Catholic Education in the Service of Africa. Report of the ­Pan-African Conference on Catholic Education. Leopoldville, 16-23 August 1965. Brussels, Catholic Education International Office, 1966, 24 X 16, 550 pp.

Catholic schools in Africa are making a considerable effort. A simple figure: in Nigeria, the most populous country in Africa, 31% of primary school children attend Catholic schools, while the percentage of Catholics in the total population is only 3.7%. Faced with the problems and uncertainties of the future, the Office International de l'Enseignement ­Catholique (O.­I.E.C.) initiated a wide consultation and this gave rise to the first Pan-African Conference of Catholic Education (C.O.P.E.C.), of which Canon Moerman, the secretary general of the conference, presents a detailed report. Auger on the situation of Catholic education in Africa and Madagascar and a brief description of the situation in each of the countries represented at Copec (the countries of North Africa did not participate); studies on the current thinking of the Church concerning Catholic education (Fr. O'Riordan) and pastoral aspects (Fr. Peillon and Fr. Navigué); a report on the work of Unesco, the minutes of the commissions, the final resolutions and numerous messages and speeches which prove the interest of the Church and of the African States in the conference. The appendix contains various preparatory studies for the work of the ­commissions (curricula, agricultural and technical education, teaching teams), administrative documents and a few statistics.

From the general statements, the following main lines can be drawn: 1. concern to ­organize the Catholic school in such a way that it takes on its full apostolic value and is adapted to the society in which it is to be integrated - 2. Wide-ranging questions about the role of the Catholic school in a new political context and in the midst of increasingly rapid economic growth. - 3. A greater awareness of the need to train teachers who are ­distinguished by their professional value and their witness to Christian life.

In the presentations made by the various delegations, three categories of problems attracted attention: *development,* where everywhere there is a crying need for money, a lack of teaching staff and the need to adapt the programmes; *integration* into the new structures of the country, because in many countries the Catholic schools are nationalised (Congo-Brazzaville­) or suffer a strong limitation in their influence (Ghana, Kenya, etc.); finally, the problem of religious animation, where religious teaching is forbidden (Ethiopia), where the majority of pupils are Muslims (Sudan), where the teachers have no catechetical training, and where they are not trained to teach.Finally, there is the problem of *religious animation,* where religious teaching is forbidden (Ethiopia), where the majority of the pupils are Muslims (Sudan), where the teachers have no catechetical training, etc.

The following are the main lines of emphasis: the development of the Christian laity in the ­teaching profession and especially in positions of responsibility; the necessary Africanization of school programmes; the integration of the work of the schools into the social environment - once again, the need for ­teachers to ­learn the language of the country is ­recalled ­- in order to prepare the pupils for life and to give them a sense of community responsibility; cooperation with all organizations concerned with education. Africa is undergoing extremely rapid change, including in the field of education. The point of the ­Kinshasa conference was to raise awareness on the continent. It is to be ­hoped that this awareness will be raised at all levels, and for this we hope that the ­final resolutions will be widely disseminated, ­which every educator in Africa should ponder. - J. Dubois, SJ.

Marriage, family life and customary education among various ethnic groups in Bandundu Province. Reports and proceedings of the T0 Ethno-pastoral studies week. Banningville (Congo-Leo), 1965. Coll. Publications du Centre d'Etudes Ethnologiques, Banningville. Series 1, vol. 1. St. Augustine, Steyler Verlag, 1966, 26 X 18, vni-175 p., 12 DM.

The Fathers of the Divine Word have opened in Banningville in Congo-Kinshasa, a Centre for Ethnological Studies, linked from the scientific point of view to the Institute

Anthropos and from the point of view of publishing at the S.V.D. Seminar in St. Augustine (Germany). This Institute publishes the reports and minutes of its Ie Week of Cthno-pastoral Studies (1965), which dealt mainly with the family and education. The discussions are very rich and always very concrete. Particularly noteworthy is the research on the thorny issue of "child betrothal" or "trial marriages" (pp. 59-67). Also of great interest are the surveys carried out in the schools of older boys and girls, among whom a strong trend towards equality of spouses can be detected, a phenomenon which is certainly recent. There is also a whole chapter on the Jamaa, which is quite detailed, both sympathetic and prudent. This is an excellent volume, the first of a series­, since it has been decided to make this Study Week an annual event. ­No resolution could be more opportune. - J. Masson, SJ.

HISTORY

Dumbarton Oaks Papers. Numbers Seventeen, Eighteen and Nineteen.

3 vols., Washington, Dumbarton Oaks Center for Byzantine Studies, 1963, 1964 and 1965, 30 X 22, xvni-405, xv-365 and xi-265 pp.

Remarkable for the density of the articles, the abundance and quality of the photographic documentation, and finally, the relative modesty of the price, the last three *Dumbarton-Oaks Papers* (vols. 17, 18 and 19) are in the same line of preoccupation as their predecessors (cfr *N.R.Th.,* 1965, 99). It has become a tradition in recent years for each volume of the *Papers* to focus on a main theme, previously studied by the best ­specialists during a Symposion held at Dumbarton Oaks the previous year. The tradition is maintained in our three volumes. Volume 17 focuses, in its first six papers, on the 1962 Symposion which had as its theme the Hellenistic origins of Byzantine civilization (Jones: *The Greek Under the Roman Empire;* Hadas: *Hellenistic Literature;* Jenkins: *The Hellenistic Origins of the Byzantine Literature;* Mango: *Antique Statuary and the Byzantine Beholder*; Haufmaim*: Hellenistic Art:* Kitzinger: *The Hellenistic Heritage in Byzantine Art).* The conclusions of the Symposion are summed up by Jenkins, roughly in these terms: It is clear that the Hellenistic tradition in Byzantium, though tenacious in some areas, was far from all-embracing. This would have been surprising in a culture that differed so profoundly from the Hellenistic world in outlook, belief and morality. But the Byzantines jealously retained, in education, literature and art, for example, what they could accept or what they felt they could not do without. Deprived of creative force, and driven by an instinct of excessive conservatism, their civilization seems to us to have been more limited than that of Hellenism, but it compensated for this inferiority by a much more intense spiritual life which owed nothing to Hellenism, and even frequently fought it in its pagan element. The contributions presented at the Symposion as a whole illustrated the decline and fossilization of the Hellenistic tradition in Byzantium in the Middle Ages rather than establishing the vigour of its survival. - Volume 18 brings together six of the contributions of the 1963 Symposion, devoted to relations between Byzantium and the Arabs (from the 4th0 to the end of the 11the century). Here again, the simple enumeration of the titles of the contributions will suffice to show the main points of contact of the two civilizations touched upon at the Symposion. Miles: *Byzantium and the Arabs: Relations in Crete and the Aegean Area;* Canard: *Political and Social Relations between Byzantium and the Arabs;* Gabrieli: *Greeks and Arabs in the Centred Mediterranean Area;* Grabar: *Islamic Art and Byzantium;* von Grunebaum: *Parallelism, Convergence and Influence in the Relations of Arab and Byzantine Philosophy, Literature and Piety;* Meyendorff: *Byzantine Views of Islam. -* Finally, Volume 19 highlights, in the four contributions it publishes, some of the findings of the 1964 Symposion, which dealt with a subject closely related to our studies: Ostrogorsky: *The Byzantine ­Background of the Moravian Mission;* Soulis: *The Lcgacy of Cyrill and Methodius to the Southern Slavs;* Obolensky: *The Heritage of Cyril and Methodius in Russia.* Dostâl: *The Origins of the Slavonic Liturgy.* Hellenism, the Arab world and the Slavic world in their relations with Byzantium, these three themes where almost all the influences received or exerted by the ­Byzantine civilization converge, ­are among the major subjects of Byzantine studies. Their intrinsic importance cannot be underestimated. From the point of view of our studies, it should be emphasized that the religious aspect has never been absent from the problems examined, and from this point of view, our interest in these articles increases even more. t

In addition to these contributions, the *Dwmbarton Oaks Papers* present other articles or notes, about half of which deal directly with subjects in the religious sciences. Let us quote, somewhat at random, those of Mango: *The Conciliar Edict of 1166^* (presentation and publication of the Edict published by Manuel I and engraved on stone following the council of 1166 devoted, among other things, to the interpretation of the passage of John, 14, 28: My Father is greater than I); Jcnkins: *A Note on the Letter to the Emir of Nicholas Mysticus (PG,* 111, col. 27-36) and by the same author: *A Note on Nicetas David Paphlago and the Vita Ignatii (PG,* 105, col. 487-573); Der Nersessian: *A Psaltcr and New Testament Mannscript at Dumbarton Oaks;* Frantz: *From Paganism to Christianity in the, Temples of Athens.* But it is above all ­Christian archaeology and Christian art which have benefited from these volumes, thanks to several articles on various objects of art from the Monastery of St. Catherine in Sinai, and above all thanks to the reports and discussions occasioned by the work carried out at St. Sophia and the excavations undertaken at the Monastery of Lips (Istambul). - Ch. Martin, S.J.

P. Riche. - Education and culture in the barbarian West. VF-VÜT centuries. Coll. Patristica Sorbonensia, 4, Paris, Ed. du Seuil, 1962, 23 X 14, 572 p., 28,20 FF.

Until the ruin of the Empire (5th century), the Roman system of education ­had the monolithic aspect of an officially recognized, stable, ­tried and tested­ institution, widespread everywhere and endowed with a well-defined pedagogical programme: schools of grammar, then of rhetoric, reading, analysis, imitation of ancient authors, supplemented if possible by some rudiments of philosophy and science. At the end of the 8th century, shortly before the flourishing of the Carolingian Renaissance, these principles and this system gave way to a very different situation: "The civilization of the written word was destroyed, the instruction of the laity was an exceptional fact. Only an elite of clerics, monks and princes had access to ­intellectual culture­" (p. 548). What exactly happened during the three intervening centuries, which are often described as barbaric? M. Riché's book attempts to describe it in its essential lines. But he himself admits that he was surprised by the complexity of the problem and the multiplicity of nuances that its solution requires. Three primordial forces, it seems, have constantly interfered with each other during these centuries, but in a highly variable manner according to the conditions of time, place and people, in short, according to concrete circumstances­. ­The first is the old Roman system itself, which was still permanent for a long time, but was constantly regressing; the second is the ­pressure of barbarian civilization, and for Italy, in addition, of the Byzantine. Finally, the third, and this is the one that will mainly hold our attention here, was the action of the Church. The book sheds new light on this subject, which is likely to change many preconceived ideas. It has often been thought and said that the Church had simply taken over from Rome when ­ancient teaching and ­education had sunk into universal ruin. The facts noted by M. Riché colour the picture differently. And first of all, ancient education did not collapse all at once; it continued for a long time, of course with varying fortunes depending on the region and the period. Increasingly unsuited to the ever-changing conditions, it finally died out almost everywhere around the middle of the seventh century for lack of teachers, pupils and opportunities. The Church, considered as a whole, does not seem to have been greatly concerned to save a form of education against which the Christian conscience had ­frequently expressed grave reservations. But above all, faced with the urgency of its own problems, it has, during these three centuries, endeavoured to forge *its* teaching and education, essentially religious, borrowing from the ­ancient pedagogy, to support them, only elements of grammatical and oratorical techniques. In the monasteries which were multiplying, the needs of asceticism and spirituality, centred essentially on the knowledge of Holy­ Scripture, imposed a deepening of the Latin language (which was no longer spoken in Celtic, Anglo-Saxon or strongly Germanised countries and which, elsewhere, as in Gaul, was in the process of changing). In addition, the monks had to ­learn to read, interpret and write, if only to ensure the ­preservation of the *codices.* Many bishops, on the other hand, when the ­penetration of Christianity in the cities and especially the countryside increases­, are faced with problems of pastoral care, demanding a decent preaching and a clergy somewhat educated Finally, the barbarian princes, especially the Merovingians ­and then the Carolingians, lacking valid teachers, called more and more on bishops, clerics and learned monks to ensure the education of the princely or noble children of their entourage and even to fill high functions of the Palace. Thus the monastic, clerical and palatine schools began modestly, and then gradually consolidated, ­although it should be ­noted that they were addressed only to monks, clerics and a tiny minority of laymen, and that they only provided an essentially religious and spiritual education based on the Bible, the biblical commentaries of the Fathers, the liturgy, the calculation of the ecclesiastical computation, etc, and finally that, apart from certain attempts at higher education which had no future, as in Vivarium or Rome, they aimed only at ­elementary instruction and training. It ­is true that in the 8th century, the political stabilization of Europe, the ­establishment of numerous monasteries with scriptoria and libraries in France, Germany and elsewhere under the influence of Irish or Anglo-Saxon monks with more letters, the multiplication of intellectual exchanges, and, finally, a renewed taste for knowledge, gradually improved the situation, but without substantially transforming it. The vacuum of general ­secular culture­, of intellectualism, of scholarly research, created by the disappearance of ­ancient civilization, was never during these centuries more than partially and imperfectly filled, and it was much more cruelly felt by the laity, deprived, with a few exceptions, of *any* means of education and instruction than by the monks and clerics.

On the other hand, these same centuries, which some would readily describe as decadent­, judging them only in terms of the decline of classical civilization, were in ­fact the beginning of a new form of culture and education with a formally religious basis, that of the Christian Middle Ages, in the creation of which the Church, without having wanted it or sought it, played the very first role. eMoreover, as a result of the disappearance of all competition, Roman and barbarian, the Church found itself in possession of a de facto *­monopoly* in the field of instruction and education as early as the 8th century. The State itself, its first tributary, could not but sanction what was, and for this reason it favoured it. In this conjunction and interference, perhaps fortuitous at the time, but real, of the two powers, the spiritual and religious on the one hand, and the political and civil on the other, one of the ­dominant features ­of the Christian Middle Ages is already evident. - ­Ch. Martin, SJ.

Cl. Collot. - The doctrinal school of public law of Pout-à-Mousson (Pierre Grégoire de Toulouse and Guillaume Barclay) (End of the XVIe  century). Coll. Bibliothèque d'histoire du droit et droit romain, X. Paris, Librairie Générale de droit et de jurisprudence, 1965, 25 X 16, vi-357 p., 41,90 FF.

What an amazing phenomenon this school of public law was! Established in a small town in Lorraine by the meeting of two jurists, one French, the other Scottish, in a fight with the Jesuits who ran the university where they taught, it was not to have any extension on the spot, but to exert a strong influence for two centuries on many authors, some of the greatest. The Pont-à-Mousson school was the first to deal specifically with public law in the modern era. It is because it brought to this field a doctrine that ­responded to ­the deep aspirations of the time. Finally, it is because, placed at the conjunction of the French and Germanic worlds, and frequented by Scots, it had possibilities of influence that would not have been expected from the ­modest character of the university where it developed. P. Grégoire and G. Barclay, with nuances due to their origin and the functions they exercised, ­elaborated a rigorous theory of absolute power based on the "divine right of kings". Their arguments, sometimes drawn from Scripture, sometimes from public or private law, are not very convincing for our present-day minds; they sometimes amount to a petition of principle. But, as C. Collot, anarchy breeds absolute power; France, coming out of the reign of Henry III, was to accept with favour a kingship that was exempt from all contestation. The people, the councils, and the Church would no longer carry any weight against it, even if they were ­given a nominal­ role in the doctrine of the masters of Pont-à-Mousson. And it is not the least paradoxical to see a system, which appeals so much to God to found a human institution, rejecting any effective intervention of the Church. The coronation would become nothing more than a religious ceremony without ­legal significance­, a required service of spiritual power, but one that did not confer any rights on it.

C. Collot's work is a doctoral thesis. It begins by describing the environment in which the two masters worked, their personalities, their ­methods and their sources. A second part exposes their doctrinal contribution. The ­conclusion shows their influence. The history of public law and political philosophy will find substantial material in this book. - C. Mertens, S.J.

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**NEW   
THEOLOGICAL REVIEW**

**The Eucharist in the light of   
recent documents**

Whoever wishes to know the doctrine of the Church cannot dispense with the careful reading of the documents of the Magisterium. But we believe it would be an error of method to open Paul VI's encyclical on the Eucharist immediately: this document needs to be placed in its historical and doctrinal context in order to be properly understood. Otherwise, we risk either hardening the solemn warnings that the Pope gives us in it, or minimizing its importance and exact scope.

For this reason, we will first look at the acts of the Second Vatican Council at some length.

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| --- | --- | --- | --- | --- |
| 1. | The documents promulgated". | by Vatican II are the following: | | |
| Abbreviation Latin title | | Object | Nature | Date of enactment |
| *SC* | *Sacrosanctum Coii cilium* | Liturgy | Dogmatic Const. | Dec. 4, 1963 |
| *IM* | *Inter mirifica* | Common means, social | Decree | Dec. 4, 1963 |
| *LG* | *Lumen gentium* | Church | Dogmatic Const. | 21 Nov. 1964 |
| *UR* | *Unitatis redintegratio* | Ecumenism | Decree | 21 Nov. 1964 |
| *OE* | *Orientalium Ecclesiarum* | Eastern Church, Cath. | Decree | 21 Nov. 1964 |
| *CD* | *Christus Dominus* | Pastoral Charge Bishops | Decree | 28 Oct. 1965  28 Oct. 1965 |
| *PC* | *Perfectae caritatis* | Religious | Decree | 28 Oct. 1965 |
| *GE* | *Gravissimum educationis* | Education | Statement |
| *NA* | *Nostra aetate* | Non-Christian religions | Statement | 28 Oct. 1965 |
| *OT* | *Optatam totius* | Formation of the clergy Decree | | 28 Oct. 1965 |
| *DV* | *Dei Verbum* | Revelation | Dogmatic Const. | Nov. 18, 1965 |
| *AA* | *A postal icam actuositatcn i* | Apostolate of the laity | Decree | Nov. 18, 1965 |
| *GS* | *Gaudium et Spes* | Church and world | Past Const. | Dec. 7, 1965 |
| *OP* | *Presbyterorum ordinis* | Ministry and Life | Decree | Dec. 7, 1965 |
| *DH* | *Dignitatis humanae* | priests  Religious freedom | Statement | Dec. 7, 1965 |
| *AG* | *-Ad gentes* | Missions | Decree | Dec. 7, 1965 |

xrth. lxxxix, 1967, no. 3.

1. **- The Acts of Vatican II and the Eucharist**

The first thing that strikes the reader is that almost all the documents promulgated by this Council mention the Holy Eucharist. There are hardly three very brief texts (the decree on the means of social communication, the declaration on non-Christian religions and the one on religious liberty) which do not allude to it. But all the other documents mention it, and often in several places.

In order to find our way through such an abundant harvest in ­number (more than a hundred references) and quality, let us try to group these quotations around the themes they most frequently address.

*The prominent place of the Eucharist*

*What a* great number of texts recall and highlight in various ways is the eminent place of the Eucharist. It is especially the Eucharist, among all the sacraments, which "communicates and nourishes charity towards God and towards men, which is the soul of every apostolate" *(LG* 33), so that every Christian must "participate ­frequently, especially in the Eucharist, (if he wants) charity, like a good seed, to grow in his soul and bear fruit there" *(LG* 42). The bishops, therefore, will make it their duty "to exhort and instruct their people to keep their role in the liturgy, and especially in the holy sacrifice of the Mass, with faith and respect" *(LG* 26). This same duty concerns us all, each according to his or her vocation and the special circumstances in which Providence places him or her. To those who are responsible for catechetical formation, which is the Church's primary means of ­fulfilling her mission, the Declaration on Christian Education recalls that this formation "leads to active and conscious participation in the liturgical mystery" *(GE* 4). Seminarians in formation should be taught to seek "Christ ... in active communion with the most holy mysteries of the Church, first of all in the Eucharist ­and the Divine Office" *(OT* 8). As for those areas where the freedom of the Church is seriously compromised, it will be up to "the laity, replacing the priests as far as they are able, ... (to encourage) the ­frequent reception of the sacraments and piety, especially towards the Eucharist­" *(AA* 17).

The deep doctrinal reason for this insistence is given to us in several admirable texts, which reveal how "by the word of preaching and by the celebration of the sacraments, of which the Holy Eucharist is the centre and summit, (the Church) makes ­present Christ the author of salvation" *(AG* 9). The sacraments, in fact, "are all linked to the Eucharist and are ordered to it. For the holy Eucharist ­contains the whole spiritual treasure of the Church, that is, Christ himself, our Passover, the living bread, who, through his flesh quickened by the Holy Spirit, gives life to men, inviting them and leading them to offer, in union with him, their own life, their work, the whole of creation. Thus we see how the Eucharist is the source and summit of all evangelization: while catechumens are gradually led to participate in it, Christians, already marked by Baptism and Confirmation, find, by receiving the Eucharist, their full insertion into the Body of Christ" *(PO* 5). Thus, as the first ­document promulgated by this Council, the Constitution on the Liturgy, already declared­: "The liturgy is the summit to which the Church's action tends and, at the same time, the source from which all its virtue flows. For the apostolic labors ­are directed to the end that all, having become children of God through faith and baptism, may gather together, praise God in the midst of the Church, ­participate in the sacrifice and eat the Lord's Supper. On the other hand, the liturgy itself urges the faithful, satiated with the 'mysteries of the Passover', to be 'of one heart in piety'; it prays that 'they may keep in their lives what they have grasped by faith', and the renewal in the Eucharist of the Lord's covenant with mankind attracts and inflames the faithful to Christ's pressing charity. It ­is therefore from the liturgy, and principally from the Eucharist, as from a source, that grace flows in us and that we obtain with the greatest efficacy that sanctification of men in Christ, and that glorification of God which all the other works of the Church seek as their end" *(SC* 10).

Thus we find the same doctrine spelled out in the ­Dogmatic Constitution on the Church: "Participating in the eucharistic sacrifice­, the source and summit of Christian life, (the faithful) offer to God the divine victim and themselves with it. Thus, both by oblation ­and by Holy Communion, all, not indifferently, but each in his own way, play their proper part in the liturgical action. And, nourished by the body of Christ in the holy assembly, they ­manifest in a concrete way the unity of the people of God which this most noble sacrament signifies in perfection and realizes admirably" *(LG* 11). The Holy Council, therefore, "strongly recommends that perfect ­participation in the Mass which consists in the faithful ­receiving the Body of Christ in the same ­sacrifice ­after ­communion from the priest­" *(SC* 55).

Speaking to the laity about the apostolate proper to them, the Council reminds them that "this life of intimate union with Christ in the Church is nourished by spiritual food common to all the faithful, especially by active participation in the sacred liturgy­" *(AA* 4).

These same spiritual foods will be, for religious men and women, "the inexhaustible fountain" from which they will nourish their spiritual life *(PC* 6) and, very especially, the source from which they will draw the strength to lead the life of community, following the example of the primitive Church, in which the multitude of the faithful had but one heart and one soul (cf. *Acts* 4:32) (cf. *PC* 15).

But - and this is understandable - it is especially to priests that the Council reminds them of this doctrine, which they must live by and help others to live by. For "if anyone can baptize believers, it is the priest alone who must complete the building up of the Body through the Eucharistic sacrifice, thus fulfilling the words of God who says through the prophet: 'From the rising of the sun to the setting of the sun my name is great among the nations, and in every place a pure oblation is sacrificed and offered to my name' *(Mal* 1:11)" *(LG* 17).

"In order to accomplish their task of sanctification, parish priests should see to it that the celebration of the Eucharistic Sacrifice is the center and summit of the whole life of the Christian community; they should also work to give their faithful spiritual nourishment by leading them to receive the sacraments frequently and devoutly and to participate consciously and actively in the liturgy" *(CD* 30). For "through the celebration of the Mass, (priests) sacramentally offer the sacrifice of Christ" *(PO* 5). It is therefore "through the ministry of priests that the spiritual sacrifice of Christians is consummated, in union with the sacrifice of Christ, the only Mediator, offered in the name of the whole Church in the Eucharist by the hands of priests, in a sacramental and non-bloody manner, until the Lord himself returns. This is what their ministry is directed towards, this is where it finds its fulfilment: beginning with the proclamation of the Gospel, it draws its strength and power from the sacrifice of Christ and tends to the end that4 the whole redeemed city, that is to say, the society and the assembly of the saints, may be offered to God as a universal sacrifice by the High Priest, who went so far as to offer himself for us in his Passion in order to make of us the Body of such a great Head. Augustine, *De Civ. Dci,* 10, 6 - *PL* 41, 284)" *(PO* 2).

*Ecclesial aspect*

The text we have just quoted refers to the ecclesial aspect of the Eucharist. This very important theme is well highlighted in several conciliar documents. The decree on ecumenism says it in a lapidary formula: "(Christ) instituted in his Church the wonderful sacrament of the Eucharist which expresses and realizes the unity of the Church" *(U R* 2). The decree on revelation echoes it: "it is from the assiduous frequentation of the Eucharistic mystery that the life of the Church receives its development" *(DP* 26). "Indeed, the liturgy, through which, especially in the divine sacrifice of the Eucharist, the work of our redemption is carried out, contributes in the highest degree to the faithful expressing and manifesting to others by their lives the mystery of Christ and the authentic nature of the true Church" *(SC* 2). For "every time the sacrifice of the Cross is celebrated on the altar, in which Christ, our Passover, was sacrificed *(1 Cor* 5:7), ­the work of our redemption is ­accomplished. At the ­same time, through the sacrament of ­the Eucharistic bread, the unity of the faithful, who constitute one body in Christ, is represented and realized (cf. *1 Cor* 10:17)". *(LG* 3). "As we truly participate in the body of the Lord in the ­breaking of the Eucharistic bread, we are raised to communion with him and with one another. ­Since there is only one bread, we ­are all one body, we who partake of the one bread' *(1 Cor* 10:17). Thus, we all become members of this body (cf. *1 Cor* 12:27) and 'we are each in his own way members of one another' *(Rom* 12:5)" *(LG* 7).

For this reason, "no Christian community can be ­built up without finding its root and centre in the celebration of the Eucharist­: it is therefore with the Eucharist that all education in the community spirit must begin" *(PO* 6). For "(all) must be convinced that the principal manifestation of the Church consists in the full and active participation of the whole holy people of God in the same liturgical celebrations, especially in the same Eucharist, in a unanimous prayer, at the one altar where the bishop presides, surrounded by his presbyterate and his ministers" *(SC* 41).

For "every legitimate celebration of the Eucharist is directed by the bishop, to whom has been entrusted the task of presenting to the Divine Majesty the worship of the Christian religion and of regulating it" *(LG* 26). "For this reason the bishops are the principal dispensers of the mysteries of God, as they are the organizers and guardians of the whole liturgical life in the Church entrusted to them. The bishops should therefore strive to make the faithful know the Paschal Mystery more deeply and live it more fully through the Eucharist, so that they form a body closely bound together in the unity of Christ's charity" *(CD* 15). "Thus, the diocese, linked to its pastor and through him gathered in the Holy Spirit, thanks to the Gospel and the Eucharist, constitutes a particular Church, in which the Church of Christ, one, holy, catholic and apostolic, is truly present and active­" *(CD* 11).

Certainly, cases of mass celebration, where the whole diocese or at least a notable part of its faithful can gather around the bishop, are more than rare. Nevertheless, it is around the bishop that diocesan unity is woven, for "the bishop, clothed with the fullness of the sacrament of Holy Orders, is 'the dispenser of the grace of the supreme priesthood', especially in the Eucharist, ■ which he himself offers and causes to be offered, and from which the Church unceasingly lives and grows" *(LG* 26).

This is the primary meaning of those subdivisions of the diocese which ­constitute the parishes, for, the same document tells us, "this Church of Christ is truly present in all the legitimate local assemblies of the faithful which, attached to their pastors, are also called churches in the New Testament" *(LG* 26). "Thus, it is the ­Eucharistic assembly which is the center of the Christian community presided over by the priest. Priests therefore teach Christians to offer the divine victim to God the Father in the sacrifice of the Mass and to make with it the offering of their lives" *(PO* 5). For in these local Churches "the preaching of the Gospel brings the faithful together and the mystery of the Lord's Supper is celebrated 'so that through the flesh and blood of the Lord the whole brotherhood of the body may be strengthened' (­Mozarabic Liturgy)" *(LG* 26).

For this reason, the Council recalls that "it is necessary to work so that the sense of the parish community may flourish, especially in the communal celebration of Sunday Mass" *(SC* 42). "Therefore the Church is concerned that the faithful should not attend this mystery of faith as strangers and mute spectators, but that, understanding it well in its rites and prayers, they should participate consciously, devoutly and actively in the sacred action, be ­formed by the word of God, restore themselves at the table of the Lord's Body, give thanks to God ; that, offering the unblemished victim not only by the hands of the priest, but also united with him, they learn to offer themselves and, day by day, are ­consumed by ­the mediation of Christ in unity with God and with one another so that, finally, God may be all in all" *(SC* 48). "In this way a Christian community becomes a sign of God's presence in the world: through the Eucharistic sacrifice, in fact, it passes to the Father with Christ; carefully nourished by the word of God, it presents the witness of Christ; finally, it walks in charity and is inflamed with the apostolic spirit" *(AG* 15).

*Ecumenism*

The unifying power of the Eucharist is such that it is in it that the Council places one of its greatest hopes for the reunion of separated Christians, for "many of them ... celebrate the Eucharist­" *(LG* 15). Now "Jesus Christ wants his people to grow and he accomplishes communion in unity through the profession of one faith, through the common celebration of divine worship, through the fraternal concord of the family of God" *(UR* 2).

Thanks to the ecumenical movement, in which the Council is pleased to ­recognize the breath of the Holy Spirit, "little by little, having overcome all the obstacles to perfect ecclesial communion, all Christians are being brought together in a single Eucharistic celebration, in the unity of one and the same Church" *(UR* 4).

The seed of this unity has been preserved intact in those Churches which have kept the authentic Christian priesthood: "Everyone knows with what love Eastern Christians celebrate the Sacred Liturgy, especially the Eucharist, source of life for the Church and pledge of heavenly glory. In this way, the faithful, united to the bishop, find access to God the Father through his Son, the incarnate Word, who died and was glorified in the outpouring of the Holy Spirit. In this way they enter into communion with the Most Holy Trinity and become 'partakers of the divine nature' *(2 Pet 1:4).* Thus, through the celebration of the Eucharist of the Lord in each particular Church, the Church of God is built up and grows, and communion between them is manifested by concelebration" *(UR* 15). It is worth noting that this last sentence also describes the situation of the separated Eastern Churches.

As for the ecclesial communities which separated from Rome at the time of the Reformation, "(they) do not have with us the full unity deriving from Baptism, and we believe, especially because of the absence of the sacrament of Holy Orders, that they have not preserved the proper and integral substance of the Eucharistic mystery" *(UR* 22). Nevertheless, such is the power of this mystery that its celebration, even if deficient­, points towards the unity which this sacrament represents and achieves, for, the same text continues, "by celebrating in the Lord's Supper the memorial of his death and resurrection, (these communities) profess that life consists in communion with Christ and they await his glorious return" *(UR* 22). And Baptism, which these communities continue to administer in a valid and fruitful way, "tends in itself to the acquisition of the fullness of life in Christ. It is therefore destined for the perfect profession of faith, for perfect integration into the economy of salvation, such as Christ willed it, and finally for perfect insertion into Eucharistic communion­" *(UR* 22).

*The intimate connection of the Eucharist with the whole Christian life*

So far we have shown, through the very texts of the Council, how the Eucharist, the summit and source of Christian life, the symbol and principle of the unity of the Church, is truly at the centre of Christian life.

However, the Eucharist does not occupy this place in the manner of a rocky outcrop standing alone in the middle of a vast plain. It is ­possible that some devotees of the Blessed Sacrament, and especially of the ­Real Presence, have given the impression that, for them, this was indeed the case.­ In any case, this is neither the doctrine of the Church nor that of the Council. Without detracting anything from the excellence of the sacrament of the altar, our texts constantly emphasize its intimate link with the whole of Christian life, both individual and social, in its various aspects.

*The Mass is not the whole liturgy*

First of all, the liturgy is not limited to the Holy Mass. As the decree *Christus Dominus,* already quoted, reminds pastors: "in order to accomplish their task of sanctification, parish priests ­should see to it that the celebration of the Eucharistic Sacrifice is the centre and summit of the whole Christian life", but the text in question continues with these words: "they should also work to give their faithful spiritual nourishment by leading them to receive ­the sacraments frequently and devoutly and to participate consciously and actively in the liturgy" *(CD* 30). In fulfilling this role, parish priests do no more than carry out for their parish what the bishop is responsible for for the whole diocese: for they "take care to exhort and instruct their people to keep faithfully and reverently to their role in the liturgy and especially in the holy sacrifice of the Mass" *(LG* 26). In order not to repeat ourselves, let us simply recall that ­similar expressions ­are found in the decree on the renewal of religious life *(PC* 6 and 15), in the constitution on the liturgy *(SC* 10, 41 and 48), in the decree on the formation of the clergy *(OT* 8) and in the decree on the ministry of priests *(PO* 5). These latter texts ­concern especially the Divine Office by which "the Church never ceases to praise the Lord and to intercede for the salvation of the whole world" *(SC* 83).

*The Liturgy of the Word*

There is one point above all which the Council brings to light: it is the place, in the Eucharistic celebration itself, of the liturgy ­of the word. The principle is clear and very clearly affirmed in the Constitution on the Liturgy itself: "The two parts which in some way constitute the Mass, that is, the liturgy of the word and the Eucharistic liturgy, are so closely united that they form a single act of worship" *(SC* 56). Therefore, as ­the decree *Presbyteroruni ordinis* ­reminds priests*:* "In first place among the means of developing the spiritual life are the acts by which Christians nourish themselves with the Word of God at the two tables of the Bible and the Eucharist; no one is unaware of the importance of their assiduous frequentation for the sanctification of priests" *(PO* 18). The quoted conciliar text itself refers to two earlier documents, the decree *Perfectae caritatis* where ­religious are ­recommended to "feed at the table of the divine law and of the holy altar" *(PC* 6) and to the constitution on revelation, where the Council ­states that: "the Church has always shown her respect for the Scriptures as well as for the Body of the Lord itself, since, especially in the sacred liturgy, she never ceases, from the table of the Word of God as well as from that of the Body of Christ, to take the bread of life and to present it to the faithful" *(DV* 21). Indeed, "the proclamation of the Word is indispensable to the sacramental ministry ­itself, since it is a question of the sacraments of faith and since faith needs the word to be born and nourished. This is especially true of the liturgy of the word in the celebration of the Mass, where the proclamation of the Lord's death and resurrection, the response of the people who hear it, the very oblation of Christ sealing the New Covenant in his blood, and the ­communion of ­Christians with this oblation through prayer and the reception of the sacrament ­are inseparably linked­" *(PO* 4).

Therefore, it is a right of all Christians "to receive ­abundantly from their pastors the spiritual goods of the Church, above all the help of the word of God and the sacraments *(CIC* 682)" *(LG* 37), a right which, the same document recalls, is accompanied by the duty "to ­listen willingly to the word of God" *(LG* 42). "Therefore, the Holy Council strongly urges pastors to teach the faithful actively in catechesis that they should participate in the entire Mass, especially on Sundays and feast days of precept" *(SC* 56). For this reason also, "so that the sacrifice of the Mass, even in its ritual form, may obtain full pastoral effectiveness" *(SC* 49, cf. 50), "in order to present the table of the word of God to the faithful with greater richness, the biblical treasures should be opened more widely so that, in a certain number of years, the most important part of the Mass may be read to the people, The homily, in ­which the ­mysteries of the faith and the norms of Christian life are explained from the sacred text during the liturgical year, is strongly recommended as part of the liturgy itself; Moreover, at Masses celebrated with the participation of the people on Sundays ­and feast days of precept, it should not be omitted except for a serious reason" *(SC* 52).

"Since the people of God is gathered first of all by the word of the living God, which is to be expected (sic) especially from the mouths of priests" *(PO* 4), every cleric "must share with the faithful entrusted to him, especially in the course of the sacred Liturgy, the inexhaustible riches of the divine word" *(DV* 25). For this reason the Council orders that major seminarians "be prepared for the ministry of the word, so that they may penetrate ever more deeply into the revealed word of God, assimilate it by meditation, and express it by their words and their whole conduct" *(OT* 4). Such a requirement of competence and sincerity is understood with regard to the one who, when exercising his sacred function, which he does especially in worship or ­liturgical assembly, "acts in the person of Christ" both when, through the ministry of the word, he proclaims his mystery and when, through the Eucharist, he makes present and applies the one sacrifice of the New Covenant (cfr *LG* 28).

The Council does not hesitate to draw a significant connection between the fruits it expects from the renewal of the liturgy of the word and that of the Eucharist: "It is from the assiduous frequentation of the Eucharistic mystery that the life of the Church receives its development; in the same way, it is permissible to hope for a new impetus in the ­spiritual life ­from an increased respect for the word of God 'which remains for ever' *(Is.* 40:8; cf. *1 Pet.* 1:22-23)" *(DV* 26).

*The Eucharist and the Christian life*

If we were to note all the other connections that the Council discovers between the Eucharist and the Christian life, we would have to quote again almost all the hundred or so texts in which the Council documents speak of the Eucharist.

To be brief, let us recall that the Council presented the Eucharist ­as the summit towards which our individual and collective efforts tend. The decree *Christus Dominas* reminds bishops that their mission is to strive "that the faithful may know ­the paschal mystery more ­deeply and live it more fully through the Eucharist, so that they may form a Body closely bound together in the unity of Christ's charity" *(CD* 15). The Decree *Presbyterorum Ordinis likewise* reminds priests that it is there, in the Eucharist, "that the spiritual sacrifice of Christians is consummated by their hands" *(PO* 2). The same document points to the Eucharist as the crowning achievement of ­Christian initiation *(PO* 5), and so the apostolic labors are directed to the end that all "participate in the sacrifice and eat the Lord's Supper" *(SC* 10). Catechetical formation in particular "leads ­to active and conscious participation in the liturgical mystery" *(GE* 4). As for the family, which has "the mission of being the first and vital cell of society, (it) will fulfill this mission ... if the whole family is involved in the liturgical worship of the Church" *(AA* 11): thus formed in the family home, "all will remember that, through public worship and personal prayer, through penance and the free acceptance of work and

of the sorrows of life which conform them to the suffering Christ (2 *Cor* 4:10; *Col* 1:24), they can reach out to all men and work for the salvation of the whole world" *(AA* 16).

Uniting the preparation for worship and the fruits that flow from it, this text reminds us of all those in which the Council, not content with affirming that the Eucharist is both the summit and the source, the centre and the root of all Christian life, reveals to us the profound reason for it and describes its fruits.

*Eucharist, charity and apostolate*

The reason is that "the sacraments and especially the Holy Eucharist ... ­communicate and nourish ... that charity which is like the soul of every apostolate". After *Lumen gentium (LG* 33) and referring to it, it is the decree *Apostolicam actuositatem* on the apostolate of the laity which repeats it *(AA* 3), while the decree on missions specifies that "it is in this way that a Christian community becomes a sign of God's presence in the world... (for) it walks ... in charity and is inflamed with the apostolic spirit". What applies to all Christians applies in the first place to priests: "(their) pastoral charity flows above all from the Eucharistic sacrifice" *(PO* 14). Through this communion with Christ, priests will feel their apostolic zeal inflamed, for, thus united to the Lord, "they cannot fail to feel how much is still lacking in the fullness of the Body, and consequently how much should be done to increase it day by day" *(AG* 39).

Religious are also reminded to nourish "their spiritual life at this inexhaustible fountain" *(PC* 6), to find in it, "following the example of the early Church in which the multitude of the faithful were of one heart and one soul" *(PC* 15), the strength to persevere in a fully fraternal community life and to extend their charity to the very dimensions of the Church: "full of fraternal love for the members of Christ, of loving respect for the pastors, living and thinking more and more with the Church and totally devoted to her mission" *(PC* 6).

This same apostolic dedication, which is demanded of priests and religious by the internal logic of their participation in the Eucharist, is something that all Christians are called by God to manifest. The Decree on Catholic Action reminds the laity that "nourished by ­active participation in ­the life of their community, they should be zealous in its apostolic works" *(AA* 10), for "a sincere celebration, fully lived, should lead to the various activities of charity and mutual aid, as well as to missionary action and the various forms of Christian witness" *(PO* 6). The authenticity of

This witness is guaranteed, for what it manifests is the "life of ­intimate union with Christ" *(AA* 4) which results from the fact that by ­participating "consciously, devoutly and actively in the sacred action, ... they learn to offer themselves and, from day to day, (are) ­consumed by the mediation of Christ in unity with God and with one another, so that, in the end, God may be all in all" *(SC* 48).

"That God may be all in all", the Eucharist also achieves this - let us note this in passing, for the Council has pointed it out - because "the Church ... has made use of the resources of the various cultures to spread and expound by her preaching the message of Christ to all nations, to discover it better and to deepen it, to express it more perfectly in the liturgical celebration as in the ­multifaceted life of ­the community of the faithful" *(GS* 58, 2). What the Church did in the past, she continues today through the liturgical renewal prescribed by the very first document of the Council (S\*C 21-46), the most striking aspect of which is the very large part given to living languages. This is echoed in the decree on missions concerning the young Churches: "(In them, especially) the life of the people of God must be brought to maturity in all areas", which will only be achieved if "the faith ... (there) is celebrated in a liturgy in keeping with the genius of the people" *(AG* 19).

This universality of the Eucharist extends to the whole world: it is properly the task of the laity to unite to the offering of the Body of the Lord, in the celebration of the Eucharist, "all their activities, their prayers and apostolic undertakings, their married and ­family life­, their daily labors, their relaxation of mind and body, ... and even the trials of life" *(LG* 34), in a word, everything that makes up the fabric of their days. In this way "the laity, acting holily ­everywhere as worshippers, consecrate the world itself to God" *(LG* 34).

The Lord himself warns us that this consecration extends to the material elements, since he wished that in the Eucharist ­"the elements of nature, cultivated by man, should ­be ­changed into his glorious Body and Blood" *(GS* 38:2).

Technical details

If, after gathering this rich harvest of texts on the centrality of the Eucharist and its intimate connection with the whole of Christian life, we ask the Council for more technical details, those which theological treatises are wont to ­develop, we shall find them, too, in a very ­balanced­ synthesis­, in which dogma and its consequences for our life are never separated. ■

*A summary*

Let us first quote the text of the Constitution on the Liturgy in which the Council sought to summarize in one sentence the Catholic doctrine on this admirable sacrament: "Our Lord, at the Last Supper, on the night when he was betrayed, instituted the Eucharistic sacrifice of his Body and Blood, in order to perpetuate the sacrifice of the cross throughout the centuries, until he comes; moreover, to entrust to the Church, his beloved spouse, the memorial of his death and resurrection, a sacrament of love, a sign of unity, a bond of charity (S. Augustine), the paschal banquet in which Christ is eaten, the soul is filled with grace, and the pledge of future glory is given to us" *(SC* 47).

With one exception - the theme of the covenant (which we ­shall find elsewhere) - this text brings together all the themes according to which ­we are accustomed to study the Eucharist: sacrifice, sacrament, ­meal, memorial, real presence. It recalls the triple relationship to history which characterizes every sacrament: it draws its value from the past historical event to which it owes its origin; it perpetuates, makes present and applies the saving act of Christ; finally, it is all oriented towards the future glory to which it empowers us. We even find in these lines the elements of the triple scholastic division, so enlightening, between the pure sign *(sacrant cntum tantum),* the intermediate reality, already an effect and still a sign *(res et sacramentum),* and the final reality *(res tantum)* or ultimate fruit of the sacrament. For the Paschal banquet instituted by Christ is a sacrament, that is, a sign. What this sign really gives us is Christ himself as food. And the effect of this food is love, charity, unity and their fulfillment in glory. Let us note again that our text highlights the essential relationship, well brought to light by recent theology, between the death and resurrection of Christ.

Far from being unique, this passage merely gathers and ties together in a sheaf the affirmations often repeated elsewhere. Let us go through them briefly, if only to get a sense of the way in which the Council harmonizes these various aspects with one another (the recent controversies concern, in the minds of their authors, shifts of emphasis within a doctrine which they claim to preserve in its entirety).

*The New Covenant*

That Christ sealed the new covenant in his blood is explicitly recalled in four documents: the Constitution on the Liturgy *(SC* 10), the Constitution on the Church *(LG* 9), the Constitution on Revelation *(DV* 16) and the Decree on the Priestly Ministry *(PO* 4).

*The sacrament*

The texts which speak of the Eucharist as a sacrament and place it at the centre of the sacramental economy are too numerous to be quoted in full; most of them have already been quoted above on one occasion or another. Let us recall only one, in which are found all the elements of an excellent definition of this sacrament: "(Christ) instituted in his Church the admirable sacrament of the Eucharist, which expresses and realizes the imity of the Church" *(UR* 2). Everything is there: institution by Christ, symbolic value and efficacy of the rite, the grace proper to the sacrament, and even, what the manuals sometimes leave in the shade, the ecclesial dimension: it is "in the Church" that this sacrament, like the other six, was ­instituted. Consequently, as the Council reminds us, the sacramental economy goes beyond the seven specific rites to which we give this name: Christ and the Church can also be called "sacraments". Of the latter, the Council specifies that it is "in Christ, in a certain sense, the sacrament, that is to say, the sign and ­instrument of intimate union with God and of the unity of the whole human race" *(LG* 1). Indeed, Christ, by sending the Spirit of life, "constituted his body, which is the Church, as the universal sacrament of salvation" *(LG* 48).

However, as the Council also points out, the sign and the instrument ­are only for a time, and are destined to disappear when the fullness of time comes: "the peripatetic Church, in her sacraments and institutions, which belong to this world, bears the image of this passing century" *(LG* 48).

*The sacrifice*

That the Eucharist is a sacrifice is something of which the Council is profoundly aware; the expression 'eucharistic sacrifice' is even the one that comes up most frequently in the writings of the Council's documents (a quick survey reveals a good twenty uses). More interesting than a simple enumeration is the way in which the Council presents the doctrine of the Eucharistic sacrifice.

"The only sacrifice of the New Testament is that of Christ offering himself once and for all to his Father as an immolated victim (cf. *Heb* 9:14-18)" *(LG* 28), for "Christ is our only Mediator­" *(PO* 2). It is therefore "in a sacramental and non-bloody way­" *(PO* 2; cf. *PO* 5) that priests "acting in the name of Christ and representing him" *(LG* 10 and 28; cf. *PO* 13) "make present and apply" *(LG* 28) this one sacrifice; each time they do so, "the work of our redemption is carried out" *(SC* 2 and *LG* 3). For "by participating in the Eucharistic sacrifice, ... (the faithful) offer to God the divine victim and themselves with it" *(LG* 11) and the ministry of the priests "results in the whole redeemed city ... is offered to God as a universal sacrifice by the High Priest, who went so far as to offer himself for us in his Passion, in order to make of us the Body of so great a Head (St. Augustine)" *(PO* 2). "Through the Eucharistic sacrifice ... (the ­Christian community) passes to the Father with Christ" *(AG* 15). If, then, the Church offers to God the sacrifice of the Mass, if she unites her own offering to the oblation of the divine Victim, she can only do so through and in Christ, from whom comes all that she is and all that she has.

*The presence*

If we turn to the Council's doctrine on the Eucharistic presence­, we will discover both a very clear affirmation of it and an effort to situate it among the other presences of the Lord in his Church.

"The Holy Eucharist contains ... the Lord himself, he who is our Passover, he who is the living bread, he whose flesh, quickened by the Holy Spirit, gives life to men" *(PO* 5). As the Constitution on the Liturgy makes clear, this presence under the Eucharistic species­, though it achieves a maximum, is not the only one: "Christ is always present with his Church, especially in the liturgical actions. He is there in the sacrifice of the Mass, and in the person of the minister, 'the same one now offering himself through the ministry of priests, who then offered himself on the cross' (Trent), and, in the highest degree, under the eucharistic species. He is present there by his virtue in the sacraments, so much so that when someone baptizes, it is Christ himself who baptizes (cf. St. ­Augustine). He is present in his word, for it is he who speaks when the Holy Scriptures are read in the Church. Finally, he is present when the Church prays and sings the psalms, he who promised: 'Where two or three are gathered in my name, there am I in the midst of them' *(Mt* 18:20)" (SC 7).

Other documents also allude to these various ­presences of Christ in his Church.

There is that presence which we might call "general" by which Christ, realizing the wonders of God in the history of salvation which is his mystery, is "always present and active among us, especially in liturgical celebrations" *(SC* 35, 2).

The decree *Presbyterorum ordinis* reminds priests that "­especially in the sacrifice of the Mass, (they) represent (it could just as accurately be translated: make present) in a ­special­ way ­Christ in person" *(PO* 13).

The presence of Christ "where two or three are gathered in his name" is reaffirmed both in relation to religious communities *(PC* 15) and in the ecumenical meetings and common supplications that are practiced there *(UR* 8).

Its presence in Scripture and in the word of preaching which proclaims or explains it is even brought very ­significantly closer to ­the Eucharistic presence: "The Church has always shown her respect for the Scriptures, just as she does for the Body of the Lord himself, since, especially in the sacred liturgy, she never ceases to take the bread of life from the table of the Word of God as well as from the table of the Body of Christ, and to present it to the faithful" *(DP* 21; cfr *AG* 9 and *PO* 18).

How can we find our way through these various presences, all of which are very real? How can we understand, above all, the very special place that belongs to that which is realized in the Eucharist? Without directing the question, the Council nevertheless gives us some indications, pointing out, for example, that certain presences, such as that of Christ in the minister, at Mass, in the sacraments, in preaching, ­stem from the fact that ­through the minister, the sacramental gesture, the proclamation of the word, it is Christ himself who acts. But perhaps the most profound contribution of the Council to this problem of the Eucharistic presence is found in those beautiful texts, already quoted, in which we are reminded that, in the Eucharist, Christ gives himself to us in person in order to make us his body and to take us with him in his ascent to the Father *(LG* 7; *CD* 15; *U R* 15, etc.). Would we not have here the final reason (insofar as we can penetrate such a great mystery) that demands the real and substantial presence of Christ himself under the Eucharistic species?

The Council does not fail to point out, among the practical consequences of this real and permanent presence of Christ under the species, piety towards the Holy Eucharist, especially ­recommended to priests *(PO* 14 and 18), but also to all the faithful who "... in the house of prayer where the Eucharist is celebrated and ­preserved .. where the presence of the Son of God, our Saviour, offered for us on the altar of sacrifice, is honoured for the support and comfort of Christians, ... are invited to come ... to show their grateful response to the gift of the One who unceasingly, through his ­humanity, pours divine life into the members of his Body" *(PO* 5). This, as the context makes clear, is certainly not limited to participation, even active participation, in Holy Mass; the Council's thinking undoubtedly encompasses the various forms of devotion to the ­Eucharistic presence, though always in relation to the very purpose of the sacrament of the altar.

*The meal*

That the Eucharist is a meal, where Christ gives himself to us as food, is recalled by the Council on several occasions. Celebrating and "eating" the Lord's Supper *(LG* 26, *SC* 6 and 10; *AA* 8), Christians "eat at the table of the Lord's Body" *(SC* 48), "they participate from the depths of their being in the charity of the one who gives himself to Christians as food" *(PO* 13 - what is said here of the communion of the priest celebrant is valid for all the faithful). Indeed "participation in the Body and Blood of Christ has no other effect than to make us pass into that which we receive" (St. Leo, *Sermon* 63 - *LG* 26) "so that, through the flesh and blood of the Lord, the whole brotherhood of the Body may be strengthened" (Mozarabic Liturgy)*.* Also "through the sacrament of the Eucharistic bread is ­represented and realized the unity of the faithful, who constitute one body in Christ", a unity symbolized by the ancient practice, for "in its beginnings, Holy Church, by joining the 'agape' to the Eucharistic Supper, manifested itself as being entirely united around Christ by the bond of charity" *(AA* 8). Whatever the reason for the suppression of these fraternal banquets, this should not make us forget the reality which they made explicit and which the Eucharist continues to signify and produce in us, our union with Christ and with all our brothers and sisters in Him.

Thus this food is "the meal of fraternal communion­, an anticipation of the heavenly banquet" *(GS* 38, 2), for "every time (Christians) eat the Lord's flesh, they proclaim his death until he comes" *(SC* 6) and they receive "the deposit of this hope and food for the road" *(GS* 38, 2), since "by nourishing them with his Body and Blood, (Christ) makes them share in his glorious life" *(LG* 48).

It is not surprising, then, that the Council "­strongly recommends that perfect participation in the Mass which ­consists in the ­faithful . receive the body of the Lord ... in the sacrifice (in which they participate)" *(SC* 55). "­The faithful are strongly ­recommended to receive the Holy Eucharist ... on Sundays ­and feast days (when they) are obliged to attend ... the divine liturgy ­(and) even more often and even daily" *(EO* 15).

*The threefold relationship to ¡salvation history*

The texts we have just recalled have already alluded to the triple historical (and trans-historical) relationship proper to the sacraments ­and especially to the Eucharist: it is the memorial of the Last Supper, the Cross and the Resurrection *(SC* 102, 106; *PO* 4, 13; *A G* 14). R. th. lxxxix, 1967, no. 3. 10 to remember the passion, resurrection and glory of the Lord Jesus by hearing the word of God and participating in the Eucharist... that Sunday is the primary feast day" *(SC* 106).

What the Mass commemorates, it makes present: "All the members of Christ must be conformed to Christ, until he is formed in them (cf. *Gal* 4:19). Therefore we are assumed into the mysteries of his life, configured to him, dead and ­risen with him, until we reign with him (cf. *Phil* 3:21; *2 Tim* 2:11; *Eph* 2:6; *Col* 2:12, etc.)" *(LG 7). "*The bishops must therefore strive to make the faithful know the paschal mystery more deeply and live it more fully through the Eucharist" *(CD* 15) "in which the victory and triumph of Christ's death is represented (Trent, Sess. 13, c. 5)" *(SC* 6). In celebrating "with all the people of God the memorial of the Lord's death and resurrection" *(AG* 14) "until we reign with him" *(LG 7),* we "(announce) his death until he comes" *(SC 6).* The Council is pleased to recall "with what love ­Eastern Christians­" have preserved this eschatological dimension of the Eucharist "pledge of heavenly glory" *(UR* 15) and to point out that even the ecclesial communities separated since the Reformation, although they have not "preserved the proper and integral substance of the Eucharistic mystery, .. nevertheless profess, in celebrating the memorial of the Lord's death and resurrection in the Lord's Supper ..., that life consists in communion with Christ and awaiting his glorious return" *(UR* 22).

And because "the sacraments of the new Law, which nourish the life and apostolate of the faithful, prefigure the new heaven and the new earth (cf. *Rev* 21:1)" *(LG* 35), "it is therefore when we celebrate the Eucharistic sacrifice that we are united in the highest degree to the heavenly Church" *(LG* 50), whose "saints ... ennoble the worship which (the Church) offers to God on this earth" *(LG* 49).

*The triple division of the sacrament*

Let us say a word - it will be brief and will only recall from this point of view what we have already presented under other aspects - about the three-level constitution that theologians like to ­recognize in every sacrament, in order to better show its meaning and effectiveness.

The Eucharist is first of all a "sacramental sign" *(LG* 50), that of the "Eucharistic bread" *(LG* 3 and 7).

Through the words of consecration, these elements become "bread of life" *(DP* 21), for "they are changed into the glorious Body and Blood of Christ" *(GS* 38, 2).

But, and this is the third aspect, the ultimate goal of this sacrament: "participation in the body and blood of Christ has no other ­result than to make us pass into that which we receive (Saint Leo)" *(LG* 26); the sacrament of the Eucharist, in fact, "expresses and realizes the unity of the Church" *(UR* 2), by uniting us to Him who is its Head (cf. *PO* 2).

*Memorial of the Passion AND the Resurrection*

Let us not omit to mention, in concluding this theological overview, the ­Council's insistence on presenting the Eucharist as the memorial of the passion AND resurrection of the Lord. Not only is the Eucharist a pledge of heavenly glory *{UR* 15), an anticipation of the banquet that is celebrated there *(GS* 38,2) and food for the journey *(ibid.),* but in it the proclamation of the death and resurrection ­of the Savior is inseparably united *(PO* 4), and it is ­especially on ­Sundays, the day consecrated to "remembering the resurrection" *(SC* 102) that the Church invites her faithful to remember "the passion, resurrection and glory of the Lord Jesus ... (by) ­participating in the Eucharist" *(SC* 106).

Here we find ourselves before an important element for a correct understanding of sacrifice: whoever remembers in celebrating the Eucharist that in it is "represented the victory and triumph of (Christ's) death", as the Council of Trent (XIII, c. 5), quoted by the Constitution on the Liturgy *(SC* 6), said, will not be tempted to see in sacrifice above all a destruction, a work of death. And God knows if this idea still lingers in people's minds!

As we tie up our sheaf, we cannot but be struck by the richness of the harvest we have gathered from the Council's proceedings. If the Eucharist has appeared to us as the summit of the sacramental economy, we have also discovered it in its organic link with the whole of Christian life, both individual and social; we have grasped its dynamism, which tends to make each of us sons of the Father, brothers of Christ, moved by the Spirit, all united in a single Church, which aspires to overcome all divisions and, finally, to extend its salutary action to the whole universe.

At the same time, in these doctrinal statements, from which the pastoral aspect is never absent, we discover the elements of a very firm and balanced systematic theology.

1. **- The encyclical "Mysterium fidei**

*The context*

It is first of all in this very rich doctrinal and pastoral context that we must situate the encyclical *Mysterium fidei.* In its introduction, this document refers to the Constitution on the Liturgy, in which "the Eucharist ... has been the subject ... of a new and solemn profession of faith and worship ... The Fathers of the Council, concerned for the good of the universal Church, had nothing more at heart than to lead the faithful to an active participation in the celebration of the Eucharist: Christians are urged to bring ­full faith ­and deep devotion to this most holy mystery, to offer it to God in union with the priest as a sacrifice for their ­personal­ salvation ­and that of the whole world, and to take this food for spiritual nourishment" *{MF* 860)[[[165]](#footnote-165)](#bookmark115) .

And the Pope goes on to welcome "the sincere joy and eagerness ­with which the sons of the Catholic Church have welcomed the Constitution on the Restoration of the Liturgy, and also (the) ­publication of many valuable works which aim to examine more deeply and make known more fruitfully the doctrine concerning the Holy Eucharist, especially as regards the relationship of this mystery with that of the Church" *{MF* 860).

But he adds almost immediately: "Yet ... there is no lack of reasons­, precisely in the area we are talking about, to be concerned and preoccupied" *{MF* 861).

And this introduces us to the second context in which this document is situated: the historical context, both that of the controversies over the Real Presence, the private Mass, etc., and that of the progress of the conciliar work.

The pontifical document appeared on September 3, 1965, a ­few months after the Dutch bishops had written a letter on the discussions that were stirring up public opinion in their country on Eucharistic matters, and shortly after the major international press had picked up the news. This was not the first time that Paul VI had expressed his concern to preserve the dogma of the Eucharist in all its doctrinal purity. We need only recall his homily at the Eucharistic Congress in Pisa on 10 June 1965, in which the main themes of his encyclical[[[166]](#footnote-166)](#bookmark116)­ are already present.

What the Pope fears, he declares without ambiguity, is the confusion that certain recent opinions on the subject of private Masses, the dogma of transubstantiation and the Eucharistic cult have caused in the minds of the faithful: "they cause great confusion of ideas touching the truths of the faith, as if it were permissible for anyone to leave the doctrine previously defined by the Church in oblivion or to interpret it in such a way as to impair the ­authentic meaning of ­the terms or to undermine the force duly recognized to the notions" *(MF* 861). Now "the Council has raised the hope of a new ­radiance of Eucharistic piety which is spreading throughout the Church: this hope must not be frustrated and the good seed smothered by the erroneous opinions already sown here and there" *(MF* 861).

This is why the Pope decided to intervene. Are we mistaken in thinking that, if he did so precisely in the interval between the third and fourth sessions, it was because he wished, for obvious reasons, that the fourth session would be the last one and would be able to bring to a successful conclusion the considerable work that remained to be completed (eleven of the sixteen documents promulgated by Vatican II were promulgated in this fourth session)?

Moreover, it was only a question of "recalling ... the doctrine which the Church holds from tradition and teaches in unanimous agreement" *(MF* 863). The Pope states this in his own words and thus gives us an essential principle for the interpretation of this encyclical, as we shall have occasion to show.

*Tests and their dangers*

The attempts made by various authors have been made, the Holy Father is pleased to acknowledge, "in the praiseworthy desire to examine such a great mystery, to explore its inexhaustible riches and to discover its meaning for the people of our time. This desire (says the Pope) we recognize and approve. But we cannot ­approve of the opinions expressed by these researchers ... (because of) the serious danger they pose to the true faith" *(MF* 861).

These dangers come from various sources, which the Pope points out when he touches on the various points in question, but it ­seems that ­they have a common origin: concerned, with good reason, to bring to light this or that aspect of the dogma which preaching, teaching or devotion had left in the shade, these authors have unilaterally pushed their research and thus exceeded the point of equilibrium where the revealed message is situated. This is why the Holy Father can both, without the shadow of a diplomatic maneuver, frankly praise their sincerity and the research they have undertaken, and vigorously reject the opinions that this research has generated.

In order to translate the revealed message in all its richness correctly for the use of our time, it is necessary to keep in mind and to unite in its exposition all the elements of this doctrine which the Church holds from tradition and teaches in unanimous agreement. Otherwise, the most penetrating research will perhaps take us a long way, but this will not have any other result than to take us further off the road: "magni passus extra viam".

*Respect for a precise vocabulary*

The first of the respects that we must have - the Holy Father reminds us by way of introduction - is that of the ­expressions that ensure accuracy in the way we express ourselves.

Without this circumspection, the use of vague or ­unusual terms is ­likely to suggest false opinions (cf. *MF* 862); the personal orthodoxy of the author remaining unaffected, the message he conveys nevertheless develops in the minds of his listeners into erroneous consequences. That this process played a great part in the controversy which took place in the Netherlands is shown by the letter which the episcopate of that country had read from the pulpit on May 9, 1965, and in which this danger is twice pointed out (cf. the translation of the *D.C.,* 1965, col. 1175-1179).

Thus the Pope recalls that "at the price of a work pursued throughout the centuries, and not without the assistance of the Holy Spirit, the Church has fixed a rule of language and has confirmed it by the authority of the ­Councils. This rule ... must be religiously observed. Let no one assume the right to change it at will or under the guise of ­scientific novelty. Who could ever tolerate a judgment that the dogmatic formulas applied by the Ecumenical Councils ­to the mysteries of the Holy Trinity and the Incarnation ­are­ no ­longer adapted to the minds of our time, and that other expressions are daringly substituted for them? Nor can it be tolerated that a private individual should touch, on his own authority, the formulas used by the Council of Trent to propose the Eucharistic mystery to the faith­. These formulas, like the others which the Church adopts for the statement of the dogmas of faith, express concepts which are not linked to a certain form of culture, nor to a certain phase of scientific progress, nor to this or that theological school[[[167]](#footnote-167)](#bookmark117) They take up what the human mind perceives of reality through a ­universal and necessary experience and express it in precise and adapted terms that it borrows from everyday language or from a more technical language. This is ­why these formulas are intelligible to all men, of all times and places. It is certainly possible, as is done with very happy results, to give a clearer and more comprehensible explanation *(aperta)* of these formulas*,* but it will always be in the same sense in which they have been used by the Church: thus the unchanging truth of the faith will remain intact while the understanding of the faith progresses" *(WMF* 863, corrected from the Latin, *A AS* 758)

The reasons for quoting this entire passage from the encyclical are easy to understand. The Sovereign Pontiff states in it, in a way that is both very firm and much more nuanced than has been said, a basic principle: there is in the Church, even at the level of ­language, an achievement, the fruit of the work of the centuries under the assistance of the Holy Spirit, which is definitive in the sense that there can be no question of going back to the stage of imprecision which preceded the discovery and fixing of this language. But, however definitive it may be, this achievement, far from opposing new progress, calls for it, provided that it remains in continuity of meaning with the data that this progress will always deepen, never eliminate. It is not up ­to individuals to arrogate to themselves the right to interfere with it on their own authority, as they see fit, in a daring manner: the Holy Father multiplies these qualifications, the accumulation of which clearly shows that what is targeted is not the ­effort of theologians and researchers taken in itself, but a certain way of conducting it, a way that is simply imprudent, no doubt, in most cases, but perhaps, in one or another, founded on a false idea of Tradition and the role of the ordinary Magisterium.

Even more enlightening is the passage in which the Pope gives the reason for the durability of this language that the Church has forged: it comes from the fact that these formulas take up and fix in precise terms a universal and necessary experience of the human spirit.

Here again, no doubt on the occasion of the recent controversies, Paul VI, following the line of many declarations of the Magisterium, ordinary and extraordinary, "recalls ... the doctrine which the Church ... teaches in unanimous agreement": he thus notes that this agreement has been reached in order to affirm that dogmatic formulas must be understood in the light of the meaning they have in everyday language,

philosophical terms no longer bind to any system" (p. 535). This does not, of ­course, prevent the ­fact that, however universal the experience reflected in these concepts adopted by the Church, its formulation necessarily bears the stamp of the age in which it was born; this is why the work of theologians and the life of the Church will be constantly necessary to ensure that each age understands these formulas "in the same sense in which they were adopted by the Church", insofar as this expresses those universal and necessary awarenesses which metaphysics sets itself the task of deepening.

If it is therefore futile to have recourse to a scientific theory to account for transubstantiation, it would be no less abusive to ­claim that a theological system, even that of Saint Thomas, is the necessary explanation of the dogma. One can certainly admire this ­theory, continue to defend it, and estimate and show that no essay has yet been presented that responds in such a solid and balanced manner to all the requirements of the dogma. However prestigious it may be, this synthesis is not canonized for all that.

*The Holy Sacrifice and Private Masses*

Let us come to the considerations of the encyclical on the Eucharistic dogma ­itself.

The first point, which the Pope declares to be "like the synthesis and summit" of the unanimous teaching of the Church, is that "in the Eucharistic mystery the ­sacrifice of the Cross, consummated once and for all on Calvary, is represented in a marvellous way­; this sacrifice is constantly made present to our memory and its saving virtue is applied to the remission of the sins committed every day" *(MF* 863).

From its very beginnings, the whole of Tradition has firmly proclaimed this doctrine of the Eucharistic sacrifice, just as it recalls the place occupied by the Church in it: "the Church, playing in union with Christ the role of priest and victim, is wholly involved in offering the sacrifice of the Mass and is wholly offered in it" *(MF* 864).

"It is therefore necessary to recall the conclusion which follows from this doctrine concerning the public and social character of every Mass... There is no Mass which is not offered for the salvation of the whole world and not only for the salvation of a few persons" *(MF* 865).

And the Holy Father, who in his introduction had recalled that it is not permitted "to advocate the so-called 'community' Mass in such a way as to belittle the private Mass" *(MF* 861), ­now specifies­: ­"Therefore, while it is highly proper that at the ­celebration of the Mass the faithful ­should ­actively participate in large ­numbers, there is no blame to be placed on, but on the contrary to approve of, the celebration of the Mass in private, in accordance with the prescriptions and ­traditions of Holy Church, by a priest with only one minister to serve it. This is because this Mass assures a great abundance of ­particular ­graces ­for the benefit of the priest, the faithful, the Church and the whole world, graces which are not obtained with the same abundance by communion alone" *(MF* 865, revised on Latin *A AS 762).*

Clearly, we have here a clarification necessitated by certain erroneous interpretations given to the Constitution on the Liturgy. The latter rightly recalled the communal aspect of liturgical actions, which "are not private actions, but celebrations of the Church... Whenever the rites, according to the proper nature of each, include a common celebration, with the ­attendance and participation of the faithful, it should be emphasized that this, as far as possible, should take precedence over their ­individual and quasi-private ­celebration. ­This applies especially to the celebration of Mass (although the Mass always retains its public and ­social­ nature­)..." *(SC* 26-27).

The Council, therefore, reviving a tradition which in the Latin Church had only existed in exceptional cases, decided to ­permit concelebration again to a greater extent *(SC* 57). Authorizations, it will be remembered, were at first sparingly ­granted, and it is now clear that this was wise. These experiments, carried out with a limited number of ­participants, made it ­possible to fine-tune what would have been more ­laborious if the trials had been undertaken on a larger scale.

Both because of these restrictions imposed by the authorities and because of those which will long continue to be required by the structure of our churches, which are not ­designed for many concelebrants, a movement has developed among a whole section of the clergy in favour of the communion of priests at the Mass of one of their number, whenever the needs of the faithful do not require the multiplication of Masses. In the absence of being able to concelebrate, would it not be better, in fact, to translate in this way both the unity of the sacrifice and the unity of the priesthood and the unity of the Church, which this sacrament is intended to procure?

Thus, there was a tendency in these circles to interpret what the Constitution said about private Masses as a kind of concession to the older generation: "Nevertheless, the freedom to celebrate Mass individually shall always be reserved to each priest, but not at the same time in the same church (where others are concelebrating), nor on Holy Thursday" *(SC* 58, § 2, 2°).

That this interpretation does not correspond to the thought of the Fathers, a few words in the Constitution on the Liturgy should probably have already made us aware of this. For the text on the ­community celebration ­which we have just quoted added: "For this reason (liturgical actions) belong to the whole Body of the Church ... but they reach each of its members in a different way, according to the diversity of orders, functions and effective participation" *(SC* 26). Was this not to indicate that, in this activity of the whole Body, the Church normally expects from each member the ­participation which corresponds to his order and function?

The insinuation was undoubtedly too discreet. That is why the Pope, in the text we have just reported, and the Council, in the decree on the ministry and life of priests, warn them: "In the mystery of the Eucharistic sacrifice, in which priests exercise their principal function, the work of our redemption is ­accomplished. For this reason ­they are strongly recommended to celebrate Mass every day; even if Christians cannot be present, it is an act of Christ and of the Church" *(PO* 13). The decree on missions likewise reminds priests that "their proper ministry ... consists principally in the Eucharist" *(AG* 39).

That these texts, which clearly show us the way in ­practice, do not shed all the light that some ­would wish for its theoretical justification, can certainly be ­acknowledged. But is not the only authentically Catholic attitude in such a case to do what is asked of us ("he who does the truth comes to the light" *Jn* 3:21) while at the same time striving to reflect in the direction that these texts point us?

This direction seems to us to be marked by the following statements:

- The Eucharist, "which expresses and realizes the unity of the Church" *(UR* 2), is particularly suited to community celebration, in which all take an active part, each according to his or her order and function *(SC* 26-27).

- For priests this community participation is manifested "in an excellent way in the case of concelebration", whether it is presided over by the Bishop *(OP* 7) or is attended only by ordinary priests *(OP* 8 - cfr *UR* 15 on the Orthodox Churches).

- But in order that priests "may play their proper role in the ­liturgical action" *(LG* 11) and reflect in their manner of acting "the difference in essence and not merely in degree . (which exists) between the common priesthood of the faithful and the ministerial or hierarchical priesthood" (*LG* 10), they have to celebrate Holy Mass.

- While concelebration is inherently more perfect *(SC 27; PO* 7 and 8; *UR* 15), because "it happily manifests the unity of the priesthood" *(SC* 57, § 1; *PO 7)* and of the whole Church *(UR* 12), "the Mass always retains its public and social nature" *(SC* 27), "even if ­Christians cannot be present" *(PO* 13).

- Celebrating Mass (even in private) assures the priest and the whole Church of an abundance of graces that could not be obtained by simple communion on his part" *(MF* 865).

- The Pope puts this assertion in direct connection with the sacrificial character of the Mass (an aspect already pointed out by *LG* 10). It seems that Ton can extend his thought as follows. In order to understand fully the Holy Mass and the participation which is required of each one of us, it is not enough to present it as a sacred meal - which it certainly is. For, under the aspect of a sacred meal, the essential thing seems to be that all participate by eating ­the victim that one of them has offered. In Holy Communion, priests and faithful are in a sense on an equal footing, each participating in this divine food according to his or her personal disposition; but what distinguishes the priesthood of the faithful from that of priests is that the latter alone "celebrate the Eucharistic Sacrifice in the name of Christ and in his place" *(LG* 10).

What precise role this character, received at ordination, plays in the economy of grace and in the greater abundance of benefits that flow to the Church and the world when the priest celebrates, even privately, rather than receiving communion with the faithful, will be the work of theological reflection in the years to come.

*The real presence*

There is a second point which is especially dear to the Sovereign ­Pontiff: the Real Eucharistic presence.

"As we all know, there are many different ways in which Christ is present to his Church. It is useful to take up again ­this beautiful truth which the Constitution on the Sacred Liturgy has briefly explained *(SC* 7). Christ is present to his praying Church, being Himself the One who "prays for us, prays in us and is prayed by us: he prays for us as our Priest; he prays in us as our Head; he is prayed by us as our God" (St. Augustine, *In Ps.* 85, 1; *PL 37,* 1081); it is he himself who promised: "where two or three are gathered in my name, there will I be in the midst of them" *(Mt* 18, 20).

"He is present to his Church, which performs the works of mercy­, not only because when we do a little good to one of his humblest brothers, we do it to Christ himself, but also because we are doing good to the poorest of his brothers.

1. This does not necessarily imply the rightly criticized division between the Eucharist-sacrifice (Mass) and the Eucharist-sacrament (Communion) of too many textbooks. But it is clear that, of these two complementary aspects, the Council and the Pope emphasize the sacrificial aspect much more than the character of the sacred meal (cf. above, pp. 238-41). Is the notion of a "sacred meal" not as simple as it seems at first sight? Do we not read, for example, in the *Vocabulaire de Théologie Biblique,* under the word "Repas", this reflection by Pierre-Marie Galopin on the sacred meals: "the ­precise meaning ­of this sacred eating is not clear, and it seems to have escaped the Israelites themselves" (col. 902)?

He is present in the Church, which in its earthly pilgrimage aspires to the port of eternal life, since he dwells in our hearts through faith (cf. *Eph 3:17) and because he is present in our hearts through faith.* He is present to the Church, which in its earthly pilgrimage aspires to the port of eternal life, since he dwells in our hearts through faith (cf. *Eph* 3:17) and spreads charity in them through the action of the Holy Spirit which he himself has given us (cf. *Rom* 5:5).

"In another, no less true, way, He is present to His preaching Church, since the Gospel she proclaims is the Word of God and this Word is proclaimed in the name and by the authority of Christ, the Word of God incarnate, and with His assistance, so that there may be "one flock before its safety to the one shepherd" (St. Augustine).

"He is present to the Church which directs and governs the People of God, since sacred power flows from Christ, and Christ, "Shepherd of Shepherds", assists the Shepherds who exercise this power (St. ­Augustine), according to the promise made to the apostles. Moreover, and in a still more sublime way, Christ is present to his Church which in his name celebrates the Sacrifice of the Mass and administers the sacraments... No one ... is unaware that the sacraments are the action of Christ, who administers them by means of men. For this reason they are holy in themselves, and by the virtue of Christ they confer grace on the soul by reaching the body.

"One remains amazed before these various modes of Christ's presence and finds in them the very mystery of the Church to contemplate. However, the truly sublime way in which Christ is present to the Church in the sacrament of the Eucharist is quite different ....

"This presence is called 'real' not exclusively, as if the other presences were not 'real', but par excellence, because it is substantial, and through it Christ, the God-Man, makes himself entirely present (cf. Trent XIII, c. 3)." *{MF* 865-866, revised on Latin *AAS,* 1965, 774).

Accordingly, the Pope points out two erroneous interpretations: "It would therefore be a misinterpretation of this kind of ­presence to attribute to the body of the glorious Christ an omnipresent spiritual ("pneumatic") nature; or to reduce the Eucharistic presence ­to the limits of symbolism, as if this Sacrament, so venerable, ­consisted of nothing but an efficacious sign of 'the ­spiritual presence of ­Christ and of his intimate union with the faithful, members of the Mystical Body' (Pius XII, *Humani generis, AAS,* 1950, 578)" *(MF* 866).

The first of these errors will hardly hold us back: it ­renews an already old position, which attributes to the glorious body of Christ the omnipresence proper to his divinity. Consequently, it practically results in emptying the Eucharist of the substantial presence of the humanity of the Word. It thus remains little more than a symbol of his love, which brings us back to the second error pointed out by the encyclical. It ­has been questioned whether this passage should be taken as an express condemnation of the Dutch theologians; ­some have ­even said so.

The text of the Encyclical itself allows us to answer with certainty that the Pope, who refers explicitly in this place to the Encyclical *Humani generis* of his predecessor Pius XII, intends to renew directly the condemnation which was made there. As we know, notably from an article by Mgr Antonio Piolanti, published in *Euntes docete,* 1951, pp. 56-71, the condemnation made here by Pius XII was aimed at a typed text of some fifteen pages, written in French, which was widely distributed in ecclesiastical circles, in France and elsewhere. What Pius XII condemned was stated in his encyclical as follows: "There are some who maintain that the doctrine of transubstantiation, based, they say, on an outmoded philosophical notion of substance, must be ­corrected, so that the real presence of Christ in the Eucharist is reduced to a kind of symbolism; in the sense that the species would be only the efficacious signs of the spiritual presence of Christ and of his intimate union in his Mystical Body with the faithful members" *(DS* 3891; *DB* 2318; *FC* 795). It is obvious that a ­doctrine which reduces the real presence in this way does not represent "the doctrine which the Church holds from tradition and teaches in unanimous agreement" *(MF* 863).

"Certainly (Paul VI wishes to recall this formally), the ­Eucharistic symbolism has been abundantly studied by the Fathers and the Scholastics, especially with regard to the unity of the Church; The Council of Trent summarized this doctrine when it taught that our Savior left the Eucharist to his Church "as a symbol of his unity and of the charity by which he wishes to see all Christians ­intimately united to one another", "and therefore as a symbol of that ­one­ Body ­of which he is the Head" (Decree on the Eucharist, *Proemium* et c. 2).

"But if the Eucharistic symbolism makes us grasp the proper effect of this Sacrament, which is the unity of the Mystical Body, it does not show and make explicit what, in the nature of this Sacrament, distinguishes it from the others... (namely) that after the consecration of the bread and wine, Our Lord Jesus Christ, true God and true man, is truly, really and substantially present under the appearance of these sensible realities" (Trent, XIII, c. 1).

"(By this) singular and marvelous conversion, which the Catholic Church rightly calls 'transubstantiation' (Trent­) ... the species of bread and wine undoubtedly acquire a new meaning and a new end, since there is no longer ordinary bread and ordinary drink, but the sign of a sacred thing and the sign of a spiritual food; but the species derive this new meaning and end from the fact that they contain a new *reality*, which we rightly call *ontological* .... for, once the nature or substance of the bread and wine has been changed to the body and blood of Christ, there remains of the bread and wine nothing but the species alone, under which Christ is present in his physical and even corporeal *reality*, although according to a mode of presence different from that according to which the bodies occupy this or that place" *(MF* 867-868).

This is why the Pope specifies that "one cannot ­simply remain with ­what is called 'transsignification' and 'transfinalisation'" *(MF* 861). Here, it seems, Dutch theologians are well targeted and, with them, some others, Belgian, French, etc.

Certainly, but it is important, in order not to harden the warning and unduly slow down research that the Pope himself repeatedly encourages in all its legitimacy, to clearly delimit ­the reproach: "we cannot simply leave it at that". What does this mean? The text of the encyclical itself gives us an enlightening example: "under the (consecrated) species there is no longer what was there before, but something quite different; and this is not only in dependence on the judgment of the Church's faith, but by the fact of objective ­reality itself" *{MF* 868).

To hold *simply to* transfinalization or transsignification­, then, would be to affirm that, *without any modification of objective reality,* the Eucharistic species have only taken on a new meaning for us, the believers. It would also be, we believe, to hold that, still *without modification of the objective reality,* the Eucharistic species have only taken on a new meaning for God.

No, for the Eucharistic species to truly take on the new meaning they ­undoubtedly acquire for God and for the faith of the Church­, something must change radically on the ontological level.

That the theologians of whom we have spoken never thought of questioning the fact of the Eucharistic presence (even if their clumsy or misunderstood explanations have, in fact, jeopardized it), we may believe the Dutch Bishops, whose ­document already quoted reads: "If in our day there is a discussion within the Church about the presence of the Lord under the eucharistic species, this discussion is not about the question whether Christ is really present there... We believe that we can leave the question of how Christ is present in the Eucharist to the free discussion of theologians, so long as the change of bread and wine into the body and blood of the Lord and the reality of his presence in the Eucharistic species are firmly maintained" *(D.C.,* 1965, col. 1178). The Holy Father does not ask for more.

Schillebeeckx concluded his presentation on this subject in a talk given in Rome at the *Domus Mariae* shortly after the publication of *Mysterium fidei* with these words: "The encyclical admits transfinalization and transsignification, on condition that they are not considered as an extrinsic denomination ­or as a peripheral change, but as having, on the contrary, a profound and ontological density" (mimeo, p. 11). If this new presentation succeeds in showing that the change of meaning and finality that the bread and wine undergo in the Eucharist is such that it reaches and modifies ontological reality ­itself, and provided that these authors manage to ­express­ themselves ­in terms that make it clear to the simple faithful themselves that the change really does reach this depth, one does not see what could be reproached to them, from the point of view of orthodoxy or even from that of simple prudence.

It seems to us that the last point to which the Pope draws ­attention may provide a good practical criterion for the correctness of presentations on the Eucharist. As Our Lord said, "by their fruits you shall know them" (Mi 7:16). A doctrine which would logically tend to reduce devotion to the Holy Eucharist to mere participation, however active, in the Mass, would in the final analysis be based on an erroneous or incomplete conception of the Lord's presence in this Sacrament. It is therefore excellent to reiterate what the Council of Trent had already done in an admirable formula: "It is not because it was instituted by Christ our Lord as food that we should adore it less" *(DS* 1643; *DB* 878; *FC* 740).

And to abstain from the thanksgiving under the pretext that only a sensualist conception can make one believe that the sacramental presence lasts about fifteen minutes in the stomach of the communicant, is to show a very poor theology. K. Raiiner has done so in admirable pages ­recently translated into French *(L'eucharistie et l'homme d'aujourd'hui,* p. 111-138), to hold both that the "real" presence ceases by the very fact of eating and that a thanksgiving, adapted to the temperament and conditions of each person, is required by the very nature of the gift that Christ makes to us by ­personally becoming ­our food.

To reject theoretically or to neglect practically the visit to the Blessed Sacrament or the practices of adoration towards it under the pretext that the Eucharist is food and therefore has no meaning unless it is eaten, would be to show a very short understanding of this meal where Christ gives himself to us so that, through this personal relationship, our whole life is transformed and passes into him. And that is why, properly understood, devotional practices towards the Eucharist ­are always, in one form or another, "­spiritual communions".

Certainly, "it is perfectly understandable that in the course of the centuries certain aspects of this rich mystery of faith have come to the attention of the faithful, while others remain in the shadows, without being ignored" *(D.C.,* 1965, col. 1177). With these last words, the Dutch Bishops, from whom we borrow this quotation, give us an excellent rule, applicable also to our personal life: because we are of our time, and also because we have our temperament, our education, etc., and because grace makes use of nature, we will be more or less strongly attracted by this or that aspect of the Eucharistic mystery; as long as this attraction does not become exclusive, we need not fear any underlying doctrinal error. The same would not be true if our devotion became so fixed on one aspect that it implied ignorance of the others: this practical consequence would be indicative of a ­doctrinal shift.

It is at the base that the error must be corrected: this is what *Mysterium fidei* has done by reminding us that there is no doctrinal progress except in the respect of all the previous positive acquis.

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**The two approaches of theology**

Throughout the Church there is a search for ways in which theology can adapt to the new age of the Church and the world. The question is pastoral, first of all, since it implies a renewal or at least a renewal of ­communication between the Church and the world. It is also methodological. Theology is questioning its own identity: its nature, its ­function, its present exercise. It feels the need to situate itself in relation to pastoral work, social action and the apostolate. It wonders if its goal is not the analysis of human situations by the believer rather than the rational investigation of revelation.

These questions are of direct interest to the recipients of two ­conciliar decrees: that on the formation of seminarians and that on the renewal and adaptation of religious life. The laity is ­also concerned. The place given to the laity at the Council consecrates a factual fact which goes beyond the framework of the Catholic Church and which is very widespread in the member churches of the World Council of Churches, namely, the accession of the laity to theology­. The theology of the future will take place in a dialogue between clergy and laity. But let us not forget that secularity is the proper domain of the laity. This existential and historical weight will certainly modify the components of the reflection in favour of a better balance of the theology of the People of God.

Moreover, theology cannot be done in the same way depending on whether one finds oneself in a period of post-Christianity or Christianity, in an age of socially communicated Christian faith, or in an age of dispersion of Christian cells in the face of movements which seek to give a secularized form to ­existence. Theology must take into account the evolution of the Church and the world in its work, since it is at their service.

In this article we would like to examine how these data fit into both a traditional and a new vision of theology.

What is theology? It is an intelligence, a science and a wisdom concerning two paths: that of God and that of man.

What is theology? It is an intelligence, a science and a wisdom dealing with the infinitely varied relationships between these two itineraries: relationships of encounter, friendship, communion, or else of opposition, refusal and non-communication.

How many approaches are there in theology? There are an infinite number and there are very few. There are a multitude of ways in which one must give oneself to the knowledge of the itineraries of God and man and of their relationship. But the "theologia perennis", by which I mean that which comes naturally from the Gospel and is found in the Fathers, the great medieval theologians and the theological meditation ­of today, is one and the same in its essential steps. It obeys simple movements which, just as they are the principle of its raison d'être, remain the source of its ­renewal and adaptation to every period of the Church's life.

1. *Reason for deficiency.*

From then on, a question arises: to what should we attribute the Church's failure to animate reality, which was noted by the Council? One could just as easily ask: what was the reason for the failure of theology to animate reality?

In a paper presented to the Royal Society of Canada in 1963, Fr. L.M. Régis, O.P., asked: "How is it that despite the number of hours devoted to the teaching of ­philosophy and the personnel devoted to it in our institutions, there are so few minds formed in the true philosophical spirit? He saw three reasons for this: first, a lack of attention to the process of language itself. It is abstract and leads us to think about ideas and to forget the return to things. Secondly, there was an equivocation about the method of teaching philosophy. It has been made a deductive science and not an inductive one, whose nerve is called admiration, research, the strength of questions. Finally, if ­philosophy has been taught in such a detached way, it is, for a good part, because of a long reaction of the Church against the subjectivism of Western thought since Descartes, since idealism and modernism.

And what happened in theology where it was not the frameworks, the years of study, or the personnel that were lacking?

Theology has been turned into an abstract science, whereas every time it has been alive it has been because of its biblical orientation and its dialogue with a historical vision of man. Conceptual formulas have become a proper area of subsistence. The astonishment ­at God's eternal and actual plan was evacuated. Finally, it was necessary above all to maintain fixed homogeneous frameworks and to be wary of the subjective, as one was wary of the existential.

1. "L'approche pédagogique de renseignement de la philosophie dans nos institutions\*, in *Mémoires de la Société Royale,* T. I, IVe series, Irc section, June 1963, pp. 105-115.

Many who praise the serene, detached, objective character of the thought of St. Thomas Aquinas in the *Summa Theologica* forget the series of *Disputed Questions* which is in the background. For him, the study of the Ancients was oriented above all towards insertion into the present. What counts first in his eyes is the ­contemporary life of ­the Church. This way of seeing things is in line with ­the ­perspective of ­all adequate teaching which seeks to insert the student into the existence, the society of his time. In thinking of instructing "beginners in theology", as he says at the beginning of the *Summa,* he wants above all to introduce them into the contemporary life of the Church, this Church which envelops the world and which the world ­envelops. The union of conscience and life is the principle of the ­balance of his thought.

But, from the end of the Middle Ages, a break began to take place between the vital and the conscious aspects of knowledge[[[168]](#footnote-168)](#bookmark902)The violent reaction of Luther against the separation of consciousness and life was a protest against O'Brien's "­Theology of the Church".­ Luther's violent reaction against the separation between consciousness and life is a protest against Ockham and Gabriel Biel. Calvin continues and strengthens the Lutheran reaction. On the threshold of ­modern­ times, ­he appears as the protagonist of a new union between the Gospel and earthly values.

On the other hand, the logical consequence of the separation between the field of consciousness and that of life is the flight from the present into a detached, disengaged ideal. The past seems to be adorned with the glamour of eternity and it is there that anyone who wants to be a man must gather. The present is impure and one must descend into it as late as possible. True theological culture is that which is disinterested, and it is of the utmost importance to keep students of theology away from the urgencies and ­crudeness of the present. Here we find echoes of words often ­heard in seminaries, novitiates, and convents of formation: you will enter into action quite quickly. Separate yourself from the century. What do you have to gain from it if not dispersion, forgetting the seriousness and what else?

Such an attitude was, without realizing it, the theological equivalent of bourgeois culture, which despises the present, takes refuge in the past, protects itself because it secretly feels threatened. It has the past for itself and it guards it. It abandons the present to the proletarians of reflection. We know the result. This theology has become incapable of animating reality. A disconnect between the Church and the world followed. There was a lot of this unconscious bourgeois mentality in the denunciations of contemporary man considered as a pitiful, satanic being, a man who disturbs the received order and the tranquility of the possessors of truth.

And who really began to animate reality again? It was first and foremost the priests and laity of Catholic Action. Being closer to the worker than to the bourgeoisie, they rediscovered a method which may seem new, but which is as old as the Gospel, that method which consists in uniting conscience and life. They once again became capable of formulating a theological reflection capable of animating reality.

Another confirmation comes from the protagonists of the movement at the Council. Those who brought the Church back into the mainstream of ­contemporary life ­were men who took part in the very first manifestations of the Church's new forms of presence in the contemporary world. Often distinguished theologians, they could, like many of their confreres, have stuck to the cult of a prestigious past. But they believed that the cult of the ancients requires not material but formal repetition: what would the ancients say today? And let us not believe that attention to the present is synonymous with superficiality. It can be, no doubt, but then it is a sign that the present has not been questioned ­in sufficient depth. The questions of life cannot be answered by quick thinking or by dispersion of the mind. The principle that we want to advocate here is the constant dialogue between revelation and man, and from the very beginning.

And it is permissible, moreover, to see in the Council's perpetual recurrence of the theme of the "Church of the Poor" a reaction against a bourgeois theology which had formed too many men in its ­likeness. The conviction was expressed that theology can ­only really­ accomplish ­its mission if it is present to reality. Now, what is this reality, if not this mass of two-thirds of humanity that comes knocking at the doors of the Church. It may be said that it is up to social action and not to theology to respond. As if the real ­question were not that of a new presence of the Church in today's world!

When theology loses interest in life and turns to a certain golden age which it cultivates, it loses its realism. It becomes intellectualized. Several very serious deviations follow from this.

First, there is the superintellectualization of the Gospel. Revelation has come to be seen simply as a message to be ­communicated conceptually. In so doing, two-thirds of the communication of the Gospel, which must be done in three ways, by means of witness, communion and service, has been abandoned. Pastoral care and missionary action bear the consequences.

There has also been a one-sided intellectualization of faith. Certainly, faith is subject to the intelligence. But it is still necessary to see how God reveals himself to us. He attracts us to him by a taste, a sweetness, a spiritual instinct, because he manifests himself without revealing himself. Faith is not vision. It is not clear intuition. It assures us that such are the divine things. It is a sense of God. But Western rationalism has conceived of faith and theology in the Aristotelian and Cartesian, sometimes even Wolfian, manner. From this has come this kind of contempt, this disdain or at least inattention to ­the proper language of Scripture. This poetic, mythical, symbolic and figurative language was left to one side, as if it were to be given only to weak or beginner intelligences; it was a language of the poor, not of the rich, a shapeless and primitive stage, far below the more evolved thought of theology which, with its notional analyses, believes it can go further.

The poor language of Scripture, however, contains goods of inestimable value. Where better language about God can be found than God's language about Himself? What better form for the ­development of faith can be substituted for the symbolism of Scripture­? ­What speaking signs can be given to the ecclesial community, a concrete community which likes to ­recognize­ itself ­in images surrounded by an emotional, intelligible, mythical aura?

We ask ourselves why theology has failed in its duty to animate reality? The order of things has been reversed. The truth is that the symbolic function is first and the abstract and technical function is second. We have done just the opposite. Symbolic theology has the right of birth. The break in communion between theology and its sources has led to a lack of communication between the Church and the world. Theology is meant to nourish the People of God. If it forgets its pastoral destination, it becomes an "­autorumination"! \*

1. *The "new theology" as a critique of bourgeois theology­.*

­The new theology came about as a reaction against a theology that was too weak in its ­animation of reality. The words "old" and "new" are, as we know, surprise words, so much so that they succeed in bringing together varied and often dissimilar meanings. Everything can be put into them, as in the expression "the Constantinian era", which contains a host of historical achievements, true here, inaccurate there. The "new theology" is an analogous case.

Since the end of the Second World War, several attempts have been made. One of them was taken to task by the encyclical "Humani Generis". But the search continued. Various attempts were also made in the other churches. Bultmann, Tillich, Bonhoeffer have spread widely. Popularizers have taken over: Bishop Robinson3 , Paul Van Buren4 , Ernest Harrison® , Bishop James Pike° , etc. But we also know of more balanced and successful efforts coming from the World Council of Churches and the major denominational world associations.

The whole question is ultimately about communication. The common goal of the new attempts is to restore or revitalize the contact between Church and society, between conscience and life. And the term "communication" is taken to mean ­contemporary society ­as manifested in the analysis. The process is not new if the result is often new. All the great theologies of the past have been formulated in dialogue with contemporary philosophy. S. Augustine reflected on Platonism, St. Thomas Aquinas on Aristotelianism; but let us note that, in both cases, there was a ­real dialogue between faith and philosophy. Philosophy helped the intellect to penetrate faith; philosophy, in return, was transformed by this contact. The Plotinism of St. Augustine is not exactly that of Plotinus any more than the Aristotelianism of St. ­Thomas is that of Aristotle, for in both cases, theology was not content to listen to and repeat what the secular thought of its time was saying. It too asked questions. It posed challenges. It provoked a serious dialogue.

It is in this very method that the possible chances of the "new theology" or at least of a renewed theology lie. The challenges of human reason must be listened to. But theology ­must also bring its own. And theology is not simply an answer to a series of questions. It brings its own new questions and asks reason to say what answers it can give. We would therefore be on the wrong track if we believed that it was enough to adopt a "secularized" language to solve the ­problem of communication. What then becomes of the necessary passage to faith, the "metanoia", the conversion? In other words, the proponents of a certain "new theology" take too much account only of man's itineraries and not enough of those of God; concerned with solidarity, they forget the otherness proper to faith; so the answers they give to the needs of our time are carried away by the very movement of existence.

In his 1965 Christmas message, Paul VI evoked these two long and very different paths, that of God and that of man:

1. *Honest to God,* 1963; *The New Reformation,* 1964.
2. *The secular meaning of the Gospel,* 1963.
3. *Let God be free,* 1965.
4. *A time for Christian candor,* 1964.

He said, "First, there is the mysterious journey of God who descends from the inaccessible heights of his Transcendence, who finally emerges from the cloud of prophecy, which had become increasingly luminous, and approaches, in a new and supernatural way, our earth and our history; and finally he approaches our earthly shore, in the disconcerting humility of Bethlehem, and in the unblemished purity of Mary; he becomes man; he is Christ. And then there is the other journey, ours, full of detours and difficulties, which in itself has no precise goal, but which eventually leads to something indeterminate ­but ardently desired, to a hope whose object is beyond our mere natural strength, the hope of reaching God, the hope of ­discovering­ Him ­in man, the hope of meeting Him, as one meets a pilgrim on the path, a friend whom one knows, a brother of one's own blood, a master of one's own language, a liberator who can accomplish everything, a Saviour. Listen to the voice of the liturgy: "Looking into the distance, I see the power of God approaching and a cloud covering the whole earth. Go to meet him and ask him: Tell us if you are really the one who is to reign" (Response to the Ire Matins lesson of the 1er Sunday of Advent). How much more could we say about these historical and spiritual itineraries, whose outlines the Old Testament has traced for us?"

**Ire PART**

**Theology,   
intelligence, science and wisdom of two paths:   
that of God and that of man**

God's pathways in history and ­man's pilgrimage ­towards his goal, the plan of salvation from the Old to the New ­Testament and man's response, awakened by the presence of God, is the object of theology. It studies it, analyses it, contemplates it. It never ceases to deepen it in its moving grandeur and it is in the traces of its passage that it recognizes God.

1. *The "emanation-return" plan in the Summa Theologica.*

St. Thomas Aquinas translated into two words the two ­movements, or rather this continuity that links beings from Genesis to Revelation: "exitus-reditus": all things come from God and return to him. In the light of this very simple design which ­supports the ontology of the *Summa,* he shows that nature and history find their intelligible consistency in the absolute of God who, as the principle of being, intelligibility and salvation, enlightens all things. In this light, everything becomes a place of God's manifestation, since everything comes under God's reason.

The question will be asked: can such a theological vision find an ­audience with the people of our time, given that what interests us is not the same as what we want.

1. *Documentation Catholique,* 16 January 1966, col. 151-152.

s man today is man and not God? What ­would be the use of ­taking an anthropocentric age through the ancient ways of theocentrism?

But is there any question of depressing man in order to exalt God? It is possible to believe that the reaction against the Renaissance that was expressed during the Counter-Reformation sacrificed man in order to better safeguard the divine. The Thomists themselves followed in the wake of this movement. Studies in medieval science restore St. Thomas Aquinas to us as he was.

1. *The theological basis of the pastoral constitution Gaudium et Spes.*

Now, the Church at the Council was confronted with a decisive problem: God for today's man is no longer God, it is man. If, therefore, we start once again from God to speak of God to man, man will not want to hear anything. But if we accept man as our starting point, will we still end up with God?

This was basically what was at stake in Scheme XIII. Could one sacrifice God or man? And how could one speak to man? The greatest achievement of the pastoral constitution on *the Church in the world of this time* lies precisely in a new approach rather than in the often incomplete secondary lines.

In a remarkable work published in 1962, *Christliche Anthro- pozentrik. Ueber die Denkform des Thomas van Aquin* (Munich, Kôsel), J. B. Metz showed that if St Thomas Aquinas remains a master among all masters, it is precisely because he bridges the gap between medieval thought and modern mentality, between Augustinianism centred on the cosmocentric perspective of the Greeks and anthropocentrism, which for man corresponds to the obligatory passage through the human condition. The human condition is always present, involved in man's reflection on himself, on being, on the world, on God. Only a mentality that takes abstraction for reality succeeds in separating man from his way of seeing. It separates ontology from ­anthropology, whereas ontology is necessarily an anthropology. The discovery of the thinking subject, as well as of matter, of time, of God himself, cannot be otherwise than through the path of ­the human condition. The horizon of human subjectivity is necessarily found in the whole field of knowledge. Man "discovers himself" in and through being. The "self" is an obligatory mediation. The Word becoming man took this same path. Thus his humanity, the chief place of all man, of all the human, of all that which from the earth and the cosmos emerges in man and reaches his consciousness, becomes the obligatory passage to God.

We have seen of God only what Christ, the Word incarnate, was willing to reveal to us, and by signs that were in the Son of Man. Every idea of God revealed to us has come to us by convergent paths which unceasingly bring back into the anthropocentrism of Christ the whole design of God when he wished to lead us towards him. And from then on, man can and must pass through man, he can put his faith in man provided that this faith is incorporated into faith in Christ.

The theological basis of Scheme XIII was found. ­Modern anthropocentrism ­was placed in a Christian perspective. From the point of view of Scripture, this was nothing new, since once again the path of the Incarnate Word was taken. But, methodologically, there was something new. Instead of starting from theocentrism as an absolute point of fall, the path of induction was taken through the existential ways of the incarnation. The primacy given in the ­Pastoral Constitution to the human condition as a prerequisite for all dialogue did justice to modern anthropocentrism. It was not a departure from the best theology. And anthropocentrism was joined ­with theocentrism. Without the name of St. Thomas Aquinas being mentioned, his radical intuition received its formal justification for the first time in a council.

Paul VI, in his beautiful speech at the public session on December 7, 1965, was pleased to explain the spirit of the Constitution *Gaudiwn et Spes.* For the authors of this text, there was more than the recognition of their effort; a new theological approach, or rather a new theological methodology more adapted to the pastoral needs of our time was proposed.

The Church at the Council," he said, "did not content herself with reflecting on her own nature and on the relations which unite her to God; she also concerned herself with man, with man as he really is in our time: the riveting man, the man entirely occupied with himself, the man who not only makes himself the centre of all that interests him, but who dares to claim to be the principle and the ultimate reason of all reality. The whole of phenomenal man, that is to say, with the covering of his innumerable appearances, stood as it were before the ­Assembly of the Council Fathers, men, too, all pastors and brothers, attentive therefore and loving: the tragic man, victim of his own dramas, the man who, yesterday and today, seeks to put himself above others, and who, because of this, is always fragile and false, selfish and fierce; then the man dissatisfied with himself, who laughs and cries; the versatile man, ready to play any role, and the stiff man who believes only in scientific reality; the ­man as he is, who thinks, who loves, who works, who is always waiting for something, "the child who grows up" *(Gn* 49:22), and the man who is sacred by the innocence of his childhood, by the mystery of his poverty, by his pitiful pain: the ' individualistic man and the social man; the man "who praises the past time,\* and the man who dreams of the future; the sinful man and the holy man; and so on.

Finally, secular humanism appeared in its terrible stature and, in a certain sense, defied the Council.

The religion of God made man met with the religion (for it is one) of man who makes himself God.

So what happened? A clash, a struggle, an anathema? It could have happened; but it did not. The old story of the Samaritan was the model of the Council's spirituality. An unbounded sympathy pervaded it all. The discovery of human needs (and they are all the more numerous the greater the son of the earth becomes) absorbed the attention of our Synod.

Has all this, and all that we could say about the human value of the Council, perhaps caused the Church's thinking to deviate towards the anthropocentric positions taken by modern culture?

No, the Church has not deviated, but has turned towards man. And anyone who carefully considers this preponderant interest in human and temporal values on the part of the Council cannot deny that the reason for this interest is to be found in the pastoral character which the Council wished to give and of which it made ­its programme, so to speak, on the other hand, ­it must recognize that this ­concern is never dissociated from the most authentic religious concerns, whether it is a question of the charity which alone gives rise to these concerns (and where charity is found there is God), or of the link constantly affirmed and emphasized by the Council between human and temporal values ­and values which are properly spiritual, religious and eternal. The Church looks to man and to the earth, but her impulse is towards the Kingdom of God.

The modern mentality, which is accustomed to judge all things by their value, that is to say, by their usefulness, will be willing to admit that the value of the Council is great at least for this reason: everything in it has been directed to the benefit of man. Let no one ever declare useless a religion such as the Catholic religion, which in its most conscious and effective form, as is that of the Council, proclaims that it is entirely at the service of man's good. The Catholic religion and human life thus reaffirm their alliance, their ­convergence towards a single human reality: the Catholic religion is for ­humanity; in a certain sense, it is the life of humanity. It is life through ­our religion's ­explanation of man; the only explanation, in the end, that is accurate and sublime. (Is not man left to himself a mystery in his own eyes?)

She gives this explanation precisely in virtue of her knowledge of God: in order to know man, true man, the whole man, it is necessary to know God. In support of this assertion, let us quote the burning words of St. Catherine of Siena: "In your nature, O God of Eternity, I shall know my own nature" (Or., 24). The Catholic religion is life because it describes the nature and destiny of life; it gives life its true meaning. It is life because it constitutes the supreme law of life and infuses life with that mysterious energy which makes it, we may say, divine.

But if we remember that in the face of every man - ­especially when tears and sufferings have made it more transparent - we can and must recognize the face of Christ (cf. Mt 25:40), the Son of Man. - ­We can and must recognize the face of Christ (cf. *Mt* 25:40), the Son of Man, and if in the face of Christ we can and must ­recognize the face of the heavenly Father: "Whoever sees me," says Jesus, "sees the Father also" *(Jn* 14:9), our humanism becomes Christianity, and our Christianity becomes theocentric, so that we can also affirm: to know God, we must know man.

But then, ­would not this Council, whose work and concerns were ­devoted principally to man, be destined to open once more to the modern world the way to an ascent towards freedom and happiness? Would it not, in the end, give a simple, new and solemn teaching to learn to love man in order to love God?

To love man, we say, not as a mere means, but as a first step in the ascent to the supreme and transcendent goal, to the principle and cause of all love. The whole Council is summed up in this religious conclusion; it is nothing other than a friendly and urgent appeal to humanity to find, by means of fraternal love­, that God of whom it has been said: "To depart from him is to perish; to turn to him is to rise again; to abide in him is to be steadfast; to return to him is to be reborn; to dwell in him is to live. Augustine, *Solii.* I, 1, 3; P.L., 32, 870) -. >

This text clearly indicates how anthropocentric conversion ­- or conversion to the man of today - can be reconciled with conversion to God, the historical vision of man with the "Obsequium Dei". The link is made through the new man. Christ is the new man. The Christian is the new man. And what the Church seeks to accomplish in man is the liberation of his features as a man renewed in Christ. In this respect, there is no difficulty in principle in situating the conversion to ­man within a conversion to Christ which always makes God the centre of theology. We are simply taking up the great orientations traced out by St. Thomas Aquinas who succeeded in uniting in a coherent whole, in a dynamic unity, the two itineraries, that of God and that of man.

Who does not see the importance of this orientation for new formation in seminaries, scholasticates, universities and even more widely in Christian formation in general? The framework of thought of today's man is fundamentally anthropocentric­, existential, historical and concrete. Therefore, ­either our ­methods of ­formation will continue along their usual path, but at the cost of a growing distance from the man of today; or they will have to give themselves new perspectives, new perhaps, but more traditional than one would think at first sight. Above all, the principle of the union of conscience and life must prevail. And since it is a question of reorienting the course of the Church's thinking, everyone must get involved. The young people of today, who have clearly understood that the Council spoke of renewal, do not understand the lukewarm response of the institutions.

8' *La Doc.* January 2, 1966, col. 63-66.

**IIe PART**

**Theology,   
intelligence, science and wisdom of the relationship between   
the paths of God and man**

God's descending process and man's ascending process must one day enter into a relationship. Theology does not only make known two different types of itineraries, it is also ­intelligence, science and wisdom of their relations. We see from Scripture and the history of religions that the reactions are infinite. We could sketch out a general typology that would attempt to overhang the demarcation lines that distinguish Christian churches and communions from ­non-Christian religions, and even undoubtedly spiritual lines of force that are found in movements that were originally Christian but have since been secularized. We would then see reactions ranging from refusal to acceptance, passing through all the forms of relationship that the Churches have known in their contacts with the world: relations of subordination, even instru- mentality when the Church used the secular arm; relations of alliance between the Throne and the Altar; the thousand and one forms of expression of the Constantinian era; and on the other hand, also the reactions of ­violence which marked the gap, the separation, the opposition in the form of secularization, secularism and even counter-Church.

1. *The Council as a new meeting of these two itineraries.*

The historical place of the Council in God's plan is that it was an event of new encounter between God and humanity. At one point in time, the two paths met in a moment of grace. The Church received an additional being, a new actuality, by the fact that she was once again at the crossroads of the two relationships that constitute her: the historical relationship that links her to her origins and the eschatological relationship that finds her under the ­divine actuality. For this reason the Council was a theological and theological event. It sheds light on the methodology of the relationship ­between God and man since the most ancient times: ­rapprochement, encounter, rupture, search for communion and renewal of the Covenant.

Once again, the best commentary came from Paul VI and in his 1965 Christmas message.

"This way of thinking is encouraged by the way in which the encounter between God and humanity seems to us to be reflected in the event which has occupied us in recent years and which has just concluded, the Second ­Vatican Ecumenical Council.­ The Council was also an encounter. A double ­encounter: that of the Church with herself, that of the Church with the world.

Yes, in the Council, the Church met herself. A ­truly great and beneficial encounter.­ We could stop to consider the external aspect of this historical fact: it was no mean feat for all the Pastors of the great Catholic family to meet, to get to know each other and to love each other, not only on the level of spiritual reality but also on the level of concrete experience, seeing each other, greeting each other, in conversation, in community prayer and in the more heartfelt practice of charity. What could be more Christian than this encounter?

But for the moment we are going deeper into things, we are thinking of the meaning of the Council and of what it accomplished: the Church, we said, met herself there, with her own faith, her doctrine, her firm consistency, her mission, her apostolic and missionary energies, her wealth of wisdom and grace, her ability to draw new treasures from her inexhaustible inner reserves, the desire which urges her to understand the world, to serve it and to save it

And then what the Church encountered in this reflection was not ­only herself, but Christ, the Christ she carries with her. She became aware of her obligation to be faithful to the word of the Lord and to His will to penetrate her completely, and to intoxicate and exalt her. The Church has felt the Spirit of Christ flowing back into her and has felt the Gospel message rise to her lips, with the need to proclaim it in a ­renewed­ way­, for herself and for men. The Church regained her youth. She felt reborn. And let us remember, Brothers, that new and ­marvellous­ encounter ­with Christ which the Council provided for the Church. Let us remember this: The Church must not lend herself to that misunderstood "aggiornamento" which Our venerated predecessor John XXIII already deplored *(A.AS.,* 1962, p. 675), nor should it seek to "catch the air of the times", to put its trust in the outdated ideologies of the secular world or to give in, under the pretext of an inexorable sense of history, to an erroneous mentality, nor should it be content to make a few practical adjustments to various secondary canonical measures; no, it is by seeking to find Christ in herself, to encounter him more consciously­, that the Church today can celebrate Christmas as a new feast, in spite of its recurrence.

And then there is the Church's encounter with the world.

This aspect of the Ecumenical Council was noted by all. The Church has, in a certain sense, gone out of herself to meet the people of our time, to meet the profound and astounding changes of the modern world, to meet the growing needs of a large part of the earth's population, such as hunger: hunger for material food and hunger for spiritual food. The Church has clothed herself with a more outward-looking pastoral love, and she could not act otherwise.'"

The categories: journey, encounter, welcome, dialogue, ­communication, as well as those of refusal, rupture, disavowal, opposition, are certainly existential. Their entry into the theological vocabulary ­is the sign of a return of theology to its anthropological roots­. ­And we are entitled to think that this is only the ­beginning. They are said to be existential, so they are eventual. If

1. *Caih. Caih,* 16 January 1966, col. 151-153.

theology is not interested in the events that are the fabric of salvation history, one wonders what it will be interested in?

1. *Central role of the event in theology.*

For a long time it was fashionable to leave the event out of theology. It was a concrete thing that did not rhyme with abstract categories. And yet the event has a central role in a living theology that is interested in the actual unfolding of God's plan and seeks to understand the passage of his action.

What, in the final analysis, is the event? It is the place where ­the two paths of God and man meet or cross. Its primordial importance stems from the fact that it is the analogical root of our understanding of the plan of salvation. When I read Scripture, I can certainly have a notional knowledge of this plan. I see how God has worked it out in the history of the Jewish people. I grasp how God usually proceeds to ­meet man and enter into covenant with him. But this becomes real, existential for me only in the actual eventualization (if we may be allowed this pleonasm) of this plan, for it is then that the Word really reaches me. It becomes my salvation, the crossroads of my path and of the process of God who has enclosed me in his election. What I read in Scripture is only a general outline, it is a vestige of what God has done, it is a sacrament or an image of his ways of acting with men. It is not yet the Word in its revelation for me, given that the Word is an act, a revelation, a contact, a questioning, a communication, in reality an event.

1. *The signs of the times.*

Here we find again, in its proper order of importance, the "signs of the times", a category given pride of place by John XXIII and taken up by Paul VI and the Council. It seems that the ­old achievements ­need to be stripped away by the signs of the new times so that a new hearing of the Word is possible which at the same time makes God's plan grow or reveals it in a new fulfilment. The signs of the times are like precursors of the Word. They announce it already on the way. They prepare the way for it by "straightening" the spirits, and then the Word that comes can make a vibrant sound on a hard, bare surface, stripped of its ancient coverings. When this happens, the Gospel is restored to its original vigour for men. It becomes alive again for new times.

Thus, every time there is an encounter between the paths of ­God and man, of the Church and the world, there is a shock and a liberation. The Church and the world are freed from their old limitations, from the bonds of non-communication. A new life passes, new features appear. And it cannot be otherwise, since the Gospel is a revolutionary power of liberation. When the Gospel acts, it is to liberate ­data, elements previously unknown. It is an explosive force that decapitates the old reality. When the Word of God resounds, the Gospel becomes in action. For the Gospel to be in action means to reveal, to show something new, and at the same time to free itself, not from Tradition, but from the old historical forms that are outdated. This is true of the life of the Church as well as of Christians, and according to a rhythm of strong or simple times willed by God according to his counsel and according to the correspondence to grace. It is true that when such and such a formula has been found to be valid, we instinctively tend to make it the formula par ­excellence. Our imagination makes it coincide with the limits of the ­possible, and we feel the greatest dismay when we are confronted with situations that put our imagination to the test, so much so that we believe that the forms of the new have been exhausted. But the new remains inexhaustible, whether in the Church or in the world. It is the Word of God that draws us to it. It is already there in this future, since God is the future of the Church and of the world; it allows itself to be sensed, or rather, it holds out its hand to us, the latecomers ­or slow pilgrims, it beckons to us, and what it erases must leave room for the new features of the homogenous plan that is being pursued.

1. *God's admirable gestures.*

Scripture has a word for that which bursts forth under the effect of the meeting of the Word and the events stripped by the signs of the times, it calls it the admirable gestures of God *(mirabilia Dei, hazeq, dunamis).* Our God is not a kind of prime mover in the middle of a vast planetary clockwork system, he is a God in the midst of a People and moving forward with them towards an amazing future. He is for us presence and co-existence, "being with". And Scripture has left us the trace of the continuity of his gestures in the midst of the historical development of Israel. But, it must be said, these are acts that continue in a social and historical way in the new People of God, since the plan of God is one and homogeneous. It is not a way of acting that stops with the coming of Christ on earth. On the contrary. The foundation and the life of the Church are the content of the Lord's prophetic announcement of those "greater" works that his disciples should accomplish. There is a repetition of these great acts of God when, for example, a church enters into repentance, when it collectively recovers, when it seeks and discovers the new ways of God and puts itself at their service. The covenant is thus illuminated with new clarity. The meaning of its mission is revealed for a different time than before. It is also true that the Lord's judgments on His disobedient Church ­are also passages of God's power; they create a space where God will act with greatness.

1. *New features of V Church.*

The Church at the Council went through a self-criticism that continues in the form of a post-conciliar crisis. The essential has been separated from its historical expressions. New forms have appeared which ­require new historical articulations.

What, then, are the admirable features that were revealed in the Church on the occasion of the Council, as a result of a new encounter between the divine and the human?

The Church has entered an era of ecumenical reunion, for having taken the risk of declaring the period of the Counter-Reformation closed.

It has begun to take its first steps, no longer reluctantly, but forcefully, in an age marked by secularity and which is the opposite of the Constantinian era.

It has found in the Eastern soul the complementary part of Catholicity, whereas Latinity was once a closed system.

The hierarchy has rediscovered the fraternal solidarity of the People of God. There is no longer a monopoly of ecclesiality.

The presence of the Lord at work incognito in non-Christian religions has been rediscovered. The Church comes to meet the Lord.

The monopoly of the human has been abandoned. The Church recognizes that modern man who has become an adult is also responsible for the human. She discovers the exact nature of her role as Church in the structural unity of the human adventure: to bear witness to the truth of man and not to present herself as a competitor of the new ­modern humanism.

How many features could be added which a rereading of the Council's acts will bring out in due course!

1. *The new theological places.*

We said meeting of two itineraries. The axis of the ­coordinates is called a theological place.

What new fields are open to the theologian?

We know the ancients: Scripture, Tradition, the Fathers, the Magisterium. Melchior Cano has done a real service to theology by introducing the History of Doctrines. We must go further and say History in a nutshell. And for the excellent reason that, in the end, what exists is the history of the People of God within the history of the world that God leads. The world and its history, the Church and its history are mutually intertwined. Theology must take this into account or it will distort its understanding of the realities it must understand and of the people it must lead. It is, moreover, to have better understood this mutual envelopment that we have recently revised our way of conceiving the sacred and the profane. The old view, which distinguished the two too well, and which was not without its deceptive clarity to the secular mind, has been replaced by the idea of a totality situated in the orbit of the Redemption. Everything has been created and redeemed in Christ. A specificity of natures exists. But if, sociologically, the Church seems to be only a part of the world, on the level of mystery, it is the Church that envelops the world. Nothing ­therefore remains outside the field of theological investigation. St. Thomas Aquinas stated this explicitly in the first ­question of the *Summa Thcologica*, where he says that theology considers all things in their relation to God. This methodological notion ­can today, at the end of a Constantinian ­era, manifest its full value.

1. **The world in the Pastoral Constitution.**

The new theological locations are indicated to us by the meaning of the word world in *Gaudiuui and Spcs.* We read in the prologue that the Constitution wishes to focus on man, the ­human community, matter and time. These are objects of theology­. Above all, they are places where Christ acts to free values from the power of evil and to bring them to salvation.

Let us recognize that in recent centuries theology has been much more supernaturalist than truly Christian. It was defined ­above all by the supernatural, whereas theology in its entirety is established according to the formula of Chalcedon, a "sui ­generis" ­relationship between humanity and divinity, between creation and redemption. Thus, many of the creation values that ­secular prophets have ­seized upon and secularized have been abandoned.­ Matter and history were taken out of the Christian orbit and became the soul of the world.

n. R. th. lxxxix, 1967, No. 3. dialectical terialism. Man and the human community have been imprisoned in totalitarian regimes. Hegel, Feuerbach, Karl Marx, Engels and the various forms of contemporary atheism were the goads of the Council and especially of Schema XIII. It was they who forced theology to rediscover the breadth of its objects. Does the existence of a modern cosmology and the ­cosmological theories ­that express it count for much in theology ­today? And yet how can a theology of earthly values be undertaken without this general framework? Does the connection between cosmos and history in the form of cosmic becoming enter into the understanding of the ways of God's purpose?

11

Are we better placed with regard to man? Are there many Catholic university centres, seminaries and houses of formation where people seek contact with ­contemporary anthropology? And yet, it is of primary necessity in an era of convergence of civilizations and the establishment of an autonomous secular world where man becomes the common denominator of the world. Where are we in our Catholic institutions in reflecting on the manifestation of the traits of the new man who awaits his liberation in contemporary, atheistic, existentialist, earthly humanisms?

Is theology more advanced with regard to social becoming? Certainly, we have very good social science faculties in some Catholic universities. But has theology made its connection with social change? This would not be without ­interest in ­a period marked by accelerated social change and social humanism.

These questions are not without gravity for the destiny of Catholic universities if they are to justify their raison d'être, which is to serve as a meeting ground between Christian and secular science. The question, we see, revolves around the ­relationship between creation and redemption in the form of theology of history, theology of progress, theology of social change, theology of the cosmos.

1. **Ecumenism.**

Among the theological places that have appeared recently, we should also note the relationship between the Church and the Churches. The Council has recognised not only vestiges, elements in the separate communions, but it has admitted their ecclesial value as corporate entities. They are Church without being the Church. They have a life, an experience, a meaning. They are expressions of original Christianity and of revelation. The nature of these churches which exercise their act of being in a certain communal, liturgical, doctrinal, structural and missionary way, becomes an object of theological reflection. All the more so now that we are more aware of the difference between the pilgrim Church and the completed Kingdom, between the mystery of the Church revealed in Scripture and the historical expressions of Christianity. Ecumenism has made us aware of certain disparities which were less obvious when the churches ­were apart from each other.­ The Council shows us the advantage of all churches considering each other as places of expression of revelation. Considerable fields of ­investigation are opened up for the theological thinking of all churches and in all areas of church life.

1. **Dialogue with non-Christian religions.**

Today there are perhaps six major world religions, Hinduism­, Buddhism, Jainism, Christianity, Judaism, Islam, to which we can add Confucianism if we mean the tradition of the Chinese religion which also includes Taoism.

The historical significance of the *Declaration on non-Christian religions* is that it officially opened a new theological space. In the light of recent reflections, *there is* reason to believe that the customary pattern of the three stages of the economy of salvation should be revised: the first stage, before the election of Israel, was called the economy of the natural Law. Then came the economy of the Law and this served to prepare the economy of grace. In this perspective, the non-Christian religions left untouched by the Judeo-Christian revelation belong to the economy of nature.

St. Thomas Aquinas used much more nuanced language. He speaks of the New Testament economy as the period of grace made known. It would therefore be advantageous to move away from the watertight categories of natural and supernatural and to take our bearings from the existential order which is supernatural, and without in any way abandoning the uniqueness and transcendence of Christianity, to assign to non-Christian religions a supernatural quality and function. These ­non-Christian religions are not strictly natural. They are not the result of human effort alone. They cannot be explained without an active role of the Lord within them in a hidden or undisclosed state. We must not forget that the theology of missions which supported the great missionary expansion of the last five centuries corresponded to the era of the Counter-Reformation. There was a transfer of the rigidity of the frameworks.

In reality, the role of non-Christian religions is to provide their followers with a knowledge of God and a religious attitude that disposes them to correspond to the secret ways of the presence of grace that acts outside the visible boundaries of the Church. A Hindu who is saved is saved by the grace of Christ; but he is also saved by Hinduism ­and in spite of Hinduism by the authentic elements of that religion. The Catholic Church, which enters into dialogue with non-Christian religions, does not enter a "pagan" land. The territory she treads is already sacred. She comes to meet Christ and his mysteries, who leads these people and these religions through the ways of his death and resurrection.

1. *Some forms of misuse of theology.*

It is necessary to be aware of certain dangers that arise in the ­study of the relationship between the paths of God and man.

First of all, there is this one: to make the discourse on God a form of theism.

When we speak of God in Christian theology, of whom and what are we speaking and how are we speaking of it? What use would the economy of revelation be if in practice we pretended it did not exist and if we did not make the connection between God and God at work in Christ? A God who is the result of a speculative process that reaches a certain analytically pure idea is often given as the highest, most exact and most nourishing idea for Christian thought. We do not realize that, in doing so, we cut ourselves off from the very history of this God in the ­best and most precise manifestation ­that he wanted to give us of himself. It was ­in a collective experience within a People that he revealed himself and in the midst of cultural, economic, political and ­social­ conditions ­that had their meaning in the divine plan. And it was by means of a progressive journey that he led people to ­discover his image little by little.­ The God of Jesus Christ cannot therefore be reduced to some theistic formulation, for he is ultimately the God of Abraham, Isaac and Jacob. The experience of Israel constitutes the obligatory reference point for the exact knowledge that we can have of him, otherwise we will miss the Christian face of God. There we see God at work to put aside the false gods, to bring his people to a confrontation, to a liberation, to choices, through a historical maturation in which God comes and comes again, questions, interrogates, obliges to go beyond. God's revelation is the fabric of history, at the beginning, in the middle and to the end. It is not a kind of immobile, timeless ­pole situated above man; it is an accompanying, questioning presence that ­gradually reveals its nature and accustoms men to its light. A theology that is satisfied with a few elements to support the starting point of its reflection and then proceeds through a series of speculative steps can only end up in a form of theism­. Is this what is required of a Christian theology? Does ­it not implacably turn its back on its ­primary­ source­?

Let us not be surprised, then, that this abandonment results in the same abstract timelessness with regard to God's pathways in the life of his people in the New Testament. For there too God pursues his purpose. He continues the great confrontation between his own image and that of the false gods which each age and each culture has given itself over the centuries and against which he must ­raise up prophets who will lead his people to a higher and purer image of the true God, to a more exact distinction between what God is and what he is not, to a clearer knowledge of his place and that of earthly realities.

Now, we have often gotten away with a loophole. It has been said that the revelation was completed with the death of the last Apostle. Since then, we would be in the era of the status quo. Surely that was one less thing to worry about! One could call it an attempt to domesticate God instead of leaving him as he is: supreme freedom that blows and goes where it wills since it is the Spirit.

We do not have to wait for a new revelation, but to ­enter into the one that has been given to us and which is made explicit until the end of time through the detours of the human condition whose ­elements all have their significance, whether they be cultural, political, social or economic, in the culmination of the search for the image of God by the People of God.

*The* Conciliar *Declaration* on *Non-Christian Religions* invites us to compare our image of God with that of the gods of the great non-Christian religions. The *Decree on Ecumenism* gives us all Christ as the crest line of our ­movement towards one another. ­The Pastoral Constitution shows that the human conditions of the People of God are one with its ­concrete experience of God's passage through history. The institution of the Secretariat for the Unbelievers tells us that we can no longer make God the substitute for our inadequacies, the ­ready-made ­answer ­that we apply to fill the temporary gaps in our human knowledge. All of this amounts to saying that the ­knowledge of God is not a once and for all completed enterprise and that we must grow in the intelligence of his names. Moreover, is this not true of everyone? The God of our childhood is not the God of our youth and maturity, but ­the God of our old age. But if we make God a notion, the problem is evacuated. He loses his personal value. Now, in the human heart, God is experienced as a drama, since he erupts with our very being; he is of us as we are of him. Our journeys are intertwined. The history of spirituality and that of the laity show us well, moreover, that the place occupied by God in the different eras has varied. The autonomy of the secular world which marks our time will lead us to see features which monastic spirituality envisaged in a different way. The image of God revealed is an image in motion in Christianity itself, since our God is a God who moves forward.

There is another form of misuse of theology. It consists in making theology, the Gospel, Christianity, the answer to a series of questions known in advance. Clearly, this mentality is intertwined with the one outlined above: a timeless God has said it all and once and for all. But a God in the midst of a People is a God who speaks, questions and answers.

Helmut Golwitzer in his book *Marxist Atheism and* Christian *Faith* [[[169]](#footnote-169)](#bookmark118) expresses it in the following way: "Things do not happen as if the fulfillment of the meaning contained in the Gospel were the answer to a question that was already manifest. What the Gospel offers is the answer to a question and the satisfaction of a need that finds its source only in the Gospel."

This statement needs to be well understood. It does not deny the answer value of the Gospel. We only affirm that a ­certain use of the questions that man asks himself is ambiguous. In all religions we find the problem of happiness, security, peace, infinity, etc. We can look at these manifestations as signs of the search for the divine. But the atheist and the unbeliever give them another meaning. They see in them a temporary defect in the state of man's present search. It seems to them that religion, which responds too quickly with a solution known in advance, tears men away from the real given. It anticipates, it extrapolates.

This is a measure of the ageing of the customary apologetics ­received until Vatican II. It had its value. Some of it remains. But it is no less certain that the constitution on *the Church in the world of this time* has begun a new demonstration thanks to the "return to the world" which characterizes it. The response to human needs is still present in it. But we see that there is something else to demonstrate the credibility of the Christian religion.

*Gaudium et Spes,* in fact, draws attention to certain inescapable facts which everyone can see, for example, the will to go beyond and to continue as expressed in the search for promotion, planning, forecasting, and the organization of human life, on the one hand, and, on the other hand, those other facts which can be seen by men of every conviction: failure, misery, hunger, ­ignorance, wars, social inequalities, aggressions against national cultures, freedoms, the rights of the human person, and finally the supreme failure which is death. Do we have the right to say that Christianity alone has the answer to all these questions? The Pastoral Constitution is careful not to assert this. In fact, it does just the opposite. It recognizes what it can do. For the rest it offers to join forces with every man and every institution that wants the good of man. This new method of credibility is called a method of witness, of communion and solidarity, a method of service.

The Church can then take another step. She can ask the specific questions and point to the mysterious answers that come from the Gospel. Are not the efforts and failures of human cultures parables on the theme of salvation? are they not some kind of ­minor mode accompaniments to ­the mystery of Christ's death and resurrection? are they not calls to be transferred from insecurity to security, from limits to a beyond where salvation is? are they not a frantic race towards the features of a certain image whose features are sketched one by one by Scripture and whose name is formed letter by letter? ­Does not the unique figure of the true God, the God of Jesus Christ, the God of the Beatitudes, of the mysteries of ­death and life, wait to reveal itself through the shock of certain situations, the sudden encounter of strange itineraries?

The Gospel is not simply an answer to questions known in advance. It is that, but also and above all a new series of questions about the unique figure of the true God who reveals himself to men at the heart of the situations announced by the signs of the new times. The true theologian is the one who has preserved his capacity for admiration­, that "admiration" which Aristotle posited as the universal principle of science. Strange are the paths of God and man ­today. We must not close our eyes, for that would make theology an end in itself.

1. *The new orientation of theology.*

What will the theology of the near future be? Will it be open or closed? existential or essentialist? multi-traditionalist or monotraditionalist­?

If theology is to remain alive, it must again become creative. Karl Barth has this definition: theology is a meditation ­on the life of the Church. This is a ­wonderful formula as far as the Church is concerned, but it is a Barthian definition which could be ­corrected by saying that theology is a meditation on the life of the Church and the world and their relationship.

Thus we find again the two necessary structures: the Church and the world and the interweaving of their itineraries. Such a theology does not place its centre of gravity in formulas or words, but first of all in realities. And because it allows itself to be questioned by what is, it allows itself to be captivated by the extraordinarily living, dynamic, pathetic mystery, if one may say so, of the living God, one and triune, who works the world from within. And because this theology has a sense of the itineraries of God and man, it knows how to make a ­difference between its understanding of things and the mystery itself. It knows that it is valid, but relative. And knowing its limits, it is open to dialogue with any expression other than its own. She seeks because she has not found. And what she has perceived is an anticipation of new lights. It normally comes to be situated in a mental structure of communion, because it understands that only the transcendent reality is the summit that unites theological expressions ­in their diversity. And this is why the key words of the ­new theological orientation are participation, dialogue, reaching, existence, journey, service. A theology of all rest is therefore a pastoral contradiction. It does not know how to make contemporary people aware of the fulfilment of Christ's plan in its present and changing stage. It loses itself in the analysis of increasingly chemically pure notions, neglecting the essential, salvation, as the most reliable tradition of all centuries tells us, the true encounter between God and the world in every age.

Theology and pastoral care are mutually appealing, because in the ­final analysis both must be animated by the same spirit. Christ is the Word, the living Tradition of the Father, the revealer and the saviour. A theology that is structured on the model of the Incarnate Word, the meeting point of the two journeys of God and man, must therefore be eminently pastoral, because it feels that it is finalised ­by the communication of the mystery of the total Christ to the world.

It is clear that at the core of such a theology there must be a welcoming of the life of Christ, of the world and of the Church, in order to engage the world, life, man, history, the whole cosmos in Love.

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**Faith and Myth in Marian Theology**

"Myth" and "demystification." This problem has taken on ­considerable importance since the ­last war. It tends to become the primary problem of exegesis, theology, and more generally of the ­human sciences.

It is impossible to speak of this at the level of Mariology without situating this formidable question and its actuality in its entirety.

1. **The problem**

To put it briefly, one might be tempted to pose the problem in a paradoxical form: our age of demythologization is fertile in myths of a new style: myths of advertising, of artistic creation, of social movements and of mass communications in general, myths of history and science fiction, or even of science itself, since theoretical physics, however abstract, involves symbols. Finally, demythologizing itself is an extremely exciting myth whose irrational impulse is evident even in theological circles. Thus Jean Brun was able to write a programme article entitled: "For a demythisation of demythisation[[170]](#footnote-170) ".

Valéry had already become aware of this universality of myth from a perspective that was actually very rationalist, if not structuralist before the letter. He writes in *Variété II:*

Consider that tomorrow is a myth, that the universe is a myth; that number, that love, that reality as well as infinity, that justice, the people, poetry... the earth itself are myths...

Myth is the name of everything that subsists only because of the word. In truth, there are so many myths in us, and so familiar, that it is almost impossible to separate clearly from our mind something that is not one. One cannot even speak of them without mythologizing again, and am I not at this moment making the myth of the myth to answer the whim of a myth[[171]](#footnote-171) ?

*Revaluation of the myth*

Our era is becoming aware of the impossibility of escaping from myth on pain of self-destruction. Oedipus, the ancestor of all ­demystification efforts, appears as the very type of this fatality. It is after having accomplished the murder of the father that he deciphers the myth of the Sphynx: this myth which has man in time as its object. But his end and his *fatum is* to gouge out his eyes to escape the light[[[172]](#footnote-172)](#bookmark119). A drama that brings to mind the most radical forms of the structuralist enterprise, to which we will return.

There is more. Our century is characterized by the revalorization of myths that were previously despised as ­gratuitous, degrading and fallacious inventions. ­As early as 1908, Georges Sorel, ­in his *Reflections on Violence,* ­demonstrated the conquering value of sociological myths: "the Great Evening", for example, or "bread, peace, freedom", those dynamic images that move revolutions[[[173]](#footnote-173)](#bookmark120). A more significant and recent case: Gaston Bachelard­, a philosopher of science, undertook an ­existential psychoanalysis ­intended to dispel the myths of the primitive mentality that contaminate our knowledge of the cosmos. But, along the way, this rationalist, not devoid of humanity, discovered the value of ­symbolic representations where the hidden spring of poetry, eloquence, and certain human commitments resides: a whole type of ­knowledge irreducible to numbers, which characterizes the exact sciences. The myth conceals an irreplaceable human meaning[[[174]](#footnote-174)](#bookmark121).

Similarly, a historian of religions. Mircea Eliade wrote in 1952:

e "Today we are understanding something that the 19th century could not even foresee: that the symbol, the myth, the image, belong to the substance of spiritual life, that they can be camouflaged, mutilated, degraded, but that they will never be eradicated (...). eMyths degrade and symbols become secularized, but they ­never disappear, even in the most positivist of civilizations: that of the 19th century. Symbols and myths come from too far away. They are part of the human being and it is impossible not to find them in any existential situation of man in the cosmosc . \*

We would thus be led to this conclusion: our era has only changed myths and done justice to that dimension of knowledge without which we would not be able to access any ­human or transcendent meaning.

One might add that demythologizing is a very old thing, especially in the theological order: the prophets of the Old Testament, and more generally the proponents of Yahwism, achieved something of this kind in relation to the more ancient religious representations. In another line, by cultivating abstraction, scholasticism has pushed very far the stripping of imaginary, mythical, and even symbolic representations. One thinks of the theodicy of Saint Thomas Aquinas, or of his theology of the real presence as the real relation of the Eucharistic species, unchanged in the order of phenomena, to the celestial body of Christ, also unchanged, by a metaphysical conversion inaccessible to any ­physical experience[[175]](#footnote-175) .

We could also show that the current demythization, which is very ­radical with regard to "heaven" and all the religious schemes that ­involve "height" and "ascent", values a certain image of depth that is not so much less spatial: what the ­Germans call: "*Tiefe und Grund".*

*T cndances "instaurat rie e" and "reducti on"*

Beyond this paradox, which could serve a certain apologetic purpose­, let us say in a more honest and balanced way: the myth that we thought we had to evacuate with the primitive mentality at the end of the last century has revealed its interest and its power over the last century. It is a problem.

Today, there are two opposing trends.

1. One recognizes the value of myth, at the cost of a more or less thorough critique or purification. The myth evokes and signifies beyond itself. Rid of its etiological function, it reveals its irreplaceable value. This is what is called "instaurative" hermeneutics, because it instantiates the existential meaning of myth. The phenomenological theory of Lévi-Bruhl', the archetypal theory of Jung ®, the existential interpretation of H. Corbin[[176]](#footnote-176) , M. Éliade[[177]](#footnote-177) and P. Ricoeur[[178]](#footnote-178) are all part of this trend. In this perspective, myth appears as a language that witnesses transcendence. It is by this means that the human subject becomes aware of his destiny by situating himself in relation to the cosmos and to God.
2. The other current considers the myth irrecoverable and tries to evacuate from it the deceptive illusions, retarded witnesses of a primitive mentality. This was already the perspective of rationalism and positivism in the last century... but Auguste Comte ended up as a myth-maker.

*Structuralism*

The reductive tendency took on new importance with the rise of structuralism, a movement born of the concern to establish the human sciences on a ground of rigour and objectivity where all subjective factors are eliminated. This method, which has borne fruit in the scientific field, is tending to become a philosophical system. This tendency is called "reductive" because it tends to reduce myth to its elements.

Structuralism was born in the field of linguistics with the phonological orientation of N. Troubetzkoy, R. Jacobson, A. ­Martinet, who study language as a structured relationship between sounds: semantics (meaning) being reduced to the structure of phonemes­: in other words, meaning to sounds.

The structuralist method conquered ethnology with Levi Strauss [[[179]](#footnote-179)](#bookmark122).

J. Lacan[[[180]](#footnote-180)](#bookmark123) applies it to psychoanalysis. His guiding idea is that the unconscious is structured like a language. He approaches it in this way and believes that he is the authentic interpreter of Freud. In any case, Freud's psychoanalysis is based on the "reductive" method of myth, in the sense that the symbols are an indication of repressed individual impulses. They are a clinical sign and not a gnoseological sign.

L. Althusser, psychoanalyzed by Lacan, applies structuralism to Marxism: a difficult test for a man who belongs to the party from the inside[[[181]](#footnote-181)](#bookmark124).

Structuralism also inspired the new criticism, the new novel and many art formslc .

Finally, Michel Foucault establishes structuralism in the philosophical field. He sounds the death knell of humanism:

"Man is an invention whose recent date and perhaps impending end is readily apparent from the archaeology of our thought[[[182]](#footnote-182)](#bookmark125)".

After the death of God in favor of man, which atheistic humanism exalted for more than a century, it is the death of man. And this is logical.

*The impact says problem in theology*

In the theological field as such, the structuralist tendency is in principle excluded because it implies the death of faith, and, as we have seen, the death of God and of man himself. But every profound current exerts its influence far beyond those who are aware of it. Many exegetes are, in a way, structuralists. The devaluation of "signs" and human gestures weighs heavily on the liturgical reform. Thus the old signs are often stripped away without new ones being found. Moreover, certain extremist Christian currents tend to eliminate all signs of the ritual order. For them the only liturgy worthy of the name is action in the world.

The repercussion of Bultmann's work[[[183]](#footnote-183)](#bookmark126) is due to the fact that he tried to found, in exegesis and in theology, an instituting method. His main concern is not to eliminate myths, as is sometimes thought, but to save their authentic and transcendent meaning: thus the word of God and his Revelation. Tillich is in the same line10 . We will come back to this.

The problem of hermeneutics, thus posed, tends to take pride of place in today's theological work, not ­only among Protestants but also among Catholics. On this side, the literature on the subject does not cease to increase in quantity, as well as in quality. This is ­not the place to detail[[[184]](#footnote-184)](#bookmark127) .

*What is a myth?*

At the root of the problem and the oppositions to which it gives rise is an awkward question: what is a myth?" The mode of representation according to which that which is not of the world, the divine, appears to be of the world ... the transcendence of God as spatial remoteness, for example" (R. Bultmann, *Kerygma und Mythos,* I, 22); a narrative referring to the origin of time and which grounds ritual action; "a matrix of meaning" (Lévy-Strauss, *Le cru et le cuit,* Paris, 1964, p. 246), etc. Definitions usually give the feeling of being too broad or too narrow and of not getting to the heart of the matter. The ­rationalist vocabulary ­that dominates current language has, moreover, marked this word with an original stain, and the effort to elucidate the irreplaceable value ­contained in the mythical mode of thought has not arrived at simple and sure formulas.

Moreover, it is still difficult to foresee whether the word "myth", charged with a pejorative meaning, will be rehabilitated, or whether other words will have to be used to express unequivocally the positive values involved.

There is no question of solving this problem in gestation here­. A brief description will suffice to fix the ideas. Mythical thinking, unlike abstract rational thinking, is characterized by vital, dynamic representations, full of images, actions and thoughts, through which man becomes ­aware of his relationship to the world and his destiny. Myth does not ­proceed from a pure a priori, nor from a pure induction. According to Gilbert Durand­'s analysis[[185]](#footnote-185) , it is the fruit of "the incessant exchange that exists at the level of the imaginary" between "subjective and ­assimilative impulses­" on the one hand, and "the objective intimations of the ­cosmic and social ­environment­" on the other. There is thus a "reciprocal genesis", without ontological anteriority of one of the two elements. The genesis would be as follows: 1) The schemas, which are the dynamic and affective generalization of an attitude or image experienced, give rise to those ­principles of symbolic representation that are the archetypes; 2) The archetypes give rise in turn to myths and symbols.

Thus, for example, the schema of huddling commands the ­archetypes of ­the bosom and intimacy that can give rise to a proliferation of myths and symbols.

This quick overview was necessary to situate the question. But the present study will approach it *strictly in terms of the Virgin* and, more precisely, of theology and piety. This article will touch only in passing (p. 291) on the problem of demythologization as it has been posed at the level of biblical exegesis, that is to say, the question of the virginal conception, which would require a separate study. It ­will approach the problem on the basis of facts and positive observations, without claiming to give the solution to the problems, still maturing, which involve the whole of theology.

The questions posed by this study will therefore be the following: What is the place of myth in Mariology? Is it a normal or abnormal, constitutive or disturbing element of faith and piety? Should we pursue its elimination or make a healthy use of it? To what extent?

The question may seem dangerous. In some respects it is. But the ostrich policy is not the least risky, as long as a danger exists. Faith and the Bible itself involve ­symbolic representations, not just abstract notions. These representations have their own dynamism. The exploration of the ­human psyche has revealed to a large extent their hidden roots. To ignore this substratum would be to remain a slave to it; to do without it would be to risk a vertiginous fall, like that of a bird that wants to fly without air.

It is therefore best to examine resolutely :

- how does the question arise in Marian theology? - What is its meaning and scope?

- In what way is the solution finally to be found?

1. **State of the question in Marian theology**

The first author to deal *ex propesso* with the problem of the Virgin and the myth is J. Geiselmann, a German theologian famous for his opposition to the theory of the "two sources", which had a decisive influence on the Council. In 1954 he wrote an article for the Diocesan Mariological Congress in Rottenburg entitled: *"Faith and Myth of Mary*[*[[186]](#footnote-186)*](#bookmark128)*".* Thomas O'Meara (U.S.A.) took up the subject again ten years later, without knowing this first attempt. His article is entitled *Marian Theology and the Problem of Myth2; .*

If the bibliography is sparse, due to a reverential silence, the question is posed in a convergent and correlative way under three restricted angles which we will consider successively, although they overlap to a large extent.

1. *On the side of the history of religions*

Historians of antiquity have long shown analogies between the mother-goddesses of paganism and the Virgin Mother of Christianity. They have exploited these similarities in a way that is usually systematic and sometimes artificial, neglecting the differences and contrasts that are considerable, because, precisely, the Virgin is not a goddess.

K. Prümm, summarized by J. Daniélou, has studied *ex professo* this first aspect of the question[[187]](#footnote-187) . Their conclusions can be summarized as follows:

1. The Fathers are very strict about the worship of the mother-goddesses. They were vigilant in this regard. Indeed, their mistrust is one of the reasons why the cult of the Virgin developed so late­, in the wake of the cult of the martyrs and confessors, and remained so discreet for several centuries.
2. The pagan contaminations of the Marian cult are vigorously denounced by the Fathers, among the Gnostics, the Montanists, the "Collyridians", known by this condemnation of Epiphanius: "Others, in their madness, wishing to exalt the Virgin, have put her in the place of God [[[188]](#footnote-188)](#bookmark129) ". These are Phrygians contaminated by the cult of Cybele, it seems.
3. There is a radical difference between the Christian cult of Mary and the mythological cults. Mythology is the idealization of the realities of the cosmos: the mythological cult of the goddesses is the exaltation of the natural powers of life and of femininity. Christian worship, on the other hand, is based on the action of God in history. God uses a humble woman, the Virgin Mary, in the historical realization of salvation. Mary is not divinized here, she is a humble human person, who by grace became the mother of the God-Savior.

All the same, there is a common point between mythologies and Christian theology *at the level of the sign*: maternity. In times of lesser vigilance, this sign has been exploited, here and there, in a mythological way: by iconography, by poetry, and even by Mariology.

It is necessary to situate a fact here. The Virgin has more than once taken the place of pagan goddesses. In Ephesus, as early as the fifth century, a sanctuary dedicated to the Virgin had supplanted the cult of the great Artemis of the Ephesians, in favour of whom the people of the city had rioted against St. Paul *(Acts* 19:23-40). In Chartres, the cult of the Virgin seems to have taken over from the pagan cult of a *Virgo paritura.* In Rome, the church of *Santa Maria Antiqua* was built on the site of the *Vesta Mater.* Santa Maria of the Capitol replaced the temple of Juno. On the Acropolis, the church of the Virgin Mother of God took the place of the temple of Pallas Athenaeus. We could multiply the ­examples and note, in certain cases, the pagan survivals or contaminations20 .

The most common explanation, the first that comes to mind, is that the missionaries of the first centuries used the Virgin to supplant the still living cult of the goddesses of Earth, Life and Love. This can be presented either as an abusive policy or as a legitimate implementation of the principle enshrined by Vatican II: "Let every germ of good which is found in the hearts and minds of men, or in the rites and cultures proper to men, not only not perish, but be healed, elevated and completed to the glory of God" *(Constitution on the Church,* Chapter II, No. 17).

That pre-Christian elements were thus assumed and assimilated can neither be excluded nor condemned a priori. Biblical revelation often followed this path. We have preserved archaic witnesses to several accounts of *Genesis*: creation, flood, etc. And this comparison seems to attest that Revelation was not made *ex nihilo,* but from cosmogonies and other ­popular stories ­which were taken up again, refined, completed, reconverted by the work of the sacred writers, under the illumination of the revealing God.

Just as the apologist Fathers saw in Plato and Virgil prophets, the missionaries of the fourth and ninth centuries could undoubtedly have seen in the cult of the goddesses a sort of evangelical draft and preparation that had to be corrected, completed and fulfilled. This was a perilous line of reasoning, for the myths of pagan religions were less malleable than they appeared. There was a risk of syncretism and mythological perversion of the pure figure of the Virgin according to the Gospel.

In fact, "missionary tactics" is only one element of the ­explanation. The substitution of shrines of the Virgin for pagan shrines has more radical causes.

1. Some places speak to the hearts of men. They awaken a sense of the sacred. It is natural that these same impressions have led to the erection of shrines in these places in the Christian context.
2. When the Church became the official religion of the empire, the disused pagan shrines passed, by a normal legal process, to the new official religion adopted by Constantine. Often the clergy did not have to intervene. The civil power transferred vacant property to the bishops. Sometimes zealous Christians, or even the holders of former pagan sanctuaries, took the initiative.

Whatever these modalities may be, the problem lies in this. Where such material substitutions have taken place, has the total conversion of the pagan element been achieved, so that every impurity is eliminated, every deficiency remedied? Or has there been a surrender to syncretism and its attendant corruption? The contaminations, which would call for an in-depth study, seem to have been located at the level of the survivals of pagan customs and festivals rather than at the level of the places of worship, which were consecrated for a new use.

We are touching on a problem that is still relevant today: think of the feminine values in Hindu religions. To what extent are these values to be assumed, purified or rejected?

1. *On the side of exegesis*

The long-standing problem of the history of religions was approached in a much more positive way in the field of exegesis by Bultmann and his school. I say more positively, because the rationalist historians of religion held myth to be a fable and a lie. Bultmann sees it as the vehicle of a ­transcendent meaning and of the very Word of God. This exegete intends not so much to "demythologize", as is sometimes translated, as to "demy- thologize". He does not intend to suppress the myth. His criticism concerns the *logos* of myth: in other words, the discourse that comes from myth, which puts us in communication with the transcendent. He ­intends to replace the ­primary, naive, spontaneous *logos* ­with a critical *logos* that retains all the meaning and religious value of myths. He proposes an existential interpretation which draws out their meaning in ­terms of a personal relationship with Christ the Saviour and his Cross.

However positive it may be in its intentions and in its aim, which is to reach the Word of God beyond accidental or factitious expressions, Bultmann's criticism is radical and systematic. As far as our object is concerned, he rejects the "historicity" of the virgin birth. For him, this fact, like any miraculous fact, would have no more religious value as such than a technical feat of a scientific nature: the recovery of a spaceship, for example. It would belong to the naïve *logos* of the myth that must be evacuated[[[189]](#footnote-189)](#bookmark905). Bultmann ­thinks with some rationalist historians that this story is of Hellenistic influences. What should be retained is only the existential significance of the story of the virginal conception: that is, the transcendence of Christ with regard to history.

This meaning, alive in the Fathers and too much neglected since, is certainly of primary importance. But it is important not to disembody it, for it is linked to the Incarnation which is inscribed in the very reality of human history. In this case, the ­independence of the traditions represented by the respective accounts of *Matthew* and *Luke, and* their Semitic character, are sufficiently well established not to call ­into question the reality of the virgin birth, which is, in a way, according to the Fathers, the specific sign of the ­Incarnation.

We shall take the same distance from Tillich, whose positions are similar, although he insists more on the positive value of the virginal conception. In a general way, he considers the evacuation of the myths of the Marian order as a deficiency of ­Protestantism, which would thus deprive itself of a "*medium* of Revelation", but according to him, Catholicism also fails because it gives to the myth an abstract, magical interpretation, emptied of its ­existential charge23 . It must be recognized that the doctrine of virginity, as it is presented in certain manuals of Catholic Mariology, lends itself to this criticism. The patristic theology of virginity seems to be ignored. All that remains is the materiality of the miracle.

Let us note, however. Within the bultmannic presuppositions (which are not interested in the historicity of the evangelical miracles but rather deny it), the pastor André Dumas tried to assume the value of the fact of the virginal conception: In his line of research, the miraculous facts would have value in reality itself in so far as they manifest the other as other: God in his otherness[[[190]](#footnote-190)](#bookmark130) . In this hypothesis, the historical fact of the virginal conception remains ­within the ­existential meaning. It is not an object of demy- thologization.

1. *On the side of psychoanalysis*

The problem that has arisen in the field of the history of ­religions and exegesis is posed correlatively, and more ­radically, by psychoanalysis, which has penetrated deeply into the ­heritage of ­present-day civilization: so much so that we are all affected by it, if only on the surface, even if we have not practiced or studied this discipline.

Deep psychology has shown how the ­representation of the mother conditions the psychology of each individual, according to a history that goes back much further than the awakening of consciousness, even before birth. The image of the woman, of the mother, which inhabits us and moves us, or inhibits us, is less simple, less pure, more invasive than it once seemed. It is ­from this intimate and secret image, involved in inextricable complexes­, that our image of the Virgin is formed. In the same way, our image of the heavenly Father is necessarily formed on the image of the earthly father.

The problem that arises has hardly been treated *ex professa* in Mariology. Psychoanalysis - this science of our ­interior volcanoes ­- is frightening. It is particularly feared when it touches the sacred domain. And yet, this ­conditioning­ cannot be ignored.

First of all, it can lead to errors and deviations. We cannot read today without much embarrassment Alain de la Roche and the story of his mystical marriage with the Virgin[[[191]](#footnote-191)](#bookmark906)or even certain pages of OLiER3X . The place that psychoanalysis has taken in our civilizations makes us more demanding about the authenticity of the ­representations and feelings that Marian doctrine and piety engage. Sciieeben­'s "spousal motherhood" rightly shocks our ­sensibilities, because of the Oedipus complex[[[192]](#footnote-192)](#bookmark131) complex; and many forms of

sentimental devotion are no longer tolerated. This is the principle of a profitable refinement, of a beneficial purification.

On the other hand, whether we like it or not, the psychoanalytical factor ­leads to opposition to Marian worship. For my part, I have known at least two Catholics in a state of serious unease, even hostility, with regard to Marian devotion, because of "maternal complexes" that were as cumbersome as they were difficult to elucidate; and I had the feeling that by rushing them on this point, one could only precipitate them into revolt. They are borderline cases, and yet they are men of value. In the same way, the image of the father that inhabits certain men can be a disturbing factor in devotion to the heavenly Father. Those who are haunted by the terrifying image of a Kafka-like father, those who are exalted by the theme of the father's death, those who, through psychoanalysis, have freed themselves from the image of the father in order to become their own father psychologically, have difficulties in this matter, if they are Christians. Their faith is hindered at the level of the signs that the knowledge of faith implies.

Ida Frederike Görres has touched on this problem vigorously in a constructive article entitled: *Crisis in the Marian cult[[193]](#footnote-193) .* Parallel to the psychoanalytical theme of the death of the father, there is among our contemporaries, she notes, "an uprising against the mother". Certain forms of preaching run the risk of inadvertently stirring up these negative reactions, this "repulsion" which the author has often encountered, and of which she cites concrete examples: in certain women "the desperate fear of being nailed to a model image of femininity dating from the past"; in certain men, "a mute flight from the enveloping and inhibiting power".

*Jung and the archetypes*

In the field of psychoanalysis, Jung deserves a special place here for two reasons.

On the one hand, he explains the myths by a more radical element: *the archetypes.* For Jung, these are determinations inscribed in the collective unconscious and which validly control the entire play of images and thought, as well as psychological health.

On the other hand, he became interested in Mariology, not in passing, but with insistence and with a kind of enthusiasm. He saw in the Catholic representation of the Virgin, which he considered faithful to the law of archetypes, an element of mental health. The critical position of the Protestants seemed to him to imply, on the contrary, a threat of neurosisS4 . He thus became the supporter of the dogmatic development of ­Catholic Mariology, but on a naturalistic and therapeutic level foreign to faith and Revelation.

Jung was the first to attempt an inventory of the archetypes that ­control the representations and ideas related to the Virgin. They would be reduced to two.

1. One responds to the psychic dualism between the masculine and feminine principles that inhabit every human being: *Vanimus* and *Y anima* dear to Claudel[[194]](#footnote-194) . Mary, Virgin and Mother, representative of women, but preserved from all sin, would be, in this line, an intermediate degree of sublimation between Eve and Helen of Troy, where sexual eros predominates, and Wisdom, which is the ultimate stage of this spiritualization3C .

The dominant crystallization of this archetype would be motherhood with the qualities it implies: maternal solicitude, magical authority, supra-rational intuition.

1. A more unexpected thesis, but one that Jung does not hold to any less, on the contrary: Mary would belong to the archetype of quaternity. According to him, in fact, the Trinity would be, from the archetypal point of view, a lame formula. "The formula presented by the unconscious is a quaternity", he writes[[195]](#footnote-195) .

Protestantism, which refuses this fourth feminine clemency, would keep ­its followers in a state of frustration and psychic imbalance3 \*. The Catholic Church would be on the right track, on the contrary, ­by "divinizing" the Virgin. Jung, who had formulated this idea before the Assumption was defined, hailed the promulgation of the dogma (1950) as the most important religious event since the Reformation3V . He saw in it the realization of his prognosis.

"The Assumption of Mary opens the way, not only to the divinity of the *Theotokos,* that is, to her ultimate recognition as a goddess, but to quaternity" *(A Psychologica! Approach,* in *Collectcd Works,* 11, p. 171).

For those who live and think Catholic theology from within, it is superfluous to insist on the factitious character of these considerations. They can at most throw light on some mariological attempts to draw the Virgin into the sphere of the divinity. But these ­attempts are not representative of Catholic dogma. As for the Assumption, Jung interprets it wrongly, since he sees in it, in a way, a disincarnation[[[196]](#footnote-196)](#bookmark132).

What can answer his thesis, if it is founded from the point of view of the archetypes, is the fact that Latin theology has sometimes ­transformed the Trinity into a quaternity, by heavily positing the divine *nature* at the *principle of* the three *persons,* as a substance on which would be established and from which would proceed in some way Father, Son and Spirit. This systematization bothers the Orientals. For them, it is very important that the Father be an *arch,* that is, a first and absolute principle, *fons Trinitatis.* They are reluctant to posit the substance as a prior principle, analytically distinct from the Father, and more ­fundamental in some way. It is ­not impossible that a certain Latin theology has been influenced by an archetypal quaternity, but, insofar as this is true, it should be rectified­, for Revelation teaches the Trinity and nothing else. In any case, the theme is foreign to Mariology.

We cannot therefore adopt Jung's inventory and criteria. However, we will retain two positive lessons from his undertaking.

First, the interest of the notion of archetype, because it touches the gnoseological aspect of the problem. In other words, it makes us reach the function of myths as means of knowledge.

Certainly, the notion of archetype is discussed. The Freudian conception rejects it. Myths and symbols are considered there as a product likely to reveal individual neurosis, to the exclusion of cosmic or transcendent realities. They are the disguise of forbidden and repressed impulses, whose interest is that of a clinical symptom.

It is better to think that the symbolic function responds, to a large extent, to the organic harmony between man and the cosmos, and also to the harmony between man and God who created him in His image.

*The symbolic function*

In this sense, we shall retain an inescapable fact. Something coherently controls the proliferation of myths and symbols, of rites and of human action. Thus, a very deep spring gives rise to representations of lost paradise, of the return to the maternal womb, in short, all the myths that value origins; another spring controls human hope, the eschatological tension. Hence the analogies that exist between these very different themes, the "Great Evening" of the revolutionaries and "the Day of Yahweh" according to the Bible. In both cases, it is the dawn of justice and of great overthrows, the hour of purifying fire and light.

We are touching here, among others, very deep springs of the life of the mind and of language. They do not command abstract and cold notions, but vital, dynamic, emotional and imaginative representations. These hidden springs trigger writing and language; they carry them like a breath. It is this - beyond pure logic - that the poet and the speaker seek to capture in their search for "inspiration". They wait for that kind of "trigger" which is not a ready-made representation, but an inexhaustible principle ­of images and formulas. Think of L. Bromfield­'s novel, *The Monsoon,* whose whole spring is the expectation, then the surge of water, from the burning drought that deepens its greed. This is just one example. A young novelist who had just read Bachelard said to me: "I have the feeling of being laid bare, psychoanalyzed by this book. My element is water; in the essential moments of my novels, I need water. It comes, it flows; it's the storm that crushes the countryside, it's the flood or a thousand other things. There are also novels and poems about air, earth, fire, with blazes, sunsets, fires. Zola's *Dr Pascal* is particularly typical in this respect, with the alcoholic combustion of Uncle Macquart, and the destruction by fire of the hero and his life's scientific work: a kind of negative and dramatic eschatology.

This knowledge of matter according to the elements is inscribed in the very way they reach man and his deepest needs, or in the threats they pose to him. Fire devours, warms, purifies, reduces garbage to ashes. Water ­engulfs, but it also carries, it makes one weightless; it quenches the thirst, it is the predominant element in the constitution of the human body; it is necessary for its survival. '

In this line we can think that the fundamental images are a place of awareness of the real meaning of man, of God and of salvation. In the Bible we see the Holy Spirit using these stones of expectation.

It is very remarkable that this process continued in the dogmatic development. Thus, for example, the mythical accounts of the death of the Virgin and of her Assumption (conceived in various ways) date from the fifth to the sixth centuries. They preceded the theological ­and doctrinal reflection ­that vigorously criticized and purified this mythology. But the apocryphal stories had the value of suggestion and wild anticipation in relation to dogma.

One would also find in the imagery of the *Gospel of James* (IIe century) mythical anticipations, aberrant and materially unacceptable, of the other dogmas that concern the Virgin. The Immaculate ­Conception is in some way suggested by the miraculous conception of Anne (4:2). Her perfect sanctity is materialized by symbolic episodes of a ritual nature which totally separate the ­predestined child from the profane world (6:1). Virginity in childbirth ­takes the material form of a midwife's statement: "If I do not put in my finger... I will not believe... and Salome put in her finger" (20:1). Finally, the attribution to Joseph of children from a first marriage (9:2) is perhaps the result of a mythical effort to resolve the most apparent objection to *post-partum* ­virginity*:* Jesus' brothers. In all these cases, the imagery of the apocrypha anticipates in some way the dogmas that will later take shape. But three points cannot be overemphasized.

1. These imaginary representations are ambiguous and wrong. The Church has not accepted them as such.
2. It is at the level of the intelligence that the ­properly dogmatic awareness has taken place.
3. This awareness is commanded by the supernatural light of ­faith.

**3. Inventory of symbols in Mariology -**

Whatever the nature of the archetypes, the knowledge of the Virgin, as expressed in speech, writing and iconography­, is charged with symbols that have their own logic and coherence. Let's try to draw up an empirical inventory of them, inspired by the *Polyanthea mariana* published in 1683 by Marracci: an ­alphabetical collection ­of titles given to the Virgin from the origins to the end of the 16th centurye [[[197]](#footnote-197)](#bookmark133).

1. *The four elements*

A first category, which is very important, corresponds to the four elements of the ancients, whose imprescriptible topicality G. Bachelard has shown the ­imprescriptible actuality of these elements.­ These are the most obvious springs of Marian symbolism.

In August 1966, two of my students in Dayton (U.S.A.) established a statistic of these symbols according to Marracci. The result was, in general, what I had predicted in the course: earth and water are the predominant images. But earth before water, contrary to what I would have assumed, because of subjective harmonies with the latter element. Mary is called "earth" 357 times, "water" 30 times, "fire" 15 times, "air" 4 times. To these four words must be added a whole range of terrestrial, aquatic, aerial and igneous symbols, on which one could multiply the observations. The symbolisms of water are more varied than those of earth (22 against 7), but the total is less: 483 against 641. It is clear that fire and water are above all symbols of Christ and the Spirit.

1. *Sacred objects*

A second category is provided by the sacred objects of the Old Testament: the Tent of the Covenant (or tabernacle) and the temple with all that they contain: the Ark of the Covenant and its various elements: cherubim, mercy seats, etc., the rod of Aaron, the altars and sacrificial instruments, the vestments of the high priest and each of their elements. None of these objects escaped the ingenuity of ­the Byzantine homilists,2 . The point of this symbolism is that Mary actually fulfills the figurative purpose of all these consecrated objects. She is the quintessence of them, because she belongs ­perfectly to ­God, because she was God's instrument, because she was God's living residence. The predominant symbol is that of the dwelling: temple, tabernacle, ark of the covenant, a symbolism ­suggested by Luke 1-2 and Rev. 12.

1. *Bestiary and flower shows*

A third category is provided by living beings: the bestiary: dove, unicorn and even elephant; the florilegium and the series of plant symbols; this series is less significant. This series is less significant and often develops along the lines of allegorism or a degraded, even disintegrated symbolism.

1. *Feminine and maternal symbols*

The symbolism most directly involved in the theology of the Virgin concerns the woman: a theme whose human density need not be stressed. Two aspects can be discerned: femininity and maternity.

To speak of Mary, the authors used the archetype of the ideal woman, the eternal woman, the eternal feminine considered, not in the line of sexuality, but of sublimation and sublimity: *Virgo inta-cta,* inaccessible to the failings of the flesh and the world, free from sin.

Marian poetry and theology more often exploit the theme of motherhood. In Marracci, *fcmina is* used 69 times and *mille* 192, but *genitrix 267* times and *mater* (word-record) 1493 times. The ­underlying archetype is that of the woman, a vital power, connatural to all life, an echo of the cosmos, whose vocation is to shelter, warm, protect and nourish life. It is the inner fructification of human life, intimacy, tenderness: the maternal bosom and womb. The iconographic theme of the "Madonna of the Cloak" is one of enveloping maternity.

The symbols of motherhood are closely linked to those of earth and water. The earth is the place of sowing and fertility. This is why we speak of "mother earth".[[[198]](#footnote-198)](#bookmark134). Similarly, water is the cradle where life was born, during the primary era: life that only began to frequent dry land after millions of years. Water is the most intimate symbol of life. The density of the human body is close to sea water, and this native medium of life is so similar to blood serum that it can be injected into an organism. Water is a symbol of birth and motherhood.

As for the women of the Bible, under whose name Mary is typically designated, the record goes to *Martha* (30 times). Next come the *Shulamite (27* times, plus ten others where she is referred to under her proper name *of Abishag); Judith* and *Rebecca* (21 times), *Eve* (20 times), etc.

1. **Function of the symbols**

Here we are at work to understand both the positive function of symbols and the good or bad use that can be made of them.

1. The Virgin Mary is woman and mother. It is therefore legitimate and normal that theology should know her as such, that preaching should ­present her ­as such, that it should not dehumanize the femininity and ­maternity of the *Theotokos, that it should not* depoticize them, that it should not reduce them to abstraction, that it should not kill the signs and symbols that have their place in Tradition. God chose Mary in her very femininity to be a mother, and this woman is a sign *(semeion),* according to *Isaiah 7:*14, and more clearly according to *Revelation* 12:1. She is a historical sign. The living and dynamic reality of the feminine nature and of motherhood was assumed by grace at the central moment of salvation history. Since the knowledge of these realities is based on archetypes, the theologian will not avoid using them. It is better to be aware of this. One cannot represent the Virgin without images and symbols any more than one can speak of her without words and concepts. But, in any case, they are versatile instruments for better or for worse.
2. A critical awareness of the roots of symbolism is not without risk. By objectifying these ­dynamic and living principles of knowledge­, they are torn from their subconscious vital function. It is an undertaking analogous to that of the butterfly collector who kills what he collects. Flying butterflies can only come into his possession by becoming dead butterflies. Objectification in this field is a delicate process because it is devitalizing and ­sometimes destructive. In doing this critical work, we must not forget the function of archetypes. They are not simple principles of dreams and lies, but germs authentically formed in us by the connaturality that our own life gives us with the cosmos, according to that "co-birth", dear to Claudel. No doubt there is also a sociological factor at work, for civilizations seem to shape and mature, in some way, these symbolic forms. The archetypes are the instruments of a connatural and committed knowledge, which must be kept alive. Mariology has sometimes sinned by rationalization, by abstraction, by devitalization.
3. The positive rule of all symbolic criticism in this field is that our knowledge of the Virgin has its source in Revelation­, and not in the dynamics of imaginary forms. Undoubtedly, this dynamic, which is engaged, from the very beginning, in the service of Revelation itself, can help us to penetrate, ­assimilate, and put into value, according to the profound movement of Tradition, the evangelical values, in other words, to authentically grasp the content and the content of the *sign* that the grace of God has established in the person of Mary, Mother of God, in the historical reality of salvation. But this knowledge must never follow the proper law of the archetype ­independently of the data of Revelation. These data are fundamental; they are the norm to which one must constantly refer in order not to disguise the signs of salvation history as cosmic myths. Revelation has never ceased to rectify the ambiguity of symbols, and theology must do the same.
4. Deviations

Whatever the positive titles of these symbols, their use is delicate, because they have, in the field of nature, their own dynamism: poetic, in the most radical sense of the word.

Poetics comes from the Greek *poiein, to* make. Poetry is a knowledge that remakes the world, to a large extent, according to a law of analogy, and according to the spring of archetypes. It is therefore in danger of betraying the object by remaking it. The preacher who indulges carelessly in these dynamic springs of expression may project on Our Lady a quantity of strong and telling images, no doubt, but which sometimes dangerously misrepresent her, instead of expressing her according to an authentic symbolism.

This is not a trap peculiar to religious knowledge. A poet who writes about the woman he loves "idealizes" her, as they say. He projects ­on her ideals, qualities, sometimes alien to her nature. Just think of Don Quixote's Dulcinea, or even Dante's Beatrice. Similarly, a mother can project a foreign image onto her child. And this poetic projection, which takes place in all love, is subject to misunderstanding, with the disillusionment, disappointment and conflicts that follow. Many poets, preachers and theologians give in to the slope of archetypes. They form artificial images and conceptions of the Virgin. These unsightly images ­are, in a way, metastases of ­symbolic­ knowledge­, and God knows their power to proliferate. Our piety ­towards Our Lady must be demanding on this ground, not allowing ourselves to be seduced by these vivid representations which would model the Virgin of the Gospels on the type of the mother-goddesses or of an unavowed or unacknowledged subconscious.

We need to examine some of these deviations, following the two major categories: myths of the woman and of the mother.

1. *Myths of women*

As we have seen, the myths of women are relatively undeveloped in Marian theology. It will therefore be useless to insist.

Virgo obviously discourages the myths of ­female sexuality­: the myth of Venus and Astarte. Nevertheless, there are errors in this direction. There are ­obvious ones in the ­plastic­ arts­. Botticelli used the same model for the Virgin and for Venus emerging from the waters, and the model was more on the side of Venus than of the Virgin. The illustrated cover of a recent book devoted to the Mother of God is part of the cosmic myths of fecundity, with the hyper-sexuality they imply, without the author's responsibility being in question'M ; for it is a book alien to these myths. The fact remains that the publisher and the designer have fallen into this trap. This is a common occurrence.

It also happens that certain temperaments that are not very sexually balanced ­represent Virgo in the line of their appetites, in a sublimated, but unsightly way[[199]](#footnote-199) . Some cases have been cited above. Claudel himself stands on a perilous line in *The Rose and the Rosary,* where he writes[[200]](#footnote-200) :

"Often, the presence of a woman, the passage of a woman near us is enough to disturb us to the core. What will it be of the woman par excellence? The woman who is the Mother of God? *Trahe we!* Elicit me by the smell of this perfume that you give me to ­breathe! Each of our souls has its own taste and smell for you, O *Sapientia!* And do you think I do not recognize yours!"

Gertrude von Lefort has exploited the myth of the eternal woman with great power and scope. What she says is not without interest. But this myth risks obscuring the humble temporal character of Mary's destiny. It suggests, certainly, the purity and perfection of the Virgin, but it tends to make her abstract, distant, inaccessible.

There are the myths of virginity, very complex. Mary's virginity was neither coldness nor fear. Her marriage to Joseph and the ­question asked *in* 1:34 show this. It is a virginity in line with the total gift made to God, a virginity not out of withdrawal, but out of fulfillment, not out of fear of the other sex and of the gift of self, but out of the accomplishment of a more universal oblation than the ­exclusive oblation of ­a woman to a man. It is a fruitful virginity. Mary is a pure virgin, but not a hard virgin like Antigone­. Her virginity is not refusal, but universal acceptance. It is not solitude, but openness to the world, in God himself.

There is no need to insist here, for the temptation of our time is not to exalt or exaggerate virginity. It is rather to regret Mary's virginity. Our contemporaries sometimes say they are disappointed not to find in her the model of the "normal" woman, as we say, that is to say, fulfilled in the natural line of sexuality. The positive fullness of virginity should be brought to light again. It will only be understood in the measure in which it is authentically lived in today's Christianity, according to the authentic tradition. For this is a mystery of grace: "He who can understand, let him understand", Christ himself said on this subject *(Mt* 19:12).

The myths of abstract femininity: *ranima* complementary to *animus,* can help to grasp the feminine significance of Mary's role in the plan of salvation, but they also run the risk of reducing her to abstraction, of making us forget her personal character and our ­personal relationship with her in the communion of saints. To ­the extent that the image of a transcendent principle is formed from this, there is a ­risk of encroaching on the symbolism of the Holy Spirit, and also of Wisdom, a feminine figure which is not without ­confusion, since it is fundamentally the Word of God. And Mary is not a divine hypostasis.

1. *Myths of motherhood*

The archetypes of maternity play a more important role in Marian theology and poetics than the previous ones. As far as ­the symbolism of motherhood is concerned, it is important not to confuse divine motherhood, the personal relationship of a simple woman to her creator, with the cosmic and divine births of the pagan deities.

It is also necessary to avoid the myths which insinuate a superiority of the Virgin over Christ "her child": the Son cannot refuse anything to his Mother. eIn heaven itself, "Jesus must obey Mary": these are common themes in the literature of the 17th century.

The theme of the spiritual motherhood of Mary with regard to men, which is much more recent, since it hardly developed in the tradition before the 12th centurye , is subject to deviations. LT n certain Marian quietism is a question of satisfying an infantile tendency in search of refuge and security. ­The theme of Mary's return to her mother's womb, the invitation to remain in gestation in her until the heavenly birth, should be received with discernment. ­This image, whose positive and pacifying aspects cannot be denied for certain spirits, runs the risk of encouraging a regressive tendency, a refusal of life and responsibilities which, essentially, are not healthy. All this can be rectified, no doubt. But to preach such a theme today would create more scandal and disaffection than fervor. I am thinking of specific cases.

At times, too, Marian devotion has been contaminated by the ­unhealthy image of a possessive mother who demands, through a kind of blackmail of sentiment, a closed and undivided love: Mauriac's *Genitrix*, possessed by the desire to keep her child for herself indefinitely. Paul VI warned against this individualism and emphasized the communal character of Mary's maternity in his speech of February 2, 1965\*7 . Our Lady's love has a stamp of discretion and universal openness. Authentic piety towards her is characterized by the fact that it does not confine itself to a one-to-one relationship, but leads to Christ and to the love of all people.

A much more common myth has unhappily infected an entire stream of Marian devotion: that which contrasts male brutality with the unfailing tenderness of the mother: the mother who protects her children from the wrath of the male. It is strange and hardly believable that such a myth could be shamelessly applied to Christ and Mary. Yet there is a line of iconography (now outdated) in which Jesus is depicted as an angry man, armed with a bow and arrow, which he wields against sinners, while Mary interposes her cloak or intercedes by uncovering her womb to appease him. Such images were frequent from the XVe to the XVIIIe century. And literature did not fall short of the iconography: "Jesus wants to damn, Mary wants to save," wrote Binet in 1634 ■<8 .

1. Allocution on the feast of the Purification, in *L'Oss. Ram,* February 3, 1965; *Cat. doc.* 62 (1965), col. 392: "If devotion has focused on the individual aspect of spiritual motherhood, is it not desirable that this perspective be completed and that the attention of the faithful be drawn to its community aspect? Paul VI takes up here the words of "J. Gaeot, *New Theological Review,* December 1964, pp. 1180-1181", which he quotes *explicitly,* in the form that we are only reproducing here in quotation marks.
2. E. Binet, *Le grand chef-d'œuvre de Dieu ou les perfections de la Sainte Vierge,* Paris, 1634, p. 673. C. Dillenschneider, *La mariologie de saint ­Alphonse,* Fribourg, 1931, t. I, p. 211, still thought it his duty to justify such an expression. However, this is a particularly open Mariologist who has done a great deal for a healthy evolution of Mariology.

n. R. TH. LXXXIX, 1967, No. 3. 12

Despite the good intentions and good reputation of this author, such a sentence is objectively blasphemous. This theme has not disappeared in our century. Sertillanges still wrote

"Mary (...) protects us from evil, and she protects us, if one may say so, *from her Son,* as the mother of the family interposes herself at the time of manly anger."

Finally, the magisterium reacted against it. In his speech of August 15, 1964, Paul VI declared.[[[201]](#footnote-201)](#bookmark135) :

"The simplistic mind holds Mary to be more merciful than the Lord. According to a childish assessment, we come to say that the Lord is more severe than she is, and we should, (...) we believe, have recourse to the Mother of God under penalty of the Lord punishing us. It is certain that Mary has a function of intercession, but the source of all goodness is nevertheless the Lord. Christ is *the only Mediator,* the only source of grace. Mary herself owes to Christ all that she has."

Yes, Mary's mercy is but a participation in the mercy ­of God. She proceeds from it, she is a particularly sensitive sign that he himself formed for us. Her intercession has meaning only in this light. We are thus touching here on one of the most striking cases of what can be the mythical deviations in Marian theology.

**CONCLUSION**

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The problem posed by this study is that of ­Christian symbolism.­ It is a more important problem than it seems. We have limited the subject to the Virgin, but it concerns the whole of Christian thought.

The Gospel and Scripture offer a teaching woven from symbols. There are almost no abstract words, almost no words that do not "mean" more than what they materially designate. Likewise, the thought of the Fathers is symbolic. One would be tempted to say that, for them, everything is a symbol, even the numbers they use to make their gematria. The symbolic concern guides all their discourses. The thought of the 12th century0 remains in this line. It was then that the cult of abstraction gradually altered the meaning of signs. This was not yet the case with St. Thomas Aquinas, but it became the case with his commentators' and with what some Council Fathers called the "theology of manuals".

Thus symbolism has degraded into allegorism: a dissociated hardening of the symbols.

It is therefore important to return to them, to give them back their function, to keep their authenticity, by referring them unceasingly to the historical Revelation of salvation. In this way we can avoid both the ­gratuitous symbolic proliferation­, the distorting extrapolations of mythology, and above all the two temptations which are those of our time: On the one hand, to devalue the realistic basis of the fundamental symbols, in the first place that of the virginal conception. This is where we must go beyond Bultmann. On the ­other hand, a total ignorance of the ­proper­ value ­of symbols, in the line of positivism and structuralism. This contamination exists only too well among Christians. It is to ­Bultmann's credit that he has risen above this ­radical ­temptation in ­order to seek in myths the authentic Word of God addressed to man.

With regard to Mary, we must beware above all of the mythological error which exalts and divinizes cosmic realities, whereas they are humble signs of God in salvation history. Thus the Virgin is not a kind of goddess-mother, or some kind of idealization of woman, but a humble woman of Palestine who was chosen as the mother of the incarnate Word. As an epilogue, we will echo the positive conclusion that Ida Gôrres gives to her article on the crisis of Marian devotion: "The fountain of ­sacred symbols is inexhaustible. Perhaps we will learn again to draw from it and drink from itM .

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51. In *Erbe und Auftrag* (Benediktinische Monatschrift) 41 (1965) 18.

**Acts of the Holy See**

ACTS OF THE SUPREME PONTIFF

**Apostolic Constitution "Indulgentiarum doctrina" of 1er  January 1967 on the revision of indulgences. -** (Latin text in *L'Oss. Rom.* of 9-10 January 1967. - French translation in *La Doc.* 64 (1967) 197-218).

One recalls how the discussions on indulgences had come to a halt at the fourth session of the Council. The subject was not to be put to a vote. It was simply an experiment, consisting in bringing before all the Fathers a debate which had originally been planned for a simple meeting of the Presidents of the Episcopal Conferences. Some ­interventions, reacting to a draft drawn up by a commission of experts working for the Sacred Penitentiary, were therefore heard in *Vaula* conciliar on 10 and 11 November 1965. They showed that it was difficult to deal with a delicate point with a theological basis that was not very clear to a large audience. On November 13, the General Secretary announced that the debate would not be continued[[[202]](#footnote-202)](#bookmark136).

Subsequently, the work of clarification, both doctrinal and practical, was entrusted to two commissions set up by the Supreme Pontiff. The commission of theologians submitted its report on October 26, 1966, and the commission of experts responsible for the ­normative part ­submitted its conclusions in November. The 78 reports submitted by the Episcopal Conferences to the Sacred Penitentiary were also taken into account­. ­After all this preliminary work, the Constitution <c Indulgentiarum doctrina et usus " ­was drawn up and promulgated on the lur January 1967.

The text emanating from the Sovereign Pontiff had been announced on 23 December 1966, in the speech which the Holy Father addressed to the members of the Sacred College and the Curia. It was a way of proposing in brief the spirit in which the reform had been carried out. From the doctrinal point of view, there is "no change in the way indulgences are understood and conceived in relation to the truths of faith. The revision deals with all the devices, with all the practical part concerning indulgences and mainly with the spirit in which the faithful should be animated in the acquisition of indulgences, emphasizing more strongly that the Church wants to reach out to her sons, not only to help them to satisfy the penalties due to sin, but also and above all to incite them to a greater fervour of charity [[[203]](#footnote-203)](#bookmark137) ".

These are the essential themes of the Apostolic Constitution of 1 January last, which promulgates the "Sacrarum Indulgentiarum recognitio". Before reproducing the practical norms, we shall summarize here the five paragraphs which explain its scope.

1. **Doctrinal viewpoint**

Two truths of faith are at the root of the practice of indulgences.

1. The first is *the existence of the penalty due for sins.* Sin is an offence against God, but also a disorder in the universe of persons and things. "It is necessary, therefore, for its full remission and what is called its reparation, that not only friendship with God be restored by sincere conversion and that the offence against divine wisdom and goodness be expiated; it is also necessary that all goods, both social and personal, which enter into the order of the universe and which have been diminished or destroyed by sin, be fully restored" (No. 3).

This point of traditional doctrine, defined in the Council of Trent's session on justification (D.S., 1580), is closely related to the ­teaching on Purgatory. This is why the Constitution also alludes to this dogma, which in another way directly affects the practice of indulgences, since many of them (all of them now, according to the new norms) are, as they say, applicable to the souls of the deceased.

1. The second truth of faith is the *"Communion of Saints".* Without wishing to give an exhaustive explanation of this dogma, the Constitution ­does suggest ­some ideas which are worth noting for theological development.

First of all, it appears that the idea of the "Mystical Body" is the basis of reflection on which the considerations on the Communion of Saints are founded. The social aspect of Christian life, so well highlighted today in the pontifical encyclicals and the documents of Vatican II, does not exist primarily in virtue of any moral solidarity between men, nor of a community of nature; its foundation is the very design of divine election ("ex arcano ac benigno divinae dispositionis mysterio", no. 4), according to the call to exist with Jesus Christ. It is thus because Christ is the Head of an organic body that there is ­communion among the faithful. And this communion is consequently nothing other than the fact that "the *life* of each of the sons of God in Christ and through Christ is united by a marvelous bond (mirabili nexu) to the *life of* all the other Christian brothers and sisters in the supernatural unity of the Mystical Body of Christ, as in a mystical person" (no. 5).

We ourselves have underlined the word "life". Indeed, we see in it an indication which advances, in a certain sense, the idea of the Communion of Saints. We know that there has always been a hesitation as to whether, in the consecrated expression "communio sanctorum", the word *sanctorum* should be interpreted as neuter (communion of holy things) or as masculine (communion of holy persons). The Greek or Latin wording of the Symbols does not say so. The use of the word "life" in the Constitution seems to us intentional. It indicates that below the distinction of object and person, there is a totality of personal existence, which is played out through signs and things. The "saints" are thus amphi-bologically both the faithful (in grace) and the realities of every order that are chosen as mediations of grace. It seems to us that this is what is suggested again at the end of the same paragraph, when it is said that between the

The faithful in heaven, in purgatory and on earth, there is "a permanent bond of ­charity and an abundant exchange of all goods" *(ibid.):t .*

Finally, from the fundamental reality of the Mystical Body, from the subsequent fact of the Communion of Saints, a third notion follows, that of the "treasure of the Church". The Constitution uses the word, because it has become traditional. It also puts it in quotation marks, thus clearly indicating that it wishes to distance itself from the overly material explanations ­of this somewhat ambiguous term that are ­sometimes given ­to the simple.

Again, there is an effort at personalization here. The treasure of the Church does not consist in things: it is the act of Christ, it is in the end Christ himself. There is clearly a desire for ecumenism here; there is a desire to recall the doctrine of the one mediator Jesus, to cut short all the reproaches made to Catholics for emphasizing human works to the detriment of the satisfaction effected by Christ alone. But the pure doctrine, also traditional, of the *merit of* the saints serving Christ by his grace and completing in their flesh "what is lacking in the sufferings of Christ for his Body which is the Church" *(Col* 1:24) is maintained.

1. **The practice of the Church**
2. *Development of indulgences and definition.*

The history of indulgences is not simple. Its complexity stems in part from the fact that two ­different efficiencies in the Church have been combined under a single practice­: the efficacy of impetration "ex opere Ecdesiae orantis" or deprécative intercession and the hierarchical power concerning punishment in the ancient discipline of canonical penance. Paragraphs III and IV of the Constitution briefly recall these two orders of value and show that their existence is very ancient.

From the time of the Apostles, the faithful were exhorted to pray and offer good works for sinners; very early on, they began to offer suffrages for the dead.

But in ancient times, too, the merits of certain members of the Church, especially martyrs, were used to obtain a reduction in the penalty imposed on penitents undergoing canonical penance.

In reality, the whole Church intervened in this way, either in its effectiveness of intercession[[[204]](#footnote-204)](#bookmark138)or through the episcopal ministry in the effectiveness of the hierarchical power concerning the remission of canonical penalties[[[205]](#footnote-205)](#bookmark139) .

The Constitution could not dwell on the difficult problems concerning the evolution of the primitive practice towards what would later become indulgence. Historians will have something to say about this. It is content to state: "The conviction existing in the Church that the shepherds of the Lord's flock can, by the application of the merits of Christ and of the saints, deliver each member of the faithful from the remnants of sin, brought about little by little in the course of the centuries, under the ­inspiration of the Holy Spirit, who animates the people of God, the use of indulgences; through this practice, there was a progress in the doctrine itself and in the discipline of the Church, but not a mutation...". (n° 7).

At the end of this historical development, which finally led to the ­decisions of ­Trent, we find acquired the word indulgence, which designates the "remission of ­the temporal punishment due for sins already forgiven" (no. 8).

But this is not a strict definition. It is necessary to indicate, in fact, by what indulgence is distinguished from other good works, freely assumed, which also diminish temporal punishment. What characterizes the indulgence is that < the Church, using her power as minister *(ininistra)* of Christ's redemption, not only prays, but also by authority *(auctaritative')* dispenses to the well-disposed faithful the treasure of the satisfactions of Christ and of the saints" (no. 8).

Moreover, a secondary characteristic, which does not come into play in the ­strict definition, but applies as a proper to the indulgence, is the following. It is that the end of the indulgence is not only the remission of the penalty; it is also intended to make the faithful perform certain specific works which are deemed more suitable for increasing faith and enriching the common good.

In conclusion, therefore, it should be noted that the Constitution retains, as a legacy of Tradition, the double effectiveness that we have pointed out: impetration and an act of hierarchical authority concerning punishment.

1. *Recommendation of the practice of indulgence.*

After doctrinal and historical developments, the Constitution on Indulgences then recommends their practice for Christians in our time. It indicates some of the most important reasons for the faithful to make use of them.

In this way, Christians will deepen their social sense: the faults have harmed the community; therefore the faithful need to humbly ask for its help, remembering how intimately all are bound together in Christ. This help, moreover, they can bring to others, to the living and to the brothers and sisters already asleep in Christ (no. 9).

Moreover, through indulgences, the faithful have the humble confidence of being ­fully reconciled with the Father, while knowing that this assurance presupposes loyal interior attitudes and gestures of sincere piety. They submit themselves to the Church's pastors; they collaborate in this great work of reparation which gives the Church her face of holiness and makes the coming of the Kingdom nearer (no. 10).

There is no doubt that there is a hierarchy of values and that the great liturgical acts, as well as the sacramentals which prolong them, are, each in their own way, superior to indulgence. Moreover, it is charity, in the final analysis, which ­remains the summit of every Christian life and the reality of the effective bond with Christ. Each member of the faithful retains his or her freedom, but will also understand that the indulgence is useful in combining the impulse of charity with a fraternal effort at reparation, at the instigation of the whole body of the Church (no. 11).

These last remarks seem to be worthy of note. They place the practice of indulgence in its proper place, showing its character as an ­institution secondary to the sacraments and its total dependence on the theological plan of charity. Having said this, however, it remains that the indulgence ­has its own particular efficacy because of the authority of the Church. It is not only a pious association with the prayers of the community interceding for the sinner and offering reparation for the sin of the world; by its reference to hierarchical authority, it is to be placed among the institutions which enter directly into the ministry organized by the Church.

But here arises a question that the Constitution does not want to decide; we will indicate it later to conclude.

1. *Meaning of the changes made in practice.*

Before setting out the norms of application, the Constitution on Indulgences defines the intentions pursued. They are different according to whether it is a question of partial indulgences, plenary indulgences, or so-called "real" and "local" indulgences.

"As regards the partial indulgence, the old ­determination by days and years has been abandoned ­in order to adopt a new norm or measure: according to this determination, it is the very action of the faithful performing the indulgent work that comes into consideration" (no. 12).

As for plenary indulgences, it seemed opportune to restrict their ­number in ­order to increase their esteem. It ­should be noted, moreover, that no. *7* of the nuns makes explicit the condition which makes the plenary indulgence almost inaccessible. It is said, in fact, that in order to obtain it in plenitude, it is necessary to reject all affection for any sin, even venial. This is self-evident, since it is an intrinsic condition of the very struggle against sin; but it was ­important that it should be said.

The real and local indulgences are first of all considerably reduced in number. Their very name of real or local is removed from usage. "Moreover, the members of pious associations can earn the indulgences proper to them by performing the works prescribed, and the use of insignia is not required" (no. 12). Here the purpose is to show that oratories or objects of piety endowed with indulgences are nothing more than opportunities to earn them and that only the interior dispositions of charity and free intention count.

1. **Conclusion**

The document which we have just summarized in its essential elements ­manifests the Church's effort to give the faithful a better understanding of an intangible Tradition through a deeper theological interpretation.

What counts in the practice of the indulgence is, in general, the sense of connection to the totality of the Mystical Body in the will to make reparation, and ­specifically the *social relationship* with the hierarchical Church in the very exercise of reparation. Without a doubt, the Christian is always united to the totality of the people of God: each of his meritorious works, whether private or visibly linked to the official liturgy, whether done on his own initiative or in obedience to an invitation from the Church, has a universal repercussion and is carried out with the fraternal help of the entire community. But what is specific to the indulgence is that this presence of the community in a meritorious work which is ­not liturgical is nevertheless concentrated in an efficacy of hierarchical institution.

In virtue of this fact, whoever wins an indulgence does not ­only obtain any ­personal benefit of remission of punishment (something that ­could also ­be ­obtained without an indulgence), but he acquires, like a "surplus" that the authoritative Church dispenses to him, a quite particular mode of participation in the restoration of the universe: a mode that consists in a close unity with the social structure of the Church. To put it briefly, we would say that the one who wins an indulgence does not only repair according to the personal inspiration offered to him by the interior Spirit, but also in the social way inspired by the same Spirit who gives unity to the totality of the Church.

It is this reference to the whole that makes the indulgence the precious thing that the Church recommends and the inalienable expression of a tradition that the magisterium cannot abandon under any circumstances.

The question remains, however, as to *how* this power of the Church is exercised. Theologians will have to clarify, in the light of the indications provided by the pontifical document, what power is involved when it is said simply, in an indeterminate way, that the Church makes an act of authority *(atcctoritafivc).*

In this regard, there are omissions in the text of the Constitution which are as telling as the positive assertions. The most notable of these is the definition of indulgence proposed in the first norm. This definition takes up and makes explicit the one given by the Code (CIC, can. 911). But it drops the words "pro vivis per modum absolutionis, pro defunctis per modum suffragii". The word "absolutio" could cause difficulty by confusion with the sacramental power of absolution of sins. It is omitted. However, nowhere either is it said that the indulgence depends on the power of jurisdiction as such. An allusion is made to the power of the keys, but very indirectly, when it is said, in speaking of the Pastors of the Church and of the Successor of Peter the "caeli claviger," that the Lord Himself has commissioned them to shepherd and govern His Church (no. 10). The term expressly, and no doubt intentionally­, chosen shows the Church as "ministra redemptionis"[[[206]](#footnote-206)](#bookmark140) . This word has a broader meaning than is implied by the use of jurisdiction proper. It refers to the total and broadly understood role of the hierarchy as ­stewards of the Church's "treasury", and thus to some ­effective­ mediation in ­relation to the application of the merits of Christ and the saints. This seems to have an indirect link with the power of order as well as with ­jurisdiction.

This authority of the Church is not exercised, moreover, without the faithful collaborating in person by the very work of their effective reparation. The sign of this is in the definitive omission of the "tariff" of partial indulgences. What was valid in the old days for a quantification of the canonical punishment expressed in a determined number of years and days, has in fact no longer any meaning as soon as one speaks of the punishment of sin in so far as it is conceived as the very disorder resulting from the fault before God. What then will be the measure by which the partial indulgence is earned? The Constitution says: "It was intended that the remission of punishment which the faithful acquire by their act should itself be taken as a measure of the remission of punishment which the ecclesiastical authority liberally adds in the partial indulgence" (no. 12). This way of speaking is repeated again in norm 5, but using an expression which is used for a measurable reality: "tantadem... quanta". The translation would be: "To the faithful ... is granted by the Church a remission of punishment as great as that which the faithful themselves receive by their act". Since it cannot be a question here of things that can be quantified, or even appreciated in the form of magnitude, the meaning of these expressions can only be as follows: while the reparation made by a meritorious act not indulged is only worth what the act itself is in its individual efficacy of rectifying the disorder of the world (while being, of course, always assumed in the living body of the Church by charity), the reparation undertaken by adopting works recommended by the hierarchy, which indulges them, is not only connected with the whole theological movement of the Mystical Body, but is also conjoined with the satisfactory work properly so called of the Church[[[207]](#footnote-207)](#bookmark141) Thus, it is worthwhile not in isolation, but as "doubled", as it were, by the entire restorative efficacy of the Church, which itself takes charge of it. Rather than an addition of the Church's share in the form of an equivalent share, it would be a question of widening the scope of the act of the faithful to the extent of the ecclesial dimension. We ­could use a comparison. Just as it is said: he who unites his prayer to the official worship of the Church prays twice ("qui bene cantat bis orat"), we would affirm on another level of effectiveness: he who unites his reparation to that which the Church covers with its authority repairs twice.

C. Dumont, SJ.

STANDARDS

1. Indulgence is the remission before God of the temporal punishment due for sins whose fault has already been erased, a remission which the well-disposed faithful obtains under certain determined conditions, through the action of the Church, which, as the dispenser of redemption, distributes and applies by its authority the treasure of the satisfactions of Christ and the saints.
2. The indulgence is partial or plenary, depending on whether it frees the person partially or totally from the temporal punishment due for the sin.
3. Indulgences, both partial and plenary, can always be ­applied to the deceased by means of suffrage.
4. The partial indulgence will henceforth be designated only by the words "partial indulgence", without adding a specific number of days or years.
5. To the faithful who, in a spirit of contrition, performs a work to which a partial indulgence is attached, the Church grants as much remission ­of temporal punishment as is already given by his action.
6. The plenary indulgence can only be earned once a day, except as prescribed in number 18 for those in danger of death.

The partial indulgence may be earned several times a day, unless it is expressly provided that it must be otherwise.

1. In order to gain the plenary indulgence, the work to which the indulgence is attached must be performed and three conditions must be fulfilled: ­sacramental confession, Eucharistic communion and prayer to the Supreme Pontiff.

Moreover, it is necessary to exclude any attachment to any sin, even venial.

If this full provision is lacking, or if the above conditions are not fulfilled - except as prescribed in number 11 for those who are prevented from doing so - the indulgence will be only partial.

1. These three conditions may be fulfilled several days before or after the execution of the prescribed work. It is fitting, however, that communion and prayer to the Sovereign Pontiff take place on the day the work is performed.
2. Several plenary indulgences can be earned with a single ­sacramental confession; but with a single communion and a single prayer to the Sovereign Pontiff, only one plenary indulgence is earned.
3. The condition of praying for the Sovereign Pontiff is fully met if an *Our Father* and a *Hail Mary are* recited for him*;* but each member of the faithful may recite any other prayer, according to his or her piety and devotion to the Roman Pontiff.
4. The power of confessors, in virtue of canon 935 C.I.C., to commute either the work prescribed or the conditions for those who are prevented from doing so, remains unimpaired, to commute either the work prescribed or the conditions for those who are ­prevented from doing ­so, the local Ordinaries may permit the faithful over whom they exercise authority by law and who live in places where it is very difficult, if not impossible, to go to confession or to receive Holy Communion, to gain the ­plenary indulgence without actual confession or Holy Communion, provided they are in a disposition of contrition and intend to receive these sacraments as soon as they are able.
5. The classification into personal, real and local indulgences no longer exists, so that it may be seen more clearly that indulgences are attached to the actions of the faithful, although sometimes these are linked to a thing or a place.
6. The collection of indulgences *{Enchiridion indulgcnüarwni)* will be revised so that indulgences will be attached only to the principal prayers and ­works of piety, charity and penance.
7. The lists and collections of indulgences of orders, ­religious congregations­, societies of common life without vows, secular institutes and pious associations of the faithful are to be revised as soon as possible, so that the plenary indulgence can be earned only on specific days to be fixed by the Holy See, on the proposal of the Superior General or, in the case of pious associations, of the local Ordinary.
8. In all churches, public oratories or - for those who legitimately use them - semi-public ones, the plenary indulgence of November 2 can be earned, applicable to the deceased only.

But in the parish churches a plenary indulgence can also be earned twice a year: on the feast of the incumbent, and on August 2, the day of the indulgence of the Porziuncola, or on another more opportune day to be ­determined by the Ordinary.

All these indulgences may be earned either on the days fixed above, or, with the consent of the Ordinary, on the preceding or following Sunday

Other indulgences attached to churches or oratories will have to be revised as soon as possible.

1. The prescribed work for gaining a plenary indulgence attached to a church or oratory is the visit to that church or oratory by reciting the *Our Father* and the Symbol of the Faith *{Pater* and *Creed).*
2. The faithful who use with recollection an object of piety regularly blessed by any priest (crucifix, cross, rosary, scapular, medal) gain a partial indulgence.

If the object of piety has been blessed by the Supreme Pontiff or by a bishop, the faithful who use the same object with recollection may also gain a plenary indulgence on the feast of the Holy Apostles Peter and Paul, adding, however, a legitimate formula of profession of faith.

1. If a priest cannot be called upon to give a faithful person in danger of death the sacraments and the apostolic blessing with plenary indulgence mentioned in canon 468, § 2, CIC, our holy Mother Church grants him, if he is well disposed, the plenary indulgence which can be earned at the point of death, provided that during his life he has recited a few prayers in a habitual manner. To gain this plenary indulgence, it is recommended that a crucifix or cross be used.

A devotee can earn this same plenary indulgence at the point of death, even if on the same day he has already earned another plenary indulgence.

1. What is said for plenary indulgences, especially in number 6, also applies to plenary indulgences which until now have been usually called "*toties quoties".*
2. Our holy Mother Church, in her great solicitude for the faithful departed, has willed that they should be very largely helped by every sacrifice of the Mass, all privileges in this regard being abolished.

**Transitional rules**

These new rules for the acquisition of indulgences will come into effect ­three months after the publication of the present Constitution in the *Acta Apostolicae Sedis.*

The indulgences attached to the use of objects of piety, not mentioned above, will cease three months after the publication of the present ­Constitution in the *Acta Apostolicae Sedis.*

The revisions referred to in numbers 14 and 15 must be proposed to the Sacred Apostolic Penitentiary within one year. Two years after the date of this Constitution, indulgences which have not been confirmed will lose all value.

We wish these decisions and prescriptions to be and to remain firm and effective, now and in the future, notwithstanding, where applicable, the ­Apostolic Constitutions ­and regulations issued by Our predecessors, as well as other prescriptions, even those worthy of special mention and derogation.

Given at Rome, near St. Peter's, on the octave of the Nativity ofer Our Lord Jesus Christ, on January 1, 1967, the fourth of Our Pontificate.

Paulus P.P. VI.

**Bibliography**

**EXEGESE**

P. Benoit, **O.P. - Exegesis and Theology.** 2 vols, Paris, Ed. du Cerf, 1961, 23 X 14, xn-416 and 453 p.

At the beginning of this collection, which contains about fifty articles, notes and reviews ­that Fr. Benoit published in the *Revue Biblique* and elsewhere from 1937 to 1959, the editors rightly underlined the practical interest of bringing together these important contributions. But above all, the present collection offers the immense advantage of making it possible to follow the lines of development of a very personal thought which has not failed to exert a great influence on Catholic exegesis of the New Testament as much by the application of a ­rigorous and demanding method on ­the level of literary and historical criticism as by the doctrinal and theological concern which constantly animates his research. These qualities are made even more evident by the fact that the editors, renouncing to simply follow the chronological order, have grouped these works, several of which had attracted attention at the time of their publication, according to some major categories which delimit their objects in the vast field of the New Testament. It is particularly interesting and significant that some of the important reviews that every reader of the *Revue Biblique* never fails to read ­are reproduced here because they are a model of ­intelligence and penetration, showing how scientific research becomes a common work in which thought is enriched, clarified and strengthened in dialogue. Almost all the themes treated in this collection allow us to witness this kind of fruitful and fraternal exchange in which a truly constructive criticism is developed in the search for truth and respect for persons. In the first volume of this collection we find texts concerning scriptural inspiration and hermeneutics (inspiration of the Septuagint? - Newman's doctrine - existence and nature of the plenary meaning), the history of forms and demythologizing (the thought of R. Bultmann). the problem of Jesus (the thought of J. Guitton). Two works of biblical theology deal with the divinity of Jesus and faith in the Synoptics. Then comes a series of exegetical studies relating to the Last Supper (with three notes on the studies of Schürmann, J. Jcremias and F. J. Leenhardt), the Passion (the trial of Jesus, especially according to J. Blinzer and P. Démann, the Praetorium, the death of Judas), the glorified Christ (with the masterly study on the Ascension). The second volume gathers about ten contributions on the theology of St. Paul, among which we find with joy the studies on "The Law and the Cross according to St. Paul", on "Body, Head and Pleroma in the Captivity Letters", on "The Pauline Horizon of the Epistle to the Ephesians", on the passage of Rom 8:23, as well as the reviews of the works of W. L. Knox, E. Percy, L. Tondelli, T. Soiron, F. Mussner, J. A. T. Robinson and W. Michaelis. In the series devoted to primitive Christianity, there are studies on the summaries of the Acts, on the ­origins of ­the Apostles' symbol, on the ­origins of the ­episcopate, on the primacy of Peter, as well as critical studies on baptism (O. Cullmann, F. J. Leenhardt­, M. Barth), on ordination (E. Lohse), and on St. Peter's and the Tradition (O. Cullmann­). After four texts on Judaism and Christianity, the volume ends with two articles on " Seneca and St. Paul " and " An adversary of Christianity in the thirde century: Porphyry ". This simple enumeration ­alone makes it possible to guess the richness of these two beautiful volumes, provided with two indexes: that of the biblical texts discussed or explained in the work and that of the authors whose thought has been exposed or criticized. We regret the absence of an analytical index of the subjects treated. The overall plan followed in this collection is certainly an indication, but it seems to us that the richness of its content could have been better highlighted by a more detailed analysis. The ensemble of these texts and their value arouses in the reader a great desire: that of seeing Fr. Benoit publish one day a theology of inspiration and of the New Testament, without forgetting the ­commentary on the Epistle to the Ephesians which is still lacking in the collection of "Etudes Bibliques". We address this wish to the author as a sign of gratitude for all that he has allowed us to receive and of admiration for his untiring work in the service of exegesis and theology. - Ch. Matagnc, SJ.

H. Lietzmann. - Kleine Schriften. II. S tudieu zum Neuen Testament, hrsg. v. K. Aland. III. Studien zur Liturgie- und Symbolgeschichte zur Wissenschaftsgeschichte. Coll. Texte und Untersuchugen zur Geschichte der altchristlichen Literatur, 68 und 74, Reihe V, Band 19. Berlin, Akademie Verlag, 1958 and 1962, 24 X 16, x-304 and x-406 p., 5 reprints, 30 and 57 DM.

The first volume of Lietzmann's *Kleine Schriften* brought together thirty-two studies centered mainly on the relationship between ancient civilization and ­primitive Christianity­, on critical and literary textual questions relating to several Fathers of the Church, and finally on subjects of Christian art (cf. *N.R.Th.,* 1959, 316). The second volume contains the articles on the New Testament, divided into two groups: eleven on the history and criticism of the texts, and seven on the historical questions raised by their interpretation (the Trial of Jesus, St. Paul, the apostolic decree, the Jewish Passover). The third volume is just as concentrated as the second. Two subjects are essentially treated: the history of the ancient liturgy (12 articles) and research on the origin and form of the primitive symbol (2 articles and 14 *Syinbolstudicn).* This third volume seems to us in several respects the most important. First of all, they are, in most cases, studies that appeared at the time of Lietzmann's full maturity (from about 1919 to his death in 1942), and secondly, it seems that the subjects they deal with are those to which Lietzmann applied himself with the most interest and penetration, especially in his research^ on the primitive symbol. The *Symbolsludicn are* ­extremely meticulous and precise studies of detail­, which, without allowing us to arrive at a synthesis in this extremely confused question, have at least had the great merit of clearing the ground, of refuting hypothetical constructions too hastily constructed, and of bringing, for the future, in the midst of less certain considerations, of course, solid and trustworthy materials. It goes without saying that Lietzmann's *Kleine Schriften* give only an imperfect idea of what his labours and the contribution of his scientific activity to the progress of the ecclesiastical sciences have been. The comprehensive list of Lietzmann's publications ­compiled by K. Aland, at the end of volume three, gives a better idea of this. Aland has listed 490 titles published between 1896 and 1942. Their simple enumeration reveals what were Lietzmann's two dominant preoccupations: first of all, to understand primitive Christianity through the study of ­Christian­ testimonies, ­but without omitting their relationship with the ­general surrounding atmosphere, especially the cultural and religious atmosphere. Secondly, as a pupil of Buechcler and especially of Usencr in Bonn, Lietzmann understood very well the indispensable necessity of applying to the explanation of texts and monuments all the resources of philology and ­historical­ disciplines. ­In these two respects he belongs to the generation of the great German historians of his time, Mommsen for example, and especially Harnack, ­although it ­cannot be ­said that his firmly religious sensibility underwent the same rationalist dryness as his illustrious predecessor from Berlin. The years 1914 to 1919, heavy with trials for the German people, had brought him into contact with suffering, and strengthened him in his religious life. He himself explained all these things in a rather long autobiographical note which the *Kleine Schriften* report in its essential elements. Those who feel in their heart of hearts the vocation of scientific research in all its simplicity and sincerity will not fail to read it, as well as the biographical notes which Lietzmann devoted to five of his predecessors or contemporaries (Wendland, Holl. Harnack, Deissmann and Schwartz). It was useful to publish these portraits of illustrious scholars, and the editor of the *Kleine Schriften* will be thanked for having included them in the collection. - Ch. Martin, S.J.

0. Eissfeldt. - Kleine Schriften. Band III. Ed. R. Sellheim and F. Maass. Tubingen, J. C. B. Mohr, 1966, 24 X 16, vni-529 p., 34 reproductions in 12 plates h.-t., 65 DM paperback; 70 DM bound.

When we presented the first two volumes of Otto Eissfeldt's *Kleine Schriften* to our readers *(N.R.Th.,* 1966, 194-195), we implied, following the publishers, that a third volume was planned, which would be the last. However, in view of the number and extent of the works published by the author since 1945, it appeared to the editors that a fourth volume was necessary. The present volume is limited to the works published between 1945 and 1960, which number 62: articles, reviews, notes, obituaries, etc. We have already mentioned the principles followed for the presentation of these "writings": chronological order, pagination of the original publication discreetly indicated, etc. Simply reading the table of contents, one is struck by the extent of the field of research which did not cease to hold the attention of the learned author during these years. In addition to studies which are properly exegetical (e.g., on Deut. 32:1-43; on Ps. 76:80, 121, 132; on the interpretation of the mysterious inscription of Du. 5:25, etc.), there are interesting contributions in this volume on the theology of the Old Testament (e.g., on the invocation "My God" in the Old Testament, on the divine names Jahweh-Sabaoth, El, and Jahweh, etc.), on its history, and on its milieu. Other works take stock of current research and of the results obtained in the field of archaeology, linguistics or oriental history. All this material, to which the present edition gives us such easy access, bears witness to the important role played by M. Eissfeldt in the Old Testament sciences. The indexes and the complete bibliography of the author will be found at the end of vol. IV. - Ch. Matagne, S J.

THEOLOGY

A.-I. Mexnessier, O.P. - Saint Thomas Aquinas. L'homme chrétien. Coll. Chrétiens de tous les temps, 11, Paris, Ed. du Cerf, 1965, 17 X 11, 264 p., 12 FF.

An admirable little book! The texts of this "Christian man" that Thomas was, reflecting on the One he encountered as the centre of his life, of the world and of history, have been chosen and presented by two of his brothers in religion (A. I. Menncssicr and M. D. Chenu, author of the afterword) who ­know him ­very well and who ­know how much profit the Church can draw from this teaching today. Fr. Mcnnessier succeeds, often with great pleasure, "in restoring to their architectural place whole blocks of St. Thomas' enterprise" (Fr. Chenu) which commentators have sometimes forgotten - when, for example, they neglect the references to Scripture or when they want to evacuate the Mystery by their "lights". What is the plan of this selection of texts? The starting point is a question (well disputed today): "Is Christianity a religion? To answer this question, St. Thomas first illuminates the return to God of the creature "made in his image and likeness", a return which coincides with his very creation (I. Christianity and religion), then his call to ­share in God's own happiness, his slow becoming in which, in the ­initiation of faith, the contemplation of truth ­is outlined ­(II. The shadow of the goods to come). Then we can see the God of religion and his true greatness appear, the religious man and his true proportions. In faith in the humanity of the Son of God, our hope takes the road to the Etemal: "He has opened the way" (III. The Christian Reality). Expecting from God alone the completion of our undertakings, redeemed by Him, we receive from Him a destiny beyond our natural condition. It is our whole existence that is ordered to God (IV. Christian Freedom). - P. Pirct, SJ.

K. Raiiner. - Theological writings. Tonies IV and V. Coll. Texts and Theological Studies. Paris-Bruges, Desclée de Brouwer, 1966, 20 X 13, 256 and 272 p., 150 FB.

The French translation of the *Schriften* of Fr. K. Rahncr undertaken by the ­publisher Desclée de Brouwer did not follow the chronological order of the German edition. Also, one will not be surprised to find in the fourth volume articles that are already old, such as "Outline of a Dogmatics" and "The Theological Concept of Concupiscence". However, let us note the important ­article on dogmatic development which it would have been well advised to join to a more developed and complete one which appeared later. ­Also­ noteworthy ­in Volume V are the important contributions on "Monogenism and Theology", on "Freedom in the Church", on "The Dignity and Freedom of Man" and the critical remarks on the theology of indulgences. Fr. Rahncr's style is difficult to read. The translators have undoubtedly done their best; it must be admitted that some of them have sometimes sacrificed the purism of the language to an accuracy that was too literal. - G. Dejaifvc, S.J.

H. U. vox Baltiiasak. - Love alone is a dam of faith. Living Faith Collection,

1. Paris, Aubier, 1966, 18 X 11, 203 p.

The "worthy of faith" which translates the German "glaubhaft" seems to us to cover two meanings: love is worthy of faith, in that it founds the credibility of Christianity­; but it is also worthy of faith, in that it constitutes the central object of Christian belief: all the truth of revelation is gathered around the theme of divine love (p. 114). In the development that the author gives to his thought, these two meanings are indivisibly mixed. Let us retain only the first. We understand it as follows: Christianity presents itself as the revelation of God's unconditional love for us, a love of which it affirms that the obedience of ­Jesus, in death, is the adequate sign (p. 110). Now such an ­affirmation is believable in itself: man could not have conceived either this absolute love (in its sovereign freedom, in its glory, in its majesty) or this expression which he gave himself in Jesus. We readily admit the validity of this criterion. But it is difficult to understand the author's severity with regard to the "anthropological justification": undoubtedly, we do not adhere, in faith, to the mystery of divine love for the reason that it fulfills us; still, it is necessary that we also grasp it as excellence and value: now, in the perception of value, there is always a lived reference to our expectations and to our obscure presentiments without there being, for all that, a reduction of absolute love to our knowledge. ­Moreover, the author himself admits that the divine action encounters in us a certain ­precomprehension (p. 75 and p. 90), thanks to which man is able to hear the message of absolute love and to perceive "the image that the message indicates" (p. 75 and p. 90). This admission seems to me to be difficult to reconcile with his refusal of an appeal to subjectivity (pp. 46-48). The pages on hell are ­difficult to interpret; when the author writes that the prayer of the Church for all men is effective (p. 121), we should no doubt understand it not as effective for their salvation, for universal salvation, but as meritorious graces offered to their freedom. In many respects, we recommend this dense and ­profound­ work, ­which we will not finish reading without being singularly enriched by it. - L. Malevez, S.J.

A. Dondeyne. - La foi écoute le monde. Coll. Nouvelle alliance. Paris, Edit. Universitaires, 1964, 21 X 14, 325 p.

Does Christianity still have a place in the world of today and tomorrow? At the time of Christianity, the Church could boast of providing a solution to all problems. But our century is at a turning point in history, both in terms of the values that affect humanity and in terms of ­individual consciousness. In the ­face of this new world, which A. describes with ­great insight, we must expect a change in religious sensitivity and life, if not a crisis. The religious situation of our time is characterized by the questioning of faith, the massive occurrence of atheism and religious renewal. Christianity has to meet civilization, because the question is burning for each one of us: how can we build together a ­humanity on a ­planetary scale, reconciling our faith, obedience to the word of God, and our task as human beings, making the most of the potentialities that we find in ourselves and around us. This is the central problem of this book. The elements of solution brought by A. revolve around two principles. 1) Reciprocal autonomy (the Christian is a man, like others, with others), of religious faith and of the profane world. 2) The meeting of religious faith and the profane world takes place in the sphere of ethics: the person and the human race have, in the eyes of the Christian, an unprecedented value, since man is a being loved by God. And it is this conception of man which gives Christian morality its value for the history of civilization and culture, for without making man a superman, it gives a new meaning to his existence. If the Christian must seek the things above, this in no way diminishes his belonging to the earthly city or his duty to build, in solidarity with all men of good will, an ever more human world. The last part of the book applies the principles outlined in the second part to problems arising in the earthly city.

This book, written well before the end of the Council, manifests the same ­preoccupation with openness to the world and gives the Christian an irreplaceable place: to ­humanize inter-human relations through love, peace and joy, the fruits of the Spirit, in a world where he has the duty to improve the conditions of human life. The reader will not be disappointed by the hours spent following the author's presentation, despite the breadth of the problem tackled and the ­depth of theological reflection involved. - J.-M. Faux, SJ.

J. Dlrandeaux. - A living question to a dead God. Is there a ­God problem? Coll. Présence chrétienne. Paris-Bruges, Desclée de Brouwer, 1967, 19 X 12, 160 p., 84 FB.

From the title, this book is disconcerting. For if God is really dead, no question, however lively, can bring him back to life. To suggest that he is dead is also to compromise the existence of the universe and of man. The author begins by finding suspicious, after Marx, after Freud, any ­approach to the divine mystery. The intention is commendable: to purify our representation of God from what it might be equivocal and to seek tirelessly a demanding purity in our contact with him. Still, it is necessary that this reduction of the affected and the suspect lead to something finally authentic and valid.

It is here that the author's method seems to us excessive and, to say the least, not very constructive. The philosopher of whom he speaks has made it his exclusive task to subject the faith of the believer to his repeated and never satisfied criticism. Is this not to forget an essential aspect, much more positive, of all metaphysics? On the other hand, the believer is a bit of a figurehead: he defines himself only in opposition to the philosopher, in the sense that his faith seems to lack an autonomous light and that its content seems to crumble under attack. The atmosphere is *hyl\*cr-* critical and it would be easy to pick out expressions that are inaccurate or outrageous. This is not to say that the book is devoid of interesting aspects, nor that the obligatory undertaking of a purification of our religious attitudes should be renounced. But these attitudes cannot be judged as suspect just because they are conditioned by an environment. There is still man, and his thought, with what is transcendent to the changing circumstances. It also remains that God has spoken and has been willing to adapt himself to our temporal conditions. - M. de Give, SJ.

On the threshold of theology. Initiation in three years. Third degree. Around the Pentecostal Catechesis. Paris, Ed. du Cerf, 1966, 20 X 13. 447 p., 28,20 FF.

This is the third and last volume, centered on pentecostal catechesis, of a collection which constitutes a working instrument for the doctrinal formation of catechists, especially religious (cf. *N.R.Th.,* 1963, p. 890 for the first volume). The work groups together a series of studies, each of which forms an autonomous whole, but all of which devote themselves to the ­mysteries of the Spirit and the life of the Church: the Word and the sacrament, the signs of growth of the Church (sacraments, religious life, apostolate and ­education, sacred art), the history of the Church and of Christian spirituality. It ­is ­perhaps ­regrettable ­that, apart from a good chapter devoted in each volume to the apostolic function of women, there is no explicit study of the activity of the contemporary Church (mission, Catholic action and the laity, ­social doctrine, etc.­): this would have been welcome in a work intended for educators­, given the awareness of young people to these aspects. But this does not detract from the excellent quality of the articles: among them, we especially appreciated the ­introduction to biblical theology (L. M. Orrieux, O.P.), the study on the Holy Spirit and the Church (A.-M. Henry, O.P.), that on the images of faith (A.-M. Cocagnac, O.P.) and the pedagogical synthesis on adolescence (P. Babin, O.M.I.). - J. Borremans, SJ.

P. N. Trembelas. - Dogmatics of the Orthodox Catholic Church. I. Coll.

Texts and theological studies. Paris-Bruges. Désolée de Brouwer, 1966. 22 X 14, 520 p., 390 FB.

This is the first volume of the French translation of the Dogmatics of the Orthodox Church by Prof. Trcmbclas of Athens. After an introduction on the sources of the Dogmatics and its main components, the author ­successively considers ­the mysteries of God, Creation and the Fall (angels and man), on which he sets out the teaching of Scripture, the Fathers and theologians with great care and clarity. The book also includes ­a detailed discussion of the points of divergence between East and West, but also includes the Latin Fathers as exponents of the doctrine of the Church. This didactic manual provides a good introduction to the classical teaching of a certain Orthodox theology, which was born and developed in a spirit of controversy, but which has not yet renewed either its perspectives or its problematic through the experience of a ­living and welcoming contact and ­dialogue with the other Christian confessions. - G. Dejaifve, SJ.

Moscow Patriarchate. - Theological works. Second collection (in Russian). Moscow, 1961, 26 X 17, 216 pp.

In this second collection, the Moscow Patriarchate Publishing House publishes the works of two eminent specialists: the canonist S. N. Troitsky of Belgrade: "Who included the papal scholia in the Nomocanon?" as well as a study on St. Methodius as a Slavic legislator, and liturgistc Ouspcnsky of Leningrad on "The Eucharistic Prayers of St. Basil the Great and St. John Chrysostom in the Anaphora of the Orthodox Liturgy", and a study on the Troparion in honour of St. Luke in the original Greek text. We should also mention the extracts from the Slavonic collection of the works of St. Methodius the Martyr (facsimiles) with a ­Russian translation and annotations by Bishop Michail (Chub). - G. Dejaifve, SJ.

R. Mehl. - Protestant Theology. Coll. Que sais-je ? Le point des connaissances actuelles, 1230, Paris, Presses Universitaires de France, 1966, 18 X 11, 127 p.

This is not a history of Protestant theology, either ancient or contemporary, but a reflection on the task that ­Protestant theology has set for itself in ­order to remain faithful to the intention of the Reformers: it must be a theology of the Word of God, without appeal to a natural theology. The author successively studies the Protestant points of view on biblical sciences, dogmatics and ethics, the relationship between philosophy and theology, practical theology and related disciplines, theology and culture. The ­inspiration is­, it seems to us, resolutely Barthian, but the author ­tries to do justice to what he considers valid in Bullmann's project (pp. 56-60); it is nevertheless surprising that he does not pronounce anywhere, unless I am mistaken, on the Bultmannian demand for the "pre-understanding" of the Word, a demand which is partially founded and in which a certain natural theology finds its ­justification From the Catholic point of view, other reservations must be made. But the fact remains that this little work, based on a vast reading and on a penetrating reflection, gives us remarkable insights into the various aspects of ­Protestant­ thought today.­ - L. Malevez, S.J.

H. Kraemer. - Theology of the laity. Geneva, Labor et Fides, 1966, 21 X 13, vin-155 p.

The work of H. Kracmcr, former Director of the Bossey Institute, was published in English in 1958. In spite of its title, it is not an essay on the ­ecclesial status of the laity, but a critical examination of their situation as a "minority" within the churches and of the historical and sociological causes which explain this state of affairs.­ A theology of the laity, says the A., can only be elaborated through a renewal of ecclesiology and especially through an appreciation of the diaconal function which is a participation in the mission of the "Servant". One is struck by the consonance of many of the insights of the A. with the discussions of Vatican II on the same theme. It ­should be noted, however, that in his zeal to restore the dignity of the laity, the A. repeatedly comes to ­question the existence of a specialized ministry as consistent with the New Testament witness, which is well explained by his confessional position, but hardly reflects the state of the question as it is being developed in the ecumenical dialogue today. - G. Dejaifve, SJ.

**PSYCHOLOGY AND RELIGIOUS EDUCATION**

A. Vergote. - Religious psychology. Coll. Psychologie et sciences ­humaines. Brussels, Ch. Dessart, 1966, 19 X 12, 340 p., 180 FB.

We highly recommend this new work by Professor Vergote. It will be of interest to a wide audience, for he knows how to treat with clarity, precision, and balance complex and difficult subjects which are of great importance for the Christian of today. Based on excellent documentation, it covers a vast amount of material and is not afraid to tackle fundamental questions. The nomenclature will serve as a guide. After a first chapter which deals with ­religious experience ­in general (the author confronts difficult problems of methodology), he studies religion from the point of view of motivations. He then considers what he calls the two axes of religion, religious desire and the religion of the father, and then the structure and tensions of religious attitudes. Finally, he stops at the psychological problem of atheism. A second part, very brief, perhaps too brief, gives us the outline of a genetic religious psychology and deals with the religion of childhood and adolescence. In the French language, it is not easy, we believe, to find, on this burning subject, a text of this value. - A. Thiiy, SJ.

J. Sarano. - The human balance. Coll. Psychoguides. Paris, Ed. du Centurion, 1966, 19 X 14, 280 p., 12,35 FF.

In this beautiful book, Dr. Jacques Sarano, secretary of the ­international group of ­"Medicine of the Person" answers the question: "What ­is true human balance? Let us outline his ­answer. Such balance is not "static" but "dynamic"; it is achieved progressively, it is conquered through partial or ­momentary­ imbalances.­ It tends to realize more and more effectively the unity of the person, of life: a unity that can only take place with reference to the nature, the vocation of man. This is ­why it must be achieved not only at the ­psychological­ level ­but also and even more so at the spiritual level: that of the "meaning", of the "end" of man. Such a balance concerns our whole person: 1) our body: human balance is recognized "by a certain quality of *presence* in which our body participates totally... The balanced person knows how to stand, walk, breathe, sit, and ­simply *stand*­" (p. 224); 2) our psychology, our spiritual life: it is self-acceptance, self-truth; acceptance of others, of God, spiritual transparency to others, to God. It can be recognized by our way of being, but also by our way of acting in the world. It leads to a work, in a collalioration with others - It is self-acceptance, but as a *point of support for* a transformation of oneself. It is acceptance of others, as others, as different, but in the perspective of their transformation, in the respect however of their freedom. The balanced man is situated "in solidarity with the other men, in the same world in progress having itself a direction". A well-balanced work. To be recommended. - J. Dclcuvc, S.J.

G. Cruchon. - Educational psychology. I. Les transformations de l'­enfance. Coll. Psychologie pour notre temps. Mulhouse, Salvator ; Paris- Touniai, Castcrman, 1966, 19 X 13, 418 p.

This is an important work which we are pleased to bring to the attention of the readers of the Review. The well-known author intends to start from the data of the ­psychological sciences ­which have renewed our knowledge of the child, the adolescent and their problems. The book is certainly inspired by Christianity, but he wants to start from the facts in order to lead to a certain ideal type of adult rather than from pre-established principles. It begins with an overview of the progress made over the last sixty years by the psycho-pedagogical sciences, then goes on to study early, middle and older childhood. And each time, it allows us to follow the ­physical development, the mental development, the affective evolution, the moral evolution and the character, finally the religious evolution of the childhood it studies We wish many readers to this excellent work. - A. Thiry, S.J.

J. L. F. Dankelman, C.ss.R. - Christians Today. Volume II The response of man. Mulhouse, Salvator; Paris-Tournai, Casterman, 1966, 22 X 14, 509 p.

Volume I of this work (The Call of God) was commented on here (1966. p. 774). The author analyzes the traditional attitudes of the Christian starting from the essential: the encounter with God in Christ. Highlighting the necessary action of man as the realizer of the divine plan, the central place of the Incarnation and of all the "signs" which will allow man to go to God, the author invites Christians to realize this encounter through the accomplishment of their earthly tasks, in a welcoming but lucid dialogue of faith with the world. The reflection, direct and concrete, is centered on the theological virtues; not absent are the serene and nuanced criticisms of such habitual behavior of Christians. The book can only remain rather summary on many questions; however, human love and marriage are the object of a ­more detailed reflection. The book ­aims to be practical without giving recipes, and will be useful to priests and faithful alike, who are anxious to deepen their faith in the modern world. - J. M. Delanghe, SJ.

**A.** Merlaud. **- Human realities and Christian education. Coll.** ­Ensemble vers le Seigneur. Brussels, Ed. Lumen Vitae, 1966, 19 X 14, 104 p., 60 FB.

In today's education, three environments share the formation of the person: family, school and external environment (leisure, youth movements, etc.), but the coordination of efforts is hardly sketched out at the present time. This lack of unification is particularly felt in the education of the faith. The author, therefore, after having sketched a description of the child immersed in today's technical environment and having drawn some ­fundamental pastoral orientations from it­, sets out to show the primary role of a catechesis based on the creative love of the parents, a love which is exercised in a continuous way through the reality of the family world. The family "myths" (the family home, the family table, celebrations and birthdays, etc.) seem to him to be a particularly favourable terrain for a vital discovery of the Lord. In its brevity, this book will enlighten educators on the need for a catechetical family ministry. - M. Coget, SJ.

**J.** Rauwens. **- If anyone hears my voice (Rev. 3:20). Coll. Publi­** cations de l'Institut supérieur des sciences religieuses de Louvain. Brussels, Edit. U.O.P.C., 1966, 25 X 16, 212 and 60 p., 225 FB.

A catechism book intended for teachers of the 6th grade, it is centered, in its three parts, on the Word of God, a word which designates what God says, but also what he does, and thus aims to cover the whole field of religious experience. By taking advantage of the child's desire for growth, the A. wants to help him discover, not the coherence of dogmatic affirmations, nor to detail a list of chronologically situated events, but to put him in the presence of the Word of God, active in the liturgy, and to make him welcome it so that it becomes his life. This perspective is rich and very important for the catechesis of children preparing to receive the sacrament of Confirmation, which will make them witnesses of Christ. However, it is regrettable that the emphasis placed on the Word leaves in the shade the event which gives it its explosive power, and risks making them see in the life of Christ only exemplary attitudes. These lessons will help educators to make their catechesis ­more vital. - M. Coget, SJ.

**The student and religion.** Analysis of certain aspects of the ­religious phenomenon ­in the Parisian student world. 1. statistical survey. 2. ­Problems. 3. Points of view. Paris-Bruges, Désolée de Brouwer, 1966, **24 X 15, 320 p., 180 FB.**

A special issue of the *Motitaleinbcrt Review,* "The Student and Religion" aims to provide a current overview of the student's position in relation to the values of religion. The study is approached from three directions, without arbitrarily trying to account for a unity of viewpoints in such a vast and complex problem. After having given the methodology and the results of the survey (an ­impressive sample of ­3,741 responses from students in the Paris area), and having rapidly drawn some conclusions, the book tackles some more precise aspects of the problem by presenting some reflections of pastors and chaplains: Christian students in front of the faith, dialogue with unbelief... But, as a review of Catholic students and a survey of students, the book had to deal with their points of view: students, representative by their political or trade union commitment or by their belonging to a great religion, testify of their way of seeing religion. In conclusion, the book situates the spiritual concern of the current student. This study, though limited to a given university environment, will help any educator to situate the religious life of the student in his deepest aspirations, and will be a working instrument for pastoral reflection. - M. Coget, S.J.

**MORAL, POLITICAL AND SOCIAL STUDIES**

N. Monzel. - Katholische Soziallehre. I: Grundlegung. Cologne. J. P.

Bachem, 1965, 22 X 14, 426 p., 30 DM.

N. Monzel died in 1960. Coming from sociology, especially the sociology of religion, which he taught for a long time in Bonn, he had devoted himself wholeheartedly and with all his talent to the study of Catholic social doctrine. He was the first holder of the chair for this discipline, which had recently been created at the University of Munich. Monzel was able to develop a clear, broad, firm and ­coherent conception ­in a field where confusion often reigns. What he presents is not a commentary on papal documents, nor is it a "­natural­ law­" more or less tinged with Catholicism; it is a theological reflection, both speculative and normative, on social life, understood in all its extension. This theology is, moreover, consciously and abundantly integrated with philosophical research. #

This first volume devoted to the foundations starts from the relationship between the vision of the various types of religions and social life. The study then focuses on Catholicism, its revelation of God, of creation, of the goods of salvation, of the means of salvation, and on the Church as a society. In the second part of the book, the philosophical aspect predominates: "Soziales Sein und Sollcn", with the criticism of sociological relativism and determinism, of the rationalist conception of natural law. Then comes the study of the relationship between the individual and society, the forms of social laughter and two chapters on responsibility, which we are pleased to welcome in passing because it is a subject that is rarely - too rarely - dealt with. As we have said, Monzel is essentially a theologian. He is a pioneer in this field because, as far as we know, no one before him has so clearly specified the field to be explored and has committed himself to it with such determination. Let us add that he does so with considerable equipment, in particular his ­knowledge of contemporary philosophy and sociology (Germanic, in a prevalent way) which will win him the audience also of non-theologians. The foreign reader, often struggling with the complexities of the German sentence, will appreciate the simplicity of the style, the clarity of the presentation, each chapter ending with a summary. Good tables make it easy to use the material collected. All this makes this volume a book that one likes to have at hand. For our part, we regret that there is nothing in it about the basis of social life: need? overabundance? both? to what extent? As for responsibility, a good definition and analysis of its components would have been useful. These are ­only ­very limited questions next to a considerable and high quality contribution. With great desire, we await the following volumes and hope to be able to make them known with as much joy as the first one. - C. Mertens, SJ.

J. D. Tooke. - The Just War in Aquinas and Grotius. London, S.P.C.K., 1965, 22 X 14, xin-337 p., 63 sh.

This volume is not intended to be a comparative study of two doctrines of war. On the one hand, 160 pages are devoted to St. Thomas, 35 to Grotius, and brief chapters deal in overview with the periods before, ­during and after these two authors. On the other hand, St. Thomas treated war only briefly, leaving out what St. Augustine had written eight centuries earlier and without reference to the social and historical dimension in which this problem necessarily lies. Also, the vast erudition of J. D. Tooke

In the course of the book, the author's main concern is to criticize the theological and philosophical method of St. Thomas, as it appears in the brief articles devoted to war. The manner of recourse to Scripture, the possibility of knowing God outside of Revelation, the doctrine of analogy, the conception of natural law, the problem of authority, of private property and many others are thus brought into the debate. One sentence in the conclusion seems to us to characterize this debate and to summarize several misunderstandings which run through it: "War ­constitutes a dramatic problem which brings to light many ­fundamental­ questions.­ The traditional attitude of the Church seems to betray that, whatever its professions of faith may be, it has often placed its real confidence more in the forces of nature than in those of the spirit" (p. 239). In fact, the Church believes that the spirit is present in nature ; This is why, in appealing to nature itself, it does not hesitate to call for behaviors that can go as far as heroism, such as those demanded by its condemnation of suicide, euthanasia, divorce, As regards ­self-defence by force, the Church sees in it not only the violence of biological instinct, but also the will to safeguard and promote justice, the dynamic and necessary mediation of love. Contrary to J. D. Tooke, the Church also perceives two forms of appeal to freedom: that of precepts ­and that of advice. The former are not purely constraining; they ­express to freedom the requirements which must be respected by each person on pain of seriously compromising communion with God and with other men. The counsels are a call to a greater freedom, also more diversified according to personal vocations, in the name of a more complete love. The choice of integral non-violence can be - like that of distributing one's goods to the poor or of consecrated virginity - a response to a more pressing call from Christ. It does not exclude that the armed struggle in defense of the right can also be a form of love, in the historical condition in which we find ourselves. With J. D. Tooke, we believe that international law, non-violence, and the Christian love of peace must conspire so that the struggle is increasingly replaced by mutual giving. Knowing that the true man is "the one who on the cross forgave even the supreme injustice" (p. 245), Christians have the deepest reasons to play a considerable role in this conspiracy­. But, we do not think that they can, as things stand, universally banish all recourse to defensive weapons. - C. Mertens, SJ.

Fr. Suarez. - Defensio fidei III. I. Principatus políticas o la soberanía popular. Ed. E. Elordw y L. Perena. Coll. Corpus Hispanorum de pace, II. Madrid, Consejo Superior de investigaciones científicas, 1965, 21 X 15, cci-146-176 p., 300 ptas. '

Under the title "Principatus Politicus". borrowed from Suarez himself, are reproduced the nine chapters with which Book III of the -< Defensor Fidei" begins. In 1606, James Fr of England imposed on his Catholic subjects an oath of fidelity to the crown; Pope Paul V protested; he commissioned Bellarmin­, and then Suarez to refute the monarch's claims. These nine chapters, in which the great Spanish theologian establishes that power resides fundamentally in the people, in which he combats the idea of a kingship of immediate divine right, ­constitute, despite their brevity, but because of their vigour and the time in which they were written, an important work of political thought and a capital work of Catholic doctrine on civil power. It has been said that elic was three centuries ahead of its time. Yes, undoubtedly, as far as the essential expression is concerned; no, in that Elic limits himself to laying down the principles without analysing the conditions of their implementation, nor triggering their realisation. The greatness and weakness of the theologian who, accomplishing his own task, does not work in osmosis with the laity! However, these chapters remain relevant and deserve to be considered. Fr. Elorduy has given them a 200-page introduction. With ­great erudition, he situates Suarez' doctrine. He shows its roots in a tradition whose expressions can already be found in the second millennium before our era, especially in the Iberian Peninsula. He compares it with the thought of the great philosophers of classical antiquity - towards whom he often seems too severe - with the conceptions of the Middle Ages - also seen rather unilaterally; of St. Thomas, in particular, there is no trace, which is a ­pity. Fr. Elorduy also analyses the essential elements of the Swedish doctrine in this matter: natural law, popular community, consent of the people, legitimacy of the oath of fidelity...

For political philosophy and morality, this second volume of the "Corpus Hispanorum de Pace", by the text it proposes, the commentary that introduces it, and the tables that follow it, is a solid working tool. - C. Mertens, S.J.

Francisco de Vitoria. - Lessons on the Indians and on the law of war.

Edit. M. Barbier, O.P. Coll. Les classiques de la .pensée politique, 3. Geneva, Droz, 1966, 22 X 15, xcvi-166 p.

Born in the same year that Columbus landed in the West Indies, Vitoria was confronted with one of the major events in history. How did he react to it? With, it seems, a concern for information, but above all with a great independence of spirit and a great humanity. He denies, for example, a universal power in the temporal order to the Pope as well as to the Emperor - which is not without merit for a Spaniard of his time. He recognizes the civilization and social organization of the Indians as worthy of respect; he does not admit that faith can be imposed on them: he insists on the existence of a community extending to all men, and on the consequences that flow from this. Perhaps he did not appreciate all the difficulties which would result from the meeting of two civilizations and which, combined with the greed of the stronger party, would lead to the subjection of the Indians. The "relectio" on the right of war does ­not concern, like that "de Indis", a new subject. The originality of Vitoria is less striking and his dependence on previous jurists or moralists is more marked. Nevertheless, we find in it again and again the two ­fundamental ideas ­of human community and respect for particular persons. It is essentially a work of peace. These two opuscules are of capital importance in the history of morality and international law. Barbier gives us a fluent translation with an introduction that situates Vitoria's work and highlights its main elements. The notes he adds at the bottom of the text are enlightening. The whole is well presented and easy to consult. We can only rejoice at the republication of such a high quality "classic". - C. Mertens, S.J.

J. Rief. - Reich Gottes und Gesellschaft nach Johann. Sebastian Drey and Johann Baptist Hirscher. Coll. Abhandhuigen zur Moraltheologie, VIL Padcrborn, F. Sehoningh, 1965, 23 X 16, xxvn-485 p.

Drey was born in 1777, Hirscher ten years later. They came to ­maturity through the upheavals that shook Europe at the end of the 18th century and the beginning of the 19the . Professors of theology in Tubingen, but concerned with the changing world in which they found themselves, they sought the reality which could restore the solid unity of religious life and society. They see it in the Kingdom of God. Their thinking about the Kingdom of God is expressed through the categories of German idealism, of Hegel and Fichte in particular: that of a totality which embraces all being, that of the idea and its becoming through objectification and history. Divine Trinity, creation, moral responsibility, ­even social institutions are thus understood in what is more than an origin or an end, but a reality in which everything subsists and towards the fullness of which the whole of creation tends. This approach to the Christian mystery, in what it has of the broadest, deepest and most concrete at the same time, can give rise to many reservations, even though Drey and Hirscher were aware of the dangers of the road they were taking and knew how to avoid the pitfalls that would have been fatal. It is impossible to go into detail here or even to examine the essential themes of this very dense thought; it would require a new volume. J. Rief himself is content to expose, with great care, the conceptions of the two authors. We believe that he has done well to draw attention to their original and powerful contribution. In particular, for the elaboration of a theology of society or for the introduction of ­the social dimension ­into theology ­other than through a rather short ecclesiology, there is much to be gained from this volume. Our two theologians were ­also concerned to take morality out of casuistry or a "chosistic" conception in order to make it a science of the relationships between persons in their common orientation towards God. Hirscher, taking advantage of the contribution of his predecessor, pushed further the study of temporal society. As a member of parliament and "Geheimrat", he was more directly confronted with the problem of the relationship between Church and State; the events of 1848 were to lead him to modify his positions in this matter and to give answers which singularly anticipate those of our time; as regards the organization of the Church and the training of clerics, he has views which would not have been out of place at Vatican II. He also perceived the social abuses of growing capitalism, but here he is less clear-sighted as regards the reforms to be made. Finally, he stopped at the questions of sexuality, marriage and the family. This part of applied morality is, however, small compared to the fundamental study of the Kingdom of God. Therefore, J. Rief's volume is at least as much about ecclesiology as it is about morality, and more about the more general part of the latter than about the applied areas. - C. Mertens, S.J.

R. A. Lebrun. - Throne and Altar. The Political and Religious Thought of Joseph de Maistre. Coll. University of ­Ottawa Serials­, LXXVIII. Ottawa, University of Ottawa Press, 1965, 24 X 16, x-170 p., $4.25.

"The purpose of this study," writes the author, "was to examine the relationship existing between J. de Maistre's Catholicism and his political thought." It appears that this relationship is not simple. Maistre was certainly very attached to the ­Catholic religion and to the Sovereign Pontiff. He suffered greatly from the attacks against them by the Revolution. But he was also an aristocrat of the old regime, with little regard for the people, frightened by the upheavals ­he witnessed. If he knew well the "Philosophers", in particular Rousseau, he had little philosophy. He elaborated a rather simplistic and disconcerting ­providentialism, for if Providence governs everything in detail, everything becomes its work and the one who succeeds in imposing himself - even by dubious means - is declared "providential". Attached to spiritual power, seeking an authority that could decide in an unquestionable way the supreme conflicts, J. de Maistre attributes to the Pope a sovereign role in the temporal. R. A. Lebrun shows how little this theory is entitled to claim the title of Catholic. He points out its weaknesses from the Thomistic and neo-Thomistic doctrine. Few people today ­will look for lessons in political philosophy from the author of the "Evenings of Saint Petersburg". Even the criticism that can be made of him is rather disappointing. - C. Mertens, SJ.

1. H. Hampsch. - The Theory of Communism. An Introduction. New-

York, Philosophieal Library, 1965, 21 X 14, nvi-245 p., $3.75.

1. H. Hampsch, Associate Professor of Philosophy at John Carroll University, presents an overview of ­communist theory to beginning students.­ He does not go into the details of its genesis, into the controversies it has aroused inside or outside communism; he does not criticize the ideas expounded and does not confront theory with reality. He lets the great representatives of communist doctrine speak for themselves, seeing in Lenin and the leaders of the Soviet Union the continuators of Marx's work. His book is in three parts: Marxist principles concerning truth and knowledge, nature and science, man and ethics; then come applications: philosophy of the State and Law, philosophy of Education, Aesthetics; finally, G. H. Hampsch shows how communist authors can conceive of the future society where the exploitation of man by man and coercion would have given way to friendship and persuasion. The ­chapters are ­brief, based on serious documentation, and accompanied by the indication of sources and possible further reading. Without taking any position, schematic to be accessible to beginners, this presentation will seem to some too irenic and simplistic. However, before ­discussing and confronting, one must know how to listen. G. H. Hampsch helps in this and thus renders a real service. - C. Mertens, S.J.

Jahrbuch des Instituts für christliche Sozialwissenschaften der Westfälischen ­Wilhelms-Universität Münster. Edit. J. Höffner and W. ­Heinen. Band 6. 1965. Munster, Regensberg, 1965, 24 X 15, 254 p., 24 DM.

The introduction to this yearbook points out that the Institute from which it emanates has, especially since 1963, focused its attention more and more on the ­anthropological and psychological aspects ­of social problems, taking advantage in particular of the contributions of depth psychology. This orientation is fortunate; interdisciplinary research is an important factor of fruitfulness, and, among the possible links, the Münster­ Institute has chosen one whose interest will not escape anyone.

The 1965 volume is devoted to the influence that the relationship to the father has on social life at its highest level of generality, that is to say, in the elaboration of global social systems and not only of more particular phenomena such as juvenile delinquency, family or ­professional instability. Moreover, ­the society considered is essentially the Church, the only notable exception being the 65 pages devoted by R. Steer to K. Marx; still, the religious problem necessarily occupies a certain place in it. After about forty pages on the relationship to the father as an element of social structuring, come more particular studies; the title of the first is significant of the whole: "The atheism of Fr. Nietzsche as an indirect questioning of the paternal role of the Church". The following studies are devoted, in a similar perspective, to S. Kierkegaard, to P. Wust, to A. M. Knoll, more briefly to R. Hochhut, to C. Amery, and H. Böll.

The relationships that develop in the family, especially with regard to the father and mother, being at the origin of the personality, have a considerable influence on the insertion in the wider societies and on the role that each one fulfils in them. The merit of the studies contained in this volume is that they seek to show their significance in a number of historical cases. However, the approach seems to us incomplete. Is social life between adults, in the diversity of its domains and in its globality, not something other than the continuation of family life? Is Marx's atheism ­fundamentally explained ­by his break with his father and by the replacement he finds in Hegel? Does his criticism of capitalism stem from the insecurity in which his mother left him? The very authors of these various studies would no doubt reject such exclusive explanations. After having read with interest what they tell us about the relationship to the family, and to the father in particular, we would like to see them later bring out what ­specific features social encounters between adults in the religious, political, economic, scientific, ­aesthetic, etc., fields ­bring, and how they mark the ­family­ relationships ­themselves, which depend in part on the rest of "culture". The Church is "mother", the employer is "boss", the citizens are "brothers". But in order to prevent deviations towards maternalism, paternalism or infantilism, it would be useful to specify the limit of these analogies, to ­complete the study of the essential relationships which constitute the total richness of people in their social life. - C. Mertens, S.J.

Landmarks in International Co-operation. International Co-operation Ycar

1965. New-York, United Nations, 1965, 22 X 15, x-133 p., $ 3.00.

In the course of its twenty years of existence, the United Nations has developed many forms of co-operation: in the field of economic and social progress, in science, communications, health, education, food and agriculture, international law and special assistance for children. The interest of the inventory presented here is not only to make known what has been achieved, but also to show the many problems which arise in each of the fields ­mentioned. A better understanding of what people need will undoubtedly lead to greater collaboration. Educators who want to train in ­a concrete way ­in the ­international­ sense ­will find this little book, written in a simple manner and illustrated with examples and photographs, a good source of documentation. We would have preferred to present them with a French text, but this could be requested from one of the United Nations depositories (Agence et Messageries de la Presse, 14-22 rue du Persil, Brussels or Editions A. Pédone, 13 rue Soufflot, Paris 5, for example). - C. Mertens, S.J.

J. Lederer. - Social problems of food. Leuven, Nauwelaerts, 1964, 25 X 16, 150 p., 150 FB.

While there is still a lot of talk about hunger and malnutrition in the world, it is worthwhile to draw attention to the excellent study by J. Lederer. The author is a professor at the University of Leuven, where he teaches dietetics. He has lived in many countries, especially in the tropics. His presentation is not limited to the medical aspects but also indicates the causes and social consequences of malnutrition, the particular problems of communities such as boarding schools, convents, barracks and company messes. A chapter is devoted to underdeveloped countries. With a minimum of technical vocabulary, we have here a comprehensive study to which ­many will benefit from referring. - C. Mertens, S.J.

The Young Adult Offender. A Review of Current Practices and ­Programmes in Prevention and Treatment. New York, United Nations, 1965, 23 X 15, vi-135 p., $1.25.

In recent years, it has become increasingly useful to distinguish young adults from adolescents and mature adults in terms of delinquency. As far as the age limits can be specified, the category would be from 20 to 25 or even 29. The United Nations presentation brings together what has been collected in the various countries concerning the characteristics of the young adult offender, the action taken to prevent delinquency, and the manner of dealing with those who have committed offences. An international inventory necessarily reveals a great diversity of judgements and practices. ­However, some common lines emerge and the variety itself is often instructive. This study remains descriptive; it does not include recommendations. Although it deals directly with deviant cases, it may be useful to many psychologists, educators and people who deal specifically with young adults, since it includes elements that are valid for all. The bibliography cited also points to broader perspectives. French and Spanish editions of this study are available. - C. Mertens, S.J.

**BIBLIOGRAPHIC NOTES**

*Pastoral care and preaching*

M. Auber. - *Young people and the faith.* Pastoral reflection on the 16-24 year olds. Lyon, E. Vitte, 1966, 18 X 12, 52 p." 3,25 FF. - Text of a conference given by A. to the first International Congress of Youth Institutions, which first sketches a picture of the faith of practising young people, their calls and their expectations, and, in a second part, gives his personal testimony on the way to proceed in order to interest young people in the Faith and in the questions which it raises, as well as on the place of Christian institutions in the accomplishment and the development of this work. A very brief but suggestive overview. - M.C.

H. Oster. - *The Paschal Mystery in Pastoral Ministry.* Coll. L'esprit liturgique, 22, Paris, Edit, du Cerf, 1964, 18 X 11, 288 p., 12,30 FF. - Drawing on numerous articles and with excellent quotations, this little book, written by a man in action, clearly establishes the important points of a pastoral reflection. It first points out the causes that have contributed to the loss of the paschal sense, so deeply lived in the Church of the first centuries; it then proposes the appropriate remedies. Its real merit is that it presents pastoral care not as a mere technique or implementation of tried and tested practices; it sees this pastoral care as the very life of the Church, of which it is the proper activity, since evangelization consists in the expansion of the paschal mystery as such. - C.D.

*J.* Keixer and R. Armstrong. - *Apostolic Rcnewal in the Seminary* in the Light of Vatican Council II. 2nd Christopher Study Week. New York, The Christophers, 1965, 16 X 11, vni-305 p., 50 c. - The Catholic movement of the Christophers, based in New York, aims to make every Christian a bearer of Christ, even in the reality of human work, through an active presence in the world. To this end, it is interested in the preparation of clerics so that they may become not only good witnesses of Jesus Christ, but also leaders of the lay apostolate. Two ­study weeks in 1963 and 1964 put this theme at the basis of their work. The present book gives the conclusions of the first and the text *in extenso of* the 21 conferences of the second. It is interesting to find in them aspirations which were ­translated into the *votes of* the Council and later took shape, at least for the guidelines, in the decree "Optatam totius". Among the participants, it is worth noting the presence of eight non-U.S. persons, including Frs. Delcuve, Hamer and Haering. - C.D.

*Priests, how?* Research by the chaplains of the C.M.R. and the M.R.J.C. Paris, Ed. Ouvrières, 1966, 18 X 14, 300 p., 13.20 FF. - This volume brings together the various papers presented at the session of rural chaplains. One will note the importance given in these reports to the understanding of contemporary society, to the notion of service and mission and to the need ­felt by the priest to be recognized as a man and as a priest. - J.M.F.

H. Honoré. - *Homily plans for one year.* Coll. L'assemblée chrétienne et l'année liturgique. Mulhouse, Salvator; Paris-Tournai, Casterman, 1966, 19 X 14, 159 p. - Canon Honoré is no stranger to those interested in preaching. For the third time he has published a series of 70 homily outlines. This collection undoubtedly benefits greatly from the ­experience of ­its author: each time, a simple plan, a few pictorial examples, updated quotations. A large part is given to special circumstances: Peace Sunday, Unity Week, Mother's Day, Mission Day, etc. This little book will certainly help. It will not take away the effort of composing, but it will provoke reflection, give direction and open up new perspectives. A note: some of the quotes are very "­intellectual­" ­and may not be used in the homily. - P.W.

M. M. Beck, O.P. - *Der neuen Schöpfung entgegen.* Das österliche Mysterium im Kirchenjahr. Frankfurt am Main, J. Knecht, 1966, 21 x 12, 286 p., 17,80 DM. - In these homilies, first delivered in Munich, the author comments on the epistles and gospels of all the Sundays of the liturgical year from the ­perspective of the Paschal Mystery. Each meditation has four parts: the text of the Scripture, its interpretation, its theological explanation, and a moral application. This book, written with great piety, will appeal to pious souls. - H.B.

J. Fattinger. - *Catechetical Homilies on the Truths of the Faith.* Coll. Catechesis­. ­Mulhouse, Salvator; Paris-Tournai, Casterman, 1965, 19 X 13, 480 p. - These 77 homilies for children are intended for preaching, ­teaching or spiritual reading. Concrete examples abound. However, the greatest usefulness of this book is found in the very clear plans which follow each homily. - J.-P. N.

M. L. King Jr - *The power to love.* Coll. Eglise vivante. Paris-Tournai, Casterman­, 1964, 19 X 14, 240 p., 135 FB. - This book gathers sermons that Pastor King first addressed to his parishioners in Montgomery and that he was later led to deliver to many audiences in the world. Dr. L. King experienced the bliss of those persecuted for justice. This experience centers his worldview on the Gospel. And when he comments on it in modern language, it comes alive for us. We have the impression of being beaten by a fresh wind, of being recharged at the very heart of the faith. ­The author is perhaps ­closer to the Gospel ­than any of us, precisely because as a black man he has a deep sense of life and its unity. - M.G.

*Teilhard de Chardin*

P. Teilhard de Chardin. - *Letters from Hastings and Paris 1908-1914.* Paris, Aubier, 1965, 20 X 13, 464 p. - It is with great interest that we read this abundant correspondence addressed by the young Pierre Teilhard de Chardin to his parents during his studies of theology in England and natural sciences in Paris. One can thus follow him almost day by day in his work, his travels, his admirations, his experiences, his filial tenderness. The whole is all the more captivating because the editors have spared no effort to enlighten our reading. - HJ.

P. Teilhard de Chardin. - *I explain myself.* Edited by J.-P. Demoulin. Paris, Ed. du Seuil, 1966, 21 X 14, 254 p., 15 FF. - Those who wish to approach the work of Father Teilhard de Chardin will now find this precious anthology, which we owe to the care of Dr. J.-P. Demoulin, to introduce them to the essentials of his thought in the text itself. The most significant passages have been chosen from published works and from some unpublished works. They have been ­excellently arranged according to Father Teilhard's own views on Phenomenology­, Apologetics, Morality and Mysticism. An index and a selected bibliography complete this volume, as well as very useful indications for < deepening the study of Teilhard through his texts." - H.J.

1. de Lurac, S.J. - *Teilhard missionnaire et apologiste.* Toulouse, Prière et vie, 1966, 19 X 14, 111 p., 6 FF. - In this admirable little book, Fr. de Lubac brings together two conferences given in Rome in 1965. The first studies Fr. Teilhard "missionary and disciple of St. Paul", the second analyses the relationship "of the world to God and to Christ" in his work. No one has been able, until now, to penetrate the very heart of Teilhardian thought better than Fr. de Lubac. Beyond the letter, he makes us reach and taste the spirit, and the many quotations, judiciously synthesized, discover for us, in the fervor, the message of the one who "burned with a Fire that he was in a hurry to spread". - H.J.

R. Delbove. - *L'Humanisme énergétique de Teilhard.* Paris, Bloud et Gay, 1966, 19 X 12, 128 p. - This is a brief and clear presentation of Teilhard's thought, whose originality lies above all in the author's constant concern to define its exact scope both against those who exalt or condemn it without nuance and in the face of the main currents of thought today. - H.J.

R. Coffy. - *Teilhard de Chardin and Socialism.* Coll. Le Fond du problème Lyon, Chronique sociale de France, 1966, 18 X 14, 176 p., 10 FF. - After having dealt with Marx, Sartre and Camus in "God of the Atheists", Robert Coffy meets here the work of Father Teilhard, whose main articulations in ­the face of the problem of socialization and socialism he takes up again.­ Teilhardian personalism is thus well highlighted, and if Fr. Teilhard does not define a concrete political, economic and social system, at least he offers us a system of values that allows us to assume the fact of socialization without sacrificing persons. - H.J.

M. Lefebvre, J. M. Dufort, Cl. Locas. - *Teilhard et la pensée chrétienne.* Montreal, Libr. Beauchctnin Limitée, 1966, 18 X 11, iv-160 p. - This ­booklet gathers the texts of public conferences given at the University of Montreal in November 1965. The authors were working together. Hence the sequence and the coherence of the volume presented here. It is ­an excellent synthesis of Teilhard's work and his vision. The presentation is done with rigor and clarity. And while respecting and valuing Teilhard's profoundly Christian thought, they also know how to show its limits and weaknesses. Religious implications, the "Divine Environment", the spiritual meaning of creation, the consummation of the world, and Christian anthropology are the focal points of the book. The last two parts give us particularly remarkable analyses. The book ends with a critical bibliography of the main publications on Teilhard. - E.T.

N. Gorrissen. - *Le Père Teilhard de Chardin témoin du Christ.* Coll. Etudes religieuses, 773. Brussels, Pensée catholique, 1966, 19 X 13, 104 p., 60 FB. - N. Gorrissen, a monk at the Abbey of Orval, presents here a series of "flashes" on the *Christian* aspects of the thought and spirituality of Father Teilhard de Chardin. Christ on his way to the Father, Jesus as witness to the Father, the risen and suffering Christ, are the centres around which the A. gathers extracts from the writings of Father Teilhard. The choice is judicious but not exhaustive. The commentaries complete, explain and link these texts together. This booklet contributes to the progressive elaloration of Teilhard's Christology. A few notes given in conclusion give an overview of the whole of the Father's thought, but they cannot suffice; a broader introduction is necessary. Of particular interest are the extracts from the constitution "Gaudium et Spes" which show the progress of Teilhard's thought in the spirituality of the contemporary Church. The book is ­introduced by a letter from Fr. Three Fountains. - E.T.

D. Polgâr. - *Internationale Tcilhard-Bibliographie 1955-1965.* Fribourg-en-Br., Karl Alber, 1965, 20 X 12, 98 p., 9,50 DM. - Every year, Father Polgâr offers us in the Archivum Historicum Societatis lesu a bibliography as complete as possible of all the studies concerning Father Teilhard de Chardin. No one better than he could therefore introduce us to a choice in this immense literature. The first part lists the editions of Father Teilhard's writings, while the second inventories the most important works and articles devoted to his thought in the main languages of the world. The presentation is impeccable, the consultation extremely easy, and the working tool is all the more precious that each time it is necessary, the indication of the work is accompanied by its table of contents. - H.I.

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**NEW**

**THEOLOGICAL JOURNAL**

**Reflections on the problem of original sin**

The doctrine of original sin poses thorny problems for theologians today. The press reported on the colloquium held in Rome in September 1966, which was devoted to this question. In the absence of a communiqué which would have made known the debates and conclusions, the newspapers at least quoted a few sentences from the keynote address given by Paul VI, emphasizing especially those which appeared to be a warning against adventurous theories[[[208]](#footnote-208)](#bookmark142). The result of all this is a persistent feeling of unease in many minds, which leads to two diametrically opposed reactions. In the eyes of some, it is as if there were a sort of secret conspiracy in the Church at the present time which would tend to empty the ­traditional doctrine ­of all real content; this would be the result of the ­evolutionist, rationalist, Marxist infiltrations, etc., of which ­contemporary ­Christianity ­would be the victim, under the preponderant influence ­of Father Teilhard de Chardin. Let us leave aside the partisan character of certain outrages, often linked to well-characterized politico-religious options, in order to retain only the legitimate concern which is thus manifested, with regard to a point of dogma which is indeed ­important. But there is also, either in intellectual circles, or in the masses to whom the elementary data of a popularized scientific culture reaches, an exactly opposite reaction. The idea of original sin appears to be linked to a representation, if not childish, at least totally outdated, of human origins: the body of man coming directly out of the earth's silt, Eve coming out of Adam's rib, the life of the primitive couple in the terrestrial Paradise, the Tree with the forbidden fruit and the talking Serpent, etc. Current theology, preaching and catechism may try to explain the meaning of certain biblical images. The ­character of Adam continues to play his role at the starting point of the human race *in the same way as* Christ at the heart of our history.

Hence, among those who reflect, there is a strong need to rethink and reformulate dogma from a new perspective and with a new language, not in order to empty it of its substance, but to save it from a dangerous situation. It is ­not surprising that in these circumstances ­some people occasionally express hypothetical views which are more or less prudent, more or less balanced, more or less ­compatible with the defined points of the doctrine. But these unskilful expressions of a groping search would be ­less ­likely to ­endanger dogma if theologians were ­to propose positively a presentation of ­it ­which took seriously the questions raised about it by modern man[[[209]](#footnote-209)](#bookmark143). Not, of course, to adopt uncritically any anthropological conception and to ­reconstruct the doctrine on the basis of it, but to allow ­contemporary ­anthropology to ­find its healthy balance in the total view of man which revelation brings us. In approaching the question of original sin here, I do not claim to propose a new and definitive solution that would leave no difficulty remaining after it. My aim would be achieved if I could at least help to remove some false problems, to highlight some elements of solution, to better circumscribe the exact points on which theological reflection ­must focus in order to encompass, on the one hand, all the data of dogma, and on the other, those of the human sciences. After having clarified a little the elements which condition the position of the problem (I), I will endeavour to reread intelligently the biblical texts which, in any case, constitute here the starting point of theology (II); after which I will confront the results of this reading with certain legitimate demands of contemporary thought (III).

1. **- ELEMENTS THAT CONDITION THE POSITION OF   
   THE PROBLEM**

To clear up any ambiguity, let us first recall that the expression "original sin" is susceptible of two meanings, certainly ­related, but distinct. It can designate the *state* in which every man comes into the world, as a member of a sinful race which transmits to him not only existence in general, but also a certain existential condition involving the active presence of evil: this is the *peccatum originatum* of the scholastic theologians­. ­It can also designate the catastrophic *pact* by which this active presence of evil entered human history: this is the *peccatum originale originans.* The doctrinal affirmation which every Christian theology must account for contains in reality two aspects. 1) It involves a qualitative assessment of the ­human condition which, beyond the evils with which it is burdened, discerns the presence of sin, so that we are all by birth "sons of wrath" *(Eph* 2:3). 2) It relates this condition to a cause which does not belong to the nature of things as God created them, but supposes the putting into action of human freedom: practically, the first actual sin situated at the level of the stock from which the whole human race derives. It is this second point that will constitute the primary object of my reflections. However, since there is a relationship of cause and effect between it and the concrete condition from which the redemptive act of Christ comes to liberate us, I cannot ­consider it ­in itself without constantly casting a sideways glance at those aspects of our existence which retain the stigma of it. Having made this point, let us examine what is currently interfering with the theological problematic in the question of original sin.

1. A problem of biblical hermeneutics

All the doctrinal assertions concerning original sin, from the various developments proposed by theologians to the solemn definitions of the Extraordinary Magisterium, are ultimately based on a few biblical texts [[[210]](#footnote-210)](#bookmark144). Among these texts, the most numerous are those that can be invoked in favor of *peccatum originatum.* As for *peccatum originans,* it is mentioned only very rarely in the Bible. The allusions in *2 Cor* 11:3; *2 Tim* 2:14; *Sir* 25:24; *Wis* 2:24 all refer to the Genesis account *(Gen* 3), to which they add little (the identification of the Serpent with the Devil in *Wis* 2:24, preluding *Rev* 12:9). At first sight, the development of *Rin* 5:12-19 seems to bring ­new elements. ­But if it strongly emphasizes the role of Adam in the ­beginning, it is only to better highlight the role of Christ the Redeemer. For the rest, he only repeats the data of *Gen* 3, from which he borrows notably his representation of human origins. In order to obtain an exact interpretation of all these texts, it is therefore necessary to appreciate correctly the passage on which they are based, by applying to it1 the rules of a sound exegesis.

Now there is a very difficult hermeneutical problem here, which the authors of the patristic and medieval periods, and even the post-tridentine theologians, did not suspect. Because the scene narrated was part of a general history of salvation, they read it as if it belonged to the "historical" genre as it was conceived in their time - even if this meant that they were more sensitive than we are to the symbolic dimension of the story itself. But modern research has shown that this point of view is notoriously inadequate. On the one hand, as I will say later, between human origins and the inspired authors to whom we owe *Gen* 1-3, one cannot imagine any direct tradition that would have provided them with realistic documentation of the drama experienced by the protoplasts; their account therefore lacks a constitutive element of the "historical" genre, not only in the modern sense of the word, but even in the medieval or Greek sense: recourse to testimony. On the other hand, the confrontation of this narrative with the ancient oriental literature recovered over the last century clearly shows that it uses literary procedures and implements symbolic material that belong to a different order of things than the "historical" genre; I will also come back to this important point. Under these conditions, we must therefore ask ourselves about the real scope of the story in question. If it is true that it is part of holy history, insofar as it evokes the genesis of the plan of salvation in the unfolding of ­the human adventure, what is its exact relationship to "history" as we understand it? In particular, can we ­ask of it a *representation of* human origins that is anything other than a conventional schema?

A problem of this magnitude cannot be solved *a priori;* it requires a meticulous examination of the texts, not only in the light of later dogmatics, but first of all with the help of the critical methods which alone can reach the didactic intention of the ­first authors. Could not the original sin be the object of a doctrinal assertion, without it being possible for us to have a very precise representation of it? The very character of language

Doesn't the term used to speak of it rob us of the ­concrete circumstances? In other words, it has become impossible to deal with Adam's sin *as a historian,* as we can do with David's sin, for example (2 Sam 11). But then what resources are left to the theologian to do so in an *objective* way*,* supporting his ­reflections on solid foundations, and how can he even affirm the *reality of* ­it on the level of a historical experience to which no text gives him direct access? If he tries to take refuge behind the formal assertions of the epistle to the Romans *(Rom* 5), it will be pointed out to him that St. Paul developed his thought *within the framework of current representations,* which he had no mission to change. If, since then, these representations, of an unscientific nature, have become obsolete, can we ask the apostle's text to ­solve from the outset a problem that had not been posed to him?

1. Data from human paleontology

Indeed, for a little over a century, scientific research has gradually imposed a new representation of the origins of the world, of life, of man[[[211]](#footnote-211)](#bookmark145). The image (actually more Greek than Jewish!) of a static universe, established from the beginning in the metaphysical diversity of its "species" and the fixity of its "laws", has been replaced by the vision of a universe *in genesis,* drawn into a generalized movement of evolution. Let us leave aside here what concerns the origin of the earth and consider only that of living beings. On the one hand, we can speak of a *rise of life towards man,* not in a straight line, but through a thicket of forms where it is very difficult to trace the evolutionary branch from which our species came. On the other hand, it is impossible to imagine this global fact otherwise than as a gradual process, comprising at all levels a real *­phenomenal continuity­,* even where turning points, thresholds, drifts or fallouts are initiated. The evolutionary mechanisms that have driven this evolution of species may well escape us for the most part. On this point, the hypotheses multiply, sometimes clashing and sometimes complementing each other3 : natural selection, or ­adaptation of living beings to a changing environment ? insensitive modifications of organisms, or sudden mutations ? Observation, experimentation and inductive reasoning will gradually decide this; but ­that is not the ­important thing. In the end, everything is part of an overall view that cannot be *considered as a simple hypothesis,* because no other hypothesis is capable of encompassing the totality of the facts and showing positively that *life has had a history,* and that human history is the terminal branch of this gigantic phenomenon.

What is true, however, is that the recognition of this fact raises questions that go beyond the realm of the natural sciences and into the realm of metaphysics, whether it is a question of explaining the guiding intention underlying the evolution of living beings or of accounting for the appearance of the mind in man. The a-theistic interpretations of the evolutionary fact are in reality the result, not of *scientific* data as such, but of *metaphysical* options made elsewhere. The reticence of certain theologians with regard to the evolutionary vision of the world and of man comes very generally from the blockage made by many minds between this ­overall representation, taken at the level of the positive sciences, and the pseudo-metaphysical theory of an evolutionary Force raised to the ­level of an Absolute and substituted for the creative God. But the two things are in no way connected to each other, any more than faith in the Creator God is connected to a fixist representation linked to an "immobilist" metaphysics. To think that by demonstrating the fixity of species one could construct a somehow "­physical" or "biological" ­proof ­of the existence of God is only an illusion of an apologist in a hurry. If one understands the Christian notion of *creation* ­correctly*,* one realizes without difficulty that the genesis of the universe, of life and of man, whatever its mechanisms and twists and turns, was the sensible manifestation of the Creative Act to which we ourselves owe our existence. Even the ­principle of ­a "special intervention of God" in the origins of the human species is, if we look closely, a rather poor conception of creation. For the Creative Act is not only

1. I will not classify the proposed explanations here. To classical Darwinism and Lamarckism, the theory of mutations has brought an essential correction. But to explain the very existence of these mutations in the course of the history of species, the present palaeontologists incline sometimes towards neo-Darwinism, sometimes towards neo-Lamarkism, unless they combine the ­fundamental data of ­both theories. Rosa's ologenesis, applied to man by G. Montandon, *L'homme préhistorique et les pré-humains* (Paris, 1943), has the disadvantage of remaining a simple view of the mind which looks at the problems from a distance.

**REFLECTIONS ON THE PROBLEM OF ORIGINAL SIN** 343 *at the beginning of* each of the degrees of being: at the appearance of the cosmos, then of life (in its double form, vegetable and animal), then of man - after which the Creator, having returned to the immobility of his eternity and devoted himself to the simple tasks of governing the world, would let things evolve, as it were, according to the laws fixed from the beginning... In reality, *everything takes* place "in the hand of God", as the result of his creative activity; and if our spirit can discover in it afterwards a meaning, a unity, a direction, an order, laws, it is precisely because divine Wisdom has been the "master builder" *(Pr* 8:30).

Let us therefore exorcise once and for all these false oppositions between the idea of evolution taken on the scientific level and the metaphysics of creationc . But if it is true that the human race is linked to

1. It is useless to give a bibliography of this ­passionate anti-evolutionism­, which manifests itself chronically in books or journal articles. Metaphysics and theology, properly understood, are totally alien to it. If I may be permitted to confide in you, I must confess that the state of mind from which this combatant literature springs escapes me completely. Having never had, since my adolescence, any other representation of origins than the evolutionary one, having learned little by little to pose the problems according to it (or better : from it) the metaphysical problems of God and creation, having never felt any contradiction between this view of things and my Christian faith (whatever particular difficulties might have arisen in the theological or exegetical order), I ­literally do not ­understand ­how others can discover an incompatibility there, or at least approach the evolutionary representation of the world and of life with a mixture of fear and aggressiveness. When, at about 18, I heard my professor of scholastic philosophy take a stand against the application of the ­transformist­ principle ­to the first man (and perhaps especially to the first woman!) by hiding behind the Decree of the Biblical Commission of June 30, 1909 ("On the Historical Character of the First Three Chapters of Genesis"), I was unable to take him seriously, and the way in which the Decree approached such problems seemed so clumsy to me that it did not even occur to me to feel bound in conscience to think in such a way. If I had been obliged to do so in the name of theological faith, then this faith would have been in a very dangerous situation, for I had no desire to plunge into the irrational ­"in order to obey authority". Isn't the first condition for solving a problem to pose it correctly? Now, in the Decree in question, the exegetical aspect and the scientific aspect of the problems addressed seemed to me to be ­particularly poorly understood. It ­took me some time to make a much-needed distinction between the purpose of this *prudential* ­document and the flaws in its wording, and thus to regain the respectful esteem due to a Church body. During these years, when the encyclical *H^mxani generis did* not mark an auspicious date in my mind, I regret that I did not find much positive help from the ecclesiastical authorities in ­exploring the delicate problems raised by human origins. I will make an exception for the encyclical *Divino afflante* and the Letter of the Biblical Commission ­to Cal Suhard *(Ench. Biblictan,* 577-581). I understood then how ­easily some young Christians could lose their faith without any ­rational motivation to justify this evolution of thought and life, although my own faith was never questioned.­ I am not writing these things to give in to the demon of autobiography: that would be pointless. But it seems to me that through this individual case I am touching on a general problem that deserves reflection. And perhaps we will understand why the exegete that I have become

­Who can fail to see the problems that the theologian must suddenly face when the idea of evolution is applied in a new form to human history itself? Can ­his *original peccatum originans* still be integrated into this grandiose fresco? Is there not an internal contradiction between the kind of trial that Genesis apparently invites us to consider at the origins of human history, with all the consequences that ­followed, and the humble beginnings of the human psyche that paleontology ­suggests? What becomes of the "preternatural gifts" bestowed on the first man, on which ­medieval ­theologians ­have dwelt with complacency? Moreover, we cannot fail to ask ourselves about the nature of the "stock" to which historical humanity is attached: should it be represented in the form of a single "phylum" or of several (monophyletism or polyphyletism)? And if it comprised a single phylum, how thick was it: a single couple or several (monogenism or ­polygenism)? The answer given to these questions touches very closely on certain aspects of Christian dogma: the unity of the human species and the solidarity of all men "in Adam"; the practical realization of the initial catastrophe, in the case where the stock of humanity had spread to several couples, or even several phyla...

If the *peccatum originale originans* is thus called into question, what will remain of the *peccatum originale originatum*? Could it be the simple fact of the existence of an *evil* from which the redemptive act of Christ comes to liberate us, first on the interior level by the spiritual fulfilment of our being in an integral love, then, beyond the ­terrestrial world ­and the threshold of death, by the entry into a life with God in which the totality of our being will finally find its share, in order to lead to its completion the evolutionary movement from which our race has emerged? But then, is the *evil* in question anything other than the *natural condition* of a being still rooted by his body in the vital conditions of animality, which his inner openness to the Absolute has made him feel more and more as unnatural? Neither the pain of labour, nor the suffering of pregnancy, nor illness, nor death, are absent from the normal experience of the animal species. In this respect, there is a perfect continuity between them and us, - with the difference that the appearance of the mind in our species makes the psychological consciousness of them *qualitatively different* from what it may be in them.

may be interested in the theology of original sin and feel that its most complex and delicate aspects must be approached with frankness and serenity.

**3. Data from depth psychology**

At this point in the investigation, we leave the data provided by paleontology and enter the field of psychology. Here again, our era brings its share of challenges to the classical doctrine of original sin. This time, it is the *original peccatum originatum* that provides philosophers and psychoanalysts with a subject for discussion. Let us dismiss from the outset the refusals that proceed from a general philosophy (we dare not say: from a metaphysics, because *meta-* would be too much!) of materialist structure. Not that they cannot occasionally integrate correct observations or put their finger on real difficulties; but the disagreement they express is in reality prior to the problem examined here. What remains is the reflection carried out by those who are concerned with confronting the central problems of existence: that of freedom and that of evil, that of the various conditionings which weigh on our conscious activity and determine its ­structures, that of the fundamental dynamisms which move us and of the psychic forces whose conflicts we eventually suffer. For this kind of research, the Christian doctrine of sin, and of the origin of sin, and of the deep cause of evil, is not without interest: quite the contrary! It touches, as do many myths related by their themes, on ­essential­ facts ­of the human psyche - the same facts that today's man tries to analyse and explain with scientific rigour, in order to succeed one day in mastering them and finally to fully dominate his inner energies. However, since the ancient myths and biblical stories on which Christian theology is based belong to ­a pre-scientific age, should we see them as anything other than a ­first attempt to *give form to the mental archetypes* we carry within us, to integrate them organically into a certain conception of existence, and to resolve the subconscious conflicts that agitate our psychic life? Let us leave aside the perspectives from which we can operate this systematic study of the paradisiacal symbolism and the symbolism of evilT . The fact remains that their result calls into question the content of the first chapters of Genesis, on which the doctrine of original sin is ultimately based. This representation of the primitive state of man and of the primitive fall seems so well analyzable by the philosopher and ­psychologist, not only in the details of the symbols it uses but in the totality it constitutes, that one may wonder whether

1. We cannot omit to mention here, on the side of psychoanalysis, the works of C. G. Jung, *L'honune et scs symboles* (in collaboration), Paris, 1964; on the side of philosophy, the book by P. Ricoeur, *Finitude et culpabilité.* II. *La symbolique du mal,* Paris, 1960.

The analysis does not at the same time *reduce* it*,* and if the *historical* ­dimension of the biblical narrative is not thus resorbed in the *psychological* ­dimension that is discovered. Not only is the "historicizing" reading of *Gen* 3 surpassed by an exegesis concerned with the critique of literary forms and the critique of language, but a new hermeneutic is proposed with which theology must now reckon.

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These are the main elements that currently determine the position of the problem. It is obviously necessary to consider them with a critical eye. For if each of them contains *positive data,* which a theological synthesis must necessarily integrate, it also contains a large sector of *hypotheses,* in which all the ideas put forward by specialists cannot be taken at ­face value: they must be tested, their probability weighed if possible, and the psychological factors which may have influenced their elaboration detected, etc. For the imagination that creates hypotheses, by anticipating scientific verification, sometimes runs the risk of giving in to suggestions that are not scientific. The fact that the theologian intervenes in this way to question the work of his colleagues - exegetes, palaeontologists or psychoanalysts - is no more ­worrying for the scientific autonomy of the latter than the opposite fact is for the solidity of the theological work. The point at issue is a border region where the doctrinal content of revelation intersects with the combined research of several human sciences. The discovery of the integral truth can therefore only be the result of a close dialogue between all the disciplines involved.

However, one may ask what attitude the theologian should take in this dialogue, if he wishes to safeguard all aspects of the faith while opening himself to the legitimate demands of human reason; what method he should adopt in order to make progress in his own ­investigation, without remaining trapped in prefabricated schemes or ­dropping essential dogmatic data along the way. *A priori,* there are two paths open to him: either to start from dogma as it has been defined in the documents of the ecclesiastical Magisterium, in order to confront it as it stands with the duly established requirements of science; or to systematically take up the examination of the problem starting from the scriptural texts which put us in direct contact with the Word of God. I will use the second method here. It seems to me that the theologian, while remaining within the living Tradition of the Church whose faith and life he shares, must constantly start afresh from the Scriptures.

reflections on the problem of the original sin of Scripture if it is to carry out its proper task of relating the Word of God to the human community of its time[[[212]](#footnote-212)](#bookmark146). There are two reasons for this, which have to do with the very nature of Scripture and ecclesiastical tradition. 1) Scripture has a specific function in the economy of salvation, and more precisely in the Church, of which it constitutes a fundamental structure: it bridges the gap between the people of all times and the revelation grasped at its source; it bears witness to the Word of God under the guarantee of God himself. This is why the organs of the ecclesiastical tradition­, from private doctors to the solemn Magisterium, have always been concerned to return to it in order to build their exposition of doctrine on its basis, and this all the more so when the problems to be dealt with were more serious, and the faith more in question[[[213]](#footnote-213)](#bookmark147) . How, in the present case, could we not follow this example? 2) The documents bequeathed by ecclesiastical tradition, including those of the solemn Magisterium, in order to play their role at the time they were written, ­necessarily adopted the problems and language of that time. Their fundamental aim, their profound intentionality, concern the Absolute of the Word of God, and in this sense they must be regarded as immutable. But this aim and this intentionality had as their instrument of expression a problematic and a language that were ­necessarily particular and, therefore, limited. All things considered, it is therefore as necessary to apply the rules of historical and literary criticism to them as it is to exegete biblical texts. In both cases, the operation in no way aims at relativizing the Word of God, but on the contrary at reaching the Absolute: on the one hand, under the human covering which it assumed to bring revelation to men, and on the other, under the ­human formulations in which the faith of the Church was translated, with the ­assistance of the ­Holy Spirit in the case of the documents of the Magisterium. ­However, in the second case, the relation of the texts to the problems and language of a given time invites us to see in them a *moment* (perhaps decisive, but not definitive) in the development of doctrine, that is, in the Church's awareness of the ­real content of the Word of God. ­In the first case, on the contrary, the overall testimony given by the texts (if it is understood ­correctly, according to the fullness of its meaning) introduces us to the heart of this Word whose content it is precisely a question of making explicit.

347

Let us give some examples, relative to the problem we are dealing with. The Canons of the Councils of Carthage[[[214]](#footnote-214)](#bookmark148) and of Orange1X , then those of the Council of Trent[[[215]](#footnote-215)](#bookmark149)formulated the doctrine of original sin in order to respond to very precise needs: to remove the error of Pelagius on the theology of grace, more or less renewed by Erasmus in his considerations on the sin of Adam[[[216]](#footnote-216)](#bookmark150) . Not only did the ­problematic of the opponents to be fought determine the orientation of the texts promulgated; but the language elaborated by Saint Augustine, on the one hand, and by the great Scholastics, on the other, marked the formulation of the dogma with its stamp. Moreover, the way in which the exegesis of the time understood the "historical" character of *Gen.* 3 passed quite naturally into the dogmatic expositions which were based on this passage. Thus, while respecting the profound intentionality of these texts, it is necessary to take up again the examination of the points which they treated, in the very measure that the exegetical and scientific problematic has been renewed since then. Closer to home, the encyclical *Humani Generis* devoted a few lines to the question of polygenism[[[217]](#footnote-217)](#bookmark151). Once again, the intentionality of the text must be correctly recognized, according to the errors or dangers against which it wishes to protect Christians: it intends to recall that the origin of the human race, linked to the problem of its unity and thus to that of redemption, linked also to the problem of original sin, is not one of those free questions to which faith has nothing to do. But on the other hand, ­the same text manifests, on two important points, an obvious limit in its information and its language: on the ­scientific­ level­, it does not establish any distinction between polyphyletism (plurality of human stocks) and polygenism (plurality of couples within the same stock), although these two representations pose appreciably different problems in theology; on the exegetical level, it does not raise at all the question of the literary forms used in *Gn* 1-3 and apparently speaks of Adam as a historical character of the same order as David or Saint Peter. These findings invite us not to ask him for the solution of ­problems that he does not seem to have suspected: we must investigate further. Once again, we find the need to reopen the whole dossier, taking Sacred Scripture as our starting point. The difficulty to be foreseen concerns the enhancement of its data, in a theological reflection that is homogeneous to its obvie scope (literal sense), but also homogeneous to our present-day problematic. ­Experience will tell whether such an operation is possible.

**IT - EXEGETICAL SURVEY**

I do not pretend here to make an exhaustive survey or to provide a detailed exegesis of the essential texts on which the doctrine of original sin rests. In addition to the commentaries on Genesis and Romans, many good works have already devoted considerable space to this work[[[218]](#footnote-218)](#bookmark152). The main part of my reflections ­will finally concentrate on *Gen* 3, which will perhaps surprise some ­readers: is not *Rom* 5:12-19 in this respect a theological place ­explicitly invoked by the Council of Trent1 ®, and does not this text constitute an authorized interpretation of the first? In fact, from one to the other, the focus has shifted. It has shifted from the origins and their drama, already seen in the perspective of the promise *(Gen* 3:15), to Christ in whom this promise is fulfilled. In the parallel of the two Adams, the first is overshadowed by the second, whose redemptive act has superabundantly compensated for the harmful effects of the original disobedience. He enters the scene only as a "figure of the Adam to come" *(Rom.* 5:14), or better: as his antithesis, since he occupies a place in the order of sin and death exactly parallel to that of Christ in the order of grace and life. To a certain extent, this presentation is not without literary artifice, since Saint Paul does not hesitate to schematize the picture painted by Genesis in order to better ­adapt it ­to the needs of his thesis: he no longer presents the couple of protoplasts, acting in solidarity, but only Adam, head of ­sinful humanity as Christ will be of saved humanity. In this theological perspective, less nuanced and more abstract than that of Genesis, he simply takes up the *representations* provided by it, without changing its fundamental characters. His general intention is certainly *historical,* in the sense that he intends to place in parallel the two *decisive moments of* the history of salvation, ­closely linked to the two contradictory forces which fight ­within our being: sin and grace, the flesh and the Spirit. But in order to evoke each of them, he uses the material found in Scripture as it is. On this point, the first chapters of Genesis cannot be placed in the same literary category as the ­gospel traditions.

I must, however, explain my exegesis of *Gen* 3, for it risks satisfying neither critics nor theologians who are too anxious to distinguish between the disciplines and to confine them to their respective domains. Of course, the resources of ­criticism will provide the starting point for my reflections: nothing solid can be constructed outside of the *literal* meaning of the texts, such as the inspired authors have intentionally fixed it. But it does ­not seem to me ­that the *explicit* ­intention of the authors (insofar as it can be reconstructed!) is always co-extensive with the *real* scope of their works. Who doesn't know that in literature, critics never finish ­exploring the virtualities of a great text? It is not a question of asking biblical authors questions that are borrowed from our problematic but foreign to theirs. However, there is an art to questioning them which, by finding the common points of their problematic and ours, can highlight their modernity instead of underlining their anachronistic character. This is what I will try to do here. Also, the questions that I will ask of the old text will be more or less guided by the psychological elaboration that I intend to achieve in the end.

1. A sapiential reading of Genesis 3 [[[219]](#footnote-219)](#bookmark153)

A. Salvation history and sapiential reflection.

Christian theologians have become accustomed to a "­historical" reading ­of *Gen* 2-3. Is this way of doing things justified, given the meaning we currently give to the word "history"? To answer this question, we must first clarify the nature of history itself: what is its object, and what means can it use to achieve its goal?[[[220]](#footnote-220)](#bookmark154) ? To say that 'it' aims to retrace the events of the past is to use an ambiguous expression, for the *past* and the

*Events* are not objectifiable *things in the* way that the physical and natural sciences study realities. Let us say more precisely that history seeks to reach and understand the *­lived experience* of men of the past. This experience, which is never repeated in its entirety, even if psychological and sociological constants can be discerned, constitutes at each moment a totality in which spatial and temporal elements, inter-personal relations and an inner dimension are indissolubly joined. The historian can therefore examine it at different levels: the level of simple phenomena observable from the outside, the psychological level of ­self-consciousness and the relationship with others, the religious level of the relationship with God. He can also make very different cuts, depending on whether he is looking for the unifying principle of the elements involved in an individual, a more or less large social group, a nation, or even the ­whole of humanity. Whatever the case, ­the *representation of* the experience under consideration must be accompanied by an *interpretation* which makes it possible to understand its meaning, as perceived by its participants, as it is revealed in the light of the consequences which have subsequently occurred, as it is revealed in a total view of man engaged by God in the ­millennial adventure of history. At the spatio-temporal level of ­observable phenomena, the historian must aim at the maximum possible *accuracy* in the representation of the past10 ; but his work becomes *true* only if it authentically revives the interior experience of the men of the past and provides a correct interpretation of its unfolding. In order to carry out such a work, whatever the literary forms in which each civilization will fix the result, it is ­necessarily necessary to ­have recourse to the *testimony* of the men involved in the slice of events which is in question, whether we access it directly or in a mediate way. But it will be necessary to hear it correctly, to compare the data provided by the various accessible sources, etc.

Can we apply these canons of the "historical" genre to the account of *Gen* 3? As far as the use of testimony is concerned, the ­answer is obviously no. No tradition, neither oral nor written, has preserved a detailed memory of the original drama up to the date of its writing. The author did not even have at his disposal those imprecise legends, with very varied outlines, which we see used in *Gen* 4-11 to evoke concretely pre-historic and proto-historic antiquity[[[221]](#footnote-221)](#bookmark155) . It would be equally gratuitous to assume that, in his case, direct revelation made up for the absence of verifiable sources by providing the elements of a "historical" representation of origins. ­Inspiration never exempts sacred historians from investigating the ­past by gathering the materials available to them. Indeed, ­the charismatic light they receive as hagiographers does not concern the external *representation of* the past, but its *meaning* in God's plan: a question of religious interpretation, which does not prejudge the means to be used in each particular case to evoke this or that slice of time[[[222]](#footnote-222)](#bookmark156). In spite of this difficulty, inherent in the subject treated, it must nevertheless be recognized that *Gen* 3 takes its place in an overall work whose general intention is ­historical, in a different sense from modern historiography: whatever the editorial stages to be considered for this text, it ­belongs to a synthesis of *holy history,* which shows how God's plan was realized in the becoming of the world and of humanity. The level at which the writer grasps this *becoming* is, for the world, metaphysics and not physics (or the natural sciences), for man, spiritual experience and not only social relations or relations with the world. Thus we see the formal object of this *holy* history*,* specifically distinct from that of the human sciences. It is not necessary, therefore, to ask our text to describe in a *realistic* way the origin of the human race and the drama that may have unfolded there, as if it had been able to observe them from the outside. It is enough that the evocation he gives responds to the practical needs of the revelation of the plan of salvation as he understands it. Where does this evocation come from, what are its constituent materials, its ­character and its scope? These are the points that matter to us.

It is known that critics[[[223]](#footnote-223)](#bookmark157) It is well known that critics generally see in *Gen* 2-3 the beginning of a "Yahwist" holy story which continues throughout the Pentateuch and presents affinities with other narratives of the "first prophets", notably with the story of the succession of David. The whole may belong to a Salo-era composition.

monian, possibly amplified later[[224]](#footnote-224) . In any case, the authors responsible for the Pentateuch welded this piece to a more liturgical "priestly" account of creation *(Gen* 1:1-2:4). The texts thus juxtaposed provide theology with rather different but often ­complementary literary data. As far as *Gen* 3 is concerned, it is known that opinions are divided on certain specific questions: is the narrative (which begins in 2:4b) of a single origin, or should we recognize in it two sources skilfully combined[[225]](#footnote-225) ? Does the "knowledge of good and evil" refer to an appreciation of moral values, or is it synonymous with "universal knowledge"[[226]](#footnote-226) ? ­Does the "­forbidden fruit­" have sexual backgrounds2C , or magical[[227]](#footnote-227) , or other...? I will leave aside the most difficult discussions, while occasionally expressing ­my preference for certain solutions. But the first point to note is that the piece is in no way a popular, naive and unpretentious tale. It is *­scholarly literature,* deeply influenced by the concerns, language and literary devices of a Wisdom that developed in Israel precisely from the Solomonic period onwards. The usual themes of reflection of Eastern Wisdom are found in a renewed perspective, defined by the revelation of the living God, the reality of his plan of salvation and of his promises, the rules of life specified by his covenant and by his Law: the problem of Good and Evil, of happiness and misfortune, of wisdom and sin, of the human condition and of death. The fine psychological analysis of the relationship between man and woman, of temptation, of the guilty conscience, shows an astonishing observation of human realities, which has parallels in Proverbs and the other sapiential books.

(3, 6). The very construction of a scene in which the woman and the Serpent enter into dialogue is reminiscent of the classical procedures of ancient fabulists. Finally, the judicious use of symbols, which pose a question and give food for thought, is also a pedagogical device used by the teachers of wisdom. Such is the ­literary universe ­into which this page of holy history introduces us, whatever the personality of its inspired writer may have been: a scribe of the royal court? a priest living in the atmosphere of the temple? In the end, it does not matter. If we consider that sapiential reflection was, in a certain way, the first outline of a reflective theology in which the data of faith matured by integrating the problems posed by practical life, it becomes evident that we are entering into theology at the same level.

B. Reflection - sapiential and mythical language.

It is true that we note in passing a certain number of features which belong to "mythical" language: the anthropomorphic representation ­of God, who molds the clay to form the body of man and breathes life into it (2:7), fashions the woman from a rib taken from the man (2:22), walks in the breeze of the day (3:8), brings before him the man and the woman who flee from him (3:9ff.) ; the very existence of the paradisiacal garden where man was placed (2:8), where the tree of life is reserved for God and his court (2:9 : 3:22), from which man is finally driven (3:23) while the entrance to it is guarded by cherubim and lightning (3:24)... On the basis of these observations, some interpreters would be prepared to place the narrative in the category of *myths,* not to deny it any interest, but to reduce its content to the very ­general data ­that the hermeneutics of symbols can bring to light.

The imprecision of the notion of "myth" hinders the discussion here[[[228]](#footnote-228)](#bookmark158). If one understands by this a narrative construction which projects into "primordial time" a certain archetype of earthly realities and of the *Vagir* of man in the form of an exemplary story lived by the gods, it must be recognized that *Gn* 2-3 (and even more so *Gn* 1) takes the opposite view of ancient mythologies. In the Bible, God has no history; there is nothing in him that can be ­reproduced in time. Or rather, there is a "holy history", but it is the history of the world and of humanity, which realizes the Creator's plan in the realm of created things. *Gen* 1-3 only aims at revealing this plan of God, evoking *the starting point of the space-time history in which we are now immersed:* with ­chapter 3 the drama of the relationship between historical humanity and the living God begins, the very God we experience. Thus the biblical account of origins acquires a dimension not found in any Eastern parallel. It passes, one might say, from the cultic plane (to which the myth is intimately linked) to the didactic plane. Its aim is no longer to justify by an archetypal and extra-temporal narrative ­the liturgical action which renews its creative efficacy for the benefit of human society, but to make us grasp the meaning of a historical experience lived in time; if it still refers to worship (as is the case for *Gen.* 1), it is in order to relate the worship itself to the holy history which gives it meaning.

However, the word "myth" has another possible meaning. It can refer to the effort made by the human imagination to represent concretely certain realities which are radically outside the realm of ­sensible experience, but which ­nonetheless have a place in religious experience. We could be content to speak here of ­symbolic­ language­, recalling that the symbol is indispensable to ­religious­ language20 . However, when the symbolic representations of God, of his action, of man's relationship with him, etc., are organized into coherent systems, when above all they transpose into spatiotemporal terms ­what is inherently part of our inner world, when the result of this operation takes the form of a drama in which God and man each play their part, we can rightly speak of "­mythical language". [[[229]](#footnote-229)](#bookmark159). The problem that arises then is to hear ­this language correctly and to find, behind the plastic symbols to which it resorts and the significant actions that it describes, the aspects of our existential experience that are translated into it. Such a language may well serve as a means of expression for revelation, and indeed we find that *Gen* 3 uses it. The change of perspective detected above does not modify the *structure of* the language on this point, but its *intentionality.* This observation invites the theologian to ­compare the biblical narrative with the ancient oriental texts whose interests overlap with those of *Gen* 2-3. The common or analogous elements, especially in the order of mythical representations, will then be much less significant for making ­known the specific characters of our text than those that differ or possibly contradict each other. I will give two examples: the Babylonian poem of Creation and the epic of Gilgamesh.

The Babylonian Creation Poem[[[230]](#footnote-230)](#bookmark160) is a ritual text that was recited during the New Year's liturgy, the cultic commemoration of the creative act. However, by its very purpose it gives form to an essential aspect of Mesopotamian wisdom: the conception of the world in its relation to the divinity, the conception of man in the world and before the gods. As an evocation of the "beginning", it offers a close parallel with *Gen* 1-3: the activity of Marduk who creates the world and of Ea who makes a plan to create humanity parallels that of Yahvcli in the Bible. But the parallel ends there. Indeed, the Babylonian myth roots the origin of the world and of humanity in a theogony and a theomachy, which occurred *in illo tempore, and* which provide the ­transcendent explanation of cosmic and human realities. The components of our space-time experience - the cosmic setting in which it takes place as well as its social and historical aspects - are the result and reflection of the divine story told by the myth: the permanent struggle of Order against chaos, of Good against Evil, prolongs and reproduces that of Marduk against Tiamat, of the Demiurge organizer of the world and of the gods against anarchic forces finally brought to an end; the earthly power of the king of Babylon, Marduk's lieutenant, is thereby justified in an absolute way, and the cult that is rendered to him finds at the same time its raison d'être. Much better, the myth gives an account of the present condition of men by the way it evokes their coming into existence[[[231]](#footnote-231)](#bookmark161). Not only does the cult service of the gods constitute their proper function, but the miserable aspects of their situation are due to their very nature: to make man, Ea imagines mixing the rotten blood of a fallen god, Kingou, leader of the army of Tiâmat, with clay. Thus evil, either in its social or cosmic manifestations, or in the painful experience we have of it, finds its source in the very society of the gods[[[232]](#footnote-232)](#bookmark162). What the myth dramatically translates is thus a true dualistic metaphysics, in which there is no room left for human responsibility and for the test of freedom, such as *Gen* 3 presents in order to answer the same existential questions. Does this radical difference not draw our attention to the specific element of the biblical narrative?

Let's move on to the epic of Gilgamesh, whose Sumerian prototype has undergone successive Akkadian adaptations and which enjoyed immense vogue in the ancient East [[[233]](#footnote-233)](#bookmark163). Here the relationship of the text to the cult is blurred in favor of the

**REFLECTIONS ON THE PROBLEM OF ORIGINAL SIN 357** sapiential reflection to which the adventures of the legendary hero give concrete expression. We thus enter directly into the heart of Mesopotamian wisdom, haunted by the problems of the human condition and of death. In the last songs, Gilgamesh shows himself to us, terrorized by the death of his comrade in arms Enkidu. To escape the same fate, he undertakes the journey to Paradise to consult his ancestor Outnapishtim (the hero of the Flood), whom the gods have made immortal. Crossing the gates of the sun and the waters of Death, he arrives at the fortunate island and asks his ancestor about the secret of immortality. The latter teaches him how to obtain the "plant of life". The hero goes to gather it from the bottom of the sea, but while he is bathing in a spring, the plant is taken from him by a snake. Gilgamesh will have made his journey in vain: all the fame he has acquired will not prevent him from dying. Thus the warning given to him by the divine maid Siduri, before he ventured onto the waters of Death, is fulfilled: "When the gods created mankind, they allotted death to mankind, and they held life in their hands...". This is a radically pessimistic view of existence, to which the problem of sin is also foreign. The ­sentence of death passed on men is not the result of a judgement, which occurred after a failed test; it is a law of nature, or better, the arbitrary decree of jealous deities, who want to keep their particular privileges to themselves[[[234]](#footnote-234)](#bookmark164). Here again, we are at the antipodes of Genesis, and the parallel use of certain symbolic materials only serves to underline the contrast: the Paradise where Outnapishtim and his wife live is not ­unrelated to the Garden of Eden from which Adam and Eve are driven *(Gen* 3:23), and the "plant of life" recalls very closely the Tree of Life of the biblical text *(Gen* 2:2, 24). But if Paradise and the Tree of Life are inaccessible to us, it is not God's fault; it is because sin has intruded into man's existence since the beginning of our history. This is because sin has intruded into the existence of man since the beginning of our history. Therefore, ­subsequent revelation ­will assign as the end of this history the setting apart of the just and their reintegration into the Paradise regained.

The "mythical" material used on both sides, here to ­recount the exemplary adventure of Gilgamesh, and there to evoke the starting point of human history, is thus put in both cases at the service of a reflection on existence. It ­would be wrong to see it as a gratuitous game of the imagination: the intentionality of its use must be understood in order to give it an "existential" interpretation, since it translates in its own way certain fundamental structures of existence30 . But it is characteristic to note that "an *element*

*The essential element of human experience is totally absent from the two Mesopotamian texts: freedom, the moral choice in the face of Good and Evil, the decision by which man situates himself in front of God and determines at the same time the meaning of his fate.* Now in *Gen* 3, this element is precisely at the center of the drama; this is why it can be taken as the key to the reading of the whole chapter. This time it is no longer a matter of "mythical" material, but introduces us to the heart of our existential problems.

1. **The problem of freedom and the drama of sin**

A. **THE KNOWLEDGE OF GOOD AND EVIL.**

The biblical account presents us with a cleverly constructed scene, where two trees are placed side by side to obey the logic of symbols. Since the Tree of Life is related to the "life or death" dilemma facing Adam and Eve, it is natural that the Tree of Knowledge should have some connection with the question that leads to this dilemma and which constitutes the center of sapiential reflection, in Israel as elsewhere: How to act in order to succeed in one's life while avoiding the traps of death? The biblical conception of ­the relationship between man and God commands the answer here: since life is a gift from God, it can only be successful if it is lived in dependence on God, in the clear awareness of what his creative Wisdom has determined as constituting the Good and the Evil of man. The tree of trial will therefore concern the "­knowledge of Good and Evil".

It should be noted that the word "knowledge" here refers neither to abstract knowledge about the essence or structure of things, nor to a ­Platonic-style metaphysical meditation on the Good. The Sages of Israel have more practical concerns. Taking up from the perspective of revelation the mode of reflection of all the Oriental Sages, they sought to attain and to provide others with a concrete, existential " discernment ", not so much about things as about the various aspects of human activity. In order to appreciate the value of human activity, they refer to two criteria: on the one hand, what God wants ­man­ to ­do; on the other hand, the result that will inevitably occur ­according to what man has done. However, for the text we are analyzing, the critics discuss[[[235]](#footnote-235)](#bookmark165) However, for the text we are analyzing, critics argue about the exact scope of the ­expression: "knowledge of good and evil". A parallel such as *2 Sam* 14:17 may suggest a first interpretation: "good and evil" would designate the totality of things by bringing together opposites. The king, the wife of Tekoa tells David, is "like the angel of God in hearing good and evil", that is, "in knowing all that is on earth" *(1 Sam* 14:20). Does the tree of trial, which Adam and Eve are forbidden to eat on pain of death, represent a universal, superior knowledge, ­reserved for God alone, which Adam and Eve would seek to appropriate by fraud, acquiring it by experience, thus overstepping the limits assigned to their being by the Creator? This would already be an ­important­ idea­, worthy of sapiential reflection. However, other parallels invite us to emphasize the moral aspect of the problem.

On the basis of an ancient document, the book of Kings presents Solomon's prayer to Gibeon at the beginning of his reign: the king asks God for "a heart capable of judging *(Shabin)* between Good and Evil" *(1 Kings* 3:9; cf. 3:11); and God grants him "a wise and understanding heart *(nabon)"* such as no one had before or after him (3:12). True wisdom is a matter of "discerning ­between good and evil", from which comes a practical choice in behaviour and activities. It is to be sought and received as a gift from God. Instead, Eve tries to appropriate the corresponding "knowledge" by a forbidden maneuver, because in her eyes the Tree seems "desirable for acquiring understanding *(haskil)":* this is the sacrilegious usurpation of a false wisdom. A commentary on Deuteronomy, going beyond the practical problems posed to the king by the exercise of his functions, presents this drama of choice in an even clearer way : "See, I have set before you life and

Good, death and evil ... I have set before you life and death,

the blessing and the curse. Choose life, so that you and

your posterity you will live". *(Deut* 30:15, 19). If the choice between Good and

Evil, blessing and curse, life and death, is thus proposed to Israel, it is because he has received from God, in the communication of his Word, the knowledge of the two terms of the option; there remains only a *decision* to be made. The trial in Paradise concerns a decision of the same kind; the sin comes this time from the fact that the "knowledge" is sought by another way than the reference to the commandment received, to the Word where man finds the revelation of his true being. Can we not recall here the Greek apologue of Hekles at the crossroads? Thus Israel, and finally every man, finds himself at every moment at the crossroads; the choice he makes determines his situation before God and decides his fate. Human history, as the *history of freedom, did not* begin in any other way.

If we turn to the prophetic texts, we find precisely this same drama, sometimes expressed in very similar terms. Here is Amos exhorting the Israelites: "Seek good and not evil, so that you may live and so that Yahweh Sabaoth may be with you, as you say. Hate evil, love good, and make right in the gate..." *{Am* 5:14-15). Good and evil are thus determined, not by men, but by the Word of God, whose Law includes demands for justice: the connections with the prayer of Solomon and the exhortation of Deuteronomy are obvious. The existence of the Law forces the people of God to make an inescapable choice, on which their subsequent situation depends: if they love and seek the Good, Yahweh will be with them and they will live; if they hate the Good and seek the Evil, they will obtain the opposite result. Is this not exactly the test imposed on protoplasts? Perhaps the idea of the Law might introduce ­some uneasiness into the mind of the modern reader, inasmuch as it would be an element external to man, imposing itself on his already constituted being from outside. But we shall see later that there is no question of anything of the kind: as an expression of creative Wisdom, the Law given to the people of God only reveals to them what they are; Good and Evil are not arbitrary determinations of God, they are part of the foundations of our existence. A similar theme reappears in the book of Isaiah, in a series of curses ­pronounced against men who "reject the Law of Yahweh and despise the Word of the Holy One of Israel" *(Is* 5:24): "Woe to those who ­call evil good, and good evil; who turn darkness into light and light into darkness; who turn bitterness into sweetness and sweetness into bitterness! Woe to those who are wise in their own eyes, intelligent *{nebônîm)* according to their own sense..." *{Is* 5:20-21). Here again, the contact with Solomon's prayer is noticeable: the prophet defines the false human wisdom which, instead of correctly discerning the Good and the Evil determined by God, perverts the notion of it. Does it not seem that the people thus denounced have also eaten from the Tree of the Knowledge of Good and Evil, in order to arrogate to themselves the power to arbitrarily give this name to the things of God?

their choice? Once again, the usurpation of God's exclusive privilege, an act of excess par excellence, results in the perverting of the order of things and calls forth in return the curse of the guilty. This is the very story of the protoplasts, reproduced concretely over the centuries by their descendants.

A final text will confirm this interpretation in *contrast.* In contrast to these evocations of sinful humanity, *Is 7:*14-15 paints a picture of Paradise regained; its center is a mysterious child whose name precisely signifies the reconciliation of men with God: Emmanuel, that is, "God with us." "Behold, the Maiden hath conceived, and shall bring forth a son, and shall call his name Emmanuel. With honey and milk he will feed, until he knows how to reject evil and choose good. Let us leave aside the critical discussions on this difficult text and note only three features. First of all, the symbolic name of the child gives a glimpse of a human condition in which the link between God and men will be renewed in fullness, a state which Amos 5:14 linked to the search for Good and not for Evil; it is not inappropriate to evoke in this regard the familiarity of Adam with God in Paradise: under the "mythical" image, it is the same spiritual reality which was thus translated. Secondly, the food of the royal child seems to be a paradisiacal food[[[236]](#footnote-236)](#bookmark166) Honey and cream (the same words in Akkadian) were the food of the gods in Mesopotamia­, and it is not in vain that Deuteronomy evokes the paradisiacal fecundity of a land "flowing with milk and honey"­. Finally, the behavior of the promised child is exactly the opposite of that of Adam and Eve in the beginning, since he "rejects evil and chooses good" instead of arrogating to himself a "knowledge of good and evil" which would make him master of their determination. In his case, too, there is therefore a decision of freedom, from which will flow for men a new situation in front of God and, consequently, a definitive re-entry into the paradisiacal life. In short, the ­"mythical" representation of the primitive Paradise reappears at the end of time, as the crowning achievement of the plan of salvation. The meaning of the images is the same as in the first chapters of Genesis. But it is not a question of a mechanical return to the origins, analogous to the cyclical recurrences of the Great Year in Pythagoreanism; it is a question of God's grace, coming to fulfill his promises and requiring as a prerequisite the decisive choice of Immanuel[[[237]](#footnote-237)](#bookmark923).

All the texts we have just analyzed are thus related to the fundamental problem of human freedom: not that of its psychological conditions of exercise, but that of its *meaning* in man's very being and the determination of his destiny. Beyond the particular laws by which God regulates the various aspects of human conduct, there is the fundamental fact that he himself determines Good and Evil. Man cannot give himself a "knowledge" of them which would ensure his mastery; he can only "discern" them under the guidance of divine Wisdom. Naturally, this brings out the character of his situation before God, and *Gen* 3 does not fail to consider this point.

B. Become like gods.

The narrative of *Gen* 2-3, constructed in the style of *mashal,* willingly using mythical language, presents in a concrete way the situation of man in the world and before God. There is no need to analyze the first point in detail here, but a few notes will not be useless. In this respect, the Garden planted by God in Eden plays a double role: it is the place of familiar life with God, from which Adam and Eve will be expelled after the fault; but it is also the image in reduction of the world itself, of which man receives the mastery and the free use. Here the indications of *Gen* 1:26-31 and 2:1-24 overlap and complement each other to found not only biblical anthropology, but also the theology of work and human tasks applied to earthly realities: man will eat from all the trees of the Garden (3:2; cfr 2:9); he will have the task of guarding the Garden and cultivating it (2:15); he will give a name to the animals to assert his mastery over them (2:19-20); in short, he will subdue the earth and dominate it (1:28). The conquest and humanization of the earth will be a requirement of his very vocation. In these conditions, the prohibition against the Tree of Knowledge shows that it represents a reality of another order: we have just seen which one. In fact, the "knowledge" in question no longer concerns earthly things, but the fundamental appreciation of their value for man or, even more profoundly, the very situation of man before God. Indeed, his condition as a creature requires first of all that he admit to himself that he is a creature, that he accepts the constitutive law of his being. It is precisely on this point that temptation will creep into him, as makes clear in the speech given to the Serpent: "God knows that on the day you eat of it, your eyes will be opened and *you will be like gods,* knowing good and evil..." (3:5) (3, 5). The seduction of the fruit (3:6) - translated: of false wisdom - comes from the fact that man, by appropriating it, imagines that he is putting himself in the condition of a god.

Here we touch on the very root of human sin. The particular sins can indeed be classified according to the ­commandments they violate. But this reference to the Law runs the risk of masking what constitutes their true gravity: behind them, in fact, we must know how to discern the Sin par excellence, which consists in usurping the unique privilege of the Creator by believing oneself capable of knowing by oneself Good and Evil. Will man acknowledge himself as a creature before God, or will he try to go beyond his limits by making himself the creator of values, by "calling good evil and evil good" *(Is* 5:20)­? ­This is the fundamental question underlying the very notion of divine law. It is not added from ­outside to man's being; it is an integral part of it, it defines it in some way.­ To be, for man, is to place himself in a right relationship with God; but it is possible for him to refuse to do so in order to play God himself, and the choice he makes on this point also determines the way in which his relationship with the world will be realized. The awesome greatness of freedom! "Would God have said, You shall not eat of every tree in the Garden?" - "We eat of the fruit of the trees of the Garden; but as for the fruit of the Tree which is in the midst of the Garden, God said, Ye shall not eat of it, neither shall ye touch it..." *(Gen* 2:1-3). All the "fruits of the Garden" are given to man for his use; but "to know good and evil" (in the sense specified above) is a completely different matter! It is as if *the narrator had projected onto the protoplasts what he considered to be the essence of sin,* underlying all the particular transgressions, for which it is the ­deepest motivation. At the same time, he has laid bare the spiritual and religious character of sin as the *decisive choice of human freedom in the face of God.* For in no area can man act without taking a stand with regard to God, without accepting or rejecting himself as a creature: this is the absolute law of existence, more or less consciously perceived, accepted or rejected. The old author felt this acutely, and it is exactly on this plane that he placed the trial of Adam and Eve. It is therefore not at all ­foreign to our common experience: on the contrary, it can be found at every turn in life.

We see at what level the sin of excess, *of 'hybris',* presented in the framework of the origins, is situated. A parallel text confirms the present considerations on its nature. Chapter 28 of Ezekiel contains two prophetic charges against the king of Tyre. The first (28:2-10) reproaches him for having said: "I am a god" (28:2, 9), for having made himself "a heart like God's" (28:6), by indulging in his own wisdom (28:3): this is a sin of the same nature as we diagnosed in *Gen* 3. The second text *(Ezek* 28:12-19) clarifies the reproach and describes the consequences: the king, "full of wisdom and marvelous in beauty, was in Eden, in the Garden of God" (28:12ff.); but his heart was swollen with pride because of his beauty, and he corrupted his wisdom because of his lustre (28:17ab); then God threw him to the ground and made a spectacle of him to the kings (28:17c). The affinity of these images with those of *Gen* 2-3 is not in doubt: on both sides there is an expulsion from Paradise motivated by a similar sin, although Ezekiel cannot be said to have applied the theme of the fall of Adam to the king of Tyre. Rather, both he and the Yahwist narrator draw on a common background of mythic representations and sapiential themes, which they use according to their own needs. The Yahwist is the more consistent of the two in his ­literary elaboration of ­the material. Building his scenes on paradisiacal imagery (2:8), he places the protoplasts before the Tree of Forbidden Fruit (2:16-17). Then he distinguishes successive phases in the drama, which unfolds before our eyes: God's order, creation of the couple (2:18-25), temptation of the woman (3:1-5), ­joint commitment of the man and woman (3:6-7), reaction of the guilty conscience which seeks to escape God's gaze (3:8), summoning of the couple to judgment (3:9-13), pronouncement of the sentence (3:14-19), execution of the verdict (3:22-24)... This ­conventional imagery is self-evident, once the principle is understood.

However, there is nothing mythical about the theme of drama underlying the imagery: it is drawn from the very experience of historical humanity, of which it forms the core. It is not difficult, therefore, to subject the text to a sound language criticism in order to give an "existential" interpretation similar to that outlined above for the Babylonian Creation Poem and the Epic of Gilgamesh. This is in keeping with the author's reflection on the human condition and the meaning of existence. These are the fundamental elements that he places in the light of revelation in order to elucidate its meaning. Beyond the evils of earthly life, beyond the very prospect of death, he diagnoses the ­profound cause ­which is at the origin of everything: the rupture between man and God, sin in its spiritual essence. The fact that this is a truth of universal application does not in any way preclude its first realization at the beginning of humanity. Quite the ­contrary! But how to suggest this in a concrete form, in the absence of any documentation? We know that at the time when the text was written, the doctrine was willingly embedded in exemplary, paradigmatic stories­, featuring heroes of flesh and blood. Moreover, the life of a group, its characteristics and, to put it bluntly, its existential experiences, were readily projected onto the ancestor, real or eponymous, who served to evoke its historical origin. This is the case here with the character of Adam, the eponym of the humanity whose name he bears (Adâm = Man). In this way, *Adam's sin is truly the prototype of human sin in what it has in ­common*[*[[238]](#footnote-238)*](#bookmark924)not only the conscious transgression of a divine law, but the equivalent desire to "become like gods".

1. Sin and self-awareness before God

A. The awakening of self-awareness.

It would not be enough, however, to see in the sin of Paradise the symbolic expression of a general truth: the fact that all humanity is sinful before God. Such an interpretation, while corresponding to the sapiential character of the narrative, would not take into account the context in which it was placed. Whether we examine it at the level of the Yahwist narrator, whose work *Gen* 2-3 opened, or at that of the final compiler, who juxtaposed *Gen* 2-3 with *Gen* 1 to give Genesis its definitive form, we are in the presence of a *holy story* which wants to evoke the development of God's plan in the world. Now, just as in tracing the vocation of Abraham the sacred historians intend to mark the beginning of a specific historical experience which constituted a decisive stage in the history of salvation, so in placing before our eyes the sin of the protoplasts the author wants to affirm that *the experience of evil in humanity also had an absolute beginning.* He places this beginning at the very moment when human history began: *the test of freedom and the sin that followed were the first event, determining for all .* Naturally, it is impossible to describe this event *from the outside,* in its visible circumstances, on the basis of any testimony. But it is still possible to make us understand the nature of it from the *outside,* from our own experience of sin, as revelation teaches us to see it. This is exactly what the Yahwist does: for want of knowing the *phenomenal aspects of* the original drama, he at least detects its *existential core,* all related to the capital problem of the relationship between man and God. With the emergence of man to life, the history of freedom began; with the first exercise of freedom, the drama of choice began, the first act of which was a catastrophe.

This way of understanding the text recovers the essence of its traditional interpretation, even if it renounces a certain "historical" reading which a better position of the ­critical problems ­invites us to overcome. There is no doubt, in fact, that serious theology has always placed at the centre of its perspectives the very drama which I have just mentioned in a few words. The first example of this is given by St. Paul in *Romans* 5:12-21: "Just as through one man sin entered the world, and so death passed into all men because all sinned..." (5:12). (5, 12). All the details of the old story are therefore concentrated in the two elements that define the structures of our present existence: sin and death[[239]](#footnote-239) . It is they who, personified, make their entrance on the world stage, for in them is summed up our experience of the mystery of evil. However, the apostle remains singularly discreet about original sin considered in itself; he speaks of it in abstract language: it is a fault *(Rom* 5:15, 17), a disobedience (5:19)... Moreover, in order to obtain a better parallel between the origins and the redemption of mankind in Jesus Christ, he concentrates the starting point of humanity in the single figure of Adam. This is an obvious schematization, which considerably obscures the psychological richness contained in *Gen* 3. Moreover, the link recognized above between the sin of Paradise and the consciousness of self before God, which forces man to accept himself as a creature or to want to be "like a god through the knowledge of Good and Evil" *(Gen* 3:5), appears only in a rather vague way. Yet this is a capital element without which the test of freedom loses its concrete content.

B. Self-awareness and social experience.

So let us return once again to *Genesis* 3. In order to evoke the awakening of self-awareness in humanity created by God, the author does not set the scene of an individual who, in the secret of his heart, would confront God and become spiritually corrupted, but a couple. The drama of the origins thus acquires a social dimension which is essential to it. This is because, in man, self-awareness does not ­only imply ­a perception of what differentiates him *from the world,* but also a relationship with *others,* without which the "I" would not even be able to assert itself. In theory, this inter-personal relationship could concern two individuals of the same sex. But by evoking it in the form of the Adam-Eve couple, the author kills two birds with one stone: on the one hand, he concretely suggests the point of origin of the entire race born of this couple; on the other hand, he encompasses in an overall view the totality of human nature, not in its abstract essence common to all individuals, but in the sexual bipolarity that it necessarily possesses in practice. Sin, the introduction of drama into the relationship of man to God, will thus take on its consistency as the *drama of the couple*[*[[240]](#footnote-240)*](#bookmark167) It is in their mutual relationship that the man and the woman will become aware of themselves in front of God and will associate themselves in a common act of refusal and rupture.

Reread in this light, the story takes on an existential density that modern psychologists would not deny. Certainly, the ­tragedy unfolds in successive phases, as if filmed from the outside; but this is a conventional set-up whose details must not obscure the essential. At the beginning there is the creation of man and woman (2:7-9, 15-24), for the male individual is not made to live alone: he needs "a helper to match" (2:18). There is no such person in the animal world (2:20); but man recognizes her in the one who is "bone of his bones and flesh of his flesh" (2:23). If the exclamation attributed to man in this place expresses in graphic terms the awareness of a community of nature, it is no less true that it ­also represents for man an access to full self-awareness, a grasp of his own being, found with a different polarity in "the bone of his bones and the flesh of his flesh". How can we not think of the way in which the awakening of human love reveals the adult man to himself? From then on, the couple, conscious of their original unity, will be able to "leave father and mother to become one flesh" (2:24): the unity of the two "in one flesh" will seal and consummate this double discovery of oneself in the other, this encounter in which ­human­ consciousness ­has awakened in common. However, this result acquires its full dimension only if the two partners have a common ­consciousness of self *before God,* for it is the relationship to God that defines man, since he finds himself here below in a situation of dialogue with his Creator. To evoke this aspect of things, the ­symbolic Tree ­of Knowledge will serve as a means of expression for the narrator­: it is the object of a prohibition (2:16-17), and the attitude taken in common by the man and the woman in the face of this imperative constitutes the decisive test of their awakening freedom (3:1-7). But the community of decision must not be affirmed in abstract terms. It is here that the psychological tact of the writer is shown, together with the firmness of his sexual anthropology. Very conscious of the different situation of the two partners in the couple by virtue of God's own design, he first shows the man as the head to whom God gives the commandment concerning the Tree of Knowledge (2:16), while the woman is the "helper like him" (2:18) to whom he clings with all the fibres of his affections (2:24). But in the scene of temptation, the ­situation of the sexes is reversed: seduced first by the Serpent, the woman brings about the man's decision (3:6); she thus uses his attachment to her to play the role of leader, as it were, in a critical circumstance where their common attitude must be determined. As a result, the self-consciousness that the culprits acquire through each other is radically perverted, as a detail in the narrative shows. Before the temptation, "they were naked and not ashamed of each other" (2:25). After the sin, "their eyes are opened and they know that they are naked" (3:7). This awakening of shame shows that trouble has crept into their inter-personal relationship: shame at coveting each other, that is, at no longer seeing each other in the truth of a relationship that the divine presence would illuminate, but in a false situation from which God has been previously eliminated. Thus the divine sentence takes note of this fundamental degradation of human love: "Your ­lust shall lead you to your husband, and he shall rule over you" *(Gen* 3:16). The role of leader attributed to the man has thus been transformed into domination, introducing into the relationship between man and woman the dialectic of Master and Slave; conversely, the lust experienced by the woman, which will push her to become a seductress, no longer reminds her of her role as a helper similar to the man.

From this analysis it is clear that, for the author of our account, the trial undergone by man at the beginning necessarily includes an ­inter-personal dimension, inseparable from the awareness of self before God. This is an element that the theology of original sin must take into account, so as not to reduce the idea of sin to an ­abstract and purely individual representation. *Sin's entry into human history was an indissolubly personal and social act,* in which the inter-personal relationship of the partners was involved in its deepest aspect. To know the other and to know oneself in the other before God, or to disregard God; to confront the other in an act of possession (either by domination or by covetousness), or to accept him or her as an absolute gift received from God; to meet him or her by finding in God the absolute bond which assures the unity of the two in love, or to try to substitute the other for God for oneself and oneself for God for the other: such was the issue at stake. These philosophical considerations are not at all foreign to the subject treated in *Gen* 2-3, even if their content is only implicit. Rather than going down this road, which the analysis of the text has logically led us to, contemporary critics have asked themselves whether the symbolisms used by the author do not suggest the identification of the ­forbidden "knowledge" ­with a sexual sin. The sapiential interpretation that I have adopted does not recommend this hypothesis, whose foundations remain very fragile. But, since the two partners involved in the affair are both male and female, it is normal that a sexual background is discernible on the horizon of the picture. How could sexuality be absent from the self-discovery that the man and woman make through each other? This is why the narrative has noted in passing, among the consequences of the sin committed, the disruption of their sexuality. But here we leave the problem of original sin properly so called *(peccatum originans)* to tackle that of its aftermath in the human race, for one of the fundamental themes of Genesis is to relate our present condition not only to sin in general, but to the sin of the protoplasts. It is this last point that we must now quickly examine.

1. The sin of origins and the human condition

A. The mystery of evil in history

In order to know what the sacred author thought of the relationship between original sin and the human condition, it is necessary to extend the investigation to the ­whole of the sacred history of which *Gen* 2-3 ­is a part, either at the level of the Yahwist narrator or at that of the Pentateuch. It can be seen that the painful aspects of human existence are always understood as the consequence of sin in all its forms. The stories in *Gen* 4-11 are particularly characteristic in this regard.

The great images that run through them evoke in a certain way the rise of human civilization and the beginning of the great social events that structured the life of the ancients: pastoral life and ­agriculture (4:2), urban life (4:17) and the social classes of the desert (4:20-22), navigation (5:14-16) and the cultivation of the vine (9:20), the establishment of the great empires (10:8-10) and the Mesopotamian cities (11:2-3), etc. But at each new stage, the corruption of humanity ­leads to a multiplication of the evils that weigh upon it: fratricidal warfare (4:8), polygamy (4:19) and the cruel vendetta of the desert (4:23-24), catastrophes of which the Flood is the legendary type (6:5-8:14), the division of nations and languages (11:5-9)... Born in the heart of man, evil thus becomes a factor in history as we live it. Naturally, this evil is above all religious: it is a misunderstanding of the living God in the practical form of a refusal of his Law. This is why its normal consequence is to put humanity under the judgement of God, so that "the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men" *(Rom* 1:18); for, "since they did not see fit to keep the true knowledge of God, God gave them over to their own minds without judgement, to do what was not right..." (Rom 1:28). *(Rom* 1:28).

Such a religious interpretation of history extends to the whole human race what in Israel follows from covenant theology: as the text from Deuteronomy quoted above *(Deut* 30:15-20) shows, there is a link between the violation of God's law, the ­accomplishment of evil and misfortune. In the development of the human race, everything has happened as if every social fact had been corrupted ­from the beginning by an "original sin" whose consequences we continue to bear. The idea is particularly emphasized in the episode of the Tower of Babel, which relates the breakdown of human unity to the religious corruption of civilization [[[241]](#footnote-241)](#bookmark168). Each individual is born bearing the burden of a situation due to the accumulation of ancestral sins. From the mystery of evil, as it ­manifests itself ­in the human condition, we glimpse the mystery of sin which is at its source. Now, if we embrace in a single glance the totality of the generations in all the peoples, we find the same miserable condition. We are thus led to look for the starting point at the origin of the race, postulating at this level an "original sin" whose consequences weigh on the whole human race. The drama of the protoplasts reported in *Gen* 2-3 is thus closely linked to the meditation of the ancient authors on the ­present condition of ­humanity.

B. The mystery of evil and God's plan.

It should be noted here that the biblical conception of the one God excludes any metaphysical dualism, similar to that which developed in the Iranian religion, or even to that which looms in the background of the Babylonian Poem of Creation[[[242]](#footnote-242)](#bookmark925) (battle of Marduk and Tiamat). All creation is God's work and, as such, can only be fundamentally good: this is the very refrain of *Genesis* 1 ("and God saw that it was good"). If, therefore, there is evil here below, not in itself but for man, it is on man's side that we must seek the reason, since any "ontological" explanation is excluded[[[243]](#footnote-243)](#bookmark169). The Yahwist account of the origins clearly affirms this point by intentionally contrasting the picture of human life before the trial and the sin with the one we all experience. The former, as I said above, necessarily resorts to < mythical> language to evoke that happy life in which the features of our present condition are reversed. Just as there is a symbolism of evil, at least a detail of which passed into *Gen* 3 to give a face to the tempting Presence (the Serpent), so there is also a paradisiacal symbolism that floats permanently on the horizon of our dreams[[[244]](#footnote-244)](#bookmark170). Most of the time we only remember what relates to our relationship with others and our situation in the world ; *Gen* 2 places these elements in a framework which gives them their profound meaning: that of man's familiarity with God.

The psychological origin and the conventions of this language, ­immediately comprehensible to every man, naturally forbid us to seek in it a "historical" description of man's life before the fall. Its scope is much wider than that: it allows us to understand in pictorial terms that *God's plan for man radically and forever implies a destination of total happiness, subordinated no doubt to the communion of life with Him, but excluding the evils which weigh upon us at the present time.* We must not forget that *the sin of the origins takes place in an economy of salvation that leads to Paradise regained. Genesis* 3 gives us a glimpse of this unlimited horizon, by including a promise in the Judgment of God himself: "I will put enmity between you (the Serpent) and the woman, your lineage and hers: he shall bruise your head, and you shall bruise his heel" *(Gen* 3:15). History will thus constitute a gigantic duel in which humanity will have to confront the evil Presence that won a first victory over it at the beginning. But in this duel, God is not neutral: he has sided, so to speak, with man by assuring him that in the end his lineage will bruise the head of the Serpent. This is a very shrouded expression of a Promise which, in the end, gives meaning to the holy story4T . For, if it is true that this story is marked by repeated divine judgments, while waiting for the final and definitive Judgment, it is above all polarized by an end whose character is gradually revealed in the prophetic texts: it will be, from every point of view, the victory of God over the Evil which is currently overwhelming mankind; it will be the reintegration of ­humanity into the lost Paradise. Thus the evocation of the primitive Paradise has a meaning that can be called *­prophetic,* since it places before the eyes of every believer that which is the very object of his hope. This explains why ­man's present condition is felt by him to be contrary to his wishes and his deepest nature: this is indeed so, since God created him for something else and the human race remains positively ­destined for this life with God in paradisiacal joy. The "myth" of the primitive Paradise is not an imaginative construction without ­foundation, but the expression of a truth so deeply rooted in

47. There is of course a conventional presentation of the divine intentions which preside over the unfolding of the holy story, without it being possible to speak of a "primitive revelation" which can be grasped by historical investigation. The context itself shows a systematic use of anthropomorphism to place God's speech *(Gen* 3:14-19) in the context of a dialogue in which Adam and Eve confront their judge. The exact scope of *Gen* 3:15 is discussed in exegesis. See B. Rigaux, *La femme et son lignage dans Genèse 3, 14-15,* in *Revue Biblique,* 1954, pp. 321-348.

It is only when the corresponding symbolism has a universal audience that it is possible to analyse it by appropriate methods. One can, if one wishes, analyse by ­appropriate methods ­this archetype elaborated in the collective memory of ­human generations; one will finally discover its meaning only if one places oneself in the perspective opened by the revelation.

But let us return to the features of the human condition which are the countertype. It is precisely these that *Gen* 3:14-19 summarizes, in the form of the Divine Judgment which closes the filmed sequence of the origins. We can leave aside here the humiliation of the Serpent who, as responsible for human evil, is cursed (3:14): the mystery of this evil Presence remains untouched, and there is no other language to speak of it than the conventional imagery used here. On the other hand, human sorrow is evoked in a few general facts[[[245]](#footnote-245)](#bookmark171) which, without eliminating the proper value of the corresponding realities, show that they carry a ­deep wound­: conjugal love degrades (3:16b), motherhood ­brings pain (3:16a), work is a struggle against an ungrateful nature (3:17b-18), and finally, earthly existence leads ineluctably ­to death (3:18). God did not create man to abandon him to this experience of suffering; it is intimately connected with the experience of sin. It may be asked why God allowed the creative will to be held in check. But this would be to forget two equally important things: on the one hand, he could not create free man without taking his freedom seriously, as *Genesis* 3 ­implies; on the other hand, the entry into the world of sin and death did not alter his benevolent design, since on the contrary they made possible the manifestation of his goodness in an economy of promise, henceforth underlying all history. These last observations certainly do not elucidate the mystery of original sin in its entirety. But, on the basis of Scripture itself, they place it in an overall framework in which it acquires an indisputable meaning. Although it is an evil in itself, it does not escape the divine plan which begins with creation and ends in eternal life. It does not even cause what one might be tempted to call a "change of plan", as if, the primitive plan having failed because of sin, God had substituted a new plan, henceforth turned towards redemption in Christ.

These are anthropomorphic representations to which the ­intelligent reading of Genesis does not force the theologian. All that can be said is that from the beginning the evil option of human freedom has qualitatively determined our condition, even though God's will is to assure us the life and happiness to which we spontaneously tend. As we can see, the idea of original sin, as *peccatum originans,* is the key to the problem of the human condition, as ­Pascal's apologetics ­had rightly discerned[[[246]](#footnote-246)](#bookmark172) .

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Our exegetical investigation can safely end here. By resolutely breaking with the old "historical" reading of *Gen* 2-3, by abandoning a certain representation of ­primitive humanity that modern research has rendered obsolete, by analyzing more closely the compositional processes and the symbolic or "mythical" elements used by the old author[[[247]](#footnote-247)](#bookmark173)she has

**REFLECTIONS ON THE PROBLEM OF ORIGINAL SIN** 375 recovered a doctrine which is basically very traditional and which touches on the theology of the human condition and the theology of history. This first work having been done, it will now be necessary to confront the results with the representation of human origins to which the positive sciences lead us today; not in order to achieve a *neo-concordism* which would show in the biblical writer the unrecognized precursor of contemporary scholars, but to verify the possibility and the conditions of a *coherence* between the data of human knowledge and those of the faith. For the intellectual life of the Christian would not be possible without this internal coherence, in which the two domains must find their account without encroaching on one another or substituting one for the other.

*(to be continued)*

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(the) evil constitution (of man) in an irrational event suddenly occurring in a good creation. It tightens the origin of evil in a *symbolic moment* that ends innocence and begins the curse" (p. 57). Adam thus has a double relationship to our experience of evil. In the first place, he "is the archetype, the exemplar of this present, actual evil, which we repeat and imitate. But it also represents "evil as a tradition, as a ­historical chain of events­, as the reign of the *already existing"* (p. 65). Thus the biblical narrative, introducing us to the heart of the historical condition of man in time, focuses our attention on the *absolute beginning of* this condition, of this time, of this history understood as the history of freedom. The theology of Original Sin, as *pcccatum originans,* is nothing other than a reflection on this "symbolic moment" (in the strong sense of the word "symbol"); for this moment does not belong to the "primordial time" in which the myths that put the gods on stage take place; it belongs to *our* time, whose characteristics are, in a way, concentrated in this point of origin. It is not a question of satisfying human curiosity with a ­representation of the "beginnings", but of understanding, in the light of the redemption that has taken place, how the drama has been introduced into human time in which God's plan is realized. It ­is this aspect of things that the expression "Adamic myth" seems to me, if not to evacuate completely, at least to compromise dangerously­.

**The existence of God today**

The world today is full of atheists, or rather, atheism is spreading more and more throughout the world: it is well known that all those who say they are or believe themselves to be atheists are not really so. In spite of all ­the propaganda, in spite of all the objections and oppositions­, the spontaneous reason of man still finds a way towards the One whom he does not know how to name God but whom he places, with words that are sometimes derisory, at the summit of everything. It is God himself who proposes himself to the moral conscience when it recognizes that one must live for an Absolute who deserves to be loved and served above all else; it is to God that the spirit of man instinctively rises, by a very simple induction, when it considers the world and its marvels

When reason discovers the existence of God from the moral conscience or the visible world, it does not bother with ­possible objections or details. ­Its natural light, when it is not clouded by a distorting cultural climate, is bright enough to lead it quickly to the goal, by a kind of ­intuitive ­inference­, whose clarity is bathed in an almost immediate experience. But then come the contradictions, the need to ­explain, to prove that the spontaneous approach of the mind is not fallacious: it is then the time of philosophy, the time to ­develop an argumentation whose critical certainty overcomes the obstacles, dissipates the confusions, solves the difficulties.

We would like to propose here a set of reflections which ­facilitate the orientation of the mind towards God and confirm reason in its profound intuitions, by establishing with some rigour the ­existence of the Supreme Being. It is therefore a purely rational study that we are undertaking, convinced that human reason is capable, by its own strength, of rising to God. We shall proceed step by step, in a necessarily synthetic manner, but with the concern to make ourselves understood and with due regard to the modern difficulties relating to our problem.

The question is whether the world is self-sufficient or whether, in order to be what it is and what it is becoming, it does not presuppose a Principle to which it is not subject.

1. About a person who openly denies God, Martin Buber wrote these striking words: "When he too, who abhors the name, and believes himself to be without God, addresses himself with his whole being to the *You* of his life, as to a *You* who cannot be limited by another, he addresses God" *(You and I).*

The absolute characteristics ­commonly recognized in ­God must be attributed to him.

At the spectacle of the world, the mind asks itself questions. It is its life, its passion to know, to understand. Questioned at a certain level, the world answers, shows itself luminous, intelligible. Science never ceases to uncover new secrets of nature, to formulate new laws, which explain not only the *how of* things but the *why* itself, sometimes at least, and up to a certain point. Why is this organ shaped in this way, why does this amino acid enter into the composition of this ­protein substance­, etc.? As discoveries multiply, the world becomes clearer to us and the intimate agreement of its articulations with the logical demands of our thought bursts forth. Let us remember ­Einstein's wonderment ­at the fact that the laws of the mind correspond to those of reality. What is most incomprehensible about the world," he wrote, "is that it is comprehensible. And Louis de Broglie comments: "The great marvel in the progress of science is that it has revealed to us a certain concordance between our thought and things, a certain possibility of grasping, with the help of the resources of our intelligence and the rules of our reason, the profound relations existing between phenomena. It ­is not surprising enough that some science is possible, that is, that our reason provides us with the means to understand at least some aspects of what is happening around us in nature"[[[248]](#footnote-248)](#bookmark174) . Thus, for example, recent palaeontological discoveries have come to take their place at the places and times fixed by the evolutionary theory of the earth ("fossils at the rendezvous of calculation"); that the newly recognized chemical bodies had their place marked in advance in Mendeleyev's periodic table; that the planet Neptune answered exactly to Le Verrier's peremptory equations, and that today the cosmonauts verify with joy the reality of the abstract anticipations of our scientists. In short, the world is full of light, and this light is also that of our ­intelligence [[[249]](#footnote-249)](#bookmark175).

The same questioning spirit, the same dynamism and desire for knowledge, the same demand for meaning and understanding, carry us further than science can ever reach. Questions other than scientific ones inevitably arise in the mind. They relate to the intimate structure of beings and things, to the origin and destiny of the world, to man's place in the cosmos, to the reason for his existence. What are our reactions to these serious and multiple whys? Some, like Jean Rostand today, despair of going beyond this world through thought, of finding in it some clue to a rise towards transcendence. "I have searched passionately like all of you, with the desperate hope of finding something, of being able to believe in the destiny of Man. Alas! there is nothing, and this is a pathetic observation. Our irrepressible need for clarity on the essential problems of our condition is a false need, or at least a need that cannot be satisfied: "That dissatisfaction of the spirit is our lot, that we must resign ourselves to living - and dying - in anxiety and in the dark, such is one of my certainties"[[[250]](#footnote-250)](#bookmark176) . Thus, we cannot ­satisfy the demand for radical intelligibility, which is nonetheless inscribed in human reason, and we must accept the fundamental "absurdity" of the world and of life.

Others, today as in the past, believe that the world does not fail to speak to us of a Being, of whom it bears, in their eyes, the indisputable marks. Throughout the world, from decisive signs, more telling than they have ever been, they rejoice in reaching the ­existence of its Author, and in finding in him answers to their ­fundamental ­questions.­ It is in the wake of the great thinkers who have known the existence of God that we ourselves undertake our own search.

The first and perhaps most striking way to God for modern minds seems to us to be that which starts from the consideration of the harmony of the world below man[[[251]](#footnote-251)](#bookmark177).

One can only evoke here the harmonic unity of the world and its marvellous organisation, so much it bursts out in the eyes of the attentive observer, and so much have the scientists of all kinds, physicists, biologists, astronomers, who have had the privilege of ­penetrating some of its ­secrets, described and exalted it. Whatever ­may be the anomalies of nature, the apparent aberrations and the hopeless trials, the useless losses­, the monstrosities even, all this disorder which scandalizes at first sight but whose strangeness is justified by the requirements of a higher order, the universe, in its whole and in its parts, in the unfolding of its phenomena of cosmic or atomic order, in the infinitely varied manifestations of life, presents a prodigy of arrangement, of invention, of progress in achievement, the depth of which the admiration of men can hardly suspect[[[252]](#footnote-252)](#bookmark178).

1. *The static, dynamic and evolutionary order of the world of inert matter.*

Let us only recall that the fundamental and universal order which, from celestial mechanics to nuclear physics, governs the immense swarm of cosmic activities rests on the stability of the laws of nature, on the whole system of regular relations, of constants, of ­periodic recurrences­, which founds and assures the ­splendid and innumerable ­achievements of ­the world of bodies. The material universe thus appears to us as a vast harmonization of affinities and exchanges between things and, more profoundly, as a ­progressive structuring of its constituent elements. Multiple atoms compose molecules, which themselves combine to form macromolecular ­structures: giant syntheses that enter, in turn and according to a rigorously defined order, into the extremely complex economy of the cellular unit. These material elements did not appear simultaneously in the world. Matter implies a process, a genesis, oriented in a perceptible direction, according to certain physical laws of ­nuclear transmutations.­ Heavy nuclei are less ancient; the matter of organic chemistry is a recent matter. Thus a principle of gradual complication of the arrangement, within corpuscular edifices of increasingly higher order, emerges.

1. *The hierarchical and evolutionary order of the human infra life world.*

The phenomenon of life, from the point of view of structures as well as functions and general evolution, also reveals, and better still, the profound rationality that permeates its entire domain. The appearance of a single living synthesis requires, in very delicate proportions, lipids and sugars, vitamins, enzymes, etc. The organization of proteins themselves, besides its enormous ­complexity, is admirably adapted to the ­essential­ biological functions.­ As the Soviet scientist Oparin wrote: "Proteins - ferments, hormones, etc. - are perfect organs, rationally adapted to the essential biological functions. - ­are perfect, rationally ­constructed ­organs ­of the living protoplasm".[[[253]](#footnote-253)](#bookmark179). In every living germ, Claude Bernard also said, there is a guiding idea that ­develops and manifests itself through organization. Every organism, in its anatomy and physiology, has a rational arrangement, internal connections, and co-adaptations, which effectively ensure the development of the individual and the species.[[[254]](#footnote-254)](#bookmark180). The human organism in particular is this marvel of coordination between differentiated tissues, multiple organs and balanced functions, which has made possible the advent of a mind, capable of thinking the universe and questioning itself about its origin and destiny.

The dynamic laws which direct the development of matter, always in the same direction, towards ever higher structures, also command the evolution of life, according to a progression of living species, which arise, in the course of time, in an irreversible order of increasing complexity. The tree of life as a whole climbs towards more delicate organisms, richer psyches, towards a more and more accentuated specialization. ­Contemplating this obstinate ascent of life on the planet, one is ­easily convinced that a magnificent success has been achieved in stages, as a thought develops; one sees that a work has been ­accomplished, manifested more and more by the discoveries of paleontology ­®. Multitudes of inferior organisms have carried biological evolution, in a continuous and even accelerated way, for two billion years and more, until the appearance of man. This construction in progress, this race towards synthesis, by means of biological exchanges, by the mutual adaptation of the living and the inorganic matter, by the evolution of the astral world itself, presents itself to our eyes as a kind of poem, a ­cosmic symphony­, always in the making. From the infinitely small to the infinitely great, a certain organic, dynamic, evolutionary imity ­shines through in the general economy of the world, a "­common­ spirit­", making it possible to compare the solar system to the atomic system, and to envelop everything in its light. The elements of the world," wrote Fr. Teilhard, "develop such intimate links between them that each of them is only conceivable in its appearance as a function of the overall history of the whole system.[[[255]](#footnote-255)](#bookmark181).

1. *Question that arises in connection with World Order.*

In the presence of the order immanent in the material nature of the universe, a capital question arises for the mind. What is the principle of this order imprinted in things, in living beings, in the evolution of the whole world? Such a learned organization, such a complex and efficient process, requires an explanation. A sort of cosmic drama, harmonizing in space and time beings deprived of intelligence, necessarily raises the question: How could such an order be produced? By what virtue has nature managed to organize itself in such a beautiful way?

The order of the world is an indisputable fact. Even if it were proven that it proceeds from a basic indeterminism, as ­some philosophers have ­recently argued­, this would not change the state of things that we perceive. We would only have to explain how order can emerge from disorder. But we are not there yet. Louis de Broglie, in agreement with great physicists1X , believes that the ­apparent indeterminacy of ­microphysics is due to the conditions of the experiment. ­Heisenberg's uncertainty relations "are only predictive uncertainties and ­in no way entail in ­a necessary way a true indeterminacy of ­the position and state of motion of the corpuscle."[[[256]](#footnote-256)](#bookmark182). Besides, in the absence of a mechanical determinism, a statistical determinism is verified in the corpuscular world, which expresses, through a great number of individual "chances", the ­internal necessity ­of the law1S .

1. *The first answer is that of chance.*

A first answer, which we will not dwell on because it is obviously outdated, consists in saying: the order that exists in the world is a happy effect of chance. We do not refuse to attach order to a principle; but what is the value of this principle?

In terms of common observation, we call *chance* the unordered meeting of two or more series of facts, which themselves have a specific orientation. The example is classic: a man walks past a house, a tile falls from the roof and breaks his skull. This accident, to which nothing is ordered, is a fact of chance. No intention (natural or conscious), no ­particular inclination ­commanded this coincidence, which was not inscribed in any cause. The same is true of the fact that printing type thrown into the air, subject to the laws of gravity and mechanics, can once or twice fall back down and form a word or even a meaningful sentence. Chance is then defined by reference to causal lines, to intentions, to natural laws. To speak of chance, according to this meaning of the word, in the formation of the world, implies an interference of independent causal lines, and can only be understood against the background of a set of laws, of ­natural orientations: it is from this ordered set that the question of the principle of cosmic organization would then arise.

But the word *chance* can be taken, by going to the limit, in a much more radical sense. From then on, when it comes to the organization of the world, it means that, any kind of order, of determinism being banished at the beginning, we give ourselves all the constituent elements of the world, and we give ourselves them organizing themselves between them by a phenomenon called "chance". A marvellous, lasting, progressive order is then created by itself without the need to resort to any other principle of explanation. The pretext of the argument is that there are effects of order in the world, ingenious arrangements, which apparently owe nothing to intelligence.

If this reasoning is not to be an abstract solution and an easy escape, it is necessary to find a ­valid foundation in reality. And what do we see in reality? We see that accidental successes, by chance, are all the rarer the more complex they are. The more numerous the elements to be harmonized, the less likely it is that a happy encounter will occur. The random composition of an entirely meaningful book is much more improbable than that of a simple sentence. In a lottery, the greater the number of tickets, the lower the hope of winning for a given number. If the conditions of the chance event are multiplied, the proportions are immense, as the calculation of probabilities reveals to the mind. And this is how things actually are in nature. ­Natural energies­, apart from the direction imprinted in them and recognizable by the regularity of their behavior, lead ­only ­to ­results that are generally deprived of order and beauty. Chance is a bad master builder: hazardous successes arise only among innumerable defeats.

Let us now try to imagine the astonishing complexity of the universal order: the number of elements that constitute it - ­each of these elementary grains being itself composed of particles that science, without claiming to exhaust them, recognizes as increasingly infinitesimal - the coordination of these elements into ­individual­ realizations­, themselves harmonized with the totality, and, something ­even ­more ­astonishing - since everything can be undone at any moment, by virtue of absolute chance - the permanence of this ­dynamic­ harmony ­and its prodigious enrichment. To explain by chance the mere appearance of life, the enormous complexity of a single protein[[[257]](#footnote-257)](#bookmark183) , the fact of the constant orientation, in spite of the difficulties encountered along the way, towards more and more perfect nervous systems, the ­emergence of the spirit, made possible by the progressive organization of matter, the adaptation of this spirit to reality, and finally the enveloping unity which links the beginning of evolution to its present end ; To explain by chance all this, all this convergence and conspiracy­, when chance is so parsimonious, so stingy of successes, is more than common sense can bear. Unthinkable, this attempt at explanation is abandoned today, even by scientists of materialist tendency. And if the mathematical spirit, seizing this physical problem and defying the sense of reality, argues that the ­present order of the dynamic elements of the universe could, after all, represent a unique happiness of realization among an infinite number of possible combinations, one readily agrees, remarking ­only that one has thus passed into the "realm of utopia". The chance that we know does almost nothing coherent: to attribute to it the harmonization of the world is to make a mistake and give in to the spirit of vertigo[[[258]](#footnote-258)](#bookmark930).

(Charles-Eugène Güye, *L\*Evolution physico-chùniquc,* Paris, 1921, pp. 232-233). (

1. *The explanation by necessity.*

Since the explanation by chance does not support the examination, it is necessary to ­look for something else to which to attach the undeniable phenomenon of universal order.

It is then proposed to require, at the origin of things, a kind of global necessity, a systematic principle of all the ­particular orders ­observed in the world. Instead of imputing to a primitive chance ­the play of natural laws that structure the universe, we would reduce them to a ­kind of organizing thrust, a general dynamism, a physical source of organization and convergence. Is ­this not what scientists do today, in limited fields, when they ­explain by necessary, counter-random factors the ­phenomenal ­determinations ­attributed in the past to chance10 ? Oparin, ­dealing with the formation of the first living beings from macromolecules­, appeals to a "natural necessity", prior to life, inherent to matter in motion[[[259]](#footnote-259)](#bookmark184). This constitutive necessity of the oriented development of matter was ­recently highlighted ­by an American physicist, Stanley Miller. His experiments have shown that the probability of the appearance of certain ­organic­ compounds ­serving as a support for life was greater than had been imagined: thus necessity, not chance, would be placed at the centre of vital phenomena [[[260]](#footnote-260)](#bookmark185).

This new form of recourse to a necessity that evacuates chance should be compared to the many antihasards (neo-Darwinian mutations and selections, heredity, Lamarckian factors, trap systems, syntropic waves, envelope phenomena, etc.) that scientific observation forces us to recognize in the evolution of the world10 . Structured wholes are clearly emerging in the chaos of contingencies. From then on, the domain of necessity will be able, with the progress of science, to extend indefinitely: original necessity, even embellished with chance, will not be able, any more than the latter, to act as an explanatory principle of the world order. The profound reason is that all material necessity itself needs explanation. Matter, by itself, is blind. Only ­intelligence is capable of organization. In order to harmonize existing beings, it is necessary to

In order to achieve harmony between the two components, in themselves and in their mutual relations, ­an intelligent being is needed in ­principle. And this is all the more evident the more ­complex ­the ­harmony achieved is itself.

1. *Requirement of an intelligent principle.*

Certainly, the physical causes and laws of scientific progress are genuine principles of elucidation. When the mechanisms of evolution are explained to us, we enter for a part in the understanding of the genesis of the world. But even if the current theories possess this already precious illuminating power, and even if the observable causalities were to succeed, one day, in weaving a flawless explanatory system, the intelligibility of the universe, ­provided at this scientific level alone, would remain irremediably insufficient. Material causes do not explain, by the mere fact of their existence, that they are always oriented in the same direction, and in an optimal direction. To possess such a nature, to be such, does ­not imply, of itself, that one will constantly act in the same way, and in the best way. There must be an ordination, and it is this ordination that one cannot glory in merely by existing. In the ­same way, the ­multiplicity of elements integrated in an organic or ­dynamic­ synthesis ­is not sufficient, by itself, to account for this ­synthesis: coordination, transcending the elements, requires a power of adaptation, of commensuration, of which matter itself is ­absolutely incapable. Matter, raw or living, is ordered and oriented in itself: it is not by itself. "­When a certain coincidence of phenomena is ­consistently­ noticed­, it is not enough to link each particular phenomenon to its antecedent causes; a precise reason for the coincidence itself must also be given[[[261]](#footnote-261)](#bookmark186) ! The internal connections of nature and its laws of development presuppose an ordering intention. In the absence of ordination, any agent could produce anything. As such, any cause is likely to take a multitude of different directions. Where does it get its ­determination to have the ­same effect? To attribute to matter sympathies, ­preferences, in order to explain the orientation of its movement and a choice between the various possible combinations, is to wish that we could choose without prior knowledge. In crystallization, for ­example, the material particles are arranged according to a determined order: why this order rather than such a chaotic meeting, if not because these elements are under the influence of an ordering intelligence[[[262]](#footnote-262)](#bookmark187) ?

*A fortiori,* when it comes to a prodigiously ­complicated organization ­such as that of the universe, unintelligent matter, with its blind mechanisms and narrow properties, must give way to a principle which, making up for its indigence, is, in the order of ­explanation, equal to ­the wonders of the cosmos and its destiny. Certainly, considered in its cosmic totality, matter tends, through various mechanisms, to organize itself more and more. But this ­progressive arrangement cannot be attributed to it as to its own cause. Besides the fact that its notion is opposed to that of spirit and of ­orderly­ construction­, matter, taken at its original stage, with the ideality that ­informs­ it­, is so poor in resources that it is impossible to do it credit for the prodigies of ingenuity and wisdom that are manifested in it in the course of evolution, so immense is the disproportion.

does not dispense us from observing that the recorded "information" emanates from an anterior adult being and that, in itself, by this virtual richness that contains everything according to a rule of structuring, it poses the same problem of the reason for being as the blossoming organisms whose plenitude we admire[[263]](#footnote-263) .

1. *This intelligence must be unique.*

Neither chance, nor necessity, nor both intermingled, account for the rationality of the world. Matter results in remarkable edifices, but it is incapable of organizing itself. As for the living being deprived of reason, it cannot be considered as the creator of its own organization and its own evolution. There is only one way out, which is at the same time an absolute requirement: the inherent logic of the world must be answered by a proportionate intelligent cause­. ­To this organic network whose elements are all connected from ­within, to this logos which forms a kind of soul of the world, we must ­presuppose a thought in action, a spirit capable of directing, in their combinations and in their impetus towards the best, a multitude of ­contrary and discordant cosmic elements.

This mind, because of the very unity of conception implied by the total organicity of the universe in time and space, can only be unique. Every element, indeed, every event is really coextensive, in its preparation, in its context and in its completion, with the universality of the cosmos: the mind that thought the synthetic unity of nature could not be several [[[264]](#footnote-264)](#bookmark188).

We are not saying, however, that the mind that thought up the order of the world is a divine mind. We have not demonstrated the existence of God, but only that of a supreme organiser. But can we rationally leave it at that? Can we be satisfied, by way of ­explanation, with ­a sort of architect of the world, a superior being, such as Stuart Mill imagined and which ­many Anglo-Saxon thinkers ­still imagine today [[[265]](#footnote-265)](#bookmark189) ? To this modern demiurge, nothing more is required than to organize a formless matter, a pre-existing chaos. The imposed order is then only an artificial order, like the one an artist imprints on the material of his art. It is an order plastered, so to speak, on the inorganic background of primitive realities. But the cosmic order is neither an artificial static order, such as that of a painting or an architecture, nor is it a merely dynamic order. A good machine achieves a certain functional order, but its type of organization is quite different from that of the world. The world proceeds, not from harmoniously arranged cogs­, but from ­"natures" whose operations spring from a profound interiority. The movement of the wheels, or of the connecting rod of a locomotive, does not come from the metal of which these parts are formed, but from an energy which is foreign to them. Everything depends on the arrangement of the materials themselves, on parts linked together by extrinsic connections.

In nature, on the other hand, movement comes from the depths, from the intimate being, which is also the source of cosmic evolution. Aristotle and Bergson insisted a lot on the crucial difference between manufactured objects and natural realities. Among the ­latter, living realities are even more obviously something other than mechanisms, always animated from without, whereas the living has in itself the principle of its spontaneity and works on itself, each part being in permanent communication with the others and with the whole. The manufactured object has neither genesis nor birth. It does not evolve, it has no history. Its only movement is ­spatial, or that of disintegration. On the other hand, the living being grows, develops; it ages, in the very fabric of its cells. As for the so-called inorganic being, but natural, it too possesses an internal principle of activity, a mysterious energy, essentially different from the movement of a machine.

The ordering intelligence, which we require in the principle of the world to make it comprehensible to us, must therefore be an ­intelligence that governs the fundamental order of things, an intelligence that has control over the constituent elements of the world. e­The old *nous* of Anaxa- gore, organizer of the primordial chaos, the demiurge of the *Timaeus,* the Author of nature dear to the eighteenth century, the famous Watchmaker of which Voltaire dreamed, are irremediably insufficient: we must seek, beyond that, the intelligent source of the world of natures. But what would we say about a "world soul", about the "artistic fire" of the Stoics? In order to see the inefficiency of this last recourse, we must examine closely what the order of natures actually consists of.

1. *Elucidation of the concept of "nature".*

Here we are logically led to deepen the notion of "­nature", since it is on it that depends the essential quality of the intelligent being of which we say that it is the organiser of natures. It is a question of identifying the intimate being of things, the hidden face of the movement and evolution of the sensible world.

This analysis could be carried out on the basis of the simple facts of daily observation. But it is probably better to refer directly to scientific experience, since the scientist is the one who is ­especially interested in the study of physical and natural reality. Thus, we will have the opportunity to distinguish and clarify a number of important points of view.

1. *The object of science is the sensible and mobile reality.*

The object of the science of phenomena is none other than the sensible given. The scientific mind considers bodies according to whether they are endowed with experimentally ascertainable properties, and subject to laws in the relations they bear to one another.

It is becoming increasingly clear to the scientist that the world is constructed in "number, weight and measure". The rigour of ­scientific knowledge requires the mind to ensure exact dimensions, to reach minute precision, and to use ever more sophisticated instruments for this purpose. The immediate "object" of science ­then becomes a certain complex, identifiable by its graduated encounter with these instruments, it being understood that the proper and true object of experimental science is not the measurement itself, but ­always the physical reality, sensitive and mobile, according to whether it falls under the measurements of our apparatus23 .

Even when the elements to which scientific analysis leads are not perceptible to the senses or to the imagination, they remain conceived by reference to records, in the manner of sensibles reached indirectly through the manifest observables that ­presuppose them.­ Any definition refers to properties for which the means of practical verification are assigned, and any scientific law must lead to experience itself. The law is nothing other than the formula of a constant, well-established relation between a phenomenon and another phenomenon or, more generally, between a phenomenon and its spatio-temporal conditioning, which we call its "cause", and which is translated, at best, into a set of mathematical relations.

1. *The object of science is not a pure production of thought.*

Before we ask ourselves what exactly this sensible, the object of the science of phenomena, consists of, there is an important point that we can now emphasize: scientific laws do not present themselves to the mind of the scientist as pure productions of thought. It is true that science is the result of an ideal construction. But whatever the creative part of the mind in this work, it is structures and behaviours that are ­initially given to ­the intuition of meaning. The particular significance of this ­intuition is not denied by the scientist, who, through experience, realizes that his work consists not in inventing, but in discovering, in exploring physical reality, that is, in recognizing what is. The object of science is therefore not a pure object posed by an act of thought. It is the regulating norm of a mind, whose vocation is to be measured by it: our concepts apply themselves to embrace ever better, in a groping and ­progressive­ search­, the contours of the structure of the world20 .

Philosophical criticism confirms the irresistible evidence of ­experience. To reflect on the processes of scientific thought is to recognize that it is dominated by a pole that does not depend on its ­initiative. It is no longer believed that the world of science is merely the expression of categories of the mind and of its own necessities:

1. Our measurements imply the choice of an imity, its permanence, its repetition. As such, they are not part of the quantitative reality, which is only the foundation.
2. < Existence has a value and a volume. Thought is not its own support and cannot account for being" (Levinas). phenomena do not proceed from the self, nor are they ­originally constructed ­by the self.
3. *Physical reality is not the same as ­scientific theories.*

Once the fundamental independence of scientific reality from the scientist's thought is recognized, let us try to see in what ­precisely this reality consists.­ When questioned on this point, the scientist spontaneously thinks of a deepening of structures, a finer accuracy of laws, a wider and more unifying extension of physical theories. We would know many things," wrote L. de Broglie, "if we could say exactly what a ray of light is. Alas, we do not know." However, with the progress of technology, the scientist can reach elements that were once inaccessible, and which are ­obviously real to him: molecules, atoms, for example, the reticular structure of crystals, etc.2T . To the question: What is basically an atom? he will answer that the atom is formed of a nucleus around which a certain number of electrons gravitate, according to laws defined with more or less precision. But what is an electron? The particle physicist will speak of even more minute corpuscles, sub-elements, and his thought, in search of an explanation, will not leave this analytical plane, this domain where the mobility of the microphysical reality, subject to the dynamic laws of the structure of matter, is also manifested. In fact, structures and laws condition each other in the elaboration of theories that aim to "explain", at the deepest level, bodily reality and to ensure its practical control. In their highest deductive systematization, these theories translate the measurements taken on things into a ­coherent set of mathematical propositions: ­particular­ systems ­of differential equations applying to geometrical points affected by very high speeds. But, of reality, the physico-mathematical constructions only retain its ­measurable­ behaviour.­ They only consider it according to mathematically made cuts, which inform us about some constitutive elements of the atom for example, in a way that, from being clear at first, becomes symbolic and approximate from an advanced degree of conceptualization. Mathematized, the physical reality passes to a level that is not adequately its own. This is ­why the ­symbolic­ entities ­(protons, electrons, neutrons, etc.), which take the place of the real particles of the atomic edifice, are still burdened with hypo-

27. As the great English scientist Eddington put it: "The physicist has faith in the real existence of atoms and molecules; for him they are not mere fictions which give him the means of understanding certain laws of chemical combinations." Theories, obscurities, and necessarily remain subject to a ­constant renewal of perspective[[[266]](#footnote-266)](#bookmark190).

How much of the physical reality is transposed into ­mathematical reconstructions? Certainly, the word *electron,* for ­example, circumscribes in a determined way a "natural nucleus", something that exists. Nobody doubts that this entity is "in correspondence" with reality. But what is this "something that exists" in itself? Its structure is not identically the one that, by groping, science attributes to it. Some wonder if the ­electron would not be a kind of vibration center in a system of waves to which only reality would belong; for others, it is the waves whose existence is considered fictitious, as the constructed expression of a mathematically continuous field, informing a quantum or particulate reality. In any case­, the atomic world ­is a reality, unknown in itself, on which we act by means of signs, a world of objects without imaginable figures. The imagination, in fact, represents things as they appear to us, on our scale of large dimensions, as possible subjects of a complete and continuous ­observation. But when we penetrate the microphysical domain, the figurable character of our usual knowledge must be abandoned, and this is what makes it so delicate to ­discern the symbolic elements from the points of emergence of the objective reality of things.

Such is, in short, what we mean by physical reality, in the language and thought of the scientist. It is not a series of readings of dials, or other devices, but a sensible reality, fundamentally independent of the mind, translated more or less faithfully ­in our empirical theories, and, as for its ultimate elements­, perceived in a merely symbolic and enigmatic way.

But the scientist has something else to tell us about physical reality. He feels, not precisely as a man of science, but as an intelligent man who is constantly in contact with nature, that there is more to it than what he captures in his ­general formulas.­ This spontaneous impression is very strong in the scientist. When he has finished talking about protons and neutrons, genes and nucleic acids, impulses, frustrations, etc., he knows that he has not expressed all of the sensitive reality. And this is not only because there is still a lot to know on the properly scientific level, but because reality is of such a nature that it cannot be exhausted by the architecture of physical laws and quantitative relations. Imbued in the sensitive data, something manifests itself that is not a simple scientific determination but offers the mind an irreducible consistency, a thickness, like a background of being, whose aspects science explores, without being able to speak of it directly and for itself.

This "something else" that he experiences in reality, this background, inexpressible in terms of science and of another order than the proper object of his discipline, the present-day scientist no longer has the claim to penetrate its intimacy, which remains totally obscure for him20 . The being of a concrete thing appears to him enveloped in a profound mystery. He knows that it is not up to him to unravel the interiority of things for itself. Mathematical theories," wrote Henri Poincaré, "do not have as their object to reveal to us the true nature of things... Their sole purpose is to co-ordinate the physical laws which experience makes known to us, but which without the help of mathematics we could not even state. It is of little importance to us that the ether really exists, that is the business of the metaphysician; the essential thing for us is that everything happens as if it existed... [[[267]](#footnote-267)](#bookmark191) ".

Poincaré did not believe in metaphysics, but whatever he did, the man of science remained riveted to the depths of physical reality. In the presence of the sensible, in his effort to wrest its secrets from it, he must rely on the hidden being of things, on this ontological core ­which is manifested by the scientific data, but which is, for the scientist, only the support of observable phenomena, the foundation of his empirical ­representations, and to which he refers only in an oblique and obscure manner.

The philosophical analysis makes explicit what the scientist as such only perceives in a confused way. He says, for example: the ­extent of this body, this "physical reality", *exists.* Now the extent is not an object of pure and simple knowledge: a "being of reason", whose entire reality would consist in being known. This extent is that of an intimate, dense, resistant reality, which presents itself phenomenally to observation. In the same way, there are qualities that really *are*. In a color, there is something that vibrates, that emits waves. The action itself is the action of an existing reality. The properties of a plant that my sight, my smell, my touch explore, *are* something of another order than what we express in terms of knowledge. Science, under its imagined or ­conceptual representations­, presupposes the being of the sensible given, which constitutes the deep fabric of the world, a mysterious reality of which it speaks, but which it does not express in its language. The scientific qualifications of corporeal natures manifest the original resources of the real, but the real itself, in its ultimate depth, in what takes shape in the matter of the world, is the being of the sensible. A body exists such and such, of such and such a species, of such and such an individual structure. The "something", delivered as a pure indeterminate under the sensible, under ­extent and space, under movement and time, under action and life, is being itself, the ontological mystery, whose existence inexorably faces the apprehension of the spirit. In conquering its ­domain over myths and over philosophical pseudo-explanations, science has had to encounter the essential limits of its jurisdiction: it has nothing to say about the intrinsic substance of things. No matter how far the scientist pushes his point, no matter how far he may go one day, he will never grasp, by the very type of his knowledge, the intimate being of the world. Beyond the universe of science, actualized or only possible, there is the real itself, the fundamental reality, that irreducible background ­which is absolutely not a matter for a scientific reading of the world.

1. *The intuition of existing and being existing.*

Here we are introduced, by this brief phenomenological analysis, into the presence of the profound reality of things and of the world, of that "something existing" that the intelligence, learned or unlearned, ­perceives beyond appearances. This intimate reality of natural beings, inaccessible to science, is that which we have recognized as oriented, ordered: it is from it that we seek the ­ordering­ cause.

Let us look carefully at this side of things, or rather, beyond the apparent face of things, and start with what is most ­striking. The things that science deals with exist. The fact of existing, of being there, for this tree, in front of me, is irrefutable, even if I hesitate about the mode of existence (substantial or phenomenal only, subjective or extra-mental) that should be attributed to it[[[268]](#footnote-268)](#bookmark931). Pre­ science presupposes the fact of existence: it speaks only of existing realities, although it must leave the brute fact of existence outside its determinations. It is only interested in it as the foundation of its laws or as what will verify the accuracy of its predictions. Scientific explanations thus fail on the massive, impenetrable block of being existing as such, and, more ­immediately, on the simple fact of existing. Science knows how to relate a phenomenon of the world to other phenomena, to go back from a conditioned to its conditions: this "something irreducible which is the very basis of experience" (Brunschvicg) escapes, by its very nature, the grip of positive science.

What then is this fact of existing? What is it to exist? In the simplest and sharpest sense of the word, to exist is not to be nothing. It is, for a thing, to carry out the act by virtue of which it *is, to* exercise the fundamental "energy" by which an existent is posited out of nothingness[[269]](#footnote-269) .

This brutal fact, this effect of the thrust by which existence triumphs over nothingness, is grasped in a primitive intuition, which delivers to the intelligence a supra-sensible field, and which it is easy to miss when we allow ourselves to be fascinated by the shifting world of appearances. But when this intuition arises, when the fact of existence is grasped in material things, aimed at in itself and for itself, one suddenly realizes what is original in this fact usually left in the shade. It is like a kind of intellectual revelation that is made to me. I feel the shock on my mind of existence in its ­simple nakedness­, free from any other empirical aspect. This too brutal metaphor of shock evokes the consistency of things on which I inexorably stumble, their force of obstacle, their tenacity at once fierce and precarious. Existing things create a presence which, with its typical density and irreversibility, imposes itself on me in a total and implacable independence of my person, and throws me back into the solitude and fragility of my own existence.

The perception of existence itself can be experienced in contact with everything that exists, and, singularly, in contact with the existing "I", thanks to an attentive silence of the intelligence. It is realized with greater force when something, a loved one, ceases to exist for us; when we wait for an event that does not occur. The existential dimension of reality also manifests itself ­powerfully at the appearance of the new, at the birth of a living being for example, or at the advent of some synthetic reality ­different from its components. Then we "feel" that things are, or exist. "To be or not to be": to be or not to be is the alternative that forces us to face the very act of existing, the being of the world of experience, the heart of reality, of that supreme concrete that is an individual thing standing in existence. Suddenly, we are put in a position where we have to leave behind any description or signification of a scientific nature, in order to fix this particular act of existence, this ­concrete existence which makes a thing *be*[[[270]](#footnote-270)](#bookmark192) and whose primordial grasp transcends not only scientific knowledge, but all ­properly conceptual knowledge, to the point that it is disfiguring to treat it as an "object", which it absolutely is not.

The fact of existing is not separable from the existing thing; ­existence is always the existence of something. It is the complex "something existing" that is, beyond science, the distinct, non-separable object of a properly ontological reflection [[[271]](#footnote-271)](#bookmark193). Through this reflection we reach the inner world of natures, whose constitutive order we have recalled and shown the necessity of recognizing an adequate cause, that is, a proportionate ordering intelligence. The search for this cause, let us not forget, is our whole problem.

The intelligence that orders the world is not, as we have seen, a fabricating, demiurgic intelligence. We can now go one step further, and specify that it cannot be the intelligence of any sentient existent like the "artist fire" of the Stoics­, nor of a kind of "world soul", nor even of a being endowed with any determinate nature.

Since the intimate order of natures merges with that of their profound being, it is the principle of ordered being as such that we seek to identify. Now, it is quite clear that science is not enough. At the risk of repeating ourselves a little, but because the matter is of extreme importance, we recall that science does not concern itself with existence as such, never meets it; it knows nothing of what pertains to the existing thing itself, of its inner order, of its origin. Scientific laws leave us at the door of mystery. And yet, we must make this mystery intelligible to us, or at least, it must not remain ­totally impenetrable to us. ­We must discover its ins and outs, find its cause, through a ­supra-scientific rational­ research­, whose objectivity is not inferior to that of science, although of a different nature, as Bergson said. Here we come up against the categorical refusal of scientistic positivism to admit that the spirit can rise above the sensible. For it, there is no reason other than positive; the experimental sciences cover the entire field of rational thought. Metaphysics is only a pretended knowledge, devoid of meaning and object. Positive science answers, or will answer, all the problems that arise in the mind of man. "­Matter and its laws are sufficient to account for everything, or else, if the problems of existence are not susceptible of being treated and solved by the means of science, it is because they are false problems.

Is it true that human intelligence is thus confined within the limits of sensible knowledge? Is the science of the material world, according to the empiricist prejudice, the supreme explanatory principle of reality?

Positive science discovers and defines the laws that govern the cosmos; it endeavours to explain the facts, on the phenomenal level, by reducing them to increasingly general and simple laws from which they can be deduced; finally, it aims to

1. Roger Ikor, *Semaine des Intellecturis catholiques,* 1905, p. 53.

to integrate all these laws into a general theory of the universe3 .

But the raw fact of existence also demands to be explained. Beyond the point where science stops its work, in continuity with it, a new order of rational problems begins. It is not enough for intelligence to perceive existence, the being of a thing, as a pure and simple given. It wants to make reality intelligible to itself, to know by what this thing is founded to be, what is its reason for being, its fundamental meaning.

To better understand the urgency and necessity of this questioning, let us take a familiar example. Let's take this child I see playing with his friends in front of me. Ten years ago, he did not exist. Where does his existence come from? From his parents, quite simply, one might say. By an act of generation, they have brought this child into the world; they have given him existence, they are the "authors of his days". It is true,\* and science establishes as law the link of "causality" existing between the phenomenon of procreation and that of the birth of this child. But that is all: existence itself, both that of the parents and that of the child, is left out of the picture. No doubt it is a question of explaining the genesis, the birth, the existence of this child, but who does not see that this existence as such does not fall directly under the sway of ­scientific knowledge. ­It is therefore not explained by science, which only knows successions and phenomenal connections3T . To claim that this "­causality" (causation) explains everything, that there is nothing else to know, is to refuse to think the real correctly to the end, it is to mutilate the intelligence.

Through generation, parents cause human nature to be transmitted to their child. As such, they are the cause of human nature in so far as this nature is realized in him. It is indeed they, in the possession and activity of their own nature, who are at the principle of this new singular nature which appears in existence. But the existence itself of the child, is it also the parents who are

1. The theory of general relativity tends to represent the material universe in a unitary form, capable of expressing all physical phenomena at every point in space-time, insofar as they are measurable. Einstein did not succeed in unifying the gravitational and electro-magnetic fields.
2. Even a perfect embryology cannot provide us with the slightest enlightenment on the first, existential origin. It can only describe the way in which a certain ­apparently elementary structure becomes progressively more complicated. ­Scientific knowledge never reaches the final ­why: "the world of explanations and reasons is not the world of existence" (Sartre).

Concerning the scientific explanation of the existence of the world, let us note the amusing but significant reflection of Fr. The world has evolved by systole and diastole, by expansion and contraction: "I can see that you are playing the accordion, but that does not explain the instrument or the music". They are themselves existing beings, who have ­existence. They have it for themselves, personally. It is this existence that makes them subsist and allows them to act. But they do not have it to ­communicate­ it­. Existence is not transmitted, in itself, from one being to another. I have existence, I have received existence; I will lose it one day: I cannot give existence as one gives an object. It is mine, incommunicably. To claim to give existence would be to pose as a source of existence, as an owner, a holder of existence, who can dispose of it at will. We must therefore recognize the impassable limits of human causality. Existence itself, the being of the child, is a matter of another causeM . Science ignores it, but the proper character of the existing being is such that its explanation obliges us to look beyond it 3!>.

Now the ordering intelligence that we require is presented as that of a being who has control over existence, over the profound reality of things. To be able to order this reality, to dispose of it, it must be able to "dispose of it", but even in its very intimacy; it must be the cause of it. Only the producing cause of being can give this being its own density, its modalities of ­existence, the diversity of natures in which it is incarnated and the ­inner­ order­, the particular inclinations of these natures. One cannot ­conceive of being in general as a kind of soft and homogeneous paste that can be kneaded by some powerful artist. An intelligence which is not that of this universal Cause of being would be unable to imprint on the beings of nature anything but a superficial order. But the cause of beings, or of being as such, cannot derive its being from another. It has its being by itself. This means that its nature, or essence, involves nothing other than being, is identified with being itself',0 .

1. Marx's "philosophy" does not "bother with such problems. "You are begotten by your father and your mother... You see, then, that even from the physical point of view, man owes his existence to man." Karl Marx, *­Manuscripts,* pp. 38-41.
2. The "something" that exists, or that which exists, is the profound being of things. It is not an -< attraction -, any more than the fact of existing. No doubt it is the same thing to be a child and, for a child, to exist; but to know what a child is from the scientific point of view (its natiirc, its genesis) is not to know what it is to exist for a child, what its being is and what its origin is. It is beyond the abstraction of science that -< what exists", the suprasensible concrete, this mysterious reality, inviolable at the heart of scientific problems, can be grasped, through a kind of recollection of ­the spirit. The most wonderful thing is that things are. Existence is their supreme value. What is a very beautiful thing that does not exist? It is nothing. This argument will be further developed when we deal with the proof of God by efficient causality.
3. It might as well be said that any cause, sensible or supra-sensible, whose existence is that of a determinate being, however great we may wish it to be, excludes its being able to communicate existence, or bring it about as an effect in a

This Being, which is existence itself, or whose whole is to exist, is the very act of existence subsisting by itself, the act of being in its absolute purity, the pure, Separate Act, not only "out of series" but absolutely transcendent, this Being which exists with an existence ­indispensable to the intelligibility of the order of the world, and as the foundation and cause of this order, is therefore the infinite fullness of being, the absolute Being.

Is this supreme Being, whom metaphysical reasoning has obliged us to require, really the One whom men think of when they name God? No doubt they perceive in God other ­characteristics, but who would not recognise, in the property of existing by itself, of being the universal cause of the existing, and the intelligence which governs the world of nature, attributes of ­divinity absolutely proper to God? The Being that exhausts in itself all the perfection of being is manifestly infinite, ­necessary, absolute. This is ­not the case with the various "absolutes" of ­atheistic or pantheistic philosophies: Spinoza's Substance, Fichte's Ego, Schelling's Nature, Hegel's Spirit, Schopenhauer's Will, Hartmann's Unconscious, Marx's Matter, etc. The ­unique principle of being, and of all being, the ordering Intelligence of the ­Universe is that of the Creator, if, by Creator (of this ­continuous­ creation­), one understands the one from whom the being as such, the universal being, with all its nuances and ­differences­, proceeds directly and immediately.

The argument we have set out could then be summarised as follows:

There exists in the infra-human world a universal order. This order does not come from man, nor from material powers, but from a superior intelligence. It is not an artificial order, for it is the substance of things, their very being, that is organized and oriented. What is the intelligent being who has ordered the being of things in this way? It cannot be some demiurge, some great Existent, but someone who is the Being, the pure and simple, absolute, infinite Being. We call this Being God.

*69-Lyon (6e* )M. Corvez, O.P.

104 Rue Bugeaud other being. A limited being, measured in its being, presupposes a being that is without measure, that is to say, that is the very Being, and the proper cause of being.

These important points would require more development. We ­will explain them ­in the following proofs (which we would like to make into a book), since it is true that if each of these proofs is sufficient in itself, all of them, forming a whole, enlighten and reinforce each other.

**The "sign" of Revelation 12 in the   
light of New   
Testament  
 Christology**

A look at the bibliography of Revelation shows a surprising decrease in the number of works devoted to this book in the last three or four years compared to the ­previous ten. ­The decrease is particularly noticeable with regard to ch. 12: it seems to have been largely forgotten, whereas in the past it had received a ­great deal of attention[[[272]](#footnote-272)](#bookmark933) Between 1961 and 1964, *VElenchus* of *Biblica* noted only two studies on its subject[[[273]](#footnote-273)](#bookmark194).

We will not conclude from this that this famous page is being ignored, which, for reasons of literary and historical criticism or for reasons of doctrine and piety, has always been at the center of studies on the Apocalypse. The numerous reviews of which the excellent work published by P. Prigent in 1959, *Apocalypse 12. Histoire de l'exégèse,* show that this interest has not waned. Nevertheless, there has been a pause, which is certainly temporary; it is undoubtedly the result of the impression that the paths followed up to now have led to positive results, certainly, but not yet entirely satisfactory. Without claiming to be more successful than others, we would like to emphasize a line of ­interpretation that has not been sufficiently exploited, although it is not entirely new. In order to facilitate the flow of the presentation, we will indicate the outcome immediately.

The vision - or rather, the double sign - of the woman and the dragon indicates the conquest of the messianic faith accomplished by the Church. We shall show this by examining successively the context of *Acts* 12; the attitude of mind of the disciples in the face of the ­messianic problem ­in the gospels in general and more particularly in Johannine thought; the sign of chapter 12; the Marian point of the passage.

1. - Reading Rev. 12 in context

Chapter 12 of Revelation can be considered either in itself, or in the context of the book, or in the more general context of Johannine thought. In order to make sense of it, there is not much to be drawn from the immediate context, especially from the images which ­appear there.­ These, in fact, may have been drawn from one or another source, may evoke representations of astral mythology, or may present more or less immediate analogies with the images of Gnostic literature. What is clear is that such ­resemblances are not sufficient, on their own, to define the meaning of the passage, if the interpretation they indicate is not confirmed by the wider context of the book as a whole and that of Johannine thought. Now we must recognize right away that the gnostic or mythological structure of John's thought is far from being demonstrated.

How does ch. 12 fit into the whole book? It is very fortunate that, in order to answer this question, we can ignore the profound differences that separate exegetes concerning the division of the book. Indeed, these disagreements ­do not prevent us from agreeing on the fundamental characteristic of the book: its Christological theme. But this Christology constitutes a very complex reality, translated into a vast set of notions. It is a question of Jesus Christ considered either as Messiah or as God. One can distinguish between a static aspect, resulting from the enumeration of ­the titles attributed to Christ, and a dynamic and vital aspect, which consists in the progressive awareness on the part of the disciples of what Christ really is and of the meaning that must ­finally be ­given to the titles themselves. Moreover, Christology can be examined analytically, by studying the elements that constitute it, and synthetically, by looking for the one thought that uses the various designations. It goes without saying that these multiple aspects are not mutually exclusive; they represent so many faces of the same complex reality. It cannot be denied, however, that the texts of the New Testament emphasize one or the other approach, leaving the others in the shade.

These remarks also apply to our chapter 12. The strong spiritual unity of the book, recognized even by those who defend a more or less accentuated literary fragmentation, allows us to believe that by underlining the particular aspect of the Christology of this period we do not run the risk of excluding the other aspects. However, it is still necessary to be aware of the specific emphasis that the approach to Christological reality receives in these lines.

E. Schmitt[[274]](#footnote-274) meticulously reviewed all the expressions in Revelation that testify to the divinity of Jesus Christ; he concluded that, since Jesus Christ is God, He cannot fail to be at the center of the entire work. Surely we will not question that in Revelation Christ appears as God. But in Revelation, as in the other books of the New Testament, if the divinity of Christ is the point of arrival and the supreme confirmation, it does not seem to be the direct and primary object of the ­teaching; rather, the concern is to affirm that Christ is the Messiah, the glorious judge, Lord of history in virtue of his death and resurrection. Revelation inserts this proclamation into the apocalyptic theme of judgment and the coming of the Kingdom of God; it does not alter the traditional terms, which remain those of the messianism of the New Testament.

We have the impression that studies on the Christology of the New Testament are somewhat too much concerned with the objective aspect, which is obviously ­valuable and necessary, and that they do not take sufficient account of what we have called the dynamic and vital vision. More attention should be paid to the way in which the disciples rose to the maturity of faith. This view has not been entirely ­neglected; but the manner in which it has been attended to deserves serious reservation.

For W. Wrede the difficulty is not in taking possession of the faith; it is only in the concern that the mystery of Christ not be revealed prematurely. At the same time, he does not regard this concern as an authentic fact of the Gospel; it would simply be a projection into the life of Christ of an esoteric Christology. The Church possessed its doctrine as something that could not be communicated to outsiders; it liked to imagine the Gospel situation in a similar way­: it showed Christ concerned not to entrust the secret of his personality to disciples who were not prepared to understand him. This arbitrary reconstruction has been abandoned today.

The thesis of L. Cerfaux[[275]](#footnote-275) , taken up by A. Descamps, remains unsatisfactory: the precautions of Jesus, who wished to avoid being talked about, could be explained by a concern to protect the pure messianic religious ideal from the danger of political contamination. A reconstruction of this kind remains too much on the surface of the facts.

The "messianic secret" must be interpreted rather as an ­expression of the ­disciples' inability to understand the person and ­mission of ­Christ until they were enlightened by faith in the resurrection®­. Their awareness was slow, laborious, and gradual. By speaking of a progressive awareness, we mean to make two very important statements: 1. the person and mission of Jesus were already known in a certain way thanks to the messianic expectation; 2. the ideas of the disciples had to be adapted to a richer reality than they expected. The need for this adaptation arises both from the multiplicity of forms of messianic expectation over the centuries and from the difficulty of reducing these forms to an overall vision which respects all their ­requirements without lending itself to dangerous mystifications.

1. - The disciples and the messianic heritage

In the Old Testament, the basic element of messianic expectation is found in faith in Yahweh the Saviour. The different forms that this ­expectation took reflect the various political and religious situations in which the Jewish people found themselves.

During the monarchical period, people liked to think of salvation as the work of a son of David *(Ps* 89:30-38; *Is 7:*14; 9:5-6; 11:1-5, etc.). After the fall of the monarchy, this hope did not disappear; it was able to revive itself according to the ­prophetic ideal. ­Salvation centred on the figure of a prophet, the "Servant of Yahweh" of Deutero-Isaiah (42:1-9; 49:1-9; 50:4-11; 52:13-53:12), despised and disfigured by the sufferings that he ­voluntarily accepted ­to atone for the sins of the people. Once ­the ­prophets had left the scene of history, hope was able to put ­aside all contingent images to express itself as pure faith in the "Son of Man" *(Dan 7:*1-28), the transcendent ­and glorious figure ­who brings about salvation.

Messianism thus has three dominant features: Davidic, prophetic and transcendent. It is not, however, a doctrine in the strict sense of the word; it is rather a hope, ready to take on ever new forms. In addition to its classical formulations, this hope has other expressions, in particular a ­priestly expression *(Ps* 110); barely sketched out in the Old Testament, where it remains linked to a polemical perspective, it will be taken up again and ­developed in the New Testament on the basis of considerations and texts hitherto unused *(Heb 7).* Under these conditions, the features of ­messianism can hardly be reduced to a conceptual synthesis. The Scandinavian school has been trying for some decades to group all the presentations of the Messiah around the royal ideology; it does not succeed without doing violence to the texts[[[276]](#footnote-276)](#bookmark195) .

The New Testament itself shows obvious hesitation when it comes to bringing together scattered data in an organic synthesis; the perplexity continues until the moment when the resurrection event occurs. The uncertainties concern above all the royal and prophetic aspects: Jesus touches the first only with distrust­; the second is accepted only with difficulty by the disciples. These are the facts, very schematically.

The gospel writers are well informed about the Davidic aspect of messianism and the Davidic descent of Jesus. But a clear statement of this is found only in the infancy story, and even then it is only a statement of principle *(Mt* 1:1; 1:32, 69). During his public life, the disciples, and even more so the crowd, tend to use the title Son of David (Mf 9:27 par.; 12:23; 21:9; *Jn 7:*42, etc.), but Jesus himself remains extremely reserved, to the point of letting us believe that he is putting it under discussion *(Mk* 12:35-37)[[277]](#footnote-277) .

The situation is quite different with regard to ­prophetic messianism ­and the image of the suffering Messiah: Jesus affirms it with the greatest force, but the disciples do not manage to ­accept­ it *(Mt* 16:22 par.). The resistance of the disciples and the resolution of Jesus appear in full light in the dialogue with the three preferred disciples immediately after the transfiguration *(Mk* 9:9-13 par.). This passage is particularly noteworthy for the Hebrew dialectical spirit ­which is expressed here; instinctively oriented towards reasoning ­by implication, it nevertheless provides an easily ­recognizable ­meaning.­ To the disciples who try to get Jesus to say that his passion cannot be considered as imminent, the Master replies by repeating that it is imminent. The insistence of Jesus on the idea of the suffering Messiah returns again in the predictions of the passion *(Mt* 16:21-28). We see in these texts how the synthesis of messianic data is achieved by bringing together prophetic messianism with transcendent messianism (the one who is to suffer is the Son of Man), while Davidic messianism is left aside. It is only in the light of the resurrection that it is assumed in an organic synthesis with the other two currents of messianic hope (cf. *Acts* 2:34; 5:31; *7:*56, etc.)[[278]](#footnote-278) .

These observations make it possible to appreciate the difficulty the disciples must have had in coming to terms with the full messianic reality. Their resistance to the idea of a suffering Messiah was not only the expression of a very human repulsion to accept that Jesus could suffer the fate he so bluntly predicted; it was also, and much more, the result of their radical unpreparedness to understand all the messianic data in the Bible.

The crowds were even more deprived. The people proclaimed that Jesus was the expected prophet *(Jn* 6:14), but they ­retained only the spectacular and miraculous aspect of the figure of the prophet­, not taking into account the aspects of witness and suffering which predominate in the descriptions of Deutero-Isaiah. The crowd's conception of the Son of Man does ­not correspond to ­that of Jesus, because they cannot admit that he would have a precise function on earth *(Jn* 2:32-34); Jesus, on the other hand, declares that it is on this earth that he wants to exercise the office of judge that belongs to the Son of Man *(Mk* 2:10)[[[279]](#footnote-279)](#bookmark934) .

John the Baptist seems to have experienced a similar difficulty *(Mt* 11:2-6); from his prison he sends messengers to Jesus, who responds by stressing the need to pay more attention to the prophetic personality of the Messiah[[[280]](#footnote-280)](#bookmark196).

Alongside the proclamation of Jesus as Messiah and Son of God, it still seems possible to perceive in the Gospels the slow awareness that brought the disciples into possession of the fullness of the messianic reality.

nor. - The context of Johannine thought

The difficulty of this awareness, considered in the ­Synoptics as an eminently theological problem, takes on a psychological coloring in John as well. What in the others is purely a play on ideas, takes on a more concrete form in the fourth gospel, where the ­attention is focused on ­the characters who believe, but not enough to be ready to recognize the providential character of the cross and the close link which, in the economy of salvation, unites it to the glorification of ­Christ.

A whole series of texts testifies to the drama of minds not ­prepared to accept the person of Jesus in his true and definitive dimensions. We see it in the words of the Baptist who declares that he did not know him beforehand and that he needed to see the Spirit come upon him (1:33). It is noticeable that John avoids any recourse to the images of the messianic tradition in order to focus all his attention on the purely theological idea of the glorifying coming of the Spirit. The ­result, it seems, is that, unlike the Synoptics, he speaks while allowing himself to be enlightened by the light of the resurrection: this is what also happens very often in Acts (for example, 2:33; 5:31). We are again faced with the same drama when the evangelist ­observes that the disciples only "remembered" after the ­resurrection Jesus' affirmation: "Destroy this temple, and in three days I will raise it up" (2:22). It ­should be noted that this "remembrance" (ènvqcrôqcyav) corresponds to that which the Spirit brings about after the resurrection­: "He will remind you (i)jrogVT|OEi) of all that I have said to you" (14:26).

It is important to note that the disciples are not devoid of ­faith; their imperfect faith, though sincere, is unable to match the total mystery of Christ. Therefore, while ­many believed in him (2:23), Jesus did not trust them *{non se credebat eis*: 3:13). It is faith that impels Nicodemus to go to Jesus (3:2), yet he is not able to receive even the "earthly" things Jesus says (3:12); the reason is that he has not yet understood the mystery of his glorification (3:13).

Considerations of this kind, which are found throughout the gospel, form the presupposition of one of the themes of the ­discourses after the last supper. The unpreparedness of the disciples is here most clearly revealed as an inability to accept the mystery of death leading to glory. "I am going to him who sent me, and none of you ask me, 'Where are you going? But because I have told you these things, sadness fills your hearts" (16:5-6). And a little further on: "I have many things to say to you, but you cannot bear them now" (16:12). These are ­very serious matters, since the apostles are not in a position to commit themselves to the effort of "bearing them" (Paoràoat),2 . Still in the same context, this difficulty of accepting the mystery of Christ's destiny in its entirety is expressed by the metaphor of the pains of childbirth (16:21: "The woman, when she gives birth, is in sorrow..."). The use of this metaphor is illuminating. It is very familiar in prophetic-apocalyptic literature, where it ­refers to the sufferings that precede the coming of the Kingdom of God. When used to characterize the suffering of the disciples, it means that they are suffering in anticipation of the supreme revelation of Christ and the establishment of the Kingdom.

The words of Jesus are dramatically verified in a scene that is highly charged with symbolic and didactic meaning, that of the washing of the feet, just at the beginning of Jesus' final instructions on the need to understand the secret of his passion (13:2-11). The moral significance of this scene is expressed

1. BaoràÇœ expresses the idea of the effort required to resist a heavy weight. Cfr F. B ü ch set, *ThWXT,* I, 597.

The meaning of this is found in w. 12-18, which recommend mutual fraternal service. But this does not seem to be the deeper meaning; rather, it is to be found in the relationship itself, precisely in the words of v. 10: "He who has bathed does not need to wash (var.: except his feet), but is pure all over. You also are pure, but not all." This statement constitutes the final feature of the symbolism of the scene. The symbolism was already announced in the very act of Jesus, when he was about to wash the feet of the apostles, in which there is something more than in the ablutions in use among the Jews. The significance of this act is made clear by the notice which immediately precedes it and which serves as an introduction to the Johannine account of the Passion: "Knowing that his hour had come..., having loved his own..., he loved them to the end. But it is in the quotation from v. 10 that the scene receives its full meaning.

This verse is interpreted in two ways, according to two versions of the text. The long version, attested by the majority of manuscripts and retained by the critical editions, is as follows: "He who has bathed no longer needs to wash, except for *his feet,* but is pure all over". The short version (S, many manuscripts of the Vg, Greek Origen, Tertullian, Augustine, Jerome) omits the words "except for the feet".

The short version suggests a moral interpretation of the scene. According to many commentators (Hirsch, Brandt, A. Merx, Boismard, Zahn), Jesus would say to his disciples: you are not yet pure, that is why I wash you, thus drawing your attention to the proof of love that I am about to give you in the Passion. This interpretation can hardly be accepted. It does not take sufficient account of the symbolic significance of the scene, and it forgets that the moral lesson is given explicitly in w. 12-18, in a different sense from that proposed.

The longer version is to be preferred, not only because of the authority of the supporting manuscripts, but also because it offers a better meaning: it assumes but deepens the moral version. The origin of this word is disputed: is Jesus the first to pronounce it, or is it a maxim familiar in the ­Jewish religious world [[[281]](#footnote-281)](#bookmark935) ? In any case, it leads to a ­deeper interpretation ­which is more in keeping with the situation. We are not, however, prepared to subscribe to the explanation usually given; if anything, it is not without correction. According to some commentators, the text contains a veiled allusion to baptism; it practically says that he who has taken the sacred bath need only get rid of the little

**THE "SIGN" OF APOCALYPSE 12 IN THE NEW TESTAMENT 409** dust of daily sins in order to gain access to the Eucharistic banquet.

This last clarification is quite surprising. Although theologically correct, it finds no justification on the exegetical level in the context of the Last Supper. If, therefore, the first interpretation, the one based on the short text, is unacceptable ­because it makes the passage we are dealing with say too little, the interpretation that we want to give to the long text makes it say too much by lending it a sort of casuistry on the dispositions ­required to have access to the Eucharist. This fanciful exegesis can only be explained by a forgetfulness of the communal significance of the Last Supper; it was fatal to reduce the word of Jesus to a purely individual meaning. Now the washing of the feet emphasizes a personal application (in Jesus' dialogue with Peter), but also a directly communitarian observation: "You are pure, but not all of you".

We find ourselves in the presence of a kind of tension between the individual and the community. We must therefore ask ourselves which element must be considered as primary, and which, on the contrary, must be considered in relation to the other. The Johannine style invites us to see in the individual a kind of personification of the community; it is the community that is in the foreground. Indeed, John tends to concretize in a character the features and attitudes of a social body; this is especially the case when it is a question of adherence to the mystery of the suffering and glorious Christ. Thus, where the Synoptics speak of the Sanhedrin or, without naming him, of the high priest who ­questions Jesus *(Mt* 26:59, 63 par.), the fourth gospel places the person of Annas in evidence (18:13, 19ff.). It is Magdalene alone (20:1ff), not the group of women *(Mt* 28:1ff), whom the fourth gospel leads to the tomb on Easter morning. There is no doubt that the beloved disciple stands at the foot of the cross as a personification of the Church.

Having established the directly communal significance of the episode, it remains to re-examine the meaning of Jesus' words in v. 10: "He who has bathed needs no more washing, except for his feet... You are clean, but not all..." This text uses two terms from baptismal language: bathing, purity; in the ­vocabulary of early Christianity, these terms are associated to ­designate the baptism of the Church (cfr *Eph* 5:26: "in order to sanctify her, purifying her by bathing in water, with a word"). In what does the baptismal purification of the Church consist? The answer is not in doubt: the Church is purified and receives baptism in faith.

The close association of purity with the binomial baptism-faith is particularly valid in the case of John; we know how he reduced all moral values to faith. A bath in faith will therefore be the one that delivers the Church from the last dust, that is, from the last resistance to accept integrally the message of faith in the prophetic and glorious Christ the Messiah.

Seen against this background of the dynamics of faith, the scene of the washing of the feet finds the satisfactory explanation that neither the interpretation of the short text of *Jn* 13:10 nor the current interpretation of the long text have provided.

Before moving on to the study of *Rev* 12, there is one last clarification to be made concerning the polemical note which so often marks the Christology of the New Testament. This note is, in fact, only the consequence of a vital grasp of the Christological reality, quick, one ­understands, to ­react before the obstacles which oppose its acceptance. There are ­two fundamental polemical elements in the New Testament: 1. against Judaism, insofar as it claims to be the vehicle of salvation by itself, contrary to the unique salvific function of Christ (this polemic is the one encountered first in the fourth gospel ­and in Paul, especially in the epistles to the Galatians and the ­Romans). 2. Against paganism, in so far as it claims to indicate the way of salvation in the cult of the emperor. This second polemic characterizes the Apocalypse. It goes without saying that such a clear distinction of two polemical motives does not take into account many particular features. The rest of the New Testament does not ignore the polemical point against the imperial cult (see e.g., *1 Tim 6:*15); nor does Revelation omit the anti-Jewish polemic (e.g., 11:1ff.), even if it tempers it with a very "Pauline" approach to the Jewish problem[[[282]](#footnote-282)](#bookmark936). On the whole, however, this characterization of the two polemical points of view seems accurate. The Christology ­proposed in ch. 12 reflects a vital problematic, but it is also affected by the anti-Roman polemical preoccupation which affects the whole book.

1. - The sign of ch. 12

This long series of presuppositions seemed to us necessary to place the interpretation of *Rev.* 12 in its true context, not ­only doctrinal, but also psychological, and especially Johannine.

The scene revolves around a woman who gives birth to the Messiah (v. 5) in pain (v. 2) and who, pursued by the dragon, flees into the wilderness for 1260 days (v. 6), while her son is taken to God. It is hardly necessary to note that in the examination of any Johannine text, especially in the Apoca­ lypse, a strong charge of symbolism must be taken into account. It must be added that the symbolic features must be interpreted; they are not elements from which one can start to ­explain a passage. Their intervention in the play of ideas cannot be immediate. Therefore, a good exegesis of the chapter we are dealing with cannot take its starting point, for example, in the constellation that forms the crown of the woman, or in the third of the stars that the dragon drags with his tail. In the presentation of the woman or the dragon, the only element that is not symbolic is the notion of "sign" that is attached to them. It is therefore from there that we should start to interpret this page in the right way.

"Sign" (crrmeïov) is a word which does not originally belong to the religious sphere, but which can be related to it. This is particularly true of the Greek of the Septuagint, where the religious resonance is so frequent that the profane origin of the term is cast into the shade. A major characteristic of the term is its ­dynamism. The word "sign" is not applied to an object; it is applied to everything that can be related to the whole of salvation history. With ­the exception of *Rom* 4:11 ("he received the sign of circumcision"), it is always a fact that is related to salvation.

The relationship is particularly marked in John; we can see it by the very insistence with which he uses this term in connection with prodigious and salvific events, where the Synoptics, especially Matthew, use the word Sovàpeiç. The sign is above all a messianic fact, because it manifests the glory of Jesus Christ *(Jn* 2:11; 11:4, 40, etc.). This character obviously belongs to it when it is a question of a "sign" operated by Christ; but it must ­also be ­recognized when it is a question of "signs" accomplished by powers hostile to God. Thus, in *Mt* 24:24, the "great signs and wonders" performed by the false messiahs and false prophets have the aim of "seducing" men. Now, to "seduce" (nXavà©) is to turn away from the recognition of the true Messiah in order to enslave to false messiahs; it is to propose to the adoration of men an object that is unworthy of it. The same verb aXavàœ returns in Revelation when it is a question of the signs operated by the Beast (13:13) who "seduces" the inhabitants of the earth, as well as by the false prophet (19:20). The same thing happens in 16:24, where we do not find the verb KXavâœ, but where it is the idea: the diabolical spirits work signs to gather the kings enslaved to the infernal powers of the dragon, the Beast and the false prophet, to lead them into battle against God. There is thus in Revelation an inverted messianism which revolves around the idea of signs: these are signs intended to seduce and which are operated by the powers hostile to God. It seems natural enough to suppose that these signs, always performed by the enemies of God, are opposed to those which, in the fourth gospel, are always performed by Jesus. Passing from one book to the other, we find ourselves in the presence of a total reversal of ­perspectives: in the gospel, the signs are a call to recognize the true Messiah; in Revelation, they are a means of seduction, inviting us to adore the false messiahs while ignoring the true one.

In the light of these observations on the dynamic and messianic character of the sign, we can now examine the vision of the Apocalypse. The light comes first of all from the dynamic character of the sign. Since it is dynamic, we cannot look for it either in the figure of the woman or in that of the dragon. There are two signs in ch. 12; they are not constituted by the two apparitions­, but by the acts of which the woman and the dragon are the protagonists. The descriptions develop in strict parallelism. First the figure is presented: in v. 1, "a woman clothed with the sun, the file under her feet, and on her head a crown of twelve stars"; in v. 3, "a huge dragon colored with fire, having seven heads and ten horns, and on his heads seven diadems". Then the action which takes on the value of a sign: in v. 2, the woman "is with child and cries out in pain and torture in childbirth"; in v. 4, the tail (of the dragon) drags away the third part of the stars of heaven and ­casts them down ­to the earth. There is ­no opposition between the ­dynamic­ character of ­the sign and the fact that it is "seen" (in both cases, in fact, we read that the sign appears, ¿ù<p0r| ). "Being seen", "appearing", is not, in apocalyptic language, anything other than "being realized". This is ­indeed the case here, for if the verb <5cp0T] were to be taken literally, the double sign of ch. 12 would be different from all the other signs in the Bible, especially those of the Johannine literature; it ­would designate not an event but a figure, and it would be devoid of the dynamism that characterizes it.

It should be noted, moreover, that this is the only case where a sign is said to "appear"; everywhere else, signs are operated. This peculiarity is surely not accidental; it becomes clearer if we take into account the polemical character of the Christology of Revelation: its opposition to the claim of the imperial cult which attributes divine honors to others than to God and his Messiah. The two antithetical signs that are realized and the clash that occurs between them are given to the Church so that she may definitively recognize the object of her faith.

We are now in a position to read this passage of Revelation against a specific background and to place it in the context of a problem which preoccupies the whole New Testament, but more particularly the Johannine writings. The mother of the Messiah is the Church. She gives birth to Christ as she understands him in all the glory of his mission. The birth is painful because the Church finds it difficult to accept the element of suffering involved in the integral vision of the Messiah. The painfully ­won recognition is ­under attack from the dragon, a figure of the infernal powers that hinge on the Roman empire and its divine claim (13:2-4). While the Messiah, mystically ­born in ­the midst of pain, is in possession of his glory, ­compensation for all offence (12:5), the Church that gave birth to him is subjected to the vengeance of the dragon, who forces it to suffer a terrible persecution, symbolized in a transparent way by the sojourn "for a time and times and half a time" in the desert (v. 14; cf. *Dn 7:*25; 12:7). Not only that, but even though the Church as such is now safe from the attacks on her faith, her children are still exposed to the ambushes of the dragon, who does not intend to disarm.

What the words of Jesus said explicitly and what the ­episode of the washing of the feet presented in didactic form returns in an apocalyptic form in the double sign and in the scene of ch. 12 of the Apocalypse. The theme of the laborious conquest of the messianic faith and the pitfalls to which this faith is subjected finds here again a translation which seems to us quite clear. Of course, this does ­not resolve all the difficulties which arise from the overload of symbolism with which our text presents this theme. The reconstruction that we propose cannot be invalidated by the difficulties that may remain in the details, especially those that are attached to the symbolism of the passage; in order to answer them, it seems useful to us to point out a particularity of the apocalyptic visions that is not always given the attention it deserves. It is the continual oscillation of the figures, regularly adapted to the features of the reality they have to express. In the Apocalypse, in ­fact, the language of symbols develops rapidly and univocally in brief descriptions (cf. 8:7-12); but when the scene is prolonged, it is dispersed into ever new ramifications. The clearest case is undoubtedly that of the altar in ch. 4. At the beginning, it is a throne on which a ­luminous­ being sits.­ But later (9:13), it no longer bears God, since he is before his eyes. Thus in 7:9, 15, 17 the throne is no longer occupied by God but by the Lamb. In 7:15, the throne becomes an altar, under which are the souls of the martyrs. Underneath this phantasmagoria of images which fade away as the necessity of the moment demands that they take on new meanings, we see the ideas and feelings of the author pressed together and succeed one another. It is not, therefore, the image that illuminates reality, but rather reality that forces the image to undergo continual change, to the point where plastic figuration is absolutely impossible. How could the dragon with seven heads and ten horns (12:3) be represented? These heads and horns are not the ­exclusive­ characteristic ­of the dragon; they also belong to the Beast, explicitly identifying him with Rome (17:19ff). And what about the multitude of the saved who bear a seal (7:3), which is also a garment: a white garment - let it be noticed - washed in the *blood of* the Lamb?

If, therefore, in the vision of ch. 12, certain elements do not agree with the proposed explanation, the latter should not necessarily be rejected; this can be accounted for by the liveliness of thought always on the move in search of images capable of expressing the nuances­. ­The dominant points of the painting seem no less ­present and faithfully interpreted in our exegesis. They are: the woman who gives birth in pain; the dragon who sets a trap for her and then persecutes her; the son who is taken away from God and "those who remain of his descendants" (v. 17), who have to undergo with their mother a harsh persecution.

1. - The Mariological interpretation

Almost everyone agrees today on the ­ecclesiological meaning of chapter 12 of Revelation. The few voices that have been raised in support of a directly Mariological interpretation have not been able to gather any agreement worth ­considering. But perhaps it is not correct to propose an ­alternative, as if one exegesis implied the exclusion of the other. Rather, we must consider the possibility of a Mariological extension of the meaning of the pericope; that is, whether, in John's mind, it was not Mary who provided the opportunity to represent the Church as a mother who gives birth to the Messiah in pain. Numerous writings have adopted this point of view and, if the arguments invoked are not always convincing, the results obtained are favourable to the mariological extension. The path followed by Fr.[[[283]](#footnote-283)](#bookmark937) Braun seems to be the right one: he seeks in Johannine thought the antecedents of this application; the one indicated by Fr.[[[284]](#footnote-284)](#bookmark197) Lyonnet: taking advantage of the analogy between the scene of Calvary and the one described in the Apocalypse, he shows that the latter is nothing other than an extension of the meaning that ­already emerges from the Johannine account of the Passion.

It seems to us that we can add to these explanations the observation already made above about John's tendency to concentrate on one person the attitudes of a whole group, especially when it is a question of attitudes that concern the options of faith. If ch. 12 speaks of a sign, a great sign, it means that it proposes a very high option. Indeed, it places the Church before the ­recognition of the total mystery of Christ the Messiah, of his passion and resurrection. The object proposed is therefore eminently messianic, as John likes to present it by centering it on a character. Given the ­attention John gives to Mary in the course of his gospel, an attention that cannot be disputed without opposing the ­evidence, there is nothing to prevent us from thinking that he saw in Mary the prototype of the Church that recognizes Christ. He would probably not have ­represented the Church in the guise of a mother, if the image had not been suggested to him by Mary. Without entering into a recent polemic, it can be said that there is no real literary precedent for the idea of the Church as mother of the Messiah. The constant inter-relationship between idea and image, characteristic of the whole of the Apocalypse, is ­also seen in chapter 12. The idea to be expressed is the Church which suffers in the conquest of total faith; to this suffering Mary brings the type of the mother and the image which the author uses. Between the two elements there is a compenetration, but also a certain tension. Tension in the passage from the idea to the image, if ­Mary's ­sufferings did ­not shake her faith, a faith that our piety likes to think of as firm and total from the beginning; it was a suffering faith, but one that cannot be compared to the pains of childbirth. There is ­also tension in the passage from image to idea, for the community is not represented in the biblical world by the features of the mother of the Messiah, or at least not with such clarity that we could speak of precise precedents of Johannine figuration.

Before concluding, we would like to pause for a moment to consider this difficult interpenetration of the idea and the image. The history of studies on chapter 12, which in recent years has been the history of the confrontation between the supporters of an ­exclusively ecclesiological interpretation ­and the supporters of an ­exclusively Mariological ­interpretation­, shows a tendency to exaggerate the arguments which favour one or the other of these two opinions. The "ecclesiologists" emphasize that Mary cannot be the woman of the Apocalypse, not even as the mother of the Messiah, because her motherhood was not painful, and not even as a witness of the Passion, because the ­experience of Calvary has nothing to do with childbirth. The "mario-logues" believe that the woman is not the Church, because the Church is never called the mother of the Messiah, either in the precise sense of the New Testament community of believers, or in the broader sense of the community of the faithful of the Old and New ­Testaments. This assertion has now lost some ground, since a Qumran hymn (1 QH III:7-12) has shown us a psalmist who, in his affliction, compares himself to the woman in labor who, at the end of time, is to give birth to the Messiah; on the basis of the apocalyptic literary tradition, this woman can be identified with the community of Zion.

Opponents of the Mariological interpretation point to this text and at the same time invoke a whole series of biblical passages ­where the image of Zion as a mother in the pangs of childbirth of the Messiah is approached (Zech 26:16-18; 54:1; 49:26ff; 66:7ff).

These texts are certainly not sufficient to fill the gap in the testimony concerning the attribution of a ­messianic motherhood ­to the community. To a certain extent, the way in which Zion is frequently presented as a woman *(Jer.* 3:1-13; *Isa.* 16:23, etc.), or even as a wife *(Is.* 25:6; *4 Ezra* 2:15), is a ­pointer in this direction, in contrast to Babylon, the courtesan *(Or. B.C.* 3:356ff.). But these are still only simple and pale presentiments of the idea which appears in such a concrete way in the Apocalypse.

The examination of the texts confirms that the presentation of the Church under the image of the mother, and of the mother in the pains of giving birth to ­the Messiah, has no real literary precedent. But this observation does not allow us to draw disproportionate consequences­. The supporters of the exclusively Mariological interpretation are wrong when, abusing a purely negative argument, they seek to force the meaning of the text in one direction. As for the others, they seem to be more than reasonably concerned with finding general texts that provide the image of the mother Church of the Messiah, without much result. This representation does not depend on any real literary precedent, nor, it seems, on any usual formula of ­religious language. This leads us to look for an explanation in a different direction; and it is here that we encounter a deeply lived experience of John in connection with Mary. The boldness with which the Apocalypse resorts to images even more foreign to the author's mind in order to introduce precise religious ideas leads us to believe that, for the most intimate and dearest of the ideas of the New Testament, John may have made use of the figure of the one to whom he had found himself particularly close in the course of his life, and to whom he had reserved special attention in the realization of his literary work.

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**The Jesus Fact and projective consciousness in   
the work of Henry Duméry**

We know that M. Duméry gave a second edition of his work "*La fai n'est pas un cri"* published in 1957, under the title "*La Foi n'est pas un cri, suivi de Foi et Institution",* of which he himself said in his "Avertissement" that "it is a corrected text, sometimes profoundly reworked, that I am presenting to the public" Of this new text Fr. H. Van Luijck wrote, in 1964, that he treated it "as an authentic exegesis of the rest of the work", and let us be clear about this: "The text is not the same as the one that was written in the past.[[[285]](#footnote-285)](#bookmark198)H. Van Luijck wrote in 1964 that he treated it "as an authentic exegesis of the rest of the work", and ­let us understand well the integral work of M. Duméry or at least the whole of his works devoted to the philosophy of religion. Van Luijck's work contains a severe note on the use of the word "projection" and on ­Duméry's ­application of ­it to the mechanism of faith: "Projection as a technical term for the mechanism of faith is the most unfortunate choice ­that Duméry could have made"[[[286]](#footnote-286)](#bookmark199) . Moreover, in the second edition of his work, Duméry himself had already recognized that "the '­projective' vocabulary ­is perhaps ambiguous. It ­is possible that the author himself, betrayed by the metaphor, sometimes drifts from the technical meaning to less ­controlled­ uses­"

What, then, were the dangers to which this language of ­projection had exposed us? ­In its application to *Jesus,* it had given rise, says M. Duméry[[[287]](#footnote-287)](#bookmark200)to the following interpretation: According to the author, the Christology of the apostolic kerygma, far from representing a simply faithful transcription of the fact of Jesus, would have been the fruit of an elaboration, a creation of the primitive community. But under the impulse of the demands of the faith it wished to live, and of the union with God it was seeking, the community would have *projected onto this fact,* and under its own responsibility, a whole range of explanatory structures: it would have designated him as the Lord, the glorified one, the Messiah, the Son of God, the founder of the Church, thus conferring on itself the schematic, categorical, institutional support necessary for its faith to sustain its intentional aim of the Kingdom. It goes without saying that Mr. Duméry's thought, thus understood, deserved to be disavowed.

In this note, we would like to show that if the grievance against the term itself is not dismissedc , nevertheless the thought is much better than its expression, and even is susceptible of a fully admissible meaning. In the light of the second edition of *Faith is not a cry,* we see that the ­above-mentioned interpretation does not respond to the author's intentions. As a believer, M. Duméry professes the ­presence, in the fact of Jesus, of all the essential determinations of Christology­: Jesus is the incarnate Logos, "the Eternal himself substantially united to a historical subject", Messiah, Son of God, Savior of the world through the cross and the resurrection. But this reality which defines him, Christ cannot fail to think it in his human consciousness, to constitute and express infallibly in himself the objective meaning of it, to project into his incarnated ego and at all the levels of it, all the representations (ideas or images, categories or schemas) without which he would ignore his being, his function, his meaning for men. Now, the witnesses of the word and life of Jesus receive this knowledge of himself that Jesus communicates to them. But we must see how this reception takes place: it is far from being passive. We would say that it is like reading a text or hearing a human word: the meaning conveyed by the sound waves does not come to us in a ready-made form; the ouïc does not perceive the sign as a sign, only the intelligence perceives it; and this intellectual perception is quite different from a pure recording; it is a very complex active seizure in which the intelligence brings into play not only its primary act, but its acquired determinations. We can say that to receive a meaning is to reinvent it­, to invest it with all the past of the receiving subject, to restore it by and for the mind. And since, in the case of Jesus, the meaning that he gives in his consciousness to his being and his mission was expressed, as we have seen, at all the levels of his incarnated spirit, it is necessary that his witnesses, in order to succeed in apprehending it, have expressed in their own consciousness the fact of Jesus by projecting it onto all the planes of their ego, by conferring on it in their consciousness the multiple, schematic, categorical, socialized expressivity that it had given itself in Jesus' consciousness. But it is now easy to see that this ­projection of the apostolic community has, no more than that of Jesus, the character of a projection on the fact of Jesus, on a fact that would not have included these determinations; like that of Jesus, it is a projection not *on the fact,* but of the fact itself with all its ­intrinsic determinations­, *in* the incarnated consciousness called to rethink it. We could also call it, in Husserlican style, a constitution of the object and of meaning, but on condition that we note, with the author, "that this constitution recaptures that which Jesus himself operated". [[[288]](#footnote-288)](#bookmark201).

In this activity of the apostolic community applied to constituting, in itself, the meaning of the fact of Jesus, the author also notes that, since it is a question of the understanding of an eminently religious object, the properly religious activity of the conscience will also figure, in a sense, above all: it is necessary that the witnesses actively introduce the expressiveness that Jesus communicates to them into their interior view of the Absolute, and that they personally assume all the representations offered as indexes of revelation; in other words, Jesus is an event, but an event that can be called divine: from then on, only those will become "aware of this event who are in search of God, on the lookout for a manifestation of God in time and space"[[289]](#footnote-289) ; but let us not believe that in order to subsume it in this way in the impulse of their immanent religious intentionality, the witnesses are threatening the authenticity of their interpretation of the Jesus fact; for M. Duméry firmly declares that the religious aim of the apostolic community which recaptures the fact of Jesus does not do so without the help of the illumination of the Spirit[,](#bookmark202) an illumination which guarantees precisely

the faithfulness of the transcription. It is true that, in the course of this deciphering ­in the light of the Spirit, the witnesses have coined "­complementary­ expressions­" (that is, expressions which Jesus had not expressly formulated) [[[290]](#footnote-290)](#bookmark203) ; but first, they were able to do so "because they were ­contemporaries of the Pentecost experience, because revelation could not be closed until the last witness of messianism had passed away"[[[291]](#footnote-291)](#bookmark204) M. Duméry would no doubt agree with these lines of M. Cullmann: "the disciples recall ­a revelation whose meaning had escaped them a short time ago through the fault of their obtuse minds, but which the Holy Spirit has now come to bring to life.[[[292]](#footnote-292)](#bookmark205).

Such is, summarized in very brief strokes, M. Duméry's thought on the application of *projection* to the consciousness of Jesus, a thought which we can say, we believe, is theologically irreproachable.

However, a few words might stop a wary reader. We read: < Pentecost is a starting point; it is the impetus given to the "constitution" of the New Testament, to the "institution" of the Church. How can we deny that this constitution, this institution, required of the apostles a considerable amount of initiative, of steps, of reflection?"[[[293]](#footnote-293)](#bookmark206) . Do these lines not suggest that the institution of the Church is, according to the author, the work of the apostles, not of Jesus? In an article devoted to the first edition of *Faith is not a Cry,* Fr. G. Dcjaifve had drawn attention to the author's thought on the foundation of the Church by Christ; according to M. Duméry, there would be no reason to ask the question of knowing if Christ wanted the Church consciously­; he could have been satisfied with proposing to his own people a spiritual attitude that his epigones would take on the task of structuring, after him, according to the historical situations[[[294]](#footnote-294)](#bookmark207). If this was the author's thinking, it can only be considered ­deficient; and it is opposed by the testimony of Scripture; as Father Dejaifve noted, "there is no lack of manifest indications in the Gospels of Christ's desire to found the Church. In addition to the explicit texts of Saint ­Matthew, whose authenticity resists all the efforts of the most demanding ­critics, in addition to the ecclesiological structure of this same Gospel, the thing, if not the word, is inscribed in the very texture of their testimony"[[[295]](#footnote-295)](#bookmark208) . In the second edition of *La Foi n'est pas un cri,* M. Duméry, returning to this point, added a note which we are not sure would satisfy his objector[10](#bookmark203) and, in any case, it is regrettable that the author does not ­refer to the ecclesiological texts of Matthew, where the "­psychological­" intention of the ­institution in Jesus ­is expressed[[[296]](#footnote-296)](#bookmark209). All this would require examination. But, since I cannot do so here, I will limit myself to saying that the lines quoted above: "Pentecost is a point of departure; it is the impetus given to the "­constitution" of the New Testament, to the "institution of the Church..." (p. 256) can be given a new meaning.­ (p. 256) can be given a valid interpretation. M. Duméry undoubtedly holds that Jesus really instituted the Church, in the sense that he knew, wanted and ­sufficiently expressed ­himself ­as the founder of the new people of God structured and organized under leaders, his proxies; only, this consciousness of Jesus, his witnesses hardly understood it until the light of the Pentecost event­; as for the other Christological determinations (Jesus-Messiah, Lord, Son of God, ....), as well as for Jesus, the founder of the people of God, it was the illumination of the Spirit alone that allowed the disciples to infallibly constitute the meaning of it in their consciousness, and to restore it to themselves; now, it is only thanks to this recuperation that the institution was able to begin to take action, and to take its "momentum". ,

It should be noted that, in this note, our exegesis has been limited to the reading of the paragraph "Projective structure of consciousness" (pp. 238-261). We are not in a position to ­express an opinion on the other chapters of the second edition of this work, so dense and so complex, that is *Faith is not a Cry.*­ Let us note only that, as early as 1960, Canon J. Mou- roux declared himself happy to underline "the particularly important points of agreement [[[297]](#footnote-297)](#bookmark210). Perhaps this statement by Mr. Mouroux did not concern the work as a whole, but only those parts which, beforehand, had inspired his hesitations and his refusals; and besides, Mr. Mouroux pointed out "to finish with the difficulties which remain for me in front of his undertaking"10 ; the fact remains that he saw the possibility of arriving "at an agreement in front of a thought which is very new and fully respectful of the essential"[[[298]](#footnote-298)](#bookmark211) . As for us, we believe we can write that, as far as the precise and limited object of our reading is concerned, M. Duméry has succeeded, in his second edition, in dispelling a serious misunderstanding. Certainly, confronted with Mr. Duméry's thought on "projective mentality", the philosopher will still be able to raise doubts today. H hears himself say: "consciousness (incarnate) exists only by projecting (­expressing) itself ­on a succession of planes"[[[299]](#footnote-299)](#bookmark212) . So be it. But, as far as the supreme plane of ideas and norms is concerned, is it happy to speak of this projection in terms of creation, as if the act-law (the first act) were the creative principle of its values (even if we add that this creation draws its objectivity from the relation of the spirit to the absolute)? And as for the ­lower levels of ­projection, have we designated them correctly and according to a rigorous method when we write: "rational and symbolic, ­discursive and temporal ­expressions­"; "sentimental, affective expressions, weighted with physiology"; "motor, sensory, vegetative elements, in the most ­general­ sense­" [[[300]](#footnote-300)](#bookmark213) ? These questions, and others too, remain open. But whatever reservations one may have about them, the fact remains that, in the eyes of the theologian, the clarifications brought by M. Duméry to the projection relative to the fact of Jesus radically destroy the misunderstanding to which the first equivocal formulations had given rise: the misunderstanding of a projection that would have been made on the fact of Jesus.

L. Malevez, S.J.

**Acts of the Holy See**

ACTS OF THE SUPREME PONTIFF

**Apostolic Exhortation of 23 February 1967 on the occasion of the XIXe centenary of the martyrdom of St Peter and St Paul.**

*- (L'Oss Rom,* February 23, 1967 - *La Doc Cath,* 1967, col. 481-488).

It was during the persecution of Nero, between the years 64 and 68, that Peter and Paul gave the supreme testimony of their faith to Christ, as is attested to in the Ire epistle of Saint Clement to the Corinthians[[301]](#footnote-301) .

Just as Pius IX wanted to solemnly commemorate the martyrdom of Saint Peter in 1867, so Paul VI. But he also wanted to unite the memory of the two apostles "as the main pillars not only of the particular Church of Rome but of the whole Holy Church of the living God spread throughout the world". This was to be achieved by the celebration of a "year of faith" from 29 June 1967 to 29 June 1968.

The "sense of history", which is always developing, helps us to ­gather the lasting fruits of past events, often clearer to us than to their contemporaries.

This is especially true of the witness of those who by their death ­acquired an "incorruptible inheritance" (cf. *1 Pet* 1:4) and at the same time "left us and all who follow us the Church, the visible and permanent sign of Christ's immortality.

The Pope insists on the meaning of the mission of the two apostles, which goes beyond the local Church of Rome, for the benefit of all Catholics, all separated Christians.

"Unity and catholicity, which by the fact of the holy Apostles Peter and Paul have in the Church of Rome their principal place in terms of history and geograpical situation, constitute properties and distinctive notes of the whole true and great family of Jesus Christ. They are given to the whole people of God, and it is for their benefit that the living and faithful Roman tradition guards, defends, dispenses and grows them."

The Pope addresses himself in turn to the bishops, successors of the Apostles, to all the ministers and faithful of the Church, to all the Christian brothers and sisters, to the Eastern Churches so attached to the two "coryphae of the Apostles", to the separate Western Churches and communities, so concerned with the principle of apostolicity. The ­Pope's invitation is focused on ­a capital and precise point:

<Taking as witnesses the blessed Apostles We wish to offer to God an individual and collective profession of faith, free and conscious, ­interior and exterior, humble and frank. We want this profession to spring from the depths of all faithful hearts and to resound in the Church, the same in all, and full of love."

The Apostolic Exhortation recalls the grace of St. Peter in matters of faith in the confession of Caesarea *(Mt* 16:16-19), in the declaration of Capernaum *(Jn* 6:68-69). For the steadfastness of Peter's faith Jesus prayed *(Le* 22:32). At Pentecost, Peter was the first to preach the faith *(Acts* 2:32-40). The best grace to ask of the Apostle is to help us to be "strong in the faith" *(1 Pet 5:9).*

*To* St. Paul, the Church owes the fundamental teaching on faith as the principle of our justification: "We owe him the first theological determination of the Christian mystery, the first analysis of the act of faith, the ­affirmation of the relationship which links the consistency of the visible, communitarian and hierarchical Church to faith, which is unique and without ambiguity. How can we not invoke him as the master, for all time, of our faith? How can we fail to ask him for the immense happiness we hope for in the gathering of all Christians, as in the past, in the same faith, the same hope, the same charity of the one mystical Body of Christ (cf. *Eph* 4:4-16)?

Renewal in the faith is a pressing need of the present time: the modern world, proud of its achievements, is easily led to forget and deny God. The modern world, proud of its conquests, is easily led to forget and deny God, and therefore suffers from the imbalances that religious decadence brings about in thought, in moral life and in the social order.

The Pope denounces certain new trends within the Church itself:

"And while the religious sense of the people of our time is weakening and this weakening deprives the faith of its natural foundation, new exegetical or theological opinions, often borrowed from outside philosophies, bold but blind, are creeping into the field of Catholic doctrine here and there. Under the pretext of adapting religious thought to the modern mentality, the directives of the ecclesiastical magisterium are disregarded, theological speculation is given a ­radically historicist orientation, the witness of Sacred Scripture is stripped of its historical and sacred character, and an effort is made to introduce a so-called "post-conciliar" mentality into the People of God. This mentality ignores the very firm agreement between the ­Council's ­broad and ­magnificent doctrinal and legislative developments and the ­Church'­s heritage of teaching and discipline. It would tend to betray the spirit of fidelity which animated the Council with regard to tradition, and to ­propagate­ itself ­with the illusory pretension of giving a new interpretation to Christianity, an interpretation which is in reality arbitrary and sterile. What ­would remain of the ­content of the faith and of the theological virtue which professes this faith, if such attempts, evading the authority of the Church's magisterium, were to prevail?

The Pope wishes the centenary of the Apostles to be celebrated with a ­solemn proclamation of ­the Creed and especially of faith in Jesus Christ, Son of God, Mediator, to whose word and work we must give the full assent of ­our intelligence, the full freedom of our will.

"We paternally exhort you, venerable Brothers in the episcopate, to speak of the Creed in order to bring it to light, to organize special religious ceremonies in its honor, and especially to make a solemn proclamation of it several times during the year with your priests and your faithful, according to one or other of its formulas in use in Catholic prayer.

"It will please Us to know that the Creed has been recited expressly in honor of the holy Apostles Peter and Paul in every cathedral church, in the presence of the bishop, the presbyterate, seminary students, lay Catholics ­engaged in the apostolate, religious men and women, and the holy assembly of the faithful, as numerous as possible. May every parish make

something similar for his own community, and likewise every religious house. In the same way, We suggest that this profession of faith be made on a day fixed in advance, in every private home where ­a Christian family lives, in every Catholic association, in every Catholic school, in every Catholic hospital, as well as in every place of worship, every environment and every grouping, where the voice of faith is able to express itself and to strengthen sincere adherence to the common ­Christian­ vocation.­ We especially recommend that exegetes and theologians contribute, in union with the hierarchical magisterium of the Church, to keeping the true faith free from error, to scrutinizing its unfathomable depths, to explaining its contents correctly and to proposing sound principles for its study and dissemination. We address similar recommendations to preachers, teachers of religious education and catechists.

> The Centenary Year of the Holy Apostles Peter and Paul will thus be the "Year of Faith". In order to ensure a certain simultaneity in this celebration, We shall open it on the very day of the Apostles' feast, next June 29, and We shall see to it that the whole year up to June 29, 1968, is enriched by ­commemorations and special ceremonies, all of which will have as their ­characteristics interior progress, deep study, religious profession and active witness to that holy faith without which < without which ­it is impossible to please God" *(Heb* 11:6), and through which we hope to obtain the promised salvation (cf. *Mk* 16:16; *Eph* 2:8, etc.).). "

During the general audience of 1er March[[[302]](#footnote-302)](#bookmark214)­He explained why during the centenary of the Apostles attention should be focused on faith and not on other aspects of the Apostles' witness. It is because faith is the principle of the economy of our salvation and it is the principle of the apostles' mission.

**E.B.**

**Bibliography**

**RELIGIONS**

**G.** Titus. - **Propositions and problems of the theology of non-Christian religions­. Coll. Eglise vivante. Paris-Toumni, Castcrman, 1966, 21 X 15, 208 p., 150 FB.**

"Our aim in writing these pages has been to take part in the theological reflection on the religions of the world, by providing a kind of developed survey on the subject. This subject will undoubtedly mature quite rapidly in the years to come, as has happened recently with the theology of separate Christian communions. In the ­preceding pages­, many questions have been posed; some of them have found the beginnings of a solution; generally we have indicated the direction currently taken by theological reflection; always we have hinted at where our preferences lie" (p. 197). In these few lines, the author perfectly defines his purpose and appreciates its exact realization. After reading this work, one can consider oneself in possession of all the data of a research in full movement. What are the author's "preferences"? He invites us to go beyond the problems which approach non-Christian religions as a marginal question, an extraordinary case; he draws attention to the universal character of the history of salvation unfolding in various "­dispositions" and alliances; he underlines the presence of elements of supernatural revelation in religions: between Christian Revelation and religions, there is not a relationship of supernatural to natural but a relationship of analogy, within a single supernatural Revelation. It is therefore necessary to "recognize that religions, in so far as they incarnate the universal plan of salvation or respond to ­universal revelation, have a certain salutary efficacy" (p. 133): they play a positive role in the plan of salvation. Without making a clear statement, the author shows his sympathy for the problematic of H. R. Schlette (see *N.R.Th.,* 1966, p. 199). Among the open questions, one of the most important is when the Gospel can be considered to have been promulgated; its solution determines the attitude to be taken in the present situation of religious pluralism. - J. M. Faux, SJ.

**P.** Tellich. **- Christianity and the Encounter of the World Religions.**

**Bampton Lectures in America delivered at Columbia University, ­Number 14. 1961. London, Columbia University Press, 1963, 21 X 14, ix-97 p., 26 sh.**

In this collection of four lectures, P. Tillich attempts to analyze the encounter between Christianity and religions. What is the future of religions in the midst of a ­secularizing humanity, where quasi-religions (nationalism, ­communism, liberal humanism) have a growing hold? In his answer, T. identifies the originality of Christianity and the principles that should govern its encounter with other religions: it is based, he says, on an event and contains a universal dimension. It is not a religion among others, and as such it must struggle to remain faithful to its mission of revealing the positive forces of humanity. Thus Christianity will be able to read in the present secularization the path of a religious transformation of the world and of a spiritual presence under other expressions. At this level, we could

One wonders if the author is going to go all the way with his reflection. If he makes us see with profit the situation of today, perhaps he should give all its ­density to ­the Incarnation as the advent and taking hold of Jesus Christ in the ­present day. - E. Demonty, S.J.

**A.** Hideschi **Kisnr - Spiritual Consciousness in Zen from a Thomistic Theological Point of View. Coll. Theologian Montis Regii, 46, Osaka, Catholic Bishop's House, 1966, 25 X 17, 123 p., $ 2.00.**

It is a great joy for us to see a Japanese priest dealing with one of the most traditional and esteemed religious movements of his country. Zen is not the fashionable amusement that some popularizers present­; it is a high perspective and a very demanding method. The author studies the cutting edge: the idea of the Supreme and the encounter with Him. He begins with Japanese sources and then compares them with Christian affirmations. This work is done in a very methodical and probing way, using the best authors on both sides. The result is

that Zen really does, in order to approach the Ultimate, all that can be achieved

the effort of man; and since this same effort is required, Christianity,

to approach God, one will not be surprised at the similarities in the path of the­

ascetic, psychological mentality. The author brings them out very well. He also keeps his lucidity on the radical differences: between the Void or the Tao and the tri-personal God; between human exploration, even heroic, and the divine gift. This balance crowns very well the other qualities: serious information, orderly presentation, judicious distinctions of a promising thesis­. - J. Masson, SJ.

**R.** Blachère. **- The Koran. Coll. Que sais-je ? Le point des connaissances actuelles, 1245. Paris, Presses Universitaires de France, 1966, 18 X 11, 127 p.**

The competence of R. Blachère in Koranic sciences is known to all. His edition of a French translation of the Koran, of a very personal order, has become a classic; his interpretations and commentaries are rightly ­received with great consideration. This small volume can only be a ­summary; but one feels in it the background of a very broad and well-informed science. R. Blanchère successively studies the formation of the text; then its two ­sectors (the Mecca, Medina); then the sciences and the exegesis of the Koran; finally the relationship of the Koran to the Sunna and its role in the life of believers. The ­qualities of this book are its vast information, its nuanced judgments, its lucid presentation, and its concern to arrive at the data of today. ­This book is ­highly recommended ­to anyone who wants to know the essentials of a major sacred book. - J. Masson, S.J.

**THEODICEE**

**Cl.** Tresmontant. **- How the problem of God is posed today.**

**Paris, Ed. du Seuil, 1966, 20 X 14, 410 p.**

The title is explained and clarified by the introductory band that surrounds the volume: "How scientific knowledge of the Universe has transformed the problem". The author reproduces the text of a series of talks given in 1965 to a non-specialist audience. He warns that the volume retains the ­oral style of the original writing. He even admits that he has sometimes resorted to a lively and polemical tone, with the aim of provoking a reaction. The approach followed is divided into three main stages: the first raises the question of the universe considered as a whole, the second asks about the appearance of life, and the third about the evolution of life. We are therefore at the heart of questions that are more than ever those of science. Several authors, men of science or philosophers (Laplace, Rostand, Sartre, idealism...) are met in turn. The following lines could give the overall line that runs through the volume: "We find ourselves today in the ­presence, thanks to the positive sciences, of an indisputable and undisputed fact: for several billion years, a creation has been taking place - or being taken place - from the simple to the complex, from the diffuse to the organized, from the non-living to the living and thinking, from the less to the more. We are in a universe of continuous and unfinished creation. Can this creation be thought alone? This is impossible, contradictory, at all levels. It can only be achieved by a series of fraudulent operations which consist in attributing to ­initial matter, ­free of charge, ­the capacity to have created itself, which is absurd, and the power to organize itself, to give itself the life and thought it did not have, - which is still absurd" (367-368). - S. Dedoux, SJ.

**L.** Leahy, **S.J. - The absolute inevitability. How to pose the problem of**

**God. Coll. essays for our time, 1, Paris-Bruges, Desclée de Brouwer­, 1965, 21 X 14, 170 p., 114 FB.**

The aim of this book is to indicate the way in which ­the problem of God is posed - and ­necessarily so. ­The introduction attempts to clarify the place and ­importance of natural theology; it places it in the context of man's reflection on his own destiny and on the mystery in which he finds himself immersed. The first part studies the religious fact: its nature and its universality. The second part questions the explanation that must be given to this fact, and this by first questioning the genesis of ­religious­ representations ­and in particular the idea of God (this is the occasion to evoke, often ­quickly, several theories, and to present the three great currents of modern atheism: existentialism, Marxism, and scientific thought), by then asking the critical question of their objective value. The author first recalls the ­hypothesis of a primitive revelation, and that of an innate idea of God, to then rally to the explanation that resorts to the analysis of the natural activity of the mind. He concludes by showing the need for a rational and, more precisely, a metaphysical inquiry into the objective value of the concept of God. A general bibliography closes the book; several particular bibliographies are already distributed in various places in the volume. They are of a nature to really help the reader. - S. Dedoux, SJ.

**J.-H.** Nicolas, **O.P. - God known as unknown. An attempt at a critique of theological knowledge. Coll. Bibliothèque française de ­philosophie. Paris-Bruges, Desclée de Brouwer, 1966, 20 X 13, 431 p.**

The fundamental thesis of Fr. Nicolas is most important: "The sense of the transcendence of God which impels so many good minds to place God beyond and above all our conceptions is just, necessary. To name God is to blaspheme, if one pretends by naming him to enclose him in the concept that this name designates... But transcendence itself vanishes if we want to push it to the point of placing God beyond all knowledge, in a point inaccessible ­to the himiain mind. For there is no longer any transcendence if there is no Transcendent, and one cannot without contradicting oneself assert both that the Transcendent ­exists and that he escapes all knowledge..." (420). The knowledge of the unknown God is presented here in two moments, the first of which attempts to state the affirmation of God proper to the philosophical approach, and the second of which questions the knowledge proper to revelation and theology. ­Many classic developments are repeated in this book. They are perhaps sometimes a little too much from a point of view concerned with "Thomistic orthodoxy", and therefore, necessarily, with a certain way of understanding this orthodoxy. One can read, for example, with the help of the table of quoted authors, the ­developments devoted to Maréchal and Blondel. We are not at all sure that these developments show a true understanding of the ­thoughts they claim to refute. - S. Decloux, S.J.

**M.** Guérard des Lauriers, **O.P. - The proof of God and the five ways.**

**Coll. Cathedra Sancti Thomae Pontificiae Universitatis Lateranensis, 1. Rome, Pont. Univ. Lateranense, 1966, 24 X 17, 229 pp.**

This study aims to take up the approach proposed by St. Thomas at the beginning of the Summa Theologica to arrive at the affirmation of God from human experience. It is thus the five classical ways of Saint Thomas that provide the theme of his developments. But these five ways are first of all to show, starting from a reflection on causes, that they must necessarily be five: "We think we have established that the 'proof of God' must branch out and be ordered in five ways, in accordance with the order of causality, which is itself the intelligible expression of the norms of being" (67). And, adding themselves to one another, the five paths lead to the discovery of God as pure act, as communication subsisting in act, as that being for whom "being" is that which is "essence", as that being whose essence is to be, as simple act, joy of being, subsistent fruition, ­subsistent beatitude. ­In this way, the author wants to unite the proofs of God's existence and the ­reflection on the divine attributes. In a final section, he addresses the epistemological question of the proof of God. - S. Decloux, SJ.

**G.** Langevin, **S.J. - "Capax Dei". The intellectual creature and the intimacy of God. Coll. Studia, 20, Paris-Bruges, Desclée de Brouwer, 1966, 24 X 16, 138 p., 135 FB.**

This thesis examines St. Thomas' position on the relationship of the created mind to God. The author identifies what he calls a "movement of interiorization­" which, in the succession of Thomas' writings, moves from reflections based on "the order of extrinsic, efficient, and final causality" to exemplary relationships and finally to "the internal structure and behavior of the mind" as a knower and a wisher. At this point, "St. Thomas shows a ­marked preference for the analysis of the dynamism of the intelligence and the will" (116). It is not just a matter of the mind's openness to God, nor of mere convenience, but of a true natural desire. This ­aspiration, however, cannot demand to be effectively fulfilled, but submits to the freedom and liberality of God. - S. Decloux, S.J.

**M.** Allard, **S.J. - Le problème des attributs divins dans la doctrine d'Al-As'arï et de ses premiers grands disciples. Beirut, Imprimerie Catholique, 1965, 25 X 18, xxn-450 p.**

The question of 'divine attributes' covers a wider area in Muslim theology than the one that usually corresponds to this title in Western thought. In addition to the "­essential perfections­", this chapter deals with ­divine actions, anthropomorphic descriptions of God, etc. In fact, this question comes down to studying "the whole language of ­revelation". And this is studied in two aspects: on the one hand, it is about the "description" of God ("what are the terms of the language of revelation that adequately describe God?"); on the other hand, it is about "the ­actual meaning of ­this language of revelation about God." "­Ultimately, the ­central problem is indeed that of the revelation that God can make of himself in a language that can be assimilated by men" (14). The reason of the ­Muslim­ theologian ­is confronted with this double reality: on the one hand, his faith in an entirely other God, incomparable and incommensurable, and on the other, his faith in ­revelation which teaches him what God is in a language which, by the very fact that it is language, seems to measure God and compare him to visible realities" (15). This problem of the relationship between transcendence and revelation is posed somewhat ­differently for Islam than it is for Christianity and Judaism. For the Christian, the Incarnation of the Son of God is the point of departure for his reflection on such a problem; the Jew will root this same reflection in his faith in the God who leads history; but, for the Muslim, the Koran is the exclusive ­place of revelation. Hence the importance for him of the discussion on the created or uncreated nature of the Koran: if the Koran is created, it is a language for man, but the significance of its statements about God is ­diminished; if it is uncreated, the divine attributes will also be uncreated, but man will not be able to grasp their significance and will only be able to assert their existence.

The author has chosen, to pose his problem, a Muslim theologian who is old enough not to have been influenced by Greek philosophy, a theologian who is also at the confluence of the two main trends of Sunni theology in the early centuries (having converted from Mutazilism to Hanbalism), and who himself founded a new theological school. His originality lies in the fact that he wanted to make *kalam* (word, or theology), while attaching his doctrine to a school of thought that considered it impossible. It was his conversion to a faith without dialectics that led him, ­paradoxically, to ­take up dialectical weapons in order to give his new friends arguments capable of confirming them in their belief. - S. Decloux, SJ

**U problema dell'ateismo. Brescia, Morcelliana, 1966, 23 X 15, 311 p-, 2.200 lire.**

This is a series of papers presented at the 16",c Congress of the Centre for Philosophical Studies in Gallarate, a congress attended by a large number of Italian and foreign university professors. Let us just give the titles of these studies, which have all been translated into Italian for publication: The Phenomenon of Atheism (by A. Munoz Alonso), Negation of a Hellenic Atheism (G. Del Grande), Atheism and the Possibility of Authority (R. ­Guardini), Mystery and social and juridical experience (L. Bagolini), Some ­positive aspects in the problem of atheism (J. B. Lotz), The temptation of atheism (R. Lazzarini), The God of science and the science of God (D. Campanale), The theological apriori of modern atheism (F. Ulrich), The positive meaning of atheism (M. Nédoncelle), Atheism and values (F. Battaglia), The possibility of atheism (E. Gilson), Marxism and atheism (G. Wetter), Reflections on the Atheist Option (A. Del Noce), Psychological and Sociological Instances ­and the Theoretical Problem of Atheism (G. Calô), Requests of Contemporary Atheism (A. Hilckmann), The Roots of Semantic Atheism (P. Prini). Atheism as impossible negation (V. La Via), Positive lessons of contemporary atheism (A. Dondeyne), Atheism from the metaphysical point of view ­(A. Caturclli), From atheism to the existence of God (C. Riva), ­Phenomenal autonomy of experience as a foundation of atheism (G. Soleri). - S. Decloux, SJ.

**PROTESTANT THEOLOGY**

**K.** Barth. **- Dogmatics. Volume 4: The Doctrine of Reconciliation.**

**Volume I, 1. Geneva, Labor et Fides, 1966, 25 X 18,** xii-393 **p.**

This seventeenth volume of the French translation of the *Dogmatik* opens the Barthian theology of Reconciliation. With this word (Versöhnung) Barth means what we prefer to call redemption. In the first paragraph (§ 57), the author explains the relationship of reconciliation to the covenant. First of all, it should be noted that Christ, by reconciling humanity to God, reveals that the covenant made with Israel has a universal character and is valid for all humanity

all of it. But this covenant was broken by man, in his sin. Yet Jesus Christ fulfils it precisely in reconciliation, which is salvation, that is, participation, by grace, in the being of God. And at the same time that he accomplishes it in himself, Jesus Christ reveals it to us, and makes it appear to us as the work whose divine design eternally pre-exists creation and inspires the creative will. The second paragraph (§ 58) presents an overview of the whole theology of reconciliation. Its content is Jesus Christ himself, either as God lowering himself to reconcile us to himself, or as the true man reconciled to God by his elevation, or as the God-man in the union of his two natures, where he appears as the guarantor and witness of our reconciliation­. ­The knowledge of these three Christological aspects implies a triple knowledge relative to man: knowledge of his sin; ­knowledge of the three moments which mark the accomplishment of reconciliation: justification, sanctification, vocation; knowledge of the work of the Holy Spirit in the gathering, the edification, the mission of the community, and, ­consequently, the knowledge of the being of the Christian in Jesus Christ, in faith, in love, in hope. Having thus set out, at length, the outline of his Christology, and of the criivrc of reconciliation insofar as it is accomplished in the *person of* the God-Man, Barth undertakes to develop it; in this volume 17 we are still offered only the first Christological aspect: God stooping, the Lord becoming a servant, the obedience of the Son of God (§ 59): the etemal Son was obedient to his etemal Father by lowering himself so as to become man's brother, to stand beside him, the transgressor­, and to judge him in the sense that he accepted to be judged and delivered to death in his place. But God the Father raised him from the dead. By this he recognized in his suffering and death the act of justice done for us; and by this act of justice he reconciled us to him and brought us from death to life. This is the content of this volume, whose ­riches ­we must limit ourselves to ­vaguely ­evoking here­, and whose theses we cannot discuss. Perhaps the beautiful pages on the motivation of New Testament hope (motivation not from the limits of our history, even after the forty days, but from the fullness of the risen Christ, pp. 342 ff.) are to be commended above all. In the Foreword, the author warns us that although he rarely quotes Bultmann, he has often been forced to enter into intense, if silent, discussion with him (p. XI). This reference to Bultmannian theology is particularly evident in the pages on the resurrection of Jesus (pp. 349ff.). Here Barth happily emphasizes the ­event character of ­this resurrection. But is it correct to write simply that it took place within the framework of space and time? Many distinctions would have to be made here, in the light of which it would appear that if the event of the resurrected Jesus must, in its *terminus a quo,* be dated within our time, nevertheless it brings Jesus into his own time, from which he can, moreover, as Lord of the times, manifest himself in ours. - L. Malevez, S.J.

**R.** Marlé, **S.J. - Bultmann and the interpretation of the New Testament. Coll. Theology, 33, new edition. Paris, Aubier, 1966, 23 X 14, 223 p.**

We do not have to present to the reader this well-known and already classic study by Fr. Marié on the theology of R. Bultmann. Bultmann gave an extensive review of it in *Glaùben und l^erstehcn,* vol. III, 1960, pp. 178-189, in which he expressed, as was to be expected, some reservations about the presentation and even more so about the critical chapters of Fr. Marié's critical chapters, but at the same time expressed his gratitude for a ­remarkable (vomehm) and objective (sachlich) interpretation ­of his thought; and he stated his conviction that Fr. Marié's work made an essential contribution to the understanding of theological questions of our time. The author has taken up ­the various chapters of the first edition ­almost without ­change. But he has added three studies, published in various reviews, which form three new chapters: a Theology of the Word of God; the Old Testament in the Christian faith; the Church of the New Testament: all of this allowing "to enter even more broadly into the whole of the Bultmannian project. Moreover, the author has eliminated a certain number of statements that concerned ­Protestantism as such (notably pp. 184-188 of the first edition are not reproduced): this is because, having deepened his ­knowledge of ­Protestantism ­over the last ten years­, he is reluctant today to make the Christianity that emerged from the Reformation assume all the shortcomings or distortions that he has noted in Bultmann's theology; the latter is one of the paths in which Protestantism was able to embark, but not the only one, nor the one that was necessarily dictated by principles. It ­remains, as the author says, that in the debates of ­contemporary German Protestant theology­, Bultmann remains the major reference, and the one through whose work one must always pass in order to understand the discussions and research in progress. Fr. Marié's work introduces us excellently to this difficult work, which is perhaps susceptible to several interpretations. - L. Malevez, S.J.

**W.** Schmitiials. **- Die Theologie Rudolf Bultmanns. Eine Einfiihrung.**

**Tubingen, J. C. B. Mohr, 1966, 22 X 15, vu-335 p., 24 DM paperback; 28,50 DM hardback.**

There was no lack of introductions to Rudolf Bultmann's theology. But this one does not come in excess: by the extent of its information, as well as by its clarity and the balance of its parts, it makes it possible for us to judge the whole of Bultmannic theology. It is a collection of lectures given in 1964/65 to students of all the faculties of the ­University of Marburg, and it endeavours to make the thought it expounds accessible to all. The first chapter presents the man and the theologian, his ­conversion from liberal to dialectical theology, and his relationship to Heideggerian philosophy. Talking about God theologically; man, his inauthenticity and sin, his authenticity and faith; the event of salvation: the cross and the resurrection; revelation; the word; the historical Jesus; the hermeneutical problem and demythologization; ethics; eschatology: such are the themes of the different chapters, each of which forms a ­relatively intelligible ­whole ­in itself. In all of this, a simple exposition, without the author taking a position; and Bultmann is explained only by himself, the texts illuminating each other, and without recourse to the enlightenment - or confusion? - that the numerous attempts at interpretation by disciples or opponents have brought. Bultmatui's thought on faith is particularly noteworthy: it is marked by his concern to highlight the specificity and irreducible greatness of the free decision of faith. Not without excess. Thus, for example, when Bultmann sees in 1 Cor 15:3-8 a "fatal" appeal of St. Paul to the witnesses of Christ's resurrection (p. 140), he fails to notice that another is a proof of this resurrection­, another a proof of its credibility; the latter does not compromise the possible authenticity of the faith. Of the resurrection itself, the author tells us that in Bultmann's eyes, not only is the click not the return of a dead person to the life of this world (which can indeed be said of the resurrection of Jesus, if at least one does not go so far as to deny the Christophanies), but it is not even a rapture in the afterlife (noch wird sic - die Auferstehung - als Entrückung ins Jenseits verstanden, p. 149). We find it difficult to see how this last negation could be reconciled with the idea - which Bultmann admits elsewhere - of the exaltation of the Crucified to the Lordship, i.e., of the glorification of Jesus. Without doubt, the spatial scheme of the afterlife is not without danger: it risks, against its intentions, keeping the term to which it ­applies - the glorified Christ - among the objective realities of the ­phenomenal­ world­; but our language cannot do without it, and we can ward off the danger pointed out, if we are careful to observe that through this scheme we intend to aim only at the irrcrescntablc reality of the glorification; According to the latter, it would be better to say that Christ rose in the kerygma; but here is a formulation capable, it seems to me, of leading people astray and of giving them to understand that there would not even be, for Jesus, a real glorification. - L. Malevez, SJ.

**MANUSCRIPT SOURCES**

**Chr.** Samberger **and D.** Raffen. - **Catalogi codicum, graecorum qui in minoribus bibliothecis italicis asservantur in duo volumina collati et novissimis additamentis aucti. Volumen Primum. Leipzig, ZentralAntiquariat der Deutschen Demokratischen Republik, 1965, 23 X 16, viii-525 p., 135 DM.**

The *Catalogi...* belong to a collection of anastatic reprints of which we have, a few years ago, made known the intention and presented the first volume *(cfr N.R.Th.,* 1964, 1121-1122). It was then about the ­imposing monument of erudition which constitutes the catalogue of the Greek mss of the Laurenticnne Library in Florence, published originally between 1764 and 1770, by A. M. Bandini. The second volume, the present one, in a more modest format, contains part of the catalogues of secondary collections scattered throughout the Italian peninsula, and as these minor deposits are, for various reasons, particularly numerous, another volume will be added to this one. The following Greek collections are described in this first collection: Bologna (University, Municipal, Archiepiscopal Library, Hispanic College­); Florence (Riccardiana Library, Marucelliana and, in the National Library, the Magliabechiani codices); Genoa (Congreg. of the Urban Mission of S. Charles); Modena (Este Library, State Archives); Tergeste (Greek Community). The catalogues reproduced are all taken from journals, generally unavailable today, in particular the *Studi ita Hani di filologia classica.* The collections they describe are of very diverse extent, varying from a few units to several hundred, and like all Italian collections in general], they attract attention by the abundance of medieval mss of classical Greek authors and Byzantine authors. The editors have also taken care to ­gather all the details that could give a precise idea of the collections in their *present* ­state (publication of supplements^ corrections, attestations of the current directors of the Libraries, etc.). In addition to the undeniable interest in providing today's scholarly libraries that do not possess them with directories that have become very rare, there is in this case another practical utility that recommends the collection even to those who possess the original catalogues and notices reprinted in full. It is their *grouping,* with updating, and especially the overall index which ends the volume. This new index unifies all the data provided in the volume, so that the consultation of the Italian collections of Greek mss, which until now was made particularly onerous by the number of volumes to be consulted, will become the easiest thing in the world, and this, not only for the researcher, but also, let us not forget, for the librarian himself, charged with serving him... - Ch. Martin, SJ.

**Scriptoria Medii Aevi Helvetica. Denkmäler Schweizerischer Schreibkunst des Mittelalters. T. XI: Schreibschulen der Diözese Lausanne. Edit. A.** Bruckner. **Geneva, Roto-Sadag, 1967, 40 X 28, 167 p., 56 plates, 200 SF.**

The description of the medieval manuscripts of the ancient and very vast diocese of Constance had required four fascicles of the *Scriptoria Medii Aevi Helvetica* (cfr *N.R.Th.,* 1953, 443-444; 1958, 765-766; 1965, 760-761). Those of the ancient diocese of Lausanne, whose origin goes back to the Lower Roman Empire, and whose extent was not in any way inferior to that of the diocese of Constance (Lausanne encompassed for the most part the present cantons of Bern, Fribourg, Neuchâtel, Solothum and Vaud), require only one. It is not that there was a lack of rich and flourishing monastic or ecclesiastical foundations, quite the contrary. But the vicissitudes of the centuries have perhaps weighed more ­heavily in this region than elsewhere, destroying or dispersing the libraries and making the work of reconstituting the *scriptoria* and book collections ­very difficult. Alongside a few mss, or fragments of mss, whose origin and history can certainly be traced, there are a large number of others of which little or nothing is known: only a few more substantial collections emerge from ­this rather shapeless mass. The most remarkable is that of the Cistercian abbey of Hauterive (founded in 1138), whose *scriptorium* ­flourished in the 12th and 13th centuriese and whose remains are now preserved in the Cantonal and University Library of Fribourg. Another collection also deserves special attention. The convent of the Discalced Minors (Cordeliers) established in Fribourg in 1256 has the rare privilege of having lasted without interruption until the present day. It is therefore an exceptional witness to the development of a ­conventual library, which in the Middle Ages did not have a real *scriptorium* or "professional" calligraphers\*, but where the art of writing was practised out of necessity. A large part of this medieval library is still in *situ* in the convent itself, while another part is stored in the Cantonal and University Library of Fribourg. There are, for example, remnants of the libraries of the convent's guardian, Frederick of Amberg (14th\* / 15th\* century), of Br. Conrad Grütsch (15th century) and especially Jean Joly (15th century). All this forms an impressive ensemble. Since the present convent does not have a printed catalogue, Bruckner has given in the notes the precise descriptions of the manuscripts in its possession. The other repositories described in this eleventh fascicle are far less important. There are a great number of them of which we have only one or two witnesses, or about which we have only rare historical indications. The entire first chapter is devoted to them. Although of modest proportions, the collections of the former convents of Bern (­Dominicans, nuns of Saint Michael, canons of Saint Vincent), of the former Benedictine abbey of Saint John the Baptist at Erlach (Cerlier), of the convent of the canons of Saint Augustine at Intcrlakcn, of the cathedral and the episcopal chapel of Lausanne, etc., each deserve to be treated separately. But the description of what remains of them can certainly give only a very distant picture of what they were. In more than one case, the radicalism brought about by the Reformation in the suppression of convents must be held responsible for this dispersion or disappearance­. This eleventh volume therefore suggests more than it describes. Its ­composition also implied more extensive and often difficult research. ­Often the ground was barely cleared. In reality, it provides much more information than it seems to, and above all it will make further studies and discoveries easier. As usual, the presentation of the text and plates is impeccable. - Ch. Martin, S.J.

1. **A.** Lowe. - **Codices la tini antiquiores. A palaeographical Guide to Latin Manuscripts Prior to the Ninth Century. Part XI: Hungary, Luxembourg, Poland, Russia, Spain, Sweden, The United States and Yugoslavia. Oxford, Clarendon Press, 1966, 45 X 31, xn-36 p., 26 pi-, £8 8 sh.**

Fascicule XI of Lowe's *Codices latini antiquiores* forms an organic whole with the one that precedes it: both, in fact, describe the mss of small deposits scattered throughout the world. Taken separately, these minor deposits, except for one or the other, hardly seem worthy of attention. Taken together, their wealth requires two whole fascicles to be analyzed. The order of presentation is the alphabetical order of the countries. For fasc. X, already announced (cfr *N.R.Th.,* 1964, 1122-1123): Austria, Belgium, Czechoslovakia, Denmark, Egypt, Holland; for Fasc. XI: Hungary (4), Luxembourg (1), Poland (4), Russia (29), Spain (16), Sweden (2), United States (27) and

Yugoslavia (2). In fact, in this fascicle XI, the Leningrad Public Library, the Escurial Library and the Pierpont Morgan Library group together half of the manuscripts described. The fascicle is also characterized by the number of *membra disjecta* scattered all over the world. The most typical case is that of n. 1337, whose 11 surviving folios are distributed among six libraries. The number of papyri is also relatively high, especially in the U.S.A. They are, of course, the most ancient writings. In the Leningrad Public Library, the majority of the mss are of French origin, and they provide a most interesting complement to fasc. V and VI, which describe the French deposits. As always, the mss of ecclesiastical sciences: patristics (54), bible (17), liturgy (11), dominate, and in patristics, as always, two names: Augustine (8) and Gregory the Great (9). The classics, including school books, have only 11 witnesses. Almost unique: The Leningrad Public Library has the two books of St. Augustine *ad Interrogata Simpliciana* in a witness which seems to have been written in Hippo at the time of the saint's episcopate (n. 1613). It also possesses the last forty folios of a *De Civitate Dei* of the VI\* century, of which Paris Bibl. Nat. holds the beginning (n. 635). In view of the factitious manner in which the fascicle is composed, it is not surprising that the scriptures present an extraordinary variety, ranging from the rustic capital of the papyrus fragments, to the Caroline, passing through the uncial (38), the demioncial­, the precarolines, of all types and countries. In short, an overview, but confused. Finally, Lowe has drawn up a catalogue of mss of Spanish origin. They are few in number: thirty in all, if we include four doubtful cases. With this fascicule XI the *Codices latini antiquiores* are virtually complete. We say "virtually" because the abundance of small deposits made it impossible to integrate the Supplements to the whole work. However, these are already so ­numerous that they will require a further fascicle to be entitled *Supplementum.* The preparation of this supplement is already well advanced. At the end of this review, we would have liked to braid and present the author with the laurel wreath with which it is fitting to reward great works and the great tenacity without which they cannot see the light of day. This is only a postponement... - Ch. Martin, S.J.

**PHILOSOPHICAL TEXTS**

Aristoteles Latinus. **- I. 6-7. Categoriarum supplementa. Edit. L.** Minio- Paluello. **Paris-Bruges, Desclce de Brouwer, 1966, 26 X 18,** lxvii- **132 p., 300 FB paperback; 370 FB hardback.**

The *Categories* of Aristotle are preceded in a great number of medieval Latin mss by a famous text, the *Isagoge* of Porphyry. Another pamphlet, just as well known, the *Liber sex principiorum* or *Liber de sex Principiis,* is also often attached to them or to the *De Interpretatione* in the collection of treatises on logic, which constitutes the "Ancient Logic". This close connection with Aristotle's work, and the *Categories* in particular, is the reason why both works were published in 1' *Aristoteles la tinus,* in a volume ­additional to that of the *Categories.* Porphyry's *Isagoge,* which there is no evidence that it was composed to serve as an Introduction to Aristotle's *Categories*, has enjoyed enormous popularity. One hundred and fifty mss preserve it in Greek. In Latin, two medieval translations are known: that of Marius Victorinus (middle of the IVe century) and especially that of Boethius (before 510). Boethius left three works that are related to *VIsagoge. First of all,* he knew the translation of Marius Victorinus. He gave many fragments of it, ­generally short it is true, in a commentary on *VIsagoge* presented in the form of a dialogue (Hence called *Dialogue* by Minio-Paludlo). In the second heu he composed a translation followed, whose success is attested by the ­imposing number of manuscripts which preserved it (291). Finally, in a true commentary, he inserted the text of *VIsagogc in the* form of lemmas, usually giving only the first and last words (called *Commentary* by Minio-Paluello; 34 known manuscripts; none of them gives the whole text of *VIsagogc).* The comparison of the texts of *VIsagogc,* in the translation followed and in the commentary poses a problem. Indeed, the Greek terms are ­often translated by different Latin words and yet equally valid. The editor remains undecided as to the explanation of this phenomenon: revision by Boethius himself, or by a later editor? It is impossible to say. As for the *Liber sex Principiorum,* its origin and history remain obscure. The pamphlet is an excerpt (or perhaps two excerpts grouped together) from a work composed in the Middle Ages but by an author still unknown. A text of Albert the Great attributing it to Gilbert de la Porrée seems to have been at the origin of the fame of the writing under this name especially in the XV\* and XVI\* centuries. This attribution cannot be maintained. The pamphlet shows some similarities with the *De arte fidei* of Nicholas of Amiens (about 1190) and this would lead ­one to seek the origin and the author of the writing in the milieu of the latter and towards his time. The *Supplementen* to the *Categories* of Aristotle contains, in addition to the edition of the texts described above, observations and variant statements concerning the later, i.e. post-medieval, editions of Aristotle's *Categories.* - Ch. Martin, S.J.

**R.** Weil. **- Politique d'Aristote. Collection U, Paris, A. Colin, 1966, 18 X 13, 255 p.**

This book opens with an overview of Aristotle's life placed in the climate of his time and in particular of the politics of his time. The author then quickly places the political writings in the overall philosophical production and teaching of the Stagiritc. He situates the writing of the *Politics,* discusses its method, summarizes the essential ideas ­developed in it­, insists on the empirical foundation of the theory, and sees in Aristotle the defender of an open and moderate politics. The excerpts from the *Politics* collected in this volume are borrowed from J. Tricot's translation, ­slightly modified in places and lightened with philosophical notes. A passage from the *Meteorologicals* is also quoted according to Tricot's translation. The other texts have been translated by the author himself : they are some extracts from the *Nicomachean Ethics,* the dialogue *On Philosophy,* and the *Rhetoric.* The texts are grouped under the following main headings: preliminaries; economy: the citizen, the city, the regime; study of the six constitutions; evolution, ­resolutions, progress; the ideal city; external relations. It ­is known that the ­publications in this collection are intended primarily for the use of the student of higher education.­ - S. Decloux, S.J. "

Nikolaus von Kues. - **Philosophisch-Theologische Schriften. Studicu- und Jubiläumsausgabe. Lateinisch-Deutsch. Band II. Edit. L.** Gabriel, Dietlind **and W.** Dupre. **Vienna, Herder, 1966, 20 X 12, xxxi-731 p., 228 S.**

On the occasion of the fifth centenary of his death, this ­bilingual edition of ­Nicholas of Cusa's writings has been published ­(the Latin text on the left-hand page is set against the German text on the right-hand page). The whole edition consists of three volumes. The one we are listing here is the second; it ­contains, after a preface by L. Gabriel and preliminary remarks on each of the writings that follow, the text of *De coniecturis, De principio*, *Trialogiu de possest*, *De apice theoriac*, *Dialogue de Gencsi*, *De tton-aliud, De quaerendo Dcum, De filiationc Dci*, *De dato patris luminum,* and finally the *Compendium.* This edition is based on a careful reading of the manuscripts; it is presented with all the guarantees of true scientific work. - S. Decloux, S.J.

Kant. - **Gesammelte Schriften. XXIV. Abt. IV. Vorlesungen. Band I. Vorlesungen über Logik. 2 Hälfte. Berlin, W. de Gruyter, 1966, 22 X 15, p. 497-1103, IV. 118 DM.**

The first part of volume XXIV of Kant's *Gesammelte Werke was* quickly followed by the second. We know (cfr *N.R.Th.,* 1967, 102) that the ­extended programme of the great Berlin edition includes the publication of lectures given by Kant and transcribed by his students. Volume XXIV in its two Halbbände, with continuous pagination, publishes the lectures on Logic. The first Halbbände gives those of Herder, Blomberg and Philippe. The second gives six others: *Logik und Metaphysik von Kant. Ein Collegium anno 1789 nachgcschriebcn* (Pölitz), *Die Logik oder Vennmftlehre von Herm Professor Kant. Königsberg d. 8tcn Sept. 1790* (G. C. W. Busolt), *Logik nach der Vorlesungen des Herm Prof. Kant im Sommer halben]ahre 1792. Den 23ten April 1792* (Dohna- Wund- lackcn). This text had already been published in 1924 by Kowalewski, and is ­reproduced here ­according to that edition, as the manuscript was no longer available to the present editor. Another *Vorlesung,* anonymous, comes after *Kant's Vorlesungen über Logik geschrieben von einer Gesellschaft Zuhörern.* The publisher gives it the dummy title of *Wiener Logik,* because the copy bears the stamp of the ­Vienna University Library to which it belonged. Finally, the collection ends with two short extracts *Aus der Logik Hinte* and *Aus der Logik Hoffmann.* All of these texts were already known and partially used, but had not yet been published. It should also be noted that it documents quite extensively Kant's ideas on Logic during his teaching years 1789 to 1792. As announced, the volume ends with a historical and literary overview of Kant's *Vorlesungen* in general, and those published in this volume in particular. The author dwells at some length on the controversies that have arisen about the usefulness of publishing them. Explanations and comments are included, as well as a critical commentary giving the variants. Their disjunction from the published texts could make the reader ignore them. We therefore think it is good to recall their existence. - Ch. Martin, SJ.

**RELIGIOUS LIFE AND SPIRITUALITY**

**J.** Galot, **S.J. - Religious in the Church. According to the Dogmatic Constitution ­on the Church and the Decree on the Pastoral Office of Bishops. Gembloux, Ed. Duculot, 1966, 18 X 13, 155 p., 100 FB.**

**- Renewal of Religious Life. Presentation and Commentary. Ibid, 179 p., 100 FB.**

These two volumes present all the texts in which the thought of the Second Vatican Council on the subject of religious life was expressed. The author briefly traces the history of each of them before giving a translation and a commentary. The first volume highlights mainly the dogmatic aspects­: the spirit of the beatitudes lived in such a way that it is a sign of eternity and a reminder of the precariousness of the figure of this world. This is the foundation of the ascetical aspect of all religious life. Particular consecration in the line of baptismal consecration which is at the same time the work of God and the response of the subject, and which thus founds the mystical aspect. Importance of virginity as the privileged place where this double aspect is manifested, without denying the importance of the other two counsels. Finally, the place of religious life in the Church. The second volume deals more with the modalities of a true renewal. The value of these books lies in the fact that the author gives as precise a commentary as possible, keeping to the analysis of the conciliar discussions. - ­J. M. Fisch, S.J.

**Call to holiness and religious vocations (Census of Re-**

bibliography

436

**of Canada). Coll. Donum Dei. Papers of the ­Canadian Religious Conference­, 11. 1965 Plenary Assemblies. Ottawa, Canadian Religious Conference, 1966, 23 X 16, 389 p., $ 5.50.**

This large volume brings together three series of texts. The first is the proceedings of the 1965 Plenary Assemblies of the Canadian Religious Conference, both the women's and men's sections, both of which focus on the work of vocations. A second section reproduces documents: extracts from the texts of Vatican II on religious vocation (promulgated after the ­assemblies in question) and two studies, one on the theology of religious vocation (Anastasius of the Holy Rosary, O.C.D.), the other on the relationship between the active and contemplative life (B. Besret, S.O.Cist.). A copious third part is devoted to a census of the religious of Canada. This work was carried out by M.-A. Lessard and J.-P. Montminy, O.P., according to the elements gathered in the answers to the questionnaire sent to the two hundred or so institutes of ­religious in Canada. The study of these data allows them to make ­interesting observations, notably on the decline in recruitment (significant since 1940, even more so between 1960 and 1965), but also on the very large number of small institutes (less than 50 members), the problem of adapting to the demands posed by the specialization of personnel, etc. - L. Renwart, SJ.

**At the very heart of the Church. A monastic search: the Brothers of the Life of the Poor. Paris-Bruges, Desclée de Brouwer, 1966, 20 X 13. 203 p.**

In these pages a monastic community in the south of France addresses the candidate who asks about their way of life and their spirit. They answer by explaining the various aspects of this life in a simple and direct style - the text is written in the second person. The numerous scriptural quotations invite the reader to prayer, thus enabling him to penetrate <!■ the evangelical spirit which justifies this concrete form of Christian life - J. M. Fisch, SJ.

**Dictionary of Ascetic and Mystical Spirituality. Fasc. XLI: Godet des Marais-Grecque (Church). Paris, Beauchesne, 1966, 30 X 23, col. 561-816.**

A very rich booklet which presents, among the biographical notes, those of Goerrcs, de Grandniaison and Gratry. It is above all the general articles that will hold our attention. The theme of *gluttony and spiritual gluttony,* found in ancient spiritual writers, is treated here by W. Yeomans and A. Derville. P. Adnès focuses on the question of *spiritual taste, the* importance of which we know in the spiritual doctrine of John of the Cross, for example. H. Holstein, for his part, sets out the spiritual principles of government in the Church in an article entitled *Gouvernement spirituel* Original and interesting is the analysis of the religious aspects of the myth of the Holy *Grail* by M. Cocheril. Without being a historical or theological study, the article *Grace,* due to the collaboration of Ch. Baumgartner and P. Tihon, exposes the aspects of this doctrine which touch closely on the right understanding of the spiritual life, principally that which concerns filial adoption, the indwelling of the Holy Spirit and the experience of grace within the human experience. This article is ­complemented in regard to charisms by A. de Boris' article entitled *Grace of State.* R. Saint-Jean deals with *Gratitude* and P. Agaesse with *Gratuity* in God and in the love of man. Finally, let us note the promising beginning of the article on the *Greek* Church by J. Kirchmeyer. - J. M. Fisch, SJ.

**J.-B.** Hondet, **O.S.B. - The Mystical Poems of Saint John of the Cross.**

**Paris, Ed. du Centurion, 1966, 19 X 14, 576 p., 29,70 FF.**

The poems of the Mystic Doctor have a very special place in his work. Indeed, through their lyricism, they give a sense of the inexpressible nature of the spiritual experience they evoke. It is therefore understandable that John of the Cross transmitted his spiritual doctrine by commenting on certain verses of his poems. The present work is a bilingual edition of the Spanish Carmelite's poetic work, with a new French translation opposite the Spanish text. The author has not been content with this work. Inspired by the San Juanist method, he offers a precise and essential commentary on each verse. An introduction tracing the spiritual journey contained in these poems completes this excellent introduction to the work of St. John of the Cross. - J. M. Fisch, SJ.

**J.-P.** de Caussade, **S.J. - L'abandon à la Providence divine. Coll. Christus, Texts, 22, Paris-Bruges, Desclée de Brouwer, 1966, 17 X 10, 160 p., 60 FB.**

It was in 1861 that this opuscule appeared for the first time thanks to the work of Fr. However, in publishing it, he was more interested in presenting to the public a methodical spiritual reading free from any suspicion of quietism than in making known the spiritual doctrine of the author. He therefore ­considerably reworked ­the manuscript. The notes of the present edition make it easy to see this. The manuscript, which is reproduced in the present edition, dates from 1740, the end of the stay in Nancy of the Jesuit from Toulouse. It is the work of Mother Marie-Anne Thérèse de Rosen who wrote it, it seems, at the instigation of Mother de Rottemlxjurg, her niece, then superior of the monastery. It contains the opinions given by Fr. de Caussade. Once again, the patient work of Fr. Olphe-Gaillard allows us to have access to an authentic document which will allow us to better analyze and appreciate the doctrine of Fr. de Caussade. The content of this pamphlet is presented not as a treatise but as the expression of a lived faith which brings together Caussade, François de Sales and Fénelon. And by its style and its object, this work still retains all its topicality. - J. M. Fisch, S.J.

**Mr. M. PniDiPON. - In the presence of God. Elizabeth of the Trinity. Coll.**

**Présence du Carmel, 7, Paris-Bruges, Desclée de Brouwer, 1966, 22 X 14, 216 p., 150 FB.**

This is the third volume that the author has published on the young Carmelite nun of Dijon, whose cause of beatification has been introduced. By the example of her life as well as by her writings, she leads us to the very heart of the mystery of grace, that is to say, of a life lived in the presence of the Trinity. After having briefly retraced the life of Elisabeth Calez, drawing on numerous testimonies, the author presents the two documents which are the subject of this publication. On the one hand, the retreat - composed of twenty meditations - that the Carmelite nun wrote for her sister, a mother, in order to guide her towards this discovery of the divine presence. And on the other hand, the text of a retreat - a kind of spiritual relationship - written shortly before her death at the request of her superior in order to make her understand how God made her understand her mission of Praise of Glory. The importance of these two documents cannot be overemphasized in understanding the providential role that the spiritual message of Elizabeth of the Trinity can have for our time. - J. M. Fisch, S.J.

1. **E.** Maillefer. **- The life of John Baptist de La Salle. Coll. Cahiers lasalliens, 6. Rome, St. John Baptist de La Salle House, 1966, 23 X 17, 313 p.**

The publication of this volume marks an important stage in the work undertaken by the team of the *Lasallian Notebooks* to gather the elements of a critical life of Saint John Baptist de La Salle. Dom Maille fer, Maurist and

nephew of the Saint, whom he probably did not know personally, wrote, at the instigation of his family, a first life of his wave, completed in 1723. Given to the Brothers, it was neither published nor returned to its author, despite the latter's requests. So he composed a new text, which he took care to deposit in the library of his monastery in 1740. From there, it passed to the Library of the City of Reims and is still there. On the other hand, the 1723 edition, the original of which was lost very early on, is only represented by two independent copies from the second half of the XVIIIe century: one is by an unknown scribe (Fr. Fulbert, 1726-1783?); the author of the second has been identified as Father Jacques Carbon, a regular canon of St. Genevieve. The present volume reproduces in parallel the ms. of Rheims and the ms . Carbon

(with, in note, the variants of ms. X). Let us hope for a soon publication

of the precious working tool that will be the cumulative index of the first four lives of theSaint : the ms. of Fr . Bernard *(CL.* n\* 4 ;

cfr *N.R.Th.,* 1966, p. 329), the book by J . B. Blain *(CL.*  n°\* 7 and 8; cfr *NRJh.,*

1963, p. 777) and the two states of the ms. Maille fer (the present booklet). - L. Renwart, SJ.

**San** Carlo da Sezze, **O.F.M. - Opere complete. Vol. I-IL Edit. R.** Sbardella­, **O.F.M. 2 vols, Rome, S. Bonaventura al Palatino, 1965, 24 X 17, 568 and 558 p., 25 and 25 reprints, 5,400 and 5,400 lire in paperback; 6,000 and 6,000 lire in bindings.**

Fr. Sbardella, the author of numerous works on his holy confrere, now presents us with a very careful edition of his works. Carlo da Sezze. in the world Gian Carlo Marcinone, was born in Sezze Romano, a village in the ­present province of Latina, south of Rome, on 22 October 1613. He entered the Order of St. Francis as a lay brother in 1635, not without some difficulty. After brief stays in some convents of the Roman Province, he lived in the one of San ­Francesco a Ripa in Rome until his death on 6 January 1670. ­In 1648, while praying in the church of S. Giuseppe a Capo le Case, he received a stigma on his side. Although he had a very rudimentary education, he made a name for himself among spiritual writers. His works describe his ascetic work and the mystical graces he received: this is the content of "Le grandezze delle misericordie di Dio". <"Le grazie" relates the favours obtained, through the intercession of the Saint, for the benefit of the many people who turned to him in their needs. "Il Viaggio" is the account of a pilgrimage made following Cardinal Cesare Facchinetti. - Fr. Sbardella has taken care above all to restore critically the authentic text of this vast autobiographical set and thus to bring out all the vivacity of the style of this Franciscan in whom mystical gifts were happily married with robust good sense. - B. Guidotti, SJ.

**TEILHARD DE CHARDIN**

Philippe de la Trinité, **O.C.D. - Rome and Teilhard de Chardin. Coll. Le signe. Paris, A. Fayard, 1964, 19 X 14, 212 p., 10 FF.**

The warning of the Holy Office, in 1962. Diverse and opposed reactions... All this calls for an exposé on the "meaning" of Teilhardism. Relying on numerous quotations, the author offers us his ­interpretation: fundamental perspectives, Christology, spirituality of the "middle way" and Eucharization. Conclusion: Teilhard is dangerous. An anonymous article in *L'Osservatorc Romano* (30 June-1er July 1962) points out a series of errors. Whatever has been said, Father Philippe de la Trinité is not the author of this article, but he attributes to it an excessive authority (p. 22), and he ­rigorously takes up ­all the reproaches addressed to Teilhard: vice of method, ­concept of creation, relations between the cosmos and God, confusion between the supernatural and natural order, matter and spirit, Teilhard volatilizes the doctrine of original sin. Severe conclusion. "To the Teilhardians to understand. *Et caveant consules".* Father Philippe de la Trinité takes ­Teilhard's formulations too literally­. ­It is true that Teilhard deprecates what he believes to be Thomism­; but to understand Teilhard's intention one must see that his negations ­are addressed to "Thomism" as presented in many textbooks. In reality, for most of the points raised, one can give another ­interpretation according to which Teilhard is faithful to authentic Thomism and ­extends­ it ­And even, on a very precise point, the author of the anonymous article published in *L'Osservatorc Romano* would do himself credit by retracting it: he reproaches Teilhard for a passage in < *How I believe ".* He believes he reads there that Teilhard considered his own faith to be more or less precarious. In reality, as the context clearly indicates, Teilhard wants to bring an unbeliever to an encounter with the God-Man, and to do this, in accordance with the rules of logic, Teilhard takes a starting point that this unbeliever must admit. To do otherwise would have been to commit a petition of principle. Let us recognize, with Father Philippe de la Trinité, that Teilhard is not precise enough in what concerns the distinction nature-grace. Let us even recognize that Teilhard was mistaken in his attempt to answer a scientific objection concerning original sin. Still, in rejecting Teilhard's opinion, one would have to have a valid answer to the modern objection. This answer exists. - G. Isaye, SJ.

1. Crespy. **- From science to theology. Essay on Teilhard de Chardin. Neuchâtel, Delachaux et Niestlé, 1965, 23 X 16, 125 p.**

We already owe to Pastor Crespy a very remarkable study on Fr. Teilhard: "La pensée théologique de Teilhard de Chardin". This "essay" reproduces the text of eight lessons given at the Chicago Theological Seminary in 1965. The following are successively studied: evolution and its problems; Teilhard's project­; Teilhard's theological intention; Teilhard's Christology; Teilhard's thought on evil; biology, history and Teilhard's thought; history, eschatology and Teilhard's thought; theology after Teilhard. Let us note this passage where the author poses, with Teilhard, the central question of his book: "Is it possible to envisage in a completely different way the relation Christ-World-Man, so that it manages to integrate all the cosmochristological declarations of the New Testament? This is, for Teilhard, the ­essential question. As we can see, his theology will find itself entirely ­polarized by the problem of the "cosmicity" of Christ, and it is to this problem that it will owe its originality and its strength. Teilhard's theological intention will aim at reconciling, in a dynamic Christology, the idea of a world in evolution and the idea of a God present to this world. It is in this that it will be provocative" (56). But, in the effort to renew Christian thought in our time, the author rather reproaches Teilhard for having been too timid in the face of the dogmatic habits that he had to overcome. "­Seeing the universe as a totality which understands man and through which man understands himself, Teilhard calls theology to pose in a new way the ­problem of ­the Presence of God in this world. This is what is of capital importance." - S. Decloux, SJ.

**E. Rizzo. - La problematica di Teilhard de Chardin. Aspetti e sua ­attualità alla luce delia critica. Collana di scienze filosofiche. Bologna, Seminario Regionale, 1965, 22 X 16, 155 p., 1,200 lire.**

Ten years after the death of Father Teilhard, the author wanted to take stock of the publications on Teilhardian thought. A considerable number of studies have been devoted to him, sometimes from very ­different perspectives.­ Praise and criticism have been met; and, among the "Teilhardians", Marxists and Catholics, scientists and non-scientists, Westerners and Easterners, there is a great deal of interest in the subject.­

In this book, the author deliberately presents himself as a "reasoned bibliography", although he does not refrain from taking a stand. This book is deliberately presented as a "reasoned bibliography", although the author does not refrain from taking a position. The reading base on which he relies is made up of more than two hundred writings, more or less directly devoted to Teilhard's system. He admits to being more indebted to the studies of de Lubac, Langlois, Miguel, Barthélemy-Madaule, Smulders, Rideau and Lcys. The main merit of this book is certainly to have gathered such bibliographical material. It is to be regretted, however, that it contains too many typographical errors. - S. Dedoux, SJ.

**BIBLIOGRAPHIC NOTES**

*Council*

*Bishops and priests. A single priesthood.* Vatican II conciliar decrees on Bishops and Priests. Edit. Mgr A. C. Renaud. Coll. La voix de l'Eglise. 8. Lyon, Ed. La Bonté, 1966, 18 X 11, 206 p. - Bishop Renard presents, in a historical note and a brief doctrinal sketch, the decrees of the Council which concern bishops and priests more especially: decree on the pastoral office of bishops, decree on the ministry and life of priests. Then comes the translation of the two decrees; from the Constitution *Lumen gentiwn* only n. 28 has been retained. - J.G.

Bishop P. Gouyon. - *Declaration on Christian Education.* Conciliar decree. Coll. Le Concile dans la vie, 2. Mulhouse, Salvator; Paris-Toumai, Castcr- man, 1966, 18 X 12, 104 p. - This edition of the conciliar text takes up the translation of E. Vandcrmecrsch published in the collection of the Conciliar Decrees ­of the Editions du Centurion (Documents Conciliaires n° 2), and prefaces it with an introduction in which the author analyses the Declaration, showing both the fidelity of this text to the traditional doctrine of the Church and all its ­novelty, which takes into account the present pluralistic world and the new responsibilities imposed on parents, the Church and civil society. - M.C.

*Het Concilie in kort bestek.* Maaseik, Romen en zonen, 1966, 20 X 12, 404 pp. 26S FB. - This team of Dutch and Belgian authors, some of whom worked ­actively as experts in the drafting of the conciliar texts, presents the entire work of the Council in "digest" form. The ­contributions of Fr. Van Lceuwen on Revelation, of Fr. Smulders ­on the Church, of Fr. Schmidt on the Liturgy, Mr. Grootaers on the Laity, Bishop Groot on Religious Liberty, Bishop Dondeyne on the theology of earthly values, Mr. Vanistcndaele on the Sodalc doctrine of "Gaudium et Spes", and Bishop Daem on Christian education. One would have wished that a selected bibliography and a good Index would have allowed the readers to complete and widen their information and to orientate themselves in this compact assessment which is presented to us in bulk. - G.D.

*Theology*

*Histoire des dogmes (*Coll.). Paris, Ed. du Cerf, 1966, 23 X 14. - N. 22. B. Neunheuser, O.S.B. - *Baptism and Confirmation.* 252 p., 18 FF. - N. 25. 1d. - *The Eucharist.* II. *In the Middle Ages and in Modern Times.* 152 p., 12 FF - Until recently, Tixeront's *Histoire des dogmes* (1905) has remained the classic work on this subject. But, for the past sixty years, there have been many points where research has progressed. A new "History of Dogmas" was therefore necessary. It was initiated by Professors M. Schmaus and A. Grillmeier. Grillmeier, it calls for international collaboration. Its publication in German began several years ago; the Editions du Cerf will be responsible for the French edition, which will consist of 29 volumes, the first three of which have just come off the press: the two works by B. Neunheuser, whose edition is due to be published in the second half of this year. Neunheuser, the original edition of which was listed in the *N.R.Th.* in 1957, p. 314 *(Taufc und Firmung)* and in 1964, p. 428 *(Eucharistie im Mittelalter tend Neuceif),* and that of J. Liébaert on Incamation, announced elsewhere (cfr, 1966, p. 539). - L.R.

Alberto di Giovanni. - *L'inquietudine del l'anima.* La dottrina dell'amore nelle "confessioni" di Sant'Agostino. Rome, Edit. Abete, 1965, 21 X 13, 205 pp. - To all the friends of St. Augustine, we strongly recommend this little book written with a fervour that he would not have denied, a fervour that is combined with lucidity and rigour of research. The title is not a lie; the subject covers very exactly the whole philosophical question of love, love of God and neighbour, in the inexhaustible book of ­Confessions. This means that we are at the very centre of Augustine's thought and life. Analysis and synthesis come together with great clarity to compose a solid and engaging book. - A.T.

*Problems and figures of the Holy Scripture Society.* Coll. Pubblicazioni delia ­Provincia Patavina dei Frati Minori Conventuali, 5. Padua, Ed. Messaggero, 1966, 24 X 17, 895 p. - The seventh centenary of the birth of Duns Scotus has given rise to studies on the doctrine of this great theologian and philosopher; in particular, the topicality of the values of the person, of freedom, of historicity, of the cosmic function of Christianity, are recognized. The volume presented by the Friars Minor Conventual of Padua deals less with Scotus himself than with his precursors and followers. S. Doimi tries to dispel the obscurities concerning the intellectual activity of St. Anthony of Padua, who in such an astonishing way was proclaimed Doctor of the Church, and he establishes a certain concordance between his thought and that of Scotus. A. Sartori provides documentation on the studies in the convent of Padua. The theological problems ­examined are: the universal primacy of Christ (S. Pancheri); the explanation of the Magnificat by Cornelio Musso (A. Poppi); the treatise *De poenitentia* by F. Fabri (B. Costa); the Christology of Fr. The philosophical part deals with the treatises on "formalities" (A. Poppi), necessity and contingency in B. Mastri and B. Belluti (P. Scapin), the life and thought of Bonaventura Ludii (P. Scapin). - J.G.

L. CEYSSENS, O.F.M. - *The end of the first period of Jansenism.* Sources for the years 1654-1660, Volume II *(1657-1660).* Coll. Bibliothèque de l'Institut Historique Belge de Rome, XIII. Brussels, Belgian Historical Institute of Rome, 1965, 25 X 16, iv-613 p., 340 FB. - This volume is the fourth of those which the author devotes in the same collection to the publication of ­archival documents relating to the external history of Jansenism (cf. *La première bulle contre Janscnius,* t. I, 1961, where he justifies his project of excluding ­documents of purely doctrinal interest and most of the doctrinal passages of the other documents). Within these limits, this work constitutes an excellent repertory, which provides a good starting point for further research. If one regrets the absence of a critical commentary, one can only wish that the author could crown his work by publishing the texts of the following forty years. - L.R.

*Theological Issues Today.* Volume III. *Practical theology.* Coll. Textes et études théologiques. Paris-Bruges, Desclée De Brouwer, 1966, 20 X 13s  216 p., 165 FB. - This third and last volume completes the ­French translation of ­the *Fragen der Théologie haute* (cfr. *N.R.Th.,* 1959, p. 424; 1964, p. 1244 and 1966, p. 201). It is devoted to the six lectures on "practical" theology: morality, social sciences, preaching, liturgical renewal, the place of the laity in the Church, theology of earthly realities. We recommend these pages to students and lay people who wish to be initiated into the life of theology as well as to those who have the mission of teaching it and who will find here material for reflection and help for their research. - L.R.

Chan. F. Genevois. - *Le grand sacrement.* Lyon, Vitte, 1966, 18 X 12, 120 p, 10 FF. - Nourished by the doctrine recalled by the Constitution on the Liturgy and by Paul VI, whom they quote abundantly, these pages are a useful reminder of the traditional doctrine on the Eucharist under its threefold aspect of sacrament-sacrifice­, sacrament of the presence and sacrament-nourishment. It is a ­pity that the author, explaining in a note the theological notion of substance, holds that it "is constituted by molecules which make the bread bread and the wine wine" (p. 62). It is understandable that ced. prevents us from recommending without more pages which, in other respects, contain very good things. - L.R.

Kierkegaard. - *The difficulty of being a Christian.* Edit. J. Colette, O.P. ColL Chrétiens de tous les temps, 5. Paris, Edit, du Cerf, 1964, 18 X 11, 312 p. 12 FF. - This is an excellent selection of texts and a remarkable introduction to the thought and life of Kierkegaard. One will find in it not only all the desirable positive data of chronology and bibliography, but a sure guide which knows how to enlighten with firmness and discretion the stages of an ­existential itinerary which goes, we are reminded, from ignorance to listening to the Word of God which saves, from anguish to love. The author endeavours above all to clarify what Kierkegaard means by "becoming Christian". He thus insists on the paradox of the Christian "who bases his etemal happiness on his relationship with a historical fact". We highly recommend this little book. - A.T.

T. Goffi. - *Obbedienea e autonomia per sonate.* Coll. Fons Vitae. Milan, Ancora, 1965, 19 X 14, 330 p., 1,400 lire. - There are hardly any subjects more burning today than that of obedience. But first of all it is necessary to distinguish between the different forms of obedience: obedience in the family and in civil society, the obedience of the Christian to the Church, the obedience of religious to their superiors, the obedience of Christ to his Father of both. This well-documented work will help its readers to form a correct idea of obedience. It shows them its greatness and its limits. Without pretending to answer all the difficulties of today, it happily identifies the essential. - A.T.

*Missiology*

J. Beckmann, S.M.B., W. Böhlmann, O.F.M.Cap. and J. Specker, S.M.B. - *Die Heilige Schrift in den katholischen Missionen.* Gesammelte Aufsätze. Coll. Neue Zdtschrift für Missionswissenschaft, Supplementa, XIV. Schönedc- Beckenried, Administration, 1966, 23 X 16, vin-375 p., 28 FS. - The use of modern languages in the liturgy has given rise everywhere, but especially in mission countries, to the problem of the translation of Sacred Scripture. Numerous courageous efforts have been made to translate the sacred texts, to improve existing translations or to redo them ­completely. To all those interested in this problem, as well as to all those who are passionate about the history of the missions, this work offers an assessment, incomplete no doubt, the editor does not hide it, but very useful for our encouragement and confusion. One can read in it the considerable effort made by Catholic missionaries to translate Sacred Scripture into the most diverse languages, and also, in the hollow, the immense task that remains to be accomplished. - P.B.

*The missionary work of John XXIII,* texts and documents (1958-1963). Coll. Le siège apostolique et les missions, 4, Paris, Lethicllcux, 1966, 19 X 14, 224 p., 11,40 FF. - This volume continues the anthology of pontifical texts entitled: Le Siège Apostolique et les Missions. The first three volumes went from Leo XIII to the beginning of the pontificate of John XXIII. This volume contains all the missionary declarations (in a rather broad sense) of this last Pope. It opens with a presentation of John XXIII, priest, bishop, pontiff, written by Cardinal Agagianian, continues with the texts, well subtitled and numbered, and ends with indexes of names and subjects.

It is therefore a volume similar to its predecessors and as useful as they were. It should be noted that the compilers have included here documents on Latin America (where the Council recognized that such situations were ­missionary) and a number of general positions in the social field (which is particularly urgent in the missions). All those who want to know John XXIII's thinking on the Missions will find it here in his own words. - J.M.

A. Retif. - *A new future for missions.* Coll. The Church in its time. Initiation. Paris. Ed. du Centurion, 1966, 18 X 13, 181 p., 9,90 FF. - First of all, the author usefully recalls, in a synthetic way which increases its force, the objections traditionally put forward against the legitimacy, the opportunity and the possibility of the missionary effort. And he says the "slowing down" on a basis that is, moreover, a little too solely Western, European, and Nordic­; a more complete view would bring about several distinctions, we believe. The motives for the Mission are then argued, and we finally come to reflect on its "new" spirit. One paragraph (pp. 109-115) bears exactly this title. It is a bit brief. This volume is not, of course, pre-conciliar in its ideas; but it is manifestly extra-conciliar in its sources; and these are practically French, exclusively. We fear that these limitations will diminish its value and its credit. In the French public it will be well received, and will clarify many ideas. - J.M.

W. J. Richardson, M.M. - *Reappraisal: Prelude to Change.* Maryknoll ­Publications, New York, 1965, 18 X 13, 125 p., $2.25. - Even in their time, the work of the Council was forcing leaders at all levels to review their positions, to "re-evaluate" their efforts and goals in a more ecclesial sense. This was well understood by the leaders of missionary societies in the United States who, in September 1964, sent their representatives to Washington to share their questions, reflections and findings on missionary work today. This book is a faithful echo of their work. The five papers reported in it give us a global and succinct overview of the problems facing the Mission today: ­the mentality of the missionary, the theological and scriptural foundations of the Mission, the sociological and cultural conditions of the Mission, and finally the problems of vocations. All in all, very suggestive. - A.S.

W. J. Richardson, M.M. - *The Modem Mission Apostolate.* A Symposium. New York, Maryknoll Publications, 1965, 21 X 14, 308 p., $ 3.95. - *The modem mission apostolate,* like the above book, but more ­methodically and in greater detail, gives us the account of a symposium devoted by the Maryknoll Fathers to the various problems of the missionary apostolate in the world today. Its twenty-three papers are ­grouped under five revealing headings: the mission of the Church, formation and its problems, rethinking mission, the social works of the Church, Catholic action movements. - ­A.S. .

W. J. Richardson, M.M. - *Revolution in Missionary Thinking.* A Symposium. Maryknoll Publications, 1966, 18 X 12, x-261 p., $ 2.75. - This book presents the contributions made at a missionary symposium held in Washington in the aftermath of the Council. The year of this meeting is not specified. Its purpose was to re-situate mission in the world today. The revolution which the editors report is more that of the Council itself than of the missionary spirit as such. The Council has rekindled in everyone the hope of a renewal which must touch all men. Its penetration into the missionary field is only one aspect of this. Alongside ­papers which review or revisit current themes, the emphasis is placed by several authors on missionary cooperation between the Christian churches in mission lands. This is certainly one of the places where true and practical cooperation is both urgent and difficult. This desire has been made concrete by the participation of several members of these churches in the

Churches. The need to involve all Christians, priests, brothers, religious and laity, is also stressed in several reports. It is a pity that this work is not followed by an index or at least by a general conclusion. - E.T.

E. Klausener. - *The cross in the land of the rising sun.* Notes of a journey. Coll. L'Eglise dans le monde. Mulhouse, Salvator; Paris-Tournai, Casterman, 1966, 19 X 14, 205 p. - Filled with stories, concrete details, embellished with a few "last words", this little volume can be read with great interest..­. ­Perhaps this indication will raise the eyebrows of "real" scholars. And perhaps also the old residents of Japan would judge quite reckless who writes a book after four weeks of stay!... But the common reader will accept, and he will be right. The author, in fact, with just modesty, reports what he has seen and heard, without venturing into solemn judgments; the limited conclusions he presents are reasonable; and his account is optimistic, invigorating. It will certainly arouse greater sympathy for the Missions of Japan, for *V Church* of Japan, for already - despite the difficulty of the work and the limited size of the results - it can well be said that Japan has its local Church. - J.M.

*Marriage and family*

J. Leclercq. *- Natural marriage and Christian marriage.* Paris-Toumai, Casterman, 1965, 19 X 12, 192 p., 78 FB. - The aim of this book is to highlight the values proper to Christian marriage and, as a counterpoint, to put into perspective "the questions of sexuality and demography which are so exclusively dealt with today". The author, in interesting if somewhat rapid developments, begins by showing how religious and Christian marriage has discovered itself through the play of historical circumstances. The ­central chapters are devoted to the place of God in marriage-sacrament, a God who works through the very love of the spouses whose happiness is to make the other happy. Perhaps the so-called "natural" marriage is looked upon, in these pages, somewhat negatively. The concluding reflections on engagement ­and conjugal love are in keeping with the book as a whole, with a vigour and a Christian balance that are welcome at this time.­ - M.C.

*The couple and its fertility.* Coll. Feuilles familiales. Paris-Toumai, Casterman, 1965, 19 X 12, 125 p. - Many good things in this little book on the authentic maturation and exercise of love, on the value of fertility ­and the fact that it is not only or even mainly biological, on the welcome of the unexpected child, on the personal interiorization of U morality. But while all the methods of preventing fertility are explained, not a word is said about the Magisterium's judgement on them. These "sheets" will therefore only be used and, above all, they will not be recommended to the less well-informed if this gap is filled, which, from the complete Christian point of view, is serious. - C.M.

Dr P. Chauchard. - *La dignité sexuelle et la folie contraceptive.* Paris, Ed. du Levain, 1965, 19 X 14, 79 p. - This booklet is a passionate criticism of contraception in all its forms. One can, of course, speak of "contraceptive madness", often combined with sex madness. One will find in Dr. Chauchard's pages pertinent remarks and forceful expressions. One should not look for a balanced presentation. One hopes that, despite its one-sidedness - and a few grammatical bends - this cry of indignation, coming after the serious and rigorous memorandum of German doctors of all beliefs, will make the protagonists of too easy solutions to problems that are undeniably distressing think­. - C.M.

K. Seelmann. - *How children are born.* The mystery of life explained to boys and girls. Paris-Tournai, Casterman, 1966, 18 X 12, 125 p. -

This little book is written for children from 10 to 13 years old. It is best placed in their hands by their parents, who should be open to the questions and reflections it may provoke. Starting from the apparent physical characteristics that distinguish boys and girls, but also from their differences in character, K. Seelmann moves on to the changes brought about by adolescence, and then talks about the gestation and birth of babies. A return to the maturation of adolescence exposes ­female and male physiology­, and finally the question of fertilization is addressed. The psychological, anatomical and physiological explanations and advice on behaviour blend together quite naturally; the style is friendly, the vocabulary precise; drawings complete and lighten the text. It is not only: "How children are born", but even more "How to become an adult". - C.M.

Dr. G. Gebhardt. - *Our children, our torments.* L'éducation des enfants. Mulhouse­, Salvator; Paris-Toumai, Casterman, 1966, 18 X 14, 227 p. - ­Called upon by her profession to answer parents' questions and solve their educational problems, A. wants to share with a wider public the ­procedures that have been tried and proven. Without any strict order, she answers simply and clearly to the thousand and one difficulties of daily life in family education. A few precise rules summarize the attitudes to adopt. Parents will benefit from reading this book. - M.C.

*Moral, political and social studies*

P. Pavan. *- Libertà religiosa. e pubblici poteri.* Coll. Cristianesimo aperto. Milan, Editr. Ancora, 1965, 18 X 13, 391 p., 1.900 lire. - This book will be of great service. First of all, there is a survey of what the different constitutions of modern states say about the right to religious freedom. A second part deals with religious liberty as a civil right in contemporary states. A third part examines religious freedom as a civil right and a requirement of human beings as persons. Finally, a last part summarizes the teachings on this question of the pontiffs from Leo XIII to Paul VI. - A.T.

A. BiélER. - *Calvin, prophet of the industrial age.* Foundations and Method of the Calvinian Ethics of Society. Appendix: A suggestion to the Christian churches. Coll. Debates, III. Geneva, Labor et Fides, 1964, 17 X 13, 74 p. - The author insists on Calvin's simultaneous attention to the ­teaching of ­Scripture on our relations with our neighbour and to the analysis of the concrete situation in which this teaching must be applied. He distinguishes between a political morality, taking into account the possibilities of the moment, and the higher evangelical morality, for those who live in the freedom of faith. This is illustrated by a long passage on Calvin's attitude towards interest lending. - C.M.

*The British Nuclear Deterrent.* Resolution of the British Council of Churches and Report of a Working Group. October 1963. London, SCM Press, 1963, 18 X 12, 48 p., 1 sh. 6 d. - The majority of the working group of the British Council of the Churches considered that, in view of the actual situation, a disengagement of the United Kingdom from NATO and a complete ban on nuclear weapons do not correspond to the demands of the Christian conscience. The Christian conscience could not allow the ­Western powers to be ­the first to use these weapons. It demands a sincere effort for international control and the progressive reduction of ­nuclear ­weapons, which ­may require for the West and especially for the United Kingdom an increase in conventional forces. In our ­sinful condition it is in this way that, according to the majority of the group, we can make international relations less terrorised. - C.M.

*Participation in the responsibilities of the company. Conclusions.* Federation of Catholic Employers of Belgium. National Congress 1965. Hasselt, 8, 9. 10 October, 19 X 14, 40 and 40 p. - The FEPAC congress came out clearly in favour of worker participation in the life of the company, i.e. in the elaboration of the objectives of the common work and in the elaboration of the means to achieve them. He studied the implications and ­conditions of this, ­and the sixty or so paragraphs of his conclusions are substantial. The bilingual brochure which reproduces them also contains a summary of the workshops which led to them and the closing speech of the President - C.M.

*European Study Cycle on the Relationship between Social Security and Social Services. Sandefjord, Norway, 23 September to 3 October 1963* and *Report of the Second European Social Action Programme Planning Conference. Geneva, 17-19 February 1964. 2* vols., New York, United Nations, 1964, 28 X 22, iv-80 and n-55-6 mimeographed pages. - The European Social Action Programme is in fact much more concerned with the study of modalities of action than with the ­achievements to be undertaken. The report of the second conference is highly administrative and of limited interest. The 1963 study cycle examined the problems raised by the existence of two different forms of social action. It clarified their scope and showed how they should be combined so that they complement each other. Social services and social security are important realities of our time and it is useful to know them better. - C31

*Impact. Science and Society.* Vol. XV (1965), No. 4. Paris, Unesco, 1966, 24 X 15. 74 p., 3 FF. - Alongside two articles of lesser importance in terms of volume and content (Science and technology for development in Latin America - brief report of a conference. Use of natural radiation for domestic purposes), this Unesco publication contains thirty pages by Dr. Noël-Baker, Nobel Peace Prize winner, on the arms race and the action needed to stop it : precise information on what is being done, on the immense dangers to which we are exposing ourselves, and on the senseless wastage in a world where misery reigns largely. We are still barbarians and it is good that we are shown that! ­Let us also mention a bibliography on the "annual statements of the point" in the field of progress in science and technology. - C.M.

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**NEW   
THEOLOGICAL REVIEW**

**Reflections on the problem of original sin**

*(continued)*

**III. - ATTEMPT AT A THEOLOGICAL REFLECTION**

The theological reading of Genesis, as it can be done today, is in clear rupture with the "historical" exegesis of Christian antiquity and the Middle Ages. It is not possible to use this as an argument either to suspect modern exegesis of being unfaithful ­to the Tradition of the Church, or to discredit all the ­developments which the Fathers and the medieval authors have attached to the first chapters of Genesis[[[303]](#footnote-303)](#bookmark215). It is better to realize the situation in which the ancient theologians found themselves in order to measure their exact intentions. Their insistence on the *historical realism* of the biblical narratives was a reaction against representations of human origins and explanations of the origin of evil which were then appealing to the mind in the form of myths, philosophical speculations or poetic constructions. It was from all this that they intended to distance themselves, in order to oppose a view of things in accordance with the revealed doctrine[[[304]](#footnote-304)](#bookmark216) . Consider Plato's teaching on the pre-existence of souls33 and his myth of the Androgyne51 , the tragic myths of ancient Greece[55](#bookmark959) (such as that of Prometheus) and the Orphic myth of the soul exiled in the prison of the body30 , to the dualistic theologies elaborated in the Gnostic current or in Manichaeism37 . The historical dimension of human existence, as a drama of freedom lived in time since our race was born here on earth, was totally absent. Yet this is a point which Scripture obliged to affirm with force, in order to account for the redemption effected by the incarnation of the Son of God. Only one current of ancient thought could offer a view of the origins of the world, of humanity and of civilization, in which the notion of history retained a real consistency: it was Epicureanism, of which Lucretius provided an attractive exposition in his poem *De natura rerum* (Canto 5). But this benefit was acquired at the price of a ­materialistic reduction38 , in which man's freedom and his relationship to the living God from whom he derives his existence disappeared. To ­defend Christian thought against these competing theories, ­could ­theologians ­do anything other than elaborate a cosmology and an anthropology based on the letter of the biblical texts? Even

1. Plato, *The Banquet,* 14-16. Traces of the myth of the Andro-gyne are found in some late rabbinic expositions (cf. the references given by L. Ginzberg, *The Legends of the Jcws,* vol. 5, p. 88, note 42). See for example the midrash *Bereshith Rabbah,* 8:1 (trans. H. Friedmann - M. Simon, vol. 1, p. 54).
2. See P. Ricoeur's analysis in *Finitude et culpabilité,* I. *La symbolique du mal,* pp. 199-217. The myth of Prometheus is seen by the author as a < mutant form of the original Mesopotamian creation drama (pp. 194-198).
3. *Ibid,* pp. 261-284. See the texts collected by C. Tresmontant, *La métaphysique du christianisme et la naissance de la philosophie chrétienne,* Paris, 1961, pp. 249-369 and 519-577.
4. It is, in particular, in opposition to Gnosticism that the theology of Saint Irenaeus, either in the *Demonstration of the Apostolic Preaching* or in *VAdversus haereses,* insists on the goodness of God's original work when he created Adam and on Adam's fall which led to the loss of the human race. But everything is seen in terms of the work of Christ, the new Adam, who recapitulates in himself the whole human race in order to save it. On this Christology, see the succinct presentation of J. Quasten, *Initiation aux Pères de l'Eglise,* vol. 1, pp. 339-341 (with bibliography). It is also known that St. Augustine's first commentary on *Gen* 1-3 was directed against the Manichaeans (De *Gcnesi contra manichaeos, PJL.,* 34, 173-229). However, it is curious to note that it is in this apologetic work that Augustine is most outspoken in his allegorical interpretation, which gives symbolic meaning to many of the details of the sacred text, according to the principle laid down in 2:2 *(P.L.,* 34, 197).
5. Hence the success of Lucretius among contemporary Marxists, who find in him an ancestor of dialectical materialism (cf. G. Cogniot, *Lucretius: On the Nature of Things,* "Les classiques du peuple", Paris, 1954). On Lucretius' thought, see P. Boyance, *Lucretius and Epicureanism,* Paris, 1954; *Lucretius: His Life, His Work,* "Philosophes" collection, Paris, 1964 (with a selection of translated texts). It should not be forgotten that, for Renaissance theologians, the only representations of origins that could compete with those of Genesis were found in Hesiod's *Theogony*, Greek mythology, Plato's philosophical "myths" and Lucretius' *De natura rerum.*

Even if they did not evaluate its scope well enough, even if they did not have the necessary instruments to criticize its language, they at least drew from it a sense of human *historicity* which prefigured by far what moderns discover *a posteriori, on the* basis of observational science. I am not saying this to excuse ­ancient theologians ­for having had limited scientific and historical knowledge: that would be ridiculous! But it is very important to understand how our current theological reflection develops *in continuity* with theirs, and this is only possible if we place it in the ­ideological context in which it took shape.

We have seen above that the idea of Original Sin, as *original peccatuin originans,* was firmly established in the very foundations of Christian dogma. We have also seen that the reflection on the nature of this Sin brings to light its intrinsic link with the trial which the very exercise of spiritual freedom necessarily constitutes for man. It is from these points that we must now ­start again, in order to confront them with the representation of ­human origins ­towards which modern palaeontology directs us. In short, three questions will hold my attention here: Original Sin and the problem of hominization, Original Sin and the problem of polygenism, Original Sin and the problem of the human condition.

**1. Original sin and the problem of hominization**

A. The essence of man and freedom

As soon as one abandons a fixist conception of animal species to place oneself in an evolutionary perspective, one ­immediately sees ­a multitude of problems arise. From the *biological* ­point of view, at what point should we place the emergence of humanity in the genealogical tree of species? What was the prehistory of this particular branch before we could speak of humanity? From the *psychological* point of view, what characteristic signs distinguish the human psyche from the animal psyche, so that their appearance allows us to recognize the crossing of a threshold, the passage to an original mode of existence that is substantially the same as ours? From the *metaphysical* point of view30 , what causality must be postulated to explain this absolute beginning of a new phenomenon, deeply rooted in the animal world that had prepared it, but capable of an autonomous development in an interior domain to which the animal psyche had no access?

1. We will leave aside here the examination of the strictly metaphysical problem. But the theological considerations that we will make naturally presuppose certain metaphysical options, which we will only refrain from "putting in order" in the technical language of a particular system.

On the first point, it is up to the palaeontologists to speak, adjusting their hypotheses in such a way that they take into account all the observable data. The theologian has no preconceived ideas on this matter of fact: whatever the meanders of the ­evolutionary phenomenon ­that led to man, he will recognize in it the result of the creative act, thus transposing into new language the testimony of Genesis: "Yahweh-God fashioned man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living being" *(Gh* 2:7). Through what chain of secondary causes did this operation take place? Biblical revelation leaves it to men to search for it on their own ­responsibility.

More important is the psychological question of man's distinctive features. When it comes to showing his position in relation to the animal world, Scripture is no longer silent. In *Gen* 1:28, man and woman, created in the image of God, are given the rule over the birds of the air, the fish of the sea and all the animals that move on the earth. In *Gen* 2:19-20, the man is given the power to name the cattle, birds and wild beasts, to show his mastery over them; but in none of them does he find "help to match". How better to signify that in the midst of living beings he constitutes an order apart, irreducible to all the species that have prepared for his coming and that remain ordered to him? However, when it comes to defining the exicwce of this particular creature, who bears in himself the image and likeness of God *(Gn* 1:26) as every child bears in himself the image and likeness of his father *(Gn* 5:3), we do not find in Scripture any speculative construction ­comparable to those provided by Greek philosophyr, . *Animal rationalc,* "animate being endowed with reason": Scripture certainly does not contradict this. But it is in another direction that it turns to show concretely what distinguishes man from other animate beings: as soon as he is created, he is put to the test in the exercise of his ­spiritual freedom­, he is forced to make a decisive choice in relation to his Creator. We have recognized the trial of Paradise leading to original sin. While philosophy analyzes abstractly the faculties whose ­assembly constitutes the human psyche, the Bible places itself in an existential perspective; it seizes the essence of man by watching him act. What defines him, what makes him radically ­different from the animals, is *his aptitude for freedom.* It is true that here again philosophical analysis could intervene, either by

1. On the expression of biblical anthropology, see: G. Pidoux, *L'homme dans l'Ancien Testament,* Neuchâtel-Paris, 1953. D. Lys, *Néphèsh: Histoire de l'âme dans la révélation d'Israël au sein des religions proche-orientales,* Paris, 1958; *Rûach: Le souffle dans l'Ancien Testament. An anthropological investigation through the theological history of Israel,* Paris, 1962.

This can be done either by breaking down the mechanism of free acts in the manner of ­scholastic psychology, or by seeking what it means for man to exercise this freedom by which he projects his being towards the future in a choice that can be said to be self-creating. But this type of reflection is still foreign to Scripture. The only aspect of the problem of freedom which interests it is the function it plays in man'­s relationship to God.

We now know the level of existential experience that can be called *human*: it is the level of acts by which ­we shape our moral and spiritual being by exercising our power of choice. As long as this type of activity has not existed in the world of the living, we cannot speak of humanity. From the moment it has existed, we are in the presence of beings who are really our ancestors. Let us note that we cannot imagine a ­continuous transition, by imperceptible degrees, from the infra-moral and infra-spiritual experience to that in which moral and spiritual ­consciousness plays its determining role. This is a *threshold* whose crossing differentiates the beings situated on its two sides as much as the one that separates the living from the non-living[[[305]](#footnote-305)](#bookmark217). There are certainly degrees of clarity possible in the exercise of ­consciousness, and this exercise is conditioned by factors that can modify its forms. The practical classification of human acts into the categories of Good and Evil is subject to multiple variations, due to influences of all kinds, as is the recognition of an absolute character to this or that value. But the classification of acts into categories of Good and Evil and the reference, explicit or hidden, to an Absolute that determines the whole scale of values, are in themselves ­irreducible phenomena, ­and it is in this framework that human freedom takes on its meaning.

Before asking ourselves when this phenomenon began to manifest itself here on earth, let us note that we cannot conceive of a *human history* from which it would be absent. It is the deepest level of human history, underlying all the others. Thus it would be puerile to imagine a humanity which, having originally undergone the trial imposed by God, would then have led a ­paradisiacal life here below­, without jolts or efforts. Such speculation is perhaps not as uncommon as one might think, not only among the unenlightened faithful who instinctively dream of Paradise lost and regret not enjoying it at a low cost, but even among theologians who ask "what would have happened if Adam had not sinned? It is in the nature of our freedom to constitute this *decisive test,* by which we are at every moment questioned and in which we must define anew our attitude towards God. Consequently, it was impossible that, from the ­appearance of humanity here on earth to us, the very exercise of this freedom should not be a perpetual trial, identical to that which *Gen.* 3 presents to us in pictorial terms. Under these conditions, we may well ask ourselves if it is reasonable to imagine hypothetically a state of things in which the fall of humanity into sin would not have occurred: this would be to suppose that, from the beginning, *all* the members of our race had *perpetually* responded to grace by committing their freedom in the right way02 . It may be considered that there was, from the beginning, some probability in the opposite direction...

If, then, the original trial, as a result of which Sin entered the world, was constituted by the very awakening of human freedom03 , we must ask ourselves about the conditions in which it took place.

1. Let us note that, in order to reject the hypothesis of a collective original sin, imputable to the whole stock of humanity, theologians readily reason from the *implausibility of* such a supposition, estimating that in such a case there would have been a few men in the number to choose Good rather than Evil. The law of implausibility also works in the opposite direction!
2. This understanding of freedom as a fundamental test of ­man keeps all its value in the order of grace of which the incarnation of Christ is the principle. It allows us to understand why Christ himself wanted to be put to the test in his free adherence to the will of the Father (cf. the meaning of the mysterious episode of the temptation of Jesus in the desert). In the same way, we understand

**REFLECTIONS ON THE PROBLEM OF ORIGINAL SIN** 455 which freedom could thus be awakened in a new species, where life acquired a dimension unknown until then: this is the whole ­problem of *V hominization,* reduced to its central element. The theology of creation leaves this problem untouched, from the moment that one escapes anthropomorphic representations of the creative act and admits that it manifested itself in a process in which second causes had their place. I will not repeat this demonstration, to which K. Rahner recently devoted a ­relevant opuscule toa . As for the question which occupies us for the moment, we must admit that it is not easy to define *a priori* the ­biological and psychic conditions necessary for the possibility of an authentic spiritual experience. There are several levels of activity ­in the human *mind*, which are more or less interdependent in our experience of them, but which nevertheless have different "formalities" and which are susceptible to ­considerable variation. Thus, the application of our faculty of knowledge to the satisfaction of our practical needs, to the study of nature and its laws, to the elaboration of the techniques by which humanity asserts its hold on the world, is in itself dissociable from moral and spiritual experiencec5 , for these two functions of the intelligence belong to two distinct domains of our existential experience: that of our relationship to the external world and that of our relationship to God. In the same way, abstract conceptual elaboration, as it has developed in the West in the line of Greek thought or in India in the philosophical schools, constitutes a kind of rational technicality which is in no way indispensable to moral and spiritual experience, which is more intuitive and more concrete. There is therefore no reason to deny on principle the possibility of the ­latter to primitives who have remained at the "pre-logical" stage of "savage thought", or even at its first stammerings. If the examination of the vestiges left by prehistoric humanity imposes the idea of a vast development, which occurred in the course of the centuries in *VHomo faber, the* immaculate conception of Mary, while assuring her by grace a fundamental sanctity which inclined her spontaneously towards an attitude of obedience and charity, did not, however, exempt her from the common trial: she also had to respond to the grace which forewarned her, by a decision in which she committed her freedom. Nothing perhaps makes this clearer than the *Fiat* of the Annunciation. We know how St. Irenec placed the attitude of Eve and that of Mary in antithetical parallel *(Adv. Hacr.,* 3, 22, 4; 5, 19, 1). Our interpretation of the original trial brings out this parallel all the better.

1. K. Rahner, *Die Hominisation ais thcologischc F rage,* in K. Rahner - P. Overhage, *Dos Probtcm der Hominisation,* Freiburg, 1958 (English translation: *Hominisation: The Evolidionary Origin of Man as a Theological Problem,* London, 1965). ,
2. Dissociable: at least in the sense that they do not necessarily go together. Some scientists who are consumed by technology can be morally and spiritually under-evolved.

who is also *Homo sapiens*[*[[306]](#footnote-306)*](#bookmark218)This evolution, correlated with very important psychic ­mutations*,* does not prevent the problem of moral and spiritual choice from having arisen for man from the very beginning, in a form conditioned by his ­rudimentary intellectual faculties. In any case, ­there is no reason to think that humanity was *fixed* from the beginning at one of the levels attested by our present experience, by the history of civilizations or by ethnology. Theologically speaking, its physical and mental development was part of God's design. The maturation of the species within its own limits, intimately linked to the taking of possession of the earth, which gradually humanized its face, ­constituted in a way the completion of the creative act by which God had called it into existence.

B. The constitutive mutation of the race

These points being admitted, any consideration of the time when the decisive mutation which gave rise to the human race took place appears extremely hazardous. Paleontology may well ­endeavor to ­grasp the stages of the evolutionary process that led from the certainly pre-human primates to our historical humanity; the bodily remains on which it speculates do not introduce it into the psyche of the beings to which they belonged. Now it is this that it would be important to know, in order to know when ­the spark of spiritual life, in the sense defined above, occurred. ­Is it at the level of primitive *VHonio sapiens*, of which Neanderthal man would already be a branch? At the level of *VHomo crée tus,* to which the Pithecanthrope and the Sinanthrope are attached? at the level of *VHonio habilis* restored ­by the Olduwaï sediments, or even at the level of the Australopithecus07 ? Too much obscurity surrounds the life and behavior of these beings for us to risk a firm judgment at present. Without wanting to ­go back higher than the Neolithic or possibly the Upper Paleolithic, we know how difficult­ it is already to interpret the ­first traces of activity that can suggest a moral and ­religious­ life­: it is enough to confront the papers published over the last 20 years on the question, by P. Wernert in *V Histoire generale des religions* by M. Gorce and R. Mortier and in *VHistoire des religions* by M. Brillant ­and R. Aigrain, by F. M. Bergounioux in *La religion des Préhistoriques et des Primitifs* (coll. "Je sais - Je crois"), by

L. R. Nougier in *Religions dit monde,* by A. Leroi-Gourhan in *Les religions de la Préhistoire* (coll. "Mythes et religions"). The ­existence of intentional burials in Neanderthal man obliges us to trace the beginning of the religious phenomenon at least to him, but what can we say about everything that precedes him? And if we reach the Riss-Würm Interglacial (120,000 to 180,000 years), what is that compared to the million and a half years at which the Olduwai hominids would be located? What happened during this time in the evolution of ­hominids, not only morphologically, but ­psychologically? What criteria should be used to decide that a skeletal remains belongs to a man and not to a simian in the process of hominization?

Certain morphological clues may suggest an answer, insofar as they would normally accompany ­behaviours or activities similar to those of humans. Thus, ­the classification of the skeletal pieces found at Olduwaï makes it possible to recognize two different "genera", one of which *(Homo habilis)* would have undergone more strongly than the other *(Zinjanthropus) "*the selective pressure of the hominizing drift"[[[307]](#footnote-307)](#bookmark960) : cerebral capacity and ­cranial characters more advanced in the direction of man, as we know it; evolution of the hand in the direction of ­industrial capacity­; frank adaptation of the foot to the upright position. The ­association of these fossil remains with pebbles cut more archaic than the Chellean punches constitutes a second clue that corroborates the first: is it not a question of a very primitive technique bearing the seeds of the whole development of prehistoric tools? "­Since the Oldoway pebble is transformed into the whole range of ­specialized tools­, it is because it is the promise of them, and the hand that cuts it and the brain that guides it carry this promise. Instinct invents nothing; it is perfect from the start, but bound to a single structure. If, then, the size of the *pebble is* ­to be recognized both as the element of ­standardization and - by virtue of its situation - as the capacity for evolution and transformation, we would have sufficient reason to recognize its author as a reasonable animal, conscious of its own coordinates within an external world over which it knows it can actG ®."

We can see that, in order to trace hominization proper back to this very ancient stage of hominids, we must reason from what, in the functions performed by human intelligence, is nonetheless the least "human": its application to the ­external world with ­a view to acquiring mastery of it. ­­The difference between instinct, which runs in circles in its unchanging gestures and reflexes, and intelligence, which is capable of invention and progress, remains very important. Moreover, there is a definite connection between the reflexive knowledge implied by inventive intelligence ­and the inner experience where self-consciousness leads to the religious and moral domain. Despite this, I would not rush to conclude that *VHomo habilis* was truly human on the basis of its morphology and tooling alone[[[308]](#footnote-308)](#bookmark219) . It seems to me that the boundaries between the *instinctive* use of rudimentary tools by the animal whose memory has recorded their practical utility and the *reflexive* use of tools in the process of refinement by the man who has ­generalized the result of his particular experiences, are too imprecise. Especially if we take into account the fact that the animal phylum considered here has undergone by priority "the selective thrust of the hominizing drift", in other words, that a progressive complexification of the instinct itself must have prepared the last stage of hominization there. To ­use the language of scholastic psychology[[[309]](#footnote-309)](#bookmark220) , the application of the human mind to technical conquests seems to me to belong to the domain of the *cogitative,* or particular reason, rather than to that of ­properly intellectual activity. ­Now this is a sensitive power that borders on the *Vestimative* of the animals, which is fundamentally of the same nature as it, and which owes its special efficacy and its proper dignity only to its insertion in a psychic whole ­over which ­the intellect presides. It ­follows that the animal estimative (= instinct), at its highest stage of development, is in a tangential position in relation to the human cogitative (- particular reason) at its lowest stage. Where do the possibilities of an estimative in the process of non-reflective development, such as that which can be postulated ­in pre-humans in the preparatory stages of the "hominizing drift", end ­and where does the activity of a cogitative assumed by a psychic ensemble where the intellect has introduced a principle of ­reflective development ­begin­? This is a question that, in the present state of our knowledge, I do not believe I can resolve.

Consequently, it seems difficult to me to decide with certainty whether *VHomo habilis* of Olduwai, or even Sinanthrope[[[310]](#footnote-310)](#bookmark221) and Pithecanthrope­, had crossed the threshold of hominization in the strict sense of the term. It is not clear at this stage what the mutual­ relationship was between individuals of the same genus and species. It is indeed on this ground that Ton could discover the ­determining features­, thanks to which the human or infra-human character of the persons concerned would be detectable: forms taken by social relations, means of inter-communication (among which language is of ­prime importance), expressions of inner experience in the artistic or religious order, - in a word, everything that Marxism classifies among the "superstructures". Unfortunately, we lack the means to access this realm of psychic experience in our distant predecessors. We can therefore only conjecture the existence of a ­gradual development ­in which the continuity of morphological ­evolution, intimately linked to that of the sensory powers (estimative and then cogitative), ­covered up the radical discontinuity due to the crossing of a threshold: that of the mind, of interiority, of reflective consciousness in the psychological­ order, of moral and spiritual consciousness, of ­intellectual knowledge. This is at ­least how I ­would represent things. In this perspective, the "hominid drift" would therefore first have exerted an unconscious pressure, not felt as such, on the phylum from which the human race was to emerge one day. Then the very exercise of the faculties that appeared when the human threshold was crossed would have continued to exert ­pressure in the same sense within the new­ species, completing this morphological transformation, the reality of which the skeletal remains attest to; but this pressure would have been linked henceforth to a *­self-consciousness* that gave life its historical dimension[[[311]](#footnote-311)](#bookmark961) .

It is useless to ask where, in this hypothesis, the *decisive trial* that introduced sin into ­human experience would be located­: it coincided with the very moment when the fateful threshold was crossed, when self-consciousness appeared, when a dimension of interiority was revealed in the new being thus constituted, as well as an openness to the Absolute (concretely: to God). In that instant, man could only manifest his self-awareness through the exercise of that freedom which constituted his own mark; but at the same time, he determined his ­practical situation in ­relation to God. How long did it take? This may be an idle question! But basically, we can say that it only takes the time necessary to become aware of oneself: immediately, man, faced with a choice, enters into the drama... ­We can see that an evolutionary representation of human origins, far from making the reality of the original sin vanish into thin air, allows us, on the contrary, to situate admirably the trial of which it was the practical result. It ­only invites ­us not to project the forms of our psyche onto the level of the first human generation. The commitment to freedom required of the nascent humanity in order to affirm itself in relation to the animal world from which it emerges is indeed fundamentally of the same *nature* as that which we experience: it is situated in the same order of things, that of the relationship to God; it implies a similar choice between loving and refusing to love; it has the same meaning and the same scope. But its *modalities of exercise* are naturally very different, ­since the psychic ensemble henceforth assumed by the spiritual faculties ­comprises in all respects traits very distant from ours (for example, a "cogitative" still very close to the perfected "estimative" which had prepared it at the preceding stage of morphological evolution). I am aware that I am bringing into my theological reflection a considerable amount of philosophical speculation, which some readers will no doubt find too scholastic for their liking. But what is the point? The data of Scripture only provide me with *fundamental certainties,* thanks to which I can recognize my true ancestors in the first human generation and feel myself in community of nature and destiny with them. From this I must try to elaborate a *representation* in which dogma and ­human palaeontology ­find their coherence: this is the only way I can give an account of the doctrine in the language of my time. I must only keep this representation plastic enough to remain open to future research.

1. **Original Sin and the Problem of Polygenism**

A. Current position on the [issue [[312]](#footnote-312)](#bookmark962)

In speaking of the origin of the human race, I have purposely avoided any details about the thickness of its primitive stock. I have therefore spoken of the appearance of *self-consciousness, the* first condition of a true inner experience, in a quite abstract way, ­as if it could have occurred in any individual considered in isolation. Now, we should take up here the observation made above concerning the biblical account of Original Sin[[[313]](#footnote-313)](#bookmark222) No self-awareness is ever awakened except *in relation to others.* We cannot therefore imagine a solitary "mutant" at the beginning of the human race: even if external pressures had provoked in any individual morphological, cerebral, chromosomal modifications­, etc., analogous to what we will find at the human level, these virtualities would necessarily remain dormant, as long as he would not find in front of him a partner (or a society) possessing the same aptitudes. In the end, he would represent a simple *trial of* evolution, but an abortive trial. On the contrary, the experience of the social ­relationship makes possible, thanks to a mutual recognition, the awakening of this singular psyche endowed with new dimensions: *the inter-personal relationship is essential to Vachcvemeni of rhominization.* This makes it possible to absolutely rule out the hypothesis of a mutant, male or female, procreating a posterity with a partner who remained at the prehuman stage­: even supposing that the laws of genetics do not oppose it, it would be a psychological absurdity. It is ­therefore necessary to consider at least one *couple of* mutants, unless it is a larger *group.* In the first case, we would speak of *monogenism,* in the second, of *monophyletism* (naturally including *­polygenism).* Should we consider the more complex hypothesis of groups independent of each other, or even attached to different genera, which would evolve in a parallel way to lead to a unique race by crossing and fusion? We would then be in the ­presence of ­a *polyphyletism* of origin, preluding a unity by ­convergence.

I do not have the impression that current research in ­human palaeontology­, taking into account genetic data, is moving in such a direction. Fr. Boné recently presented his results by summarizing them in this formula7C : original monophyletism for the whole hominid strain (still pre-human !), and polyphyletism ­in its later development (only one of the phyla leading to humanity). This would be a particular application of the "bushy" character that we usually­ recognize in the ­phenomenon of evolution: in the Lower Pleistocene, ­the genera *Australopithecus* and *Homo* (represented by *Y Homo habilis* of Olduwaï) ­would have been ­parallel, while waiting to find later on new bushy forms and thus arrive at the diversity of the current races. Naturally, the evolutionary stages being separated by hundreds of millennia, we cannot speak of a family tree as such. Let us at least remember that modern anthropology appears to be resolutely monophyletic, regardless of the moment when the human phylum broke away from the "hominid" trunk or the "homo" trunk (if we were to reduce rhominization to the archanthropian or neanderthal stage). There is therefore no need to examine the credentials of a polyphyletic hypothesis in theology and its compatibility or incompatibility.

1. E. Boné, *Un siècle d'anthropologie préhistorique : Compatibilité ou ­incompatibilité du monogénisme ?,* in *N.R.Th.,* 1962, p. 622-631, 709-734 ; *\*Homo habilis" newcomer to paleanthropy,* in *N.R.Th.,* 1964, p. 631 f.

p. bell

462

tibility with the doctrine of Original Sin[[[314]](#footnote-314)](#bookmark223) This would probably be tilting at a windmill. But within the monophyletic system, should we say that precise doctrinal requirements would oblige us to hold the thesis of strict monogenism? Such a conclusion would have serious consequences in scientific matters, for it would oblige every Catholic scholar in conscience to attribute *a priori* no kind of probability to the polygenic hypothesis (plurality of couples) and thus to direct his investigations more or less towards the demonstration of monogenism­. ­If one did not admit the existence of this obligation of conscience, in order to leave all the same to the scientist the freedom of his objective research, it would be a sign that one does not look upon monogenism ­as an indisputable certainty directly provided by faith, but as a hypothesis to which theology remains attached by *tutiorismc in* order to safeguard the dogma more easily.[[[315]](#footnote-315)](#bookmark224).

How, however, does this question present itself when we approach it from the biblical data from which theology finds its point of departure? Here we must logically draw the consequences of the remarks made above on the literary character of the first chapters of Genesis[[[316]](#footnote-316)](#bookmark225). These pages want to evoke the *real* beginning of the drama experienced by humanity in its history; but they do so by using *conventional* representations which have nothing to do with our historical genre. It would therefore be a mistake to try to divide the *historical* and *symbolic* elements that can be discerned in the book into parallel pictures, the Adam-Eve couple being historical, and the formation of Eve from Adam's rib ­being symbolic. The homogeneity of the language and the literary form used forbid such a dichotomy: the reality aimed at (human origins) is reached only through the mediation of a ­conventional and symbolic language. ­It remains to make a positive critique of this ­language, in order to understand its scope correctly and to grasp its doctrinal implications. The repetitions of the text in question in the New Testament can provide enlightening elements on this point, on condition, however, that their didactic intention is solidly established. These are the principles that must be applied to the couple Adam and Eve. It is not a pair of *­historical* figures like David and Bathsheba. It represents ­conventionally the origin of the human race, thanks to the well-known procedure of *eponyms. It is* not possible to draw a direct theological conclusion from *Gen* 2-3 that the whole human race is descended from a single couple; this may be true, but in this case a detour is necessary to establish it by means of other arguments. Would the text of *Romans* 5:12, 15-19 be more demonstrative, since the expression "one man" is used four times to designate Adam? To judge this, we must not detach this expression from its context[[[317]](#footnote-317)](#bookmark226). Now, on the one hand, Adam intervenes there only as a countertype of Christ, the new Adam (5:14), whose redemptive function is to be understood; on the other hand, all the force of Pauline reasoning bears on the parallel contrast between the uniqueness of the cause and the universality of the results, in the order of sin as in the ­order of redemption: just as Adam had taken root in sinful humanity, Christ takes root in redeemed humanity. Assuming *(data, non concesso!)* that the figure of Adam ­represents a human stock that is in reality plural, and that Adam's sin conventionally designates a collective sin encompassing the whole of this stock, Saint Paul's reasoning would lose absolutely nothing of its rigor: it would simply be deployed within the framework of the language commonly accepted [[[318]](#footnote-318)](#bookmark227) to designate, in terms as concrete as possible, a historical reality which could not be evoked otherwise. In these conditions, it would be imprudent to base the whole thesis of monogenism on the ­Pauline expression alone[[[319]](#footnote-319)](#bookmark228) At the very least, it is necessary to place this expression in a theological context which corroborates it, so that the thesis can be considered as certain. In a word, the first thing to do is to elucidate the scope and implications of this ­conventional representation of ­the protoplast couple.

1. Unity of the human race and polygenism

The question thus posed calls for an absolutely indisputable answer: the eponym Adam serves to represent in an imaginary form the *unity of* the race whose name it bears. Not only its unity of nature, understood in the abstract sense, but its concrete unity of origin, of vocation, of destiny, within the plan of salvation. Whatever the present variety of peoples, nations and languages among which humanity is divided, Genesis links them all to "Adam" by a continuous genealogy (Gh 10), thus attesting that they form a single family, which sin alone has dislocated (cf. *Acts* 17:26). The sinful and suffering condition that they share in solidarity ­flows from this unity "in Adam". But it is also this unity that makes possible the redemption of the whole human race in Jesus Christ: through the incarnation, the Son of God comes to "share in the flesh and blood" that all men have in common *(Heb* 2:14), in order to take charge of the "brethren" to whom he has become sem­ blable *(Heb* 2:16-17); it is as the "Son of Adam" (cf. *Le* 3:38) that he can become the new Adam *(1 Cor* 15:45-49). It can be seen that the doctrine of Original Sin is not the only one at issue here; ­human unity ­is also of primary interest in the doctrine of redemption, and it is undoubtedly from this last angle that it touches Christian dogma as closely as possible. Now such unity would be inconceivable without a certain biological basisS3 , which it is important to define. It goes without saying that strict monogenism would best satisfy this requirement. Would the hypothesis of a plurality of couples forming a society also satisfy it?

It is very tempting to give a negative answer[[[320]](#footnote-320)](#bookmark229) . On the one hand, is the transmission to all men of the same sinful condition, which makes them born "sons of wrath", conceivable if it is not linked to the very transmission of human life? Could we speak of a real solidarity of all men with a more or less defined stock, whose ­physical descendants they would not ­necessarily be­? ­Wouldn't this be a kind of legal fiction that is very difficult to accept? On the other hand, ­is not Christ's solidarity with men based on the fact that he assumed "their flesh and blood"? Could we affirm with such force that he has *our own blood* ­in his veins*,* if he did not come, like all of us, from the seed of the same couple? Is it not on this condition that the incarnation can become the hidden spring of redemption itself? These considerations are not without weight[[[321]](#footnote-321)](#bookmark963).

Care must be taken, however, that they do not come to solidarize the dogma with particular theories of the transmission of original sin and the realization of redemption. With regard to the first point, the Council of Trent's teaching on the ­transmission of original sin "propagatione, non imitatione" must not be understood in such a way that its connection with human generation takes on the appearance of traducianism, as if the *original peccatum originatum* could be explained only by the physical inclusion of all men in the pair of sinful protoplasts[[[322]](#footnote-322)](#bookmark230). In the same way, with regard to redemption, reasoning should not harden the "physical" theory attested by many Greek Fathers[[[323]](#footnote-323)](#bookmark231)This would leave the role of Christ's love as the creator of solidarity between himself and sinful humanity in the shade. Perhaps theology has not yet studied with sufficient care the problem of *solidarity* among men, both vertically and horizontally: what roles do the various levels of our being, physical, psychic and spiritual, play in this respect? under what conditions can we speak of a real *unity* among men? It seems that expressions such as "moral unity" or "moral solidarity" have tended to lose their concrete and realistic content, as if it were not at this level that inter-personal relationships reach their highest density.

If we take these observations into account, we must be careful not to dismiss too quickly the hypothesis of a *group forming a society* at the origins of the human race . Paleontology, as we know, is more inclined to think of ­the mutations that determine the appearance of new species and the orderly selection of the characteristics that will define them as affecting entire *populations*[[[324]](#footnote-324)](#bookmark964). It is not unaware that the ­initial stalk of ­any new species almost necessarily escapes its observations; but it seems to it that, if a transformation of this kind occurs, it is because a whole animal population, placed in equally favourable conditions, is in fact capable of mutating. Anthropology can certainly introduce into this theoretical view an element that weighs it down: the completion of hominization is not a simple *physiological* mutation of the same order as all the others; it results in the appearance of an entirely new *psychic* phenomenon - interiority -, which can only be explained by the infusion of a ­spiritual soul­, thus a specifically creative act of God[8B](#bookmark964) . From this point of view, the ability to mutate of an entire pre-human population cannot therefore be considered as necessarily leading to a general mutation: the Creator is not a prisoner of the evolutionary laws that he himself established to govern the history of life and to prepare the appearance of man! It remains true, however, that his Providence usually uses them without violating them. It is therefore no disrespect to Him to envisage a particular application of them, when the human race emerged from animality. But then, how to account for human unity? How can we explain the mysterious ­solidarity of every man, and of Christ in particular, with that collective "Adam" which seems to be postulated at the root of the race? If this "Adam" is a mere fiction, can we even speak of *an* Original Sin? Should we not consider as many of them as there were individuals or mutant couples?

These difficulties should not be considered negligible. They explain in particular the position taken by the encyclical *Humani ­generis*[*[[325]](#footnote-325)*](#bookmark232)*.* They would, however, lose their force if the importance of a factor so essential to the hypothesis of the human person were to be fully appreciated.

**REFLECTIONS ON THE PROBLEM OF ORIGINAL SIN 4t>7** tic human "stock" than the spiritual personality of its ­participants: the reality of the *social bond* that joined them together. The reason­ is as if we were faced with an *aggregate of* individuals or couples, juxtaposed *per accidens* in time and space, each reacting on its own account in the face of the trial that constitutes access to the life of a man01 . Pure conjecture, totally devoid of realism. This mutant "population" will constitute a real *community,* called upon to transmit to future generations not only the physical life and the psychic baggage of a "cogitative" stemming from the ­animal "­estimative" ­(to use the scholastic language already in use02 ), but also the actual and virtual capital of brand new spiritual faculties. At the level at which the relationship between ­persons is now situated­, social solidarity is no longer a simple matter of physical­ generation: it is integrated into a more complex whole whose ­specific element is of a moral and spiritual order. This principle applies not only to vertical solidarity between generations, but also to ­horizontal solidarity within each generation, beginning with the first. This fact must be taken into account when dealing with questions where human solidarity is manifested in a concrete way, ­especially those of ­redemption and original sin. Christ, in assuming our nature, has made ­himself in solidarity with our whole race from its very beginning: it is not clear why this act of redemptive love, which buried the Word made flesh in the thickest part of human society, would be called into question if the human stock had been wider than a single couple. We are all born "sons of wrath" because, from the moment we are called into existence in a sinful race, we carry a weight of sin that originates at the very level at which the race came into existence: it is not clear that this *peccatum originale originatum* would lose any of its reality if the representation of the *peccatum originale originans* were to take on a greater complexity than that with which the Genesis narrative has clothed it, by conventionally ­setting the scene for our eponym. Certainly the theologian does not have to precede here the investigations of science, opting for polygenist hypotheses which, for the moment, are not demonstrated in a peremptory way °3 . But it is good that he measures the exact limits of

1. Here we find in theology the repercussions of an ­individualistic anthropology ­which certainly does not have its origin in biblical revelation. In recent decades, exegesis has tried to better define the mystery of human solidarity, especially by highlighting the role of leaders in the ­community, in order to explain the role of Christ in relation to the human race (cf. J. De Fraine, *Adam et son lignage,* Bruges-Paris, 1959).
2. *Supra,* pp. 458-459 .
3. It has been noted the nuanced way in which Paul VI, in his speech of July 1966, spoke of the polygenist hypothesis. The Italian text distributed by the Press Office of *VOsservatore Ronumo* spoke of a presupposition < tutt'altro che solidamente dimostrato "; the text published in *L'Osservatore* his own certainties, so as not to confuse the data of the dogma with the mental representations which may have served for a time to express them without having the same solidity as it.

However, the considerations made so far remain incomplete. Indeed, while they envisage various representative schemes for the "stock" from which humanity emerged, they speak of original sin in too general terms, without specifying how the trial constituted by the access to self-consciousness and freedom could have occurred concretely within the framework of these schemes. This is the point that we will have to clarify now.

1. Access to self-awareness and polygenism

If *the trial* that gives rise to the original sin is nothing other than *the very completion of hominization,* by the awakening of self-consciousness with its moral and spiritual dimensions and the awakening of freedom as a power of choice in relation to God, it is this specifically *psychological* data that must be confronted with the representative schemes evoked above, monogenistic and polygenistic. Let us beware of dogmatising on this point and remain conscious of our ignorance! We know what the awakening of consciousness and freedom is in the child who is born within a society that is *already ­constituted*; we imagine with much more difficulty how it could have occurred *at the starting point of* the human race. The data of psychology are sufficient for us to postulate, as a decisive factor, the *social relation* in which persons discover their own being in their relation to others and through the mediation of othersM ; Genesis does not contradict this, since it confers ­an essential role to the inter-personal relation of Adam and Eve. But can we really push the analysis further without falling into artificial constructions?

To begin with, let us note that a monogenistic representation would offer, in the present case, unquestionable advantages. The ­relationship between man and woman in the couple, synthetically including ­all the levels of being, from the most profoundly carnal to the most specifically spiritual, including an aspect of ­concrete "­knowledge" within the framework of a love which is a gift of self and a welcome to the other, constitutes the ideal framework for two "mutants" called to become human "persons" to become jointly aware of what it is to be "man": the association of these two par-

of July 16 carries: a presupposition "che non è stato dimostrato". At the end of the same sentence, the qualification of Adam is also modified in a sense which takes better account of the biblical criticism applied to *Gen* 2-3 (cf. *N.R.Th.,* 1966, p. 1092).

1. *Supra,* p. 460.

**REFLECTIONS ON THE PROBLEM OF ORIGINAL SIN** 469 tenants, of the same ontological level but radically differentiated, gives them in fact access to the totality of human nature, with its dignity as the image of God realized in sexual bipolarity. This consideration seems to me so strong that I would absolutely exclude the ­hypothesis of an original ­"awareness" that occurred in the context of a "dialogue" between individuals of the same sex: is it for nothing that the Creator has so deeply anchored in every being this law of nature that makes the sexes complementary and that pushes them towards each other, not only to procreate, but to find in the other "the helper similar to oneself"? If it is essential for man to be sexualized, it is essential for the first "self-awareness" of the nascent human race to take place in the context of a sexual relationship. In these conditions, we must also discard the idea of a *­progressive* awareness beginning in childhood and ending in middle age, as happens today for all of us. Even if somato-psychic prodromes have prepared it from childhood in the "mutants", it can only crystallize in the meeting of two *adult* individuals*,* capable of being one for the other man and woman. Let the ­imagination run a little wild here­, and we see the decisive meeting of these two beings, male and female, who at the ­right moment discover through each other that beyond ­animal ­mating ­their existence has a dimension of which they had never been aware until then: the creation of their spiritual­ soul by the Lord of all things would coincide exactly with the ­moment of this discovery, which also marks the crossing of a metaphysical threshold. But as a result, the fundamental test of ­existence is *ipso facto* imposed on both partners, who have become capable of a free commitment of self that they must carry out together. The flash of consciousness having sprung forth, temptation has manifested itself at the same time... Let's stop here this little novel, more realistic than it seems at first sight. Modern psychology, and even ­psychoanalysis, would probably not contradict the main idea. Now this one constitutes a weighty argument in favor of monogenism, so much so that a polygenist representation should at least grant its fundamental request: the role of sexuality in the first awakening of the human conscience.

This means that, despite our ignorance, the schemes that can claim some probability of representing the origins of our race are not that numerous. If we discard not only the idea of several phyla coming from different animal strains, but also the rather vague image of an undifferentiated social experience ­shared by all the members of a "population" called upon to mutate, there are only two possibilities left, which could ­possibly be ­combined to spice up the picture a bit: that of a "hominizing" experience lived in *parallel* by a more or less large number of couples belonging to the mutant population, and that of an experience *initially* lived by a single couple but communicated by it to others and thus provoking a ­chain "humanization". ­In the first case, humanity has several points of crystallization; in the second, it has only one, around which a sort of irradiation takes place. The first case would be a little more complicated if the irradiation envisaged in the second were also to take place around the various initial couples. I do not know what the paleontologists of profession will think of these considerations, which do not support any observable data. No doubt they will see in it one of those ­imaginative constructions ­to which the "literary" devote themselves with candor. But I will be allowed to place myself in the perspective of ­psychology and the human sciences, since the problem posed concerns not so much the *bodily* mutation of man as the essential element of the *psyche* to which the body is ordered. Let us therefore ask ourselves whether the two schemes we have just outlined would eventually have any place in theology.

The literary texture of *Gen* 2-3 and of the passages which take up its ­great images and ideas could not be invoked either for or against any of them. ­Since Adam conventionally represents *the sinful stock* to whom the human race owes its existence and its concrete condition, a group of couples forming society could just as easily hide behind this symbol as an initiating couple around whom others would come to cluster. It ­should be noted, however, that the problem of the *initial unity* of the human race does not present itself in the same way in the two cases, even if one accepts to give this unity a basis that is not purely physiological. In the case of several parallel couples, which could form a *human society only after* their access to consciousness and freedom - and therefore practically *after* the original sin, if this follows from the outset this access to consciousness - it would become difficult to affirm that human unity is an absolutely primitive fact: *unity of convergence,* achieved by the entry into contact of couples or individuals already installed in their status of humanity - and of fallen humanity! Perhaps this is why the encyclical *Humani generis* expressly rejected such a representation: "The faithful cannot embrace a doctrine whose proponents maintain that there were true men on earth after Adam who did not descend from him by natural generation as from the first father of all05 , or *that Adam designates*

1. Let us understand here: that these men would not be affected by the sin transmitted to Adam's descendants.

*the whole of these multiple fathers*00 ". One would be even ­further away from ­the views to which the theological principle of human unity naturally leads, if one were to suppose that the humanizing mutation occurred in parallel in groups of couples separated geographically ­and chronologically, that it radiated around each of them in an independent way, and that unity was realized ­much later thanks to this happy (and providential!) chance: all these groups had an identical genetic constitution and they were inter-fertilized... It seems that one leaves the limits of dogma; but one probably also leaves those of genetics.

The situation is quite different in the hypothesis of an "initiating" couple around which a "chain mutation" would crystallize, biologically ready, but awaiting the ­determining psychological factor ­that precipitates its results. In this case, the principle of the "mutant population" (towards which biology would be oriented) is strictly applied. But its application apparently better respects the requirements of psychology. At the point where the first flash of consciousness arises, we find the fullness of the social relationship between individuals of different sexes. From this point on, access to "human" behaviour becomes the object of a kind of ­initiation or apprenticeship; "human" society is built up from one step to the next, thanks to the decisive action of the first two "mutants". ­Let us be clear: the creative activity of God ­remains the only transcendent­ source of this awakening of spiritual consciousness, which manifests the existence of a properly human soul. But the Creator is not satisfied with using a pre-established "matter"­: bodies previously endowed with an animal psyche whose mechanisms will be assumed in the human psyche. He also uses "psychic agents", which provide the society constituted around them with an immediate structuring, without which it would not be specifically distinguished from animal communities. But is this not also an essential element of the human experience, which must be postulated from the moment spiritual consciousness appears? If we recall the role that biblical anthropology recognizes in the personality of chiefs and kings, in its "corporate" or "incorporating" function in relation to the group whose unity it ensures9T , we will easily concede that such a representation of origins, however conjectural it may be in its concrete details, would respect the fundamental­ principle of *human unity* at the starting point of our race. It would, of course, place a litmus test leading to sin at each particular awakening of a new "human" consciousness.

1. *Ench. Bibl.,* 617. ..
2. On this point we refer to the book by J. De Fraine, *Adam et son lignage,* Bruges-Paris, 1959.

do"°8 . But there would still be a considerable difference between the case of the first two mutants and that of all the others, since the flash of consciousness aroused by their contact would already be overshadowed by the situation of sin in which they themselves have placed themselves from the beginning: being at the origin of the "mutant society", *they are also at the origin of its involvement in evil...* Is this a daydream without substance? If palaeontologists have something better and more plausible to propose, the theologian will rejoice, for he will then be able to confront the doctrinal data which he must account for with the elements of a concrete representation which he currently lacks.

Still, even if we prefer a monogenetic explanation of human origins, we can conceive of a possibility of *coherence* between the doctrine of human unity and original sin, on the one hand, and certain applications of polygenism, on the other, at least the last of those I have just outlined: the first *man to* cross the threshold of consciousness would then have been truly *the head of the sinful human race,* even though a human society would have immediately formed around him90 . At the same time, the freedom of scientific research is assured without reluctance or ulterior motives, which is essential. As for the theologian, obliged by circumstances to take up again *ab ovo* his own reflections, he finds a certain benefit insofar as he better distinguishes in the traditional data what was doctrinal *certainty* and what was *representation,* fatally linked to a cultural context and therefore ­periodically revisable. All in all, one might even ­wonder whether the mitigated polygenism, to which it seemed possible to give a chance, might not have an additional advantage in the perspective of a Christian anthropology. Indeed, ­if the association of the two sexes in the couple provides an integral image of human "nature" thanks to the inter-personal relationship between man and woman, it nevertheless lacks a fundamental element of ­human experience, as long as the couple taken as such does not have the possibility of opening itself to others through effective social communication. From this point of view, his *future* offspring does provide an ­"altruistic" finalisation ­to his strictly sexual behaviour; but this remains insufficient to confer a social dimension to all the other aspects of his *present* existence. ­Wouldn't strict monogenism, which ­would eliminate any social group at the root of humanity, condemn the first couple to a *solipsism that is* hardly compatible with an important aspect of revealed anthropology? On the contrary, by making this couple the crystallisation point of a society, we discover in the stock of humanity all the characteristics of a complete social experience10 . But, once again, this is a question of *fact,* which theologians­ do not have the means to decide alone.

1. **Original sin and the human condition**
2. The **PROBLEM**

There is one last point to consider: the condition in which ­humanity currently finds itself. At the level of simple rational reflection, it is already­ a problem. Not in the sense that its constitutive elements refuse to enter into the framework of well-known, or at least knowable, natural laws: what could be more "natural" to a living being than to suffer and die? But in the sense that there is a radical contradiction between our deepest aspirations and what constitutes for us an experience of evil. The doctrine of Original Sin establishes the closest link between this condition and the irruption of Sin into the world at the starting point of our history. The doctrine of redemption corroborates this point, since it affirms Christ's victory not only over Sin, but also over all that is linked to it in the human condition, ­notably death, in which our experience of Evil ­culminates. Thus a double affirmation is made: 1) "God did not make death" *(Wis* 1:13), he does not bear any responsibility for what in our condition appears to us to be "unnatural"; 2) God wants in any case to deliver us from it by the action of Christ the Redeemer. Here we find again the scriptural data analyzed ­previously [[[326]](#footnote-326)](#bookmark233).

On the basis of these principles, patristic and medieval theology questioned the state of man before the fall, when he left the "hands of God". Opposing, as we have seen, the realism of the ­testimony of ­Scripture to the unreality of the myths[[[327]](#footnote-327)](#bookmark234) , it read *Gen* 2-3 in a strictly historical perspective, and it is on this basis that it constructed its representation of the original state. The operation was not accomplished without effort: the three commentaries devoted by St. Augustine to the first chapters of Genesis bear eloquent witness to this[[[328]](#footnote-328)](#bookmark965). But in the end it led to an anthropology articulated on the two "times" of the primitive drama: that in which the human race had come into existence, in a paradisiacal integrity and felicity; that in which the experience of sin introduced it into its present situation, without ruining its supernatural vocation. From St. Gregory of Nyssa's treatise *On the Creation of Man™* to the I\* Pars of the *Summa Theologica* we find this double picture, which itself connects with Christology and soteriology, since the fundamental design of the Creator was finally completed only in Christ, the new Man, the head of regenerated humanity. The call of humanity to the life of grace has naturally been held to be a primitive element, prior to the entrance of sin into the world. But in addition, given the "historicizing" reading of the great ­paradisiacal symbols100 , theologians have associated with this life of grace a whole set of "preternatural" gifts which they have tried to pin down: absence of suffering, absence of ignorance and, crowning it all, immortality. This realistic portrayal of Adam's life in Paradise was not, moreover, the initiative of ­Christian theologians­: it was already found in the Jewish haggada10T . The conciliar decrees of Orange and Trent did not explicitly endorse all its elements. However, their ­formulation was conditioned by a current theology in which it ­had an undisputed place, either in St. Augustine for the Council of Orange, or in St. Thomas for the Council of Trent. As a result, the corporeal immortality[103](#bookmark965) of Adam before the fall entered the official texts, as a positive assertion at Orange10 ®, and as an indisputable presupposition at Trent[[[329]](#footnote-329)](#bookmark235). It must be recognized that, apart from that, these texts emphasized the supernatural gifts of holiness and justice [[[330]](#footnote-330)](#bookmark236)without specifying in what way the prevarication of Adam deteriorated the state of his body and soul[[[331]](#footnote-331)](#bookmark237). But this idea of man "vulneratus in naturalibus" presupposed the loss of the free gifts which theologians then unanimously attributed to the ­first man.

There are two kinds of difficulties with this representation of things at present. From the scientific point of view, the hypothesis of a corporeal being escaping suffering and death in perpetuity seems quite unthinkable. Especially if we take into account the fact that the human species emerged from the animal world as an ­entirely new phenomenon from the psychological point of view, but in perfect somatic continuity with what had preceded and prepared it. Is it to be supposed, then, that the divine government of the world then substituted for its usual procedures the constant recourse to the miraculous? To this objection, based on a careful consideration of the nature of things, is added another of an exegetical nature. Since the language used to describe the origin of the human race is ­conventional, since in particular the paradisiacal symbolism belongs to "mythical" language[[[332]](#footnote-332)](#bookmark238)A healthy criticism of language forbids the projection in space and time, in the form of a ­historical table­, of these modes of expression whose intentionality and scope were of a different order. This does not mean that paradisiacal symbolism is devoid of meaning. But by historicizing it, one moves away from its real content and falls into a pseudo-realism, all the more misleading because it believes it knows more about primitive humanity. We cannot blame the ancient exegetes and theologians for not having practiced this critique of language: they did not have the means to do so. But since it has become possible for us to do so, and since our interpretation of Scripture can therefore surpass theirs in this respect, we must sort out the elements which they believed could be attached to the inspired texts. Thus the correct interpretation of the mythical language used in this place in Scripture will have as a necessary consequence the "demythization" of medieval theology, where it had logically constructed a picture of paradisiacal life with strong mythical features[[[333]](#footnote-333)](#bookmark239). As in the case of the representation of Original Sin, the work must be taken up again at the base, in order to reach the didactic intention of the sacred authors in another form.

1. From primitive integrity to the sinful condition

If the awakening of human consciousness and freedom ­occurred in a couple (or, at most, couples) of adult individuals, immediately assuming all the complex of bodily and sensory powers that existed previously in these individuals, it is necessary to measure exactly what this first emergence of the spiritual in history implied.[[[334]](#footnote-334)](#bookmark240)If the awakening of human consciousness and freedom did indeed occur in a couple (or, at most, couples) of adult individuals, immediately assuming all the complex of ­bodily and sensory powers ­that existed beforehand in these individuals, it is advisable to measure exactly what this first emergence of the spiritual in history­ implied. In the first place, there is ­no need to dissociate from it humanity's call to supernatural life­, that is to say, its openness and its positive destination to communion with God: no scriptural text would support such a hypothesis[[[335]](#footnote-335)](#bookmark241). Furthermore, it is evident that neither from the ­physiological nor from the psychological point of view, any ­family or social ­antecedent weighed on the exercise of consciousness and freedom which constituted the first self-affirmation by fully "hominized" beings. Consequently, the Council of Trent's affirmation of *original holiness* and *justice*[[[336]](#footnote-336)](#bookmark242) need not be questioned at all. It would even seem to be self-evident for those who believe in the plan of salvation which God's creative act sets in motion. However, it must be remembered that this fundamental hominization calls for a later completion: through the conquest of the nature that surrounds it, through the experience of social life, humanity will providentially undergo a slow cerebral and psychic development that will bring to light the virtualities enclosed in its being[[[337]](#footnote-337)](#bookmark966). From then on, all speculation on the perfect *science* of Adam in Paradise must be radically eliminated: it is ­exclusively in the order of self-consciousness and of the relationship to God that the awakening of the spiritual soul implied a certain *­religious knowledge­,* without which moral consciousness and the decisive choice in ­relation to ­God would be unthinkable. It should be noted, however, that in any case this religious knowledge had to be adapted in its practical forms to the rudimentary psyche which served as its foundation. Modern theologians sometimes take up, on this point, the image dear to Saint Irenaeus: that of a humanity *in a state of infancy™.* The metaphor can indeed be suggestive, ­provided it is not abused: at the starting point of the race, we must indeed postulate *adults,* but adults conditioned quite ­differently from ourselves.

Before imagining anything about their life in *primitive Vintcgritc,* we must ask a prejudicial question: how long did this state last? Let us take up the answer already formulated above: the time it took for the two partners of the mutant couple to become jointly aware of themselves, as beings different from the animal world around them and as beings capable of God[[[338]](#footnote-338)](#bookmark243). This was enough for the crucial test to be there and for the decisive choice to be made. It was enough for the natural fragility of the creature to manifest itself, turning the choice into a refusal and introducing the two sinners into the dramatic existence we know so well. If we were to retain the hypothesis (which my previous considerations hardly favored) of a plurality of couples mutating in parallel, we would find for each of them this same crucial trial, and nothing would prevent us from admitting that it led in all cases to the same revelation of the frailty of creatures. Would it not suffice, ­moreover, that only one couple had begun this process, for all the others, by way of the social relationship, to find themselves in the presence of an evil that *was already there,* and for the permanent test of freedom to turn into a catastrophe for them as well? If, on the other hand, we retain the hypothesis of a "chain" hominization, starting with the first mutant couple, it is at the level of this one that "Sin entered the world". Then, the role of this sinful couple in relation to the society that crystallized around it did not only concern its ­psychological awakening ­to consciousness and freedom; it had to include a solicitation ­to the misuse of this freedom. In ­any case, the passage from the primitive integrity to the sinful life and condition took place, according to all probability, in the very short time ­necessary for the awakening of the consciousness of oneself in an inter-personal relationshipMl .

It is certainly legitimate to ask what the ­consequences of primitive spiritual integrity ­would have been, if the free correspondence of all concerned had assured ­their permanence in grace in ­perpetuity. From this point of view, it may be said that human life would have been conditioned differently than it is at present. Unfortunately, it is impossible to say what its concrete conditioning might have been. In order to construct its paradisiacal imagery, the Old Testament simply ­reversed the features that make up the picture of human *sorrow*, in work, in motherhood and in leaving the present world. These great symbols have an obvious *negative* significance: God no more made man to toil and suffer, than he made him sinful or prone to evil. But how things might have come about in practice, in hypothetical circumstances which did not occur, cannot at all be specified; it belongs to the realm of the futuribles which we must leave to divine science. Moreover, it is not necessary to dream of an unreal world where the paradisiacal imagery would have been realized to the letter. Let us take a specific example: the case of death[[[339]](#footnote-339)](#bookmark244). In our existen­ tial experience, death does not only appear as an objective fact of "separation of the soul and the body", consecutive to a natural process of wear and tear of the organism. It is felt, or rather, apprehended subjectively as a plunge into non-existence, a slide into the unknown, a necessity that is all the more distressing in that the afterlife ­remains inaccessible to our grasp. It ­is this concrete whole, whose psychological dimensions are as important as its bodily reality, that Scripture links to sin as a punishment. In a word, it is the way in which the "separation of soul and body" is experienced and felt, rather than the separation itself, which is ­seen as the outcome of the natural process to which every bodily being ­is ­necessarily subject. The same process of ­organic dissolution ­would have presented itself under quite ­different­ conditions­, if the familiar life of friendship with God, linked to primitive justice, had constituted its framework and illuminated its ultra-terrestrial finality[[[340]](#footnote-340)](#bookmark245). Here Péguy's poetic intuition is much more realistic than the complicated constructions of medieval theologians: "What from that day on became death // was only a natural and quiet departure12 " By the entry of Sin into the world, this "departure" changed its meaning and took on "unnatural" forms. If things had turned out differently, this necessary "departure" would undoubtedly have had the character of an ultimate mutation, in which the corporeal and "animal" being of man would have taken on a new mode of existence: is this not the very meaning of the bodily resurrection, to which Jesus has already acceded as "the first fruits of those who have fallen asleep" *(1 Cor* 15:20)? All this allows us to cut short speculations on the ­bodily immortality ­of Adam in Paradise, without losing anything of the dogma relative to the body, the mythical traits of the paradisiacal symbolism having received an existential interpretation which valorizes them in their proper order.

The same reasoning applies to everything in our present condition that has an aspect of pain and suffering. The relationship with the surrounding nature, the effort required to know and ­master it­, the submission to the laws which govern all ­corporeal­ organisms­, the realisation of life in society, etc., would have been presented in a completely different context, if the rupture of friendship with God and of the life of grace had not intervened in the life of humanity from its very beginning. It is impossible for us to know how things would have turned out then, since we can only reason about it from the opposite experience. We will only ever talk about it in the "unreal past" mode! The clearest and surest thing is that the fundamental problem of the spiritual life, that of the ­relationship with God, determines from the beginning the *way* in which ­man experiences all the other aspects of his existence: his relationship with others and his relationship with the world. It even determines the way in which the construction of his own personality is presented to him, through the mastery of the interior powers that constitute him and their unification ­in the pursuit of a freely chosen ­end. When St. Paul analyzes, in *Romans* 7, the interior debates of an I divided against itself, powerless to achieve the good it wants, captive of the law of sin which is in its members *(Romans 7:*14-23), it is significant that he uses the example provided by Adam's sin[[[341]](#footnote-341)](#bookmark246) to ­generalize it ­in some way *(Romans 7:*9-11; cf. *Gen.* 2:17; 3:1ff.13). Thus, the problem that confronts us is substantially the same as the one that the original trial faced. Only for us, its solution is mortgaged by the antecedent existence of an Evil which, from the beginning of our life, weighs heavily on us. The conquest of our interior being is all the more ­difficult to make because it has as its starting point the experience of a freedom enslaved, "sold to the power of sin" *(Rom 7:*14). Now this element of our condition cannot have been original, in the sense that it would have preceded the first exercise of human freedom here below. The fact that the human phylum is linked to an animal stock could undoubtedly suggest that many of the unregulated tendencies currently grouped together under the generic concept of "concupiscence" constitute the remnants of an infra-human psyche which our being has not yet succeeded in dominating, in channelling, in fully hominizing. But the *duty to hominize* this pre-human instinctive heritage could not have assumed, when human consciousness took shape, the same *weighty* character that we know today; for it was not then associated with an antecedent experience of sin, with an ­acceptance of the infra-human inscribed in the memory and nerves of ­human generations. On this point again, the completion of hominization would have taken place in a different climate, if Sin had not entered the world. But what is the use of dreaming about it?

We can see the direction in which theological reflection could go, in order to integrate into a realistic anthropology the data of modern science, without losing anything of the positive elements brought by Scripture and already implemented by theologians of the past. I do not pretend to provide a complete synthesis, because too many fields overlap: exegesis and theology, of course, but also biology, psychology, sociology, psychoanalysis, metaphysics, etc. Who can claim to have mastered all these fields of research? The work of the modern theologian has become much more complex than that of his medieval and ­Renaissance predecessors.­ Why complain about this? Isn't that part of its appeal?

1. **"O certe necessarium Adae peccatum!"**

Although my reflections, in seeking to shed light on three points where revealed anthropology intersects with scientific anthropology, have

Although they have not constantly taken up the elements brought to light in the preceding exegetical investigation, they have nevertheless developed from them. Certain fundamental points had to be established first: the essence of the original trial as a decisive choice of human freedom before the Creator; the "­mythical" character ­of the paradisiacal symbolism and the existential implications which underlie it; the conventional character of the eponym Adam to represent the starting point of the human race, and the relation of this representation to the mystery of human unity, etc. Then it became possible to address the questions posed to the theologian by modern conceptions of hominization, the possible thickness of the primitive stock from which humanity derives, the attachments of this stock to an animal world from which it emerges, etc. To elaborate an answer on all these particular points, we must necessarily resort to hypothesis. We then realize that the theologians ­of the past have not resorted to it any less; and insofar as we are led to contradict them, we expect to be contradicted ourselves, now or later. So it is with circumspection that we ­set forth views in which not everything is equally solid. Who can do better, let him do it!

To conclude, I would like to return now to an idea that served as a conclusion to my exegetical investigation: the place of Original Sin in the unfolding of the plan of salvation12 . Could Original Sin not have occurred? One is tempted to answer: Yes, in order to better safeguard, it is believed, the freedom of the commitment made by sinful man. But the other side of the coin is that we are then led to make the very shape of God's plan for the world depend on a human decision. Let us rather accept as a matter of principle that we do not know how the divine government of the world and the reality of human freedom fit together, and let us look for the meaning in God's plan of those human decisions which are apparently most contrary to its general purpose. It is a fact that Original Sin was integrated into God's plan with a kind of necessity that the *Easter Praeconium is* not afraid to underline: "O certe nccessarium Adae peccatum, quod Christi morte deletum est! O felix culpa, quae talem ac tantum meruit habere redemptorem!" To understand this insistence on the providential role of evil in the manifestation of God's love for mankind, we must compare it with what the New Testament says about the passion of Jesus, the necessary fulfillment of the Scriptures as well as the culmination of human sin. It is "necessary" that what is written be fulfilled in Jesus *(Le* 22:37; cf. *Mt* 26:54); "it is necessary" therefore that Jesus go to Jerusalem, suffer and be put to death there *(Mt* 16:21; *Mk* 8:31; cf. 9:31; 10:33ff.; *Le* 9:22; 17:25; 24:7, 26, 44; *Ac* 17:3; *Jn* 3:14; 10:16). Would the blind executors of this plan inscribed in the filigree of the Scriptures therefore not incur ­any responsibility? From a certain point of view, they are indeed unaware of the divine plan they are carrying out *(Acts* 3:17ff). However, their rejection of Christ the Light is rooted in a sin against the light (cf. *Jn* 9:41): "If I had not come and spoken to them, they would have no sin; but now they have no excuse for their sin... If I had not done works among them which no one else has done, they would have no sin; but now they have seen, and they hate me and my Father" *(Jn* 15:22-24). Likewise, for the betrayal of Judas: "The Son of Man goes away as it is written of him; but woe to that man through whom the Son of Man is betrayed! It would have been better for that man not to be born" *(Mt* 26:24). It is ­human sin, therefore, ­which unknowingly fulfils God's plan; it is ­through­ it ­that God reveals his redeeming love by delivering up his only Son for us *(Rom* 8:32): "the proof that God loves us is that Christ, while we were sinners, died for us" *(Rom* 5:8). This paradoxical manifestation of love constitutes the framework in which Original Sin takes on its meaning. No doubt it remains an *evil,* inexcusable in itself. But by introducing the drama into human history,ü *laid the first milestone for that ­ultimate manifestation of love which was the death of Christ on the cross.* Was the call for the existence of a spiritual creature, capable of freely committing himself and loving God in return, not a ­sufficient manifestation of this?­ All the more so since, taking seriously the freedom of his creature, God accepted to run the risk of sin... But precisely through the very fall of this creature, its natural fragility and radical inadequacy were revealed *on an experimental level*, so that it turned to the only one who could save it; and at the same time, by the insertion of sin into the very texture of history, the conditions were set for the Son of God to show how far redemptive love could go: not only up to the annihilations of ­the incarnation, but up to the acceptance of death. "O mira circa nos tuae pietatis dignatio! O inestimabilis dilectio caritatis: ut servum redimeres, Filium tradidisti!" It is definitely ­in this perspective that *VExultct*­'s meditation orients his conception of Adam's "necessary" sin.

Does this view of things require that the famous medieval controversy over the motif of the ­incarnation be decided in the Thomistic sense­? It is permissible to discuss this. When one reads without ­preconceived­ ideas the development of the epistle to the Colossians on Christ, "First-born of all creatures" (1:15) and "First-born from the dead" (1:18), one is struck by the coherence that Saint Paul recognizes between the design of creation (all things were created in Christ, through him and for him, 1:16-17) and the design of redemption (Head of the Body, in him the reconciliation of all things takes place, 1:18. 20). No doubt sin intervened between the two "times" of God's plan. But what it has changed is not, as we can say in the parallel passage to the Ephesians, "that good *purpose*, formed beforehand to be fulfilled in the fullness of time, to recapitulate all things in Christ, whether in heaven or on earth" *(Eph* 1:9-10). It is ­only the *way in which* this plan was realized in a world that had become sinful: the Son of God "assumed flesh and blood" *(Heb* 2:14) with all the conditions of existence that were linked to them, even suffering and death. Thus, there is nothing to prevent us from thinking that in *creating man, God was aiming at the future incarnation of his Son,* in whom the things of heaven and earth would then be brought back to unity under one head. He was laying a decisive marker for that eschatological act, reserved for the fullness of time. Undoubtedly, by then, the human race would have to undergo that ­natural growth ­whose forms have been considered above, as a sort of completion of hominization itself. The Son would ­only ­become ­man when humanity was fit to bear the weight of God, so to speak, and when, moreover, a positive preparation had been made for the education of God's people. But what does the duration of the entire Old Testament represent, compared with the hundreds of millennia that we can now envisage for the successive stages of prehistoric humanity? And what are even the nineteen centuries of ­Christian history­? A film on the surface of time! By coming into the world to recapitulate all the history that had preceded him12T , Christ certainly determined a focal point in human time from which everything can be explained. But in relation to the thickness of the centuries that have passed since the spark of the spirit sprang up here on earth, we can well say that he came "in the last times". Finally, his passage through death and his manifestations as the risen one have shown mankind the end of their journey: a transfigured life, in "new heavens and a new earth". An unspeakable reality, of which the image of Paradise

1. An idea dear to St. Irenaeus: "When he became incarnate and became a man, (Christ) recapitulated in himself the long series of men and procured for us salvation in short form (in his flesh), so that what we had lost in Adam, that is to say, the fact of being in the image and likeness of God, we could recover in Christ Jesus" *(Adv. Hacr.,* 3, 18, 1). Luke, in his genealogy of our Lord, "shows that it is Christ who has recapitulated in himself all the nations scattered from Adam, and all languages, and the race of men, and Adam himself" (3, 22, 3).

was, however, the prophetic announcement[[[342]](#footnote-342)](#bookmark247). For it was this term that the Creator had in mind when he called humanity into ­existence. *The Parousic of the Lord thus polarizes human history from the beginning, and beyond it the evolution of the universe itself. It* may be that there had to be this multitude of stars in a universe in genesis so that, in a modest satellite of one of them, the fortunate combination of circumstances made possible the appearance of life, the success of its evolution, and finally its culmination in spirit. Has the cycle reproduced itself elsewhere? We have no way of answering this question. But perhaps we should not be ­impressed by ­the plurality of worlds: the recapitulation of all things in Christ is a *qualitative* ­affair*, in the* face of which all that is merely *quantitative* has little weight. How many abortive attempts have been made in the evolution of species, until at last a phylum succeeded in emerging in humanity, thus justifying the enormous waste of forms invented by life in motion! Who assures us that it was not the same in the evolution of worlds? The two ­contradictory hypotheses have no more probability than the other. In any case, in Christ, the Son of God made man, we ­touch the One through whom, in whom and for whom all things were created, and the One in whom our sinful being is recreated; we touch the Alpha and the Omega; we touch "the Love that moves the sun and the other stars.[12B](#bookmark247).

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**Mary and the Christian anthropology  
of the** [**woman [[343]](#footnote-343)**](#bookmark248)

"Mary and the woman". This question might have seemed clear a few decades ago. The Virgin Mary was then proposed as a mirror in which Christian women were invited to ­recognize their ideal image. Most women today no longer see themselves in the mirror. The mirror has become opaque, or it has taken on the appearance of a turbulent­ body of water where one finds only blurred­, deformed or broken images.

The purpose of this article is to take stock of this ­situation and to provide some biblical elements that may guide solutions.

1. **The difficulties**

The most urgent task is to become aware of the difficulties. In this field, as in many others, Catholicism is withering away through the slow disaffection of those who no longer feel ­concerned by outdated and artificial themes. These uneasinesses are often all the more dangerous because they are unexpressed and provoke that quiet detachment from the Church which is one of the perils of the day: what has been called the phenomenon of the "third man": a ­phenomenon which ­is in full expansion as far as... women are concerned.

The key fact from which we must start is this. That the Virgin Mary is the "model of woman" seemed simple about fifty years ago, at least in Catholicism. *The imitation of the Blessed Virgin* was one of the books most frequently offered to young girls at their solemn communion. And it was a classic theme of Christian preaching.

Today, not only does this theme no longer "fit", but preachers no longer even dare to use it. Why is this? This may be due, in part, to the awareness that we have gained of the relativity of the image that our civilization has formed of the Virgin based on rather thin biblical and archaeological data, and especially of the partly false ideals that the civilization of the Middle Ages and the Renaissance projected on her. But we will leave aside this complex aspect of the problem and limit ourselves to four significant reasons.

1. *Evolution and relativity of the female situation*

The basic explanation is this. The situation of women had not changed much between the first Judeo-Christian centuries and the beginning of our own. Women did not have equal civil and economic rights. (The possibility for a married woman to sell her own property without her husband's permission was only recognized in France in 1966). Women had no right to vote, no part in the political life of their country. She had little or no access to intellectual culture. She was reduced to what the Germans called the "3 K's": *Kinder, Küchc, Kirche*: children, kitchen, church (the third "K" being, however, a more recent phenomenon). Moralists and preachers defined her as "wife and mother", with a strong emphasis on the second term. This was a favoured term in instructions for Christian girls­, but in stark contrast, it would never have occurred to them to preach to young men that they should be "husbands and fathers". Still less would they have been defined by it. Mary was the model of the housewife, of domestic work, of a life enclosed in the home.

In short, she was the sociological type of woman living in the shadow of the man, in an underdeveloped situation, in a civilization that was itself underdeveloped: the model of the woman who spins and weaves, who draws water from the well and keeps the fire burning, as so many women still did at the beginning of the 20th centuryo , in a time when the countryside was home to the majority of the population.

These frameworks have become alien to the woman of today. Moreover, they offer her a repulsive image: that of an alienation from which she hardly feels free. Not only have her horizons been

**MARY AND THE CHRISTIAN ANTHROPOLOGY OF WOMAN** 487 open to the world, to culture, to ­professional, social, economic and political responsibilities similar to those of men, but she feels that she is inventing this new role that she plays in the advanced countries. Few daughters want to ­be like their mothers [[[344]](#footnote-344)](#bookmark249). No less rare are those who would recognize the Virgin Mary as a living model.

Thus, one of the most common themes of papal speeches, the one that seemed to be the sure thing par excellence: "the woman in the home", has been overtaken by this evolution. At the beginning of his pontificate, John XXIII again spoke to an association of Italian working women about the ­sad condition in which they were forced to earn their living. This was ­surprising, because for these women work represented something else: an irreplaceable element of their insertion into the world and of their culture. Shortly afterwards, John XXIII recognized this aspect of the promotion of women. In *Paccm in terris* he welcomed this as a "sign of the times"[[[345]](#footnote-345)](#bookmark250) .

Two reasons have given a new meaning to women's professional work.

The first is particularly clear in the French situation. The number of women at work has not increased significantly since 1900. But it is no longer the same work. In 1900, ­poor women were ­exploited for inferior and badly paid work. Today, this type of work has decreased ­considerably, but more women are now working in professions worthy of the name: lawyers, doctors, industrialists, university professors, etc. And, like their male colleagues, they see­ it as a responsibility, an irreplaceable factor in culture and human development. They openly or secretly think ­that women reduced to the "3 Ks" are not complete women. The female profession is no longer a second best, a ­degradation. It appears more and more as a second pole without which the life *reduced to the* home would be alienation and suffocation.

The second reason is this: human life and the duration of its effectiveness are getting longer. The age of marriage tends to be lower. ­Birth control is actually taking place (whatever the causes). The practical consequence is as follows: many women who give up a profession during the time they are raising their children (between the ages of 20 and 40) have a second life to live after that age. They return to the outside world with its responsibilities; and this second life, which most of them have prepared before marriage, is very important to them.

These new aspects, these new forms of the female situation, were not experienced by Our Lady. They were foreign to the Jewish society of her time.

The changes that began about a century ago are continuing, as are many others, at an accelerated pace that raises the question: how far will this evolution go?

To what extent should the servitudes of the female condition (physiological rhythms, gestations, etc.) be accepted as a means of accomplishment or refused, overcome, by the ­human freedom ­that proves in so many fields its power to overcome the servitudes of nature: the darkness of the night by ­electric­ light­, epidemics by vaccination, gravity by aviation, the limits of the atmosphere by interstellar­ navigation, etc.?

Some people have gone very far down this road, even to the point of thinking about the possibility of artificial gestation of children. These extreme solutions would certainly be utopian and dangerous, destroying fundamental human values. The lesson of facts has already reminded us of this severely, on the occasion of much less radical experiments. Ultra-modern, one hundred percent aseptic maternity hospitals, where babies were raised without human contact, have experienced considerable mortality rates. These epidemics of a new kind were curbed when real, physical and emotional contact was re-established between ­the babies and the woman in charge of caring for them: without gloves or masks...

Certainly, many constraints have been and can be usefully overcome. We need only think of birth control, advocated by Pius XII and the Council1 , of painless childbirth, and of all the progress that contributes to promoting responsible motherhood.

This evolution and these questions force us to take a step back from the classic theme: "Mary, model of woman". The formula

1. *Pastoral Constitution on the Church and the World,* no. 50, § 2; ed. of the Centurion­, 3, p. 142. Pius XII had admitted the principle of this regulation of births in his speech to midwives, 29 October 1951, *AslS* 43 (1951), pp. 853-854; and in the clarification made on 26 November at the audience of the Family Associations, *ibid,* pp. 855-860. He then saw only two licit means of regulation: ­continence and the Ogino method, but he expressed the wish and hope that science would provide others.

even raises questions. For "model" is a key word that has provoked a great deal of debate in the human sciences, in the context of which the classic formula we have just stated would ­simply be ­nonsense. In ­any case, we can no longer propose the Virgin Mary as a "static" ­model, a model that we would have to "reproduce". The few elements that we have on this subject, as well as the evolution of the situation of women, invite us to abandon ­this false path.

What the Gospel offers us, in truth, is not a ready-made model, still less a detailed one, but a testimony reduced to a few fundamental traits and given in a situation which commands the whole of salvation history: above all, the act by which Mary introduced the Son of God into the race of men and into human history. At this level - that of the mysteries of the Incarnation and Redemption whose fulfillment continues in the Church - what Scripture presents to us is not a model that can be copied. It is first of all the acceptance of God's plan in the impulse of the creature: a plan that continues in the history of salvation. It is also *values* that have nothing to do with anything: lucid and generous faith[[[346]](#footnote-346)](#bookmark251) and generous faith *(*1:38, 45) of the Annunciation; the initiative and witness of the Visitation where Mary brings the radiance of Christ (1:42) and of the Spirit (1:35 and 41) to John the Baptist and his cousin Elizabeth. It is the sense of God's transcendence (1:47, 49, 54), of evangelical poverty (1:48, 52), of thanksgiving (1:46-49, 54), of the revolution brought about by salvation (1:48, 51-53), that the *Magnificat* sings. It is the correlative attention to Christ and to people that the two words of Cana reveal: the word that draws Jesus' attention to the needs of people: "They have no more seer" *(Jn* 2:3), and the word addressed to the servants: "Do whatever he tells you" (2:5). It is the courageous and compassionate presence ­beside the dying Jesus, the availability to a new form of motherhood *(Jn* 19:25-27); the union with the community prayer of the Church in hope of the Holy Spirit *(Acts* 1:14). In all this, Mary is the one through whom God wished to be born into this world, and the very type of divine and human communion in the action by which he saves mankind; and this communion is also a cooperation which involves all her human resources. Mary is in all this the type of the redeemed, the ideal and primary realization of the whole Church. She is a dynamic and not a static type, the living germ of the Church's faith, where the virtualities of this initial consent given to God's gratuitous grace will unfold through the centuries. Like the

The Virgin has committed to it her living resources as a woman and a mother; the Church will commit to it, in the same way, the varied resources of ages, sexes, races, cultures and civilizations.

If the mother of Jesus is exemplary in all this, it is not because of the particularities of her situation, especially those that ­archaeology and ethnology could reveal, but first of all because she knew how to live and assume this particular situation and the values it implied with the sense of their eternal fulfillment. It is also because the situation she lived is the central and ­fundamental situation ­of salvation, a typical situation which retains its permanence in Jesus Christ, a universally significant situation: Mary is the woman who knew how to assume the universality of the world and of its salvation in the limited reality of a particular historical situation - like Christ, moreover, with him and through him, during his thirty years in Nazareth.

1. *Mary as a female model and Christ as a universal model*

The conclusion we have reached challenges a principle that has often been taken for granted: Mary is the model for women, just as Jesus is the model for men.

There are serious objections to this distinction.

First of all, Christ, the God-man, is the supreme and ­universal example ­for men and women, and first of all for Mary who was the first to follow him. It is essentially through his humanity, not through his masculinity, that Christ saved us. It is essentially at this level that he reveals himself to us and "draws" us. In the same way, Mary is more profoundly than a feminine ideal, a human ideal.

It might be added that it is difficult to specify in what sense the gospel traits performed by Christ and the Virgin respectively are specifically masculine or feminine. Thus, for example, Christ died, and Mary's role was one of compassion: a very feminine role, it is sometimes stressed. But during the persecutions, many Christian women suffered violent death, like Christ, while the part of some men was compassion. More generally, life and death take on the role of men and women in turn... ­Differentiations reveal, here again, their evanescence.

More generally, virility and femininity are not absolute categories, especially at the psychological level considered here. They are "components" and not exclusive traits. The masculine and the feminine are found to varying degrees in every man and woman, in a wide variety of combinations. At the ­psychological level­, for example, there is an emotional predominance on the female side, but emotionality exists equally on the male side: more in some emotional men than in some unemotional women. This situation is materialized at the physiological level by the initial embryological indifferentiation of the sexes, and by the physical elements that witness virility in women and femininity in men.

In short, man and woman should not be differentiated as if they belonged to two different species. They are ­accidental correlative realizations of the same humanity. And the huma­ nity of Christ was made in this correlation. He would not have been fully a man if he had not been referred, from the beginning, and in his physical and psychic genesis, to a woman: his mother. Like every man, he was awakened and shaped by this primary presence and image, while Mary herself was shaped by him, according to grace. The mystery of the Incarnation inseparably involves man and woman. Mary thus bears witness, at the very heart of salvation, that the human being saved by God is indissolubly male-female. This leads us to a less simple but more profound and universal image of Mary's exemplary role at the heart of salvation history: this history which we continue, and in which we have less to "*imitate*" Jesus than to "*follow*" him according to his very word.

1. *Mary, the Virgin par excellence, and the current lack of understanding of virginity*

Let us express the third difficulty with the vigor it takes on among our contemporariesT ; for the virginity of Mary bothers, and even irritates at times, many of them more than it attracts them.

1. In the Gospel, Christ invites us to follow him (verb ¿KolovOéû) in *Mt* 8:22; 9:9; 10:38; 16:24; 19:21; 27:28; 27:55; *Mk* 15:41; *Le* 5:27; 9:49. 57. 59. 61; 18, 22. 28. 43; 23, 49: ovvaKoXoueé©; *Jn* 1, 37-38. 43 ; 6, 2 ; 8, 12 ; 10, 4. 5. 27 ; 12, 26 ; 13, 36. 37 ; 21, 19. 22). This is why several^ conciliar texts have gradually substituted the theme of the *scqucla. Christi* to the theme of *the imifatia Christi.*

To be sure, *following Jesus* implies imitation in various degrees, but in a broader and above all more dynamic perspective, and which better marks the invention necessary according to the renewal of situations. Let us note that *women* are explicitly mentioned among those who *follow* Jesus, and that the significant correlation between *following* and *serving* (the idea of ministry or diakonia expressed by the verb ôiclkoveïv, attested to in *Jn* 12:26) is verified in their regard: *Mk* 14:49; *Mt Z7:*55; compare also *Le* 8:2 and 23:49. , ....

1. We will not stop here with the hypotheses that reject "biological virginity" in Mary, in order to try to reduce her virginity to a ­conjugal chastity ­that could be called virginal because it would be lived in God. This is playing with words and dogma. These ­recent theological attempts ­show in their own way how difficult virginity is for our contemporaries, even if they are Catholics. They have rarely been expressed in writing.

The root of their reticence lies in this: Mary is a virgin, *the* Virgin par excellence; and they value the fulfillment of woman in the line of a physiologically and ­psychologically fulfilled sexuality­, according to the ordinary ­natural order. They tend to see in the Virgin Mary a type of incomplete or underdeveloped femininity, if not of frustrated or artificially compensated sexuality, a dangerous model: Philippe Hériat's futuristic "Immaculate" .[[[347]](#footnote-347)](#bookmark252). They ­regret that Mary is a virgin, and sometimes go so far as to doubt that she was one (see note 7 above).

A first element of the answer is inscribed in the situation of Mary, as described in the third Gospel. At the time of the Annunciation­, Luke presents her as a "virgin betrothed" (or "married") to a man named Joseph (1:27). Certainly, this was an unusual marriage, since Mary had made up her mind "not to know a man" *(Le* 1:34), in the sexual sense of this verb. And yet, this "virgin bride" lived with Joseph a ­common life ­which implied a profound union of responsibility, work, mutual help, with a certain affective ­element, at the level of a friendship lived between man and woman in the solidarity of a home to be built.

More profoundly, the intention of not knowing a man is not, in Mary, the incapacity to give herself to a man. This is the purpose of the KEX<ïpiTCûpÉvr| *(Le* 1, 28): the creature exclusively chosen by God and dedicated to God, for the form of personal, ­absolute and direct service ­that the Gospel of the Annunciation reveals. It ­is indeed a vocation to self-giving: to that form of giving which is folly according to the wisdom of this world, but which calls for the renunciation of the goods of this world: through poverty, because wealth shares the fragile heart of man (Mi 6:21 and 24), and through virginity, because the gift of self which is realised in the order of sexuality implies ­exclusivity, and therefore certain limits *(1 Cor 7:*32-35).

This last explanation must be clarified or it will not be accurate. Let's not sound as if we're saying that marriage is narrow or demeaning.

On the contrary, it is a call to come out of selfishness to be fulfilled in the gift of oneself to one's spouse and children. Moreover, ­when it is authentically realized, this gift of self gives access to universal values. The Gideon theme of the "closed" family, and for this reason detestable, only reaches failed achievements of the family. And we know what complacency led Gide to ­dwell on this theme.

Nor is it a question of defending a "hierarchy of states" in which virginity in itself is superior to marriage in itself. According to the natural order, marriage is obviously on a higher level because of the values of love and fecundity that it achieves. At this level, the danger of selfishness and mediocrity is on the side of celibacy, which often proceeds from a withdrawal into oneself, from immaturity, or from the incapacity to give oneself to another. Virginity is only valuable as a means to a higher end. But this can be found outside the "religious" domain, when men dedicated to a life full of risks and not compatible with the stability of marriage, choose, consciously and for these reasons, celibacy. Another analogy can be proposed here: life is better than death. But death can be better, if it is given for a higher cause. To prefer life to death can be in some cases a cowardice or a betrayal. The same is true of marriage and virginity in the face of certain human calls, and especially in the face of God's call.

Mary's virginity is dedicated to the acceptance of salvation, to an exclusive gift of herself to God the Savior, and through him to those whom he came to save by his birth: that is to say, the universality of mankind. It is by this total consecration to the work of salvation that Mary is exemplary, and that her virginity is exemplary.

Finally, Christian virginity, that of Mary, is a sign and witness of the "new creation" begun by the Spirit at Pentecost. In this eschatological anticipation of eternity, there exists, by grace, a possibility of direct fulfillment in God, in the renunciation of the order of natural values which are its ordinary scale. This is the whole doctrine of the evangelical hundredfold, promised to those who have renounced the goods of this earth and the goods of marriage: the hundredfold that Christ promised *here below,* according to Saint Mark (10:30). Such a spiritual fulfilment is evident in the saints: Francis of Assisi, for example, but not in missed sanctity: in that half-world of proliferating sanctity. The ­profession of eschatological life which characterises religious life is very demanding, for if divine life and divine love are not the measure of it, man falls below those who go to God through the humble mediation of natural realities.

Mary is the type of eschatological life lived for God, of the fullness of a human life in which the hundredfold is found, beginning with the hundredfold of divine motherhood and universal motherhood, fruits of this virginity.

This fulfilment presupposes human and natural foundations which cannot be dispensed with. Thus, certain female religious orders today are concerned to realize the blossoming of the consecrated life on its twofold ground: the total gift to God which is the essential, but also the authentic natural foundation without which the impulse towards God is compromised by lack of authenticity. Thus we are concerned with the psychological and affective maturation of which the *Decree on religious* speaks[[[348]](#footnote-348)](#bookmark253) : this maturation is accomplished in the order of human realities. For the blossoming of the ­feminine psychology­, this passes through maternal tasks with regard to little ­children, tasks thanks to which certain psycho-physiological underdevelopments ­are overcome, and through other authentic and adult responsibilities. If God wanted Mary to be a Virgin, it is obviously in this way.

1. *Mother of an only son*

The fourth difficulty that our contemporaries sometimes raise is this: Mary is the mother of an only Son. She is not the model for mothers of large families: she did not have their worries, nor their burdens.

This objection, which is very secondary, is always resolved in the same direction: universality.

1° Mary gave birth to a Son who is universal in his divinity, ­as well as in his mission as Saviour. She accepted him as such.

This theme of adoption seems to be reinforced by an allusion to *Gen.* 4:2, concerning the generation of Seth by the first woman:

God gave me *another offspring* instead of Abel since Cain killed him.

Mary is thus the type of both physical and adoptive motherhood: this is one aspect among others of the ­universality that is hers.

**II. Biblical data for a Christian anthropology of women**

The situation we have described is not ripe for ­definitive solutions. The present article proposes only to draw out principles of solution in view of the adjustments that will have to be made according to a double realism: with regard to the human realities that are evolving, and with regard to the Gospel.

It is in this spirit that we have "answered" the main difficulties. It is in the same spirit that we would like to go to the roots of the problem: the Bible and the Fathers of the Church did not separate the Virgin from Eve and the other women inscribed in the plan of salvation. On the symbolic level of thought that they had, they had a sense of the anthropology of women. It is only gradually that a certain dissociated exaltation of the privileges of Mary as a creature out of the ordinary has caused the sense of this vital connection to be lost. It is therefore important to restore an authentic Christian anthropology of woman. To this end we will attempt a biblical inventory. What are the themes that illuminate the problem of woman according to God's plan, and the role of Mary as the feminine ideal according to that same plan?

1. *Equality of men and women*

The first biblical theme is the equality of man and woman: this natural equality, attested - against the grain of the mentality of the time - in the two creation stories.

According to the first, extremely bare-bones account:

God created man in his own image... Male and female he created them *(Gen* 1:27).

This striking shortcut is taken up even more forcefully in *Gen* 5:1:

On the day that God created Adam, he made *him in the* likeness of God. Male and female he created *them*; he blessed *them* and gave *them* the name Adam.

Here *Adam* designates both *man and woman,* with an untranslatable vigor, because this Hebrew word is the common name that means "man", and the typical name of the first man, according to this law of exchange between collective and individual, between group and personification, which is one of the keys to Semitic and biblical thought.

*Genesis* 2:18-25 offers a second account of creation, more ­concrete, more pictorial, according to the literary genre of document *J.* This account has a bad reputation among our contemporaries. Instead of ­presenting the creation - and the kingship - of man as a whole, considered in its double meaning of male and female, it seems to give priority to the male: a priority of time and origin, which is quite paradoxical with regard to biology [[[349]](#footnote-349)](#bookmark968). In reality, this account is not on scientific ground - any more than the first one, that of *Gen* 1:27 and 5:1. It is moreover older, more archaic. And it represents a first step in suggesting, contrary to the ­prevailing mentality, the dignity of women, whom the legislation of the time placed on ­the same footing as animals, among the properties of ­man[[[350]](#footnote-350)](#bookmark254). It is with reference to these texts that the account of *Gen* 2:19-20 reveals its meaning and its intentions. Before the creation of the woman, God paraded before Adam all the animals he had "fashioned on the earth", and the man, called to rule over them, gave them a name. But he did not find among them *"a helper like himself"* (2:20: the importance of this expression cannot be overemphasized). It is to remedy the disappointment of the first man that God draws the woman from her sleep and substance. Then Adam exclaims, "This time it is bone of my bones and flesh of my flesh. In other words, the woman has the same material and the same origin as the man.

There is more: the narrative does not refer to the patriarchal customs according to which the woman left her father's house to go and live with her husband. The Genesis account centres the marriage on the woman, contrary to the prevailing mentality[[[351]](#footnote-351)](#bookmark255) :

A man will leave his father and mother and be united to his wife *(Gen* 2:24).

The New Testament does not formally return to this equality, to this identity *of nature* which is acquired. It refers to it on occasion. Thus, for example, according to Saint Paul, the wife has the same right over her husband's body as the husband has over his wife's body

*(1 Cor 7:*4): which is quite contrary to the customs of the time: Semitic, Greek and Latin. The New Testament teaches above all equality in salvation, equality according to grace: an equality where all differences are overcome:

There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus *(Gal* 3:28).

Similarly, *1 Pet* 3:*7* emphasizes the honor that the man should ­bestow on the woman as "joint heir of the grace of life. This is the juridical theme of equal inheritance rights applied to the supreme inheritance of God's gift.

These statements are rooted in a fundamental change. In the Old Testament, only men were subject to the rite of the Covenant: circumcision. In the New Testament, the same rite, baptism, brings men and women into the people of God on the same level and in the same way. (Man is understood here in the human sense and not in the male sense of the word: *homo* and not w'r; ûvôpœnoç and not Mp).

This revolution in the initiation rite has incalculable ­consequences. In the Old Testament only men belonged fully to the people of God. It ­was through them that the women joined. Only men were called to the assembly[[[352]](#footnote-352)](#bookmark256). The women were relegated to a secondary court: the court of the women. And the synagogue continued this tradition: the place of women remained outside the assembly. In the New Testament, on the contrary, ­men and women participate equally.

As a consequence, when the people of Israel were called a kingdom of priests *(Ex* 19:6), this title applied to the assembly of circumcised men. In contrast, the "royal priesthood" of the New Testament[15](#bookmark256) also includes women.

Finally, both men and women benefit from the outpouring of the Holy Spirit, as Joel had announced for the eschatological times *(Joel* 3:1). Thus women prophesy in the ­Christian assembly[[[353]](#footnote-353)](#bookmark257). And this is no small function (cf. *1 Cor* 14:3, 31).

At the root of this revolution is the attitude of Christ. In the kingdom that his preaching inaugurates, women have a place, and sometimes a privileged place *(*10, 39 and 42) among his listeners, the beneficiaries of his miracles[[[354]](#footnote-354)](#bookmark258) , his entourage[[[355]](#footnote-355)](#bookmark259) and his friends[[[356]](#footnote-356)](#bookmark260) which aroused astonishment[[[357]](#footnote-357)](#bookmark261). Christ's intervention on behalf of the adulterous woman[[[358]](#footnote-358)](#bookmark262) calls into question the disparity between the situation of the adulterer, who was benign, and the adulteress who was sentenced to be stoned. Jesus manifested the equality of man and woman before punishment as well as sin; and likewise before the law of the indissolubility of marriage[[[359]](#footnote-359)](#bookmark263).

Faced with this affirmation of the equality of men and women, we must place a series of ­apparently antinomic texts in their proper place. ­According to the New Testament, the woman is considered weak *(1 Pet* 3:7), in some way inferior to the man *(1 Tim* 2:13; 5:13 and *1 Pet* 3:7). She is subordinate to the man in marriage *(1 Cor* 14:34; *Eph* 5:22-24; *Col* 3:18; *Tit* 2:5; *1 Pet 3:*1). She is excluded from hierarchical functions: governing, worshiping, speaking in the Church[[[360]](#footnote-360)](#bookmark264) .

What are we to make of these texts? To what extent do they state a factual situation? To what extent do they state a law of nature that would have the value of a norm? This is a difficult question that has too often been resolved in a simplistic manner: in the past in a normative sense, with the excesses of a naive mythology, today in the opposite direction, sometimes with too much ease and aggressiveness.

Let's try to situate the problem and the elements of a solution:

1®. These texts reflect the sociological mentality through which and against which the thought of Christ had to emerge. Here, as elsewhere, Christianity acts, not by means of external reforms and challenges to established customs, but by a spirit which operates like a leaven in the dough.

Laborious fermentation. This is already evident in the elaboration of the Gospels. The episodes which emphasize the new place of women in the Kingdom are for the most part added afterwards to the common primitive background, or they gradually give relief to elements which did not have any[[[361]](#footnote-361)](#bookmark969) . A striking feature ­shows the difficulty with which the new ­conceptions broke through. Mark's ending gives women a very small role in the Resurrection:

They fled from the tomb, for they were trembling and troubled­, and they said nothing to anyone, for they were afraid *{Mk* 16:8).

The other gospels, and especially the last two, ­correct this notation, which is laden with antifeminine prejudice. Luke re-establishes the priority of the women of the Resurrection in faith and witness, in the face of the unbelief of the apostles, as we shall see20 . St. Paul shows the same tension between ambient prejudices and evangelical ferment­.

The passage on the necessity for women to have a veil "because of the angels" *(1 Cor* 11:10) leaves the exegetes in a quandary. And the apostle was the first to be embarrassed when he wrote this passage in which he corrects himself step by step[[[362]](#footnote-362)](#bookmark265) without settling down, only to fall back on this simple consideration of fact: "Moreover, if anyone wishes to quibble, this is not our custom, nor that of the churches of God" (1 *Cor* 11:16).

As for the texts that invite women to be submissive to their husbands, they have their parallels in those that invite slaves to be submissive to their mastersM . Extremely rigorous texts; these for example:

All those who are under the yoke of slavery must consider their masters *worthy of absolute respect... (1 Tin* 6:1).

Let slaves be subject *in all things* to their masters, seeking to give them satisfaction, avoiding contradicting them *(Tit* 2:9).

Slaves, be subject to your masters with deep fear, not only to those who are good and kind, *but also to those who are harsh (1 Pet* 2:18).

The parallelism between *slaves* and *women* is accentuated by the phrase quoted above: "In Christ there is neither free nor slave, neither male nor female" *(Gaudium et Spes* 3:28). The situation of slavery has been abolished today, and this is readily recognized as the fruit of an evangelical request. The ancient situation of women ­has been overcome or is being overcome. And this seems even more clearly the fruit of a request from the Gospel, since here the Scripture goes against the grain of many received ideas at that time, as we have seen above.

2°. This observation invites us to ask another question: is not a certain subordination of women explained by sin, by man's egoism, by his will to power, by his instinct to dominate? This factor is very evident in civilizations ­where women do all the work and carry the burdens while men rule and lounge around. And yet this situation seemed to be based on a norm of nature. Is it not indeed the biological law of generation that the man imposes the burden and the woman carries it? Such reasoning seems ridiculous and crude when it is outdated by use. But ­even today, ­in more than one European country, many men still feel that domestic chores - dishes, laundry, cooking, and a thousand other servitudes - are, by law of nature, the domain of women, and believe that they are the responsibility of men.

1. *Eph* 6:S; *1 Tim* 6:1; *Tit* 2:9; 2 *Pet* 2:18; Cfr *1 Cor 7:*21-23; for the reciprocal: *Col* 4:1. As in the case of the husband-wife relationship, the sociological dependence between master and slave is resolved in a common dependence on Christ: "in the Lord". Like women *(1 Pet* 3:7), slaves are by right "heirs" of the kingdom *(Col* 3:24; cf. *Phil* 16; *Rom* 8:15-17). More evolved civilizations tend to overcome this situation and mentality20 .

3°. This same observation invites us to question the prejudices that have structured the myth of female inferiority throughout the ages: prejudices that we still depend on.

In the biological field, following Aristotle, even St. Thomas Aquinas considered woman to be a "missed man" *(mas occasionatus)*; in other words, a man who, because he had not reached ­the end of his development, remained in the infantile state of ­femininity. This was a very ­strange concept, because the reproduction of the human species, based on the difference of the sexes, was then seen as the result of an accident, a failure of nature, an error that occurred opportunely every other time. In the same line, it was thought that the male embryo received the soul several days before the female embryo, the matter being better ­disposed to it.­ Other examples will be given later (p. 511).

Once these and other prejudices have been eliminated, is there still a difference between men and women that implies inferiority on one side and ­subordination on the ­other?

The problem of difference, however obvious it may seem, is in fact a very delicate one. In reaction against the false nature of many received ideas, Simone de Beauvoir was able to defend the thesis that men and women are equally and entirely *free to construct themselves* beyond the accidental particularities of their respective conditions.

Without going that far, it must be recognized that many of the differences received are inadmissible.

Thus, for example, we must resolutely eliminate the idea that is still widespread (even among theologians) that the man has an active role, a role of initiative, and the woman a passive role, in the ­biological as well as in the psychological field.­ Not only biology, but the Bible itself is the opposite of this evil myth, which is

1. There is much to be learned from Simone de Beauvoir's one-sided plea, *Le deuxième sexe,* Paris, Gallimard, 1949.

We could add to the record the "male courage" of the mother of the Maccabees (2 *M 7:*21) and the strange formula of the hymn of the virgin martyrs: *"Far ton virili perfore\*.* These essays are conditioned by the prevailing prejudice that courage is male. If a woman is brave, then she must be a man. Hence the attribution of a < virile breast " to the virgin martyrs by the hymn of the breviary. verifies insofar as it has modelled the woman on a model of passivity. We will come back to this.

Even where men's superiority seems most obvious, sociological causes at least reduce this "evidence" to more modest proportions. In physical strength, for example, male sports records are considerably higher than female records. However, if we compare today's female records with the male records of 1900, there is often equivalence, or even female superiority: in swimming for example. However, male selection has always counted on candidates who are a hundred times more numerous and more persevering than female candidates, who are hardly encouraged by the sociological push.

In the field of faith, it is a fact that some theologians ­resign when asked the question: Are there dogmatic reasons for excluding women from the priesthood? Daniélou said in Rome in 1965: a statement that was widely reported in the newspapers, not without exaggeration at ­times, and disputed by *L'Osservatore Romano.* I heard Karl Rahner confess his inability to form a firm opinion on this problem. These hesitations are due to real difficultiesso .

But let us not exaggerate in contrast to past excesses. There are differences between men and women in the natural order. This is not an accidental fact, but a fact of nature, which extends to the supernatural plane. There is a mystery to be penetrated, not a difficulty to be eliminated.

At the physical level, the difference between men and women is not superficial, but fundamental. Each cell of the male or female body is sexed. In men, the 23e pair of chromosomes has two different rods, according to the formula X, Y: in women, two identical rods according to the formula X, X. The nucleus of each female cell is also characterized by the presence of what is called sexual chromatin. This fundamental differentiation controls the rest: hormones, ­fundamental and secondary sexual characteristics. ­At this level we find the proper role of the woman in generation, her functional constitution for this purpose, and all the psychological extensions of this constitution. In generation, the woman is on the side of receptivity, of vital continuity. She is in more intimate, more continuous connection with the life that is developing and with the cosmos. She plays a mediating role between man, who struggles with cosmic forces to enslave them, and the life she assumes, perceives and defends, from within. She is thus an irreplaceable intermediary between man, whose psychology is discontinuous, and the continuity that the perpetuation of the human race calls for. '

This difference is not altered, but fulfilled in the supernatural order­. ­However, it is relativized at the same time as it is fulfilled, because there is a certain overcoming of the sexes and of sexuality in the eternal life, as the Gospel attests *(Mt* 22:30). Already, at the level of the divinization begun here on earth, there is "neither male nor female", according to the word already quoted by St. Paul *(Gal* 3:28).

The Dutch psychologist Buytendijk, who eliminates many ­false differences, and who more generally rejects all ­attempts to ­attribute to men or women particular qualities or capacities, nevertheless admits a fundamental differentiation, which has to do with two ways of feeling ­external­ realities ­and of fitting into them: The woman is "full of solicitude for the world . [[[363]](#footnote-363)](#bookmark266). What dominates in her is the sense of values, while in man the fundamental experience is the resistance of the cosmos on which he operates. For man, everything is a *matter to be transformed* and a means to an end, while woman respects and protects the rights and integrity of natural realities. Man would thus be characterised by finality, and woman by gratuitousness; man by duty, and woman by spontaneity; man by the thing, and woman by the person.

This differentiation, which should be deepened and clarified, gives rise to surface superiorities or inferiorities which are not all on the same side. It seems clear that the woman has superiorities. In the physical order, the most obvious is her longevity, a superior resistance to continuous and prolonged work, at least in certain areas. In the spiritual order, she also has her own faculties: a certain quality of self-giving, a receptivity to the ­values of ­Revelation which men tend to treat as material to be moulded. I am not at all convinced that men are more capable than women of transmitting the ­message, as some theologians ­claim. There are many facts ­to the ­contrary. For example, a man who reads a text in public often changes the words. Women are usually more faithful and accurate. Need we add that men, including bishops, have distinguished themselves in the course of ­history in the ­field of heresiology? And is it enough to answer that women have lacked the means to compete with them?

Here we are at work to grasp the agreement and the articulation between the two apparently antinomic data of the New ­Testament: equality and hierarchy.

The key to the paradox is this: the difference between the sexes is, in the order of nature, a relative element: *the basis of a relationship* in *the equality of nature.* The sexes are essentially ­referred to each other ­within the same species. They are strictly correlative.

The mystery of the three divine persons presents here a very illuminating analogy, a double analogy:

1° The Fathers of the Church establish in the Trinity an order, and even a hierarchy. The Greek Fathers see in it a "monarchy", where the Father is the "monarch", that is to say the one and only principle according to the etymology of this word formed from the adjective *monos* which means one, and the noun *arche* which means principle. In this sense, Christ will remain eternally "subject" to the Father after having subjected all things to himself[[[364]](#footnote-364)](#bookmark267) *(1 Cor* 15:28: it is the same verb ônoTaocœ that is used to signify the "submission" of the woman to the man). Jesus went so far as to say: "The Father is greater than I" *(In* 14:28). And yet, there is perfect equality between the Father and the Son. Likewise between man and woman, with the difference that between the Father and the Son there is not only equality but identity.

2° Another aspect of this same analogy: In both cases, the difference implies relationship and correlation on the basis of a ­community of nature. At the human level, the distinction between man and woman has to do with two relative and correlative realizations of human nature which is masculine-feminine (cf. *1 Cor* 11:11). At the level of the Trinity, the persons are, according to the very theology of Saint Thomas, correlative *relations*: pure relations. There is a trinity ­of *ï'esse ad* (relational trinity) in the identity of *Vesse in: an* existential trinity in ontological identity, if one may say so. However profound this difference may be, the analogy remains significant to the extent that the biblical phrase: "God made Adam in his own image. Male and female he created them" *(Gen* 1:27; 5:1) could be interpreted in the sense of a Trinitarian image.

This analogy manifests the agreement that exists between the two poles of the biblical affirmation: the strictest equality of nature does not exclude that there is order and even hierarchy. If the doctrine of marriage, like that of the ecclesiastical hierarchy, implies a kind of precedence and monarchy of man, it is a question of a functional hierarchy in the ontological equality of human persons and of the children of God: a hierarchy which must be stripped of all the factitious or erroneous elements which centuries of civilization or sin have accumulated in order to give this order, founded on the harmony of a difference, the appearance of an inequality. There is more: the study of the following theme will show us that this relative hierarchy implies a reversal in the order of service and humility.

1. *The Marriage of God and Humanity*

The second theme in which the Bible attests to a conception of woman is covenant theology, expressed in the following symbolic form: the nation of Israel is the chosen bride of Yahweh.

This symbolism is inaugurated by Hosea 2 and continues in the following texts: *Jer* 31:17-22; *Is* 54:4-8; 61:10-11; 62:4-5; *Ct; Isa* 16; *Ps* 45 (44). It leads to the Pauline theology of marriage between Christ and the Church, an effective example of the sacramental marriage *(1 Cor* 11:2-14; *Eph* 5:21-33). The key to this symbolism is that the union of God with his people is the type of marriage. In this "covenant" God himself plays the role of the man; humanity, that is, the people of Israel, the Church, and every Christian soul, plays the role of the woman.

This symbolism shocks and embarrasses our contemporaries. At ­first glance­, it would seem to imply an ontological superiority ­of the man symbolized by God over the woman symbolized by humanity.

To this we must reply that man is not the God of woman. If it could appear so in certain civilizations where the role of the woman is inferior, there are others where the woman would appear rather as the goddess of the man. Not without some exaggeration, it is sometimes considered in France that this would be the American situation.

The biblical theme, properly understood, does not imply an ontological superiority of man over woman. The image is valid at the level of signs, of complementary functions, but not at the ontological level ­as we have seen.

Moreover, the man is not the exclusive mediator of the woman before God[[365]](#footnote-365) . First of all, this mediation is relativized "in the Lord" *(Col* 3:18): "the only mediator" *(1 Tin 2:*5). If the ­man is in a sense the "head of the woman[[[366]](#footnote-366)](#bookmark268)Christ is directly the head of the whole Church *(Eph* 5:23; *Col* 1:18). Men and women exercise reciprocal mediation at their level3B . Particularly evident is that of the woman who sanctifies the pagan husband (1 *Cor 7:*14). We know how Claudel insisted, in this line, on the ­mediating role ­that the woman exercises to attract the man to God: Dona Prouhèze for Rodrigue in *The Satin Shoe,* for example.

In short, in Pauline doctrine, subordination is resolved in reciprocity30 , according to a theme to which the *Song of Solomon* (6:3) already referred: "I am my beloved's and my beloved is mine" (cf. 2:16).

The key to the difficulties lies in this: the symbolism of marriage is meant to signify love, and the kind of equality that love ­establishes, even if it is gratuitous. Moreover, the Gospel inculcates a ­reversal of the hierarchy of precedence in virtue of love *(agape).* Thus Christ presents himself in a parable as the master who takes up the apron to serve his servants *(Le* 12:37). He fulfils this parable in action during the washing of the feet *(Jn* 13:2-16). He sets it up as a (paradoxical) principle of the new hierarchy. "Let the one who commands be like the one who serves" *(Le* 22, 27).

According to this law, which Christ insisted upon[[[367]](#footnote-367)](#bookmark269)The bishop is the servant of his people, of the Church, where he represents Christ, and the pope is the servant of the servants of God. The hierarchy that exists in marriage is based on the same example, on the same law of love and humble service. This is what St. Paul ­explicitly teaches ­in *Eph* 5:25:

Husbands, love your wives *as Christ loved the Church* and gave himself up for her.

It is a love that has given itself up to death. This symbolism has its roots in the order of nature, where it is normal for a man to defend his wife at the cost of his life.

To the extent that the hierarchy thus appears in its true light as a humble function of service in the mystical body, and not as the lordly glory of the man called to rule over subjects, the feeling of frustration which women sometimes feel at being ­excluded from the priesthood loses its foundation. That the priesthood is reserved for men has more to do with the meaning of this service, which is to represent Christ officially, to transmit in the Church the type of action according to which he is the spouse of the Church. It is not a question of women conquering this ministry as a prey, of acting according to the error of a certain feminism in which women want to become what men are, in the way they are. This is not the right way.

It is a question of giving life and form to women's ministries. These ministries should be reinvented, since the female order of deaconesses and that of widows have been gradually suppressed. Women themselves should have great freedom of initiative in this area.[[[368]](#footnote-368)](#bookmark270). The male theologian would be ill placed to specify. But it seems that these ministries should bear the mark of this very freedom, proceeding from that intuitive sense of life, of values, of the needs of the world and of the Church, which characterizes women. These multi-faceted initiatives would have to be structured from ­within before finding their official consecration.

Here a question arises: are these ministries called to become an integral and original part of the *hierarchy of* the Church on the one hand - of the Christian *priesthood on the* other: it is important to ­distinguish these two notions.

1. There is some evidence to suggest that women's ministries may belong to the hierarchy of the Church. In terms of Scripture, St. Paul seems to include both men and women under the category of deacons [[[369]](#footnote-369)](#bookmark271)®. This understanding has continued in some churches. In the *Didascalia of the Apostles,* which corresponds to the usage of the Egyptian churches of the 2nd century, the ordination of deaconesses implies, ­like that of deacons (and indeed like that of priests), the ­laying on of hands, the invocation of the Holy Spirit, and the conferring of an office. Deaconesses were visibly ­part of the hierarchy and were attached to the *presbyterate* in the manner of deacons[[[370]](#footnote-370)](#bookmark272) . This raises a question. At the Council, the Constitution *Lumen gentium* recognised the analogical and organic (i.e. ­hierarchical and differentiated) character ­of the sacrament of Holy Orders. ­The bishop carries out

Priests participate in it (no. 28); deacons also participate in it according to the most common thesis. ­Do deaconesses­, as described in the Didascalia, not belong to this group? The negative answer seems to be ordered by the classic argument: the sacrament of Orders orders a hierarchical ministry ­whose object is to act in the name of Christ the Head, to represent him: and this representation is "reserved to the male part of ­humanity". But questions arise. What is the basis of this ­female unfitness­? Is it of ecclesiastical or divine right? Is it total? Is it absolute? Is there not room for a certain type of hierarchical ministry accessible to women? Is this not the case of the deaconesses of the first centuries? And could this type of ministry not be restored or even developed today? Would it not also be appropriate to confer diaconal ordination on the nuns who for some years now have had the ­usual responsibility for parishes, effectively fulfilling all the functions of a deacon: preaching, baptising, giving communion, receiving marriage consents, etc.? Will­ this situation, authorized by the Church, not introduce an irreversible evolution­?

1. The question which we have just posed in the context of the ­ministries conferred by the sacrament of Orders can be examined more widely on the scale of the Christian *priesthood*, whose analogical and hierarchical character the Council has also recognised, in line with the formula once put forward by Fr. Long-Hasselmans: One is the priest (Christ). All are priests (the faithful). Some are priests, in the ministerial sense (bishops and *"presbyteri"*). Let us say more precisely, in order to avoid the confusion that the French establish between *priesthood* and presbyterate: only one is *Saccrdos.* The whole mystical body participates in his *sacerdotium.* Some (bishops and ­priests) are sacramental ministers of this priesthood of Christ. The Council ­proposes a bipartite division in this area: "the ­common­ priesthood ­of the faithful and the ministerial or hierarchical priesthood" *(Lumen Gentium,* 10). These two categories "ordered to each other... differ essentially" *(cssentia non gradu*: ib.). To which of the two categories should deaconesses be attached? The question is more delicate than it seems, for the case of deacons is not entirely clear. The Council *(ib.,* no. 29) quotes this aphorism from *Didascalia,* III, 2: "*Hands are laid on them, not for the priesthood, but for a ministry*". Further on, ­Vatican II specifies that their ministry in the sacrament of marriage is ­exercised "in the name of the Church"; and nowhere does it say that they exercise their ministry in the name of Christ. It is, however, a hierarchical ministry, engaged in the sacred functions which are the responsibility of the Holy Spirit.

**MARY AND THE CHRISTIAN ANTHROPOLOGY OF THE WOMAN** 509 cerdoce. Here we find the ambiguous situation of the diaconate, a hinge ­between the people of God and the bishop, as symbolised by its place in the liturgy, especially in the Eastern liturgy. In this *no man's land,* it is necessary to situate the place of deaconesses, without hastening to deny them a priori any participation in the sacrament of Holy Orders, and any original participation in that more widely analogous and organic reality which is the Christian priesthood. Is there not room, in fact, for a hierarchy of ministries and charisms which are exercised in the name of the Church, on the *basis of the common priesthood?*

1. *Priesthood and femininity of wisdom*

*What* would be shocking in the previous theme, that God is unilaterally symbolized by a masculine principle, and that ­humanity is correlatively considered as feminine, finds a compensation in the Bible itself. Wisdom, who appears in feminine guise, is elevated to the level of a hypostasis of God, of an eternal principle with Yahweh. Here, however, the meaning of the marriage is reversed. It is the glory of King Solomon to have married Wisdom:

I cherished her and sought her out in my youth; I sought to take her as my wife, and I became enamored of her beauty *(Wis* 8:2; cf. verses 9 and 16).

Sirach develops the same theme with regard to himself *(Sirach* 51:13[[[371]](#footnote-371)](#bookmark273)) and invites those who fear the Lord to enter into this ­covenant:

He who takes hold of the law receives Wisdom... Like a virgin bride, she receives him (15:1-2; cf. *Wis 7:*28, compare with *Wis* 3:12).

In the same way, in *Pr 7:*4, the appellation given to Wisdom: "My sister" has a spousal meaning[[[372]](#footnote-372)](#bookmark274). And that is why this same verse contrasts her with "the strange woman, the stranger with the seductive words­".

This theme would require a special study. Here again we shall limit ourselves to pointing out the significant leads. Wisdom literature ­overcomes the ­repulsion of the female priesthood as it was

practiced in the high places: sacred prostitution, presented as a means of union with the divinity. This is one of the reasons why women were rigorously excluded from the priesthood. The sages of Israel dare to approach this theme not in a negative way, but in a way of sublimation. In *Pr* 9, Folly, who has the ­characteristics of a sacred prostitute, is opposed to Wisdom who invites to the true banquet, to the meal of the Covenant. This symbolic meal is a sacred meal and Wisdom exercises the priestly role. In *Bis* 24, the theme goes further in two ways: Wisdom takes on the character of a divine hypostasis (24:3-6), she exercises ­priestly functions before Yahweh­;

In the holy Tabernacle, in his presence, I exercised the priesthood[[[373]](#footnote-373)](#bookmark275).

This symbolic priesthood is a feminine priesthood. This invites us to qualify the thesis of an absolute incompatibility between femininity and priesthood

Therefore, a final theme must be emphasized: ­Wisdom literature ­parallels and correlates constant women and wisdom46 .

And, finally, she projects in God those values of initiative, ­intuition, presence in the cosmos, that sense of life, of which woman is the best witness. This line of reflection, which prepares the theology of the Holy Spirit40 , introduces a last very ­important theme­, because it corrects the idea that the previous one could suggest: that man is superior to woman, like God to humanity, that he is active and woman passive: an idea that the physiological theories of the Middle Ages contributed to develop. According to these bygone theories, in fact, man supplied the vital and active principle of ­generation; and woman, the blood which was the material and passive principle. Now we know that the ovum, supplied by the woman, is no less alive and no less active than the virile seed, and even more fundamental. This theme of female passivity, suggested by false science, is contradicted by Scripture.

1. *Anthropology of the woman according to Saint John*

The last theme we need to address starts with the story of the fall, in which Eve plays the leading role[[374]](#footnote-374) , and ends with the anthropology of the woman developed in the Gospel of John.

The perception of the feminine values recognized by Christ was slowly realized in the gospel. *Mark* offers almost nothing significant in this regard. *Matthew* introduces in the genealogy of Christ (1,3,5,6) the mention of women where he sees prototypes of the Faith[[[375]](#footnote-375)](#bookmark276). In the same line, the prophetic anointing of Bethany (26,6,13)40 , the premonition of ­Pilate's wife (27,19), the presence of women on Calvary (27,56), when the disciples had fled, are all part of the same story. ­Finally, ­Matthew introduces (clumsily) the appearance of Christ to these women, the first witnesses of the Resurrection (28:19-20). *Luke* shows more clearly the leading role of women in salvation history. At the beginning of his Gospel, Mary freely welcomes Christ the Saviour (1:28-56) and plays an active role in his first ­manifestations (1:37-56; cf. 2:6-7, 13, 22, 35). In the end, the holy ­women also have the initiative of faith, in the face of the unbelieving apostles­: those women who followed and accompanied Jesus during his ministry (8:1-3 and 23:49).

In the fourth gospel, this same theme takes on a new value and relief. Female episodes play a structural role in the Gospel of John[[[376]](#footnote-376)](#bookmark277). "The mother of Jesus" introduces "the ­first miracle", the one that founds the faith of the disciples *(Jn* 2:11). In the same way, the Samaritan woman introduces faith in Christ in her village *(Jn* 4:39-40). The sisters of Lazarus obtain the major miracle of Jesus: the resurrection of their dead brother, type and pledge of the forthcoming Resurrection of the Savior *(Jn* 11:3, 7, 21-30). Mary, sister of Lazarus, accomplishes the forerunner of the burial of Jesus: the prophetic anointing of the redemptive death according to *Jn* 12:*7* (cfr *Mt* 20:12-13; *Mk* 10:8-9). Finally, Mary Magdalene introduces the Twelve into the mystery of the Resurrection *(Jn* 20:1-18).

In all cases, the woman is first. She discerns values. She awakens. She suggests. She has the initiative. She has not only a priority, but a superiority in faith. The contrast with the apostles is striking in the testimony of Mary Magdalene and the other two women about the Resurrection *in* 24:10-11. Those who would later become the official witnesses of the risen Christ do not welcome this proto-testimony.

"These words seemed to them to be drivel, and they did not believe in them," the evangelist says plainly.

In this light, the saving role of several women of the Old Testament becomes clearer: Deborah and Judith, for example, inspire and ­boldly introduce the victory of the people of God[[[377]](#footnote-377)](#bookmark278). It is really the opposite of an image of passivity. "Cardinal Saliège used to say: "One day we must liberate the explosive energy contained in the hearts of women.

**Conclusion**

The purpose of this article was to pose the problems and to open up avenues for reflection. The conclusions will necessarily be modest.

Mary was assumed in the plan of salvation to play a feminine and maternal role. At the Annunciation, she fulfilled a mediating function between the Creator and the cosmos in which He became incarnate to save it. She plays a role in the gestation of the Savior and the

fructification of salvation. This is what is essential, and both ecclesiology and ­Christian anthropology are ordered by this mystery.

Despite changing mores and surface objections, the mother of Jesus remains the woman par excellence, the supreme achievement of ­femininity in God assumed. But this exemplary role is a dynamic and not a static type. It is valid, not as a "model" of a particular and often outdated ­social situation, but at a level of universality.

An authentic theology of the Virgin is inseparable from a theology ­of the woman, according to the thought of the Fathers, revived by the Council[[[378]](#footnote-378)](#bookmark970). This theology must be attentive to the following points:

1° There is equality between man and woman on the ontological level as well as on the level of grace. They are equally worthy and "active".

2° There are differences which imply a functional order and hierarchy: the most obvious differentiation being the maternal function of the woman. But we must beware of setting up as norms of nature and of the divine plan many differences which are perhaps only the fruit of a heavy historical and sociological heritage. The ­reciprocal reference and correlation of the sexes must be situated in the equality of nature, as the correlation of the persons of the Trinity in the identity of nature.

Therefore, the humility proper to women must not be confused with the inferiority that has often been imposed on them, just as evangelical poverty must not be confused with the misery fomented by sin. The first, which is free, must be cultivated and the second, which is constrained, must be fought against. And we must not forget the humility proper to man. Oppression, slavery and segregation are never natural situations established by the Creator, but consequences of sin. It would be serious to justify them in the name of God and of faith. It would be to give reason to those who see religion as an alienation. It is regrettable that ­certain ways of doing and thinking have suggested this theory.

It is therefore necessary to remain attentive to the current evolution, to accept *all the positive aspects* of women's liberation: legal promotion, ­conscious and responsible motherhood, life open to the world, non-limitation ­to the "3 Ks". ­We must not overemphasize the servitudes of femininity; even less must we conceive them in a fatalistic spirit. The idea that women are passive must be radically eliminated: an evil idea ­because of their power of suggestion.

That said, the conscious acceptance of the realities of nature, including the acceptance of old age and death which are for man a

so hard a school, is always an authentic way to fulfilment. One overcomes nature only in the line of nature, as sailboats sail upwind as close as possible to the wind. It is as a woman, and not as an emulator and rival of man, that woman can accomplish herself.

3® Mary remains an example of the domestic virtues of women, even if the evolution of morals invites us to treat this theme with more distance. The place that has been given to her role as mother tends to confirm that motherhood is a fundamental human value as well as an essential feature of femininity. Although women should not be *reduced to* motherhood, motherhood is, according to Scripture itself, an element of their fulfilment: "The woman will be saved by becoming a mother" *(1 Tin 2:*15).

4° Motherhood has a very special value of universality. Through motherhood, in fact, woman knows the reality of the man she forms in the very origin of his history, in the humility of the time in which he grows up, in the intimate movement of the hope through which he is fulfilled. In discovering the human reality of the individual whose life she forms, the woman reaches the universality of man in a way that is all the more privileged because she reaches it in a ­more personal way. An accomplished mother loves her child for himself: she loves in him the totality of man and of life.

She thus has a sense of the salvation of man and humanity. The woman worthy of the name will always defend human life and its future against the devices in which man too easily goes astray: ­destruction, wars, etc.

By becoming an authentic "mother", the woman thus contributes to saving at the same time as she is saved. Mary's role sheds light on this double face of the Pauline adage we have just quoted *(1 Tim* 2:5).

Yet the possessive tendencies of motherhood threaten the universal openness it implies. These tendencies were fuelled ­by the situation in which women were placed in a certain style of civilization: "This was all that was­ left to her. Her minor and cloistered situation led her to jealously possess what was left to her. Mary, who experienced all the harshness of that situation, overcame these temptations. She is the type of motherhood accomplished without narrowness or restrictions. It may have been surprising that she was so generous with the infant Christ, that it took her a day to realize that he had not accompanied her in the caravan *(Le* 2:44). How different it is from the jealous care and the relentless tête-à-tête that so many authors have imagined. Even more astonishing is the scene on Calvary­: Mary seems to have been called to her role as Mother of God only to lose this incomparable son whom she had begotten, and to ­receive as an adoption those through whom and for whom he suffered death *(Jn* 19:25-27. Above, pp. 494-495).

Christ the God-Man, universal Savior of the human race, led his mother to the highest fulfillment of the virtualities of feminine nature in this line. It is in this sense that the ­universal maternity of Mary with regard to men (cf. *Jn* 19:25-27) is situated in the prolongation of the divine maternity, according to the same vocation, as Pius X taught in vigorous formulasM .

Universality, both human and divine, is therefore the key to the problems raised here.

In the eyes of the Gospel, the emancipation and liberation of women, like that of slaves in the past, is only a means. What counts is the universal fulfilment of man in God. More than the type of femininity, Mary is the type of the faith of the Church and its communion with Christ the Savior. If she is the type of woman, it is not so much because of the particular traits of her condition as because of the way she assumed her condition. In her mediocre and limited situation, that of a poor woman in a despised village *(Jn* 1:46), she is the supreme witness to the surpassing of which the human person is called in God, in the authenticity of nature and grace.

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1. Pius X, *Ad Diem Ilium,* February 2, 1904: "Mother of Christ... she is therefore also our mother", in the Solesmes edition, *Notre-Dame, Enseignements pontificaux,* Paris, Desclée, 1957, p. 159.

**An ecumenical event**

THE "EPISTLE TO THE ROMANS".

AND THE ECUMENICAL TRANSLATION OF THE BIBLE

"The respect of most Christians for rEscripture is unbounded; but this respect is manifested chiefly in the remoteness[[[379]](#footnote-379)](#bookmark971)". Claudel's quip, which does not refer to a time so long ago­, undoubtedly helps us to understand better why a ­Council observer like Pastor Lukas Vischer, in the official Report he presented to the Central Committee of the World Council of Churches in Enugu in January 1965 could not only ­state that "the texts adopted and promulgated by Vatican II ­still far exceeded anything that the boldest forecasts had dared to expect from the Council", but added, in speaking of the outline on Revelation, that it was "one of the richest in promise", especially because of the "last chapter" which "deals with the use of the Bible in the life of the Church". [[[380]](#footnote-380)](#bookmark279). The chapter was later given an even more significant title: "Holy Scripture in the Life of the Church". Vischer considers it "perhaps the most important part of the text," and Pastor Max Thurian sees it as "a key to understanding the entire Constitution[[[381]](#footnote-381)](#bookmark280) ".

In fact, the Council could not express more strongly the veneration ­with which the Church surrounds Scripture than by comparing it, from the very first sentence, according to a doctrine which is, moreover, entirely ­traditional, with the worship which she renders to the "very Body of the Lord" present in the Eucharist (n. 21) [[[382]](#footnote-382)](#bookmark281)and by taking up the same comparison at the end of the chapter (n. 26) in an epilogue which serves as a conclusion to the whole constitution: "Just as it is from assiduous frequentation of the Eucharistic Mystery that the life of the Church receives its development, so we can hope for a new impul­ sion of the spiritual life from an increased respect for the Word of God which remains forever *(Is* 40:8; cfr *1 Pet* 1:23-25)".

Moreover, it should be noted that this veneration is addressed to the "Scriptures­", which are certainly read in the Church, and even proclaimed in its liturgy, but insofar as they have been "inspired and recorded once and for all in writing", that is to say, under the very aspect in which they are venerated by those who claim to be part of the Reformation®. It is this written Word of God which must "nourish and guide ­all ecclesiastical preaching­, as well as the Christian religion itself" (n. 21) and, consequently, "to which Christians must have wide access" (n. 22), not only theologians (n. 24) but also the ordinary faithful, and even non-Christians (n. 25). For the Council makes its own the words of St. Jerome: "Ignorance of the Scriptures is ignorance of Christ" (n. 25). The faithful must therefore be provided with "­appropriate and accurate translations­" in languages they understand.

Not that the Church waited for the Council to concern herself with the dissemination of Sacred Scripture; several recent documents of the Magisterium offer pressing exhortations in this sense[[[383]](#footnote-383)](#bookmark282). It must be admitted, however, that such insistence was until now more the work of our separated brothers[[[384]](#footnote-384)](#bookmark283) . The Council has even gone much further. Until now, it was only a question of ­exclusively Catholic translations. ­In the seventeenth century Richard Simon, and then, at the end of the nineteenth century, three other Frenchmen, a Protestant pastor, a Catholic priest and a rabbi, had tried to undertake an "ecumenical" translation before the letter; but these were ­entirely private initiatives and, moreover, they had no future. For the first time an official document sympathetically considers and even discreetly suggests that "these versions be composed in collaboration with separate brothers" (n. 22).

But above all, judging at least from the first volume of the Ecumenical Bible in French, we can without exaggeration repeat the words of Pastor Lukas Vischer quoted above: "The realization of the Council's wish was far beyond what the most audacious forecasts had dared to expect.

A version of Scripture adopted in common by all Christians, despite their denominational differences, is already an ecumenical gain considered unforeseeable ­only a few years ago. ­But it was a real challenge to envisage a ­translation of this kind accompanied by notes, and notes so abundant that they form a true commentary. Certainly ­annotated ­translations ­are not the privilege of Catholic editions. If the Protestant Bible Societies in principle only publish editions without notes or commentaries, and in particular without dogmatic notes, the Bible published in France on the occasion of the Centenary of the Protestant Bible Society of Paris (1818) included numerous notes, intended, We read in the preface that they were intended to "elucidate the principal problems posed by the interpretation of the texts, to make the necessary comparisons, to indicate, each time that it would be necessary to do so, the divergent interpretations which have been proposed, in a word to provide all the desirable clarifications [[[385]](#footnote-385)](#bookmark284) ".

However, to add a commentary was, by the same token, to ­forbid oneself to ­be able to agree on a specific translation, even if it meant choosing a formula that was vague enough for each one to put under the words the meaning that suited him. When dealing with a document of such exceptional theological richness as the Epistle to the Romans, and which, moreover, touches on the most controversial questions between Protestants and Catholics, it was to be expected that there would be a perpetual ­confrontation between the two theologies, as long as each one was determined never to water down in the slightest way what it considered to be the truth. It was even foreseen, precisely for this reason, that when the respective­ positions proved irreducible, each would successively expose his own interpretation, without in any way hiding "the various confessional options", as is specified in the Introduction (p. 16). One can immediately see the interest of such a ­translation of the epistle to the Romans. The long notes, sometimes occupying the whole page and often three-quarters of it, should thus offer a synthesis of the two "theologies" on most of the questions which, from the beginning of the Reformation, opposed Catholics and "Reformed"­: faith and works, capacity or incapacity of the human intelligence to know God and to discern good from evil, extrinsic ­or intrinsic ­justification­, predestination and antecedent reprobation, etc.

But the most extraordinary thing is that, on all these problems, the volume does not contain any of these "double" or "triple" notes. The authors were the first to be astonished: they never had to resort to this procedure.

It certainly happens - just as in an exclusively Catholic translation, such as the Jerusalem Bible - that several translations or different interpretations are proposed. It also happens, although very rarely, that an interpretation considered to be Protestant is juxtaposed with another one defended in ­preference by Catholics. Perhaps the most typical case is that of *Romans* 1:20. The note explains that "the First Vatican Council cited this text in support of the claim that God can be known with certainty by human reason," while "the Reformers emphasized here above all the universality of the religious phenomenon and the ­impossibility of an authentic knowledge of the true God apart from the revelation of Christ. But it is precisely the reader who realizes that the two positions, while responding to different tendencies, do not contradict each other: the Catholic theologian, a disciple of St. Thomas, will have no difficulty in admitting, with Calvin, to whom the note refers, that "*the natural religious feeling of men* (emphasis added) leads them only to superstition or spiritual blindness" (p. 37). In the same way, the note on *Romans* 3:28 will perhaps pass for an exposé of the "Protestant" doctrine on *sola fides.* After having recalled, in fact, that, to the text of Saint Paul: "we consider that man is justified by faith, ­independently of the works of the law", Luther "in his translation of the epistle to the Romans added a word: man is justified by faith *alone*", the note continues: The note continues: "This addition gave rise at the time of the Reformation to a lively controversy. It does ­not, however, betray ­the thought of Paul who, in this passage, aims at removing any role for works in the justification of the sinner. For Paul, faith is the only way to God's mercy. Now I was told that this note was proposed by the Catholic side! In fact, we know that the expression *sola fides* itself is already found in the letter of Saint Thomas, and in connection with this same verse of the epistle to the Romans. Commenting on the word of Saint Paul in *1 Tim* 1:8: "we know that the law is good, on condition that we make legitimate use of it", the Angelic Doctor rejects the easy solution, that of the "gloss", which distinguishes between moral precepts and ritual precepts, and specifies that Saint Paul intends to speak here of the former, "as they are contained in the Decalogue". To make legitimate use of them, he explains, consists in "not attributing to them more than they ­contain". Indeed, ­"the law was intended to make sin known" (and not to justify man). And St. Thomas concludes by invoking precisely *Rom* 3:28: "There is therefore no hope of justification in them, but in faith alone, *non est ergo in eis spes iustificationis sed in sola fide:* for we hold that man is justified by faith without the works of the law *(Rom* 3:28)[[[386]](#footnote-386)](#bookmark285) ".

The reader's curiosity will certainly be aroused by a few ­particularly contentious passages.

Thus the exegesis of *Rom* 2:14-16 and 25-29. Already the note on v. 12 revealed in what sense the translators interpreted the passage: Paul speaks of "pagans" who "do not know the will of God by a divinely revealed law, as is the law of Moses"; and the note on v. 27 explicitly rejects an interpretation which was once that of many Catholics, since it comes from St. Augustine, but was no longer used. The note on v. 27 explicitly rejects an interpretation which was once held by many Catholics, since it comes from St. Augustine, but which is now defended, with rare exceptions, only by Protestant exegetes or theologians; in fact, it is specified unequivocally: "Not the Christian of pagan origin, as proposed by many commentators, but, according to the context, the pagan who naturally accomplishes the works prescribed by the law (cf. 2:14). Moreover, it is added that "the same idea" is found "in the Gospels: *Mt* 12:41; *Le* 11:32"[[[387]](#footnote-387)](#bookmark286).

The translators do not even shy away from the "scandalous" term "natural law" (note on v. 12). Rather than avoiding this term, because it has most often been abused, it would be ­much better to use it in its true sense, the only one, moreover, that the oldest patristic tradition has known

Moreover, in v. 29, the capitalization of the phrase "the circumcision which is of the Spirit and not of the letter" and, even more so, the marginal reference to the "parallel passages" of Romans 7. 29, the use of a capital letter in the formula referring to "the circumcision which is of the Spirit and not of the letter" and even more so the marginal indication of the "parallel passages" of *Rom 7:6 and 2 Cor* 3:6, are not without significance, ­especially if one refers to the note on *Rom* 7:6, where it is said that the "­letter-Spirit distinction" designates "the opposition between the written law of Moses and the law of the Spirit *{Rm* 8:2) and in no way the distinction between the letter of a law and its spirit" (p. 63). This was already suggested by Bro. J. Leenhardt who translated: "true circumcision is that of the heart, that which the Spirit brings about" (also with a capital letter) and noted in a note that "the opposition èv icveùjiaTt or ypâppaTt generally refers to the contrast between the slavish obedience of the Jew with regard to the letter of Scripture, and the interior actipn of the Holy Spirit which liberates the believer and commits him.... in an existence of justice and righteousness naturally imprinted on the minds of men" *(L'épitre de saint Paul aux Romains,* Neuchâtel-Paris, 1957, p. 49, n. 3).

1. Moreover, the "Centennial Bible" already noted in connection with *Rom* 2:15: <The natural moral law is, in the souls of pagans, a reflection of the Law of Moses. As for the patristic tradition, it has always seen the expression of this "natural law" in the precept of love of neighbour known as the "golden rule": it is this precept that St. Augustine recalls - in its negative form, as in *Tobit* 4:15 and as in many of the Fathers - whenever he alludes to the existence of a "natural law": thus *Enarratio in Ps* 51:1 *(PL* 36, 673); *Enarratio in Ps* 118, v. 119, 25, n. 4 *(PL 37,* 1574); *Epist.* 157, n. 15 *(PL* 33, 68). Gratian will not define it otherwise, from the very first lines of his *Concordantia discordantiwn canonum,* by using the positive form, that of the Gospel: "The human race is governed by two laws, natural law and customs. Now the natural law is that which is contained in the Law and the Gospel, namely, in virtue of which it is ordered to do to others what you wish to be done to you, and forbidden to do to them what you do not wish to do to yourself. And there follows the text of the Gospel Or St. Albert the Great in his *De bono* or *De virtutibus:* "The more universal the rules of human law are, the more substantially they belong to natural law, such as these two rules: *Onmia quaecumque vultis ut faciant vobis homines, et vos eadem faite illis,* and this other one: *Quod tibi non vis fieri, alii ne feceris*. Or again S. Thomas, *Summa Theologica,* I-II, q. 94, a. 4 ad 2.

It is perhaps less well known that it was also in "this famous adage" that the militant atheist that Proudhon was expressed his own moral ideal, the "supreme law" that "contained all that human wisdom has taught that is ­reasonable concerning justice", which he discovered, in fact, the trace of "among the sages of China more than two thousand years before Jesus Christ" and which he was pleased to find in the revolutionary tradition, seeing it inscribed in full in the "Declaration of the Year III": "All the duties of man and ­citizen derive from these two principles, engraved by Nature in all hearts: Do not do to others what you would not want done to you. Do ­constantly to others the good you would like to receive from them. *(On Justice,* vol. III, p. 355). I owe these last references to the kindness of Bishop P. Hauptmann.

(7:6; 2 *Cor* 3:6). For, not without hesitation, the author seems to admit this same meaning in *Rom* 2:29, because of the "­parallel texts­". In any case, the interpretation is in line with that of the ­Jerusalem Bible ­which writes, it is true, "spirit" with a lower case, but ­specifies in the note: "This interior renewal is not only of the order of the spirit, but has as its principle the Holy Spirit (cf. *Rom* 8:2). The "pagan" of whom Saint Paul speaks, who ignores the law while practising it, is in fact a Christian without knowing it, in whom the Holy Spirit fulfils this law which is summed up in the unique precept of love *(Rom* 13:8-10).

Chapter 7 of the epistle provides a similar case where an ­interpretation of Augustine, designed to combat Pelagian error more easily, and which had become common in the Middle Ages, had been taken up with particular insistence by the Reformation, so that, in the words of Pretorius, for example, any exegesis which admitted that Paul in *Romans 7:*14ff. describes the unregenerate man was a "sign of semi-Pelagianism".[[[388]](#footnote-388)](#bookmark287). Here, it is true, almost all the exegetes, Protestant as well as Catholic, if not all the theologians, were in agreement on the thought of Saint Paul[[[389]](#footnote-389)](#bookmark288). The note of the ecumenical translation on *Romans 7:*15 will however have the immense advantage of popularizing this opinion; it is worth quoting it: "For ­most ancient exegetes and for some modern ones, it would be a question, here and in the following verses, of the Christian [[[390]](#footnote-390)](#bookmark289). But it is rather a question of the sinful man not yet justified by faith." The description in *Romans 7:*14ff. is rightly compared with that in *Galatians* 5:17, but the difference is carefully pointed out, whereas ­Augustine had always assimilated the two, interpreting both first of the sinful man and then of the regenerated man: "Certainly the situation described here is found, transposed, in the life of the believer *(Galatians* 5:17) but in a very different way." Finally, let us note the happy effort to "transcribe" Paul's thought into modern categories: "Paul's thought could be transcribed quite accurately in terms of alienation (in the deep sense of this word, in conformity with its etymology: belonging to another). Sin alienates man, in the sense that it commits him to a destiny that contradicts his deepest aspirations and the vocation to which God calls him. It is this contradiction that

Paul emphasizes, showing that man desires good and ­wishes to avoid evil, but without success. [[[391]](#footnote-391)](#bookmark972)but without success, to avoid evil. -

But the problems of justification and predestination ­will perhaps attract even more attention from the ­Catholic theologian ­who wishes to dialogue with the Reform theologian. The formulas adopted by common agreement seem to me to be extremely significant­.

On the subject of justification, we read the long note on *Rom* 3:24: "The justice of God - "salvific justice", as it is specified, in virtue of which God "remains faithful to himself and to his plan ­of salvation for men" - "is exercised with regard to sinful man, who is doomed by his sin to the wrath of God. It culminates in a verdict of grace which requires only a humble ­acceptance, the obedience of faith. All self-righteousness or self-justification ­is therefore excluded. A series of references follows. But we add immediately: "However, the gratuitous ­act of God who justifies man creates in him new life; by communicating ­gratuitous justification to man­, Christ inaugurates in him the life of the Spirit *(Rom* 8:2), sanctification *(1 Cor* 1:30). The justified person puts himself at the service of justice, that is to say, of a life approved by God *(Rom* 6:13, 20) and thus bears fruit to the glory of God *(Rom 71* 4; *Phil* 1:11). Or again, with regard to *Rom* 4:5, where Saint Paul defines the "believer" as "one who does not do works", the note specifies: "This does not mean that in faith man remains passive. Faith mobilizes the whole person and engages him in the activity of love *(Gal* 5:6), but it is not a legal work. And above all, ­with regard to *Rom* 4:*7*, where the word of *Ps* 32:1 quoted by Paul is translated: "Blessed are those whose sins have been forgiven and whose sins have been forgiven" and where the note specifies: "Literally: *covered.* According to the terminology of the Old Testament, this word means that these sins are not ­only covered, so that God, or man, no longer sees them, but that they are annihilated, that they no longer exist (follows a series of references), as the connection with the idea of forgiveness shows here.

"the process which leads to eternal life" and which "is the work of God's gratuitous mercy *(free gift)*", the note wishes to point out, however, that "on the role of ­man's works ­in this process, Catholic and Protestant doctrines remain divergent. But it does not say where the divergence lies, and perhaps it is legitimate to ask whether this divergence is not to be found in the theological explanation rather than in the doctrinal affirmation, as long as it is agreed that justification "creates in the justified person new life", that "Christ inaugurates in him the life of the Spirit", and above all that "the justified person... bears fruit to the glory of God".

The problem of predestination arises mainly in ­chapter 9. Here again, for example in v. 13, the expression used by Malachi: "I loved Jacob and hated Esau", which has often been abused, is explained as a "Semitism" for: "I preferred Jacob to Esau", and we are reminded of "*Le* 14:26, enlightened by *Mt* 10:37". But above all the note adds: "It is not a question here of a value judgment on the two sons of Isaac, but of the place and role of the *descendants* (emphasis added) of each of them in the history of salvation. A new statement about v. 15: "In this chapter it is not primarily a question of the eternal salvation of individuals, but of their place in God's plan for Israel and, through this people, for humanity. With regard to the statement in v. 16, it is recalled that "here, as in v. 18, it is a question of election and not of sanctification or final salvation". In scholastic terms we would say: predestination to grace and not to glory. The note explains: "Paul wants to affirm that human efforts are powerless to ­bring about justification. He knows well how to say elsewhere that man, justified by the grace of God, cannot dispense with struggle and effort" (follows a series of references). And in v. 18, from which it is known that Calvin deduced that God had created Pharaoh for damnation[[[392]](#footnote-392)](#bookmark290)Paul ­does not consider Pharaoh's personal guilt or his eternal reprobation. He states that the persecutor's attitude was part of a higher plan of God: Pharaoh, without knowing it, by his obstinacy, was contributing to the fulfilment of the Promise.

Who can fail to see the importance for ecumenical dialogue of notes of this kind, examples of which could easily be multiplied? If ­such a commentary on the epistle to the Romans, drawn up in common with our separated Brethren, was ­indeed possible, should we not conclude that we are less distant from one another than we thought?

Especially since no one is unaware of the decisive role played by the epistle to the Romans at the origins of the Reformation1T . The Introduction ­recalls this ­briefly, perhaps ­too briefly. It was in ­explaining the Epistle to the Romans, in 1515-1516, that Luther developed his theological synthesis, in a commentary that H. Strohl wrote "allows us to witness the flowering of Luther­'s religious­ thought"; he even specifies that "the works of the following years will not add much to the fundamental ideas[[[393]](#footnote-393)](#bookmark291) ". It is less well known that it was also in preparing the commentary on Romans that Calvin in fact also developed his own theological synthesis. The commentary was published in March 1540, but it had been completed by November 1539, as the dedication shows­. Calvin had already published, it is true, in 1536, the first Latin edition of the *Christian Constitution*; but it was in reality only a sort of superior catechism without any theological pretensions ­as such: its 525 pages of a tiny­ format, a ­true pocket edition, followed the traditional order of catechisms at that time­: the Decalogue or the Law, the Apostles' Creed or the Faith, the Sunday Prayer or the Prayer, and the formulas for Baptism and the Lord's Supper or the Sacraments. To this was added a fifth ­chapter against "false sacraments" and a sixth on ­Christian­ freedom­, ecclesiastical power and political power. As befits a catechism of this kind, Calvin remained on the practical side of things: hardly a short paragraph touches on the ­typically Calvinian theology of ­election. In ­contrast, the ­second edition, published three years later in August 1539, was virtually a new work, setting out in 17 chapters all the central theses of Calvinism. Moreover, the author is ­perfectly aware of this ­and he takes care to warn the reader in the preface that "only this second edition finally corresponds to the title of the work". The dates are sufficient to prove­ it: Calvin ­prepared this second edition at the very moment when he was composing his commentary on the epistle to the Romans. It is ­thus again from this same epistle that this work ­was elaborated, which has been said to have "become like the substance of Reformed theology and piety in France and in the world[[[394]](#footnote-394)](#bookmark292) ".

And what is true of Luther and Calvin is perhaps even more true of Philip Melanchthon and the work he entitled *"Loci communes rerum theologicarum", a* work which Luther, as early as 1525, called an "undefeated booklet, worthy not only of immortality but of being inscribed in the Canon of the Church[[[395]](#footnote-395)](#bookmark293) " and which will form, indeed, according to the expression of M. Goguel, " the first Lutheran dogmatics [[[396]](#footnote-396)](#bookmark294) ". Melanchthon himself explains in the preface ­how it was composed. Having to comment on the Epistle to the Romans to his pupils, Melanchthon had methodically ­classified and distributed the principal arguments. The manuscript having fallen into the hands of the pupils, these, of whom Melanchthon tells us that he "approves more of their zeal than of their judgment", found it so practical that they circulated it. Melanchthon then adopted the only effective solution in this ­case: he himself published the manuscript in question, duly revised and corrected. It appeared in Wittemberg in 1521 and corresponds exactly to the title given to it by its author. It begins with an exposition of the powers of man and free will, then of sin, the law, the gospel, grace, justification by faith, charity, hope, the old man and the new man, the true and false sacraments, and ends with three chapters on charity, magistrates, and scandal, which correspond exactly to the three chapters 12, 13, and 14 of Romans. The "first Lutheran dogmatics" is thus purely and simply a "dogmatics ­of the epistle to the Romans"; through the "*Loci comunes"* it will inspire and command the theology of the whole Reformation.

In these circumstances it is easy to understand how an edition of the same epistle, translated and commented on in common by Catholics and Protestants, can be a real "­ecumenical event", and why Cardinal Bea, when he welcomed to Rome last January representatives of the Biblical Societies who had come to examine the possibilities of collaboration with Catholics ­in the preparation and ­distribution of translations of the Bible­, could declare that it was a "fundamental and vital work for the future of Christianity". He did not hesitate to add: "It does not seem too much to say that such ­cooperation constitutes one of the most important facts in the history of contemporary Christianity [[[397]](#footnote-397)](#bookmark295) ".

*Rome, Institut BibliqueStanislas* Lyonnet, SJ.

25, via Delia Pilotta

**Acts of the Holy See**

ACTS OF THE SUPREME PONTIFF

**Encyclical Letter "Populorum Progressio" of 26 March 1967 on the development of peoples. - (Latin text in** *A.A.S.*

49 (1967) 257-299. - French text, subtitles and alphabetical index published in *La Croix,* 28-29 March 1967).

**TO BISHOPS, PRIESTS, RELIGIOUS,   
THE FAITHFUL AND ALL MEN OF GOOD WILL**

**The social issue is now global**

1. *[The* development of *peoples,* ­especially of those who are striving to escape from hunger, misery, endemic diseases, and ignorance; who are seeking a wider participation in the fruits of civilization, a more active development of their human qualities; who are moving decisively towards their full development, is considered with attention by the Church. In the aftermath of the Second ­Vatican Ecumenical Council­, a renewed awareness of the demands of the Gospel message makes it her duty to place herself at the service of men to help them grasp all the dimensions of this grave problem and to convince them of the urgency of action in solidarity at this decisive turning point in human history.
2. *[Social Teaching of the Popes]* - In their great encyclicals, *Renan Novarwn[[398]](#footnote-398) ,* of Leo XIII, *Quadragesiino Anna*[*[[399]](#footnote-399)*](#bookmark296)by Pius XI, *Mater et Magistra*[*2*](#bookmark296)and *Pacem in terris*[*[[400]](#footnote-400)*](#bookmark297)by John XXIII - not to mention the messages to the world by Pius XII[[[401]](#footnote-401)](#bookmark298) - our predecessors did not fail in the duty of their office to project the light of the Gospel on the social questions of their time.
3. [Today, the most important fact of which everyone must be aware is that the social question has become global. John XXIII stated this in no uncertain termsc , and the Council echoed it in its *Pastoral Constitution ­on the Church in the Modern World*[[[402]](#footnote-402)](#bookmark299) . This teaching is serious and its

urgent application. The peoples of hunger are today dramatically calling out to the peoples of affluence. The Church shudders at this cry of anguish and calls each one to respond with love to the call of his brother.

1. [Before Our elevation to the pontificate, two journeys to Latin America (1960) and Africa (1962) had brought Us into immediate contact with the haunting problems that beset continents full of life and hope. Clothed with universal paternity, We were able, on new journeys to the Holy Land and to India, to see with Our eyes and, as it were, to touch with Our hands the very serious difficulties which beset peoples of ancient civilization who are struggling with the problem of development. While the Second Vatican Ecumenical Council was being held in Rome, providential circumstances led Us to address the General Assembly of the United Nations directly: We made ourselves the advocate of the poor peoples before this vast Areopagus.
2. [Finally, in order to respond to the wishes of the Council and to give concrete expression to the contribution of the Holy See to this great cause of the developing peoples, We have considered it Our duty to create a Pontifical Commission from among the central bodies of the Church, We have considered it Our duty to create among the central organisms of the Church a Pontifical Commission ­charged with "arousing in all the people of God a full knowledge of the role which the present times demand of them, so as to promote the ­progress of the poorest peoples, to foster social justice among nations, and to offer to those who are less developed such assistance as will enable them to provide for their own progress and for themselves"[[[403]](#footnote-403)](#bookmark300) : *Justice and Peace* is its name and its program. We believe that it can and must rally, along with Our Catholic sons and Christian brothers, men of good will. We therefore address this solemn appeal today to all for concerted action for the integral development of man and the development of humanity­ in solidarity.

PART ONE

**For an integral development of man**

1. **- The data of the problem**
2. [To be free from poverty, to find more secure subsistence, health, and stable employment; to participate more in responsibilities, free from all oppression, free from situations that offend their human dignity; to be better educated; in a word, to do, to know, and to have more, in order to be more: such is the aspiration of the men of today, while many of them are condemned to live in conditions that make this legitimate desire illusory. On the other hand, the peoples who have recently attained national independence feel the need to add to this political freedom an autonomous and dignified growth, social as well as economic, in order to assure their citizens their full human development and to take their rightful place in the concert of nations.
3. ­[It is true that the colonizing powers often pursued their own interests, their own power or their own glory, and that their departure sometimes left a vulnerable economic situation, linked, for example, to the ­yield of a single crop whose prices are subject to sudden and wide variations. But while recognizing the evils of a certain colonialism and its aftermath, we must at the same time pay tribute to the qualities and achievements of the colonizers who, in so many deprived areas, brought their science and technology and left happy fruits of their presence. Incomplete as they may be, the established structures remain, which have reduced ignorance and disease, established beneficial communications and improved living conditions.
4. *[Growing Imbalance]* - That said and acknowledged, it is all too true that this equipment is notoriously inadequate to deal with the harsh reality of the modern economy. Left to its own devices, its mechanism is leading the world towards a widening, not a narrowing, disparity in living standards: the richer peoples enjoy rapid growth, while the poorer ones ­develop slowly. The imbalance is growing: some produce a surplus of food that others ­sorely need, and the latter find their exports uncertain.
5. [At the same time, social conflicts have expanded to the dimensions of the world. The great anxiety which has seized the poor classes in the industrializing countries is now spreading to those whose economy is almost exclusively agrarian: the peasants are ­also becoming ­aware of ­their *undeserved misery*[*[[404]](#footnote-404)*](#bookmark301)*.* Added to this is the scandal of glaring disparities, not only in the enjoyment of property, but even more so in the exercise of power. While an oligarchy in some regions enjoys a refined civilization, the rest of the population, poor and scattered, is "deprived of almost all possibility of personal initiative and responsibility, and often even placed in living and working conditions unworthy of the human person. [[[405]](#footnote-405)](#bookmark302).
6. *[The clash of civilizations] -* In addition, the clash between ­traditional civilizations ­and the novelties of industrial ­civilization is breaking down structures that do not adapt to the new conditions. Their framework, sometimes rigid, was the indispensable support of personal and family life, and the elders remain attached to it, while the young escape from it, as from an unnecessary obstacle, to turn eagerly to new forms of social life. The conflict between the generations is thus aggravated by a tragic dilemma: either to keep ancestral institutions and beliefs, but to renounce progress; or to open up to techniques and civilizations coming from outside, but to reject with the traditions of the past all their human wealth. In fact, the moral, spiritual and religious supports of the past are too often weakened, without insertion into the new world being assured.
7. *[Conclusion] -* In this disarray, the temptation becomes more violent and risks leading to promising messianisms, but builders of illusions.

Who does not see the resulting dangers of violent popular reactions, insurrectionary unrest and a slide towards totalitarian ideologies? These are the facts of the problem, the seriousness of which escapes no one.

1. **- The Church and Development**
2. [Faithful to the teaching and example of her divine founder who gave the proclamation of the Good News to the poor as a sign of her mission[[[406]](#footnote-406)](#bookmark303)The Church has never neglected to promote the ­human elevation of ­the peoples to whom she brought faith in Christ. ­Along with churches, hospices and hospitals, ­her ­missionaries have built schools and universities. They ­taught the natives how to make better use of their natural resources and often protected them from the greed of outsiders. No doubt their work, in its human aspect, was not perfect, and some of them were able to mix many ways of thinking and living of their country of origin with the proclamation of the authentic evangelical message. But they also knew how to cultivate local institutions and promote them. In many regions, they were among the pioneers of both material progress and cultural development. It suffices to recall the example of Fr. Charles de Foucauld, who was judged worthy of being called the "Universal Brother" for his charity and who wrote a precious dictionary of the Tuareg language. We owe it to ourselves to pay homage to these too often ignored precursors who were urged on by the charity of Christ, as well as to their emulators and successors who continue ­to be, ­even today, at the generous and disinterested service of those they evangelize.
3. *[Church and World]* - But local and individual initiatives are no longer enough. The present situation of the world demands a comprehensive action based on a clear vision of all the economic, social, cultural and spiritual aspects. As an expert in humanity, the Church, without in any way claiming to ­interfere in the politics of States, "has only one aim: to ­continue, under the impulse of the consoling Spirit, the very work of Christ who came into the world to bear witness to the truth, to save, not to condemn, to serve, not to be served."[[[407]](#footnote-407)](#bookmark304) Founded to establish the kingdom of heaven here below and not to conquer earthly power, she clearly affirms that the two domains are distinct, just as the two powers, ecclesiastical and civil, are sovereign, each in its own order[[[408]](#footnote-408)](#bookmark305). But, living in history, it must "scrutinize the signs of the times and interpret them in the light of the Gospel.[[[409]](#footnote-409)](#bookmark306). Communicating with the best aspirations of men and suffering from seeing them unsatisfied, she desires to help them reach their full development, and this is why she proposes to them what she possesses in her own right: a global vision of man and of humanity.

**CHRISTIAN VISION OF DEVELOPMENT**

1. - Development cannot be reduced to mere economic growth. To be authentic, it must be integral, that is to say, it must promote every person and the whole person. As one eminent expert has rightly pointed out: 'We do not accept the separation of the economic from the human, of development from the organizations in which it takes place. What counts for us is man, every man, every group of men, up to and including the whole of humanity".[[[410]](#footnote-410)](#bookmark307).
2. [In God's plan, each person is called to develop, for all life is a vocation. From birth, everyone is given in germ a set of aptitudes and qualities to bring to fruition: their blossoming, the fruit of the education received from the environment and of personal effort, will enable each person to direct himself towards the destiny proposed by his creator. Gifted with intelligence and freedom, he is responsible for his own growth, as well as for his salvation. Helped, and sometimes hindered, by those who educate and surround him, each person remains, whatever the influences that are exerted on him, the ­principal architect of ­his own success or failure: by the sole effort of his intelligence and his will, each man can grow in humanity, be worth more, be more.
3. [This growth is not optional. As the whole of creation is ordered to its creator, the ­spiritual creature ­is bound to direct his life spontaneously towards God, the first truth and sovereign good. Human growth is therefore a summary of our duties. Moreover, this harmony of nature, enriched by ­personal and responsible effort, ­is called to be surpassed. Through his insertion into the life-giving Christ, man reaches a new fulfillment, a transcendent humanism, which gives him his greatest plenitude: this is the supreme goal of personal development.
4. [But every man is a member of society: he belongs to the whole of humanity. It is not only this or that man, but all men who are called to this full development. Civilizations ­are born, grow and die. But as the waves of the rising tide each penetrate a little further onto the shore, so humanity advances along ­the path of history. As heirs of past generations and beneficiaries of the work of our contemporaries, we have obligations to all, and cannot be indifferent to those who will come after us to enlarge the circle of the human family. Universal solidarity, which is a fact and a benefit to us, is also a duty.
5. [This personal and community growth would be compromised if the true scale of values deteriorated. Legitimate is the desire for the necessary, and the work to achieve it is a duty: < if someone does ­not want to work, let him not eat either10 ". But the acquisition of temporal goods can lead to greed, to the desire to have more and more and to the temptation to increase one's power. The greed of individuals, families and nations can win over the less fortunate as well as the more fortunate, and give rise to a suffocating materialism in both.
6. *[Ambivalent growth] -* Having more, for people as well as for individuals, is therefore not the ultimate goal. All growth is ambivalent. Necessary to ­enable man to be more human, it locks him up as if in a prison as soon as it becomes the supreme good that prevents him from looking beyond. Then hearts harden and minds close, men no longer come together out of friendship, but out of interest, which soon sets them against each other

and to disunite them. The exclusive pursuit of possessions is therefore an obstacle to the growth of the being and is opposed to its true greatness: for nations as well as for individuals, avarice is the most obvious form of ­moral underdevelopment.

1. [If the pursuit of development requires more and more technicians, it requires even more wise men of profound reflection, in search of a new humanism, which ­allows modern man to find himself, assuming the higher values of love, friendship, prayer and contemplation[[[411]](#footnote-411)](#bookmark308). In this way, true development, which is the passage, for each and every one of us, from less human conditions to more human conditions, can be fully achieved.
2. *[The ideal to be pursued] -* Less human: the material deficiencies of those who are deprived of the minimum of life, and the moral deficiencies of those who are mutilated by selfishness. Less human: oppressive structures, whether they arise from the abuse of possession or the abuse of power, from the exploitation of workers or the injustice of transactions. More human: the rise of misery towards the possession of the necessary, the victory over social evils, the amplification of knowledge, the acquisition of culture. More human too: the increased consideration of the dignity of others, the orientation towards the spirit of poverty[[[412]](#footnote-412)](#bookmark309)cooperation for the common good, the will for peace. More human still is man's recognition of the supreme values and of God who is the source and the end of them. More human, finally and above all, is faith, the gift of God accepted by man's good will, and unity in the charity of Christ who calls us all to participate as sons in the life of the living God, Father of all men.
3. **- The action to be taken**

**HE UNIVERSAL DESTINATION OF GOODS**

1. - Fill the earth and subdue it[[[413]](#footnote-413)](#bookmark310) "The Bible, from its very first page, teaches us that the whole of creation is for man, and it is up to him to apply his intelligent efforts to making the most of it, and, by his work, to complete it, so to speak, in his service. If the earth is made to provide each person with the means of subsistence and the instruments of progress, then every man has the right to find in it what he needs. The recent Council recalled this: "God has destined the earth and all that it contains for the use of all men and peoples, so that the goods of creation should flow equitably into the hands of all, according to the rule of justice, which is inseparable from charity.[[[414]](#footnote-414)](#bookmark311). " All other rights, whatever they may be, including those of property and free trade, are subordinate to it: they must not, therefore, impede but, on the contrary, facilitate its realization, and it is a grave and urgent social duty to bring them back to their primary purpose
2. [If anyone, enjoying the riches of the world, sees his brother in need and closes his bowels to him, how shall the love of God abide in him?[[[415]](#footnote-415)](#bookmark312) ? " We know with what firmness the Fathers of the Church have specified the attitude of those who possess, in front of those who are in need: "It is not of your good," affirms St. Ambrose, "that you give to the poor; you give him back what belongs to him. For what is given in common for the use of all, that is what you take for yourself. The earth is given to everyone, not only to the rich. [[[416]](#footnote-416)](#bookmark313). " This means that ­private property is not an unconditional and absolute right for anyone. No one is justified in reserving for his exclusive use what he needs when others lack the necessities of life. In a word, "the right of property must never be exercised to the detriment of the common good, according to the traditional doctrine of the Fathers of the Church and the great theologians. If it happens that a conflict arises < between vested private rights and overriding community requirements", it is ­for the public authorities < to endeavour to resolve it, with the active ­participation of ­individuals and social groups[[[417]](#footnote-417)](#bookmark314)."
3. *[The* common good therefore sometimes requires expropriation ­if, because of their extent, their low or non-existent exploitation, the resulting­ misery for the people, and the considerable damage done to the interests of the country, certain domains are an obstacle to collective prosperity. In stating this clearly[[[418]](#footnote-418)](#bookmark315)the Council also recalled no less clearly that disposable income is not left to the free will of men and that selfish speculation must be banished. It is not ­permissible, therefore, ­for citizens who have abundant income from ­national resources and activities to transfer a considerable part of it ­abroad for their own personal benefit, without regard to the obvious harm which they thereby do to their country [[[419]](#footnote-419)](#bookmark316).

industrialization

1. ­- The introduction of industry, which is necessary for economic growth and human progress, ­is both a sign and a factor of development. Through the persistent application of his intelligence and his work, man gradually wrests his secrets from nature and makes better use of his riches. At the same time as he disciplines his habits, he develops in himself a taste for research and invention, the acceptance of calculated risk, boldness in enterprise, ­generous initiative, and a sense of responsibility. -
2. *[Liberal Capitalism] -* But a system was unfortunately built upon these new conditions of society, which regarded profit as the essential motive of economic progress, competition as the supreme law of the ­economy, private ownership of productive goods as an absolute right, without limits or corresponding social obligations. This unrestrained­ liberalism ­led to ­the dictatorship rightly denounced by Pius XI as generating <the international imperialism of money20 ". Such abuses cannot be too strongly condemned, and we must once again solemnly remind ourselves that the economy is

in the service of mankind[[[420]](#footnote-420)](#bookmark317). But if it is true that a certain type of capitalism has been the source of too much suffering, injustice and fratricidal struggles, the effects of which are still lasting, it is wrong to attribute to industrialization itself the ills that are due to the harmful system that accompanied it. On the contrary, it is only fair to recognize the irreplaceable contribution of the organization of work and of industrial progress to the work of development.

1. *[In the* same way, if sometimes an exaggerated mysticism of work may prevail, the fact remains that it is willed and blessed by God. Created in his own image, man must cooperate with the creator in the completion of creation, and in his turn mark the earth with the spiritual imprint which he himself has received >2S . God, who has endowed man with intelligence, imagination and sensitivity, has thus given him the means to complete his work in a way: whether he is an artist or a craftsman, an entrepreneur, a worker or a peasant, every worker is a creator. Bending over a material that resists him, the worker puts his mark on it, while acquiring tenacity, ingenuity and inventiveness. Moreover, lived in common, in shared hope, suffering, ambition and joy, work unites wills, brings spirits together, and welds hearts together: in accomplishing it, men discover that they are brothers[2 ®](#bookmark318).
2. [Its *ambivalence] -* Undoubtedly ambivalent, because it promises money, pleasure and power, invites some to selfishness and others to revolt, work also develops professional awareness, a sense of duty and charity towards one's neighbour. More scientific and better organized, it runs the risk of dehumanizing the worker, who has become his servant, for work is only human if it remains intelligent and free. John XXIII recalled the urgency of restoring the dignity of the worker by making him a real participant in the ­common work­: "We must strive to make the enterprise a community of persons, in the relationships, functions and situations of all its ­personnel. [[[421]](#footnote-421)](#bookmark319). The work of men, moreover, for the Christian, still has the mission of collaborating in the creation of the supernatural world[[[422]](#footnote-422)](#bookmark320) , unfinished until we all succeed in constituting that perfect Man of whom St. Paul speaks, < who realizes the fullness of Christ >[[[423]](#footnote-423)](#bookmark321) .

the urgency of the work to be done

1. - We must hurry: too many people are suffering, and the distance is growing between the progress of some and the stagnation or even regression of others. ­The work to be accomplished must progress harmoniously, otherwise indispensable balances will be upset. An improvised agrarian reform may miss its goal. A sudden industrialization can dislocate structures that are still necessary, and generate social misery that would be a step backwards in humanity.
2. *[Temptation to violence] -* There are certainly situations whose injustice cries out to the del. When entire populations, deprived of the necessities of life, live in such a state of dependence as to deny them all initiative and ­responsibility, and all possibility of cultural advancement and participation in social and political life, there is a ­great temptation to repel such insults to human dignity with violence.
3. *[Revolution] -* It is well known, however, that revolutionary insurrection - except in the case of obvious and prolonged tyranny, which would gravely impair the fundamental rights of the individual and dangerously harm the ■common good of the country - engenders new injustices, introduces new imbalances, and brings about new ruin. A real evil cannot be fought at the cost of greater misfortune.
4. *[Reform]* - Let us be heard: the present situation must be faced courageously and the injustices it entails fought and ­overcome. Development requires bold, profoundly innovative transformations. Urgent reforms must be undertaken without delay. It is up to ­each one of us to do ­our part, especially those who, by virtue of their education, their situation and their power, have great possibilities of action. Let them, by example, take from their assets, as several of our brothers in the episcopate ­have done83 . In this way they will respond to the expectations of men and be faithful to the Spirit of God, for it is < the evangelical leaven which has aroused and arouses in the human heart an incoercible demand for dignity "

**PROGRAMS AND PLANNING**

1. - Individual initiative and competition alone will not ensure successful development. We must not risk further increasing the wealth of the rich and the power of the strong, by confirming the misery of the poor and adding to the servitude of the oppressed. Programmes are therefore needed to "encourage, stimulate, co-ordinate, supplement and integrate"35 , the action of individuals and intermediary bodies. It is up to the public authorities to choose, even to impose, the objectives to be pursued, the goals to be reached, and the means to achieve them, and it is up to them to stimulate all the forces grouped together in this common action. But let them take care to associate private initiatives and intermediate bodies with this work. In this way, they will avoid the danger of total collectivisation or arbitrary planning, which, negating freedom, would exclude the exercise of the fundamental rights of the human person.
2. *[In the service of man] -* For any program, designed to increase production, has ultimately no reason to exist except in the service of the person. It is there to reduce inequalities, to fight discrimination, to free man from his servitudes, to make him capable of being himself the agent responsible for his material well-being, his moral progress, and his spiritual fulfilment. To say: development is in fact to be concerned as much with social progress as with economic growth. It is not enough to increase the common wealth so that it is distributed equitably. It is not enough to promote technology to make the earth more humane to inhabit. The errors of those
3. Cf. for example, Bishop M. Larrain Errazuriz, Bishop of Talca (Chile), President of C. E. L. A. M., *Pastoral Letter on Development and Peace,* Paris, Pax Christi, 1965.
4. *Gaudium et Spes,* n. 26, § 4.
5. *Mater et Magistra, A. A. S.,* 53 (1961), p. 414.

Those who have gone before them must warn those who are on the path to development of the perils to be avoided in this area. Tomorrow's technocracy may give rise to evils no less formidable than yesterday's liberalism. Economics and ­technology have no meaning except through the people they are meant to serve. And man is truly man only to the extent that, as master of his actions and judge of their value, he is himself the author of his own progress, in conformity with the nature given to him by his Creator and whose possibilities and requirements he freely assumes.

1. [The hunger for education is no less depressing than the hunger for food: an illiterate person is an undernourished person. To know how to read and write, to acquire ­professional training, is ­to regain self-confidence and discover that one can ­progress with others. As We said in Our message to the U. N. E. S. C. O. Congress in Teheran in 1965, literacy is for man "a primordial factor of social integration as well as of ­personal enrichment­, and for society a privileged instrument of economic progress and development"30 . We therefore rejoice in the good work done in this field by private initiatives, public authorities and international organizations: they are the first workers of development, for they make man capable of assuming it himself.
2. [FamiZ/c] - But man is only himself in his social environment, where the family plays a primordial role. This role may have been excessive, depending on the time and place, when it was exercised to the detriment of the fundamental freedoms of the individual. Often too rigid and poorly organized, the old social frameworks of the developing countries are still necessary for a time, while gradually loosening their excessive hold. But the ­natural, monogamous and stable family­, as conceived by divine design[[424]](#footnote-424) and sanctified by Christianity, must remain the "meeting place of several generations which help each other to acquire greater wisdom and to harmonize the rights of the person with the other demands of social life"[[425]](#footnote-425) .
3. [It is true that all too often ­accelerated population growth ­adds its own difficulties to the problems of development: the volume of the population increases more rapidly than the resources ­available and we find ourselves apparently locked in a dead end. The temptation is therefore great to curb population growth by radical measures. It is certain that the public authorities, within the limits of their ­competence, can intervene by developing appropriate information and by taking suitable­ measures, provided that they are in conformity with the requirements of the moral law and respectful of the just freedom of the couple. Without the inalienable right ­to marriage and procreation, there is no human dignity. It is finally up to parents to decide, in full knowledge of the facts, the number of their children, taking their responsibilities before God, before themselves, before the children they have already brought into the world, and before the ­community to which they belong, according to the demands of their conscience instructed by the law of God, authentically interpreted and sustained by trust in Him30 .
4. *[Professional organizations] -* In the work of development, ­man, who finds his primary living environment in the family, is often helped by professional organizations. If their raison d'être is to promote the interests of their members, they have a great responsibility for the educational task they can and must perform. Through the information they provide and the training they offer, they can do much to give everyone a sense of the common good and of the obligations it entails for everyone.
5. *[Legitimate pluralism] -* All social action involves a doctrine. The Christian cannot accept a doctrine which presupposes a materialistic and atheistic philosophy, which respects neither the religious orientation of life to its final end, nor human freedom and dignity. But, provided that these values are safe, a pluralism of professional and trade union organizations is admissible, and in certain respects useful, if it protects freedom and provokes emulation. And with great heart we pay tribute to all those who work there in the selfless service of their brothers.
6. *[Cultural promotion] - In* addition to professional organisations, cultural institutions are also at work. Their role is no less important for the success of development. The future of the world would be in peril," ­the Council states gravely­, "if our age did not know how to give itself wise men. And he adds, "many countries poor in material goods, but rich in wisdom, will be able powerfully to help others in this respect[[[426]](#footnote-426)](#bookmark322)". Rich or poor, every country has a civilization received from the ancestors: institutions required for earthly life and higher manifestations - artistic, intellectual and ­religious - of the life of the spirit. When the latter possess true human values, it would be a grave error to sacrifice them to the former. A people who would consent to do so would lose the best of itself; it would sacrifice, in order to live, its reasons for living. Christ's teaching also applies to peoples: "What good is it for a man to gain the world if he loses his soul?[[[427]](#footnote-427)](#bookmark323) ".
7. *[Materialist temptation]* - Poor peoples can never be too wary of this temptation which comes to them from rich peoples. The latter ­too often bring with them, with the example of their success in a technical ­and cultural ­civilization­, the model of an activity mainly applied to the ­conquest of material prosperity. This does not mean that material prosperity in itself prohibits the activity of the mind. On the contrary, the latter, "less enslaved by things, can easily rise to the adoration and contemplation of the Creator[[[428]](#footnote-428)](#bookmark324)". However, "modern civilization, not because of its very essence, but because it is too involved in earthly realities, can often make it more difficult to approach God13 ". In what is proposed to them, developing peoples must therefore know how to choose: to criticize and eliminate false goods which would lead to a lowering of the human ideal, and to accept healthy and beneficial values in order to develop them, together with their own, according to their own genius.

**TOWARDS A PLENARY HUMANISM**

1. [Cowc/wjmn] - It is a plenary humanism that must be promoted[[[429]](#footnote-429)](#bookmark325). What does this mean, if not the integral development of the whole man and of all men? A closed humanism, closed to the values of the spirit and to God who is the source, could apparently triumph. Certainly man can organize the earth without God, but "without God he can only organize it against man. Exclusive humanism is an inhuman humanism[[[430]](#footnote-430)](#bookmark326) >. True humanism is therefore only open to the Absolute, in the recognition of a ­vocation, which gives the true idea of human life. Far from being the primary standard of values, man only realises himself by surpassing himself. According to Pascal's very apt words: *man passes man infinitely\*\*.*

PART TWO

**Towards the solidarity development of humanity**

1. *[Introduction] -* The integral development of man cannot go without the development of humanity in solidarity. As we said in Bombay: "Man must meet man, nations must meet as brothers and sisters, as children of God. In this mutual understanding and friendship, in this sacred communion. We must also begin to work together to build the common future of humanity[[[431]](#footnote-431)](#bookmark327). We therefore suggest that we seek concrete and practical ways of ­organization and cooperation, to pool available resources and thus achieve true communion among all nations.
2. [This duty concerns first of all the more privileged. Their obligations are rooted in human and supernatural fraternity ­and are threefold: the duty of solidarity, the aid that the rich nations must give to the developing­ countries; the duty of social justice, the rectification of defective commercial relations between strong and weak peoples; the duty of universal charity, the promotion of a more humane world for all, in which all will have something to give and to receive, without the progress of some being an obstacle to the development of others. This is a serious matter, for the future of world civilization depends on it.
3. **- Assistance to the weak**
4. [If a brother or sister is naked, says St. James, if they lack their daily food, and one of you says to them, 'Go in peace, be warm, be satisfied,' without giving them what is necessary for their bodies, what good is it?"[[[432]](#footnote-432)](#bookmark328) . Today, ­no one can ignore the fact that on entire continents, countless men and women are tortured by hunger, countless children are undernourished, to the point that many of them die in infancy, that the physical growth and mental development of many others are compromised, and that entire regions are condemned to the most dreary despair.
5. *[Today]* - Anguished appeals have already been made. John XXIII's appeal was warmly received40 . We ourselves reiterated it in our Christmas message of 1963[[[433]](#footnote-433)](#bookmark329)and again for India in 1966[[[434]](#footnote-434)](#bookmark330). The campaign against hunger undertaken by the International Food and Agriculture Organization (F. A. O.) and encouraged by the Holy See was generously followed. Our *Caritas intemationalis* is at work everywhere, and many Catholics, under the guidance of our brothers in the episcopate, ­give and spend themselves selflessly to help those in need, gradually widening the circle of their neighbours.
6. [But this, along with private and public investments, grants and loans, is not enough. It is not just a question of overcoming hunger or even of reducing poverty. The fight against poverty, although urgent and necessary, is not enough. It is a question of building a world where every man, without exception of race, religion or nationality, can live a fully human life, free from the servitudes that ­come from men and from a nature that is insufficiently controlled; a world where freedom is not an empty word and where the poor Lazarus can sit at the same table as the rich man[[[435]](#footnote-435)](#bookmark331). This requires a great deal of generosity, many sacrifices, and a relentless effort on the part of the latter. It is up to each person to examine his or her conscience, which has a new voice for our time. Is he ready to support with his own money the works and missions organized in favor of the poorest? To pay more taxes so that the public authorities can intensify their efforts for development? To buy imported products at a higher price to pay the producer more fairly? To expatriate himself if necessary, if he is young, to help this growth of young nations?
7. *[Duty of solidarity]* - The duty of solidarity of individuals is also the duty of peoples: "the developed nations have a very pressing duty to help the developing nations". [[[436]](#footnote-436)](#bookmark332). This conciliar teaching must be put into practice. If it is normal for a population to be the first to benefit from the gifts given to it by Providence as well as from the fruits of its work, no people can, for all that, claim to reserve its wealth for its own use. Every people must produce more and better, both to give all its citizens a truly human standard of living and also to contribute to the development of humanity in solidarity. In view of the growing indigence of the underdeveloped countries, it must be considered normal for an advanced country to devote part of its production to satisfying their needs; it must also be considered normal for it to train educators, engineers, technicians and scientists who will put science and skill at their service.
8. *[It* must also be said again: the superfluous of the rich countries must be used for the poor countries. The rule that once applied to those ­closest to us must now be applied to all the world's needy. The rich will be the first to benefit. Otherwise, their prolonged greed could only bring about the judgment of God and the wrath of the poor, with unpredictable consequences. If they were to withdraw into their selfishness, the ­currently flourishing civilizations ­would undermine their highest values by ­sacrificing the desire to be more to the desire to have more. And the parable ­would apply to them of the rich man whose land had yielded much, and who did not know where to store his harvest: "God said to him, 'You fool, this very night your soul will be required of you again[[[437]](#footnote-437)](#bookmark333) .
9. [These efforts, if they are to be fully effective, cannot remain scattered and isolated, still less opposed for reasons of prestige or power: the situation demands concerted programmes. The situation demands concerted programmes. A programme is more and better than occasional aid left to the goodwill of each individual. It implies, as we said earlier, ­in-depth studies­, the setting of goals, the determination of means, the pooling of efforts, in order to meet present needs and foreseeable requirements. Moreover, it goes beyond the perspectives of economic growth and social progress: it gives meaning and value to the work to be done. In shaping the world, it gives value to man.
10. [Foiirfr *mondial]* - We should go even further. In Bombay, we asked for the creation of a large *world fund,* financed by a part of military expenditure, to help the most disadvantaged[[[438]](#footnote-438)](#bookmark334). What is true for the immediate fight against poverty is also true on the scale of development. Only a world collaboration, of which a common fund would be both the symbol and the instrument, would make it possible to overcome sterile rivalries and give rise to a fruitful and peaceful dialogue between all peoples.
11. ­[Without doubt, bilateral or multilateral agreements can be maintained: they make it possible to replace the relations of dependence and bitterness resulting from the colonial era with happy relations of friendship, developed on a legal and political basis. But incorporated into a programme of global collaboration, they would be free from suspicion. The mistrust of the beneficiaries would be lessened. They would have less to fear, hidden under financial aid or technical assistance, certain manifestations of what has been called neo-colonialism, in the form of political pressure and economic domination aimed at defending or conquering a dominating hegemony.
12. [Who can fail to see that such a fund would make it easier to deduct from certain wastes, the fruit of fear or pride? When so many peoples are hungry, when so many homes suffer from misery, when so many men remain plunged into ignorance, when so many schools, ­hospitals, and dwellings worthy of the name remain to be built, any public or private waste, any expenditure on national or personal­ ostentation, any exhausting arms race becomes an intolerable scandal. We must denounce it. May those responsible hear Us before it is too late.
13. [This means that it is indispensable to establish among everyone the dialogue that We called for in Our first encyclical, *Ecclcsiant SuantÜC .* This dialogue between those who provide the means and those who benefit from them will make it possible to measure the contributions, not only according to the generosity and availability of some, but also according to the real needs and the possibilities of use of others. The ­developing countries ­will then no longer be burdened with debts whose service absorbs most of their earnings. Interest rates and loan periods can be adjusted in a way that is bearable for both sides, balancing free gifts, interest-free or low-interest loans, and amortization periods. Guarantees can be given to those who provide the financial means that they will be used in accordance with the agreed plan and with reasonable efficiency, because it is not a question of favouring lazy and ­parasites. And the beneficiaries will be able to demand that we do not interfere in their ­politics, that we do not disturb their social structure. As ­sovereign states, it is up to them to conduct their own affairs, to determine their own policies, and to orient themselves freely towards the society of their choice. What is ­needed, therefore, is ­voluntary collaboration, effective participation with one another, in equal dignity, for the construction of a more humane world.
14. [Se- The task might seem impossible in areas

where the concern for daily subsistence monopolizes the whole existence of families unable to conceive of work that might prepare a less miserable future. It is, however, these men and women who must be helped, who must be persuaded to bring about their own development and gradually acquire the means to do so. This common task will certainly not be achieved without a concerted, constant and courageous effort. But let everyone be convinced: the lives of poor peoples, civil peace in the ­developing countries ­and world peace are at stake.

1. **- Fairness in commercial relations**
2. - The efforts, however considerable, which are made to help the developing countries financially and technically would be illusory if their results were partly cancelled out by the interplay of ­trade relations ­between rich and poor countries. The confidence of the latter would be shaken if they felt that one hand was taking away what the other was giving them.
3. *[The* highly industrialized nations export mainly manufactured goods, while the less ­developed economies ­have to sell only agricultural products and raw materials. Thanks to technical progress, the former rapidly increase in value and find a sufficient market. On the other hand, primary products from underdeveloped countries are subject to wide and sudden price variations, far from this progressive increase in value. The result for the less industrialized nations is that they have to pay for their products.
4. Cfr *A. A. S.,* 56 (1964), p. 639 f.

Worn out with great difficulties, when clicks have to rely on their exports to balance their economy and realize their development plan. Poor people always remain poor, and the rich always become richer

1. *[Beyond Liberalism]* - This means that the rule of free trade alone can no longer govern international relations. Its advantages are certainly obvious when the partners are not in too unequal conditions of economic power: click is a stimulant to progress and ­rewards effort. This is why the industrially developed countries see it as a law of justice. The ­same is not true when conditions become too unequal from country to country: prices that are "freely" formed on the market can lead to unfair results. It must be recognized that it is the fundamental principle of liberalism as a rule of trade that is being questioned here.
2. [The teaching of Leo XIII in *Rcrum Novarum* is still valid: the consent of the parties, if they are in too unequal a situation, is not sufficient to guarantee the justice of the contract, and the rule of free consent remains consistent with the requirements of natural law87 . What was true of individual fair wages is also true of international contracts: an economy of exchange can no longer be based on the law of free competition alone, which too often generates an economic dictatorship. Free trade is only fair when it is subject to the demands of social justice.
3. *[The* developed countries themselves have understood this, and have endeavoured to re-establish, by appropriate measures, a balance within their own economies which competition left to its own devices tends to compromise. Thus they often support their agriculture at the cost of sacrifices imposed on the more favoured economic sectors. It is also in this way that, in order to support the commercial relations which are developing between them, particularly within a common market, their ­financial, fiscal and social policy ­endeavours to give comparable opportunities to unequally prosperous competing industries.
4. *[International conventions]* - Double standards cannot be used here. What applies to the national economy, what is accepted between developed countries, also applies to trade relations between rich and poor countries. Without abolishing the competitive market, it must be kept within limits that make it fair and moral, and therefore human. In trade between developed and underdeveloped economies, the situations are too disparate and the real freedoms too unequal. Social justice requires that international trade, in order to be humane and moral, should restore at least some equality of opportunity between partners. The latter is a long-term goal. But in order to achieve it, it is necessary to create real equality in ­discussions and negotiations. Here again, international conventions with a sufficiently broad scope would be useful: they would set general standards with a view to regulating certain prices, guaranteeing certain productions, supporting certain growing industries. Who can fail to see that such a joint effort towards greater justice in commercial relations between peoples would bring positive aid to the developing countries, the effects of which would be not only immediate but lasting?
5. *[Obstacles to overcome: Nationalism]* - There are still other obstacles to the formation of a more just and structured world in universal solidarity: We are talking about nationalism and racism. It is natural that communities that have recently achieved political independence should be jealous of their still fragile national unity and should strive to protect it. It is also natural for nations with an old culture to be proud of the heritage that their history has given them. But these legitimate feelings must be sublimated by the universal charity that embraces all members of the human family. Nationalism isolates peoples against their true good. It would be particularly harmful where the weakness of national economies requires, on the contrary, the pooling of efforts, knowledge and financial resources, in order to carry out development programmes and increase commercial and cultural exchanges.
6. [Racism is not the exclusive preserve of young nations, where it is sometimes concealed by clan and political party rivalries, to the great detriment of justice and the peril of civil peace. During the colonial era, it often prevailed between colonists and natives, hindering a fruitful mutual understanding and provoking many resentments as a result of real injustices. It is still an obstacle to collaboration between disadvantaged nations and a ferment of division and hatred within States themselves when, in disregard of the imprescriptible rights of the human person, individuals and families are unjustly subjected to a regime of exception because of their race or colour.
7. [P'er.r *un monde solidaire]* - Such a situation, so fraught with threats for the future, grieves us deeply. We are hopeful, however, that a greater need for collaboration and a greater sense of solidarity will eventually prevail over misunderstandings and selfishness. We hope that the less developed countries will be able to take advantage of their ­neighbourhood to organize areas of concerted development among themselves, in larger territorial areas: to establish joint programmes, to coordinate investments, to share out production possibilities, to organize trade. We also hope that multilateral and international organizations ­will find, through the necessary reorganization, ways and means of enabling the still underdeveloped peoples to break out of the deadlock in which they seem to be trapped and to discover for themselves, in fidelity to their own genius, the means of their social and human progress.
8. [This is what it comes down to. World solidarity, ever more effective, must enable all peoples to become the architects of their own destiny. The past has too often been marked by power struggles between nations: the day is coming when international relations will be marked by mutual respect and friendship, by interdependence in collaboration, and by common promotion under the responsibility of each individual. Younger and weaker peoples are asking for their active participation in the construction of a better world, more respectful of the rights and vocation of each one. This call is legitimate: it is up to each one to ­hear it ­and to respond.
9. **- Universal charity**
10. - The world is sick. Its sickness lies less in the sterilization of resources or their monopolization by a few, than in the lack of brotherhood between men and between peoples.
11. [We cannot overemphasize the duty of ­hospitality - a duty of human solidarity and Christian charity - which is incumbent on families and on the cultural organizations of the host countries. It is ­necessary, especially for young people, to multiply the number of hostels and houses of welcome. This is necessary, first of all, to protect them against loneliness, feelings of abandonment, and distress, which break down all moral strength. Also, to defend them against the unhealthy situation in which they find themselves, forced to compare the extreme poverty of their homeland with the luxury and waste that often surround them. Also, to protect them from subversive doctrines and aggressive temptations which assail them, in the memory of so much "undeserved misery"[[[439]](#footnote-439)](#bookmark335) . Finally, and above all, in order to bring them, with the warmth of a fraternal welcome, the example of a healthy life, the esteem of authentic and effective Christian charity, the esteem of spiritual values.
12. [It is painful to think that ­many young people who have come to more advanced countries to receive the science, skills and culture that will make them better able to serve their homeland, certainly acquire a high quality education, but too often lose the esteem for the spiritual values that were often found, as a precious heritage, in the civilizations in which they grew up.
13. *[Emigrant Workers] -* The same welcome is due to emigrant workers who live in often inhuman conditions, saving from their wages to relieve some of the misery of their families left behind in their native land
14. [Our second recommendation is for those whose business calls them to countries recently opened to industrialization: industrialists, merchants, heads or representatives of larger companies. They may not be devoid of social sense in their own country: why should they revert to ­the inhuman principles of individualism when operating in less developed countries? On the contrary, their superior position should induce them to be the initiators of social progress and human advancement wherever their business calls them. Their very sense of organization should ­suggest to them ­the means of enhancing the value of indigenous labour, of training ­skilled­ workers­, of preparing engineers and executives, of giving them room for initiative, of gradually introducing ­them into the higher positions, thus preparing them to share with them, in the near future, the responsibilities of management. Let justice at least always govern the relations between leaders and subordinates. Let regular contracts with reciprocal obligations govern them­. Let no one, whatever his situation, remain unjustly subjected to arbitrariness.
15. [We are pleased to see that the number of experts sent on development missions by international or bilateral institutions or private bodies is increasing: "they should not act as masters, but as assistants and collaborators".[[[440]](#footnote-440)](#bookmark336). A population quickly perceives whether those who come to its aid do so with or without affection, to apply techniques or to give man his full value. Their message is not likely to be received unless it is wrapped in brotherly love.
16. *[In* addition to the necessary technical competence, therefore, there must be genuine signs of selfless love. Freed from all nationalistic superficiality as well as from the appearance of racism, experts must learn to work closely with all. They know that their competence does not confer superiority in all fields. The civilization that has trained them contains elements of ­universal humanism­, but it is neither unique nor exclusive, and cannot be imported without adaptation. The agents of these missions will be keen to discover, with its history, the cultural ­components and riches of the country that welcomes them. A rapprochement will be established that will fertilize both civilizations.
17. *[Dialogue of Civilizations]* - Between civilizations as well as between ­people, a sincere dialogue is, indeed, a creator of brotherhood. The enterprise of development will bring peoples closer together in the achievements pursued with a common effort if all, from governments and their representatives to the humblest expert, are animated by a fraternal love and moved by the sincere desire to build a civilization of world solidarity. A dialogue centred on man, and not on commodities or techniques, will then open up. It will be fruitful if it provides the peoples who benefit from it with the means to elevate and spiritualize themselves; if the technicians become educators and if the teaching given is marked by such a high spiritual and moral quality that it guarantees not only economic but also human development. After the assistance, the relationships thus established will last. Who can fail to see what weight they will carry for world peace?
18. *[Call to Youth]* - Many young people have already responded with ardour and eagerness to the call of Pius XII for a missionary laity ®°. Many have also spontaneously placed themselves at the disposal of official or private organizations for collaboration with developing peoples. We rejoice to learn that, in some nations, "military service" can become in part a "social service", a "service tout court". We bless these initiatives and the good will that responds to them. May all those who claim to be followers of Christ hear his call: "I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, naked and you clothed me, sick and you visited me, a prisoner and you came to see me"cl . No one can remain indifferent to the fate of his or her brothers and sisters who are still plunged into misery, prey to ignorance, victims of insecurity. Like the heart of Christ, the heart of the Christian must sympathize with this misery: "I have pity on this crowd"c2 .
19. *[Prayer and action]* - The prayer of all must rise fervently to the Almighty, so that humanity, having become aware of such great evils, will apply itself with intelligence and firmness to abolish them. This prayer must be ­matched by a resolute commitment on the part of each person, to the extent of his or her strength and ­possibilities, in the struggle against underdevelopment. May individuals, social groups and nations join hands in a fraternal way, the strong helping the weak to grow, with all their competence, enthusiasm and selfless love. More than anyone else, he who is animated by true diarity is ingenious in discovering the causes of misery, in finding the means to combat it, in resolutely overcoming it. A peacemaker, he will pursue his
20. Cfr Encyclical *Fidci Donum,* April 21, 1957, *A. A. S.,* 49 (1957), p. 246.
21. *Matth.* 25, 35-36.
22. *Mark,* 8, 2.

The Church is the only one in the world that is able to light the way, lighting the way and pouring light and grace into the hearts of people all over the world, making them discover, beyond all borders, the faces of brothers and sisters, the faces of friends03 ".

**DEVELOPMENT IS THE NEW NAME FOR PEACE**

1. [Conc/tcnon] - Excessive economic, social and cultural disparities between peoples cause tension and discord, and endanger peace. As We said to the Council Fathers on our return from our journey of peace in 1'0. N. U. As We said to the Council Fathers on our return from our trip to the United Nations: "The condition of the developing populations must be the object of our consideration, or rather, our charity for the poor who are in the world - and there are an infinite number of them - must become more attentive, more active and more generous" ®4 . To combat poverty and fight injustice is to promote, along with well-being, the human and spiritual progress of all, and thus the common good of humanity. Peace cannot be reduced to the absence of war, which is the result of an always precarious balance of power. It is built day by day, in the pursuit of an order willed by God, which includes a more perfect justice among men °5 .
2. *[It is the* first time that a company has been involved in the development of a new product or service, and it is the first time that a company has been involved in the development of a new product or service. But they will not achieve it in isolation. ­In the case of the United States of America, it is not possible for the United States of America to take the lead in the development of the country, but it is possible for the United States of America to take the lead in the development of the country, but it is possible for the United States of America to take the lead in the development of the country.
3. *[Towards an effective world authority]* - This international collaboration with a global vocation requires institutions that prepare, coordinate and govern it, until it becomes a universally recognized legal order. We wholeheartedly encourage the organizations that have taken on this collaboration for development, and we hope that their authority will grow. "Your vocation," We said to the representatives of the United Nations in New York, "is to bring about the fraternization, not of a few peoples, but of all peoples [...] Who does not see the need to arrive in this way progressively at the establishment of a world authority capable of acting effectively on the juridical and political level?"60 .
4. *[Hope for a better world] -* Some will consider such hopes utopian. It could be that their realism was lacking and that they did not perceive the dynamism of a world that wants to live more fraternally, and that, in spite of its ignorance, its errors, its sins even, its relapses into barbarism and its long ramblings off the path of salvation, is ­slowly coming closer­, even without realizing it, to its Creator. This path towards greater humanity requires effort and sacrifice, but even suffering, accepted out of love for our brothers and sisters, is a source of progress for the whole human family. Christians know that union with the sacrifice of the Saviour contributes to the building up of the Body of Christ in its fullness: the people of God gathered together07 .
5. [Toits- *solidaires] -* In this journey, We are all in solidarity. We wanted to remind everyone of the magnitude of the drama and the urgency of the work to be done. The time for action has now come: the survival of so many innocent children", the access to a human condition for so many unfortunate families, the peace of the world, the future of civilization are at stake. It is up to all men and all peoples to assume their responsibilities.

**FINAL CALL**

1. *[Catholics] - First of all,* we appeal to all our sons and daughters. In developing countries no less than elsewhere, the laity must assume as their own task the renewal of the temporal order. If the role of the hierarchy is to teach and interpret authentically the moral principles to be followed in this field, it is up to them, by their own initiatives and without waiting passively for instructions and directives, to penetrate with a clerical spirit the mentality and morals, the laws and structures - of their community of life08 . ­Changes are necessary, profound reforms indispensable: they must resolutely strive to instill the Gospel spirit in them. ­We ask ­our Catholic sons and daughters ­in the more privileged countries to contribute their competence and active participation in official or private organizations, civil or religious, which are dedicated to overcoming the difficulties of developing nations. They should, of course, be in the forefront of those who work to establish in practice an international ethic of justice and equity.
2. [We are ­sure that all Christians, our brothers and sisters, ­will want to increase their common and concerted efforts to help the world overcome selfishness, pride and rivalry, to overcome ambitions and injustices, and to open up to all the ways of a more human life, in which each one is loved and helped as a neighbour, a brother. And, still moved by our unforgettable meeting in Bombay with our non-Christian brothers and sisters, we once again invite them to work with all their heart and intelligence so that all the children of men may lead a life worthy of the children of God.
3. *[Men of good will] -* Finally, We turn to all men of good will who are aware that the path to peace is through development. Delegates to international institutions, statesmen, ­publicists, educators, all of you, each in your place, are the builders of a new world. We beseech Almighty God to enlighten your ­minds and strengthen your courage to alert public opinion and lead the people. Educators, it is up to you to awaken love for the peoples in distress ­from childhood. Publicists, it is up to you to place before our eyes the efforts made to promote mutual aid among peoples, as well as the spectacle of the miseries that men tend to forget in order to ease their ­conscience: let the rich at least know that the poor are at their door and are waiting for the remains of their feasts.
4. *[Statesmen]* - Statesmen, it is up to you to mobilize your communities for a more effective global solidarity, and first of all to make them accept the necessary levies on their luxuries and their waste,

68. Cfr *Apostolica™ Actuositatcin,* n. *7,* 13 and 24.to promote development and save peace. Delegates to international organizations, it depends on you that the dangerous and sterile clashes of forces give way to friendly, peaceful and disinterested collaboration for the solidarity-based development of humanity in which all men can flourish.

1. [And if it is true that the world is in disarray for lack of thought, We summon men of reflection and wise men, Catholics, Christians, God-honoring, thirsting for the absolute, for justice and truth: all men of good will. Following Christ, we dare to pray to you: "Seek and you shall find". 00Open the ways that lead through mutual help, the deepening of knowledge, the widening of the heart, to a more fraternal life in a truly universal human community.
2. [All of you who have heard the call of the ­suffering peoples­, all of you who are working to respond to it, are apostles of good and true development, which is not wealth that is selfish and loved for its own sake, but economy at the service of man, daily bread distributed to all as a source of fraternity and a sign of Providence.
3. [We bless you with all our hearts, and we call upon all men of good will to join you in brotherhood. For if development is the new name for peace, who would not want to work for it with all his might? Yes, all of us. We invite you to respond to our cry of ­anguish, in the name of the Lord.

*From the Vatican, on the feast of Easter*

*March 26, 1967.* Paulus P. P. VI

**ALPHABETICAL INDEX**

*The numbers refer to*

Home (duty of), 9.

Regional agreements, 64, *77;* bi- or multilateral, 52.

Social action, 39, 75, 80.

Agriculture, 24, 29, 57, 60.

Literacy, 35.

Friendship, 19, 20, 43, 52, 65.

Brotherly love, 20, 23, 72, 83.

Silver, 26, 28.

Weapons, 53.

Aspirations of men, 1, 6, 13.

Assistance to the weak, 45-55.

World authority, 78.

Greed, 18, 19, 49.

Common good, 21, 24, 31 38.

Property, 9, 18, 22, 23, 26, 40, 41.

Liberal capitalism, 26.

Caritas intemationalis, 46

Charity, 22, 28, 44, 62, 66-75, 76.

Chnst, 1, 12, 13, 16, 21, 40 74, 79, 85.

Civilization, 4, 9, 10 14 '17 40, 41, 44, 49, 68, 72, 73, 80. ''

*paragraph numbers*

Collectivization, 33.

Colonialism (and neo), *7, 52.*

Colonization, 7, 52, 63.

Commerce, 22, 44, 56-61.

Council, 1, 3, 4, 5, 22, 24. 40, 48, 76.

Competition, 26, 33, 59-60.

Human Condition, 20-21.

Conscience (Requirements of), 37, 47.

Contracts (Justice of the Peace), 59, 70.

International Conventions, 61.

Global cooperation, 43, 48, 51-55, 64, 65, 76-79.

Intermediate bodies, 33.

Creation, 22, 27.

Growth, 6, 14-19, 34, 47, 50

Culture, 21, 29, 30, 40, 62, 72.

Demography, 37.

Growing global imbalance 8

57. '

Dialogue, 51, 54, 73.

God, 16, 21, 27, *37,* 41, 42, 49, 79, 83.

- Spirit of God, 32.

1. *Luke,* 11, 9.

Human dignity, 21, 30, 32, 37, 39, 54.

Glaring disparities, 9, 76.

Natural Law, 59.

Economics, 8, 25, 26, 57, 59-61, 86.

Effort, 15, 16, 22, 47, 55, 56, 82.

Church and Development, 1-5, 12-21.

Selfishness, 21, 28, 49, 64, 82, 86.

Emigrants, 69.

Fulfillment of man, 1, 6, 16, 34, 84.

Fairness of trade, 56-65.

Hope for a better world, 79.

States (men of), 84.

Students (Youth Drama), 68.

Gospel, 1, 12, 32, 81.

Experts, 71-72.

Exports, 57.

Expropriation, 24.

Hunger, 1, 3, 35, 45-47, 53, 74.

Family, 10, 36, 67.

1. A. O., 46.

Global Fund, 51-53.

Fraternity, 27, 44, 66, 73, 78, 79, 85, 86, 87.

Waste, 53, 67, 84.

Generations (conflicts of), 10, 36.

History, 1, 13, 17, 62, 73.

Humanism, 16, 20, 42, 72.

Ideal to pursue, 21, 41.

Totalitarian ideologies, 11.

Taxes, 47.

National Independence, 6, 62.

Industrialization, 25-26, 29.

Injustice, 21, 26, 30-32, 63, 76, 82.

Institutions, 10, 12, 71.

Investments, 47.

Isolation (getting out of 1'), 77.

Youth, 47, 67-68, 74.

Justice, 4, 22, 44, 59, 61, 70, 76, 85.

- And peace, 5.

Lay, 74, 81.

Liberalism, 26, 34, 36, 58-61.

Freedom, 6, 15, 33, 37, 39, 47.

Moral Law, 37.

Market, 60, 61.

Marriage, 37.

Materialism, 18, 39, 41.

Military (expenses), 51, 53.

Living wage, 21.

Misery, 1, 6, 29, 47, 51, 53, 74, 76, 83.

Missionaries, 12, 74.

Development missions, 71.

International Morality, 58, 65, 81.

Nationalism, 62, 72.

Oligarchy, 9.

O.N.U., 4, 76, 78.

International organizations, 35, 64, 81, 84.

- Professional, 38-39.

Collaborative organizations, 74.

Peace, 21, 55, 63, 73, 75, 76-80, 84, 87.

Popes (social teaching of), 2.

Participation, 1, 6, 30, 54.

Poor, 4, 5, 8, 9, 12, 23, 33, 40, 41, 47, 49, 55, 76, 83.

- Spirit of poverty, 21.

Peasants, 9.

Church Fathers (­social teaching ­of the), 23.

Person's rights, 31, 33, 34, 36, 63.

Planning, 33.

Politics of States, 13, 54.

Possession (abuse of), 21.

Power, 9, 21, 32.

Government, 23, 33-35, 37, 47.

Loans, 54.

Prayer, 20, 75.

Fair prices, 57-61.

Profit, 26.

Programs, 33-34, 50, 64, 77.

Progress, 5, 10, 12, 22, 25, 26, 34-35, 44 50

Property, 22, 23, 26.

World Social Question, 3, 9.

Racism, 47, 63, 72.

Reformation, 32, 81.

International Relations, 61, 65.

Responsibility, 9, 25, 70, 80.

Resources (pooling of), 43.

Revenues (use of), 24.

Revolt, 28.

Revolution, 31.

Rich, 23, 33, 41, 44, 47, 48, 49, 83, 86.

Wis. 20, 36, 40, 85.

Fair wage, 59.

Community sense, 17; social, 70.

Military service, 74.

Sign of the times, 13.

Universal solidarity, 1, 17, 44, 48, 62, 64-65, 67, 73, 80, 84.

Superfluous, 49.

Technicians, 20, 41-48, 73.

Technique, technocracy, 10, 34.

Tradition, 10.

Labour, 9, 17, 18, 21, 22, 25-28, 48, 69.

U. N. E. S. C. O., 35.

Urgency of the work to be done, 2932 53 80.

Spiritual Values, 18, 20, 21, 28, 41, 42, 49, 67-68.

Truth, 13, 16.

Violence (temptation of), 11, 30.

Vocation, 15, 42, 65.

**Bibliography**

**EUCHARISTIE**

**H.** Schlrmann. **- The story of the Last Supper. Coll. Lumières bibliques­, 1. Le Puy, X. Mappus, 1966, 19 X 12, 95 p., 1 table, 8,20 FF.**

The meticulous work of H. Schürmann on the Eucharistic texts of the New Testament is well known to specialists. This little volume brings the best of it to the attention of all. ­It is a commentary on *Le 22:*7-38, which clearly reconstructs the redactional stages: the primitive nucleus (the author sees it in the first cup, vv. 15-18) to which a later quotation has been added, vv. 19-20; then later prelucanian additions, ­concerning the community and its leaders (vv. 2-1-27, 31-32, 35-38), finally introductions made by Luke himself, and dukes to the insertion in the framework of the passion (vv. 7-14, 21-23, 33-34). The highlighting of the *Site im leben, the* simplicity of the language, the precision and conciseness of a text in which each sentence carries weight, all this makes this "account of the last supper" a useful work for the specialist (he will recognize in it the author's own positions, which on more than one point are not accepted by all), but also for the believer who is anxious to deepen his understanding of the Eucharist by returning to its origins. - Paul Tihon, SJ.

**P.** Lebeau, **S.J. - The new wine of the kingdom.** Coll. Lessinnum Museum.

Biblical Section, 5. Paris-Bruges. Désolée de Brouwer, 1966, 20 X 13, 320 p., 270 FB.

Many centuries of disuse have unlearned the Catholic people the meaning of the Eucharistic cup, and efforts to restore it to its proper place have met with little response in our midst. Hence the importance and timeliness of this work. Without doubt, its aim is first of all to make an exegetical and patristic study of the eschatological words of Jesus at the Last Supper ("I will not drink any more of the fruit of the vine until the kingdom of God has come": *Le* 22:18 par.). But by the same token it unfolds for us the rich harmonics ­of the symbolism of the Eucharistic cup. The first part studies <sacred commensality and wine in the eschatology of the Old Testament and of Judaism ­contemporary with Christ>. Wine appears to be linked (among others in Qumran) to the advent of ­the messianic times. The second part exegetes the logion. A close analysis allows us to conclude that this "vow of abstinence" designates as a Kingdom the time of the Church, and in it the Eucharistic commensality. This conclusion presupposes a series of positions taken through the variety of hypotheses supported by the exegetes: on the first cup of which Saint Luke speaks, on the not directly Eucharistic character of the meals with the Risen One (the wine is not mentioned because "the Spirit had not yet been given"), etc. A confirmation of this exegesis is provided by a chapter (very new in Eucharistic theology) on the <: Aquarian contestation" - which extends the mysticism of pure expectation of the Rekabites and Nazirs. The third part ­brings together the patristic exegeses of the logion and demonstrates the largely traditional character of the proposed­ ecclesiological interpretation (whether sacramen- tairc or spiritual). The Latin theologian, more than any other, will find something to learn in this study, which is carried out with rigour and, what is not bad, with elegance. Does not the close relationship, well brought out here, between the Eucharistic cup and the Spirit explain to some extent the relative oblivion of the two in Western theology? In these days when the prophets of the post-religious era accentuate the common impression of living in the end of a world, this book reminds us that the Eucharistic cup, "marked from above by the warmth of the Spirit" (cf. p. 122), is the sign that definitive joy is now the prerogative of the New Covenant community. - Paul Tihon, SJ.

**L.** Bouyer. **- Eucharist. Theology and spirituality of the Eucharistic prayer­. Coll. Spirituality of yesterday and today. Toumai-Paris, Des- clée et Cie, 1966, 18 X 12, 453 p., 240 FB.**

The great Eucharistic prayer remains at the centre of present-day liturgical and pastoral concerns: Fr Bouyer's book therefore comes at the right time. If we are threatened with forgetting the past, here is something to ward off this risk. For in spite of the subtitle, this is above all a historical study. After chapters on Jewish blessings and on the institution of the Eucharist (which are fundamental to all subsequent developments), there is an examination of all the major types of anaphora, from the Didache to the recent Eucharistic prayers of Taizé, the United Church of South India and the United Lutheran Church in the United States. The personal positions taken are frequent, as are the hypotheses put forward cautiously and which, no doubt, will not always convince the specialists. Let us pinpoint the explanation ­given for the ­introduction of sacrificial motives in the anaphora: it is a question of making explicit for the Greeks an idea already present in the Semitic conception of the memorial (cf. p. 182 f.). Let us also note the way in which Fr. Bouyer summarizes the ­progressive determination of the epiclesis from a general invocation to obtain the fniit of the celebration, in particular the unification of the Body of Christ by the Spirit (pp. 300-304). The chapter on the recent evolution of the Eucharist in the Churches of the Reformation is very enlightening for the layman, and ­encouraging from an ­ecumenical point of view. ­Let us note the severity of Fr. Bouyer for any tendency to improvise in liturgical prayer (he sometimes seems to include in his disapproval any creation of new formulas, even if not ­properly improvised: it is true that this exposes one to subjectivism or, even worse, to incompetence!) Nor does ­he like the fact that the prayers of intercession are ­to be excluded from the canon. One would be led to believe, however, that a solution that would conform both to the present demands for simplicity and to tradition would be to reduce the prayer of petition in the Eucharist to its essential core: the epiclesis comprising the three elements recalled by the Author (p. 303): the prayer for the approval of the sacrifice, the consecration of the elements, the unification of the Church by the Spirit. Indeed, the only argument finally retained by Father Bouyer in favor of maintaining the intercessions in the canon is that thanksgiving is normally accompanied by a prayer for the full accomplishment of the work of God (p. 438 f.). As for the anticipation of the intercessions in *the oraliû fidelium,* it is, after all, only another solution to the problem arising from the joining of the liturgy of the readings with the Eucharistic meal. Can we say that this ­solution is less traditional? It seems to be the one found in Justin (I. Apol. 65-66). And it is urgent, in order to rediscover the meaning of the Eucharistic prayer, ­as the author wishes, to bring out its line in its harmony *and simplicity.* - Paul Tihon, S.J.

**J.-J.** von Allmen. **- Essay on the Lord's Supper. ­Neuchâtel, Delachaux et Niestlé, 1966, 23 X 15, 126 p.**

This work by the reform theologian Prof. von Allmcn brings the Catholic theologian the joy of seeing a broad basis of agreement on the fundamental points of Eucharistic doctrine confirmed. He first observes the balance of the presentation. The first chapter is devoted to anamnesis and epiclesis, ­fundamental dimensions which Catholic theology is also rediscovering and which are indispensable for overcoming sterile oppositions. Then the ecclesial nature of the Lord's Supper is ­considered: it is a revelation of the fullness but also of the limits of the Church; it is also a place of communion of Christians with Christ and of Christians among themselves. An important chapter studies the Eucharist as a gift of grace (living bread) and a sacrificial action. Finally, after a brief analysis of the Eucharist as an encounter with prayer and its answer, the last chapter considers the Sunday Eucharistic celebration as the place and time of "missionary going and coming". Written in clear and straightforward language, this book can help the various churches to situate their perspectives by taking a ­stand on the essentials. The Catholic theologian will note, it seems to me, the fundamental agreement which exists on the dimension of sacrificial memorial, sign and active presence in the present day of the unique sacrifice of the cross (he is a little surprised to see Rome reproached for not having condemned the contrary position, while already Trent was concerned on this point to meet the contestation of the Reformed: cfr Denz.-Schônmetzer, n° 1743/940). The use of the formula < sacrificial phraseology " (p. 97) seems to me less fortunate: it risks making one believe in a simple way of speaking, in a sort of convention. Since the context dispels this impression, why maintain a source of misunderstanding­? The position taken on intercommunion is very firm and largely meets that of Rome. On the ­other hand, the formulas ­concerning the Eucharistic presence of Christ "extra usum" (p. 86, note 35) are ­not very satisfactory. Would there not be a way to go beyond these approximations, which we consider ­insufficient, by situating the "time of celebration" as coextensive with the existence of the Church? The Roman cult of the Eucharistic reserve as "table always served" (this is not to justify the medieval distortions) can easily be brought closer to the ancient practice, recalled by the Author, of ­taking the Eucharistic bread from the Sunday celebration for the week: this is something other than a veneration of the empty tomb. Another delicate point is that of the legitimate minister of the sacrament. The author's suggestions (cf. p. 87, but even more so on p. 118, note 3) on the distinction to be made between the ministry - which is ­essential - and its sociological forms, which can evolve, seem to me to be to be taken very seriously, but it must be admitted that on this point Catholic theology is not very advanced. The desire, dear to the author, for greater theological ­pluralism is certainly praiseworthy, but the analysis he makes of the "excommunicated concept" (p. 102) seems to me to be less than adequate: pride is not in theories, but in men, and it is certain that at the time of the Reformation the wrongs were widely shared. The Catholic sees it better for his part (and he would have liked to see the work of E. Iserloh quoted, which is very revealing on this point. Let us note in passing that the exegetical studies of H. Schürmann are not cited either, nor the works of J. Betz). The allusions to *Mysterium fidei* (p. 83, 86, 91...) clearly show the difficulty of interpreting an encyclical whose intention is to warn. The purpose of such a document is never to ­prevent the ­progress of theology. Many passages in this book invite dialogue, reflection and recognition. - Paul Tihon, S.J.

**K.** Rahner **and A.** Haussling. **- Die vielen Messen und das eine Opfer.**

**Coll. Quaestiones Disputatae, 31, Fribourg-en-Br., Herder, 1966, 21 X 14, 144 p.**

Karl Rahner's little book on the "correct norm of frequency for the Mass", published in 1951, gave rise to some controversy and to several further studies by the author. Until now there has been no study of this quality on a subject which has lost none of its topicality. Rahner was in a hurry to republish a work which had long been out of print, and he entrusted the editing to a disciple, Fr. Angelus Haussling, a Benedictine monk of Maria Laach. While keeping the fundamental theses of the author and as much as possible the text itself, he has made a real update. He makes use of the recent bibliography and the clarifications of Fr. Rahner himself. He also adapts certain considerations to the new conditions of theology and liturgical usage. The book has thus gained in weight. It has gone from 118 small pages to the 144 pages of the collection "Quaestiones disputatae". One is happy to find this lucid reflection, which calls into question many prejudices that are still common, insufficiently founded in sound theology. Thus on the < fructus specialissimus " of the celebrating priest, on the daily Mass (for or against which there is no binding argument), on the " private \* Mass (for which " Mysterium fidei " requires, according to the author's interpretation (p. 121), an " iusta causa ", which is new in the documents of the Magisterium), on the unsatisfactory character of the present rite of concelebration, on " the simple fact of not celebrating ", etc. It is to be hoped that this little book will soon find a French translator. - Paul Tihon, SJ.

1. **Th. H.** Liesting, **S.S.S. - Het sacrement der Eucharistie. Ticlt, Lan­**

**noo, 1966, 20 X 13, 263 p., 124 FB paperback; 148 FB hardback.**

The author attempts to synthesize all that has recently appeared on the subject of the sacrament of the Eucharist. The educated layman will find this monograph of great interest; he will understand that the liturgical renewal is not only a matter of formulations, but that the underlying mystery is inexhaustible ­and has a unity which can be torn apart if one ­aspect is ­emphasized unilaterally.­ However, the theologian would have liked more cohesion and a firmer framework. He will even hesitate to subscribe to certain pages, e.g.: p. 72 ff, on cultic sacrifice (is it possible to determine correctly the relationship to the unique sacrifice of the cross by seeking in the Mass an analogue of the "natural" Jewish sacrifices? 98-100: on the magisterium and authority of pontifical documents (is it not essential for theological research to determine the authoritative value of *each* document in order to avoid majoritarian interpretations? ­An abundant bibliography of publications since 1950 concludes this book; although it is not intended to be exhaustive, one would have liked to find e.g. W. Boelens, *Die Amoidshainer Thesen,* Assen, 1964; H. Jorissen, *Die Ent- faltttng der TraHssubstantiatiûnslchre bis sunt- Bcginn der Hochscholastik,* Munster­, Aschendorff, 1965. - L. Busquaert, SJ.

**M.** Seemann, **O.S.B. - Heilsgeschehen und Gottesdienst. Die Lehre Peter**

**Bnmners in katholischer Sicht. Coll. konfessionskundliche und kontro- verstheologische Studien, XVI. Paderborn, Bonifacius-Druckerei, 1966, 24 X 15, 215 p., DM 16.80.**

This thesis has an ecumenical intention: to familiarize the Catholic theologian with the Lutheran view of liturgical worship. For this purpose, Fr. Seemann, a Benedictine at Beuron, has chosen the most representative work of this viewpoint in our time, that of Peter Brunner. His work first presents Brunner's theology of worship, placing it in the context of his theology of the salvific act of God in Jesus Christ (hence the title: "The ­Event of Salvation and Worship"). The various aspects of worship are successively approached: the Word, the Lord's Supper, the community, the ministry, worship as a decisive ­commitment of man, the glorification of God. In his preface, Father Brunner himself tells us that he recognizes himself ­perfectly in this presentation­: his thought is rendered with great understanding, without distortion, and the accent is placed on the essential. A second part, strictly parallel, brings the appreciation of this work from the Catholic point of view and constitutes for its account a kind of theology of the Catholic cult rather remarkable. The conclusion highlights once again the convergence on the essentials, not only of the fundamental profession of faith in the Eucharist­, but even of the doctrinal exposition. The differences that remain are often the result of a pluralism of theological emphasis that would be permissible even within the Catholic Church (that pluralism which surprised ­Protestant observers at the Council). As for the fundamental difference (a conception of justification in which the total sovereignty of God seems to be ­recognized only at the expense of the free cooperation of man), it will perhaps appear more and more that it separates us only insofar as it is posited as exclusive. And the author clearly shows that the ­theological *and liturgical* ­renewal*,* pursued on both sides, tends to reduce the factitious and untraditional nature of such exclusions. - Paul Tihon, S.J.

1. Jeziekski. **- The Eucharist in the lives of young people. Description of their experience and catechetical orientations. School of Faith. Paris. Fayard-Marne, 1966, 24 X 18, 230 p.**

Sister Caritas Jezicrski gives us the benefit of a masterly study on how young Belgian girls between 15 and 18 years of age live the Eucharist. She conscientiously used all the methods of psycho-sodology. She established a sample (40 teenagers but 30 would have been enough, she tells us­) representing equitably the ages, the geographical, social and school origins. After making personal contact with each girl, she visited them very simply, at home, often in their bedrooms. A friendly conversation about the Christian life would then take place, ­while a tape recorder - whose discreet presence was soon forgotten - allowed the interview to take place without the mutual embarrassment of note-taking. The method of the interview, as well as the improvements and additions made throughout the investigation, are clearly described by Sister in the ­first part of her book, *A Fc coûte des jeunes.* It is a model capable of ­inspiring those ­who are interested in similar research. Eight witness interviews are offered for our reading, in an appendix to the book, in about thirty pages that the preface (Fr. Godin) advises us to discover first. The intelligence and finesse of the Sister allowed her, in the course of these interviews, to elicit and listen to responses that always testify to an astonishing sincerity and spiritual depth. One must admire the art with which these interviews were meditated and deepened. Little by little (in the second part) the author brings out the main features of the spiritual experience of these young girls. Concerned to discern what is concretely *lived* from what is abstractly *known,* her view "allowed her to rediscover the young people in their spontaneity and freshness". She sees them seeking in the Eucharist the response to the deep expectations of their age and their humanity: expectation of security, expectation of life in fullness, expectation of personal and community encounter. This search - often all too human and clumsy, like that of each of us - is moving and true because it is a hunger and thirst for the Body and Blood of Jesus Christ. Catechesis and pastoral care have been and often still are too human and clumsy: they should start from the life of young people. It is their fundamental expectations that we must patiently discover in their own eyes to help them to come ­to faith definitively in a Eucharist lived in fullness. - J. L. Litt, SJ.

**PHILOSOPHY**

**Fl.** Gabobiau. **- New philosophical initiation. Volume V: The great stages of thought. Decisions II. Paris-Tournai, Casterman, 1965, 22 X 16, 680 p., 390 FB.**

The previous volumes of this "Philosophical Initiation" have already been reviewed in this journal. The questions addressed in this second volume of "­Decisions" are those of freedom, death and the self. Like the previous volumes, this one contains a series of crossroads, where some ­philosophical­ texts are ­reproduced and often commented. According to a sentence on the cover, "the very differences, irreducible, condition the learning of the broadest ecumenism and of the discernment that is appropriate to everyday life. At the risk of tiring the reader who has read our other reviews, we repeat that we do not encounter enough in this "Initiation" the peace of thought that is built up far from the polemics of the schools, in which there is a lack of understanding of the Church.

nifcstent too often so many partisan undertones. We refer, for example, to the criticism made of Teilhard and Teilhardism (pp. 314 ff), of Fr. Calvez' book on Marx (crossroads 6), of the philosophical reading of Freud proposed by Mr. de Waelhens (crossroads 28). - S. Decloux, SJ.

**Fl.** Gaboriau. **- New philosophical initiation. Volume VI. God for the world. Ouvertures. Paris-Toumai, Casterman, 1966, 22 X 16, 536 p., 345 FB.**

For a Christian philosopher, this moment of thought, when he must state­, in the expectation of His revelation, the presence of the All-Other, is always the one in which the most recollection and fervour is demanded of ­him. It is in the approach followed by Saint Thomas that the author of "Philosophical Initiation" draws his inspiration to write the "book of knowledge", a true place of encounter with atheism, beyond the "impotent revivals" of which Blondel and Teilhard were the protagonists. The reader who knows Blondel a little will hardly have the impression of finding him, somewhat understood, in the pages that ­F. Gaboriau devotes to him. ­He will be truly astonished to read statements like these: < (Blondel) came to underestimate, philosophically speaking, the non-serious significance of death and evil. The very short pages he devotes to a < metaphysics of death " situate well the context in which the tragic phenomenon is approached and already oriented: it is less a question of *Yhotnme* annihilated by evil than of " the incompletion of thought " (164). If one chooses to study Blondel's "Thought", what right do we have to be surprised that it is about "thought"? One cannot, however, under the title "Blondelian anthropology", ignore the fact that Blondel wrote other books than "La pensée" and that, from the first *Action.* (1893), death holds an extremely important place in his dialectical approach, which consists in becoming aware of the *reality of* human *life.* But the "neo-Tomism" of Fr. Maréchal, for example, is hardly better understood. It is true that the author offers us a way of reading with indulgence the history of thought in this troubled period: "The shadow of Kant hovering over this time, each one did as he could. Blondel, on the one hand, reacting within the University against the imperialism of this *thought,* saw no other way out than to escape from it through *V Action.* The Dominicans, on the other hand, judging this terrain too pragmatic, saw no salvation for the intellect except by the virtue of its communion with the truth of first principles, and ­finally, Marechalian Thomism ­proposed a sort of compromise: dynamism and principle being united in the postulate of finality. All this in a climate fairly heated by passions and dramas, with which ours are minor, but which hardly allowed, so much so, the reinvention of ­a Thomism sufficiently irenic to dare to say its principle, the ttmzw- *salis dubitai io de vcritatc.* We would have scandalized everyone! The ­immediate duty ­was pressing: to fortify the shaken convictions. Add to this the fact that *V Université,* yielding to certain tics, was bluffing, as it happens, in favour of generalities. In short, the atmosphere was not one of understanding..." (463-464). - S. Decloux, SJ.

**G. F.** McLean, **O.M.I. - Christian Philosophy and Religions Renewal. Washington, The Catholic University of America Press, 1966, 23 X 15, x-174 p., $4.95.**

**- Christian Philosophy in the College and Seminary. Coll. Philosophy Workshop Proceedings, 1964. Ibid, vni-193 p., $5.50.**

These two books are intended to assist in the "aggiornamento" of ­Christian philosophy in ­the context of the renewal of the post-conciliar Church. They bring together papers given on the occasion of the 75th anniversary of the ­Catholic University ­of America, or articles written for that occasion, as well as reports of seminars and discussions on ­the themes of the renewal of philosophy, on how to teach it, and on its role in education in the faith. The first volume contains two articles on "­Christian philosophy and the Christian philosopher" (D. von Hildebrand and G. G. Grisez), two articles on the contemporary components of Christian philosophy (V. N. Clarke, W. Desan), three articles on the great philosophical themes in the religious renewal (M. Clark, L. B. Geiger, R. Johann); a fourth part gathers the fruit of dialogues on love and ecumenism­. In the second volume, some papers raise the question of the relationship between philosophy and theology (B. M. Ashley, D. von Hildebrand, Ch. De Koninck), they are followed by a discussion on this subject; the rest of the volume is the relation of seminars dealing respectively with: - contemporary themes in religious renewal, - ­Christian philosophy ­and ecumenism, - contemporary philosophers and religious questions, - the religious implications of philosophy in the "­Colleges", - philosophy in the formation program of the nun, - finally on the philosophy course in the seminary: its goals, its structures and its methods. - S. Decloux, S.J.

**H.** Rondet, **S.J. - Hegelianism and Christianity. Theological introduction to the ­study of the Hegelian system. Coll. Theology, Pastoral and ­Spirituality. Recherches et synthèses, XVIII. Paris, Lethielleux, 1965, 19 X 14, 160 p., 9,46 FF.**

It is above all on the current task of theology that this book wants to speak. And it is by asking the question of this task that the author invites the theologian to listen to Hegel, not "to become a Hegelian" (87), but to "baptize" Hegel's thought, or "if one prefers... to wrest (from this Egyptian his) riches in order to bring them into the promised land" (94); we would rather say - and more precisely, we think, since it is, originally, a Protestant theology -: to "consecrate" his effort of thought. "To the extent that theology wishes to remain alive, it must, without ceasing to ­seek to ­reproduce that marvellous synthesis which was the Summa of St. Thomas Aquinas, return to the scriptural and patristic sources, to frequent the homes of contemporaries, to express itself in their language, ... not in order to give itself a modern appearance, but in order to assimilate them, to change them in its substance and thus to contribute indirectly to the progress of dogma at the same time as to the ­growth of the ­life of the Church" (86). In about a hundred pages, the author thus develops the essential themes of Hegel's synthesis: the spirit of the system, Logic, the philosophy of Nature, the philosophy of Spirit, the philosophy of Law, the philosophy of History, the philosophy of Religion, the history of Philosophy, the problem of God, speculative philosophy and the Trinity, human destiny. It is especially from these last points that Hegelianism can be problematic, and that its reading requires of the theologian the effort of an understanding which is at the same time an overcoming, requiring a lucid re-examination of the whole system. In the eyes of Fr. Rondet, "the richest thing about our philosopher is the way in which he inserts ­individual becoming ­into a collective becoming. Hegel ... is in essence the metaphysician of society and history ..." (89). A selection of texts is added, at the end of the volume, to the presentation. - S. Decloux, S.J.

1. **J.** Shine, **S.J. - An Interior Metaphysics. The philosophical Synthesis of Pierre Scheuer, S.J. Weston College Press, 1966, 20 X 13, vin-198 p., $ 2.50.**

Contemporary philosophies are, broadly speaking, of two kinds. Some are in love with interiority: to explain, to enumerate would be easy. The others draw their inspiration from the exact sciences and demand rigour. Between these two ­tendencies, dialogue is hardly possible. By an intuition that owed nothing to fashion or vogue, Pierre Schcuer, by placing himself at the heart of personal intelligibility, has at once lived interiority and exercised fidelity to the most critical demands. At the present time, P. Scheuer's philosophy is therefore a privileged point, a centre of perspective, a possibility of communication with each of the opposed and apparently irreconcilable tendencies­. In ­spite of the difference in intellectual temperaments, P. Scheuer renewed the ­deepest­ questions of ­philosophy in ­harmony with Joseph Maréchal: the nature of metaphysics, what is the existing and what are the beings, the spontaneous and structured life of the human intelligence, of the human will, the man in the sensible world, the man affirmation of God. Let us add a historical fresco sketched from a privileged point of view. In this series, three monographs had already been published by the *Nouvelle Revue Thcologique.* Daniel J. Shine now gives us, in English translation, almost all of the Scheuerian writings. A work to be read, therefore, and especially to be meditated upon. - G. Isaye, S.J.

**M.** Renault. **- Determinism and freedom in Maurice Blondel's "L'Action". Coll. Problèmes et Doctrines, XXI. Lyon, E. Vitte, 1965, 23 X 14, 263 p.**

There has been no lack of studies on Blondel in recent years. And perhaps the true Catholic thinker that Blondel was is thus acquiring, at a distance of a few decades, an influence that was often denied to him during his lifetime. This study examines "Action" (1893), Blondel's most studied work by far, taking as its center of reference the question of freedom and its relation to determinism. The introduction defines Blondelian epistemology and poses the problem of phenomenal determinism. Following the beginning of the third part of "Action" (the study of the "phenomenon"), the first part of this work follows the path that leads from positive determinism, through the discovery of the natural and conscious subject, to freedom (the latter always being inserted at the intersection of an antecedent and a consequent determinism). The second part then studies the conditions for the realization of freedom: namely, the law of heteronomy that inhabits it, its relation to the body as individual nature, and to the physical world as universal nature. The third part extends this reflection by going through, more quickly, the end of the third part of "Action", as well as the fourth (and fifth) part: it is, on the one hand, the reflection on metaphysics and morality, as well as on the ecucil of superstition revealing the impasse of action that wants to enclose itself in the "phenomenon"; it is, then, a reflection on the Necessary One, and the option to which its discovery necessarily leads, as well as on the speculative ontological judgement, on objective existence and its relation to freedom. - We regret, for our part, that these last stages are covered very quickly. In particular, it seems to us that there is a risk of shifting somewhat the center of gravity of Blondel's reflection and of ignoring to ­some extent its truly concrete character, by leaving in the shade the fifth part of "Action", and the concrete encounter with the God of Jesus Christ, whose historical necessity­ she indicates and in which she sees the ultimate revelation of freedom. But this remark should be made to many other studies devoted to Blondel. It is not "God", the "Absolute", who is the last word in discourse for the philosopher Blondel, but the God who tells man his name, who reveals his face to him and invites him, in the materiality of acts, to accept an encounter, in which all of man must finally be taken, "head, heart and arms". - S. Decloux, S.J.

1. Breiiier. - **Studies in modern philosophy. Coll. Publications de la**

**Faculté des Lettres et Sciences humaines de Paris. Série Etudes et Méthodes, 12, Paris, Presses Universitaires de France, 1965, 25 X 17, iv-242 p., 18 FF.**

The title of this book corresponds in fact only to the content of the articles ­gathered in its first part. It contains a series of articles and ­communications written between 1908 and 1947. The introduction, under the title "Methods and Problems of the History of Philosophy", includes three writings: The notion of renaissance in the history of philosophy; Is there a ­Christian philosophy? The first part brings together a series of studies relating to modem philosophy (Descartes, Mcrsenne, Malebranche, Leibniz. Rousseau, Schopenhauer, Cohen. Massebieau, Bergson, Lévy-Bruhl, Bninschvicg). The second part, entitled "General Philosophy," brings together writings on the allegorical method, on the origin of symbolic images, on philosophy and myth, on science and humanism, on the philosophy of values, the notion of humanity, society and communion. - S. Decloux, S.J.

**G.** Simon, **SS. CC. - Die Achse der Weltgeschichte nach Karl Jaspera.**

**Coll. Analecta Gregoriana, vol. 147. Series Facultatis Philosophicae: sectio B, n. 13, Rome, Gregorian University, 1965, 24 X 16, xix-214 p., 3.000 lire.**

We know Jaspers' book: "Vom Ursprung und Ziel der Geschichte". For Jaspers, it is a question of placing the Christian faith in the context of all the religious faiths of humanity and of relativizing the axis of history given by Christianity to the West and ultimately to the world. Starting from the historical situation of our time, dominated by technology, characterized by mass phenomena and nihilism, while spiritual powers, such as the Church and the humanist ideal, seem to be ineffective, Jaspers proposes a ­return to a more radical­ origin and to deeper sources. In this perspective, he believes that in the middle of the first millennium B.C. he discovered a universal axis of history to which all men, including the Christian, ­can refer. In this "axial time", independently, China, India and the West awake to the spirit almost at the same time. It is to this time that we must go back to find the unity and the possible communication between the great human groups. It is this position of Jaspers that the author first reproduces faithfully. He then sets out to show the integration of such a perspective into the whole of Jaspers' "philosophy of existence". It also recalls Jaspers' position on philosophical faith and his judgment of Christ as *ttn of* God's revelators. Philosophy, for Taspers, goes beyond religions, even if it continually refers to them to discover the Figures of Transcendence. This thesis, conducted with great clarity, seems to us to indicate in an extremely convincing way how much ­Jaspers' philosophy remains incapable of thinking of history, except as a series of always more or less contingent realizations of an abstract universal - S. Decloux, S.J.

**J. B.** O'Malley. - **The Fellowship of Being. An Essay on the Concept of Person in the Philosophy of Gabriel Marcel. The Hague, M. Nijhoff, 1966, 24 X 16, xir-140 p., 20 flor.**

The concept of the person is obviously central to G. Marcel's thought. This book, which is one of the few English books devoted to Marcel, thus leads to the heart of the question posed by the French philosopher, and to the heart of the answer that his thinking brings to human life. The four chapters are entitled as follows: the personal question, the metaproblematic inquiry, the existential question, the companionship of being. The author thus presents the stages of the existential commitment of the human person, recalling the great Marcellinian themes of incarnation, pre-reflective communion with the ­universe, personal relationships of fidelity, faith, hope and love. The meaning Marcel gives to the term "person" is, as the author rightly points out, both ontological and ethical. This is because Marcel's "existentialism" is not exclusive of the human essence; his reflection on freedom is not at all opposed to a call of being. - S. Decloux, S.J.

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Second Vatican Council**

THE THEOLOGICAL ASPECT OF THE PROBLEM

In such a delicate matter, it is important not to proceed according to personal intuitions and not to give in to the easy temptation of defending one's own interests. On the contrary, it is necessary to study ­the texts objectively in ­order to try to detect in them the true thinking of the Church. Where several interpretations are possible, the history of the documents, the literary analysis of the "modi" which conditioned the definitive redaction, must enlighten us. This is why we ­will proceed not *a priori* but in the following way: we will first present the content of the *Motu Proprio* Ecclesiae Sanctae (August 6, 1966) fixing the norms for the application of the decrees *Christus Dominus, Presbyterorum Ordinis, Pcrfcctae Caritatis, Ad g entes,* all of which touch in some way on the problem of the relationship between the hierarchy and the major superiors. From there we will go back to the great conciliar texts in order to discern the theological foundations on which the execution of the Council's wishes must be based.

1. **- The Motu Proprio "Ecclesiae Sanctae"   
   and the norms concerning the hierarchy-religious relationship**

Following the request made in n. *7* of *Presbyterorum Ordinis,* n. 15 of the norms for the decrees on *The Pastoral Office of Bishops* and *The Life and Ministry of Priests* deals with the Presbyteral Council. It is linked to the person of the bishop himself, who is responsible for it.

n. **R.** th. lxxxix, **1967, no. 6.** stitue (it is dissolved upon his death or resignation), this "senate of priests" has the function of advising the bishop in all that concerns the government of the diocese. Now among its members "*cooptari ­passant etiam rcligiosi, quatenus in cura animarum atque apostolatus operibus exerccndis partent habcant.* It is a question here, obviously, of the religious-clerics. Two points should be noted: on the one hand, the bishop is not obliged to choose religious as advisors, and on the other hand, when he does so, he must limit himself to those who are involved in the pastoral work of the diocese.

21

The next issue speaks of the Pastoral Council, so strongly ­recommended by the decree *Christus Dominas,* n. 27. This time it is not a question of the government of the diocese but of everything that, in pastoral action, must lead to the "*vitae et actionis Populi Dei conformitas cum Evangelio*". Although it is also only consultative, this ­Council is obviously very important: it is no longer simply a matter of advising the bishop on "everything that concerns the needs of pastoral work and the good of the diocese" (n. 15), but of studying and examining everything that has to do with the pastoral care of the local Church and then, on the basis of this, proposing the practical conclusions that are deemed necessary (n. 16, § 1). This time - and the text is categorical - "*In Consilio Pastorali clerici,* religiosi *et laici, spccialiter ab Episcopo delccti,* partes habent". Let us specify that these *"religiosi"* are no longer simply clerics, but also lay religious (men or women), and that it is not necessary to be actively involved in the pastoral work of the diocese to become a councillor in the strict sense. We have here a practical decision which is fraught with theological implications, to which we shall return: religious have a role to play, in the same way as clerics and certain lay people, in the setting up of the pastoral care of ­the local church.

Let us underline in passing a small incision in n. 20 dealing with the ­displacement and transfer of parish priests: "the bishop can - *salvo jure de Religiosis vigentc -* legitimately displace any parish priest". Thus, the power of the Major Superior is recognized even with regard to the function most directly linked (in the ­present legislation­) to the pastoral office, the function of "*pastor animarum".*

But the most imposing block of norms relating to the decrees *Christus Dominas* and *Presbytcrorum ordinis* and concerning ­religious in their relationship to hierarchical authority is constituted by nn. 22 to 40, putting into practice nn. 33 to 35 of the text on *The Pastoral Office of Bishops.* The interest of these directives is increased tenfold by the fact that they are valid "*pro omnibus religiosis, viris et mulieribus, cujusvis ritus, salvis pro Orientalibus Patriarcharam juribus*" (n. 22). They tend, without any doubt, to strongly tighten the links between bishop and religious, "*etiam cxempti*" according to the formula which often recurs. As regards our subject more directly, the following points should be carefully noted.

Even if exempt in the strict sense, religious are subject in an absolute way to the hierarchical authority (local bishop, Episcopal Conference) in all that concerns:

* laws, decisions, ordinances concerning: either the various works connected with the exercise of the apostolate, pastoral and social action prescribed or ­recommended by the hierarchy (n. 25, § 1; n. 40); or the public use of the means of social communication (n. 25, § 2); or to enrolment in ­and collaboration with societies forbidden by the hierarchy *(ibid.)*; or to the wearing of the ecclesiastical habit *(ibid.)*; or to access to public spectacles *(ibid.)*; or to the public exercise of worship where the faithful are normally admitted (nn. 26, 37, 38) ;
* the collection of funds by public collection in the diocese (n. 27, § 2) ;
* the associations of the faithful placed under the guidance and direction of the Institute, and the apostolic activity of these groups (n. 35) ;
* institutions intended for the activities of spiritual or temporal charity and open to others than the members of the Institute (n. 39, § 2).

But in other areas, even if the episcopal authority remains the supreme authority, a true dialogue with religious authority and respecting the nature of the latter is strictly required. This is the case in :

* missionary activity, scion of the norms which we will discuss again (n. 24);
* the establishment of common legislation for the collection of funds (n. 27, § 1);
* the exercise of works (even those proper or particular to the Institute) which have been entrusted to a group of religious by the local Ordinary (n. 29, § 2);
* the appointment of a religious to an important pastoral office, made either by the competent superior or by the hierarchy (n. 30, § 2; n. 31);
* the possibility of transferring a religious in charge of an ­important function ­(n. 32);
* the agreement according to which an Institute takes charge of such a work (n. 30, § 1);
* the episcopal decision to entrust a parish to an Institute (n. 33, § 1) and to appoint a religious of the Institute as pastor of a parish outside the Institute (n. 33, § 2);
* the suppression of a religious house, even an exempt one, whether formed or not ­(n. 34) ;
* the extension of the apostolic activity of certain religious who are not strictly contemplative, in certain circumstances, for urgent needs (n. 36);
* the school policy of the diocese (n. 39, § 1).

The major superior has full authority when it comes to :

- of the internal life of the houses entrusted to him (n. 29);

* of the organization of the "domestic liturgy" and the choral office, according to the laws, customs and traditions proper to his rite and his Institute (n. 26);
* the promotion of the proper and traditional work of the community and its ordinary exercise in the houses of the Institute, taking into account, of course, the laws of episcopal jurisdiction (nn. 28; 29, § 1) ;
* schools intentes", i.e. open exclusively to young members of the Institute (n. 39, § 2).

While a rapid reading of the document could leave the ­impression of a certain control by the episcopate over the activity of religious, a more attentive and analytical study reveals, on the contrary, a very strong emphasis on frank collaboration, based on authentic dialogue. Let us note immediately that in n. 36 a small clausule of n. 35 of Christus Dominus which had been repeated in the previous paragraph has not been repeated. 35 of *Christus Dominus* which had worried many Superiors General because it foresaw the possibility of an adaptation of the Constitutions in order to allow religious to respond to certain requests of the bishop ­("that religious lend themselves promptly and faithfully to the requests and desires of the bishops asking them to take a larger part in the ministry of the salvation of men, *salva Instituti indole et secundum Constitutiones quae, si necesse sit, ad hune finem accomo- dentur, inspectis hujus Decreti Concilii principiis*"). Is this intentional­? Several clues lead us to answer affirmatively.

Of the norms for the implementation of the Decree *Perfectae caritatis,* we will only mention n. 43, which seems to us to be of great importance: "It is of the utmost importance that the Conferences or National Unions of ­Major Superiors collaborate with the Episcopal Conferences ­in confidence and respect *(confidenter et reverenter coope- rentur)*; it is therefore to be hoped that questions pertaining to both parties will be dealt with in mixed Commissions of Bishops and Major Superiors". Here again, the emphasis is on collaboration and dialogue.

This is also what the *Motu Proprio brings to the* forefront when it deals with the missionary activity of the Church. In nn. 10 and 11, after underlining the role of religious in the evangelization of the world, it asks the bishops of all the local Churches to facilitate their ways in all that concerns recruitment, fund-raising and the maintenance of the missionary zeal of the faithful. Nos. 15 and 16 ­order that representatives of religious Institutes be part of the leadership of the Society for the Propagation of the Faith, ­some with a deliberative­ voice in the Central Council (no. 15), others with a purely consultative voice (no. 16). The conventions regulating the mutual relations between local Ordinaries and missionary Institutes­ will be drawn up - and it is specified that they will be drawn up "taking into account both the continuation of the missionary work and the needs of the Institutes" - after consultation with the Episcopal Conferences involved and the ­Institutes (n. 17). Religious missionaries will have their fair share of the subsidies granted to the missions (n. 19). Finally, even in mission territories, they should form Conferences or Unions to coordinate their apostolic efforts (n. 21).

The spirit of the *Motu Proprio* can therefore be summarized by the terms *collaboration, respect for respective competences, but within the* sacramental *structure of the Church "founded on the Apostles" and entrusted to their successors.* Certainly the letter of the text can give the impression of an unstable situation, fraught with threats as regards possible claims of authority on the part of one or other party. One could even fear at times the danger of a certain setting aside of the *charismatic* vocation which characterises the religious institution in the Tradition. It may be that some interpret it in this sense. However, if properly understood, it seems to us to be in perfect harmony with the spirit of the Council. It is the translation of an exact theology of the hierarchy-religious relationship, diffused in several documents but never explicitly made clear, and which we will now try to bring to light.

1. **- The "specific" vocation of the religiousin   
   the mystery of the Church Communion-of-Life**

First of all, it is important to remember that within the Eglist Mystery, that is to say, within the Communion-of-Life with the Father, the ­religious institution ­as such has a specific function, typically ecclesial, which is in keeping with the deepest values of the Christian fact. If, in fact, the baptized group­ themselves under a common rule, submit themselves to ­this *"pater spiritiialis*" that the ­superior should normally be­, it is with the very precise aim of seeking the perfection of the life of grace infused in them by the Word of God and the sacraments. According to the beautiful expression of *Perfectae caritatis,* "there is truly a particular consecration which is rooted in ­baptismal consecration ­and expresses it with greater fullness" (n. 5). The religious wants to make his or her Christian being­ blossom as perfectly as possible, to ­commit himself or herself ­as generously as possible in response to God's gift. For this reason, within the ecclesial community, he or she joins ­a fraternal cell, explicitly and formally ordained for this purpose, and for this reason endowed with its ­own organization and ­government.

Certainly, every ecclesial nucleus is capable of leading to ­perfection through the life of faith, the celebration of the sacraments, the spiritual direction of the pastors and the exercise of charity. Nevertheless, it is normal that, without in any way breaking their essential bonds with the whole ­community of ­the baptized, some of the faithful ­should ­group together in view of adopting means of sanctification and a style of life which, in its pastoral "prudence", the hierarchical authority cannot impose on all Christians. For, although founded on the one baptism in which all are equal, the Lord's calls are diverse.

This means that the religious vocation, the various forms it takes, the particular style of authority which governs it, the proper place it holds in the whole of the Body of Christ, are of the order of a free and personal response to divine grace. They are therefore of the order of the charismatic­, of the pneumatic. The Constitution *Lumen Gentium* rightly speaks of a "particular gift in the life of the Church" (n. 43) and *Perfectae caritatis* situates the whole of religious life in "the impulse of charity which the Spirit pours into hearts" (n. 1).

We are no longer in the order of the reception of divine goods through the hierarchical channels of the Church-Institution. We are in the mysterious domain of the fructification of grace, of the inspirations and dynamism of the Holy Spirit. The hierarchical ministry of the Church offers the fundamental gift of God, his life of communion, to those who desire it. The religious community offers privileged means to those who wish to develop *this communion to its* fullness. Certainly, since the hierarchy has the mission of shepherding *all* the People of God, leaving no baptized person outside its action and solicitude, it is incumbent upon it to direct wisely the life of the Church. "It is up to the hierarchy to direct the practice of the ­evangelical counsels wisely by its laws... ­It is also the Church which, obediently following the ­inspirations of the Holy Spirit, receives the proposed rules ... and, once their revision is completed, officially approves them" *(Lumen Gentium,* 45). However, this pastoral direction is combined with the form of authority immanent to the religious community and formally adapted to its specific nature and purpose. On this level, the deepest level, there is thus complementarity. The ­religious institution­, far from competing with the hierarchical institution, comes on the ­contrary­ to ­bring the latter's work­ to its perfect maturity. It is rooted in the fundamental gift which God usually grants only through hierarchical mediation: the gift of adoptive filiation. Moreover, it always remains within this gift, constantly renewed and deepened by listening to the Word of God and participating in the sacraments, two "goods" which are essentially the result of ­hierarchical mediation. ­But it allows those who, moved by the Spirit, wish to enter totally into this gift, to do so with greater ease. And so it renders to the Church of God an eminent service: it brings forth in the Church a "sign" revealing its own nature *(Lumen Gentium,* 44). It is necessary to insist on this point: it is eminently through the religious community that the bishop can see the ­true image of the *Ecclesia S pansa,* to the service of which he has been consecrated and which he has, in a way, espoused, emerging ­within the small flock which the Lord entrusts to him. And he can do this because, under the guidance of its leaders, the religious cell has listened to the suggestions of the Spirit and has followed them as best it can.

*Thus we arrive at a first and fundamental conclusion. As soon as it is a question of relations between the hierarchy and religious superiors, it is (theologically) radically essential to* highlight *and* preserve *this complementarity of authorities and competences, in the sense that we have just spoken of it,* for the good of **the Church as such, in its very essence of "communion** of life". Any structure that would call into question one or the other of these two authorities cannot be accepted, even if, in an ­immediate way, ­it solves certain problems. Here, more than elsewhere, we must beware of myopia.

1. **- The theological relationship between the apostolic commitment of the religious and the bishop of the local church**

The principle which we have just affirmed applies first and foremost to the ­apostolic commitment of religious, a level where ­the most serious conflicts and the most serious consequences ­usually arise.

We said that the religious wanted to live in fullness his or her baptismal grace of communion of life, thus of passage into the profound mystery of the Church. Now this entry into the Body of the Lord ­always places ­in the heart of the faithful an apostolic call which is an essential dimension of being Christian. The Council has never ceased to repeat (Decree on the Apostolate of the Laity, Decree on the ­Missionary Activity ­of the Church, Decree on Religious, Dogmatic Constitution ­on the Church) that by his or her baptism every Christian was, in the power of the Spirit, turned towards others to bring them the light of Christ and lead them to the joy of the Kingdom. ­Perfection of baptismal life - and consequently the ideal of ­religious­ life ­- means, therefore, perfection of the response to the call of the Spirit to apostolic commitment.

It is here that we must avoid any ambiguity. The nature of ­religious life ­as we have described it above imposes on the ­apostolic commitment of the religious two essential modalities which characterize it within the apostolic commitment of the universal Church. A modality of "limit" articulated on a modality of "universal availability".

First of all, a modality of "limit". The free and well-considered entry into a particular Institute, prompted by a special call of the Spirit, is of itself linked to the adoption of a style of life and a type of action determined *from within* precisely by this call of the Spirit. At the ­origin of each foundation there is always the acute perception by the Founder of a certain evangelical value to be put more into practice.

The charism of the Father of the community normally blossoms in function of the concrete and realistic condition of the People of God on the move, not in function of a theoretical and abstract Church. Therefore, all religious life, all the search for living communion with the will of the Father, is unified around this centre. It is not, of course, a matter of putting in the shade or denying ­certain Gospel ­values; it is a matter - always under the call of the Spirit inscribed by baptism - of bringing more to light a dimension of the Christian fact, an aspect of the evangelical radiance­. ­This is why the apostolic commitment of the religious is, because of the fundamental call of the Spirit to which he or she has ­generously­ responded­, quite strongly channeled by this line of force which is usually called the specific end of his or her Institute.

At first sight this could seem like an impoverishment both for the life of charity of the individual and for the Church. Hence the (easy) temptation - which broke through here and there during the Council even among religious - to break down these barriers. But to those who reflect in ­depth on the nature of religious life, this limit soon appears on the contrary as a source of power.

On the one hand, in fact, this choice usually leads to the formation of apostolic bodies specialized in a precise field of ecclesial life and action. In this way, the dynamic presence of the Holy Spirit, the soul of the Church, can produce more perfect and more numerous fruits, and the involvement of the People of God in the structures of the world can be done with greater quality and certainty. Here again it is important to reason from the outset on the level of the Church as such, not on that of immediate problems. Moreover, and this seems to us even more important, the fact that such and such an activity is linked to a life that is unified around it and yet directed towards the search for integral Christian perfection, gives the act thus performed a value of "witness" and "sign". Is it not overwhelming that the whole search for the most total and true union with God is accomplished, for example, in the daily commitment of a whole community to the service of those who suffer? Then the quality of the action taken, both individually and in community, has repercussions that go beyond effectiveness: it reaches the level of the sign. And we know that in a Christian climate the sign is always first, as soon as we speak of the part played by man.

This is why the Council, especially in the decree *Perfectae caritatis,* insisted strongly on respecting and maintaining the *true* traditions, the *true* specific objectives, the *true* original spirit, in short, the patrimony of each Institute *(Perfectae caritatis,* nn. 2, 20). He even sees in the establishment of a greater fidelity to this whole a

**HIERARCHY AND MAJOR SUPERIORS AFTER VATICAN II** 569 of the essential bases of renewal. It will be noted that the Decree *Christus Dominus* (on the pastoral office of bishops) in the famous ­number 35, around which so much concern was built, also emphasized this point. When it asks religious to lend themselves to the wishes of the bishops, it specifies: "they will do so, however, with respect for the character of their Institute and in accordance with their constitutions, which, if necessary, would be adapted for this purpose". We have already noted that the *Mo tu Proprio* of August 6, 1966 no longer speaks of this ­adaptation of the Constitutions. Let us add that the entire incision already existed in the 1963 *De Cura animarum* (n. 20). A note then specified the meaning of this adaptation of the Constitutions: "*­Constitutiones dicuntur accommodandae non necessario cttm mutatione finis specialis Instituti, quasi deberet de vita contemplativa transire ad activam vel ad diversa opera non sibi propria. Fine quidem cum indole propria Instituti servato, constitutiones exigentiis hodiernis apostolatus et debitae Ordinario loci subordinations, prout necessarium­, melius aptentur, ut sodalium activitas efficacior sit et congruentius ­ordinata procedat*" (p. 25, note 10). This note disappears in the 1964 "emendatus" scheme. But it proves that the spirit of the text is in line with the general line of *Perfectae caritatis.* Moreover, further on, number 35 recalls that if ­non-contemplative religious ­can be called to contribute to the various pastoral ministries, it will be "taking into account, however, the proper character of each Institute". It insists that religious engaged in the apostolate "be imbued with the spirit of their own Institute and remain faithful to regular observance and dependence on ­their own superiors" and that "the bishops themselves do not fail to recommend this obligation. Finally, we should add that the Decree *Ad gentes* is also along the same lines. When it ­asks Institutes to adapt their Constitutions it is careful to add "but nevertheless according to the spirit of the Founder" (n. 40). In short, the Council ­is firmly committed to respecting the apostolic action proper to each Institute: it sees this as a source of richness.

*This brings us to a second conclusion. When it is a question of hierarchical-religious relations in the apostolic Faction, the theological principle of* respect for the line of action proper to each ­institute **through** the **SPECIAL** call of **the Holy Spirit who** has **caused** it **to arise** in the Church *must be scrupulously observed. The* quality *and* value of the witness of *ecclesial action ­as such are at stake.*

However, we affirmed that this "limit" of the field of activity was articulated on a modality of "universal availability". We ­recognize here the point often invoked to justify exemption, whether it is understood in its strict sense (we then speak of "exempt orders") or in its very broad sense. We will situate ourselves here on a level that transcends and unites these two forms.

Religious life is, in fact, an active entry into the Spirit's baptismal call in order to respond to it in perfection. The gift of the Holy Spirit at baptism has the primary effect of incorporating us into his ecclesial Body and thus ­necessarily opening us ­to all the dimensions of catholicity. Is not the Spirit the bond of unity of the Church, the one thanks to which the multiple local churches are in fact only one Body of Christ? Entry into a particular ecclesial community, grouped around its bishop, is therefore not only entry into the universal Church, but also (and this nuance seems important to us) entry into the dynamism which impels the various local churches to "commune" with one another and to manifest this "communion" in their lives. The universal Church is not a great whole that would be divided into dioceses in the way that France is divided into departments; on the contrary, it is the fruit of the "communion" of charity and faith of the various ­local communities in each of which it is realized in its essence.

This is the profound meaning of the Council's doctrine of "episcopal collegiality": on the one hand, the diocese "bound to its pastor and ­gathered together by him ­in the Holy Spirit, thanks to the Gospel and the Eucharist, constitutes a particular church in which the one, holy, catholic and apostolic Church of Christ is truly present and active" *(Christus Dominas,* n. 11). 11), on the other hand, since "the one and only Catholic Church exists in the particular churches formed in her image and from these particular churches" *(Lumen Gentium,* n. 23), the latter are inhabited and carried by the call and concern for the good of the whole Body of Christ "which is a Body made up of churches" *(Lumen Gentium,* n. 23). The local church, by its very nature, is open to the universal Church and the "communion" of churches. And this by the very dynamism of the Spirit.

Thus, the search for the perfection of baptismal grace must lead to an effective opening in this sense of universality, and thus of catholicity. The religious, because he or she wishes to live his or her baptismal vocation as fully as possible, consequently feels impelled to an apostolic commitment marked by this law of catholicity. He wants to be at the service of the "*communion of churches*". Let us add ­immediately that the climate of transparency, of interior poverty, of ­spiritual availability that his vows deepen in him underlies and carries this desire. Certainly - and we will insist on this point at length - the religious, from the moment he works in a diocese, is bound to the pastoral authority of the Father of the diocese. He refuses, however, if he is not a member

of a strictly diocesan Institute, and it is here that this vocation to the service of the "communion of churches" of which we speak comes into play, to commit itself to work only in a given local church. For he wants to be available for every task of the Church, in line with his particular vocation, and proposes to go wherever the Spirit desires through the mysterious channels which normally transmit his calls. The particular competence which the "limit" mentioned above must bring to him thus leads, as we see, to a "­universal availability".

Such seems to us to be the theological root of what is called - the word, essentially juridical, is unfortunate and the source of much ambiguity - exemption. Its formal purpose is not to remove religious from the authority of the local bishop: we shall see that the Council has reacted very fortunately on this subject. It is to make this "availability" possible in the service of catholicity, and to make the religious institution as such a privileged instrument for the exercise of the "communion of the churches". In fact, history ­clearly shows us ­that this has been the function of religious in the great movements which have served the catholicity of the Church: the sole example of missionary expansion is proof of this, whether it be the commitment of monks to the evangelization of the old world or the flowering of modern missionary institutes.

Many of the Council's remarks are along these lines. Thus, in *Lumen Gentium,* n. 45, it is said: "In order that the needs of *the* Lord's flock (totius *dominici gregis) may* be better provided for*,* any Institute of perfection and each of its members ­may, in view of the common good *(intuitu utilitatis* communis), ­be exempted by the Supreme Pontiff, because of his primacy over the universal Church, from the authority of the local Ordinaries, and be subject to him alone. There can be no doubt: exemption is seen as an instrument at the service of catholicity. The same is true of n. 35, § 3 of *Christus Dominus,* although the emphasis is placed, and deliberately so, on the internal structure of communities. In fact, after having affirmed "the exemption according to which religious are attached to the Supreme Pontiff or to another ecclesiastical authority and are exempt from the ­jurisdiction of the bishops concerns above all the internal structure of the Institutes : The ­text continues: "The exemption also permits the Supreme Pontiff to dispose of religious for the good of the universal Church and another competent authority to dispose of them for the good of the churches of its own ­jurisdiction. It is clear that here the intention was rather to restrict the scope of the exemption. A study of the numerous "modi" shows this. The emphasis placed on the scope of the exemption in the internal conduct of the Institutes is undoubtedly intended to attenuate its scope in the apostolic activity of these same Institutes. However, we feel obliged to add (­referring to Paul VI's address of 23 May 1964) that it has the happy effect of placing at the disposal of the needs of the universal Church, and therefore at the service of "episcopal collegiality", living forces which are always available.

*We can now formulate this truth as the third conclusion of this study. When it is a question of hierarchy-religious relations in apostolic action, the theological principle ­according to which religious, in virtue of their very vocation, are* **AT THE SERVICE OF THE WHOLE GROUP OF THE LORD AND OF THE "­COMMUNION OF** LOCAL **­CHURCHES**", and *therefore are not (except in the case of strictly diocesan communities) bound to the exclusive service of a local church, must also be faithfully observed by both parties. The* common good of all God's people is at *stake.*

Having firmly established these great principles, we must now consider the religious in the concrete exercise of this apostolate, which is well characterized by the two laws of the "specific limit" of his ­commitment and his "universal availability".

Of course, he can only work in a local church, even if this is not the church to which the convent or house to which he is assigned belongs. For, and this again has been made too clear by the Council for us to insist on it, there is no universal Church except in and through the local Churches, since "the one and only Catholic Church exists in and from the particular Churches" *(Lumen Gentium,* n. 23). The "­universal availability­" of which we spoke above is therefore necessarily actualized, as soon as it is a question of apostolic commitment in the current sense of the term and which is that employed by the Decree *Chris tics Dominus,* in a diocese or at least (especially when it is a question of ­missionary activity) in a territory officially entrusted to a pastor, whether he be a bishop or a simple Prefect Apostolic.

Now, according to the will of Christ Jesus, ecclesiastically signified and actualized in the rite of episcopal consecration, there is in the local church, whatever it may be, only one Father and Head, the local bishop. It is well known that one of the greatest doctrinal achievements of the Council is this rediscovery of the theology of the episcopate, and that most of the new directions it has given have focused on this rediscovery. This is not simply a matter of convenience. It is the very desire of the Lord and therefore one of the ­essential layers ­on which the mystery of the Church as People of God is built. Nor is it simply a question of a disposition of order

In the ­Bishop "the Lord Jesus himself, the Supreme Pontiff, is present among the *believers" (Lumen Gentium,* 21). Therefore, even ­when concrete needs oblige the diocesan Bishop to ask for the help of auxiliary Bishops, the latter, although also endowed with the episcopal character, are under his authority *(Chris tics Dominus,* 25). This portion of the People of God has been entrusted to him so that he may be its Father. He will have to give an account of it to the Lord (*ibid.,* n. 11). Also, in virtue of this responsibility, supported by a permanent gift of the Spirit given to him for this purpose *(Lumen Gentium,* n. 21), he has full authority with regard to the evangelical life of the baptized of his little flock. Moreover, as successor of the Apostolic College, the College of Bishops also has the ­primary responsibility for the ­spread of the Gospel; this applies eminently within the diocese entrusted to each bishop: "it is primarily *{imprimis)* through their privileged ministry that the Lord Jesus preaches the word of God to all nations... the witness of the Gospel of the grace of God has been entrusted to them" *{Lumen Gentium,* n. 21). It is a task, a responsibility, a mission which, let us repeat, responds to the explicit will of Christ. The evangelical life of the local Church, in its external manifestations and in all that concerns its specific common good, is entrusted by God to the solicitude of the bishop. To wish to escape this episcopal *"auctoritas*" is therefore to refuse in practice the will of the Lord Jesus, his ­mysterious "economy".

This means that the apostolic commitment of the religious and of the ­religious community as ­a whole is subject to the authority of the bishop of the local church in which this apostolate is in fact exercised (a local church which, in virtue of the principle of "universal availability," is not ­necessarily the church in which the house in which ­the religious ordinarily­ lives is located­). ­We said above that the bishop ­could not normally impose on the religious a task which did not correspond to his specific vocation, nor could he oblige him to exercise his apostolate only in his particular church. It must now be added that, on his part, the religious - even if he is exempt in the strictest sense of the term - from the moment that he works for the Gospel in a given church, cannot in any way withdraw from the decisions, laws, ordinances­, and concrete pastoral orientations which the local bishop has, in his prudence as Pastor of the diocese, promulgated in view of the common good of his Christian ­people. The "universal availability" of which we spoke comes into play here: it is by his transparency and his interior poverty in relation to the local pastors that the religious truly serves collegiality. Let us repeat: Christ entrusted his People to the ­successors of ­the Apostles on whom he founded his Church.

One can understand the theological meaning of certain conciliar texts ­which, at first sight, can give the impression of a hardening of ­episcopal authority or even of demands, whereas in fact they aim above all to situate the commitment of religious within an authentic theology of the Church. The Constitution *Lumen Gentium­,* after having recalled the principle and the ecclesial utility of ­exemption, continues: "members of institutes, in fulfilling their task of the Church according to their particular form of life, owe respect and obedience to the bishops, according to the canonical laws, because of their ­pastoral authority over the particular churches *(ob eorum in ecclesiis ­particularibus auctoritatem pastoralem)* and for the sake of the unity and concord necessary for the apostolic work" (n. 45). This is echoed in n. 6 of *Perfectae caritatis.*

But it is especially nn. 33-35 of *Christus Dominus* which treat this point with all the precision and insistence desirable:

"Let all religious always show religious submission and respect to the bishops in their capacity as successors of the Apostles. Whenever they are legitimately called to works of the apostolate, they are bound to exercise their functions as ­assiduous and submissive collaborators of the bishops... Exemption does not prevent religious from being subject in each diocese to the jurisdiction of the bishops according to law insofar as this is required for the fulfilment of their pastoral office and the proper organization of the ministry to souls *(prout hontin pastorale munus perfungendum et animarum rite ordinanda curatio requirunt).* All religious, whether exempt or not, are subject to the power of the local Ordinaries in what concerns the public exercise of divine worship (while respecting the diversity of rites), the care of souls, the holy preaching to be given to the people, the religious and moral education of the faithful, especially of children, catechetical teaching and ­liturgical formation, and the conduct of the clergy. The same is true of the various works which concern the exercise of the apostolate. The Catholic schools of religious are also subject to the local ordinaries in what concerns their general organization and supervision, without prejudice to the right of the religious to govern them. In the same way, religious are bound to observe everything which councils or conferences of bishops have legitimately prescribed for all to observe" (n. 35, §§ 1, 3, 4).

The history of this long text provides us with some ­interesting details. ­When it speaks, for example, of religious *legitimately* called to the apostolate, it is meant to refer to their assignment by their superiors *(cf. Diagram 196,* p. *72;* the precision was introduced at the request of a Father, cf. *ibid.,* p. 81). The first draft of n. 34 said that religious priests belonged "*ad clerum dioecesanum";* at the urging of a Father, it was corrected to say that they belong "*ad clerum dioecesis" (ibid.,* p. 72; p. 81): we see the nuance which makes it possible to grasp that religious are "of the diocese" even though they are not "diocesan priests". Thus, n. 34, in its definitive wording, is expressed in this way: "it must be said that in a certain true capacity *{vera quadam ratione}* religious priests belong to the clergy of the diocese *quatenus in cura animarum atque apostolatus operibus exercendis partent habent sub sacrorum Praesulum auctoritate*". All the words in this sentence carry. On the subject of the "works" of religious, the 1965 schema brings a happy nuance to the 1964 project: submission to the bishop is required only where the exercise of the apostolate is in question *(Schema 1965,* p. 63, *Relatio of* Bishop Jubany). Finally, it should be noted that, in the opinion of the Commission charged with the drafting of the Decree *(ibid.,* pp. 63-64), it was a matter of recalling that "*totum sacri apostolatus exercitium in dioecesi*" is subject to the authority of the bishop, and of ­allowing religious a *"convenions libertas", in* short, of establishing a system of cooperation and concord *(ibid.)* which is faithful to the very nature of the Church.

*A fourth conclusion emerges from all this. When it comes to the hierarchical-religious relationship in Vagir Apostolica, the theological principle that* the sole head and leader of **PASTORAL ACTION IN ALL ITS FORMS IS THE BISHOP OF THE** LOCAL CHURCH *must be scrupulously observed.* **This "AUCTORITAS"** *cannot* in any **way be denied or acted against when it** comes to **formally APOSTOLIC WORKS AND** the "cura animarum". The *very structure of* the church as **an institution of salvation is at stake.**

Religious must therefore, in their apostolic commitment, submit to the authority of the head of the local church where they work. There is, however, a counterpart to this obligation - imposed, as we have seen, by the very structure of the Church as an institution of salvation. The bishop is, by vocation, at the service of the church to which the Lord sends him. And this is so that all the baptized and those whom God wishes to lead to Christ may receive the fullness of divine goods. This is the profound meaning of the beautiful title of Pastor which the whole of ­Christian Tradition gives him: "playing in a prominent and visible way the role of Christ himself, Master, Pastor, Pontiff, and acting as his representative" *(Lumen Gentium,* n. 21), he must aim that his people not only have the Life of the Spirit, but also "have it in abundance" *(Jn* 10:10). To this end, he has the mission of neglecting nothing of what the Spirit brings forth here and there and which can turn out to the advantage of the Church, whether it be the very being of the community "gathered by him in the Holy Spirit through the Gospel and the Eucharist" *(Christus Dominus,* n. 11) or its involvement in the work of the world's salvation. Otherwise he would not be a true Father. He ­would not be ­offering to the people whom the Lord has entrusted to him to guard and guide "in his name" all that to which, as members of the "*communia sanctorum",* they have a right. This would be very serious. Is it not precisely his "prudence" as a leader to make *VOikonomia* of all God's gift to his church?

Now we have just recalled that in its deepest origin and meaning religious life was one of the major gifts which the Spirit of God, the life-giving soul of the Church, makes manifest in and for the People of God. We have even strongly emphasized that because of the "universal availability" of its members, each ­religious community is placed, by the call of the Spirit, at the service of the episcopal collegiality, able to lend a hand for the Gospel where a specific need exists. From this follows for the bishop of the local church, if he is attentive to the work of the Spirit and seeks to make it bear fruit for the good of his own people and of the whole Church, two important duties. First, he must promote ­this religious life in his ­particular church. This is an ­eminent way for him to practice the "participation in the solicitude of all the churches" *(Christus Dominas, n.* 3) which is imposed on him by his insertion in the episcopal body, since "in virtue of the divine institution and the duties of his apostolic office, each bishop is responsible for the Church with the other bishops" *(ibid.,* n. 6). The ­religious community ­that exists in his home, and perhaps recruits its members in large part from among the faithful, is not, in fact, dedicated to an apostolic commitment circumscribed by the diocese. It radiates, in many ways, in the other local churches, and even - especially when it is a question of certain forms of ecclesial action which, like theological research­, touch on the problems of the faith as such - in the universal Church. To ­help it, to allow it to develop, to facilitate its ways, is therefore an active and true participation in the good and the concern of the "communion of churches".

But there is more. For the good of his particular church, to which in the first place the Spirit offers the evangelical contribution of the religious community present in its midst, the bishop should ­seek and promote a frank and open collaboration with ­religious. The Gospel forbids­ him to neglect to make his diocese ­benefit from the apostolic zeal and competence which, by virtue of a vocation from the Spirit, they are able to bring to it, especially in those areas where, because of their specific purpose and type of formation, they are more "specialized". This extends even to the communities present in another local church, whose help he may seek. Refusal to act in this way is tantamount to a refusal to serve the ­community of the baptized with all the means which the Spirit places at its disposal.­ Here again, everything must be judged not on the basis of susceptibilities or conflicts of authority, but in the perspective of the Church.

**The bishop** should want the local church to be as beautiful as possible, as faithful as possible to the suggestions of the Spirit, as rooted as possible in Gospel values, and as committed as possible to the work of saving the world. The Bishop is, in fact, the head of the People of God precisely because he is at its service. His authority is that of the Servant *(Lumen Gentium,* 24). As such, he is subject to another authority, that of the Spirit: for the life of grace of his faithful, he has to detect and then bring to light the various gifts which the Spirit infuses in view of the fullness of the Church, and the religious life is one of these gifts.

Thus, when, for example, n. 35 of *Christus Dominus* says that "close coordination of all apostolic works and activities is necessary" and that "it is up to the pastors to carry it out for their dioceses ... to the episcopal conferences for their own ­territory", when it adds "the bishops or episcopal conferences on the one hand, and the religious superiors or conferences of major superiors on the other hand, will want to proceed to the pooling of their projects for the works of the apostolate exercised by the ­religious", or again, "bishops and religious superiors will be willing to meet on fixed dates and whenever it seems opportune to do so, to deal with matters pertaining to the whole of the apostolate of the ­territory", these words must be understood in the light of what we have just developed. *It is not a question of two parallel groups, each with its own particular "interests" to safeguard or defend. On the contrary, it is a question of two groups with a single, undivided goal, the good of the Church of God,* that Catholic Church which exists "in and from the particular Churches" *(Lumen Gentium,* n. 23) and which is entrusted by the Lord to the College of Bishops, grouped and unified around the Successor of Peter *(ibid.,* n. 22). To the bishops the Spirit entrusts the task of governing, directing, and organizing all that concerns the common good of the People of God; to the ­religious *the same Holy Spirit* entrusts the mission of making ­certain fundamental values of the Gospel bear ­full fruit ­through their life and of centering their apostolic forces on certain essential points of the mystery of the Church. *Two callings, two missions, two functions ¿originating, therefore, in the One who is the source and agent of the unity of the Body of Christ, while being its life-giving principle, the Spirit.* The "communion" of these two types of pneumatic functions is ultimately the task of the episcopal body, since it has the essential mission of "gathering in the Holy Spirit, through the Gospel and the Eucharist" *(Christus Dominus,* n. 11) the People of the saved. But whoever says "communion" says that none of the parts is frustrated of what characterizes it in its essence, that on the contrary one applies carefully and energetically to it n. **R. TH. LXXXIX,** 1967, n° 6. **22**

allow for the maximum development of its own values. And who says "common good of the People of God" also says that all the values proper to each of the parties will be fully and scrupulously ­integrated into the life of the local churches by those who ultimately lead them.

*Our fifth and final conclusion will therefore focus on this mission of the episcopal body. When it is a question of ­hierarchy-religious relations ­in apostolic action, the principle according to which those responsible for the life of the local churches are bound, because of their function with regard to the common good, to* promote and assume, by integrating it into diocesan pastoral work, the part which, because of the call of the Spirit, religious have to play in the mystery of the people of God, *must be faithfully respected. The ­Church's obedience to the ­action of the Spirit is at stake.*

1. **- Some ideas for the concretization of   
   these "theological" principles**

A study of the history of the Decree *Christus Dominus* and of the ­numerous interventions and remarks, both written and oral, of the bishops would reveal to us, if we could evoke it here, the wisdom of this little phrase from its number 35: "coordination depends above all on the supernatural dispositions of minds and hearts, founded and rooted in charity". And it must be admitted that the ­religious institution ­as such, before thinking of itself as a victim and believing in frustration, must also sincerely do its "mea culpa". ­Certainly there has always been on the part of the episcopal body a discomfort, often an annoyance, sometimes an aggressiveness with regard to the activity of ­religious. But it must be admitted that they have often been more concerned with the interests of their community than with the common ­good of the churches. Many facts invoked by the bishops, and which are correct, prove this. The recognition of the immense positive contribution which they made and which to a large extent bore fruit in the Council should not be allowed to obscure the realistic recognition of many shortcomings.

It is a question, therefore, above all, of an interior change, dealing on both sides with the meaning of the religious vocation and its insertion in the mystery of the Church. It is this conversion of ­religious, together with ­a greater understanding on the part of the bishops, that two decisions of the *Motu Proprio "Ecclesiae Sanctae"* seem to us to be marvelously suited to bring about, for the greater good of the life of the churches. Far from leading, as some feared, to a trusteeship of religious, the Council will lead, if these two decisions are taken, to a greater understanding on the part of the bishops.

**HIERARCHY AND MAJOR SUPERIORS AFTER VATICAN II** 579 decisions are faithfully applied, to a highlighting of their irreplaceable role in the Church.

The *Motu Proprio* asks first of all, as we noted at the beginning of this study, that religious (clerics or laity, men or women) be part of the bishop's pastoral council. To ­understand the importance of this decision, it is necessary to situate it in the spirit of n. 24 of *Christus Dominus:* "It is most desirable that in each diocese a special pastoral council be established, *presided over by the diocesan bishop himself*, and in which clerics, ­religious and laity specially chosen should participate. *It is the task of this council to investigate and examine all matters pertaining to pastoral work and to formulate practical conclusions".* The *Motu ­Proprio* adds that these conclusions are intended to "promote conformity of the life and action of the People of God with the Gospel­" (n. 16, § 1). He specifies that the work in common of this Council should normally be preceded by a prior, serious, scientific study *(ibid.,* § 4). That religious are thus called, *by the will of the Council, to* be part of the pastoral council of the bishop, represents a very clear advance on the pre-conciliar situation, and a privileged opportunity for the Institutes not so much to defend their interests and rights (why should some of them have seen only this aspect in this decision?) as to exercise fully their vocation of "availability" to the needs of the Church. Indeed, and this remark seems important to us, the ­members of this council are not necessarily religious explicitly ­engaged in the "*cura animarum"* within the diocese. They can be specialists free of any specifically pastoral assignment ­(in the sense in which these terms are usually understood): specialists in catechesis, in liturgy, in theology, in religious psychology, in ­sociology, etc. So what we said above about the "limit" of competences insofar as it is articulated on the "­universal­ availability" comes into ­full play. This, under the presidency and authority of the bishop, head of the local church. All the more so since nothing obliges the bishop to limit his choice to religious belonging to the houses of the diocese. Let us emphasize that religious superiors - especially during the joint meetings between bishops and superiors requested by *Perfectae caritatis* (n. 23, taken up again in a vigorous manner ­by the *Motte Proprio "Ecclesiae Sanctae",* pars II, n. 43) and by *Christus Dominus* (n. 35, §§ 5-6) - have the duty of insisting that the bishops carry out this desire of *Christus Dominus* and of the Council effectively. Not, let us repeat, the claim of frustrated men or those whose interests have been harmed, but the claim of "apostolic bodies" desirous of fulfilling to the full the function for which the Spirit has raised them.

The other decision of the *Motu Proprio* is less imperative. It is, however, more important for the question which ­concerns us ­in this study. *Christus Dominus* spoke of a senate or council of the bishop (n. 27) but in a still rather vague way. Presbyterorum *­Ordinis* was more categorical: in order to make dialogue between bishops and pastors of the diocese effective and possible, "a group or senate of priests shall be established in the manner best suited to present-day conditions and needs, whose ­structure and functioning should be determined by law. Now *Ecclesiae Sanctae,* after having recalled that in this council "the bishop will hear his priests, consult with them, and discuss with them what concerns the needs of pastoral work and the good of the diocese" (n. 15, § 1), continues: "from among the members of the presbyteral council even religious ­can be chosen, provided that they have a share in the *cura animarum* and in apostolic works" *(ibid.,* § 2). In other words, religious who are ­effectively involved in the diocese (and only them, it is easy to understand why) are considered authentic shepherds of the sheep of *the diocese,* true members of the "clergy *of the diocese", and as* such they are part of the *presbyterate of* the bishop. Although they are dependent for a whole area of their lives on the authority of superiors juridically ­external to the episcopal authority, they are nevertheless, by virtue of their pastoral commitment, authentic "cooperators of the episcopal order" *(Christus Dominus,* n. 28), aggregated to "the one presbyterate and the one family of which the bishop is the Father" *(ibid.).* Thus they too have the right to advise the bishop "in the government of the diocese" *(Ecclesiae Sanctae,* n. 15, § 1). It is clear that in the advice of the religious-counselor the values of religious life have, if he has succeeded in the interior unification of his apostolic life, an ­essential role­, in line with the call of the Spirit. Certainly the bishop remains free to admit or not religious to his council. But where ­living communities are truly committed in a disinterested way, can he decently, after this article of the *Motte Proprio,* refrain from doing so? It is up to the religious, therefore, to act accordingly, in righteousness and loyalty, if they wish to serve the local church by some of their own, even in the person of the bishop.

All the rest of *Ecclesiae Sanctae* is marked by a clear concern to respect the proper authority of the religious superior in areas which constantly overlap with the field of action of episcopal authority­. ­If, in the spirit of the Council, the role of the bishop as the only one responsible for the local church and, in a very special way, for the pastoral action which takes place there, it is nevertheless important that nothing be taken away from the superior in his proper function as head and leader of the local church.­

of the religious community. Hence the promising policy of dialogue, of decisions taken in common and in respect of competences, which is thus explicitly established.

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It seems to us, therefore, at the end of this reflection, that with the good will and evangelical spirit of all, a *modus vivendi* of peace and concord, based on the common service of the Church and respecting the different specific functions, can and should exist between bishops and religious superiors. The Council, extended by the *Motu Proprio* of 6 August, has clarified the situation by highlighting, on the one hand, the role of the bishop as Father and person in charge of the local church entrusted to him, and on the other hand, the meaning and purpose of the religious institution, which has its own structures and is endowed with a type of authority immanent to it, and which, in the final analysis, is at the service of the Church, that Church which is in and through the local church. And the function of the bishop (willed by the Lord and belonging to the very constitution of the Church "founded on the Apostles") and that of the religious superior are combined and unified in the one who is their common principle and their common source of power, the Holy Spirit, unique *< dator munerum ".*

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**Reflections of a Paleontologist on   
the Original State of Humanity and   
Original Sin**

In the whole of theological reflection there is perhaps no field which has been more dependent on the world view prevailing at the time than that of theology concerning the origins of man and original sin. It is not surprising, therefore, ­that in this particular area it has had some difficulty in dealing with modern scientific ­problems. The latter has ­renewed the cosmological aspect of the question from top to bottom. ­Now, in the present state of affairs at least, the theological vision elaborated by the thought of the Fathers and the Middle Ages also has incidences that are strictly cosmological and implications that are ­directly scientific.

But the situation is far from clear: it is quite evident, in fact, that theological reflection on the revealed fact has included in the same systematization elements of very heterogeneous normative value­, on the one hand, affirmations that are part of the very foundations of our faith: the universal necessity of salvation through Christ, the unique and necessary mediator, the necessity of baptism, founded ­directly on the Word of Christ: "Ni si qui s rcnatus fuerit ex aqua et spiritu sancto, non potest introirc in regnum Dei", direct proof that we do not receive, through birth, the grace that would be necessary to save us, and on the other hand a fixist world system, with a man created by God in a state of admirable perfection, as befits a masterpiece coming directly from the hand of the Creator, but in which some elements of the marvellous cannot fail to enter, at the end of the six days' work and in the very near past, etc., etc.

It was normal for the Church Fathers and theologians of the Middle Ages not to distinguish from the data properly revealed certain representations with which these data were incidentally surrounded­, and to consider the account of the first chapters of Genesis to be taken at face value, even though St. Augustine as well as St. Thomas, to mention only the greatest, were perfectly aware that their interpretation might not be as simple as it seemed.

It was normal, moreover, that the Fathers of the Council of Trent should ­use the whole of the terms of this construction, none of which was in doubt in their day, to confirm the solemn teachings ­and traditional doctrine of the Church concerning original sin.

But it is also normal in these conditions that, in our time, knowing that a whole part of the data used in this ­construction is out of date, many Christians may at first sight experience some difficulty in distinguishing between what was only the vehicle, necessary then but imperfect and relative, of the authentic truths of the Faith and what is the irreformable substance of the dogma which is imposed on our definitive assent.

Since the primitive theological synthesis included elements whose authors were not able to discern the very different normative values, it is difficult to make a clear distinction by means of a simple internal analysis of this synthesis, and we must already ­consider it ­an admirable fact and a direct fruit of the Holy Spirit's assistance that, with representations that we know today to be partly false, the Church transmitted the exact and authentic ­message of the Faith.

The precious stone of the Faith was received by the Church wrapped in a gangue which the conditions of the time did not always allow to distinguish clearly from the precious stone.

Now it happens that, thanks to the development of modern science, we are much better able to distinguish the gangue from the stone. And it seems to be our task to work carefully and prudently to remove this stone, which will appear all the more beautiful, with all its details becoming more visible, so that the modern world will no longer be tempted to reject it. It is certainly a difficult task.

It is love and respect for our faith that should lead us to it, and we believe that we should not fear for it, but rather rejoice in the fact that new light has come to light, and new questions are being asked that will allow its splendour to be better revealed. Are we men of little faith? What could we fear, and do we not know that Truth, wherever it comes from, can only contribute to the brilliance of Faith. We therefore confess quite frankly that we are deeply delighted by the present situation which forces us to deepen our reflection in order to better understand our Christian faith. That this forces us to ask ourselves at times whether this or that point usually considered to be linked to the very substance of our Faith is indeed so, is no doubt inevitable, but does not imply any refusal of the total objective truth, provided that this is done with the necessary prudence and time to conclude and that the research carried out allows the Church to decide in full knowledge of the facts. For, whether it is regrettable or not, it is in fact difficult in our time to expect Christians to accept decisions which they would feel have been made in ignorance of the real questions asked.

**I**

These scientific data are generally known in their ­broad outlines, but it is likely that their strength, their dimensions and their scope are still considerably underestimated.

The set of scientific discoveries that are multiplying has ­imposed with increasing force and evidence the notion of an evolutionary origin of the human organism from a Primate.

But the development of science is also leading to some ­extremely important conclusions of ­which it seems that most non-specialists are not yet fully aware. The first is that the knowledge of the general laws of the birth of species and genera in mammals, and the comparative study of the elements we have for the history of man with those we have for other mammals, lead specialists to conclude with real certainty[[[441]](#footnote-441)](#bookmark337) not only that the general laws of speciation imply that the appearance of man was made not by a single couple, but by a ­portion of a population, but also that positively nothing allows, in the study of the facts of the history of man, to place at any moment the individual or the couple subject to an exceptional mutation, which monogenism would postulate, and that everything opposes on the contrary to the historical existence of such a subject.

Such a positive and categorical statement will no doubt come as a surprise to all our readers. If it has not appeared earlier in the literature, it is perhaps because specialists, filled with a conviction that comes from daily contact with the facts, had not until now attempted to formulate or justify this conviction for others, and had perhaps not always themselves grasped the full scope of it, which the need for a more thorough analysis of their motivation led them to bring out.

We are aware of the fact that this does have an impact on very specific aspects of the theology of original sin, but we are merely stating objectively what the conviction of men of science is in this matter and it is not in our power to change it. We would certainly be unfaithful witnesses and we would be sinning against our Faith, we think, if we did ­not report exactly this conviction, which is necessarily one of the elements of the debate: it would not be true fidelity to the Church to conceal from it the exact content, in such a serious matter, of a point of view which it cannot ignore.

The second conclusion is that, over a period of probably well over a million years (1,500,000 to 2,000,000 years according to certain dates), the passage from the primate to modern man was made anatomically, physiologically, phenomenologically, ­shall we say, to ­sum it all up, in a completely continuous, slow and smooth manner. The Christian has the absolute conviction that there is indeed, ­somewhere in the course of this evolution, the metaphysical discontinuity of information by a spiritual and immortal soul. But this discontinuity, which our faith and even simple metaphysical reflection oblige us to introduce, is situated within a continuous and progressive unfolding, probably both psychic and physiological­, of which we had no such clear idea before.

If, as it is very reasonable to do, we consider *YHomo habilis* of Oldoway's layer 1 (lower layer) as a true man, endowed with a reasonable intelligence, faculty of a spiritual soul, because of the tools already positively worked, it is absolutely impossible for us however to attribute to him, and by far, the same psychic capacities, the same aptitudes for ­reflection as to the modern man. The cerebral differences are too considerable for us to go against their evidence. On the ­other hand, there is undoubtedly in these first tools all the possibilities of future development of a tooling which will become progressively more and more elaborate. But on the other hand, these first tools do not mark the brutal and decisive break with the previous world that one might think, for it has now been amply demonstrated that, if chimpanzees, for example, do not pass the threshold of "tool making", they are ­perfectly capable of *making* simple but effective tools.

If we place true man later than *Homo habilis,* where will we find a privileged stage to situate his appearance, when we note the prodigious continuity which links the tool *of Homo habilis* to the more elaborate tool of the Pithecanthrope, with the *gradual* appearance in levels comprising essentially the tool of the *Pebble Culture* type*,* of the new type which is the Biface. It is true that, at the same time, the presence of the element of fire, perhaps new at the time, is to be noted in Sinanthrope. But this does not allow us to forget the continuity in the tooling we have just mentioned.

It may be said that the slow progress of technology is not ­surprising and that it is still taking place before our eyes. This is true. But we have been used to the idea that this technical progress is only the result of the efforts of an absolutely unchanged psyche. Now, in view of the ­considerable cerebral changes that ­have been observed, we cannot, as we have said above, suppose that the psychic capacities of the most ancient men were, by far, equivalent to those of modern man. It is not possible to consider as equivalent the possibilities of an organ still little different in its proportions from that of a large Primate and those of the brain of modern man. We know very well that the extent of variation in the brain of modern man, without any apparent influence on its aptitudes, is considerable; but already the brain of the Sinanthrope is *by its maximum* a little above the level of the lower limit below which, in modern man, we are dealing with a congenital cretin, and that of *Y Homo habilis* far below. This does not mean that either of them were to be compared to congenital morons any more than a large Primate can be said to be such.

Indeed, in the congenital cretin, the small volume is ­certainly accompanied by a partly "aborted" or not completed ­development, which is by no means the case in beings whose smaller normal brain has completed all its own qualitative structures. But it is obvious that, if evolution has selected more and more developed brains until now, it is because this development had a certain usefulness and efficiency, therefore that the oldest and smallest one was less efficient. By ­whatever end one takes the problem, the conclusion remains the same: slow and progressive ­development of the manifestations of a psyche, probably very rudimentary at the beginning.

A third point, less important no doubt, but not without interest to note, is this: comparing man at his beginnings with the closest Primates, one can think that one of the important factors of hominization, from the ­anatomical and probably also the psychic point of view­, was the orientation towards a partially carnivorous diet (omnivorous in fact). This ­orientation is correlated with a reduction in the size of the molars, which led the human dentition to the ­particular relative proportions of ­the elements that compose it. From the ­psychic point of view, such a diet must have played the role of an important stimulant: the psychic qualities required of carnivores for the capture of their game put them from this point of view well above pure herbivores: the most intelligent present-day mammals are recruited from among carnivores: dogs, cats, etc. The most intelligent mammals of today are recruited from among the carnivores: dogs, cats, etc. The apes themselves are no exception, as the chimpanzee in particular is a very willing carnivore.

Here, then, are three conclusions of quite different importance, the third of which adds only a slight additional touch to a picture whose outlines are already established. These conclusions cast a new light on the origins of man and are of a nature to be problematic for the theologian.

Let's sum up this problem clearly as a whole:

*What science proposes to us is a ONE humanity, born as a GROUP, both frugivorous and carnivorous from its ­origin, probably of rather limited dimensions at the beginning and which, physiologically, anatomically and psychologically, began modestly and only arrived gradually and very slowly, in more than a million years without doubt, at the present condition.*

This is the modern scientific vision which has replaced the vision of the ancients and which our theological explanations must ­necessarily take into account in order to bring them into harmony with the data of the Faith, from which absolutely nothing must be lost. This cannot be ­avoided, for the ­scientific­ world cannot be expected to ­renounce the certainties it has slowly and laboriously acquired and which are supported by multiple facts and observations whose value cannot be denied.

The most important point, theologically, is obviously the depth of scholarly conviction in favor of polygenism. This undoubtedly obliges us to examine the problem very closely. An ecclesiastical figure recently told us that a bishop had asked Pope Pius XII, shortly after the encyclical *Humani Generis,* the following question: "What if polygenism were to be scientifically demonstrated? In that case," the Pope replied, "the problem would certainly find a suitable theological solution, for it is not possible for a scientific truth and the faith to be in contradiction. This is why we must, it seems, simply welcome, or even better, joyfully welcome, ­scientific conclusions ­which can allow, through the rigour of their interrogation, an important theological progress, even if the exact and ­definitive­ solution does not appear immediately. It would not be the first time, either in science or in theology, that a problem should be provisionally considered as not yet solved, and it is also part of faith to admit a dogmatic affirmation without immediately seeing how it can receive a theological explanation ­consistent with both the revealed fact and science.

**II**

Can the progressive development of huiQanity be reconciled with the theological Tradition concerning human nature and its ­permanence and the unity of the human species?

Yes, certainly, if we accept to distinguish between the fundamental ­aptitudes that man owes to his spirit, which constitutes, in the eyes of theologians, his metaphysical nature, and the possibility for these aptitudes to be actualized, which certainly depends on the more or less perfect state of the brain as an instrument placed at its ­disposal. We are not surprised to see that the psychic aptitudes of a child develop little by little and very progressively, according to the progressive development of the organism. Why should we be surprised that this is so in the history of primitive mankind, who, moreover, had no educator to help him to go beyond the stage of constructive efficient activity and to awaken to self-consciousness, to the consciousness of moral good and evil. It was probably a mistake to distinguish a *Homo faber* from *Y Homo sapiens.* But *Y Homo sapiens* may have remained psychically for a long time - how long? - in the infantile stage of a *faber.* From the age of 3, the child is a faber. His moral reason only awakens around the age of 7 or 8, helped by his parents' education, and not all at once. If one admits, as some American psychologists affirm, that the average mental age of the population of the United States - very technical it is true of civilization - is around 12 years, we are not so much beyond this age of reason! This probability of an infantile stage of humanity, we had already evoked it a few years ago in a public presentation. ­Flick and Alszeghy[[[442]](#footnote-442)](#bookmark983) and we are deeply convinced that this is not a gratuitous assumption or a mere figment of the imagination. We would certainly not affirm that this infantile stage can be considered as ­definitively demonstrated. It seems to us, however, to be based on very solid arguments, and one of the best ways of giving a ­philosophical­ account of ­the whole of the demonstrated scientific facts.

At what precise moment in the long history of humanity should we then situate, on the one hand, the "infusion" of the spiritual soul, and on the other hand, the appearance of clear moral consciousness, with the possibility of reflective choice, before which it is theologically impossible to situate a sin, especially a mortal sin?

This is another issue altogether, and in our view it is an extremely difficult question to answer without leaving a *very large margin of* uncertainty.

This margin is due to the fact that nothing can allow us to affirm that man was endowed with a spiritual soul only at the very moment when he became psychically capable of a moral act. We would even say that it seems unthinkable to us that the progressive approaches to this moral act could have taken place without the existence of a spiritual soul. We would not conceive of a child being endowed with a soul until it reaches the age of reason. It is therefore probable that the representatives of mankind were endowed with a genuine spiritual soul long before the full development of ­its possibilities. There is ­nothing unusual in admitting that this new element was a particularly powerful driving force in human­ evolution. This allows us to go back a long way, up to and including *Homo habilis,* we would say­.

When should the emergence of religious and moral consciousness be placed *later*? It seems to us that it is impossible to wait for a group more recent than the Neanderthals, among whom we have been able to demonstrate the existence of preoccupations with the afterlife (voluntary burial with food for the journey, at the Chapel of the Saints, cult of the Bear, in several places); and it seems ­difficult to us ­personally to suppose that beings capable of discovering fire, the Sinanthropes, have not already reached a degree of reflection sufficiently advanced. It remains that the margin of uncertainty is unheard of! It concerns a million years undoubtedly[[443]](#footnote-443) .

In any case, it is certain that this vision of things can only corroborate the purely scientific conclusions leading to ­polygenism. It ­is conceivable that in this preconscious and premoral humanity, an exceptional­ individual emerges earlier than the others to clear consciousness; it is not conceivable for a moment that he is the only one and that the rest of the group simply dies out without leaving any trace.

Thus, we are inevitably led to an interpretation of original sin that rules out the necessity of ­transmission through direct descent, without ruling out the effective causal relationship between the first sin or sins and the state of original sin in which humanity finds itself today. The Council of Trent affirms the existence of a causal relationship, not merely an exemplary one, between the first sin and the state of original sin in which humanity finds itself. Insofar as the teaching of the canons is strictly normative (Flick and Alszeghy indicate that according to A. Lang it would not be certain that the formula "Anathema sit" implies of itself a teaching *of Fidc*[[444]](#footnote-444) , but we are not in a position to discuss this very important point) insofar as these canons are normative, it seems clear that they require a monoculpism, in which only one fault, the first, is the cause of all the subsequent state. The term "per propagationem" on the other hand leaves room for various possibilities of effective causation, according to very serious theologians: if it does not seem doubtful that the Fathers were convinced that this propagation was by generation, the fact that they did not use this precise term in the canon undoubtedly permits a less strict interpretation, although it should be noted that in chap. 3 of Session VI the term "*propagari*" is unquestionably applied by them to propagation by generation "Nisi ex semine Adae propagati nascerentur.

However, apart from the fact that in canon 3 "quod origine unum est, et propagatione, non imitatione, transfusum omnibus" is an explanatory phrase which, however important, does not ­directly concern ­the teaching with anathema, it seems very difficult to ­distinguish to what extent the view of propagation by generation, It seems very difficult to distinguish to what extent the view of propagation by generation, which was ­accepted by all as self-evident, was the mere vehicle of thought for asserting a relationship of cause and effect, and to what extent it was the object of a positive and irreformable teaching, and it remains true that it is by generation that we belong to the one human species.

It seems that it is precisely in such a case that the new contribution of the positive sciences is the element that will make it possible to disentangle what the Fathers of Trent themselves were absolutely incapable of distinguishing.

There are, in fact, only two possible reasons, ­it seems

Or it is asserted that, despite its obscurities and despite the fact that it is established in the terms of an outdated cosmology, the Teaching ­of Trent is with certainty that of propagation by ­generation, *de fide definita,* in which case perhaps the only solution, in the face of the solidity of modern scientific certainty, is that *the entire* original *population* sinned (something like the sin of Israel at Sinai, worshipping all, with Aaron its temporary leader, the Golden Calf): this is not inconceivable, but certainly offers scientific as well as theological difficulties, for it is very ­doubtful whether the whole population that came to the moral age was gathered into one limited territory.

Or one may conclude that, in the uncertainty in which we find ourselves as to the profound intentions of the Council Fathers on this precise point, it is the development of the sciences which helps us to clarify what the Holy Spirit really wanted to teach through his Church, either that we see that this precise teaching of the canon is not intended to be a definition of *Fide,* or that we recognize that the vagueness of the term leaves the way open for a means of transmission other than by physical generation, or that this physical generation must be understood only as the act which makes us belong to the human species.

From the point of view of the profound meaning of the teaching willed by the Holy Spirit, one of the best demonstrations that monogenism ­is not linked *de Fide* to the dogma of original sin seems to us to have been provided by the very existence of the text of the encyclical *Humani Generis.* Indeed, there can be little doubt that the common opinion of earlier theologians was that monogenism was part of the revealed fact. The very fact that the encyclical did not simply confirm such a position, but used a ­much more cautious formula affirming that "one does not see how polygenism could be reconciled with etc." was for us the beginning of the conviction that, contrary to what we had previously thought, monogenism was not part of the deposit of faith. The mere fact that a strictly closed door was now ajar, if at all, seemed to us a decisive demonstration ­that the closed position was not *de Fide.* That the explanation by physical generation belongs solely to theological explanation and not to dogma proper is very strongly suggested to us, it seems, by the following observation: St. Thomas linked the fact that Christ was not subject to original sin to this other fact that he had had no father but only a mother, relying on the idea that women alone did not transmit original sin[[[445]](#footnote-445)](#bookmark338) *(Corner, on Ep Rom,* n° 519; *Sum ThcoL,* F Ila ®, q. 81, a. 5).

Let us assume, then, that there is no link between monogenism and dogma and let us look for an effective causality that is not "per generationem". In this matter the only example, precisely for the solidarity of grace, that is given to us by Scripture, is that of our solidarity with Christ, Head of the Mystical Body, which is an authentic relation of cause and effect, by efficient causality, that does not pass through generation: the sign of Baptism is enough to link us to Christ. It is the same relation of spiritual efficient causality that we must think of in the case of the first sinner. We mean this: in such a perspective man, having come to a clear consciousness of good and evil and of the existence of God, and promoted by grace to supernatural life, *would have been chosen by God* not as a mere spokesman but *as an authentic mediator of grace* between God and men, the true head of the Spiritual Body which God ­wanted to constitute as a new living organism, charged with an authentic role of *spiritual* ­generation of all men: In order to be attached to this head, the sign of physical birth into the human nature common to this head and to all men would have been necessary and sufficient. It is therefore the fact of being born with human nature that would have linked him to the head and given him grace, transmitted therefore in a ­certain way "by generation", but without this requiring that he receive this nature by direct physical descent from this head: man would have received grace by birth in nature putting on him the sign of the head (humanity) as he now receives it by the rebirth of Baptism which puts on him the sign of Christ.

In the end, this merely describes the role traditionally attributed ­to Adam, but emphasizes causality in the ­spiritual­ sense ­and shows that while a solidarity of a physiological nature was probably necessary, it was not necessary for this ­solidarity to ­be marked by a link of direct descent.

This is not a simple juridical pact. In any case, there is no more arbitrariness in the choice and in the elements of connection established between this original mediator and the whole of humanity than there is in the figure of the traditional Adam.

In such a perspective, the refusal or the fall of this first ­mediator would really have positively deprived the whole of humanity of this grace which it should have received through him and with the simple entry into nature, and, God substituting immediately for this failing mediator the one indefectible one, humanity ­could henceforth have ­received grace only through the sign of this new mediator, a sign which could not obviously be the simple entry into nature. This sign, which in the first economy would have had an almost sacramental role in ­sanctifying the person, has been definitively lost in the new economy.

Before going any further, we will point out that, in any case, it is obvious that in a certain place and at a certain time in the history of man there was *a* first sin and that, from the strictly metaphysical and ­structural point of view of the world, *this* first sin, because it was *the first,* and *simply because it was the first,* had an ­exceptional importance and significance. ­It is true that, without going into all the ­theological reflection on original sin, *this* sin changed the *state of* the earthly world, because it brought into it for the first time and definitively, a new component, the *no* to God, the ­possibility of which­, also entirely new, had been introduced by freedom. Before freedom, sin could not exist. The failure of ­this freedom, made possible by the very condition of being a creature, ­brings about this new structure of the world. But if there is a failure, it must be said that it is only possible as a function of the treasure that is freedom. This new structure is introduced in an irreversible way, and no sin of those that will follow will have access to the ­specific causality ­of this first one: they will *introduce* sin, whereas he ­introduced sin and from the outset charged himself with all the metaphysical value of refusal that sin has as an "entity". This ­totally new event ­has, therefore, outside of all theological reflection, a unique historical and metaphysical importance, and it can be said to have changed the course of history.

We will also point out that we are, it seems, ­sometimes victims, in our interpretations, of a certain vision of the causality of the first sinner which shows him as positively transmitting, and as something *added to this nature which is born, V infection of sin.*

Strictly speaking, *the first sinner transmits nothing at all.* And it is precisely, we dare say, what we can reproach him for. What he was charged with transmitting to us: justice, grace, he is no longer able to transmit to us. Original sin in each of the men who are born is indeed, as Saint Thomas indicates, constituted in part by *positive* elements of disorder, but there is no reason to conceive that this disorder is positively ­transmitted: the cause of all these disorders is the absence of the grace that ordered everything. It is enough that justice and grace, which regulate ­the faculties, are not transmitted, for this disorder to exist. The first sinner is the unfaithful steward charged with ­passing on the treasure; the money lost he cannot pass on to us and so leaves us destitute of what we are called to possess, and he is authentically the *effective cause of* the destitution of his victims.

God having decided to bestow His grace on man through "Adam" or through "Christ," through either one or the other, it is hard to see what injustice man could find in the fact that the one ­fails, the other is chosen.

However coherent the theory we have just presented may seem to us, which, while including itself in polygenism, maintains a strict monoculpism and allows us to attribute to this first mediator - the first sinner - all that is said of Adam - with the exception of transmission by *physical* generation -*,* it does not seem to us to be ­totally free of certain reproaches and perhaps of the defect of a ­certain concordism. Perhaps we are too literalist in our interpretations, and seek to shift too much and make systems artificially ­"stick" together, just as one wanted to make the six-day periods of the Bible and those of geology fit together.

This seems to us to be supported also by the consideration of all that is unreal, unrealizable in the state of man before sin, at least as proposed by classical theology, to the point that the normal conclusion of these considerations is the following proposition: "If man had not sinned, he would be in an idyllic state", which we would have to translate, as we intend to show: "If man had not sinned, he would be in a ­condition incompatible with a normal terrestrial life.

**or**

Indeed, it must be said that in the face of the privileges attributed to man before sin, notably the preservation of suffering and death, the modern man of science is extremely reticent, quite simply because such a structuring does not seem to him to be at all viable and, far from seeing in it a privilege for man, he would rather tend to see in it an anomaly incompatible with his nature as a man.

It seems very simple and natural, at first sight, to exempt man from suffering, and this is a wonderful gift. But if we go further and try to apply this exemption in concrete facts and situations, we soon find ourselves in a "wonderful" but paralyzed world. This is because the physiological sensitivity of man cannot be a simple effect, and that it has as a counterpart, necessary and normally beneficial, the possibility of suffering. It is aberrant for a scientist to conceive of a normal physiological system that excludes all ­suffering; there are indeed organisms that are in some cases devoid of ­all painful sensitivity, but this is considered and is in fact a serious disease, with quite catastrophic consequences­. St. Thomas, moreover, with his usual solid common sense, understood the difficulty very well, and he is basically quite embarrassed to answer. It is normal and desirable that if a stone rolls over ­my foot, it ­should hurt; it is inevitable that if I press my finger against a sharp blade, my finger should be cut off, and it is fortunate for the integrity of my limbs that suffering should warn me to stop before the knife has gone through the finger.

It is absolutely desirable that after a long walk I feel fatigue, and we can ask ourselves if, not being subjected to suffering, man would have been inaccessible to fatigue, which is the beginning of suffering. It is quite clear that this inaccessibility to ­fatigue is *incompatible* with the normal functioning of the organism.

St. Thomas, as we have said, felt the difficulty well, but I must confess that, with all the reverence I have for him, I do not think that a man of science can be satisfied by his ­answer: man would have acted in all wisdom, done what was necessary on his part to escape accidents, which the Providence of God would otherwise have carefully avoided if necessary. And I wonder if this satisfied St. Thomas himself very much. It is really too artificial and it must be said, it turns into a permanent miracle.

Let us turn to the preservation of death. For a naturalist, death is above all the completion of a necessary cycle.

6. See pp. 597-598, quotation from S. Thomas, S. Th. 1", q. 48, a. *2,* c. and ad 3. Apart from any prospect of accident or illness, it is the inescapable consequence of the fact that no material reality can function without wearing out and that when the wear and tear is great enough, the machine naturally ceases to function. In the course of such a death, in its pure state, dare we say, without any other complicating factor, the organism spontaneously enters into the rest of death as in the evening of a tiring day it abandons itself to the rest of sleep. This sleep of the evening of life is the last one and the ­organism will not wake up, but of this it is generally unaware. The lamp goes out for lack of oil and no one has ever experienced for himself what it is *to be dead.*

This wear and tear of the organism, the inevitable consequence of which is death, is well admitted by theologians. If man must eat, it is for no other reason than to repair the losses of the organism, and we are obliged to note that, as human teeth do not repair their wear and tear, the conditions of nutrition would have seriously changed for man after a while. Therefore, St. Thomas recognizes that man should have eaten from time to time of the fruit of the tree of life in order to escape death, and that if he had not done so he would have deserved death by his disobedience to God who had commanded him to eat of the tree of life. It is difficult to find an absolutely satisfactory answer[[[446]](#footnote-446)](#bookmark984).

We were therefore very much struck, some time ago, when reading Dr. Stanley-Jones' book, *"The Kybcrnetics of ­Natural Systems*", to see that the women of certain primitive Potynesian populations gave birth practically without pain, and that this was no doubt due essentially to the total absence of anguish. An analysis by the author shows how anxiety completely thwarts the normal functioning of the organism and makes painful ­a phenomenon that should be an accomplishment and a joy.

Now the sufferings of the woman, like death, are part of the punishments attributed to sin. This is what led us to think that we must distinguish in death what is the natural event, not ­necessarily painful in itself, and what is the consequence of sin, which is anguish. What becomes dramatic, tragic in death, after sin, is that no one knows with certainty whether this physical death leads to life or to definitive death, to eternal death. Of itself, sin even brings the certainty, were it not for the mercy of God, that death leads to death, to definitive separation from God. And is it not in fact this definitive separation from God that is ­essentially at issue in God's threat to man: "If you eat of this fruit you will surely die". For, in the per­ spective of the author of the passage, for whom the destiny in the hereafter remained, it seems, rather nebulous as it was for the Psalmist: "Those who go to Sheol will not praise you Lord", friendship with God is that life in paradise, with God who comes to converse with his creature. In such a perspective, physical death means and has above all as its consequence the ­definitive separation ­from God; if God continues to come to the garden, man is no longer there and can no longer see him.

It remains that the Council of Carthage declares "Ut quicumque dicit. Adam primum hominem mortalem Factum ita ut, sive peccaret, sive non peccaret, moreretur in corpore, hoc est de corpore exiret, non peccati merito, sed necessitate naturae, anathema sit." Insofar as ­this Canon is normative of the Faith, would we not satisfy its requirements by declaring that God would not have allowed innocent man to suffer death, the natural consequence of his corporeal nature, but would have called him beforehand to the state of a glorious ­body? St. Thomas says "Sicut dicitur de immortalitate Adae, qui ponitur immortalis, non quod omnino aliquo sibi intrinseco protegi posset ab omni exteriori mortifero, utpote ab incisione gladii et alii hujusmodi; a quibus tamen divina providentia conservabatur" *{De Verit.* q. 24, a. 9 c.).

Finally, according to Saint Thomas, the preservation of death, like that of sin, like that of suffering, could only have been the result of a *very particular* providential intervention preserving man from the normal deficiencies of his nature. Now "­Providentiae non est naturam destruere sed salvare, ipsa autem natura rerum habet, ut quae deficere possunt, quandoque deficiunt" (S. *Th.,* la , qu. 48, art. 2, ad 3um).

Perhaps we can also point out that what is not a ­necessity of nature is concrete death, with the uncertainty and ­anguish that are the fruits of sin, but that the separation, which is not painful in itself, from the body in its earthly condition would have been a necessity of nature.

But perhaps above all, it would be very necessary to verify the normative value of this canon itself, since it is far from being demonstrated that this text of a non-ecumenical council received the papal approval which had been granted to some of its canons on grace, which it thus made a rule of faith. The preceding reflections ­may perhaps suggest the urgency of this search. The Council of Trent did speak of the punishment of death, but the words it used "incurrisse indignationem Dei atque ideo mortem, quam antea illi comminatus fuerat Deus" refer to the text of Genesis itself and to the meaning of this text without proposing an interpretation.

In any case, there remains the problem of suffering. ­The fact of knowing that the absence of suffering is not compatible with the earthly condition and of seeing the innocence, the absence of suffering, the absence of carnivorous instinct in the lion, the leopard, etc., linked in the same vision, do they not lead us to ask ourselves if this vision would not present us with the past earthly condition but with the condition of the new heavens and the new earth? The absence of the latter is not compatible with the earthly condition, and to see the innocence, the absence of suffering, the absence of the carnivorous instinct in the lion, the leopard, etc., linked together in the same vision, does it not lead us to ask whether this vision does not present us with the past earthly condition, but with the condition of the new heavens and the new earth, and whether sin and suffering are not the inescapable consequence of the earthly condition, the exercise of the liberty of a being naturally very weak.

In fact, the extraordinary conditions that the Theology of the Middle Ages attributes to Adam before the sin only underline how easy the sin is for the man, who falls while everything is gathered so that he does not fall. They also put him in an almost angelic condition and make it difficult to understand that his sin could be forgiven so easily, whereas that of the Angel is definitive and irremissible. It is strange that this sin was committed with extraordinary lucidity and is at the same time presented ­as a sin of weakness that God forgives immediately, while applying ­temporal sanctions. Should we not draw from this account the conclusion that, even in the best of circumstances, man ­shows his weakness by sinning, and that we should not therefore be surprised if sin is the usual lot of humanity? But it is his very weakness that makes repentance and forgiveness possible.

Is it not the normal earthly condition of man to be ­easily led into sin, which brings with it a tremendous amount of additional suffering.

But if an "idyllic" condition of man was not earthly viable, is it conceivable that God could have in fact realized it, even if only very temporarily, or as a positive promise whose ­realization would have been ­prevented by fault?­ It seems to us that this is a question that can really be asked, and which leads us to consider a second hypothesis.

To constitute a purely ­human supernatural religious community, ­such as we have described above, with a ­supernaturally elevated but purely human ­leader and ­mediator, was only feasible on the assumption of a practically flawless humanity, where sin would never have entered. The mere entry of sin into this community based on these human foundations was without remedy within the framework of this structure alone: nothing allows us to ­suppose that the mediator, a mere human person, even if he remained faithful himself, would have had the power to redeem the faults of the ­members of his community, and the situation would have been hopeless without a particular action of God[[[447]](#footnote-447)](#bookmark339) .

Now, according to Saint Thomas, in a universe of fallible beings it is inevitable that failure will occur (S. *Th.,* la , qu. 48, art. 2, corp.): "Ita perfectio universi requirit ut sint quaedam quae a bonitate deficere possint : ad quod sequitur ea interdum deficere". Item, ad 3um : " Ipsum autem totum, quod est universitas creaturarum, melius et perfectius est, si in eo sint quaedam quae a bono deficere possunt, quae interdum deficiunt, *Deo hoc non impcdiente.* Tum quia " *providcntiae non est naturam destruere, sed salvare* ", ut Dionysius dicit, *ipsa autem natura reriim hoc habet, ut quae deficere possunt quandoque deficiant ").* Therefore, we have the strictest right to affirm that sooner or later sin will make its appearance in humanity raised to grace. For grace, *even Adamic grace,* does not ­remove the possibility of failure. One could only renounce the application of St. Thomas' principle to humanity raised to grace if this elevation totally suppressed ­man's ­defectibility­: but it is clear that it does not. The fact that grace gives man the possibility of not failing does not in itself remove the possibility of being unfaithful to that grace. For St. Thomas, ­humanity *in statu viae* cannot be confirmed in grace except in exceptional cases, such as the Virgin Mary. St. Thomas positively foresees the case of the possible sin of Adam's descendants who are not sinners, and therefore endowed with grace from their birth, a sin which, according to him, would have been transmitted to all their descendants, for whom it would have constituted an original sin.

The prediction of the inevitability of sin in mankind, and its existence as a fact, are therefore self-integrating in the divine views. It may be objected that the Divine plan is then ultimately ­determined by a contingent fact (though inevitable) and that God is then determined by an accident of His creature. *Perhaps* the objection would be valid if we did not take into account the thought expressed by St. Thomas in the text we quoted above *(S. Th.,* la , qu. 48, art. 2, ad 3um).

In truth, the choice between a positive intervention of God before sin, making it totally avoidable, and the ­redemptive intervention­, is solely­ a matter of God's free initiative and not of an action of the creatureu . It is freely that God, having created man, decides to save him. And the text quoted from Saint Thomas (5 *Thes*.la , q. 48, art. 2, ad 3um) makes it clear that *humanity cannot escape sin and its consequences without a salvation coming from God,* and this is true whatever *form, preservation or cure, this salvation may take.* If God, having decided to save man, decides to redeem him rather than to preserve him, why could he not do so before any actual fall, and why could he not do so before any actual fall?

1. The avoidability or inevitability of sin depends on God, on his free initiative, on his *exceptional* intervention, ­granted or not (and which St. Thomas tells us *is wiser not to be granted)*. (Note, moreover, that each of the two plans is exclusive of the other. Sin will only happen if God has decided not to act to prevent its existence altogether). Now the *historical* fact of sin clearly shows us that God did not put humanity under the regime of preservation of sin. This historical fact is therefore one of the elements of the revelation of God's plan for humanity. The text of St. Thomas helps us to see why it was proper and in accordance with God's wisdom that the plan of redemption was decided upon rather than that of preservation.

There are not, therefore, two successive plans of salvation, both realized and replacing each other, for each is exclusive of the other. There is only one plan decided and realized, which takes into account all the elements involved. Because of man's weakness which will lead him to sin, from which only an exceptional intervention could preserve him ­totally, an intervention which God decided not to carry out (if he had decided to carry it out, there would not have been and there would not be any sin), God's plan is from the outset the plan of salvation and of grace through Christ the Redeemer [[[448]](#footnote-448)](#bookmark340).

The first plan, which is usually presented as ­actually begun in Adam before he sinned and the redemptive plan was substituted, is a mere possibility: what would have been, had God decided to confirm the state of innocence and make man impeccable by an exceptional help, making him escape from the normal human condition according to which it is inevitable that sin should enter into humanity.

This is not to say that it is not the first sin of mankind that is responsible for the state of original sin. We ­observe in time the succession of elements included in the total plan of God. To be sure that, in our hypothesis, it is indeed sin, and the first sin, charged with all the value of absolute negativity of sin, which is the cause of the state of humanity, characterized by the fact that grace can be received there only through the mediation of Christ the Redeemer, and the positive reattachment to Christ through a new birth, it is enough to recall that, if man had not sinned, God would not have constituted a redemptive plan1X .

On the hypothesis we are setting forth, no special privilege, except of course the gift of grace, would have been granted to any man. And it does not even seem necessary that sin should have been the act of the first man to reach the moral age.

The entrance of sin into the world, not necessarily from the beginning, ­is sufficient for the divine­ plan to have taken this entrance into account from the beginning.

This solution, which we submit to the reflections of professional theologians, seems to us to satisfy all the ­requirements of traditional teaching. It in no way ­ignores the historical value of the biblical narrative and the importance of ­the first sin, both ­historical and metaphysical, as well as the relationship between this first sin and the condition of humanity, and, in the end, it emphasizes in a powerful way the affirmation of Saint Paul: the absolute impossibility of being saved otherwise than by Christ who comes indeed as Savior, Savior of a human condition which leads to sin, and which in fact is burdened with sin: it is indeed because of sin that Christ was necessary in a high degree[[[449]](#footnote-449)](#bookmark341)There was never any other plan than that of grace through Christ the Redeemer because, even before sinning, man needed to be saved from the sin to come. If the Virgin was saved from original sin, that is, if in her grace was linked to her very existence *ex praevisis meritis Christi, on the* other hand man has always been under the redemptive plan, *ex praeviso peccato.*

Once again, the early chapters of Genesis would have presented in historical terms, the details of which are not to be taken with any more scientific rigor than those of the general creation account, a metaphysical and religious relationship between God and the world, the human world in this case, which was at the same time historically inscribed and manifested in and through historical events. Such a solution, both metaphysical ­and historical, is no more likely to interfere with the ­paleontological description of ­the origin of man than the general creation account with astronomical and geological descriptions.

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**The Bishop's Prayer of Ordination**

THE ROMAN PONTIFICAL

AND THE "APOSTOLIC TRADITION" OF HIPPOLYTUS

When the Second Vatican Council developed a body of doctrine on the episcopate in Chapter III of the Constitution on the Church, it must be recognized that Western classical theology was not fully prepared for such a study. In the course of ­often confused discussions, Latin theologians since the time of St. Jerome had questioned the nature of the episcopate, the sacramentality of consecration, and the nature of the powers conferred on the bishop. There are many reasons for these hesitations, and this is not the place to study them in detail. It may be useful, however, to point out the influence which the liturgical texts may have had on this impoverishment of Latin theology, especially if we compare them with those of the Eastern rites which depend directly on Hippolytus of Rome.

**Latin liturgical texts**

The present Roman Pontifical presents a long prayer for the consecration of bishops, which in the 10the century took the form of a preface. In its present state, two sources must be distinguished: the most important part goes back to the Leonian Sacramentary[[[450]](#footnote-450)](#bookmark342)The most important part goes back to the Leonian Sacramentary, but from the *Missàle Francorum* and the Gelasian Sacramentary, a rather long addition was introduced, composed in great part of texts of the New Testament on the ministry of the Apostles, more or less reworked to apply them to the bishops [[[451]](#footnote-451)](#bookmark343).

Thus composed, and as it has been handed down to us in the ­Roman Pontifical­, this prayer is not without value [[[452]](#footnote-452)](#bookmark344). It must be admitted, however, that the teaching which emerges from it on the nature of the episcopate ­is rather poor.

The first part dwells at length on the ­symbolic meaning of Aaron's vestments: with somewhat wearying insistence, the need to transpose to the spiritual plane, to the plane of worship in spirit and in truth, and to the plane of the episcopal virtues­, what these vestments had of a purely external and ­figurative nature is repeated at least five times:

1. cum *apud vetercs* reverentiam ipsa significationum species obtinerct : et *apud nos* ccrtiora essent expérimenta rerum, quam aenigmata figurarum.
2. *üHits ...* sacerdotii anterioris habitus, *nostra* mentis omatus est
3. pontificalem gloriam non iam *honor* commcndat *vestium,* sed *splendor animantm.*
4. ilia quae tune *carnalibus* blandiebantur obtutibus, ea potius quac in ipsis crant *intelligenda* poscebant.
5. quidquid ilia ... *in fulgore auri ...* signabant ... hoc *in dus moribus acfibusgiie* clarescat.

This transposition, which is in the line of the most ­debatable pages of ­allegorical exegesis®, does not teach us anything really precise about the nature of the rite which is accomplished, except that the bishop, in some way, must correspond, but on a different plane, to what Aaron represented in figure. He is therefore a priest, and the following phrase will require the fullness of this mystery or ministry to be fulfilled in him: "Comple in sacerdote tuo mysterii (or: ­ministerii) tui summam ®".

This is followed by a development on the anointing which the new bishop receives, a development which is inspired by *Ps.* 132, and thus also by the anointing of Aaron: that this anointing penetrates the bishop so much that the action of the Holy Spirit is manifested in his whole life. This leads to an enumeration of ­the qualities expected of him: constant faith, unmixed charity, authentic peace. And it is here that the long addition of Gallican origin which we spoke of earlier is inserted.

This addition has at least the interest of applying to the bishops beautiful New Testament texts which concern the Apostles *(Rom* 10:15; *2 Cor* 5:18 and 12:10; *1 Cor* 2:4; *Mt* 16:19; *2 Cor* 10:8; *Mt* 18:18; *Jn* 20:23; *Mt* 24:45), and thus insinuate that these have the bishops as successors. But this is not explicitly stated, and \* one might, at a pinch, think of an allegorical application of the texts, similar to that made for the privileges of Aaron.

The most significant phrase, at least in its ­original wording­, is the following: "­Give him, Lord, an episcopal see, to govern your Church and the whole people[[[453]](#footnote-453)](#bookmark345) But from the 12th centurye a slightly different formula was introduced in Rome, no doubt for fear of undermining the exclusive power of the Pope over the whole Church; instead of saying: "... ad regendam ecclesiam tuam et plebem *universam", it* will henceforth be said: "... ecclesiam tuam et plebem *sibi commissam", which* has the result of veiling somewhat the universal collegial power of the bishops over all the People of God[[[454]](#footnote-454)](#bookmark985).

This brief summary will doubtless suffice to show how far the Latin prayer of episcopal ordination is from giving a sufficiently complete idea of what theology, following the Vatican Council, should henceforth affirm about the Successors of the Apostles, who, by their very consecration, are constituted teachers, high priests and leaders of the People of God, and for this reason receive the same gift of the Holy Spirit that the Twelve received from Christ.

If one wishes to find an episcopal ordination prayer which ­truly expresses, for the instruction of the Christian people, what the sacramental rite does, one must look elsewhere, and one thinks immediately of the rich treasure of Eastern liturgical prayers. It ­is not possible to examine­ them all. But it is remarkable that several of the most important ones depend on a Roman text, the oldest text of episcopal consecration that liturgical history has preserved for us, that of the Apostolic Tradition of Hippolytus of Rome®. It will therefore be useful to present this text briefly in order to show its profound agreement with the teaching of the Second Vatican Council[[[455]](#footnote-455)](#bookmark346).

**The Episcopal ordination prayer of Hippolytus**

The prayer of Hippolytus[[[456]](#footnote-456)](#bookmark347) begins with a reminder of the loving plan of God, "Father of mercies and God of all consolation" (2 *Corinthians* 1:3), who knows all things before they are, and who, in the mystery of his foreknowledge and goodness, thought of and willed beforehand his Church as a means of salvation for all humanity. This is also the starting point of the Dogmatic Constitution on the Church, which devotes its entire first chapter to studying the Mystery

of the Church, in the eternal plan of the Father. It would be interesting to compare the expressions of Hippolytus and those of the Council, in order to bring out the similarity of points of view, a similarity which is all the more remarkable in that the similarity was not intended, it seems, by the Council Fathers, and can only be explained by the same fidelity to Scripture. Here is at least a specimen:

*Hippolyta* God and *Father* of Our Lord, Father of *mercies* and God of all *comfort ...* who *knew* things *before they were ....* who *predestined* from all eternity the *race of the righteous,* descendants of Abraham ...

*Lumen Gentium, n. 2*

The eternal *Father*, in a free and hidden design of his *wisdom* and *goodness,* created the whole world... *Before the ages,* the Father *knew in his foreknowledge* all the elect, and *predestined* them to be like the image of his Son...

This plan of salvation, Hippolytus continues, is concretized in a history, the very history of the Church, whose great features and fundamental laws are already outlined in the history of ancient Israel: "You who have fixed the contours (or: the norms, the laws: ôpovç) of your Church by the word of your grace...". This too ­corresponds to the approach of the Vatican Council which, in the second ­chapter of *Lumen Gentium,* shows God choosing the Jewish people, "manifesting himself and his plan in their history... All this... ... all this happened in preparation for and as a figure of the new and perfect covenant which was to be made in Christ.[[[457]](#footnote-457)](#bookmark348) "Through the history of the Old Testament, we can know what ­God's pathways with men are[[[458]](#footnote-458)](#bookmark349) .

The prayer of Hippolytus then applies this ­general principle ­to God's institution of ministries within his People: "You ... have appointed rulers and priests and have not left your sanctuary without service. This solicitude of God towards his People has not been denied, and Christ will institute in the Church, in the words of the Council, "for the shepherding of the People of God and their ­continual increase, ... various ministries for the good of the whole Body [[[459]](#footnote-459)](#bookmark350) ".

But Hippolytus' approach is very nuanced: the leaders and priests in the present Church are not the successors of those of the Old Testament; it is in Christ that all the powers of those who presided over the destinies and worship of Israel have been united, it is from him that the Apostles received them and that their successors, the bishops, continue to hold them; And the new ­sanctuary is no longer the temple of Jerusalem, but the Church itself; moreover, the ministry is transmitted, not by simple juridical and temporal succession, but by the communication of the same Spirit of God, the sovereign Spirit *(Ps.* 50:14) with which Christ was filled in his Humanity and which he communicated to his Apostles. Such is the significance of these lines:

"Pour out now the power that comes from you, the ­sovereign Spirit ­which you gave to your beloved Son Jesus Christ, and which he gave to the holy Apostles who built your Church in the place of your sanctuary, for the glory and unceasing praise of your name."

These are the main points of Chapter III of the Constitution on the Church: Christ, the ­sovereign Shepherd and Priest­, chose the Apostles and confirmed them in their mission by the power of the Holy Spirit, with whom he himself was filled; this mission and grace are transmitted from century to century in the bishops by episcopal consecration, the true sign and cause, that is to say, sacrament, of the supreme ministry and priesthood18 .

In fact, the prayer of episcopal ordination could end here, for all the essential has been said. However, Hippolytus continues, and it is to ask that the bishop fulfill with dignity the ministry with which he is invested:

"Grant, Father *who knows the hearts,* to your servant *whom you have elected* to the episcopate..."

Let us stop at these first words, for it seems that Hippolytus was thinking here of the first historical scene in which the College of the Apostles acquired a new member: when St. Peter, in fact, decided to elect a replacement for the place left by Judas, the prayer of the assembly also begins with the words: "Lord, *who know the hearts of* all ... show us *the one you have elected" (Acts* I, 24). These are the very words of the Acts of the Apostles that the prayer of Hippolytus has preserved, thus affirming once again the perseverance of the college of the Apostles in that of the bishops, "in whom the apostolic body is perpetuated without interruption10 ".

The new bishop is then asked for the grace to fulfill his duties well:

"Let him feed your holy flock and exercise your high priesthood without blame, serving you night and day; let him make your countenance propitious and offer you the gifts of your holy Church; May he have power to remit sins by virtue of the Spirit of the high priesthood, according to your commandment *(Jn* 20:23); may he distribute offices according to your order, and loosen every bond by virtue of the power you gave to the Apostles *(Mt* 18:18); may he be pleasing to you by his gentleness and pure heart... "

It is not surprising that these lines do not contain a ­systematic description of the offices of the bishop, following a logical plan similar to that adopted by the Council: Doctor, Priest, Head. Such a systematization is not in the tradition of liturgical prayer, which usually sticks to a language closer to the biblical formulations, more concrete and more synthetic. A brief examination suffices to show the richness of these lines, directly inspired by the New Testament: the bishop is shepherd of the flock of God (cf. *Acts* 20:28; *1 Pt* 5:2), which includes both the ministry of the word and of the sacraments, the role of guide and leader; he is a high priest, devoted to the service of God, whom he pleads for his flock and to whom he offers the gifts of the Church; He forgives sins by virtue of the same Spirit of the high priesthood which Christ breathed upon his apostles on Easter evening *(Jn* 20:22-23); in the community of which he is the head, he distributes the offices (xXqpouç : cfr *Acts* 1:17; *1 Pt* 5:3), but he also has the apostolic power ­to release from imposed obligations (cfr *Mt* 18:18).

**Conclusion**

Such is the prayer of episcopal consecration of Hippolytus of Rome. If one compares it with the text of the Roman Pontifical, one cannot but be struck by its doctrinal superiority, as well as by its sobriety; one has also noticed the astonishing agreement of its approach with that of the first chapters of the Constitution on the Church of ­Vatican II, which imposes it in a particular­ way on the attention of theologians of the ­episcopate. Remarkable for its antiquity and its theology, it is also remarkable for the influence it has had on the Eastern liturgies: the essentials are preserved in several of the rites still in use: the prayer of episcopal consecration in the Coptic rite of Alexandria derives directly from it, and all the ­important formulas ­are found there[[[460]](#footnote-460)](#bookmark986) The same is true of the ordination of the patriarch in the Maronite and the Syrian-Western Rite of ­Antioch[[[461]](#footnote-461)](#bookmark351). Thus the two great patriarchates of Alexandria and Antioch have kept, not without amplifying it but preserving the essential, the ­formula so precise and full which came to them from Rome. In the ecumenical dialogue to which we are invited, this fact, however modest, cannot be overlooked.

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**Monasticism challenged**

An examination of the difficulties which the monastic fact raises today­, and especially of the fundamental problem which it constitutes in itself, presupposes that we admit, at the outset, a notion, at least a general one, of what it is all about. ­This must correspond to a reality without ­enclosing it ­in a conceptual definition; taking into account the charism proper to monastic life, without confusing it with others, it must, at the same time, indicate an orientation and leave a margin of flexibility for achievements and institutional forms which have been and remain diverse. We know how difficult it is to define the religious state and to reduce, so to speak, all its forms to a common denominator; rather than one or other of the elements which constitute it, or their sum, it is the organized whole which results from it. And among the different kinds of religious life, ­monastic life is ­recognized as having ­a certain gratuitousness, one might say a certain disinterestedness, with regard to charitable or apostolic activities­. ­This notion was formulated in paragraph 9 of the Decree *Pcr- fectac caritatis* of Vatican II, in a text which it is no longer time to discuss and which one has the right to consider satisfactory. Perhaps even the monks did not deserve the honour that the Council gave them in dealing with them. He did not fail to invite them to renew themselves like everyone else.

The fact that such a life is legitimate, that it has its place in the Church where it fulfils a "specialised" function - to use a word of Paul VI - is accepted not only by the representatives of the magisterium, but by all the witnesses of Christian thought.[[[462]](#footnote-462)](#bookmark352). However, this unanimity, which has now been noted, should not conceal all that remains to be done to give a solid theological justification to this multiple affirmation of the validity of the monastic life. In order to work on this, various study commissions are currently at work in the monastic orders, and those who are not monks also have their say: the "monastic question", as it has been called, is put to monks and others. On this point as on others, not everything is researched: not everything is called into question. One must know how to delimit the field of investigation. Just as, in the field of Christian doctrine, faith is not, strictly speaking and in itself, as a gift from God, an object of scientific research, but theology is to a certain extent, so, as far as religious and monastic life is concerned, the fact of their value is not really contested: we only question the presentations that have been given, the justifications that have been proposed. We can therefore try to understand more without losing what a writer of the XIIe century called "confidence in the monasticism of today, *De fiducia nostri temporis ­monachorum".* [*[[463]](#footnote-463)*](#bookmark353)*.*

I. - Monasticism

What increases the topicality of the problem and does not help to facilitate its study is the rapidity with which what we are obliged to call slogans are spreading nowadays, in an age when the vast culture of a few, the extreme knowledge of specialists, are compensated by the easy diffusion of commonplaces among the general public, including that of clerics and monks. Slogans that do not go without the creation of a jargon, which consists either in inventing new terms that often have an "ism" ending, or in reducing old words to one of their meanings. There is thus a whole vocabulary of "commitment", sometimes pleasant, which speaks of the "positive" rather than the "negative" - should we not avoid "cutting ourselves off from the people" if we want to "lead to the positive"? - which makes us ask to replace the expression, however biblical, of "mortification" with the more modern expression of "vivification". ­Monasticism is one of ­the main targets of this language: when one wants to disqualify an idea or a practice, one says that it is "monastic" or, depending on the country, "cloistered".

We know that lexicographical fashions pass quickly. Until recently, the word and the idea of "missionary" were discredited as being linked to or synonymous with colonialism, imperialism, and religious-political proselytism; great Catholic magazines had to ­defend them­, to try to rehabilitate them, if there was still time. Ten years later, they are applied to the whole Church, to everything and everyone in the Church: now they boast of calling themselves "missionary", and no doubt in the meantime there has been a clarification, even a purification of the terminology. In the same way, today it happens to some

"This is reinforced by the legitimate tendency of many religious institutes of modern foundation to get rid of vocabulary, customs, conceptions which, created by the monks, and for them, are not always in line with the needs of the young monks. This is reinforced by the legitimate tendency of many religious institutes of modern foundation to get rid of vocabulary, customs and conceptions which, created by the monks and for them, are not adapted to the demands of their life. But the very fact that many of the new terms coined to denounce the "monastic" or the "cloistered" end with an "ism" indicates that they are often abstractions, purely artificial creations. Let us keep a little culture, or at least a little humour, in these years, so rich and so fertile, which have the right to be forgiven a few facilities.

In general, anti-monastic slogans consist in applying the vocabulary of monasticism to what is not monastic. Some honestly admit that they use the process as a ­convenient means of ­expression. A well-known author writes: "We use the terms 'monastic spirituality', '­religious­ spirituality­', 'spirituality of transcendence' ­equally­: we always intend to refer properly to the spirituality of the 'evangelical state'"[[[464]](#footnote-464)](#bookmark354) . Thus, under the name of monastic, we designate here all forms of religious life, even non-monastic, and of clerical life, and even some other ways of leading the Christian life. Everything that is not lay (in the sense of this word today) is "monastic" in the broad sense[[[465]](#footnote-465)](#bookmark355). And all the criticisms levelled against ­modern asceticism ­are turned against monasticism. The same process is applied to other domains: we speak of the "monastic inquisition" with regard to the Dominicans, whereas monasticism was never involved and some people have thought that the Order of Preachers was founded precisely because of the failure of the intervention of the monks, especially the Cistercians, against the heresies of the XIIe and XIIIe centuries. The *limitation of Jesus Christ* as a monastic and medieval document will be severely criticised, even though it was written by someone who was not a monk and during the ­Renaissance, in the period known as Humanism. The formula "monastic ideal" is used in the title of a study about a Capuchin of the XVIIe century, where it is really about "religious life"; the term "monastic" is only found once in the text itself[[466]](#footnote-466) . However, the label is well publicised.

To designate this abuse of words, a talented essayist has ­recently coined the term "monasticism" in a suggestive article entitled *Der Monastizisinus0 .* The author focuses on the influence of "cloistering" *(Klosterlichkeit)* on the forms of political life "from the end of the Middle Ages to the present day... within and outside the Christian regions": because it involves ­hierarchy, order, discipline, uniformity, conformity, collectivity, the cloister is the model and precursor of the factory, the barracks, the prison, the party, the dictatorship; this "claustralization" of secular life has given rise to the "panmonasticism" of modern times; it more or less shaped the Reformation of that "Gothic monk" Martin Luther, that of Calvin with his *Soli Deo gloria,* the French Revolution with its "fraternity" and other "republican virtues," Bolshevism with its communist "cells" - "Russia had always had a claustral character... " -and Hitlerism with its convents for young *Führer,* its *Ordensburgen.* Everything that ­today involves communal life - dormitory or refectory - silence, solitude, imposed continence, rules, surveillance, is a ­perversion of the "cloister" in areas for which it was not made: for, originally, it was synonymous with freedom: "Unamuno compared the monk to an anarchist...". One wonders whether the author of such a study, somewhat obsessed by his theme, does not tend to see "pseudo-clerics" everywhere. He is careful not to ­condemn the real ones. On the ­contrary, he affirms that "the authentic monastic life is not today an outdated form": it is, for many, a means of growth and fulfillment *(Wachstum­, Erfüllung).* At least he has the merit of denouncing an abuse of terms and ideas which he is right to assert: *Perversio optimi pessima.* If the "demonacalization" we are witnessing contributes to the elimination of such ambiguities - or other more subtle ones, within the religious vocabulary - it will be beneficial: the monks will know better what is proper to their vocation, and the others what is theirs.

IL - Other "isms

However, it must be noted that the present criticism of monasticism ­sometimes introduces new ambiguities, in that it ­condemns expressions which have not always had the meaning that they are given. There is no need here to recall once again all that separates the biblical theme of the "angelic life" from this alleged "angelism".

1. E. von Kuehnelt-Leddihn, *Dcr MoHastizinnus,* in *Civitas,* 21 (1966), pp. 321-335.

The monastic tradition as a whole has done so, insofar as such a problem could once have arisen[[[467]](#footnote-467)](#bookmark356). Let it suffice to quote just one witness here, the monk Job, in the sixth century: "They are fools who would rather be angels than men"[[[468]](#footnote-468)](#bookmark357) . Another objection is sometimes raised against monasticism in the name of "testimony" - as if everyone had to testify to everything before everyone - and of an effective testimony, that is to say, that everyone understands, accepts and receives as an opportunity for conversion. On this point again, a study of the biblical vocabulary of witness and of the traditional conception of the Church on this subject would suffice to introduce­ duce nuances.

In the same way, when the idea of the contemplative life is rejected because monks are not exempt from the practice of the virtues that constitute the "active life", we confuse what refers to "acts" and to "states of life" and we make a clean sweep of a whole semantic evolution. In order to proclaim the "value of earthly realities", one protests against the vocabulary of "separation", of "flight", of "contempt" for the "world", whereas the same attitudes could be evoked with the biblical words of exodus, exile, desert, retreat, or in the traditional vocabulary of "detachment As for the "world", it signifies many different realities, between which the Council has been careful to make distinctions ®. There are words whose meaning has evolved as ­economic, social and cultural conditions have changed, to the ­point where they end up saying the ­opposite of what ­they originally meant. If we do not begin by defining the meaning they had in the Bible, and then in other times, no dialogue is possible with our time: we do not speak the same language. However, to try to speak for today, and as today, does not oblige us to disavow all the traditional knowledge. It only requires that we translate it, and first of all that we understand it. But it happens that facts are misunderstood a priori, because the meaning of certain formulas has not been verified. Thus, certain intellectuals in Europe - and they are not always Europeans - wish that no monasteries would be founded in the Third World, because there, everything has to be done in view of ­development; yet, they have heard it said, "monasticism is founded on contempt for the world". But it is enough to travel to Africa, Asia or South America to see that where there is a ­monastery, there is ­material and cultural development­ all around, and sometimes in a vast radius.

Monasticism is also reproached with an anti-humanism, based on a dualism between the human and the divine, between what is earthly and heavenly, and in conformity with what is called "the Platonism of the Fathers of the Church". Here again, some nuances should be introduced. If "the Fathers" or "the ancient monastic authors" have erred, we should not hesitate to acknowledge it; but if we inflict a ­blanket condemnation, to what extent does it apply, on whom does it fall? There are ­such differences between Origen and Chrysostom, Augustine and Gregory the Great, that one has no right to take such general statements seriously. That Platonism had an influence, sometimes great, on many of the Fathers, even on all of them - but not on all of them - and, through them, on monastic literature, does not give us the right to speak of ­profane or even pagan contamination. Were the Fathers not sufficiently penetrated by the spirit of the Gospel - at least as much as we are - to assume what was good in Platonism without distorting the Gospel message? Some think that the substitution of Aristotelianism for Platonism in the 13th centurye may also have distanced minds from the Gospel. There is no need here to open the trial of these two currents of thought, but simply to warn against simplifications of which monastic spirituality - or what is believed to have been it - would be the victim.

Some see in monasticism, and indeed in the esteem for virginity, which was so great in the early centuries of the Church, "a great deal of Manichaeism," whereas it was writers of monastic tendency, such as S. Augustine and S. Bernard, who fought against ancient or renewed Manichaeism in favour of ­marriage. Furthermore, humanism, creationism and incarnationism are sometimes presented as recent discoveries, whereas it has ­always been known that man is in the image of God, that creation was made good, that the redemptive Incarnation remedied man's sin. These commonplaces derive from a poor knowledge of history - including the history of words - and from a confusion between a plurality of meanings: there has always been, since St. Paul, "the man according to the flesh" and "the man according to the Spirit"; the flight towards God presupposed in the world the recognition of values that ­were voluntarily renounced. Do all those who today choose celibacy flee from marriage because of a contempt for it? Do those who choose marriage necessarily­ believe that celibacy is bad?

III. - The real problem

However, beyond questions that are more or less well posed, there is a real and profound problem that deserves to be addressed: it gives meaning and utility to such disputes. There is sometimes a risk today - and this risk is beautiful and great - of adopting a ­"humanist" conception, according to which one would seem to see man in his original clarity, as if he came out all pure from the hands of God, with the task of enjoying this world, of possessing it, of inventorying it, of using it, and of consecrating it to its Author. In the face of the danger of such a ­conception, monasticism vigorously affirms sin; it is, in itself, the affirmation of this wound, with which one must always reckon, in the face of oneself and of all that is created, men and things. It is a state of prudence in which, knowing both the created values - good in themselves, if man has not polluted them - and oneself - still carnal, although radically made "new man" by baptism - one separates oneself from certain of these values, not because of themselves, but because of oneself and because of the ­relative defilement ­or deviation that contact with man may have imposed on them. All of history proves that beyond this renunciation, many values are recovered: the love of letters - and of all beauty in the world - has always been compatible - and remains so - with the desire for God. But the monk is the one who proclaims, and ­reminds everyone, that we must first pass through the narrow gate: renouncing ourselves and everything, seeking the kingdom of God, after which our self, freed, will be returned to us, with an increased capacity to consent to all real values.

Having said this, it must be recognized that Christian antiquity - and this was not only the case with monasticism - was able to deny the value of certain creatures, simply because they were creatures and ­not the Creator. It also exaggerated certain defilements imposed by man on the created, without seeing sufficiently what was good about it. For example, a certain practical, if not always speculative, disregard for marriage is undeniable among some witnesses to the spiritual life until recent times. Today, is there not a risk of exaggerating in the other direction? It is necessary to perceive these two possible excesses loyally in order to see the need for a middle ground. However, should there be an average solution that is ­universal, when human psychologies, which grace does not violate, are so diverse? Should we not rather consider complementary tendencies, in accordance with what seems to be a general law in the realization of God's plan? For the more an organism is evolved and perfected, the more diverse are its elements, the richness coming from their interaction and their reciprocity of giving and ­receiving. On the level of the Christian life, this unity in diversity is the sign and fruit of charity, as St. Paul so often described it.

The important thing is that each type of man and Christian, the ­representative of each healthy tendency, should ­know that he is not the only model: he is a partial realization of which the others, apparently opposed or divergent, need, just as he needs them, so that the whole may be complete, so that the organism may arrive at its perfect structure and functioning, that is to say, complete. Everyone, therefore, has the duty to be "understanding", to be receptive, to help those who are not like him to be themselves, and he has the right to be respected as well. That this duty has sometimes been disregarded on the part of the monastic trend is quite possible. And if it is proved that this was the case, one must ask oneself whether this was not partly due to the fact that the other tendency was, ­speculatively speaking, non-existent: it had not theorized itself. It excels at it nowadays; this is to be welcomed. But one must not impose one's conceptions on all tendencies without nuance. Let us learn to consent willingly, without bitterness towards the past, to the fact that there has been human and Christian development throughout the centuries. Let us admit that our ancestors, whether monks or not, can no longer be our models in every respect. ­Let us accept that we are the heirs, the continuators, of ­various traditions and ­orientations which have emerged, more or less clearly, in the course of this long and slow evolution thanks to which humanity, and the Church in what it has of human, are on the way to God. If someone in the past occupied the whole seat, it may have been because no one asked to share it with him, but the ­newcomer is not allowed to completely expel the first. May we be happy to make the journey together, ­sharing all that we have in common - that is a lot, and it is essential - while enriching ourselves, on the other hand, with our differences, with our non-identical ways of considering God, the world and ourselves.

Thus the positive result of the research underway would be to help monks and non-monks to better understand their ­authentic place. ­What the seculars will still be able to imitate in monasticism will no longer be a state of life comprising fasts, vigils and other ­practices once recommended to all by a John Chrysostom; it will be the common ideal of total charity, to which one tends by various means in the cloister and in the world. And the monks, for their part, will have to be edified by the ardour of the seculars to aim, in their own organisation of existence, at the generous gift of themselves and at prayer as intimate, as intense, as continuous as possible. This presupposes that one renounces such general formulas as: "The ­aspiration of the modern world... What the world expects of Christians or religious today...". The elders can still teach us this respect for diversity in pastoral work, whether it be the immediate contact with people or the exchange of views. The entire IIIe book of the *Pastoral Rule* of St. Gregory the Great consists in explaining that not everyone should be given the same advice; all the chapters - there are thirty-five of them -, before the conclusion, ­begin with these words: *Aliter admonendi sunt™ ...* And a single quotation from the same Doctor will characterize his attitude, which is that of charity: 'It is of great importance to know the great diversity of souls. Some men are of such a peaceful spirit that if they are taken up with the care of occupations, they succumb to them at once. Some, on the other hand, are of such a restless spirit that if they lack concern, they are even more concerned... Therefore, a peaceful mind should not be dispersed in the exercise of immoderate labour, nor should a restless mind be forcibly applied to contemplation1X . >

May I illustrate these considerations with a ­current example­? ­One could - and did - draw two contrasting parallels between the Rule of St. Benedict and the writings of Teilhard de Chardin: one would contrast ­them, as if in black and white, and the whole comparison would be to the obvious advantage of the one who ­so "loved the earth" and asked to be loved; another would show, just as easily, that the monastery is a privileged realization of that "divine milieu" of which the Jesuit dreamed. Let us beware of smiling at such comparisons: they can be fruitful, provided that both know how to keep their distance. But the second would undoubtedly be the one that would best take into account the diversity of vocations, which Teilhard was so concerned about. As Father de Lubac wrote to me one day: "No more than the vow of chastity means, for the ­Christian (as for the Manichean and for others), the contempt or the condemnation of marriage, no more than the abrupt way in which the monk applies himself to practise detachment from the world in its present forms, entails contempt for the work to be carried out by the ­whole of mankind in this world and by this world. Teilhard wanted to define a spiritual attitude which is valid for all men, and therefore especially for the laity, and which implies a real fundamental detachment­, without rupture. His particular vocation as a man of science brought him closer to this attitude. But he was very far from ignoring a more absolute form of detachment. This text, taken from one of his letters, proves it: "I remembered

1. PL. 77, 49-121.
2. *Moralia,* 6, 57, *P.L., 75,* 761.

I remembered some things that Françoise told me once, when she was a little Sister, about the unique and beatifying importance that the *reality of* God had taken on in her life, and I thought I understood that we were much more similar to each other than I had believed until now. Only she was following a path where the realities of this world were much more effaced or overtaken than they are for me." It is true that what is new in Teilhard's spirituality is this element of interest in the growth of the earth; but the newest is not the whole, nor even always the principal. And Teilhard has not less magnified the so-called passive virtues, and the role of suffering loved, and the silent contemplation of divine things. And it is difficult to understand him if, in his work, we suppress this, which nevertheless holds a great place in it."

Conclusion

*Praise for the shades*

This authoritative clarification, among others, warns us of the main pitfall which must be avoided if discussion of monastic life is to remain useful: the simplification of the data of a complex problem; it is necessary to avoid reducing it to one or a few of its aspects; moreover, if we wish to speak of it, we must be informed of what the facts were and are. A simple verification of date or origin would sometimes dispense with ­ingenuous confusions. It was­, for example, after the great ­monastic­ period­, and during the period when the mendicant Orders - Dominicans and Franciscans - ­dominated, that, with the insistence on poverty, contempt for the world was cultivated the most*. It was* also at this time that angelism - insofar as it existed in the past - appeared: witness the number of religious men and women who, in these orders, were called Angel, Angelica, Angelico, Cherubino, Seraphim [[[469]](#footnote-469)](#bookmark358). To monasticism we can apply what a historian recently wrote: "It is at the end of the Middle Ages that we see the appearance of ­the most questionable ecclesiastical institutions whose existence a clumsy apologetic tries to justify to the end, but in vain. Without doubt, this is where we must look for the origin of the animosity that the modern age has so often nourished against the Middle Ages, of which it ­knew or wanted to know only the last centuries[[[470]](#footnote-470)](#bookmark987). " And, in fact, some of the forms, institutions and conceptions which today weigh most heavily on monasticism do not come from its origin, nor from its ancient and longest tradition, but from the *Spàtgothik:* this period has been criticised by some, and idealised by others, who have dreamt of restoring it. Let's keep a critical mind, freedom of ­judgment, and that condition of impartiality that is humor. Only detachment ­will help, so to speak, to "dispassionate" this debate.

If one should not want to defend every text of the ancient monks, one should not say or believe that one has discovered everything in order to be "up to date" at all costs. Future historians may have to smile at our generation. Perhaps they will see, in certain representatives of present-day Catholic thought, as much naivety as in the revolutionaries of 1989 or in the romantics and scientists ­of the last century. Perhaps one day it will be written that the "openness" at the time of Vatican II was not Christian, because it originated with a philosopher condemned under Pius X. However, the adoption, fifty years late, in today's Christian circles, of the Bergsonian vocabulary of "closed" and "open" is a normal phenomenon. It gives us pause to reflect on the reproach made to the Fathers and theologians of the Middle Ages for having used terms borrowed in part from a Stoic, neo-Platonic or Aristotelian tradition.

Another simplification to be rejected is that of the myth of "all the world", as if, for example, "openness to the world" were to be translated, as is sometimes said, into "all the world in the street". On the contrary, the Council has brought to light the New Testament texts which insist on the variety of charisms. Now these charisms concern not only ways of living, of ­behaving towards ­the external world, of mixing with it or of separating oneself from it to a greater or lesser extent, but also certain orientations of the interior life, certain calls to emphasize this or that aspect of the ­Christian vocation. For example, today we see and value the progress of science, technology and history: this is justice. But we must also recognise the sin that compromises everything, even from the simple point of view of man: will he be able to realise himself easily, to make of the earth a kingdom where justice will reign, with order, well-being and prosperity? Certainly, man must work with all his strength in this direction. But he must not forget that without God he will achieve nothing. This is precisely what monks have traditionally felt very keenly, and what they keep on reminding the world of by their very existence . If, in the eyes of some, they seem to show a lack of interest in the present "eon", it is because they live turned towards eternity. This does not mean that they condemn those who have other interests; and the latter, for their part, must not make their attitude an absolute and condemn those who look in the direction from which the Lord will return, and is already returning, ­in reality. To each his own vocation in the Church. In the name of what intolerance should we ­reduce "everyone" to the same grace, when grace is multiform?

There is an undeniable and necessary tension between monasticism and humanism. Why turn it into a dispute, into opposition? But it is good - and this is what the present disputes are for - that the monks feel the conflict as a temptation: an ­offensive against a good they possess, but must verify, against a vocation they have received, but must justify, and, in this sense, merit­; a test that will show them if they "hold" or if they "give in". ­Afterwards, those who have held on will understand better why, and they will live more fully, more intensely, from their grace. They will better perceive the true basis of monastic optimism, while at the same time they will deepen their awareness of participating in a world that is still under the sign of sin. Christians already have values whose fullness will be given to them only in the hereafter. Those of them who already direct their lives towards these definitive and eternal greatnesses - love, praise, ­contemplation - proclaim them, in their own way. In their daily lives they anticipate - humbly, because of sin - the most human values, which will be those of the perfect man.

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**Man and private property**

Private property can be defined as the concentration in the hands of a single private person (a natural person or a "­legal person") of all the powers of which the appropriate property is susceptible, the power to use this property, to collect its fruits, to dispose of it. We find here, more or less, the definition of the French civil code (art. 544: right to enjoy and dispose of the thing) and the mw *utendi, fruendi et abutendi* of Roman law *(abuti* meaning "to dispose of" and not "to abuse"). I do not think it is possible to give any other definition of the right of private property; if the powers with which a thing is susceptible are not concentrated in the hands of the same person, we are in the presence of an institution other than property, and it is sometimes so: feudal system, in the past, with the distinct rights of the lord and the vassal; nowadays, usufruct, mortgage, real servitudes, which jurists call "dismemberments of ownership"; perhaps, in France, certain leasing systems (of the business, of dwelling houses, of rural land) also constitute dismemberments of ownership insofar as they confer on the lessee a certain number of rights over the thing itself and not merely a claim against the lessor, although the law does not say so.

As for the regime of property forming part of what is called in French law the Public Domain (of legal persons under public law, the State, the ­Département, the Commune), it seems to me to correspond only remotely to the notion of ownership: the body known as the "owner" is responsible for the management of the property, which is assigned to a public use or to a public service; the whole of the powers of which the property is susceptible is therefore in no way concentrated in the hands of a single person. But we are concerned here only with private property.

The institution of private property is widespread in our Western civilizations; it is also, as we know, much debated; we know the debates concerning the private appropriation of the means of production; these are the most spectacular, but not the only ones. These ­debates are serious, because what is at stake is the mission of the ­institution: does it bring freedom, security, and responsibility to man in the face of his destiny? Or does it alienate him? If it brings ­freedom, security and responsibility ­to ­owners, is it not to the detriment of non-owners?

It is by no means my intention to settle these debates; I would simply like to shed some light on them, to add my grain of salt, perhaps my drop of acid, by underlining three ideas which seem to me to be fundamental, and which are not always perceived by the interlocutors, which sometimes confuses the dialogue.

It should be noted, first of all, that the definition of private property that I have proposed: the concentration in the hands of a single ­person of all the powers of which the appropriate property is susceptible, leaves unresolved the question of what the content of these powers is: the power to use the thing, in particular; that is, but what use is legitimate? I am afraid, here, that we are victims, ­both supporters and opponents of private property, of what I would willingly call an "absolutization" of private property, and a "reification­" of Man; as if the ownership of a good implied by itself a power of absolute use, without restrictions, as if the relations of Man with his fellow men and with the community necessarily passed through the mediation of things. I think, and I will try to show in the first part of this paper, that since property is at the service of Man - which no one disputes - the powers of the owner must necessarily be ­placed in ­the context of the rights and duties of Man as such (and not simply as owner). Once these rights and duties of Man are established, I believe that the problem of private property loses some of its "explosive power".

It loses even more if we are careful not to link to the problem of private property questions which are broader and must be studied for themselves and in all their breadth. I am thinking here of the status of the productive enterprise. Today, the management of the enterprise and the distribution of its income are presented in a completely different light than they were only a hundred or a hundred and fifty years ago, as a result of recent sociological, technical and economic developments.

I hope that this will clarify the content of the right to private property on the one hand and its field of application on the other. This will shed some light on the doctrinal debate on ­private property. The last step will be more concrete: the justification of the right of ownership is found in what it brings to mankind: freedom, responsibility, security. Is it still today, with the development of institutions of solidarity, with the growing extent of exchanges of services, the only or always the best way to ensure this freedom, this security, this ­responsibility to Man? Do ­not some people sometimes focus on a more or less outdated­ means, at the risk of leaving the goals to be achieved and the means that are currently the most effective a little too far behind?

to achieve them? This is what I will ask myself in the last part of this presentation.

In the end, if we determine the rights and duties of the ­owner in relation to the broader rights and duties of Man, if we study for themselves the great social problems relating to economic life and to the enterprise of production ­if we admit that private property is not the only or always the best means of assuring Man his freedom, his responsibility, his security, we can say, without much paradox, that the specific problems of private property are not serious, and that the social problems that are serious are not specific to private property.

**I. - The content of the right of ownership**

Private property is not an end in itself; it is a means for man to exercise his rights and fulfill his duties as a man.

There is no need to present an exhaustive study of these human rights and duties here[[[471]](#footnote-471)](#bookmark359). I will content myself with a brief reminder: Man is a being who is both singular and social; he is entitled to respect for his singularity and he must respect that of his fellows; he is in solidarity with his fellows, and this solidarity confers on him rights and duties, which are normally ­communal, because normally solidarity is itself communal, and which may exceptionally be inter-personal like solidarity itself.[[[472]](#footnote-472)](#bookmark360) In a few words, inviolability and autonomy of the Person on the one hand, sociability of the Person on the other. This leads us to admit, on the one hand, *fundamental* or *primordial rights* of the Person, right to life and ­integrity, right to honour, etc.; on the other hand, *fundamental* or *­primordial freedoms­,* internal freedoms, freedom of conscience, of thought, and external freedoms, individual or collective, freedom of movement, freedom of the press, freedom of association, family freedoms, etc.; finally, social rights which express the right to freedom of thought, freedom of association, freedom of the press, freedom of the family, etc. Finally, there are *social rights* which express ­what man can expect from his fellow men (individually or, more usually, collectively, through the community institutions of ­solidarity), the right to justice, which it is the mission of the State to provide for everyone, the right to work, which implies a policy of full employment, the right to culture, to health, to security, etc. It is easy to see that to each of these rights or freedoms correspond duties: duty for each one to respect the ­fundamental rights ­and freedoms of others, duty for each one to contribute to the institutions of solidarity and duty to help his neighbour, in the name of inter-personal solidarity, when this takes precedence over institutional and community solidarity.

The right to private property serves these rights and duties, it neither increases nor decreases them; to determine its content without taking them into account is to absolutize it, just as, conversely, it is to reify Man to make his duties towards others dependent on goods, on "things". The way of looking at things that I am proposing makes ­it possible to bring some nuances or corrections to certain assertions that can be ­found here and there among moralists, jurists, or among the man in the street.

1. *The rights of the owner.*

A few obvious points should be made first. The fact that the owner can dispose of his thing, or of the fruits it brings him, does not imply that he can do so at any price; the requirements of the "just price" are to be studied in themselves, with reference to justice in inter-personal relations; they exist, moreover, for the remuneration of services as well as for the price of things. The fact that the owner can use his thing does not imply that he is free to do anything with it, if the activity in which he proposes to engage is not free: To be the owner of a motor car does not give me the right to circulate in any way or on any road, it simply gives me the facility to do so, provided that the public road exists and according to the regulations concerning traffic; the "freedom to come and go" is one of the freedoms of Man, it exists by itself and not in dependence on the ownership of the means of movement; this seems almost "too obvious"; however, one would ­willingly sometimes link ­the freedom of the productive enterprise to the ownership of productive­ goods; this problem will be examined more closely later and for itself.

Here is the most important problem concerning the rights of the owner; it is the right to use the thing, and the question that moralists and jurists ask themselves is this: if, in using his thing, the owner causes damage to others, does he have an obligation of justice to repair it, if he has committed a fault in using his right? Moralists admit that this injurious use of the thing can constitute, *positis ponendis,* a fault against charity, but not a fault against justice: *nemincm laedit qui swj iure utitur,* they say, taking up the adage of Roman law; the right of property is a "strict right", and its use can only be con­ form, and not contrary to justice, even if the damage was intended by malice, even if the victim has no fault to reproach. Thus the owner who digs a pit in his land into which a passer-by falls (the reasoning applies, of course, not only to the use of property, but to the use of any strict right). We have here a typical example of the absolutization of the right of property (as of any other so-called strict right); no one disputes that Man is bound to take care not to harm others, because this duty not to harm others is a fundamental duty of Man, because each one has a (strict!) right to the respect of his life, of his integrity, of his honour, etc. How could the right to property diminish this duty of each person to respect others, this right of each person to respect? It only remains to know under what conditions the harmful use of property can constitute a fault against justice. It is quite obvious that a minimum of damage to others must be accepted in the use of property, as in the use of any right: it is not, for ­example, possible to do business without taking away customers from competitors; every house takes away a bit of sky from ­neighbouring houses­, etc.

The courts have been seized many times with claims for damages from victims of the use of the right of ownership; the adage *neminem lacdit qui suo turc utilur was* set aside for the first time, in France, in the case of a landowner who had built a false chimney on his house to deprive his neighbour of light[[[473]](#footnote-473)](#bookmark988). This solution is at the origin of the theory, which later became famous, of the "aine *de droit", which was* enshrined by the Cour de cassation[[[474]](#footnote-474)](#bookmark361) the Court of Cassation: condemnation of an owner who had installed picket fences

of the builder's gangs , who had been in the business of building

Clément-Bayard, in order to prevent his airships from taking flight. ­Today, the solution is no longer discussed by the courts or by lawyers; the

the only difficulty we still face is to know in which cases the

there is < abuse of right " engaging liability. The theories are diverse: for some, there must be a malicious use of the right; others have proposed as a criterion the case where the owner diverts his right from its social function, a solution which is difficult to accept for rights, in particular the right of ownership, which do not have an immediate social purpose. Today, a broader and simpler solution seems to be adopted: the author of the damage would be liable whenever he uses his right without taking the precautions, without showing the skill of a man normally concerned about his ­fellow men, normally skilful. A landowner was convicted for leaving toxic waste lying around in his garden; the odour of the waste attracted the neighbour's livestock, the garden was not sufficiently fenced, and the animals died[[475]](#footnote-475) . A normally careful man would not have behaved as the careless or flippant owner had done.

The solution seems to me to be irreproachable; that the general obligation of prudence, of concern for others, is not exactly the same inside the home as on the public highway, no one will dispute; but that ownership makes this obligation disappear, on the basis of justice, is what I cannot bring myself to admit; If the land was poorly fenced, if the garbage gave off odors likely to attract the neighbor's livestock, how could the owner have been exempted from the duty to prevent the accident, since it was possible, by hypothesis, with certain precautions? If there is an absolute right, it is that of the neighbour to respect his property, rather than that of the owner to leave toxic waste lying around his home.

The reference to the conduct of an owner normally concerned not to injure others and normally skilled in the use of his right therefore seems to me to constitute a ­satisfactory criterionc . It is also possible, and necessary here, to go further in the analysis of the problem of the owner's rights. What ­characterizes the right of ownership is its opposability to third parties; it ­confers on the owner what jurists call a "right of succession" (he can claim his thing from anyone); in this way, in particular, the ownership of property is opposed to simple rental, which confers rights on the tenant only against the lessor (this is the ­distinction between the moralists' *ius in re* and *ius ad rem*). But ownership simply gives the owner the *freedom* to do with the thing as he pleases, as does rental (within the limits, in the ­latter case, provided for in the contract), and this freedom is necessarily limited by the *rights* of others, the right to life, to integrity, to ­property, etc.

The responsibility of the person who had left garbage lying around in his garden would have been exactly the same, neither less nor more, if he had been a tenant of that garden and not its owner. Similarly, in the example taken by the moralists of a pit dug in the garden, it makes no difference whether the perpetrator of the ambush was the owner or the tenant of the garden (what difference, moreover, is there, from the point of view of justice, between injuring an enemy by digging a pit into which one hopes he will fall, or by firing a rifle at him?) Similarly, the duty to respect the peace and quiet of one's neighbours is exactly the same, and the liability for untimely noise the same, whether one is the owner or the tenant of the apartment in which one is making a racket. And so on. The problem of abuse of other strict rights will be solved by similar reasoning[[[476]](#footnote-476)](#bookmark362) .

The traditional position of the moralists with regard to the rights of the owner is therefore less than that of ­contemporary French jurists. The ­same is not true of the ­duties of the owner.

1. *The duties of the owner.*

The classic problem is this: must the owner give to one who is in a state of urgent and extreme necessity what he needs, and can the needy person take it without the owner's consent? No one doubts the owner's obligation to do so on the grounds of charity. But the moralists go further and place the obligation to help on the level of justice, which leads them to admit that the needy person who takes what the owner refuses him is not committing a fault against this same justice.

The problem has arisen on several occasions in the French courts, from a criminal point of view: the needy person having seized property without the owner's consent, the question is whether he is guilty of theft (or some other criminal offence); the most recent decisions, which were rather hesitant, were handed down, at the time of the housing crisis, in connection with what was known as *squat ting* (occupation of vacant dwellings without the owner's authorisation, without legal title). Magnaud, president of the ­Château-Thierry Criminal Court­, once became famous for acquitting the Magnard­ girl, who was prosecuted for stealing a loaf of bread from a bakery for the sole purpose of giving food to her child[[[477]](#footnote-477)](#bookmark363). But this decision was hardly followed; *of necessity* is not admitted in French criminal law, the

The judge cannot rule in equity (contrary to what the "good judge" of Château-Thierry used to do), the irresistible constraint provided for by Article 84 of the Criminal Code only applies to an external fact, the absence of fraudulent intent cannot be ­taken into account either[[[478]](#footnote-478)](#bookmark364).

The solution adopted by the moralists is perfectly consistent with equity (which is why many jurists would like to see it ­enshrined in French law) and traditional. Its justification lies in the idea that all things become commiserate in case of distress. Beyond this casuistry of the theft of bread by a hungry person, or the occupation of a vacant dwelling by a homeless person, the ­moralists teach that all goods were created by God for the benefit of all men, and must not be diverted from this destination; not only, therefore, must the owner give freely to the needy what he needs, but he must manage his property for the benefit of all, and distribute the income from that property in excess of his reasonably ­assessed personal needs­; in other words, property is really only a "stewardship.[[[479]](#footnote-479)](#bookmark991).

In such a system I see a "long circuit" in the relations between men, through the mediation of things, whereas a "short circuit" of rights and duties between men, without the mediation of things, seems to me to be both simpler and equally true. I am not ­hiding from myself anything ­presumptuous in questioning, as I am doing, such a traditional doctrine, which finds unquestionable support in Scripture and in the Fathers of the Church. But it is perhaps this antiquity of the doctrine that makes it less capable of fully resolving contemporary social problems. For a long time, men derived their sustenance directly from nature, and from nature they derived their wealth directly in money; crops and minerals were the principal economic values; it is not very surprising, therefore, that the emphasis was placed on the duty of the possessor to help the unfortunate by placing his property at their disposal. But today, with the ­economic, intellectual and sociological evolution, this is no longer exactly the case; the provision of services is taking on considerable importance alongside the provision of goods. ­This is clearly illustrated by a ­current example­: there is much talk, and rightly so, of aid to developing countries; the need to feed starving populations is ­energetically emphasized, and there is no other way of doing so for the time being than to deliver ­consumable goods. But the urgent need for services (technicians, teachers, doctors, etc.) is ­stressed no less forcefully, and rightly so. Not everyone can go to Africa as a provider of ­technical assistance, nor can everyone donate large sums of money, but everyone has an imperative duty to provide assistance, to be carried out according to his ability.

On the basis of this concrete observation of the current importance of the provision of services, alongside the provision of goods, it is possible, I think, to supplement the traditional doctrine. This ­doctrine, it seems to me, demands both too much and too little. Too much, first of all; how can one not be surprised at the obligations that are placed on the owner, when in court, it is said, he is not bound to make reparation for the damage caused to another person by the wrongful use of his right (cf. above)? Too much, again, because at least today, a more or less important part of the goods at the ­owner's disposal ­comes, not from "things" put by God at the disposal of all men, but from his personal work; there are activities, and they are sometimes the most lucrative, which rest on personal work, talent (or more or less honest skill.There are activities, and they are sometimes the most lucrative, which are based on personal work, talent (or more or less honest skill), much more than on the development of created goods (what ­proportion should be ­established, in the professional resources of a doctor, between the "price" of his competence, and the income from his ­professional­ equipment­? What about the resources of an artist or the inventor of a patent?) Logically, the obligation imposed on the owner ­should be limited to goods derived from natural wealth (a ­breakdown which ­is not made, and which would be perfectly ­artificial), if one bases this obligation on the universal­ destination of natural goods.

This brings us to the second and most important point that I would like to make: if this thesis demands too much of the owner, it also demands too little of Man. Here again I see a tendency to the "reification" of Man, who would have, in the name of justice, obligations of assistance towards his fellow men only through the mediation of things. This is not a question of commutative justice, it is a question of solidarity: what are the aspects of solidarity, what are its requirements? I can only briefly recall the principles (which I believe to be well founded) [[[480]](#footnote-480)](#bookmark365) Solidarity is linked to the "social dimension" of mankind; normally, it dispenses its benefits in the form of community institutions, because on the one hand it acts more effectively (what can each of us do in isolation to help developing countries?) and because, on the other hand, it is the whole community that is responsible for its suffering members. But it may happen that only one person is able to provide effective assistance to an urgent distress; solidarity is then inter-personal and no longer institutional and communal, and the duty of assistance is imposed on the person who alone can provide assistance. This solution is accepted by all moralists on the basis of charity, but refused on the basis of

justice, when it is a matter of relief in the form of service and not the provision of property. In other words, the one who is in need has a right to the property of others, not to any services. Fortunately, Our Lord did not ask himself whether the Good Samaritan of the Parable was acting in the name of charity or justice!

It is obviously easier to admit the 'requisition' of goods than that of persons or services, and Western legislation is quite reluctant to impose personal 'benefits' (in France, 'benefits in kind', in the form of maintenance of local roads by taxpayers, are optional and have practically fallen into disuse). However, the French courts ­sometimes admit liability for "faute d'abstention" and the law itself has established the criminal offence of "non-assistance to a person in danger", thus sanctioning what the legislator considers to be an inter-personal obligation of justice. I think that this obligation does indeed exist, even if it is difficult to give its precise content a *priori* (it is no more difficult than to say *a priori* when there is an urgent and extreme necessity justifying the appropriation by the ­needy of the property of others). ­This, it seems to me, is sufficient to found the inter-personal obligation to help, without the need to resort to the theory of the ­universal destination of goods (which I in no way reject for its own sake), and without limiting it to the provision of goods to the exclusion of the provision of services[[[481]](#footnote-481)](#bookmark992) .

Thus understood, private property is indeed at the service of Man: it gives him the possibility of exercising his rights, without diminishing his duties; it even gives him one possibility among others to fulfil his duty of ­solidarity towards his fellow men. But, in truth, all this concerns above all the ownership of consumer goods, and it is with regard to the ownership of the means of production that the discussions are most lively. Here again, I believe that a clarification is necessary; the problem of the structure of the ­productive enterprise goes far beyond that of private property.

1. **- Private property and production enterprise**

The debate is lively on the subject of the status of the productive enterprise; Catholic social doctrine has a nuanced position: private ownership of the means of production is legitimate, and must be maintained, subject to the necessity or legality of state intervention, either to nationalize certain enterprises, or to intervene in the system of production in a more flexible manner (dirigisme, planning, subsidies, etc.), subject also to more open access for workers to the ownership of the enterprise, with the participation that this entails for them in the management and profits of the enterprise.), subject also to a more open access of the workers to the ownership of the enterprise, with what this implies for them in terms of participation in the management and profits of the enterprise. It is not in any way these principles that I wish to question, nor would I be qualified to do so; I would simply like to point out that the discussion (between Catholic moralists, "liberals" and "socialists") would be clearer if they took the debate to what I believe to be its true terrain, and did not link it so ­strongly to the question of private property; if they discussed the status of the productive enterprise for its own sake, referring to private property, its rights or its burdens, only when ­necessary, which is rarely. The problem of the status of the private enterprise is not, or is only incidentally, laterally, a ­problem of private property, if at least we preserve a precise meaning to this term, if we do not make of this concept a fluid, ­protean ­concept­, and therefore without much use. I am obviously thinking of the modern production enterprise; it includes equipment, patents and manufacturing methods, a clientele, managers, and a more or less stable salaried staff; this ensemble forms a more or less coherent and homogeneous whole, to which it is difficult to give a name other than that of "enterprise", which is clear enough in itself.

Discussing the status of the enterprise involves two steps What should be what I would call the < external status of the enterprise, first; what should be the freedom of the enterprise in the face of interventions by the state (or other ­institutions regulating economic life)? What should be, secondly, the "internal status" of the enterprise? Which people should be associated with the ­management responsibilities? How should the profits of the enterprise be distributed among these same people? I think that for the solution of these questions it is not necessary to rely on the rules previously identified with regard to the status of private property (rights and duties of the ­owner), if not incidentally, for certain precise and limited questions.

It is not necessary to insist on the external status of the company. I have already stated the obvious: that the ownership of an automobile does not give me the right to drive on any road and in any way; in the same way, and I have already said this ­briefly, the ownership of instruments of production does not give me the right to produce anything and in any way. The ­problem of ­the freedom of production is to be studied for itself; insofar as production is free in such and such a sector, the ownership of instruments of production gives me the ­concrete possibility­, simply, of taking advantage of this freedom. The ­possible­ limitations ­concern this freedom to produce, they do not constitute restrictions on the right of ownership. The right to property must not be made absolute, but put at the service of Man, his rights, his liberties, his duties. It should be noted, moreover, that the problem of the external status of the enterprise is presented in exactly the same terms, whether or not this enterprise presupposes capital investments, the ownership of instruments of production.

To what extent and according to what modalities can the freedom of private enterprise be regulated is what I do not wish to examine here, since everything has been said for and against State intervention. Let us simply note that if freedom in this field is a blessing, it should not be reserved for the rich, which implies various measures to facilitate the access of non-owners to free enterprise (credit policy, status of ­commercial and rural leases­, etc.). It ­should also be noted that, in the present situation, it would be rather unrealistic to claim to multiply the number of happy ­beneficiaries of such freedom; the development of the tertiary­ sector, the extension of enterprises and therefore the increase in the number of wage-earners impose limits that cannot be pushed back at will; it is within the enterprise itself, as in any service, that the problem of the freedom to which anyone is entitled, even if he is not the head of the enterprise or service, must be posed

It is the problem of the internal status of the enterprise that is thus posed: what share should employees have in the management responsibilities and profits of the enterprise? I do not ­claim to solve the ­problem of ­the external status of the enterprise any more than I do the ­problem of ­the external status of the enterprise.­ I would simply like to situate it in relation to private property rights.

The classic way of asking the question is this: The enterprise is a "thing", an "asset", which is subject to ownership, management, and profit (or loss) making. The application of the rules concerning ownership leads to the conclusion that the property that is the ­company belongs to the person who has invested his capital ­in it, and that this person has and has alone the right to manage it and to collect the profits. If he uses collaborators for this management, they remain "third parties", they have no right on the thing, the contract of hiring of services concluded between them and the owner is enough to define their status, i.e. their rights, their obligations, their responsibilities. The advantages of the system are, for some, obvious: on the side of the capitalist owner, risk, initiative, hope of profit; on the side of the employees, security.

But these advantages are, by others, contested: the fate of ­employees is dehumanizing, because they do not have ­important management ­responsibilities­; riveted as they are to a fixed salary, they are also deprived of the chances of profit if the enterprise is prosperous, whereas, to a certain extent, these profits come from the quality of their work. This is why, when reasoning from the point of view of property rights, we advocate access for workers to the ownership of the enterprise, which will give them management responsibilities and make them share in the profits.

In the status of the enterprise, the right of ownership is directly and immediately involved in the remuneration of capitalist investments. I admit, with most moralists, the legitimacy of this remuneration; no doubt, money "does not make children" by itself, but it allows the acquisition of goods that do; more broadly, it gives possibilities of gain. But the profits of the enterprise go far beyond the remuneration of the capital: the "flair" of the person who took the initiative in the enterprise, the skill of the management, the "conjuncture", etc. (without there being any need here to make a ­delicate breakdown between the profits, which are certainly not all equally justified in moral terms; it is the economic laws on the formation of prices that should be examined here). Beyond this remuneration of invested capital, the right of ownership is no longer directly and ­immediately at issue.

An individual (the reasoning is the same if it is a group of individuals forming a business corporation) wants to "start a ­business". To do so, he raises capital, buys the necessary equipment, etc. In all this, he acts as an *owner.* Then, once the business has been set up, he runs it, operates it, makes profits (or suffers losses); in all this, he behaves as an *entrepreneur.* The return on the capital invested goes to the owner; the management of the business, the profits and losses go to the ­entrepreneur. This dissociation of the owner and the entrepreneur, who are in reality the same person, is of little interest other than purely ­theoretical if the contributor of capital works himself and ­works alone; on the contrary, it becomes important if he needs, for the operation of the business, collaborations. It ­is as an entrepreneur, and not as an owner, that he has recourse to the work of third parties; it must be decided whether he should keep these collaborators "out of the loop", ­keeping for himself the management responsibilities and the financial risks­, or whether he should make them "full-fledged" collaborators, associating them with the responsibilities and the risks. If one opts for the latter solution, the technical methods of implementation are multiple, one can go more or less far in this participation, and many systems have been effectively proposed, under the terms of "worker shareholding", "capital-labour association", "pan-capitalism", etc.; I do not need to go into the details of these systems here.

All of this can be accepted without the need to resort to the notion of property; of course, rights over "things", over the capital of the enterprise, can derive for the workers from their new status, rights which will be more or less similar to the right of property; but this will only be a consequence of the powers which will be granted to them in the management of the enterprise, and of the participation in the profits which will be granted to them. It is a question of defining relations between persons, of integrating the workers into this institution which is, or which must become, the enterprise; the rights over things will easily follow from this. It is therefore in terms of the structure of the enterprise that we must first discuss, and not in terms of property. The problem of the structure of the enterprise goes far beyond that of the status of ownership. Here again, let us not reify Man. ­Let us note once again that the question can arise for companies that have only minimal "capital". I think that the company is an institution whose contours are still far from being perfectly circumscribed; it is on the side of "­institutional law­" and "institutional morality" that we must look,3 . The admission of management rights and profit-sharing for the benefit of workers will not necessarily clarify the problem (which is certainly not a reason to avoid it).

Moreover, let us not be naive enough to believe that "the social problem" will be solved by this reform of the company structure. The powers granted to the workers in management matters will by necessity be rather remote and diluted (at best, seats on the board of directors granted to workers' representatives). As for their participation in the profits, it should not hinder investment, and then it will be carried out in the form of the distribution of securities giving the right to annual dividends, which will necessarily be reduced; the securities themselves will not be ­easily negotiable; the workers, however, might sometimes prefer to ­receive a large sum from time to time rather than a modest regular salary supplement. It is striking that the unions are usually not enthusiastic about the plans being developed, and ­prefer to remain in a "protest" position rather than become partners with the "bosses". Is it a desire not to let the class struggle be prescribed? Can't we think that the social problem is also (and above all?) on another level? It is necessary that the workers have their chances of promotion and responsibilities in the whole society; it is necessary that they participate in the prosperity ­and profit from the expansion; it is a true "social democracy" that it is necessary to realize. All this can only ­be fully­ achieved at the level of the profession, or even of the nation or of even larger organisations, so strong are the solidarities and interdependencies. It is at these levels that the ­workers must also (and above all?) play an active role. If this is the case, the problem of private property moves back a notch.

13. Cf. my articles: *Introduction à la Morale Sociale,* in *N.R.Th* 86 (1964) 1058 ff and *Qu'est-ce que le Droit* in *Revue de Droit Canoniottc "* (1958) 16-1 ff and 253 ff. '

Insofar as we exclude the right of ownership from the problem of the structure of the enterprise, we come to see that the role of private property in the service of man is above all that of consumption. It brings security, ­responsibility and freedom. But, today, is it concretely the only or the best way for Man to have access to these benefits? This is what remains to be examined.

1. **- The role of private property in consumption**

To live in a house "of one's own" is very convenient, one feels... Living in one's own house is very convenient, one feels "at home" in it, one can arrange it as one pleases, etc.; driving one's own car is also convenient, pleasant; and so on; no one contests all this. Nor, it must be said, does anyone dispute the legitimacy of the ownership of consumer goods (in socialist countries, it is the "ownership" of the means of production that is questioned, much more than that of ­consumer goods­). ­But what I would like to show is that today such ownership is no longer the only or always the best way for Man to find the security, freedom and responsibility ­to which he has a fundamental right; this is the result of a twofold, ­relatively recent phenomenon, which is intensifying and will undoubtedly continue to intensify.

First of all, the practice of renting goods and exchanging services is becoming widespread, with the consequence that from now on, more and more often, in order to ­consume, it is no longer necessary ­to have "goods" or "things", it is enough to have "money", which is quite different and does not pose the same problems. I can stay in a hotel, take a taxi or a rented car, hire a secretary for my mail, a hairdresser for my hair and beard; a toothbrush, a few clothes, a pen, are enough for me, with a well-stocked bank account ... well-stocked. Obviously, this is a borderline case, only a billionaire can afford the luxury of such ... poverty. The fact remains that today, more than in the past, it is possible to satisfy many needs without owning the goods with which these needs will be satisfied, thanks to the practice of renting goods or services[[[482]](#footnote-482)](#bookmark993) .

Thus, the major social problems concerning consumption go far beyond the question of private ownership of consumer goods, and these problems must be addressed for themselves, not from the perspective of private ownership.

A housing policy is needed, because there are too many poorly housed or homeless people; problems of construction, town planning, hygiene, establishment of schools, places of worship and leisure in the new districts, etc. A traffic policy is needed, because traffic is becoming "impossible"; ­problems of motorways, "traffic police", help for ­accident victims, *car parks,* etc. We need a policy on leisure and holidays; problems of site development, hotels, camping, pastoral care for holidaymakers, etc.; problems of sports grounds, theatres, access to culture, etc. Who can fail to see how these various ­problems go beyond the question of private ownership of housing, cars, "second homes", etc.? (problems of which I am in no way unaware, but whose priority I question).

To evoke these problems is to allude to the second ­contemporary phenomenon which further attenuates the seriousness of the problem of private property as a guarantee of freedom, responsibility, and above all security: the phenomenon of the distribution of risks through insurance and even more so through the "redistribution of national income" in its various forms: social insurance and social security, scholarships, free public services, etc. Not only ­can man today "afford the luxury" of owning only a few things, as long as he has money, but he can also be satisfied with less money than in the past *(positis ponendis, of* ­course); more precisely, he does not need to save as much as in the ­past.

In the past, the family budget had to provide for the costs of illness, old age, unemployment, children's education and leisure, dowries for daughters, etc., all of which required substantial savings. All this still exists, of course, but to a lesser degree. It is no longer so much a question of endowing girls as of putting a trade in their hands, which is much better, and does not involve the same savings (daily expenses instead of amassed capital). Children's education expenses are lightened by family allowances, their studies are less expensive thanks to more or less complete free schooling, scholarships, honorary loans, etc. Leisure activities are collective and less expensive (children often cost less in holiday camps than at home). Thanks to the generalization of insurance, through Social Security, the "unforeseen" (always foreseeable 1) events of life are at least partially covered by means of flat-rate contributions, included once and for all in the budget, and people thus have fewer scruples about "treating themselves to a little fantasy" from time to time. There are more free services. This makes the problem of saving less of an anxiety.

In the presence of this situation, it is easy to object: Private property ensures *at the same time* security, freedom, responsibility; today, insurance, Social Security, scholarships and other assistance, the free provision of certain services do ensure security, but it is at the price of freedom and responsibility: generalized encasement or embrigadement, one is registered with such and such a doctor, sent to such and such a spa, etc.; parasitism, "the insurance will pay", one solicits from the doctor certificates of convenience to extend one's vacation, etc. These evils have been rightly denounced. I do not think, however, that the principle itself should be abandoned. It is all too certain that today being ill would often be a luxury for a billionaire, if it were not for social security and, for those who do not (yet) benefit from it, insurance (in the absence of which one is sometimes forced to resort to assistance, in whatever form, even if one is not "indigent"). It is also impossible to think of bringing up children in fulfilling conditions ­outside the various institutions whose purpose is to help parents. It is ­therefore within this system that ­freedom and responsibility ­must be ­preserved, or regained. It is the ­structures of solidarity that must be improved, or sometimes modified, and it is the education of the beneficiaries of these institutions of solidarity that must be done to make room for freedom and to give them a sense of ­responsibility.

In the field of education, the French law of 1959, with its "contracts", has found a flexible and, in my opinion, successful system for reconciling freedom of choice of school and the financing of school fees by the State; in the field of health care, the "ticket modérateur" protects (somewhat) against parasitism; in the field of hospitals, it is the system of "approval" of health establishments which ensures the freedom of the patient. All this can undoubtedly be improved. It remains for educators, confessors, and preachers to develop in those to whom they have an audience the sense of freedom and especially the sense of responsibility; it remains for the authors of moral manuals to modify their next editions somewhat, insisting less on certain questions which are not of burning topicality, and more on others, at present treated with great discretion, and which are very current.

The problem is not only a practical one; the institutions that provide security for man, and must not deprive him of his freedom or relieve him of responsibility for his personal destiny, are useful in practice, and even indispensable and irreplaceable today, because of circumstances and technical progress (the cost of surgical operations for example); They also have a moral significance; they are one of the aspects of the implementation of solidarity, in its most normal form, the communal and institutional form by which men are, ­together, responsible for each other. To proclaim the social rights of man, the right to health, culture, security, etc., is to affirm that institutions must exist which, with the help of all, ensure health, culture, security, etc., for everyone. TheseThey will never exempt man from taking responsibility for his own destiny, if only because man is only fully himself by accepting solidarity with his fellow men. There will always be a tension between the responsibility that each person has for his own personal destiny and his ­dependence on others and on the community; this tension is fruitful.

**CONCLUSION**

I would summarize everything I have said as follows:

1. Private property must not be made absolute; the rights of the ­owner are dependent on his rights and duties as a man. We must not reify man; the "burdens of property" are one aspect, among others, of man's duties towards his fellow men.
2. The main domain of property is that of ­consumer goods­; private property is not primarily­ in question with regard to the status of the production enterprise. The problem of workers' rights in the enterprise is a problem of ­relations between people, of the structure of an Institution, more than of the ­distribution of rights over goods; here again, man must not be reified.
3. Private property has the task of guaranteeing man the freedom, security and responsibility to which he is entitled; today it is no longer the only, nor always the best, means to this end. The institutions of community solidarity, in particular, are another, which has a moral value in itself.

I am aware that all this is somewhat new in comparison with the traditional teaching of morality textbooks; I think it is much less new in comparison with the ­teaching of the recent Papal Encyclicals and the Second Vatican Council, and the authorized commentaries that have been given on them. At most, ­I have presented the solutions advocated by the Magisterium ­in this area according to somewhat ­personal methods of reasoning. ­If, in doing so, I have not erred, my work will perhaps not have been entirely useless, if only by giving rise to other reflections, more authoritative than mine.

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**Acts of the Holy See**

**THROUGH THE TEACHINGS OF PAUL VI**

Among the topics addressed by the Pope in his many messages, speeches, allocutions and homilies in recent months, certain themes recur with greater frequency. As we have done previously, we thought it would be useful to group together a number of them, guided by the theological and pastoral perspective of the Review[[[483]](#footnote-483)](#bookmark366).

**Knowing Jesus Christ**

At the centre of the Church is a 'focus of light', Christ[[[484]](#footnote-484)](#bookmark367). To him the Council reported everything "not only as the founder, but also as the head, the source, the animator, through the action of the Holy Spirit, of his Mystical Body which is the Church". In it, "there is nothing that does not refer to him and does not come from him. The Incarnation brings human nature to its highest degree; in Christ, man is realized according to a supreme expression: *forma Dei,* "image of God" (cf. *2 Cor* 4:4). This is why Christ is the ­prototype, the model, the example of all human perfection. He is also the Re­ dempteur, and therefore the only Mediator - primordial and sufficient - between God and man; he is the author of grace, no one is saved without him; we all depend on his fullness *(Jn* 1:16)... Our thinking, our piety must be directed towards Christ; and in a certain sense (that is, in the sense that he is recognized as the first, the only, the one who is above all, the necessary, the universal) towards him alone.

This is why the apostolic witness is above all about the mystery of the Incarnation; "the Messiah is born, he is the centre of humanity; the one who knows what is in man *{Jn* 2:25); the one to whom, consciously or ­unconsciously, all men turn; the one from whom, consciously or ­unconsciously, all men await the supreme solution"[[[485]](#footnote-485)](#bookmark368) - to the point that one can speak of a < need to believe in the mystery of the Incarnation " present "in the depths of the heart of everyone" (ibid.). "One in the divine Person of the Word, who associates with his divinity the humanity of Jesus, the God-man, our Savior, our Master, our Brother, High Priest between heaven and earth, is the center of history and of the universe. Whoever becomes aware of this event cannot concern himself with anything else... everything is concentrated and illuminated in Christ. And the great wonder is that... this prodigious fact... concerns us personally, not in an accidental and fortuitous way, but in an essential way. It binds our destiny. No one can ignore the relationship that Christ's birth establishes between him and each of us"[[[486]](#footnote-486)](#bookmark369) .

Therefore, "the first duty that we men have towards this mysterious brother who has come into our midst... is to know him. The first knowledge is a sensitive one - that is to say, the one that makes us contemplate, as it were, with the eyes of the body. This is a very natural form of knowledge, which Christ wished to give to those privileged people who were able to approach him during his temporal life, "at that time", as we read in the Gospel of the Mass. This is a very enviable form of knowledge, which we would all like to enjoy, the saints more than anyone else (...). But this sensitive knowledge had an initial, partial and temporary role: to give a concrete, positive, historical certainty to those who, later on, would have the mission, through their preaching, to bear witness to the human and prodigious reality of Jesus. To us who "­walk in faith", there is always "the problem and the duty of ­knowing­ him­". "­Do I really­ know him? Do I know him well enough? No one can satisfactorily answer these questions, not only because the knowledge of Christ poses such problems and implies such depths that only ignorance, not intelligence, can claim to have a satisfactory notion of Christ; but also because any progress made in the knowledge of Christ, instead of calming our thirst for ­knowledge, makes it more vivid. The experience of those who study, and still more that of the saints, is there to show us this"[[[487]](#footnote-487)](#bookmark370) .

The source of knowledge of Christ for us is first of all the Gospel, which the faithful must read and study "with a holy passion". Paul VI reacts against the current "devaluation of the historical content" of the Gospels, "­especially of the chapters which speak of the birth of Jesus and his childhood"; although this problem involves "great difficulties", the Christian can have "the consoling security that these pages are not inventions of the popular imagination, but tell the truth" *(ibid.).* Quoting Cardinal Bea, the Pope recalls that if the authors of the New Testament do not have "a historical concern in the sense of Greco-Latin historiography", their very notion of witness includes a "concern for the events of the past as such, (an) intention to report and transmit faithfully the facts and data of the past" *(ibid.).*

But "the knowledge of Christ (...) is not only about the historical fact", it is "deeper, more essential and more mysterious", it is "theological knowledge in which a process of ­easy but complex knowledge is accomplished­, which leads to the act of faith (...). Humanity, which thinks, studies, suffers... still today, and more than ever, foresees that in Jesus Christ there is a secret that seems to explain everything and to be impossible. There is always a passionate and disconcerting discussion about the famous question that Jesus Christ asked about himself to his disciples: < According to people, who is the Son of Man?" *(Mt* 16:13). Peter's answer, < Jesus is the Christ, the Son of the living God" *(ib.,* v. 16), "is the fruit of a revelation. This revelation is in itself universal, but it will be given only to the humble, to those who will accept to be disciples of an authentically divine science, superior to human science." It is the same faith which is constantly taken up in "the Christological theology which the Catholic Church guards and spreads", and which "has found in the successors of Peter, in communion with the Church of the East and West, its full and assured formulation".

This mystery of Jesus' personality, which <we will never finish probing> comes from his unique relationship to God. He is "mediator between two knowledges which are connected with him and which proceed from him in two different directions. Jesus, we say, is the mediator between God and man *(1 Tim* 2:5); Jesus, we add, reveals God and man. If we really want to know man, we must ask him again. From Jesus starts the path that leads to the true knowledge of the heavenly Father, of the intimate and infinite life of God, of the Most Holy Trinity. From Jesus starts the path that leads down to the true knowledge of humanity, to the mystery of man, of his nature, of his destiny.... Jesus, as we know, does not reveal only himself... He ­also reveals ­God. But what interests those who study today is to ­observe that Jesus reveals God in Jesus himself; he who sees him (Jesus said so himself), sees the Father (cf. *Jn* 14:9). Saint Paul affirms twice that he is the image of God" (2 *Cor* 4:4; *Col* 1:15; cf.) Should we not go further in our search for God? Should we renounce our ambition to strive for the transcendence of God, with all that it implies in terms of the sacred, the theological, the mystical and the ineffable, in order to stop at the vision of the human face of the Lord and the awareness of our common destiny with Him? This is one of the ­new temptations that can cause faith to fall, contradict the Word of Christ on his mission (cf. *Jn* 1:18; 16:25, etc.), stifle the sense of the truth of the living God, desecrate the Church and finally extinguish the Christian life, deny its secret, its strength, which is the encounter of the God of Love with man eager for salvation. It is in the fatherhood of God that the supreme principle of ­human brotherhood lies. ­If, in our search for humanity, we lose the faith and grace of the fatherhood of God, we will lose the ­primary reason for ­calling people our brothers and sisters. No, we must remember that Jesus is the way that introduces us to the divine world, just as he is the way that opens up the horizons of human life. The two paths come together to lead to that encounter which St. Augustine often described in these two famous words: misery and mercy (cfr. *Enarr. in Ps.* 32; *PL.,* XXXVI, 287; cfr. Congar: *Jesus Christ,* 1) [L](#bookmark994)

It is because he manifests God in history that Jesus is recognized as the Christ, the one who inaugurates "the marvelous kingdom of God... Christ means consecrated King, filled with the Holy Spirit, representative of God in the world. The meaning of this word is universal and central to all humanity, not limited to Jewish history, but extending to the whole world, to all times, to all people, to ourselves. Today we are invited to ­recognize in Christ the center of our destiny, our Master, our Savior, the God made man, the one who is the principle and the end of our temporal history.

1. Aud. gen. of 4 January 1967; Italian text in *L'Oss. Rom.* of 5 January 1967; translated into French in *La Doc. cath.* n° 1488 (19 Feb. 1967), col. 293-296.
2. Aud. gen. ofor February 1, 1967; Italian text in *L'Oss. Rom.* of 2 February 1967; translated into French in *La Doc. ibid.* col. 301-302.

and spiritual, the one who is present and whom for our happiness and joy we can recognize as the way, the truth and the life, as he defined himself". In this homily, addressed to young people, Paul VI emphasizes that "Christ is the joy of the world, that he is our joy" and therefore "that the Christian life is neither sad nor unhappy": on the contrary, "it alone knows how to truly enjoy the honest goods and the happy hours of this life. It alone knows how to find in every circumstance of life the motives and forms of a secret and inexhaustible joy". Jesus is also "our peace" *(Eph* 2:14). For "if peace is order in justice and wisdom, if it is the communal result not of domination, vengeance, terror, violence, but of collective feelings contributing to the common good ; If peace is the fruit of freedom, forgiveness, brotherhood, love", it is quite certain that such peace "can only be found in Christ, in his teachings and in that mysterious current of true spiritual energies which emanates from him and which we call grace. Only there will we find a true peace, continually creating and recreating itself, capable of nourishing, sustaining and sublimating the efforts of men to obtain peace, a peace which is often ephemeral and fragile, when it is not hypocritical and oppressive. The role of young people is to announce this peace to the world: "It belongs to young people, to you, to proclaim the presence and mission of Christ in our time. It is up to your instinctive taste for freedom and courage to free this uncertain and disillusioned historical period from the scepticism of past generations.­..­ It is up to you to be bold enough to rebuild the modern world on the foundations of faith".

**Believing in Jesus Christ today**

The faith of Christians: this paradoxical attitude in our world, Paul VI often speaks about it .

In the first place, the Christian's faith does not settle him in a lazy security. < Is not the one who has received the faith and is vitally inserted in the Church already in possession of all that he needs to be saved? The temptation arises in various senses among Catholics or Protestants, to say: is faith not enough? Let us reflect on the Catholic attitude, on our own, sons of our holy Church. Is it not true that we are often accused of being so satisfied with knowing that we are in the truth, and of feeling so well guided and assisted by the Magisterium and the ministry of the Church, that we dispense with further efforts to seek the truth? We have the happy impression of being embarked on the ship of salvation, and we do ­not think of the rest; the ship carries us to the final port of its own accord; it is enough

1. Homily at St. Peter's, Palm Sunday, March 19, 1967; Italian text in *L'Oss. Rom.* 20-21 March 1967; translated into French in *La Doc. cath.* 1492 (16 April 1967) col. 707-711.
2. Cfr *N.R.Th.,* 89 (January 1967) 67-71, various reflections of the Holy Father in the face of a certain decline or weakening of the faith; *ibid* (April 1967) 421-423, his exhortation to a renewal of the faith, "a pressing need of the present hour". rThe same preoccupation can be seen in his Letter to Dutch Catholics on the occasion of the opening of the Pastoral Council (Nov. 27, 1966; cf. translation into French in *La Doc. cath.,* no. 1485 of January 1, 1967, col. 11-12), and in the General Audience of Jan. 11, 1967, where he opposes the "subjectivism of the ­moderns" to the "objectivity of the revealed fact" (Italian text in *L'Oss. Rom.* of 12 January 1967; translated into French in *La Doc. cath.* n° 1488 of 19 February 1967, col. 297-298).

Let the happy passenger keep quiet and carry out some modest habitual observances so as to be safe and not experience further ­spiritual torment ­about the mystery of God, the destiny of one's life, the depth of truth and religious problems. The assurance of belonging to the ­Catholic Church ­would lead to spiritual laziness, to the illusion of knowing and possessing everything about religion, in a stasis easily prone to formalism and dogmatism. The Catholic, it is said, does not study, he does not seek, he does not suffer, he does not experience the sublime torment of doubt, of research, of continuous spiritual movement. Is not Ulysses, who wants to "know the world, the vices and the worth of men" (Dante, inf. 26), greater than the quiet Penelope?

"We must not allow ourselves to be misled by easy clichés of this kind. Suffice it to say that the security of faith guaranteed by the Church must not render the mind inert in the search for and deepening of the truth which faith makes us perceive. This is for two reasons: First, because the truths of faith are not self-evident, but are accepted by the authority of God who reveals them, and accepted by us through an act of the will, they require a continual exercise of the believing soul in order to keep the act of faith alive and sincere; This is true both for the faithful scholar and contemplative who exercises and adapts his faculties to make them more suitable for the act of faith, and for modern man, whose mental formation leads him not to believe, but to see and know by means of evidence and rational proofs. And then because the truths of faith are abysses that we will never finish exploring.

"It will always be a duty, to deepen the knowledge of what faith presents to us in an obscure, implicit, initial way; a duty all the more urgent and all the more pleasing, because we do not start from uncertainty and do not walk without direction and guidance, because we are ­continually ready to respond to the exhortation of the Apostle Paul that "we grow in the knowledge of God" *{Col* 1:10) and of the Apostle Peter who repeats the same words to us: "Grow in the knowledge of God". We could add a third consideration: "Faith is the guarantee of the things hoped for" *(Heb* 11:1). That is to say, it is all tending towards a forthcoming revelation, made vigilant by a continual eschatological expectation; and if it is truly received in the spirit of the faithful, it obliges him to an attitude of unceasing expectation and of unremitting search"[[[488]](#footnote-488)](#bookmark995) .

Furthermore, faith commits us to witness: "The duty to bear witness to one's faith is one of the prescriptions and exhortations which the Council proclaims and repeats frequently... The Christian's faith must not only believe, but manifest itself; it must strive to become exemplary, communicative, to express itself through what we today rightly call witness\*. And the first form of witness is that of a "truly Christian life": this is "an obvious but great thing. Because witnessing to Christ by one's own life means above all adhering fully to his Word and to his Church (...). Witness requires coherence between thought and action, between faith and works. It is the testimony of our own conduct, that is to say, the style, form and particular principles that the Christian gives to his way of judging and acting. We must see that someone is a Christian by the way he lives, even before we have heard him (...). His life must ­appear to be conceived according to the true, good, honest and happy formula, that of Christ. Anyone who feels that he must hide his Christian personality for the sake of the secular environment in which he lives would be giving in to human respect of old memory and would deserve the Lord's reproach.... Faith requires to be professed. Also from ­the point of view of its relationship with the practical activity of those who possess it, we see that faith does not remain inert and static, but a principle of moral life. But "does not St. Paul say that we are saved by grace through faith, the gift of God, and not by our works? (cf. *Eph* 2:8-9; *Rom* 3:24-25). The meaning of the apostle's capital doctrine is quite clear... works, that is to say the prescriptions of the Mosaic law, are not sufficient to save us; thus our purely human virtues would not be sufficient to merit us eternal salvation. But this does not mean that faith without good works (cf. *Jn* 2:20) is sufficient to be saved; these works are required both as a predisposition to the light of faith - "He who acts in truth comes to the light, says the Lord" *(Jn* 3:21) - and as a consequence and requirement of the new life generated in us by faith and grace. This is why the Council, in exalting the vocation to holiness of all the faithful, sanctified by Baptism, forcefully recalls: "This sanctification which they have received (in the Baptism of faith) they (Christ's disciples) must therefore, with the grace of God, preserve and complete by their lives" *(Lumen Gentium,* 40). And so the doctrine of the Council of Trent is confirmed, which had to make so many ­affirmations on this essential aspect of the Christian life, recognizing, ­however, that ­the primary cause of our salvation is God, whose goodness towards all men is so great that he wishes his own gifts to be considered as their merits" (Denz. - Schôn., 1548; cfr. St. Thomas, 1" II\*e , q. 113).

"Besides, it is self-evident; common sense has its theology: an authentic Christian must be an honest man. Commitment to God requires a commitment to absolute honesty. Nothing discredits religion so much as to ­dissociate it ­from moral virtues. Jesus himself had words of ­implacable severity ­for Pharisaism, that is, the official and meticulous profession of an external and formal religiosity that is not accompanied by the fundamental moral virtues: "justice, mercy and good faith" *(Mt* 23:23).

Undoubtedly, the Second Vatican Council "did not leave a true treatise on faith, as did other Councils" (the Pope cites the Second Council of Orange, the Council of Trent, the First Vatican Council). Why, "when it is always at the centre of controversy and religious life? Here we must be careful. Some have linked this so-called omission with one of the points in the program of the recent Ecumenical Council, namely, not to give new dogmatic definitions; this has led some to ask whether dogmatic definitions are not outdated forms of Catholic teaching, and whether then the Council could not be seen as a liberation from ancient dogmas and the anathemas attached to them. Faith, it is argued, is not dogma taken literally. This consists of fixed formulas which attempt to define and contain immense, ineffable and inexhaustible truths. And this is right. St. Thomas himself teaches us that the act of faith has as its term not the formulas which expound it, but the reality to which these formulas refer; but not without an integral vision of this doctrine (cfr. 11" II "\*, 1, 2, ad 2). It is further observed that faith is a virtue given to us by the Holy Spirit. It would seem, therefore, that no intermediary should impose a ­particular discipline on it­; so that it is difficult to see what role could be assigned to a

11. Gen. Audience of Dec. 14, 1966; Italian text in *L'Oss. Rom.* of 15 Dec.

1966; transl. in *La Doc. cath^ ibid,* col. 121-123.

It should be free of all external ties, with conscience as the internal instrument for deciphering it. Faith should therefore be free from all external ties, conscience being the internal instrument ­for deciphering it; men could thus form different conceptions of it and give it different contents.

"We do not want to think that anyone wants to come to these conclusions, otherwise the faith would remain without "symbols" to define and express it; it would remain without a univocal and authoritative catechesis; it would no longer be a source of union (tma *fides),* but a source of divisions; it would no longer be guided, as Christ willed, by an indisputable magisterium which watches over its expressions, disseminates its teaching, defends its integrity, to which the faithful are nourished and to which we have the duty to bear witness.

­"Rather, we wish to point out that, although the Council does not deal expressly with faith, it nevertheless bets on it on every page, recognizes its vital and supernatural character, assumes its integrity and strength, and builds its doctrine on it. [[[489]](#footnote-489)](#bookmark371).

But the faith that founds Christian existence is an obscure knowledge: the veiled crucifixes of the time of the Passion are for the Pope the occasion to underline this aspect: "Christ hides himself, he hides especially his divinity, because of the opposition of the men of his time - and of ours too, we can well say - to his presence, to his revelation. John the Evangelist, who has left us some of the features of the increasingly violent and hostile polemic against Jesus which led to his death, says that Jesus more than once evaded his adversaries and hid himself: *"Abscondit sc ab As" (Jn* 8:59; 12:36; 7:10). The hidden Jesus accuses our blindness, our bad faith, our instinctive tendency to deny the intervention of God in our human vicissitudes, an intervention which is, moreover, extremely loving and therefore extremely obliging. We are thus warned of the choice we are making, that of darkness. "The light has come into the world and men loved the darkness better than the light" *(Jn* 3:19). This is the drama of the night over the world of souls, which is woven into the unfolding of salvation history and which, symbolized in a sensitive way in the liturgy, awakens in vigilant minds the desire for the light." But this possibility of misunderstanding stems from the very nature of revelation: "We must grasp, or rather recognize, the mysterious art with which God revealed himself to the world, with which the Son of God made man made himself known to men.... Christian revelation is not presented in aspects that are perfectly recognizable and directly proportionate to our senses and reason; it is presented on its highest plane, in the person of Jesus, in his word, and it must be accepted by faith, it must be believed. It must not only be known, but welcomed in a vital and total act of the mind and heart, because it is he, Christ, who announces it; because he alone, as St. Peter said after the incomprehensible discourse of Capernaum announcing the Eucharist, has "the words of eternal life" *(Jn* 6:68).

This means that faith, for those who place themselves on the plane of rational logic, of scientific demonstration, appears obscure. We, the men of today, must realize this aspect of faith that causes so many problems. And then we will understand why the obscurity of faith is an objection to the man who reasons: faith lacks evidence; it presents hidden and veiled truths like the holy images in this liturgical season. Now, says St. Paul, we see *"per speculum, in acnigmatc"* in a mirror, in a confused way *(1 Cor.* 13:12); and St. Augustine is not afraid to affirm that faith consists in < *credcre quod non vides",* in believing what is not manifest *(in Joan.,* tract. 40, 9; P.L. XXXV, 1690). And this is ­explained by the limits of the human mind (cf. S. *Th.,* I\* II\*\*, 47, 3), by the fact that the truths to be believed are not presented to us directly, nor in the light of evidence. Finally, this is due to the inaccessible depth of ­the divine realities to which faith allows us access. And we must remember that between the coming of Christ on the gospel scene and his last advent at the end of the world, our religious life is realized by the sacramental way, not by the way of direct experience." This obscure aspect of the faith," the Pope concludes, "has extremely ­important consequences ­for our religious life. The first is that we are obliged to seek"; and "in the second place: if faith is obscure, it is free" - and therefore meritorious[[[490]](#footnote-490)](#bookmark372). The Pope intends to return to this subject of faith.

**"Vocation"**

Let us mention two other questions addressed by Paul VI: "­vocation" and religious life.

Addressing the delegates of the European episcopates for vocations[[[491]](#footnote-491)](#bookmark373)In his address to the delegates of the European episcopates for vocations, the Pope developed "some points concerning the psychology of young people who have heard the call to the priesthood", and, correlatively, "the helps that dispose the souls of adolescents to hear the word of God". In the first place, he stresses the need for "a perceptive education which trains them to keep certain moments of silence and recollection, especially the examination of conscience, thanksgiving after communion, or meditation at ­certain times. It ­is especially at these times that adolescents unite themselves to God in prayer and have filial­ conversations with him, while God gradually reveals his expectations and mysterious designs. Secondly, the need to "become familiar with the word of God contained in Holy Scripture. This can be done in an excellent way by following the principles of "active" formation, in use today, which requires the mutual collaboration of teachers and students. In this way, after having read and explained certain passages of the Gospel, the adolescents will perceive the elevation and sacred power of the words of Christ and will question themselves about the life and actions of the divine Savior." "Another way for young people to hear the voice of God is to experience the active life of the Church. Therefore, all those who dedicate themselves to ecclesiastical vocations should be particularly concerned to make young people aware of the needs of the workers of the Gospel, the sufferings of the poor, the situation of ­Christian communities whose religious life is particularly exemplary, or the seminaries where young people who are the hope of the Church are growing up. These young people must also exercise certain apostolates, so that they know what their capacities are in this respect. Especially from a young age they should be accustomed to participate actively in the liturgical ceremonies, for nothing encourages piety more than familiarity with the sacred mysteries, which give young people a deep sense of the sacred and arouse in them the desire to follow in the footsteps of Christ Our Lord.

­"Finally, in order for the ecclesiastical vocation to blossom, it is of the utmost importance that adolescents have the opportunity to approach and listen to those who teach the word of God, that is to say, some priest or other of upright life and sound judgment, who will know how to listen paternally to the secrets of their hearts, and will be with them as a teacher, a guide and a friend. Most of the time, in fact, the priestly vocation does not manifest itself spontaneously, but it must be sought like the precious stone of the Gospel that is buried in the field. For God, who reserves the right to call those whom he has chosen, nevertheless appeals to the cooperation of priests so that young people may be sensitive to the action of grace and bring to maturity the divine seed that has been deposited in their souls. For this reason, vocations must always be able to ­benefit from friendly conversation with a priest, from his paternal advice, and above all from his spiritual direction, and this with due respect both for God's action and for the freedom of the candidate for the priesthood." ­The Pope concludes by strongly affirming that God is not calling fewer young people today than in the past - for "never and nowhere should it be thought that God does not watch over the needs of his Church."

In his "Message for Vocation Day[[[492]](#footnote-492)](#bookmark374)Paul VI underlines the importance for the Church of that "spiritual phenomenon" which constitutes the call to the total gift of one's life "to the one and only sovereign love", a phenomenon "in which the most precious potentialities of a soul are manifested and in which the grace of the Holy Spirit intervenes in an admirable way and in an admirable measure". In fact, "every vocation to the worship of God and to the service of the Church... realizes to an eminent degree the unfolding of the kingdom of God in the world, both ecclesial and secular; it is a sign of the presence of love which comes from above; it is the beginning of a dialogue between the living Christ and the people - family, parish, diocese - to whose bosom the chosen one is called. The Church values this because she "does not live without ministers. Evangelisation needs them". Now all these men are "volunteers", the Church "sends free men", poor, generous, "who give everything to Christ". These volunteers, their number is decreasing, the Pope observes, but at the same time, "often the quality of vocations supplants their number: it comes from young people already aware and mature men, who know what they choose". In spite of this, < the number of vocations is too insufficient in relation to the necessities - we would even say the possibilities - of the ministry. This or that community of the faithful sometimes seems to us too insensitive to the problem of recruitment and formation of the clergy for Our heart to be appeased. We would like to ask with discretion, but with an open heart, at the threshold of so many Christian families: do you have vocations among your children? We would like to go to each parish priest, to each spiritual master, and ask them: are you vigilant in discovering the signs of a divine call among the people entrusted to your ministry? We would like to thank and encourage the superiors and teachers of our seminaries, and tell them how much they deserve such solicitude. But we would also like, like the ­messengers of the Gospel parable, to go out on the roads and ask, especially of the young: Do you know that Christ needs you? Do you know that his call is for the strong, for those who do not want to admit the mediocrity and cowardice of the comfortable and insignificant life; that it is for those who still retain a sense of the Gospel and feel the duty to regenerate the life of the Church by paying their own way and carrying their cross?

Who knows if Our cry will be heard?"

**Religious life**

Finally, we must limit ourselves to mentioning briefly some texts of Paul VI dealing with religious life: an address to the major superiors of Italy10 , where he develops in particular "the relationship between religious life and the priesthood", both "in monasticism" and "in all other forms of clerical religious life"; a letter on the fiftieth anniversary of the death of Fr. de Foucauld[[[493]](#footnote-493)](#bookmark375) de Foucauld; a letter addressed to a congress of religious parish educators1S , in which the onerous nature of the adaptation required today to give "witness in full life" is highlighted; an address to the Major Superiors of Italy10 , which observes the quality of present-day vocations, underlines the need for authority and obedience, and vigorously recalls that "religious life is not a separate Church". The juridical exemption which canon law recognizes for them, as well as the particular character of their structures and their spirituality, seem to authorize in some people this conception of a separate, autonomous category, a conception according to which the world of religious is in no way in solidarity with that of the ­ecclesial community. Fortunately, this does not have a profound effect on the reality of the Church, but it diminishes in it the sense of its interior unity and the effectiveness of its organic activity, while at the same time it often deprives religious of the honor and affection due to them by the whole people of God. Finally, an address to the Sisters General of ­Women Religious Congregations[[[494]](#footnote-494)](#bookmark376)which deals with "the essential: the religious meaning of your consecrated lives", the search for a "perfection of divine love by the way of the evangelical counsels­". The Pope underlines the relevance of such a witness "in a world that tends to free itself from absolute imperatives and to consider all values as relative". Religious life, whatever the activity to which it is dedicated, is worthwhile because of its union with God; and therefore, "a certain degree of contemplative life... is inherent in every form of religious life". To "inculcate... ­the primacy of contemplation", Paul VI develops several points: recollection, liturgy, apostolic service, community life, the ­witness of poverty, and even the religious habit. All this has its influence "on the safeguarding of a true and authentic religious life", such that its witness "is clearly perceptible to the man of today".

(Paul Tihon, SJ.)

S. CONGREGATION OF RITES

**Second Instruction for the implementation of the Constitution on the Liturgy (4 May 1967). -** (Latin and Italian text in *L'Oss. Rom.* of May 7, 1967 - Translated by the *N.R.Th.).*

Three years ago, the Instruction *Inter Oecumenici,* published by this Congregation on September 26, 1964, established a series of adaptations to be introduced into the sacred rites, which, like the beginnings of the liturgical reform foreseen by the ­Conciliar Constitution, came into force on March *7,* 1965.

This beginning of reform has begun to bear abundant fruit, as is sufficiently evident from most of the reports of the Bishops, who note everywhere an increase in the conscious and active participation of the faithful in the Sacred Liturgy, especially in the Holy Sacrifice of the Mass.

To further increase this participation and to make the rites, especially of the Mass, more transparent and intelligible, these bishops suggested further improvements; these, submitted to the < Consilium for the Execution of the ­Constitution on the Liturgy", were carefully examined and discussed by the "Consilium" and this Congregation of Rites.

It was not possible, at least for the time being, to accept all that was proposed; but it seemed opportune to put into practice now some of the proposals which were valid from a pastoral point of view and which did not contradict the future and definitive restoration of the liturgy. They also seemed useful for the gradual introduction of the reform itself, and on the other hand could be implemented by simple rubric arrangements, without changing the present liturgical books.

On this occasion it seems necessary to remind everyone of this capital principle of ecclesiastical discipline which was solemnly confirmed by the ­Constitution on the Liturgy: < The government of the liturgy depends solely on the authority of the Church... Therefore absolutely no one else, even if he is a priest, can of his own accord add, remove or change anything in the liturgy" (Const, de sacra liturgia, art. 22, §§ 1, 3).

Let the Ordinaries, whether diocesan or religious, therefore, ­remember the grave duty incumbent upon them before the Lord to see to the careful­ observance of this rule, so important in the institutions and life of the Church. And may the sacred ministers and all the faithful also wish to conform to this necessary norm.

This is required for the edification and spiritual good of each person, for spiritual harmony and mutual good example in the same local community, for the grave duty of each community to cooperate for the good of the Church on the whole face of the earth, especially today, when whatever good or evil is done in one local community is immediately reflected on the whole family of God. Let all, therefore, heed the Apostle's warning: "God is not a God of discord, but of peace" (2 *Cor* 14:33).

In order to realize more fully and to advance the liturgical reform, the following adaptations and changes are decided upon:

1. **- The choice of the Mass form**
2. Outside of Lent, on the days of the Third Class, either the Mass of the Office of the Day or the Mass of the Commemoration at Lauds may be said. At this Mass the color of the Office of the day may be used, respecting n. 323 of the *Codex Rubricantm.*
3. Where a Lectionary is approved by the Bishops' Conference for Masses with an assembly, it may also be used in Masses celebrated without an assembly and, in this case, the living language is permitted for the Readings

The Merial Lectionary may be used on certain days of the II\* class which are indicated in the Lectionary itself, and at all Masses of the IIIe and IVe class, either of the time, or of the Saints, or votive, which do not have strictly proper readings, i.e. mentioning the mystery or the person being celebrated.

1. On feasts "per annum", when the Mass of the ­preceding Sunday is taken up, either one of the *ad diversa prayers* found in the Missal or the prayers of one of the votive Masses *ad diversa found in* the Missal may be used instead of the Sunday prayers.
2. **- The orations of the Mass**
3. At Mass only one oration is said. However, to the oration of the Mass, under one conclusion, the following rubrics are added:
4. - the ritual prayer *(Cod. Rubr.,* n. 447);

* the oration of the votive Mass prevented at the time of the profession of a ­religious (special­ rubric of the Missal);
* the oration of the votive Mass prevented "pro sponsis" *(Cod. Rubr.,* n. 589);

1. - the oration of the votive Mass of thanksgiving *(Cod. Rubr.,* n. 342 and special rubr. of the Missal);

- the oration on the birthday of the Supreme Pontiff and the Bishop *(Cod. Rubr.,* nn. 449-450); \*

- the oration on the anniversary of the priestly ordination of the celebrating priest himself *(Cod. Rubr.,* nn. 451-452).

1. If it were necessary to add in the same Mass several orations under a single conclusion, only one is added, the one most appropriate to the celebration.
2. Instead of an *imperata* prayer, the bishop may insert into the Prayer of the Faithful one or another intention for particular needs. Likewise, the ­competent territorial authority may decree that prayers imposed in various places for rulers, as well as particular intentions for needs concerning a whole country or region, be inserted in the Prayer of the Faithful.

**III. - Changes in the "ordo" of the Mass**

1. The celebrant genuflects only at the following times:
2. when he arrives at the altar and leaves it, if there is a tabernacle with the Blessed Sacrament;
3. after the elevation of the host and after the elevation of the chalice;
4. at the end of the Canon, after the doxology;
5. before communion, before saying "Panem caelestem accipiam";
6. at the end of the communion of the faithful, after having given to the tabernacle the hosts which would remain.

All other genuflections are deleted.

1. The celebrant kisses the altar only at the beginning of Mass, when he says the prayer *Or an tus Te, Domine;* or when he arrives at the altar, in case the prayers at the foot of the altar are omitted; and at the end of Mass, before he blesses the congregation and dismisses them.

The other kissing of the altar is removed.

1. At the offertory, after the offering of bread and wine, the celebrant places the paten with the host and chalice on the corporal without making a sign of the cross with the paten and chalice.

The paten with the host placed on it remains on the corporal both before and after the consecration.

1. At Masses attended by the people, even if not concelebrated, the Priest celebrant may say the Canon aloud, when appropriate. At sung Masses he may sing those parts of the Canon which the Rite of concelebration of ­the Mass permits to be sung.
2. At the Canon, the celebrant:
3. begins *the Te igitur* standing with hands extended;
4. makes a single sign of the cross over the oblates: at the words < *benedicas + haec dona, haec munera, haec sancta sacrificia illibata" of the Te igitur.* The other signs of the cross on the oblates are suppressed.
5. After the consecration the celebrant is permitted not to keep the thumbs and forefingers together; if there are fragments of host adhering to the fingers, he drops them on the paten.
6. The rite of Communion for the priest and the faithful is as follows: after saying *Panent caelcstcm accipiam,* the celebrant takes the host and, standing facing the congregation, raises it and says, "Here is the Lamb of God," and continues with the faithful three times, "Lord, I am not worthy. He then communicates himself to the host and chalice, without making any sign of the cross; and immediately afterwards he distributes Communion to the faithful in the usual manner.
7. On Holy Thursday, the faithful who have taken Communion at the Chrism Mass may take Communion a second time at the evening Mass of the same day.
8. At Masses with the assistance of the people, before the post-communion, a time of silent recollection may be introduced, or a psalm or hymn of praise may be sung or recited, for example Ps 33 "Bcnedicam Domino"; Ps 150 "Laudate Dominum in sanctuario cius"; the hymns "Benedictus es", "Bcncdictus es
9. At the end of the Mass, the blessing is given immediately before the dismissal. The priest may, if he wishes, recite the *Placeat* in a low voice as he leaves the altar.

Even at Masses for the dead, the blessing is given and the ­congregation dismissed ­with the usual formula *Ite Mis s a est,* unless the absolution follows ­immediately, in which case *Bcncdicamus Domino is* ­said*,* the blessing is omitted, and the absolution proceeds.

IV. - Special circumstances

1. At the wedding Mass, the orations *Propitiare* and *Deus qui potestate* are no longer said between the Sunday oration and its embolism, but after the fraction and the immixation, immediately before *the Agnus Dei.*

If the Mass is celebrated at an altar facing the people, and if the celebrant deems it opportune, after the intercession and genuflection he may approach ­the bride and groom to say these two prayers; when this is done, he returns to the altar, genuflects, and continues the Mass as usual. -

1. When a priest with poor eyesight or a sick priest has an armature that allows him to say a votive Mass, the following procedure may be used:
2. the priest says the prayers and the preface of the Votive Mass;
3. another priest, or a deacon, or a lector, or a server, says the readings of the Mass of the day or those of the Lectionary. If there is only one lector or server, he may read even the Gospel (without saying the *Munda cor meum, Ittbe domne, bencdicere* and *Dominas sit in corde meo).* Before the Gospel the celebrant says *Dominas vobiscum,* and at the end he kisses the book;
4. the schola or congregation or the reader himself may recite the antiphons ­for the introit, offertory and communion as well as the hymns between the readings.
5. **- Changes in the Divine Office**
6. Pending the completion of the reform of the Divine Office, on the days of Ie and IP class which have Matins with three Nocturnals, only one Nocturne may be said. The hymn *Te Dcwn is* said*,* according to the rubrics, after the third reading. During the *Tridutan sacrum,* the proper rubrics of the ­Roman Breviary are observed.
7. In the private recitation of the breviary, the absolution and blessings ­before the readings, and the conclusion *Tu autem at the* end of the readings are omitted.
8. At Lauds and Vespers celebrated with the people, a longer reading of Scripture may be taken instead of the capitular, for example, from Matins or the Mass of the day, or from the Lectionary of the day, possibly with the addition of a brief homily. Before the oration a Prayer of the Faithful may also be made, unless Mass follows immediately.

Each time these elements are inserted, only three psalms may be said, as follows: at Lauds one of the first three psalms, the canticle and the last psalm are taken; at Vespers three of the five psalms are taken, as desired.

1. When the Compendiums are recited with the participation of the people, ­the Sunday psalms can ­always be ­used.

**VI. - Changes in the Office for the Deceased**

1. The Bishops' Conferences may, however, also adopt another liturgical colour ­which is adapted to the mentality of the people, which does not offend human pain and which shows Christian hope illuminated by the Paschal mystery.
2. At the absolution on the coffin or tomb, the responsory *Libera me, Domine,* may be replaced by other responsories taken from the Matins of the Dead, namely: *Credo quod Redemptor meus vivit; Qui Lazarum rcsKscifasti; Memento mei, Deus; Libera me, Domine, de viis inferni.*

**VII. - Ornaments**

1. Handling is always optional.
2. The sprinkling of water before Sunday Mass, the blessing and ­imposition of ashes at the beginning of Lent, the absolution on the coffin may be done in chasuble.
3. All concelebrants are to put on the vestments they are required to wear when celebrating alone (Rite of Concelebration, n. 12).

However, for a serious reason, such as the large number of concelebrants and the inadequacy of the vestments, the concelebrants (except the principal celebrant) may dispense with the chasuble, but never with the alb and stole.

**VIII. - The use of the living language**

1. The competent territorial authority can decide, observing what is prescribed in art. 36, §§ 3 and 4 of the Constitution on the Liturgy, the use of the living language in liturgical celebrations with the people, even :
2. in the Canon of the Mass;
3. in the entire rite of Ordination;
4. at the readings of the Divine Office, even in the choral recitation

His Holiness Pope Paul VI, in the audience granted on 13 April 1967 to the undersigned Cardinal Arcadio Maria Larraona, Prefect of the Sacred Congregation of Rites, approved the present instruction in each and every one of its parts and confirmed it by his authority; he ordered that it be published and carefully observed by all those concerned, beginning on 29 June 1967.

Rome, May 4, 1967, on the feast of the Ascension of Our Lady.

Cardinal Jacques Lercaro, Archbishop of Bologna, President of the Council for the execution of the Constitution on the Liturgy; Cardinal Arcadio M. Larraona, Prefect of the Congregation of Rites; Ferdinando Antonelli, Titular Archbishop of Idicra, Secretary of the Congregation of Rites.

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**W.** Thiele. - **Die lateinischen Texte des 1. Petrusbriefes. Coll. Vetus Latina. Aus der Geschichte der lateinischen Bibel, 5. 1965, 24 X 16, 245 p.**

Since our last report (cf. *N.R.Th.,* 1965, 204), the publication of the *Vetus Latina* has made new progress, of which we give a brief outline here.

A fifth and final booklet has been published closing the edition of the *Letterau ? Ephesians.* With it also ends the first half-volume of volume 24. The edition of the Letter to the Ephesians alone will have required 350 pages. A quick calculation based on what had been published in fase. 4 had led us to suppose that the thirteen verses that remained to be published (ch. 6, y. 12 to 24) would require about twenty pages. Our guess turned out to be wrong. It was not 20 pages that were needed but 46 (pp. 281-326)! That is enough to say that the ­critical apparatus, ­especially in its patristic part, has swollen beyond what has been seen until now. ­The text requested with such fervour by the Latin Fathers is the pericope *Induite vos arma D ci ut possitis stare adversus insidias diaboli,* etc. (v. 12 to 17). The number of patristic quotations or allusions exceeds thirty pages for these verses alone! If we produce these facts and figures it is in order to demonstrate, once again if it is still necessary, that the *Vetus latina* is perhaps, in concrete terms, more important for patristic studies than for studies of biblical textual criticism. The booklet ends with a few pages of *Nach- trâgc und Berichtigungen* and above all with a *Register* which groups the quotations and allusions from the Letter to the Ephesians in the Fathers according to the alphabetical order of the authors from whom they were taken (several thousand quotations).

The first issue of the *Letter to the Philippicus* went to press in 1966. It contains I, 1-25. The Letter to the Philippians and the Letter to the Colossians ­will together form the second part of volume 24. In ­spite of the theological interest of the Letter to the Colossians, and if we except Philippians II, 5-11, of which we have ­some 1200 quotations, these two letters have been commented on much less by the Latin Fathers than the Letter to the Ephesians. Their edition was also entrusted to H. J. Frede, which is in the logic of things. For from the point of view of the manuscript tradition and the critical problems the whole of the Letters of St. Paul form a whole, and Frede is a specialist in this sector. The Introduction refers to what has already been said about the Letter to the Ephesians. It also explains the presentation of the text and clarifies the meaning of the acronyms representing the main traditions: X = Tcrtullian, K = Cyprian and the writings of Ps. Cyprian; D = the tradition of bilingual manuscripts: Greek and Latin; I = especially Marais Victorinus and the Ainbrosiaster; finally V = the Vulgate. The choice of manuscripts to represent the latter is not easy. For the Vulgate was not transmitted in its pure state. For a long time it has rubbed shoulders with the earlier versions ­and has been contaminated by them; moreover, it is not a new ­translation made on the Greek, but a revision of a pre-existing Latin text. It was therefore necessary in the choice of manuscripts of the Vulgate to aim at two ends: on the one hand to choose witnesses containing the representative lessons of the *Inclus latina, and on the* other hand also those representative of the Vulgate itself in its proper elements. Several of these delicate technical and critical problems concerning the Vulgate are treated in a chapter *Zur Recension der Vulgata.*

With regard to the *Catholic Epistles,* two new fascicles appeared, fasc. 4 in 1965 (first Letter of St. John, I, I-III, 17) and fasc. 5 (III, 17 to end; second Letter of St. John; and beginning of the third, I, 1-3). The edition of this section had begun in 1956 (cf. *N.R.Th.,* 1957, 645), and had ­continued at a slow pace (fasc. 2 in 1958 and fasc. 3 in 1960; cf. *N.R.Th.,* 1959, 854 and 1961, 874). It is now nearing completion, since only the end of the very short third Letter of St. John and the Letter of Jude remain to be published. Thus the first part of volume 26 of the *Vêtus latina* will be closed. The second part of the volume is reserved for the Apocalypse.

In addition to the *Vêtus latina* the Beuron Institute publishes, in parallel series, studies and researches on the history of the old Latin translations of the Bible, *Velus latina* and Vulgate. The last of these studies that we have ­announced is that of Frede, *Altlateinische Paulus-Handschriften* (cf. *N.R.Th.,* 1965, 204-205). Since our last report a new volume has been added. It deals with the different Latin traditions of the first Letter of St. Peter. It is due to W. Thielc who was the editor of this epistle in the *Vêtus latina.* Thielc takes up, completing and reworking it in the light of the latest progress, in particular the conclusions of Frede in his *Altlateinischc Paulus-Hand- schriftcn,* a preparatory work for the edition of the first Letter of St. Peter. The different traditions are reviewed: K - tradition of Carthage, Cyprian (Tertullicn is excluded); C = later African text (CA = Augustine) intermediate between K and the so-called European texts S T and V; S is represented especially by a manuscript of Leon and the *Speculum* of a Ps.Augustine; T = text of the Ve and VIe centuries which one finds in Fulgencc of Ruspc, Faconde of Her- miane, Epiphanius the Scholastic, Cassiodorus; V finally = Vulgate, which is not a new translation made on the Greek Bible, but a revision of an already existing Latin text, while trying to get as close as possible to the Greek. The first witnesses to this, at least as far as the first Letter of St. Peter is concerned, are Pelagius and Caelestius. The study of Thicles is mainly concerned with three points: description of the witnesses of each of these classifications, examination of their vocabulary and particularities, and finally relations with the Greek text. - Ch. Martin, S.J.

J. W. Wbniiam. - Th.e Elements of New Testament Greek, Cambridge üniversity Press, 1965, 22 X 14, xi-268 p., 18 sh. 6 d.

- Key to the Elements of New Testament Greek, Cambridge ­University Press, 1965, 22 X 14, 49 p., 6 sh.

This volume, published by Cambridge University Press, replaces the classic *Elements of New Testament Greek* by H. P. V. Nunn. Based on the latter and on the A.'s own experience, this excellent work is intended for students who, having no knowledge of classical Greek, nevertheless wish to make contact with the Greek text of the New Testament. The book is divided into 44 lessons, followed by practical exercises, and is accompanied by a booklet ­providing the "key" or correction of these exercises. The vocabulary used by the A. uses all the words represented more than thirty times in the N.T. The rare words of the New Testament, included in Nunn's edition, have been dropped, as well as certain infrequent forms. Let us regret the systematic omission of accents, essential however to the Greek language: is not the goal of the book

**to adapt the students to neotestamcntairc Greek, and not the other way around? It is ­also to be deplored that the A. presents biblical Greek somewhat as an <in itself>, neglecting the relations with the Semitic languages on the one hand, and classical Greek and *koinè on the* other. We wish this work many users - J. Radermakers, S.J.**

M. Mannati and E. de Solms. - The Psalms. I. General Introduction.

Psalms 1 to 31. II. Psalms 32 to 72. Coll. Cahiers de la Pierre-qui- vire. Paris-Bruges, Desclée de Brouwer, 1966-1967, 19 X 14, 312 and 312 p., 225 and 210 FB.

**The new commentary on the Psalms published by Mr. Mannati will be most welcome. The translation from the Hebrew was prepared in collaboration with Mother Elisabeth de Solms. The long introduction which occupies a third of the first volume gives the reader all the necessary background for the actual study of each psalm. It is also an opportunity for the author to make explicit the main ideas ­and points of view which will underlie the whole work. - ­Thus, from the very ­first lines the author warns us that the Psalter is not a simple ­compilation; it has a real structure which the author summarizes in a note (p. 18). ­However, as ­the commentary progresses, this general architecture is only occasionally noted (Ps 7:*2,* 3; moreover, the division into five books is marked in the typography, if not in the division into volumes); this is to be regretted, even though it would have required a whole new study. - After some *realia,* the author comes to the biblical theology that is fundamental for the reading of the Psalter. Covenant, Worship and Combat will be central, and it is ­mainly from these angles ­that the literary genres are described (pp. 41-74) and that each Psalm is then read. The ­great value and ­necessity of ­these perspectives ­will certainly be recognized. The question is whether they can be considered exclusive. The author writes (p. 39): "All the psalms are cultic... None are occasional...; all were composed to take their place in the liturgical cycle. All were composed to take their place in the liturgical cycle. Whenever a psalm has an ­individual form­, the *I* represents Israel", to the exclusion of an individual whose prayer would then have been assumed in some way in the liturgy of Israel. If one holds, in fact, as the author does *(ibid.),* that the covering ... does feature an ­individual \* and that <c the separation between person and community is foreign to psalmic prayer,\* we see no reason to give exclusive advantage to the community. Rather, it seems to us that seeking to *distinguish,* not separate, person and community in the exegesis of the Psalter will ultimately bring more richness, even if it means affirming that the communal and liturgical meaning is superior to the individual or occasional meaning. We know, moreover, the fruits that the study of individual piety in the psalms has produced. -- The ­introduction concludes with two short pages on the Christian prayer of the psalms. The latter perspective is proving to be increasingly necessary for Christians. It ­is gratifying to note that it is given a prominent­ place in the commentaries.**

**Then comes the study of each psalm. A translation which prefers rigour to the rhythm of the Hebrew, "so as not to evacuate its force" (p. 13). In the notes, there are some remarks on textual criticism, accessible to all. The ­commentary itself is done according to the perspectives mentioned above. It is generally introduced by a parallel text from a prophet or another biblical book, which underlines its significance. The literary technique will be above all structural­ analysis, which brings very good results here (cf. Ps 22:21, for example). Numerous notes, very precise, help to acquire a better understanding of the text.**

**In short, apart from the few deficiencies or excesses that we have noted above, the work is excellent and will be worth reading. It can serve not only as a true *lectic d ruina,* but also as a first study of the Psalter, which young religious and seminarians should be obliged to do. It is recommended to the laity, especially if they are looking for *lectio divina* rather than a quick general introduction. The author and her collaborator are to be congratulated for their efforts and the result obtained. On**

wishes to see the last two volumes of this work which so vigorously emphasizes the community, liturgical and Christian value of the Psalter. - M. Gilbert, SJ .

**A.** Maillot **and A.** Lelièvre. - **The Psalms, 2: Psalms 51 to 100, ­Geneva, Labor et Fides, 1966, 21 X 15, 296 p., 19,80 FS.**

This volume has the characteristics and, as a whole, the quality and the profoundly religious tone of the first one (cf. *N'-R.Th.,* 1964, p. 987). Let us say "as a whole", because the first pages are not the best. The brief introduction of this second volume is a sort of self-defense against the difficulties and objections that the first volume must have encountered in the secular circles of the Reformed Churches. One would have wished for more serenity, however. But above all the commentary on *Ps* 51 (50), from which one could have hoped for much, is disappointing. It is muddled, rather poorly written and, what is more, this time it enters into a controversy in which theological affirmations and ambiguities call for reservations on the part of a Catholic. Thus, for the relationship between original sin and *Ps* 51:7, one can make remarks similar to those of Fr. Dumont concerning a book by M. Gross *(N.R.Th.,* 1966, p. 888); it will be remembered that, from the Catholic point of view, the dogma of original sin is based principally on *Rom.* 5, and not only on *Ps.* 51:7, which is only a beginning, where this doctrine does not seem to be formally affirmed; it is also known that the Protestant doctrine of the corruption of ­man's nature­, which the authors refuse to find in *Ps.* 51, is not held by the Catholic Church; As for the exegesis proper of *Ps* 51:7 proposed by the authors, one might ask whether the entry of this text in the Bible, or even its attribution to David, would not allow this fault (prostitution or adultery) to be given a communal scope. But this would change the general point of view of this commentary. Here and there, one will regret obscurities (p. 60), assertions which deserve to be more nuanced (p. 222), and irrelevant wordplay (p. 262, note). We apologize for pointing out the flaws in these few pages. The fact remains that, as a whole, this book is of value and that it will be of great service to all those, lay people, religious or priests, who are looking for a commentary that is both accessible and serious. - M. Gilbert, SJ.

**J. L.** McKenzie, **S.J. - The Power and the Wisdom. An Interpretation of the New Testament. Milwaukee, Bruce Publishing C°, 1965, 23 X 15, xv-300 p., $ 4.95.**

Ten years ago, Fr. McKenzie offered us a brilliant reflection on the message of the Old Testament, entitled *The Tzvo-Edgcd Sword* (cf. *NJt.Th.,* **1958,** p. 982). Today he is attempting a similar essay for the New Testament, with the aim of presenting to our contemporaries the evangelical and apostolic message by situating it in the milieu in which it was developed: the circle of apostles and the primitive Church. Fourteen chapters divide the volume. The first two take the reader into "the world of the New Testament" and describe the different aspects of the literary genre "Gospel". Then A. The first two sections introduce the reader to the "world of the New Testament" and describe the various aspects of the literary genre "Gospel": His messianic kingship, His presentation as Servant of Yahweh and Son of Man, His "saving act" culminating in the loving power of His death and resurrection; "the knowledge of God" in the mystery of the Trinity, the revelation of Father, Son and Spirit; "The dimensions of the apostolic Church and its critical situation at the time of the decision to go on mission to the Gentiles; the "world revolution" brought about by the Law of Christ; the Church in relation to the State; and finally, prayer. A final chapter, dense, clear, suggestive and revealing of the author's intention throughout the book, is devoted to the problem of the "demythization" of the Gospel. In the cnsem-

The work is excellent; it presents a remarkable synthesis of the mystery of Jesus living in his Church. However, it has its weaknesses, especially when it deals with the Church, the State and morality: one often has the ­impression that ­A. is forcing the evangelical message to make it more striking or to adapt it to today's mentality. The style, carried away, parenetic, frequently­ heavy and charged, ends up being tiresome. We would have preferred a serene presentation, more convincing in our eyes than a dithyramb concerned with shock. These shadows can in no way make us forget the ­certain merits of ­the work nor the competence and conviction displayed by A - J. Radermakers, SJ.

P. Gaecuter, S.J. - Das Matthäus Evangelium. Ein Kommentar. Innsbruck­, Tyrolia-Verlag, 1964, 23 X 15, 980 p., 390 S.

This voluminous study is the fruit of a long exegetical career: Fr. Gâchter, professor at the Faculty of Theology of Innsbruck, gives us the best of his patient work, carried out for nearly 40 years. He has already given us a glimpse of this work, notably in his study of evangelical Mariology­: *Maria im Erdenleben,* and in his articles on the primacy of Peter, which played a significant role in the discussion on collegiality at Vatican II. The book opens with a very brief introduction to the style and structure of the first gospel. The commentary includes the Greek text for each pericope, a German translation and a copious exegesis ­following the text verse by verse. ­This commentary manifests the twofold concern of the author: to bring out the literary construction of the Matthaean Gospel, by searching for the primitive units in the form of stanzas or ­strongly rhythmic, with a view to engraving the message in the memory; to situate each gospel passage in the course of the life of Jesus, in order to ­determine­ its historical setting. Easy and pleasant to read, ­elegantly and carefully presented, this volume reveals the different currents of exegetical science of the last 50 years; they meet here, insufficiently ­harmonized: a somewhat narrow ­concordism, a sometimes exaggerated concern for historicization­, psychologizing interpretation, studies of the *Silz im Leben* and of literary structures. One regrets the absence of an ­essential problematic in the perspective of the A.­: the part played by the primitive community and tradition in the elaboration of the Gospel of Mt: kerygma and catechesis for the formation of the first Christians, moral or apologetic parenesis in the midst of the Judeo-Christian controversies of the time. Moreover, one remains astonished by certain ­harmonizations of the synoptic versions or by remarks sometimes unconsciously open to a rationalizing exegesis. As it stands, ­Fr. Gâchter's book remains interesting in more ways than one, but one would have liked it to be more ­fundamentally unified on the level of exegesis and more resolutely open to the ­theological dimension. - J. Radermakers, S.J.

FUNDAMENTAL THEOLOGY

P. Lengsfeld. - Tradition, Scripture and the Church in Ecumenical Dialogue­. ­Coll. Etudes théologiques, 1, Paris, Edit, de POrante, 1964, 22 X 14, 291 p.

We are delighted to see the publication of the French translation of the ­remarkable work published in German under the title *Ueberlieferung, Tradition "nd Schrift in der evangelischen und katholischen Theologie der Gegenwart.* The problem of Tradition, as the debates of Vatican II have shown, remains on the agenda of ecumenical dialogue; on this point, both ­Protestant and Catholic theology ­remains in search. The A. critically examines the significant­ positions of German-speaking Protestant, Barthian, Lutheran and Bultmann theologians and compares these different views with Catholic theology, inviting both sides to come together in a fruitful dialogue. The first chapter of the book is devoted to establishing the meaning of the *paradon* in the New Testament, which the author calls the "divine-apostolic tradition": the infallible word of God in Jesus Christ expressed in the dogmatic formulations of the Church. He can then ask the question of the "Canon of the New Testament. Is it the work of ­Tradition? Many Protestants, in line with the *Formgcschichte,* tend to reduce its normative value because of the part played by the Church in its determination. After a close discussion, the A. shows that they cannot "maintain their scriptural principle without the help of a normative tradition" (p. 134). The question, finally, rebounds: what is the meaning of the life of the Spirit in the Church? A 3m \* ch. studies the scriptural principle: does Protestant theology consider it as a negation of Tradition? The human aspect, in the elaboration of Scripture as well as in its ­interpretation by the preaching and teaching of the Church, cannot be minimized, but the A. endeavors to establish, with great finesse and a remarkable sense of nuance, the living and fundamental unity of real and verbal tradition; they find their internal cohesion and existential truth in the personal relationship of God and man in the revealed discourse. Happily underlining the relationship which unites the fundamental dogmatic truths (Trinity, role of Christ and of the Spirit) and the Catholic doctrine of Tradition, the A. notes: the existence of the believer "is inserted by God into the reality of the divine paradosis which is accomplished on earth... The work of paradosis of the three divine persons presents itself in this world at once as a real historical process, a verbal tradition, and a pneumatic tradition which concerns both this historical process and this preaching; it ends again in that Trinitarian life from which it proceeds..." (p. 228). A brief conclusion crowns this enriching theological reflection, making the current point of the debate; far from compromising the absolute authority of Scripture, Tradition guarantees it and gives it its full value: "Any opposition that is prejudged between Scripture and the divine-apostolic tradition, as manifested *in* the formation of the Church's dogmas, rests on the *a priori* idea that the Church cannot be traversed by the breath of the Holy Spirit, and directed by him in her interpretation of Scripture condensed into dogma" (p. 231). The problematic today is therefore oriented towards a reflection on the Church and on the role of the Spirit in it; this shows the importance of pneumatology in present-day theology. The chapter on "Bultmann's Idea of Tradition" has been placed in an appendix because of its technicality and ­specialized vocabulary.­ At the end of the volume there is an extensive bibliography on the problem of Tradition and Scripture. We thank the author for his firm and balanced study, which is a valuable contribution to ecumenical dialogue. - J. Radermakers, S.J.

G. Moran, F.S.C. - Scripture and Tradition. History and overcoming of a controversy. Coll. Horizons de la Catéchèse. Paris, Lige), 1966, 21 X 14, 164 p., 8 FF.

A translation of a study which appeared in American in 1963 under the title *Scripturc and Tradition. A Survival of the Controvcrsy,* this monograph attempts a descriptive reflection on the history of the debate on Scripture and Tradition. The author first clarifies the meaning of the terms "tradition" and "constitutive tradition", then analyzes the genesis of the medieval dichotomy leading to the decree of the Council of Trent and its interpretations in the sense of the "two sources of Revelation". He then notes all the positive value contained in the ­Tridentine formulation, whose true scope he tries to discover, emphasizing the significance of the dogmatic development. A comparative examination of the two theses reveals a double meaning of the term "source" and shows the ways of overcoming it: shifting the focus from the problem of the ­sufficiency of Scripture to that of the unity of Scripture and Tradition. A final chapter, prepared for the French edition by Brother M. Sauvage, takes stock of the problematic in the aftermath of the Second Vatican Council: studying the different stages of the drafting of the decree, the author underlines the new orientation of the polemic: a deepening of the notion of Revelation. A few pages of bibliography complete this work as an excellent reference for catechists and for all those who, concerned with ecumenism, wish to bring some clarity to this "disputed question". - J. Radermakers, SJ.

R. Sciiutz and M. Tiiurian. - The Living Word at the Council. Text and eommentary of the Constitution on Revelation. Taizé Press, 1966, 18 X 13, 190 p.

The Prior of Taizé and Brother Max Thurian dedicate this commentary on the text of the Constitution on Revelation to the Secretariat for the Unity of Christians; this shows the spirit in which they place it. A brief introduction describes a day at the Council, insisting on the significance of common prayer and the Eucharist ­in forming unity of hearts beyond controversy. The commentary is clear, extremely respectful of the text of the decree, and compares the path of the Council discussions with the similar journey taken by Protestants and expressed in the 4me World Conference of Faith and Order in Montreal in 1963. The A.'s present the living reality of Tradition as the existential dimension of the Church's faith: "Tradition is the very life of the holy Church in faith" (p. 100). The last chapter, dealing with <holy Scripture in the life of the Church\*, is particularly suggestive: it notes the meaning of the comparison made by the Council text between Scripture and the Eucharist, appreciates the method of ecumenical overcoming used by Vatican II, and emphasizes the universal and unifying character of the Word of God It is with gratitude that we receive from the Taizé Community this ­commentary, both theological and spiritual, a living expression of the search for a common understanding of our faith, with respect for persons and institutions. - J. Radermakers, SJ.

H. J. Fokstman. - Word and Spirit. Calvin's Doctrine of Biblical ­Authority. Stanford University Press (California), 1962, 22 X 14, x-178 p., $ 4.75.

This study on the authority of the Bible according to Calvin addresses one of the important issues in the present ecumenical movement. Written, it seems, for students (to whom reference is made several times, e.g., p. 41), in a light and easy style, this book is the first - as the Introduction shows - to present a sufficiently comprehensive exposition of the question. The first part of the book gives the theological foundations and the main lines of this doctrine of authority. This is conceived as a relationship between the Word of God and the Holy Spirit. This leads the author to show how Calvin is above all a biblical theologian, who knows how to distinguish, at least implicitly, between history and salvation history. The second part is devoted to the role of the Holy Spirit, either in the sacred author, and this is the theory of "dictation", or in the believer and the reader of the Scriptures. The third deals with the Word of God which is known to us in Scripture. The author first explains the content and character of knowledge according to Calvin. Then he notes some ­peculiarities of Calvinistic exegesis, including a program, albeit limited, analogous to Bultmannian demythologizing. A final chapter outlines what the believer's response­ should be: not just certainty, but trust and obedience. Finally, an epilogue briefly compares Calvin's positions with those of later Calvinism, Barth and Bultmann­. - This book is not without interest. It allows us to see better in Calvin positions that are appreciated today: the role of the Holy Spirit in the heart of the reader of Scripture, the unity of the Bible, etc. Perhaps it also allows us to perceive all that Vatican II has brought to this debate: *Del Verbum* and *Lumen Gcntium* mainly. What Calvin especially missed,

it is, it seems, a developed theology of the Church in relation to the theology of ­Scripture and its authority. - ­One detail: the author returns several times to the *fides iniplicita,* rejected by Calvin. It would have been desirable to explain, at greater length than on pp. 132-133, the true Catholic meaning of this concept, by comparing it with the meaning Calvin attributed to it. This would have removed an ambiguity. - M. Gilbert, SJ.

**PROTESTANT THEOLOGY**

Bro. Gogarten. - **Jesus Ohristus Wende der Welt.** Grundfragen zur Christologie. Tubingen, J. C. B. Mohr, 1966, 24 X 16, nr-255 p., 21 DM paperback; 26 DM bound.

The purpose of this book is not to offer a doctrine of Christology, but rather to indicate the fundamental questions which arise in this regard. The author draws on Luther's view that God revealed Himself in the humanity of Jesus, and he finds therein a guideline for dealing with the problems raised by Bultmannic theology and exegesis. If Bidt- mann is uninterested in the earthly Jesus, his followers hardly follow him in this respect; they are convinced that the question of the significance of the historical Jesus for faith cannot be avoided, and, with the exception of Günther and Bomkamm, they seek to determine the proper content of the preaching of Jesus, distinguishing it from the preaching of the early community. The author also engages in this search; what he wants to show above all is that in order to find the reality of Jesus, it is necessary to ask not for recent conceptions of history, but for the historical current of thought which has its origin in the message of Jesus himself. - J. Galot, SJ.

R. Gabas Pallâs. - Protestant escatology in action. Coll. Vic- toriensia, 20. Vitoria, Edit. Esct, 1964, 24 X 17, xxxii-336 p.

The book analyses the Protestant cschatological doctrine as it is presented by K. Barth, E. Brunner, P. Althaus, O. Cullmann and R. Bultmann. Barth, E. Brunner, P. Althaus, O. Cullmann and R. Bultmann. After a presentation of each of these authors, it includes a brief comparative study. Thus, it is interesting to note that these authors agree in denying that the soul is immortal by nature; however, one must disregard Bultmann, for whom the New Testament contains no affirmation of man's being in itself. As regards the problem of time, Cullmann is the only one to admit a completely rectilinear conception: time before creation, time of the present world, time which begins at the Parousia. Barth conceives the temporality of God in a more transcendent way, while admitting ­a true human temporality in the history of salvation, while Bultmann knows only the cschatological present. For the Parousia, Cullmann accepts the New Testament description of the end of history, while others see it as a symbol; Barth considers the resurrection, Pentecost and the final appearance of Christ as distinct forms of the same Parousia. The study concludes with an answer to the main problems of csdiatology raised by Protestants. Its principal interest lies in the exposition of the doctrine of the various authors considered, a doctrine which the author endeavours to define or interpret with precision. - J. Galot, SJ.

L Wiedenmann, S.J. - Mission und Eschatologie. Eine Analyse der neueren deutschen evangelischen Missionstheologie. Konfessions- kundliche und kontrovers-theologisehe Studien, XV. Paderborn, Bonifacius-Druckerei, 1965, 24 x 15, 209 p., DM 12.50.

Catholic theologians know little about Protestant essays on the theology of mission; the present book aims to foster this knowledge by presenting the

**In the beginning of the 19th century Wamcck had developed a doctrine in which eschatology played no role. eAt the beginning of the 19th century Wamcck had developed a doctrine in which eschatology played no role and all attention was focused on the tasks of the church and mission in this world. The First World War shook the earthly hopes of liberal Protestant theology and gave rise to a new theological orientation, which emphasized the transcendence of God, his separation from the world. With the help of dialectical eschatology, a completely different idea of mission was formed: "Mission of God". According to this view, human missionary undertakings with their aims and methods ­lose their importance; what counts is the sovereign action of God, who alone conducts his mission, through his word, and according to his own aims. But a new current of thought, based on exegesis, notably that of Cullmann, recognized more in the mission its value as an effective preparation for the kingdom of God. Theologians were concerned to situate the mission better in its double eschatological relationship, orientation towards the future Eschaton and determination by the past and present Eschaton. The author of this interesting study observes that this German evangelical theology does not give the mystery of the Incarnation and that of the Church the place it deserves; Anglo-American Protestant theology accuses it of lacking optimism. - J Galot, SJ.**

1. Brandenburg. - Maria in der evangelischen Theologie der Gegenwart.

Coll. Konfessionskundliche Schriften des Johann-Adam-Môhler-Insti- tuts, 6. Paderborn, Bonifacius-Druckerei, 1965, 19 X 12, 164 p., 8,80 DM.

**Along with the doctrine of papal primacy, Mariology is the ­most delicate ecumenical theme­; the separation between Protestants and Catholics is felt with particular force. Protestant theology has often been very negative in the area of Marian doctrine, but recently a number of Protestants have taken a more positive attitude. The author of this book brings together the opinions of Calvinists and Lutherans on the Virgin Mary, then considers the possibilities of dialogue and recalls the position adopted by the Council. It calls for the development of an ecumenical Mariology, which does not mean a Mariology of compromise, but a Mariology that is more attentive to the scriptural foundation and the general doctrine of the divine plan of salvation. The book will help to enlighten Catholic theologians on the ­present state of the problem and the principal difficulties which motivate the divergences. - J. Galot, SJ.**

R. Marlé. - Dietrich Bonhoeffer, witness of Jesus Christ among his brothers. Coll. Christianisme en mouvement, ]. Paris-Tournai, Casterman, 1967, 20 X 13, 164 p., 120 FB.

**This work is the fruit of the author's long association with the work of D. Bonhoeffer. And it gives us a very endearing image of the man and his thought, which we have every reason to believe is faithful. After the sketch of a brief and tragically broken life, the author has endeavoured to identify the main ideas ­developed in Bonhoeffer's works and the fundamental intuitions which inspired his action: this gives us two chapters on the theologian of the Church and of Christ and on the "Master of Life", where some major themes of Bonhoeffer's spirituality are studied in the light of the book *Nachfolge* (Following Jesus) and of the *Ethics* But perhaps the last chapter, "A disturbing visionary", will hold our attention above all: it is there that the author questions Bonhoeffer on the meaning he gave to the theme, so current today, of the "non-religious" understanding of the data of faith. Fr. Marié shows well that the thought of the prisoner of Tegcl, groping and very laconic, does not allow for an interpretation that is certain in all points; and even, in the state in which he left it, it offers "something disturbing, even dangerous" (p. 138). But at least one thing is certain: Bonhoeffer's views on the distinction between faith and religion were not intended to dissolve the truth**

And while he urged us to be aware of the "majority" of the world, he did not exempt us from the search for God, a God whom we never know so well as in the Passion and Cross of the Saviour. In all respects, Bonhoeffer deserved the inscription engraved on the commemorative plaque of the church in Flossenbürg where he was executed: Witness to Jesus Christ among his brothers. - L. Malevez, SJ.

**0.** Cullmann. - **Vorträge und Aufsätze. 1925-1962. Edit. K.** Fröhlich. **Tubingen, J. C. B. Mohr, 1966, 23 X 16, 724 p., 54 DM paperback; 58 DM hardback.**

This volume contains a collection of lectures and articles published by M. Cullmann in the course of forty years of work. The editor, M. K. Fröhlich, has grouped them under nine major headings: hermeneutics; John and the synoptics; common trends in Judaism and early Christianity; eschatology; ethical problems of ­ancient Christianity­; early Christian worship; patristics; interconfessional dialogue; and finally, a few biographical studies, not forgetting a valuable autobiographical sketch ­from 1960. The preface rightly points out how much these various studies were inspired by the intention of reaching the very center of the Christian message, and this effort, which finally gave rise to the great works *Christus und die Zeit* and *Heil als Geschichte, first* went through preparatory phases, of which many of the studies offered here are precisely the witnesses. This is what makes them so valuable: all those who wish to interpret the major works accurately will not fail to seek out the underlying meaning here. The editor cannot be too highly commended for the care he has taken in his work; the book is ­remarkably well presented; but it must be said that he has taken care above all to ­benefit German-speaking readers; the articles published by Cullmann in French have been translated into German; Thus, for example, a study *entitled "Les récentes études sur la formation de la tradition évangélique" (Recent studies on the formation of the evangelical tradition) which* appeared in 1925 in the *Revue d'histoire et de philosophie religieuse* of the Protestant faculty of Strasbourg, is not reproduced here in the original French text; ­French-speaking readers will regret this: it had remained an introduction, excellent in many respects, to the method of the *Formgcschichtc.* At least, the editor has indicated, at the end of the work, the original place of each of the articles; and he has followed this nomenclature with the list of Cullmann's *books*; for a more complete *Cullmannicnne Bibliography*, he refers to the publication of W. C. Van Unnik: *Neotcstamcntica et Patristica. Eine Frcur.desgabc, Herrn Prof. Dr. Oscar Cullmann au seinem 60À Geburtstag überreicht,* Leiden, 1962. From the whole of these works, it will become clear how much M. Cullmann, a specialist in biblical sciences, wanted to speak in a language accessible to the cultivated Christians of his denomination; but perhaps he had at heart, above all, the formation of young pastors; one will not read without profit the pages where he draws their attention to the necessary seriousness of their four years of theological studies: " the best preparation for the pastoral ministry *(auf die Praxis)* is still to devote oneself during these four years as little as possible to this ministry >- (p. 39) - L. Malevez, SJ.

**Oikonomia. Heilsgeschichte als Thema der Theologie. Oscar Cullmann zum 65. Geburtstag gewidmet. Edit. F.** Christ. **Hamburg-Bergstedt, H. Reich, 1967, 23 X 15, 412 p., 40 DM.**

Last year, Mr. Oscar Cullmann celebrated his 65th birthdaye . On this ­occasion, some theologians wanted to offer him a collection of studies: a tribute from ­former students of Strasbourg, Bide, Paris, Rome, New York, which we can think, since it is not incompatible, is also a tribute of friendship. The editor has grouped them into six chapters: Old and New Testaments; Patristics and the History of Dogmas; Dogmatics; Ethics and the History of the Church.

that; Ecumenism; Pastoral Theology *(Praktische Theologie).* But all this diversity is organized around the theology of the History of Salvation, of which M. Cullmann, as everyone knows, was an eminent protagonist, and to which the contributors to this work adhere in varying degrees. The majority of the work is by Protestant theologians, but there are ­Orthodox and Catholic contributors, among the latter, the Rev. Edward D. O'Connor, C.S.C., *The Virgin Mary in the Perspective of Salvation History;* the Rev. Jesus Silvestre Arrieta, S.J., *Die hcilsgeschichtlichc Schau der Kirchc auf dent sweiten Vatikanischcn Konzil. The* 34 other contributions are not even mentioned in a simple nomenclature. Let us only point out, by Professor J.-J. von Allmcn, *Le lieu de culte, témoin de l'histoire du salut;* and by Prof. E. Trocmé, *Pour un Jésus public: les évangélistes Marc et Jean aux prises avec l'intimisme de la tradition* (pp. 42-51); in a commendable independence of spirit with regard to the one to whom he pays homage, the author does not hesitate to ­distance himself from his former Master on this or that precise point (p. 47, n. 15 and n. 18); but on the whole, his work will fill Mr. Cullmann with ease; for he endeavors to show that if Luke is indeed the father of a certain theology of the history of salvation - as the Bultmannians say, and in particular H. Conzelmann - however, he has in no way innovated on the subject of the accomplishment *extra nos of* the saving events. "It was long before him that this idea was launched; it was quite apart from him that it was pushed to its final consequences. The initiator, on this point, is the author of the Gospel according to St. Mark; the systematic spirit is the author of the IVe Gospel" (p. 43). - L. Malevez, S.J.

**PATROLOGY**

**Fr.** Paschke. - **Die beiden griechischen Klementinen-Epitomen und ihre Anhänge. Coll. Texte und Untersuchungen zur Geschichte der altchristlichen Literatur, 90, Berlin, Akademie-Verlag, 1966, 25 X 18, xxix- 321 p., 66 DM.**

The ps. clcmcntine apocrypha form a literary group which belongs to the popular religious novel and whose main nucleus is constituted by the *Homilies (H)* and the *Recognitions (R).* The two works themselves come from a common stock (ca. 220-250) which has disintegrated. They retain in common a part of the original writing and another part of their own. Although written in Greek, the *Recognitions* had great success in the West, thanks to Rufinus' translation. In the East, however, things were different. Neither the *Homilies* nor the *Recognitions* succeeded in gaining acceptance. The *Homilies*, which were tainted with heresy, were quickly rejected as such (only two Greek manuscripts still preserve them today) and replaced by an orthodox reworked summary, *VEpitome (E).* This, together with supplements such as the Martyrdom of Clement (derived from the Latin *Passio Clementis*), and the Miracle of Clement (attributed to a certain bishop Ephrcm of Chersonese), completely supplanted not ­only the *Homilies but also* the *Recollections* in secular as well as liturgical and monastic use. Subsequently, in the tenth century, Symeon the Metaphraste adapted *VEpitome* itself to the literary taste of his time, and it is this second way (r) which henceforth reigned unchallenged in the medieval Byzantine world. The study of *VEpitome* has been neglected until now. Dependent on the *Homilies* (and not earlier, as Langen erroneously proposed for ideological reasons), it seemed to deserve only secondary interest. However, all those who had to deal with the critical edition of the *Homilies did* not cease to find themselves confronted with its text in their effort to reconstruct that of the *Homilies, which was* very poorly attested. Moreover, on close examination, it was *VEpitome,* in its two forms, and not the *Homilies,* which left its mark on Christian life in the East. Paschke, who had taken over from Rehm and published the *Recognitions* in 1965, was given the task of dealing with *VEpitome* as well. In the pre­ sent volume he has consigned all the information useful in the preparation of a critical edition and especially 1° the history of the research done up to now on the subject of *VEpitome* in its two forms, in particular in their relations with the *Homilies* and the *Recognitions,* the editions that have appeared, the manuscripts used, their critical value, the problems posed by the appendices and reworkings considered either in themselves or in union with the *Homilies,* the Oriental traditions, etc. 2" the most complete survey and the most precise classification possible of the manuscripts to be considered in view of the edition, a work which the possession of the *BHG* of the Bol- landists updated by Fr. Halkin and of *VUcberlicfcnmg* of Ehrhard allowed him to push very far and in a truly exemplary way. This second part of the work is obviously very dry and technical, but ­indispensable of course. ­Its aridity is however tempered by introductions or summaries on the current state of our knowledge of Byzantine ­hagiographic, homiletic and liturgical ­collections, which a specialist might be tempted to consider as hors d'oeuvres, but which the reader less well versed in the subject can read with profit. - Ch. Martin, SJ.

Gregory of Nyssa. - Treatise on virginity. Edit. M. Aubineau. Coll. Sources chrétiennes, 119. Paris, Ed. du Cerf, 1966, 20 X 13, 678 p., 58,50 FF.

This volume stands out at first glance for its exceptional thickness: nearly 700 pages! The edition itself, with its translation and its ­abundant running commentary, takes up only half of this total. It is thus doubled by a study of the treatise which a simple glance reveals exceptionally ­thorough and abundant. The number of writings on virginity composed in the TV\* century is considerable. An examination of all of them would certainly allow us to identify a "common" doctrine, although sown with ­interesting­ particularisms ­to be underlined, on the life consecrated to God, as it was understood in the 4th centurye . Aubineau's edition is a first milestone in this direction, which we hope will soon be followed by several others. As far as ­the work of St. Gregory of Nyssa is concerned, its interest stems above all, it seems to us, from the concrete circumstances in which it was composed. Although he came from a very Christian family which gave the Church magnificent ­examples of ­ascetic and monastic life, beginning with S. Basil and S. Macrina. Gregory seems to have had only remote and sporadic contact with this kind of life. When, in 371, at the request of his brother Basil, he wrote his treatise, he was about forty years old, and had only superficially touched on the ecclesiastical career. He had been promoted to the liturgy around 355, but had abandoned it, probably shortly after 364, to pursue a career in ­teaching rhetoric. Almost certainly also he had married *(De Virgin.,* c. III). The *De Virginitate* was thus written not by a monk or an ascetic, but by a layman engaged in the life of the world and the bonds of marriage. It is all the more curious to note in what perspective the theme was developed. Of course, the author exalts perfect virginity, that "­integrity of the flesh, vowed, consecrated to the Creator of soul and body" (St. Augustine), an inaccessible virginity for him, and one which he thinks of with a certain nostalgia. But he never dwells on it. He insists rather on this kind of continence of *the soul* which renounces the satisfaction not only of all desire of the body, but also of all immoderate desire of the soul itself, and by this means disposes it progressively, through the acquisition and exercise of the virtues, to the reception of the most precious mystical gifts of the heavenly Spouse. Created in the image of God, in whom all is virginity, including the eternal generation of the Word, man is called to participate in the virginity of the divine life. If he has fallen and lost this vocation, if in him sexuality has awakened and has thus, in fact, placed procreative marriage at the service of death, virginity has in its turn triumphed over death by the virginal incarnation of Christ and by his victory over sin. With the seed of sanctification thus laid in his soul, ­all that remains for the ­Christian to do ­is to free the image of God in him from the stain that tarnished it, to ommcreate virtues and to lead him progressively towards the virginal union

**perfect with his Creator, realized in contemplation. The temperament of Gregory of Nyssc is very well reflected in this picture. For him, involved in the life of the world, virginity does not form a block only with the monastic life (to which, moreover, he exhorts but makes only brief allusions); formed in the school of Plato and Plotinus, he emphasizes, often with excessive rigor, the superiority of the intelligible over the sensible and tends, from this point of view, to belittle, sometimes to the point of injustice, the value and the sanctity of marriage; As a disciple of the Alexandrian Philo and Origen (whom he obviously knew and ­used) he takes up, with their allegorical procedures, their very dear theme of spiritual ascent to God. Nor should it be ­forgotten that *De Virginitatc* (371) is a work of literary youth which does not reach the theological and pastoral maturity of the great treatises published under the episcopate (especially from 379 onwards). It could not even be considered as the total expression of what Gregory himself thought and said about virginity. Finally, from the literary point of view, Father Aubineau has pointed out in an entire chapter the influence of rhetoric and diatribe on the composition of the work. Who will be surprised, considering that the author was then a master of rhetoric? In short, the content of the treatise is admirably explained by its historical context. Our review must also point out the density and richness of the current commentary, and above all the inestimable treasure provided by the *Indices,* especially that of the Greek words, which, with its 3150 or so words, is almost exhaustive (700 or so marked with an asterisk do not appear in the first four fascicles of Lampe's *Patristic Lcxicon*). The Greek text of the *De Pirgmitaie was* published in 1952 by J.-P. Cavamos in the *Opera ascetica* of the Jaeger-Langerbcck critical edition. Aubineau thus had a valid basis for the establishment of his text. However, he was still able to verify two manuscripts not examined by Cavarnos, to enrich the list of Greek manuscripts with an unknown witness, and above all to discover a Syriac version prior to the ­preserved Greek tradition ­(Brit. Mus. Syr. 815, 10th century) likely in particular to ­bring new elements to the question of the "double edition" of the text. His study is therefore not lacking in richness and in new and very critical observations, which make it one of the best published so far by the *Christian Sources.* - Ch. Martin, S.J.**

W. Cramer, O.S.B. - Die Engelvorstelluugen bei Ephrâm dem Syrer. Coll. Orientalia Christiana Analecta, 173. Rome, Inst. Orient. Stud. 1965, 24 X 17, xx-197 p., 2.500 liras.

**S. Ephrem occupies, doctrinally, a special place among the Fathers of the Eastern Church. His knowledge of Greek and Greek thought is only very superficially tinged, and what he possesses of it is undoubtedly due more to the traditional elements left by Bardesan and his School than to any personal contact with Greek literature and science. As a Semite by origin, he had no attraction for speculation, especially metaphysics, but he did not fail to see and describe things in their concrete reality. Dom Cramer's study of his angelology ratifies this judgment once again. Thus S. Ephrem does not discuss or systematize, as did the Greeks: Origen, Basil, Gregory of Nyssa, Methodius, etc., on the nature of the angels, their functions, their hierarchies, the basis of these, whether it be the variety of their natures or that of their functions. On the other hand, he sees them rather as he sees the men of whom Scripture speaks to him, but at a higher level, so that his angelology, while making allowance for the mystery inherent in the angel, appears somewhat like a transferred and sublimated anthropology. Concerned with orthodoxy and conformity to Scripture, he does not make his own any Semitic conception of the angel. He does not ignore the angelology of the apocrypha, but he rejects its ramblings and apocalyptic descriptions. He condemns Gnostic dualism. His doctrine would appear almost unremarkable if it were not for two salient features. First of all, he admits a hierarchy of angels based on the greatness of the knowledge they have of the mystery of Christ, a motivation that is not found in other authors. Secondly, for him, the angel is above all an "yr". This Syriac term,**

influenced by Iran, means the state of a being who never sleeps, who is ­always awake, who watches and whose activity is permanent. The "yr" does not only apply to the angel, but to any being who achieves the same ­condition, such as ­Christ or the Christian in a state of grace. The "yr" corresponds to the active state of ontological and moral holiness. And it is not surprising that S. Ephrem (in agreement with the rest of the tradition) applied the expression "angelic" life to the monastic or ascetic life. Dom Cramer's study follows a very simple plan. It first examines the ­representation of ­angels found in the milieu in which St. Ephrem worked: Syrian Bible, apocrypha. *Liber legum rcgionwn,* Aphrahat, then the aspects of Ephrem's own doctrine: the two terms by which he designates the angels "ml'k" and "yr", what he knows of their hierarchy, their nature, their function, their role in the salvation of men. This is a very clear outline, as we can see, a little schematic perhaps, but which never confuses the reader. - Ch. Martin, SJ.

**R.** Holte. **-Beatitude and wisdom. Saint Augustine and the problem of the end of man in ancient philosophy. Paris, Etudes Augus- tiniennes, 1962, 25 X 16, 435 p., 46 FF.**

This work was first published in Swedish and the journal reported on it (cf. *N.R.Th.,* 1959, 1092). On this occasion we have summarized its contents to the best of our ability. It is about St. Augustine's idea of man's finality and the way to achieve it. In this way the work touched upon a fundamental problem of ethics, if not the most fundamental. Holte has endeavoured to study the thought of St. Augustine in all its breadth and variety of dimensions, and particularly in the light of the ­philosophical solutions ­which had been offered up to that time, and with which the thought of the saint was undoubtedly imbued especially in the years of his intellectual youth. The *Etudes augustitûennes* have had the happy idea of including in their collection a ­French translation of ­the work, composed by Frs. de Paillerets and Refoulé, OP, thus bringing within reach of a truly international public a study which undoubtedly deserves to be known. The French text has remained essentially in conformity with the Swedish text. It has undergone only insignificant alterations­. ­But the *indices* have been improved and developed. There are even some entirely new ones, including a ­particularly welcome Analytical Table of Contents.­ - Ch. Martin, SJ.

**HISTORY**

1. Rubin. **- Das Zeitalter lustinians. Band I. Berlin, W. de Gruyter, 1960, 25 X 18, xvi-539 p., 16 taf., 11 maps, 48 DM.**

A new history of Justinian has been added to the many others already written, so much so that this prestigious emperor continues to exert his fascinating power on modern historiography. But it is not quite the same as the previous ones. More than the history of "­things past" it is the history of "why things happened the way they did" that it seeks to describe and, among these "whys", the emphasis is on ideology­. What has happened in our Europe over the last half century seems to have struck Rubin hard. Whether we call it "right-wing" or "left-wing", ideology ­has been king and has crystallized politically in regimes: Bolshevism, Fascism, Hitlerism, parliamentary democracy, the People's Republic, which have given the Europe of our time its essential face. Through propaganda that was both subtly distilled and massively distributed, it passed from the brains of the system-makers to the hearts of the masses. It has shaped entire peoples and also sealed their fate. It has insinuated itself, by marking them, in all areas of social life: religious, political, economic, ... and nothing, so to speak, has escaped its contamination. Why did what happened in the twentieth century not happen in the sixth Byzantine century, which was also dominated by the monolithic and totalitarian stature of Justinian? More than the history of this emperor, it is therefore the history of the ideological currents of his time that the book wants to describe, trying to specify the ideological lines of force, convergent or divergent, favorable or unfavorable to the despot, which influenced the events.

It is a difficult undertaking in more than one respect, first of all because it presupposes a kind of predisposition, a psychological climate in the historian himself, which constantly determines him not only to "observe" the facts in their materiality but to "interpret" them, often on the basis of tenuous clues, in their intentionality. In order to fulfil such a task, he needs a certain gift of analytical subtlety and, above all, a psychological and critical balance that guarantees against any subjectivism.

Before asking ourselves whether Rubin has succeeded in his enterprise, let us summarize the main points which are the subject of this first volume of his work. First of all (I. Einleitung): Justinian's century is part of an ­overall development. What ideological heritage did Justinian and his century receive from earlier centuries? Secondly (chap. II): who was Justinian, and also his wife Theodora who exerted so much influence in affairs and aroused so much criticism? Finally comes the chapter (chap. III) that takes us to the very heart of the problem. This imperial ideology which Justinian had inherited and made his own, how did it influence his actions, and by what means of propaganda or pressure did he strive to make it triumph?  It is here that Rubin's study takes on all its original value. The imperial ideology was the idea of an eternal Roman empire coinciding with the universal empire of the world, and of an emperor who embodied Romanity in his person and, moreover, was providentially established to ensure the establishment of the Kingdom of God on earth. Justinian made this ideology his own. What propaganda resources did he use to make it accepted by his subjects? Rubin describes them in turn: the official publications of ­information issued from the imperial offices, the way in which legislation was presented by ­inserting­ its ­prescriptions into an ideological framework, the preaching in the churches by means of a clergy devoted to his cause, the erection of civil and religious monuments (in Ravenna, for example) intended to enhance the image of the kingdom.These included preaching in churches by a dedicated clergy, the erection of civil and religious monuments (e.g., in Ravenna) to enhance imperial prestige among the masses, monetary or monumental inscriptions, the complete overhaul of all previous legislation of public and private civil law in a ­manner favourable to his ideology, and many other means. The author provides numerous examples to support his thesis. But if ­imperial totalitarianism ­could count on faithful followers (e.g. John Lydus, Agapet, Paul the Silentiary), it also created fierce opponents who, however, were obliged by prudence to speak only in hushed tones and, so to speak, to ­make their remarks only obliquely. How, for example, could the senate, which had been deprived of practically all power, and the ousted courtiers not have resisted? The imperial ideology is thus matched by an ideology of semi-articulate opposition, of which the literary work of Procopius of Caesarea provides the most apparent testimony. The *De aedificiis,* the *De bcllis, and the VHistoria arcana,* if they are analysed with flair and ­precision, show to varying degrees the radical and even sometimes rabid hostility of their author to the imperial cause. The *UHistoria arcana, in* particular, is a work of muted but vigorous anti-imperial propaganda. The historiography posted­ rieure of Byzantium (Agathias, Menander, Evagrius, Zonaras, Malalas, etc.) was influenced by it and this tradition continued for many centuries. - The first three chapters of the study having thus brought the reader into contact with the general atmosphere of Justinian's time, Rubin finally moves on to the analysis of the events of the reign, which he will cover in their chronological development. The first volume includes only a very small part of it: the politics and conduct of the war in the *East.* Western affairs ­will form the subject of the second volume. Finally, a third and fourth volume, but at a later date, will analyse the influence of ideology in the other areas of Justinian's reign.

The greatest originality of Rubin's work certainly lies in the very special perspective in which he has placed himself to treat his subject. In this way he has brought out and emphasized certain aspects of history which are usually neglected. In addition, the point of view he has chosen has led him to many valuable and enriching psychological and other observations. Here again we found his work highly suggestive and beneficial. Finally, Rubin certainly possesses and handles with ease the documentation of this entire period. But his work has also given rise to three more or less well-founded criticisms. The first is that his analyses do not always seem ­convincing; the second is that he has used a mode of demonstration which ­frequently does not hold the material data of the problems close enough, but escapes into multiple erudite but distant considerations which only create a sort of climate of proof and not proof itself. Finally, the third reproach that has been levelled at him is that he has used, again perhaps with the intention of recreating for the reader in its crudity the psychological climate of the time, a style that is a little boulevardier and to which ­classical historiography is not accustomed. Let he who is without sin cast the first stone... - Ch. Martin, S.J. .

**A. H.** Armstrong. **- The Cambridge History of Later Greek and Early Medieval Philosophy. Cambridge University Press, 1967, 24 X 16, xrv-711 p., 95 sh.**

While so many books take up for the hundredth time a known subject, there are works of general interest which no one dares to undertake, for lack of competence or courage. Thus the whole of this vast period, to which, while waiting for something better, we apply the appellation of *Christian Platonism*, and which extends over more than a thousand years, has never had the overview it deserves. The ­initiative of these Anglo-Saxon scholars is therefore ­welcome, and will be of great service, as it finally gives us, in one fine volume, the means of studying what became of Greek philosophy, and in particular that of Plato, from the time of the Ancient ­Academy to ­St. Anselm. Various specialists, historians of philosophy and patristics, were called upon. Their names alone are a guarantee of seriousness, erudition, and correctness in their positions.

Whiting for Greek philosophy from Plato to Neo-Platonism; Rev. ­H. Chadwick for Philo and early Christian thought, especially the Alexandrian school; Armstrong on Plotinus; Lloyd for the ­later ­Neo-Platonists­; Markus for Marins Victorinus and St. Augustine; Sheldon-Williams for the history of Platonism among the Cappadocians, Maximus and Scotus Erigena; Liebeschütz for the developments of dialectics from Boethius to St. Anselm; and Walzcr, who provides an introduction to Islamic philosophy centered on al-Farabi.

Why often put Greek quotations in Roman letters (e.g. p. 48, 50, 93, 431)? It is also inevitable that, in such a long and diverse period, the reader cannot always take the side preferred by each author. But, we are persuaded, he will most often be won over, always enlightened and, which is perhaps even better, encouraged to inquire further. - M. de Give, S.J.

**P.** Doudier. **- The Comtois in the turmoil. I. The reception of Savoy.**

**Dole-du-Jura, Presses Jurassiennes, 1967, 25 X 16, 107 p.**

La Tourmente is the period of the Thirty Years' War marked by French intervention. In particular the years 1639 and following, during which the "Swedes" of Marshal Saxe-Weimar invaded the Franco-County and plundered it. It is also known that the plague added its desolation to those of the war. On all these events, there is a source of ­unpublished information, too rarely consulted: the parish­ registers. They can provide us with details that we would look for elsewhere in vain. Above all, they can help us to clarify, with names and dates, what history

The following book is a juxtaposition of information from these records about one episode of the turmoil. The following work is only a juxtaposition of information extracted from these registers and concerning an episode of this turmoil. The flight of the inhabitants of the County, in particular of the parishioners ­of Foncine, towards the lands of reception of Savoy; their stay there as refugees (one said then "retrahants"), in Fessy, in Thonon and in the surrounding villages. In Thonon, the refugees would have constituted a fifth of the population. It is perfectly possible. After the return to the country, one attends a true demographic explosion. According to the inscriptions in the ­registers compared with the results of the enumeration of 1657, Foncine would have presented from 1646 to 1655 an average rate of nuptiality of 10,5 %" and a rate of natality of 71 %". Fortunately, as the author himself admits, the ­census is not complete. At least a quarter of the population is missing, unless he has limited himself to adults only. But it remains certain that during the whole of the end of the XVII0 century, births were twice as numerous as deaths. - R. Mois, SJ.

**History of Besançon ed. by Cl.** Foiilen. **II. From the French conquest to the present day. Paris, Nouvelle Librairie de France, 1965, 23 X 18, 754 p.**

Our readers already know the first volume of this elegant and solid History of the capital of Franche Comté (cfr *N.R.Th.,* 1965, 887). This second volume is not inferior to the first either in interest or in value. Like it, it is a collective work. Each of the four books is signed by a specialist of the period and the problems dealt with. J. Brelot explains how Besançon, a quasi-autonomous imperial city at the beginning of the 17th century, became a French city a century later, after having experienced a short-lived Spanish regime and two conquests by the armies of Louis XIV. The editor of the book, Cl. Fohlen, entitles his book "From Prosperity to Stagnation": he deals with the last two thirds of the 18th century and the first half of the 19th century. The Besançon of the following century (1845-1945) was that of a provincial town with a bourgeois destiny. R. Marlin gives us the main ­characteristics of the city. ­The last book has nothing historical about it: it describes the prodigious rise of the ­last twenty years, which transformed the city into a regional capital, whose industrial function rivals its ­commercial­ importance. ­It is by Mr. Chevalier. - The abundance and value of the ­documentation characterize each of these four books. The social and economic problems were not forgotten, nor the information on the history of prices, industrial production and demographic evolution. The witnesses of the events have their say. Correspondence, ­municipal deliberations ­and press clippings are reproduced and allow us to have direct contact with the people of Bisont in the past. Similarly, the illustrations, numbering 140, contribute powerfully to recreating the history of the city. They contribute powerfully to recreating the local colour (monuments, scenes of urban life, documentary pieces, Bisontine coins, maps and plans). Of particular note are the numerous cartograms expressing the spatial distribution of a good number of demographic, economic or ­political phenomena­, such as fortifications, ecclesiastical property at the end of the 17th century (one third of the total area of the loop), population density, election­ results, the location of industries, ­commercial establishments­, market gardens, school and administrative centres, new apartment buildings, the map of isochrones, and the map of the road, rail and banking networks. A 25-page bibliography mentions the main works to be consulted on the various periods of Besançon's history. A work that deserves to be cited as a model. - R. Mois, SJ.

**Dom J.** Becquet. **- The abbey of Hénin-Liétard. Historical introduction.**

**Charters and documents (Xir-XVIe c.). Coll. Bibliothèque d'Histoire et d'Archéologie chrétiennes. Paris, Lethielleux, 1965, 24 X 19, 144 p.**

To publish, with all the scientific guarantees, a history and a cartulary of an abbey which survived for six centuries, but of which "neither a collection of ardives nor a section of wall remains", is certainly a challenge. And ­yet the work was worthwhile and successful. Thanks to the ­competence of ­the author, a local child, and to the impulse of the young Historical Society of Hénin-Liétard, the chimerical enterprise became reality. The first branch of Arrouaise, one of the oldest jewels of the canonical reform of the 12th century, one of the high places of monastic life in French Flanders, now has a monograph that compares favourably with the best, given the handicaps that had to be overcome. The first part of this volume contains the historical introduction to the origins and first ­developments of the abbey, as well as its historiography. On this occasion, the author introduces us to the main sources that can be used to learn about his subject: a "Historia abbatum monasterii Henniacensis" written in 1584 by an abbot of the monastery, Baudouin de Glcn, of which we have four independent copies; a set of historical works written in the 19th century by Louis Dancoine, a notary and very zealous local historian. The publication of the charters includes 97 documents, dated from 1044 to 1630, but for most of them the text has not been found. Only the existence and sometimes the contents are known. They almost always concern questions of tithes or land. The following 9 documents include: an extract from the abbey's obituary; several documents, declarations and notarised acts from the 13th and 14th centuries; a fragment of a survey on the abbey's income in the middle of the 15th century; a reconstruction of the list of abbots from the 12th to the 16th centurye ; a complementary chronological directory; two maps showing the town and its surroundings, with an indication of the places of interest in the abbey's history. Is it so certain that research in the Brussels Archives would not succeed in ­completing this repertory, especially for the most recent period? - R. Mois, S.J.

J. de Fabrègues. - Christianity and civilizations. Coll. Christianisme de tous les temps. Paris, de Gigord, 1966, 20 X 14, 512 p., 22,50 FF.

A collection of reflections on the two beacons that light the way for the human caravan: Christianity and civilizations. The theme is not new. It ranks among those that have been the focus of interest for ­thinkers concerned with the meaning of history. He is thus in the line of authors as diverse but as similar as Pircnnc, Toynbce, Marrou, Daniélou, Gilson, Maritain, Aron, Mousnier, Merleau-Ponty, Spengler, Dawson, who are often explicitly quoted, thus constituting an effort of lucidity on the very foundations of human destiny. The author begins by confronting the often debated problem of the nature and components of civilization: its links with culture, its development in a continuous or interrupted line, its ­plurivalence, its insertion in a system of values. This is followed by five historical chapters, showing how Christian civilization was in fact assumed by the West, experienced by the Middle Ages, and questioned by modern man. This sketch ends with the French Revolution. It is a pity: we would have liked to see the author grapple with the problems posed by the 19th century and by the world of today. But it is not forbidden to read between the lines. There is such a sentence on the generalized refusal, the systematic questioning, that we believe to have invented, but which is there since 1715. We don't have to press it very hard to get a whole lesson out of it. The next three chapters deal with the main areas of application: how the idea of creation has totally overturned the fundamental component of Christian civilization; how Christianity has given a new perspective to love; how law and social life change in dimension under the effect of Christianity. Finally, three chapters show us that civilizations are incommensurable, which is proved by the unique values and irreplaceable features of Hinduism and Islam. In conclusion, the author explains why the values brought by Christianity have not only transformed a civilization but have brought a system of reference for all civilizations. A work that will certainly make one think, even for those who do not believe that they should subscribe unreservedly to all that is stated in it. - R. Mois, S.J.

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**NEW   
THEOLOGICAL REVIEW**

To our readers.

*The ecclesiastical sciences are experiencing a renewed interest today, which is unquestionably demonstrated by the ever-increasing number of publications and works concerning them.*

*In order to keep our readers abreast of this vast movement, we thought it would be opportune and useful to reserve the July-August issue of this year for bibliographical information ­on four important areas of research: Sacred Scripture, the Second Vatican Council, theology and philosophy. The bibliographical ­section of ­the following issues will complete the information presented today and will deal with the other sectors of research.*

*This decision is intended to demonstrate to our readers the magazine's willingness to do its best in the future to inform them more quickly about the publications that interest them. ­We are sure that our readers ­will appreciate the ­importance of the work undertaken for them. We ask them to let the editors know what they think of this initiative and, in particular, whether they think it would be appropriate for us to set aside ­the July-August issue of each year for such information. We would be grateful for any feedback on this matter and will endeavour to take it into account as far as possible.*

*In presenting this issue today, we are pleased to express our gratitude to our readers for their loyalty and our continuing desire to serve them.*

*The* New Thcological Review

x. r. tu. lxxxix, 1967, No. 7. 25

**SCRIPTURE**

**WORKING TOOLS**

**Bishop A.** Vincent. **- Biblical Lexicon. Coll. Bible et Vie chrétienne. Paris-Tournai, Casterman; ed. by Maredsous, 1961, 22 X 15, 482 p., 360 FB.**

It is a "modest lexicon" that A. presents, not to orientalist scholars or to those familiar with the Scriptures, but to readers and students of the Bible in search of quick and precise information on the biblical *realia*: ­characters, geographical or historical details, uses or customs, ­material­ realities­, flora and fauna of which the Bible speaks. The text runs in two parallel columns, with small typefaces requiring the reader to have an excellent view. The important articles are accompanied by a short bibliography, sufficient but not always representative, and sometimes a little outdated. Doctrinal notions also find their place in this volume; they briefly situate the problems, present a schema of the evolution of the expressions as well as their meaning, but do not enter into biblical theology properly speaking. For many terms, the author quotes the Hebrew transcription and indicates the meaning: valuable information for the uninitiated, given the importance of the proper name in the Semitic mentality.

It is the work of a whole life that this lexicon contains. A great connoisseur of biblical countries, Mgr Vincent was a great specialist in Palestinian archaeology before becoming professor of the history of religions at the Faculty of Theology in Strasbourg. We will appreciate his vast and exact erudition, his just and enlightened point of view, his clear and concise style. Let us thank A. for this "small dictionary whose use is easy and frequent" which will find its place in the library of every priest, religious or lay person who wishes to go beyond a vague or ideological understanding of the Bible; this volume, with its elegant and careful presentation, will certainly be of great service to them. - J. Radermakers, SJ.

**J.** Diieilly. **- Dictionnaire Biblique. Paris-Tournai, Desclée et Cie, 1964, 23 X 13, 1300 p., 4 tables, 9 maps, 350 FB.**

Like Archbishop Vincent, the A. proposes to provide us with a ­practical dictionary­, of current use, grouping together a large number of data on biblical terms, whether they be of an archaeological, anthropological, ­geographical, historical, social, cultural or religious ­order­; he also wishes to inform us in a concise and exact manner on the terms of biblical or non-biblical literature, on the characters of whom Scripture speaks, and even on themes of biblical ­theology. It is an undertaking that is halfway between the "Encyclopedic Dictionary ­of the Bible" published by Brepols and the "Vocabulary of Biblical Theology" published under the direction of Fr. Léon-Dufour. Does the A. succeed in this? We can answer in the affirmative, at least in a global way. This dictionary should be consulted when one desires quick, clear and ­sufficiently complete information on ­a given point; one should not look for a discussion of opinions or a nuanced exposition of a question. Some of the articles are very useful schematic summaries, e.g., biblical archaeology, Bible, Church, eschatology, literary genres, messianism, Passover, parousia, Paul, Psalms, priesthood, sacrifice. Other entries offer us only a first approximation: angel, God, man, freedom, prayer, time, temptation, resurrection of the flesh. On the other hand, one would look in vain for articles such as: nudity, work, clothing, which are not only theological "themes", but also concrete realities.

If Bishop Vincent's "Lexique Biblique" and J. Dheilly's "Dictionnaire Biblique" have an analogous goal, they do not entirely overlap. Let us say that the perspective of the first is more material, more concrete; it is ­more concerned with ­helping people to grasp the precise meaning of biblical notions, especially from the Hebrew. The second aims rather at forming the biblical culture of the reader, in all its aspects. The first more readily "describes", while the second < explains". The presentation of the first is sober and classic; that of the second is original and airy, and less practical to use because of its elongated format.

All in all, this work will meet the immediate needs of the priest, the professor of religion, the nun, and the layman interested in the Bible; it will provide them with the essential lineaments of a good scriptural knowledge, preparing them for the reading of more specialized works. - J. Radermakers, S.J.

**X.** Léon-Dufour, **S.J. - Vocabulaire de Théologie biblique. Paris, Ed. du Cerf, 1962, 22 X 18, 608 p., 34,50 FF paperback; 42 FF bound.**

It is from a completely different perspective that the "Vocabulary of Biblical Theology" was conceived and produced by Fr. Léon-Dufour. Let us thank him for the persevering effort he had to make during four years to initiate, organize, encourage, coordinate and recast, with his team of revisers: J. Duplacy, A. George, P. Grelot, J. Guillet and M. F. Lacan, the work of seventy collaborators, professors of Sacred Scripture in French, to whom he was able to ask for serious discipline and great flexibility in order to arrive at a work that could truly be called common. The 300 articles which make up this vocabulary are certainly of unequal value, but they all reach an undeniably high level. More extensive than in the similar work published in 1954 by the Protestant J. J. von Allmen under the name of " Vocabulaire Biblique " (cf. *N.R.Th.,* 1958, p. 424), these articles sometimes form true syntheses of biblical theology; some of them include ten to twelve columns of small but pleasant and easily readable text. A simple and clear system of references, as well as a list of synonymous or related rubrics, make the volume easy to use.

The object of these notes is not of an encyclopedic, philological, ­archaeological or historical order­, even though the authors have taken into account the ­current results of the different disciplines involved in biblical theology; it aims rather at a profound understanding of the religious meaning of Scripture. Léon-Dufour presents to us "a sum of biblical themes": the principal notions concerning revelation, the knowledge of God, the history of salvation, Christ and the Church, the essential symbols through which the Semitic religious mentality is expressed, anthropological values, the conception of the world and of man, the Christian life and its individual and collective manifestations, are set forth, not in an abstract systematization, but in a lively development, and always with a resolutely ­pastoral concern. ­The erudition displayed by the authors is certain, and their doctrine­ serious, without ostentation and with a marked concern to adapt to the non-professional of ­exegesis.

In his introduction, Fr. Léon-Dufour explains the purpose and meaning of the work undertaken; one should not neglect to consider this text attentively (pp. XIII-XIX) before consulting the vocabulary. One will also read with interest the penetrating pages (pp. XX-XXVIII) devoted by Fr. Grelot to the literary history of the Bible: a succinct but very enlightening panorama of the evolution of sacred writing and the theological lines that it represents.

The immense success of this volume over the past five years, whoseer 15,000 copies were sold out a year and a half after its publication, is without doubt the best guarantee of its value and the proof that it fills an important gap. As early as July 1962, the Pope expressed his gratitude to the editor of the work, estimating "that this work would be for a great number of priests, ­consecrated souls ­and the faithful, a work of easy and solid consultation, making the reading of Holy Scripture easier". Immediately, translations were begun, several of­ which are nearing completion, notably in German, English, Spanish, Italian and Dutch.

The absence of some sections, perhaps less important but nonetheless useful, could be deplored. One could also think of bibliographical data referring the readers to more extensive or more technical studies on the themes studied. This would be a valuable addition, but as it stands, this "Vocabulary of Biblical Theology" has already rendered so many services to priests, catechists and readers of the Bible who wish to penetrate its message, that we are pleased to recommend it to all those who are ­still unaware of its ­existence or who hesitate to acquire it; it is henceforth indispensable for preaching, for the study or for the spiritual reading of Scripture. - J. Radermakers, SJ.

**L.** Deiss, **C.S.Sp. - Synopsis of Matthew, Mark and Luke with the ­parallels of John. 1. introduction, notes and vocabulary 2. Text. Coll. ­Connaître la Bible. Paris-Bruges, Desclée De Brouwer, 1964-1963, 27 X 22, 192 and 240 p., 270 and 270 FB.**

Father Lucien Deiss is known for his works of exegesis and patrology, and perhaps even more for his records and liturgical songs. He is one of the most active promoters of the biblical and liturgical renewal in France. To these merits he adds that of the publication in French of an evangelical synopsis. This working tool had become absolutely necessary, for the ­old synopsis of Fathers Lavergne and Lagrange, dating from 1927, was ­no longer­ sufficient for the needs of a solid and precise study of the Gospels. A work accessible to readers who do not know Greek was needed; so A. attempted a ­French transposition of ­the Greek synopsis of Huck-Lietzmann.

The second volume, which appeared first, presents the text of the Synoptic Gospels ­in three parallel columns with, where appropriate, the corresponding Johannine passages; all in 327 pericopes. The typography, airy and highly readable, has been carefully designed by the editor. At the bottom of the pages are the most notable textual variants, as well as the doublets, which are sometimes reported in an additional column. Each gospel is reproduced in its entirety in the column assigned to it, hence the repetition of certain pericopes; this system makes it possible to put the three synoptics on an equal footing. The translation aims at great literality, out of concern for fidelity to the original text; it strives to render the same Greek word by a constant French expression, without always succeeding: thus *seismos* is translated by "earthquake" in *Mt* 24:7 and par. but by "shaking" in *Mt* 8:24; 27:54 and 28:2; *opisô watt* is rendered in *Mt* 16:23 and *Mk* 8:33 by "behind me" and in the following verse by "following me". Moreover, in many places, the nuances of the Greek text have not been respected, as in the healing of Peter's mother-in-law (no. 30), the death of Jesus (no. 313) or the empty tomb (no. 317). Other deficiencies are to be noted: the genealogy of Jesus is not presented synoptically (no. 2), the two multiplications of the loaves are not ­compared with each other (no. 135 and 141), the miraculous catch of *Le* 5:1-11 is not compared with *Jn* 21:4-11, the function at Bethany (no. 283) is not ­compared with *Le 7:*36-50, *Le* 11:43 is not presented in relation to *Mt* 23:6-7; the translation is sometimes improper or incorrect: "feelings of God" *(Mt* 16:23), "director" *(Mt 23:*10), "girl" *(Mt* 6:22), etc. But the most serious shortcoming is certainly the reduced space given to the Gospel of *John,* which we are told is "situated on another level of composition and thought"; the parallel texts of *John* have been rejected at the end of the pericopes to which they refer and not incorporated into the synopsis itself, which makes the comparison very difficult.

The first volume of the work, published one year after the second, is an introductory volume. It takes up the synoptic table of the pericopes which appeared in the volume of texts, presents a short but useful bibliography, gives the essential characteristics of each evangelist and their work (literary composition and doctrinal significance) before making some suggestive remarks about the synoptic reading of the evangelical pericopes; a third part finally contains a French vocabulary - based on the statistical study of the neo-testamentary vocabulary ­of R. Morgenthaler (cfr*,* 1961, p. 1101) - of the principal terms used by the Synoptics, and an index of Greek words.

This synopsis will be of good service, not to specialists who will base themselves more readily on the original text and on a more complete critical apparatus, but to priests, catechists and laity who are not familiar with the language of the Gospel­; its use will be particularly useful to members of biblical circles. It ­is regrettable, however, that the editor undertook this synopsis while that of Fathers Benoit and Boismard was in preparation; a little more collaboration between publishing houses, especially in biblical matters, would be desirable and would avoid competition in a domain where it is not appropriate. - J. Rader-Makers, S.J.

**K.** Aland. **- Synopsis Quattuor Evangelionun. Locis parallelis evan- geliorum apocryphorum et patrum adhibitis. Stuttgart, Würtember- gische Bibelanstalt, 1964, 28 X 22, 590 p., 25 DM; for students 20 DM.**

In 1964 an expected and very valuable work appeared: a < synopsis of the *four* gospels ", carried out under the direction of Kurt Aland who has also just republished the Greek text of the N.T., formerly published by Eb. Nestle. This Greek synopsis replaces that of A. Huck, revised by H. Lietzmann, which, since 1893, has gone through more than ten successive editions. It has many advantages over the latter: the introduction of the entire Johannine Gospel, a ­much richer ­critical apparatus, numerous parallels or references to both the New Testament and the Old Testament, patristic and apocryphal texts that are very enlightening; let us add an important dossier of testimonies from ancient Christian literature and the complete translation of the Coptic Gospel of Thomas into Latin, German and English, presented in three columns with notation of Greek terms in parentheses; finally, a synoptic table of the pericopes and a copious index of citations. The author is to be congratulated for having undertaken and brought to a successful conclusion a laborious work of primary importance for the exegesis of the Gospels. Thanks are also due to his many collaborators and to the publishing house, the *Würtembergische Bibelanstalt,* which is offering this magnificent volume of almost 600 pages printed on fine paper at a very low price, considering the extent of the work and the difficulties of printing. - J. Radermakers, S.J.

**L.-N.** Bompois. **- Synopse. Parallel of the four Gospels. According to the translation of E. Osty and J. Trinquet. Paris, Marne, 1965, 18 X 11, 832 p., 375 FB.**

**Cl.** Bompois. **- Concordance des quatre évangiles. Paris, Marne, 1965, 18 X 11, 224 p., 110 FB.**

The synopsis established by Léon-Noël Bompois aims above all at popularizing the parallel presentation of the synoptic gospels. As in that of Deiss, *Jn* appears only occassionally. The A. has tried to order the texts according to a presumed chronology of events, without, however, doing harm to the comparison of the different chronological orders present in the Gospels. The translation strives to render the parallelism and complementarity of the Greek terms. One of the great merits of this synopsis consists in the notes in a column 4,no intended to explain to the reader the context of the events of the gospel and of the words of Jesus: ­historical, geographical, exegetical indications­, but also biblical references useful for the understanding of the text. The A. starts from the translation established by Canon Osty and Father Trinquet, revised however according to a synoptic presentation. Fr. Voillaume prefaces the work.

An excellent initiative is the convenient format of the synopsis; *Mt* and *Mk* usually occupy the two columns on the left page, while the right page is reserved for *Le* and additional notes. The entire text is divided into 300 pericopes.

Another initiative for which we are grateful to A. is that he accompanies his synopsis with a concordance made by Claire Bompois. One finds there not ­only the important terms but also the essentials of the passages concerned, not only the ideas but also the concrete words, not a juxtaposition but an organic ordering of the verses; all this allows a rapid synthetic study of a gospel theme.

These two volumes will be used fruitfully by members of Bible circles, but also by any reader of the Gospel who wishes to meditate and ­deepen personally the meaning of the gestures and teachings of Jesus through the synoptic light. - J. Radermakers, S.J.

**P.** Benoit **and M.-E.** Boismard. - **Synopse des quatre évangiles en ­français avec parallèles des apocryphes et des Pères. Tome I. Textes. Paris, Ed. du Cerf, 1965, 28 X 22, 400 p., 42 FF.**

This precious volume, which has been able to take into account the work of K. Aland, unquestionably surpasses the synopsis of Fr. It is a very valuable working tool, which can be used by a wide public while possessing a real scientific value. The Editions du Cerf and the printer must be praised for the impeccable presentation of the volume: clear and airy typography, precision of the system of references, ingenuity of the acronyms. The first volume of the work, the only one published to date, contains a preface on the synoptic materials, textual criticism and biblical or extra-biblical parallels, then the text of the *four* Gospels, with the complete insertion of *John,* reproduced synoptically, so that each Gospel can be read in its entirety in a continuous manner, a typographical device indicating the repeated passages. The text, divided into 376 pericopes, is divided into very brief sections, in order to allow a precise and rapid comparison. The translation closely follows the Greek original and tries to render the same Greek word by an identical French expression, indicating with a slight vertical line the exceptions. The doublets are paralleled in a 5,nc and sometimes a 6ma or a 7",e  column. At the bottom of the pages, one will find a triple register of notes: textual variants, biblical references, parallel texts drawn from the New Testament or from the apocryphal gospels, and patristic citations. Finally, detailed tables of pericopes and notes make the consultation of the synopsis easy and pleasant. A second volume, prepared by the same authors, will attempt to determine the personal characteristics of each Gospel, their dependence and their divergences­, in order to allow the elaboration of a biblical theology of each of the four Gospels.

The text of the "Jerusalem Bible" was taken as a starting point, but the authors have considerably reworked it so that it is more exact, more precise, and better fits the nuances of the Greek text; less literary, certainly, it never becomes barbaric or incorrect. Obviously, there are still insurmountable difficulties of detail or options that can be discussed, especially in the translation of the 4me Gospel, but the authors have always had in mind the ­exactitude and precision of the terms, as well as fidelity to the Greek construction. One will be grateful to Fathers Benoit and Boismard for also providing us with a French version of numerous patristic texts that are enlightening in many respects for the traditional understanding of the Gospel text and apocryphal parallels that bring out the sobriety of the Gospels. No student of theology­, religious studies or catechesis will be able to do without this remarkable synopsis, prepared by two ­experienced and competent specialists ­from the Ecole Biblique de Jérusalem. We dare to hope for the rapid publication of the second volume, which they promise to be an indispensable complement to the first. - J. Radermakers, SJ.

**BIBLICAL THEOLOGY AND HERMENEUTICS**

**R.** Schnackenburg. - **Gottes Herrschaft und Reich. Eine biblisch-theologische ­Studie. Freiburg, Herder, 1959, 23 X 16, xvi-256 p., DM 21.50.**

**- Reign and Kingdom of God. Essai de théologie biblique. Coll. Etudes théologiques, 2, Paris, Ed. de FOrante, 1965, 22 X 14, 325 p., 27 FF.**

We are happy to present to the readers of the review this excellent volume of biblical theology whose German edition has reached the 3me edition and which has already been translated into English and French. In their ­collection *Etudes théologiques,* the Editions de l'Orante have so far shown their theological flair by translating foreign works of great value.

The A deals with the difficult and complex question of the "Kingdom of God": what is its nature, its meaning in the Old Testament, the New Testament and the early Church? Part I attempts to determine what "the Kingship of God in the Old Testament and in late Judaism" is; the author discusses the *Kingship of God* over Israel and the world, its impact on worship, emphasizing its eschatological purpose, and then deals with the hope of Israel's messianic Kingdom in rabbinic thought and Jewish apocalyptic. For Judaism, the texts alleged are illuminating, but the general view is somewhat simplified and schematic. The 2™\* part is devoted to the "Reign of God in the preaching of Jesus"; note the change in vocabulary: it is now the *Reign of God, i*.e., the "Royal Lordship of God" in its incarnation in Jesus. Four chapters are devoted to describing this divine Reign announced by Jesus, developing its essential characteristics: eschatological, salvific, ­universal and religious, requiring a moral commitment, then showing how the eschatological dimension is present at the very heart of Jesus' action, giving hope for a definitive fulfilment: a hope which is lived in the ­commitment of ­the Community gathered in the Name of Jesus. The A. emphasizes the importance of the transcendent action of God, summoning the assembly and energizing it in a concrete impulse lived in Eucharistic communion. We will linger especially over the very suggestive pages where the delicate problem of realized or future eschatology is clearly debated, after a brief state of the question outlined in a few pages (pp. 96-99 of the French edition). One should also read with attention what the author says about the relationship between the *Reign of God* and the *Church* (pp. 193 ff), and then about the meaning of the Reign of God for the community of salvation gathered by Jesus (pp. 196 ff). On these different points, the exegesis of particular texts and the discussion of Protestant interpretations will provide theologians with valuable data. With regard to the proximity of the Parousia and the awareness that Jesus could have had of it, the author emphasizes that it is rather an interior and eschatological urgency than a specific moment in time. Finally, a third section examines the themes of the *Reign* and *Kingdom of God* in the preaching of early Christianity, looking at the gradual process of understanding the Reign of God in the post-paschal community, with the help of the Acts of the Apostles, the Pauline epistles and the Johannine gospel. The author then analyzes Paul's preaching on the "Kingdom of God, the Reign of Christ and the Church", before moving on to the final vision of the New Testament expressed in particular by Revelation; the relationship between transcendence and Kingdom eschatology is here firmly noted (cf. pp. 267-276 of the French edition). In an additional note, the author poses the question of how to fix theological language ­concerning the "Kingdom"; the words *Königtum, Herrschaft* and *Reich* are not easily translated into French and the theological vocabulary on this subject ­shows a revealing hesitation. L\*A. distinguishes in a few pages the essential nuances of these different terms.

The work ends with a bibliography and a table of quotations and, in the French edition, with an analytical table and an index of authors. In publishing his firm and well-documented study, R. Schnackenburg renders a signal ­service to the theologians of the Church. It ­is more a synthetic view than a detailed discussion that he wishes to provide us with or, as he himself writes: "a basis for discussion, in view of a theological dialogue to be continued" (p. 8). We are grateful to him for this, for ecclesiology needs more than ever a solid and well established scriptural foundation. - J. Radermakers, SJ.

**Stuttgarter Bibelstudien (Coll.). Stuttgart, Katholisches Bibelwerk, 21 X 13.**

A new series of biblical monographs, of a scientific type but adapted to­ a cultured public, has been created: the *Stuttgarter Bibelstudien. It is* edited by H. Haag, N. Lohfink and W. Pesch. Pesch. The studies which have appeared so far at an accelerated pace demonstrate the value and activity of German Catholic exegesis; it is true that the editors also publish the works of ­foreign specialists, ­but they know how to choose them. This series is part of the aggiornamento movement initiated by the Council and aims to provide priests who wish to "recycle" and open-minded ­lay people with solid information on the current problems of reading the Bible.

J. A. Fitzmyer, *Die Warheit der Evangelien* (n. 1, 1965, 56 p.), ­presents with intelligence and knowledge of the facts the Instruction of the Pontifical ­Biblical Commission of April 21, 1964 on "The Historical Truth of the Gospels"; a good bibliography accompanies the text, its translation and commentary. - W. Pesch, *Matthäus der Seelsorger* (no. 2, 1966, 80 pp., DM 4.80), introduces the *Redaktionsgeschichte* by showing how Mt. composes his gospel from the pastoral needs of his time and the questions facing the Church at that time; this study is based primarily on ch. 18, which is examined for itself and placed in the total framework of the gospel. - R. de Vaux, *Die Patriarchenerzählungen und die Geschichte* (n. 3, 1965, 43 p.)­, compares the biblical accounts of the patriarchs with the historical and archaeological data of the second millennium B.C.e - ­A remarkable monograph is devoted by G. Lohfink, *Paulus von Damaskus* (n. 4, 1965, 101 p.), to the threefold account of Paul's conversion in the Acts of the Apostles: through a fascinating and meticulous analysis of the texts, the A. brings us into the problematic of literary genres; it emerges that Luke is truly a historian, a believing historian who judiciously uses the religious modes of representation of his milieu^ in a theological perspective in which the sign refers back to the signified. - *J.* Bunzler, *Johannes und die Synoptiker* (n. 5, 1965, 100 p.), establishes a suggestive comparison between *John* and the Synoptics: common points and ­differences are carefully examined by A. who then examines the possibilities of contact, before studying the specific Johannine perspective and recognizing in the IVe Gospel a true historicity; he wonders­, in particular, if one should not speak of "four synoptic Gospels". - H. Haag, *Die Handschriftenfunde in der Wüste Juda* (n. 6, 1965, 74 p.), gives in some 70 pages an excellent synthesis of the results of the Qumran excavations and the problems posed by the Dead Sea Scrolls; our knowledge of the Jewish milieu at the time of Christ and of the transmission of the sacred text is considerably enlightened. - Fr. Gaechter, *Die literarische Kunst im Matthaeus-Evangelium* (n. 7, 1965, 82 p.), endeavours to make us understand and appreciate the modes of literary composition in Matthew: numerical relationships, symmetries or chiasms, especially in the Passion narrative, artificial orders­, double function of certain literary elements, etc.; this volume familiarizes us with the Semitic procedures of the evangelical period, which often seem to be hermetic. - P. Seidensticker, *Paulus, der verfolgte Apostel Jesu Christi* (n. 8, 1965, 130 p.), takes an interesting look at the life of Paul: he attempts to

The history of the persecutions to which Paul was subjected by the Judaizing "false brethren" who accompanied or followed him in order to undermine his apostolate is rewritten; it is a whole theology of apostolic suffering which the author sketches out here in depth. - A new work by H. Haag, *Biblische Schöpfungslehre und kirchliche Erbsündenlehre* (n. 10, 1966, 76 pp.), which examines the problems posed today by the transmission of the Church's doctrine on original sin; taking up the subject of Gen 1-11 and its presentation of the growth of sin in human history, and then focusing on the Pauline parallel (Adam - Christ) of Rom 5:12-21, he commits dogmaticians to a closer examination of the biblical data and to proposing the doctrine of original sin with St. Paul and the primitive tradition, starting with Christ. - An enriching contribution to biblical theology is the study by K. Lammers, *Hören, Sehen und Glauben im Neuen Testament* (n. 11, 1966, 114 p.); the dimension of faith is thus described in its double external and internal dimension, taking into account the interaction of both aspects. - R. Pesch, *Die Vision des Stephanus* (n. 12, 1966, 76 p.), analyzes the vision of Stephen as it is recounted in the Acts of the Apostles; situating this account in the whole book and eliminating ­false or incomplete interpretations of the passage, A. Pesch gives an original presentation of it, completed by an analysis of its meaning. ­The Old Testament theology of the covenant is presented in a synthetic way by Fr. D. J. McCarthy, *Der Gottesbund im Alten Testament* (n. 13, 1966, 95 p.): the conception of the Covenant, the meaning of its formulation and its rite, the Covenant and the prophets, the covenants between private persons, the Davidic Covenant, the Covenant and theology (law and gospel, covenant and human freedom); this overview will not fail to inspire theologians on the theme of the Covenant. - Dom A. Heising, *Die Botschaft der Brotvermehrung* (n. 15, 1966, 84 p.), analyzes the literary form of the Gospel miracle of the multiplication of the loaves, noting the influence of similar texts in the OT; his study is particularly helpful in ­deepening the theological understanding of this important miracle of Jesus. - Frs. O. Semmelroth and M. ZerWick, *Vaticanum II über das WortGottes* (n. 16, 1966, 96 p.), provide an excellent "early commentary" on the Vatican II Constitution *Dei Verbum*; the first part of the volume explains the Constitution in an enlightening way, while the second part includes the Latin text and the German translation. - J. Kremer, *Das älteste Zeugnis von der Auferstehung Christi* (no. 17, 1966, 156 pp.), is to be thanked for tackling the oldest witness to the resurrection of Christ: *1 Corinthians* 15:1-11. This thorough and courageous study of biblical theology enlightens and strengthens our faith in the historical reality of Christ's resurrection: an effective antidote to the gnostic perspectives put forward by R. Bultmann and W. Marxen, which the author discusses at leisure and refutes with clarity. - J. Becker, *Israel deutet seine Psalmen* (no. 18, 1966, 98 p.), explains the nature and scope of the phenomenon which biblical criticism, based on the history of forms, has ­recognized and called "rereading". ­He shows its presence in the Psalter, whose text has been reinterpreted (huant and after the exile) in an eschatological sense. This will help to overcome the crisis in the prayer of the Psalms by pointing the way to a necessary Christian updating of the Psalms in the Church. - J. Scharbert, *Fleisch, Geist und Seele im Pentateuch* (n. 19, 1966, 87 p.), gives a dense, precise and rigorous work on the meaning and use of the words for "flesh", "spirit" and "soul" *(basar, ruach, neshamah* and *nephesli)* in the different sources of the Pentateuch. This little book is an important ­contribution to the study of biblical anthropology. Let us hope that he will continue his investigation beyond the Pentateuch and will soon be able to give the results. - Also suggestive is the work of J. Beumer, *Die katholische Inspiraiionslehre zwischen Vatikanum I und II* (n. 20, 1966, 108 p.), which takes stock of the Catholic doctrine of inspiration by studying the evolution of its formulation between Vatican I and Vatican II in the light of the discussions of the recent Council. - The differences of opinion between Catholics and Protestants concerning the "brothers and sisters of Jesus" are well known; J. Blinzler, *Die Brüder und Schwestern lesu* (n. 21, 1967, 158 p.), tackles the problem, which is of ecumenical importance, head on and gives a scientific, nuanced and pertinent basis for the Catholic position on

this thorny issue. - S. Loersch,o *Dos Deuteronomium itnd seine Deutungen* (n. 22, 1967, 116 p.), gives a clear and objective account of the history of criticism of Deuteronomy, especially from the 19th century to the present day. It is a comforting presentation in that it shows the growing importance of Catholic exegesis in biblical criticism in recent times. - R. Schnackenburg presents n. 23 of the series, a work by Dom O. Kiefer, *Die Hirtenrede* (1967, 92 p.), which examines the Johannine composition of the discourse on the "good shepherd" with its double "formal" and "theological" dimension, a ­valuable contribution ­to the *Redaktionsgcschichtc* of the IVo Gospel. - If there is an important theme in the Pauline message, it is that of the death and resurrection of Christ; F.-J. Ortkemper, *Das Kreus in der Verkündigung des Apostéis Paitlus* (n. 24, 1967, 109 p.), studies in particular the texts of *Ga* (overcoming of the Law by the Cross of Christ), *1 Co* (Wisdom of the world and folly of the Cross) and *Rm* (incorporation by baptism into the Cross of Christ), before sketching a theological synthesis evocative of the "scandal of the Cross", whose topicality he underlines with vigour.

We wish the greatest success to this meritorious collection which provides quality works, adapted to our time, with the concern of answering the exegetical problems of the day and of nourishing the faith of believers. - J. Rader- makers, SJ. and Ch. Matagne, SJ.

**J.** Wilkinson. - **Interpretation and Community. London, Mncmillan, 1963, 22 X 14, xxvi-243 p., 30 sh.**

Tutor at St. George's Anglican College, Jerusalem, the Rev. Wilkinson offers in his ten chapters an approach to the main questions with which the classic treatise on biblical hermeneutics is concerned, but he does so in a very Socratic way that is not without interest and often originality. \* .

The first chapter, entitled "The Language of the Bible", asks why this book is unique in the eyes of Christians. It is not, answers the author, because its language evokes a kind of mystery, for this characteristic is found in the poets. By this the A. is trying to show what he thinks is an excess in Gregory the Great's word: *dum narrai gestuni. Prodit mystcriwn (Mor. in Job,* XX, 1); but the meaning of the word *mysterium,* which for Gregory includes a reference to Christ, seems to have escaped the A. Nor is it analogical language which distinguishes the Bible, for the analogy is also found elsewhere. The fact remains, concludes the A., that it is not the language of the Bible which gives it a unique place, but our baptism which, making us members of the Church, links us in a unique and necessary way to the biblical heroes (p. 17). Has the question been fully answered in this way? This final answer, valid in itself, is in fact from our point of view rather than that of Scripture. Now, at the level of Scripture, the problem is by no means resolved ­since in his second chapter: "The Author of the Bible", which deals with ­inspiration by borrowing quite a few elements from the works of Father Benoit, the Rev. W. returns to it explicitly (pp. 19 and 39). But already in the first ­chapter he had laid the foundations of a solution. When he observes (p. 3) that an engineer's report is not a poem nor the Bible a mathematical treatise, it should be stressed that the difference lies more in the ­intentionality or the point of view of the author than in the materiality of the language used. And what is the point of view of the author of Scripture? It was expressed in the already famous formula of Vatican II: *sahtdis noslrac causa (Dei Verbum,* 11). This text is obviously later than the work analyzed here and it is known that this formula was not easily found; so let us not throw the stone at the Rev. W., especially since he himself has found formulas that come close to it (pp. 39, 182, 185 ff.): an important advance has simply been made since the publication of his study. This answer, moreover, would on the one hand show why the Bible is unique not only for ­Christians, but for every man, and on the other hand it would give the problem of "errors", which the second chapter also deals with, a more ­satisfactory­ solution.

The center of the book is occupied by the principal forms of exegesis: the Jewish, the Greek reading of Homer, and the patristic, with Origen and Augustine in the forefront. The last chapters deal, but in a rather disappointing way, with the ­intention of the sacred author, the written expression and, finally, the value of the Bible. In the end, one feels dissatisfied. The title of the work announced Interpretation and Community. It is true that the author makes several references to the Christian community reading Scripture (cf. the index) and the last pages dwell on this (pp. 224-232). But, as a Roman Catholic, we will go further than he does in emphasizing not only the liturgical community, as he does, but also the hierarchical community (cf. *Dei Perbum,* 10). - M. Gilbert, SJ.

**OLD TESTAMENT**

**WORKS OF HISTORY AND EXEGESIS**

**S.** Mjowinckel. **- Tetrateuch. - Pentateuch - Hexateuch. Die Berichte iiber die Landnahme in den drei altisraelitischen Gesehichtswerken. Coll. Beihefte zur Zeitschrift fiir die alttestamentliche Wissenschaft, 90, Berlin, A. Tôpelmann, 1964, 24 X 16, vi-88 p., 18 DM.**

The title and subtitle of this study indicate that it is addressed primarily to specialists in the literary rather than the historical criticism of the Pentateuch. The author specifies on p. 1 that his aim is not to establish what ­the conquest of Palestine really and historically was­, but to determine "­how, each in its own way, the historical accounts of ancient Israel presented the conquest and what they recounted of it. It is thus a problem of sources and traditions. The main texts studied from this point of view are *Jdg* 1; *Jos* 2-11 and *Jos* 13-19. The J source is found mainly in *Jdg* 1 with traces in *Num* 32, 39, 41, 42 and scattered fragments in *Josh.* This source had only an overview of the results of the conquest, in the form of a narrative, whose arrangement is not chronological but geographical. The account of the ­conquest in the Deuteronomistic history uses as its source an extension of J, which the author designates by the acronym Jv : *Jahvista variatus.* He has constructed a history of the conquest in which the geographical order of J has become a historical succession. The author assigns to P the whole of *Jos* 13-19. In conclusion, he asserts that the "Tetfateuch" never existed; that the "Pentateuch" is now a fact and that, while one can critically use the term "Hexateuch" to mean that J, JT and P had a history of Israel from creation to the settlement in Canaan, the Hexateuch in six books never existed. In the appendix there is an interesting excursus on etiological thinking in which the author criticizes the position of some ­American and British scholars who would be wrong to reduce etiological explanation to a simple mnemonic device. - Ch. Matagne, SJ.

**F.** Dexinger. **- Sturz der Gôttersôhne oder engel vor der Sintflut?**

**Coll. Wiener Beitrage zur Theologie, XIII. Vienna, Herder, 1966, 23 X 15, 140 p., 76 S.**

This monograph attempts to elucidate the difficult text of *Gen* 6:1-4 which speaks of the union of the "sons of God" with the "daughters of men". The author uses the methods of comparative religious history and the history of exegesis to arrive at a new interpretation of *Gen* 6:4, which identifies the "benê ha'elohim" with the Nefilim and the Gibborim. To do this, the author relies on the fact that in the texts of Ras Shamra the human hero Keret is called *bn il.* But is it not an exaggeration to conclude that bn *il* can mean "hero

*In addition*, the proposed translation of v. 4 does not seem to be grammatically necessary against the current interpretation. Besides the fact that the proposed translation of v. 4 does not seem to impose itself, from the grammatical point of view, against the current interpretation, why give here to "benê ha'elohim" a different meaning from that which this expression has in the other passages of the Bible where it designates, no doubt, not men, but beings who belong to the superhuman sphere? The author is certainly right to reject the "angelic" interpretation, which would be an anachronism in the passage in question. Only the meaning of "divine beings" would then remain, and *Gen* 6:1-4, which it seems very difficult to attribute to P as the author does, would retain the memory of a legend without pronouncing on its content, but used here to express the growing decay of humanity before the flood. It is therefore not certain that the author's interpretation will prevail. He is the first to acknowledge the hypothetical nature of his explanation, which remains open to discussion. But his erudite and suggestive work is an important contribution to the study of a problem that is not close to being resolved. The section on the history of exegesis is of particular interest, as is the abundant bibliography at the beginning of the book (pp. 11-21). - Ch. Matagne, SJ.

**H.** Seebass. - **Der Erzvater Israel und die Einführung der Jahweverehrung ­in Kanaan. Coll. Beihefte zur Zeitschrift für die alttesta- mentlicho Wissenschaft, 98. Berlin, W. de Gruyter, 1966, 23 X 16, x-111 p., 30 DM.**

The study of H. Seebass: "The Patriarch Israel and the Introduction of the Cult of Yahweh in Canaan" touches on delicate and difficult problems. Because of its rigorous analysis of texts and ­traditions, it will not fail to ­attract the attention of specialists in the exegesis and history of the Pentateuch. The first part deals with "The Little Historical Creed and the Patriarch Israel". It first examines the profession of faith with regard to the ancestor in *Deut.* 26:5ff. and *Josh.* 24. Then the examination of the following passages in *Gen.* 35:6-15; 28:11-22; 32:23 ff; 33:18-20 and 35:2-5, allows the author to detect traces of tradition concerning the ancestor Israel, whose figure was originally linked to Sichern and not to Bethel. Then come a few pages on the question of the "God of the Fathers". The second part proceeds in two stages. The first is devoted to the worship of Yahweh in the desert period. The ancient tradition concerning the desert period comprises four distinct groups of traditions, relating to the Midianites, the Exodus, Aaron and Sinai, gathered together from the time of the desert and not in Palestine. Against Noth and von Rad, the author maintains that the introduction of the Sinai pericope cannot be late. His arguments are worth reading (pp. 61-73). After underlining the similarities and differences between the patriarchal and the Mosaic legends, the author specifies some sure points in the traditions concerning Moses which can be used in history (pp. 82-86). The second stage deals with "the beginning of the worship of Yahweh in the community of Israel" (the assembly of Sichern, the God of Abraham and Isaac). A small, suggestive and enlightening book. - Ch. Matagne, SJ.

**H.-J.** Zobel. - **Stammesspruch und Geschichte. Die Angabe der Stam- messprüche von Gen 49, Dtn 33 und Jde 5 über die politischen und kultischen Zustände im damaligen " Israel ". Coll. Beihefte zur Zeitschrift ­für die Alttestamentliche Wissenschaft, 95. Berlin, A. Töpelmann­, 1965, 23 X 16, xi-163 p., 34 DM.**

The "sayings" or "tribal sayings" found in the blessing of Jacob *(Gen.* 49), in that of Moses *(Deut.* 33) and in the canticle of Deborah *(Jdg.* 5:15b-18) provide valuable data on the early history of the Israelite tribes from about 1400 to 1200 B.C. This is the generous conviction of the author. After a short ­introduction, he first makes an exegesis of these difficult texts (pp. 4-52). He then characterizes the content of these sayings and determines the ­primitive literary form of ­the "Stammesspruch" in a relevant way. ­The primitive form compares the tribe to a thing or an animal, which is well within the situation of the nomadic era. The author distinguishes the profane type (with or without popular etymology) from the later religious, "Yahwehized" type (pp. 53-60). These small units, which had an independent existence, are the heritage of the nomadic past of the tribes and can be dated to the time when the independent tribes flourished, that is, to the time of the Judges. But the writing of *Gen* 49 is later than the schism and that of *Deut* 33 is undoubtedly older. In a final chapter (pp. 62-126­), the author gathers together for each of the tribes the historical information provided by the texts studied. He ends with a long bibliography. This study is clear and well ordered. The remarks on the form and literary genre of the "Stammesspruch" will be appreciated. The exegetical part will be of real service. Because of the textual and linguistic difficulties of these texts, it necessarily involves reading choices and conjectures, many of which are highly debatable. The historical reconstruction, depending in part on these choices, cannot therefore be considered as definitively ­acquired. - Ch. Matagne, SJ.

**K.-D.** Sciiunck. **- Benjamin. Untersuchungen zur Entstehung und ­Geschichte eines Israelitischen Stammes. Coll. Beihefte zur Zeitschrift fur die alttestamentliche Wissenschaft, 86. Berlin, A. Tôpelmann, 1963, 24 X 16, vm-188 p., 32 DM.**

This study is devoted to the complete history of the tribe of Benjamin, ­from its origins to the beginning of the Babylonian domination. Coming from ­groups that ­came from the Syrian desert, this tribe succeeded with Ephraim, under the leadership of Joshua, in occupying a territory between Shechem and Jerusalem *(J os* 18:11-20). Still independent at the time of Deborah, it lost its ­independence completely ­around 1100 B.C. to the benefit of Ephraim, whose southern district it constituted. It rose again under the reign of Saul the Benjamite and became, after his death, a centre of resistance against David's attempt to annex the northern tribes to Judah. But during the schism, it allied itself with Judah. Situated between the two kingdoms, its territory underwent frequent border changes (see map, p. 169). Textual and literary criticism, history, archaeology and topography have been judiciously used by the author of this interesting monograph. - Ch. Matagne, S.J.

**J.** Maier. **- Das Altisraelitische Ladeheiligtum. Coll. Beihefte zur Zeitschrift ­für die alttestamentliche Wissenschaft, 93. Berlin, W. de Gruyter, 1965, 23 X 16, x-87 p., 2 tables, 21 DM.**

Devoted to the ark sanctuary in ancient Israel, this work consists of two parts: 1. the ark in the Hexateuch; 2. the ark in the time of Judges and Kings. One is struck by the clearly negative conclusions (pp. 18, 39) concerning the testimony of the Pentateuch and Joshua. All the passages that ­speak of the ark are, in the author's judgment, either interpolations *(N b* 10:33b-36; 14:44b) or late reworkings, such as the one that introduced the ark into the accounts of *J os* 3 f. and 6. Thus, neither E nor J mentions the ark. The arguments presented are far from convincing and we believe that they are part of a hypercritical method whose formal rigidity compromises the real understanding of the literary evidence. The author also dismisses several passages from the *J stems* and I S as late and dubious. He keeps only the account(s) of *1 Sam* 4-6 and *2 Sam* 6; 11:11; 15:24-29 and a few verses of *1 Kings* 8. It is on this rather limited basis that he attempts to reconstruct the history of the ark in the period of Judges and Kings. Of Palestinian origin, the ark first appeared at the sanctuary of Shiloh, where it guarded the document of a covenant of the tribes against the Philistines. David made it the palladium of ­the armies of Israel and Judah and the symbol of his election. In Solomon's temple it was the symbol of the double election of the city and the dynasty. It was only towards the end of the first temple that it acquired a cultic significance! After the reformation of Josiah, it symbolized the Sinai Covenant and the belief that the tribes had brought it to Canaan was born. It is difficult for us to subscribe to such a reconstruction which, however ingenious, seems arbitrary. - Ch. Matagne, S.J.

**Chr. R.** North. **- The Second Isaiah. Introduction, Translation and Commentary to Chapters XL-LV. Oxford, Clarendon Press, 1964, 22 X 14, xn-290 p., 35 sh.**

The reputation of the Bangor professor is well known: his study on *The Suffering Servant in Deutero-Isaiah is well* known (cf. *N.R.Th.,* 1950, p. 89). His commentary on the whole of Second Isaiah, which we present here, is addressed not only to specialists but also to preachers and ­teachers whose knowledge of Hebrew is probably rudimentary. In his brief introduction of about thirty pages, the author quickly reviews the main questions raised by these chapters 40-55 *of Isaiah.* On the point of literary structure, between the theory which atomizes the text into a number of independent sections and that of Muilenberg who discovers in the same text a true literary composition, M. North leans towards the latter (p. 12), while nevertheless delimiting fifty units in the course of the commentary. The theology of Deutero-Isaiah is then summarized: Yahweh the Creator, the only God, the new Salvation, Zion, the Suffering Servant and the History of Salvation. In these pages there is nothing new: the author takes up his positions in an excellent synthesis, clear and nuanced. The A. then presents his translation, by stics. The Commentary which follows finally occupies the major part of the work. For each unit, delimited as we have said, M. North justifies in great detail the choice of lessons, then he gives a general view of the pericope before coming to an analysis of the text, verse by verse, referring it to a number of other scriptural passages which help us to understand its significance. Two characteristics stand out in these analytical pages: first of all, the place given to ­philology and secondly, the continuous and nuanced relationship that the author notes between the message of Deutero-Isaiah and Christ, especially in the songs of the ­Suffering ­Servant. ­These pages are not only welcome, they are an important contribution to the study of Second Isaiah. - M. Gilbert, S.J.

1. Renaud. **- Structure and Literary Attachments of Micah IV-V. Coll.**

Cahiers de la Revue Biblique, 2, Paris, Gabalda, 1964, 25 X 17, 125 p.

The monograph that B. Renaud's monograph on the study of the structure and literary links of *Mi* 4-5 is an interesting contribution to the exegesis of these difficult chapters, usually considered as a juxtaposition of oracles without internal logic. In the first part, after a literary analysis of these chapters, the A. establishes their concentric structure: *A* (4, 1-4), *B* (4, 6-7), *C* (4, 8-14); *C* (5, 1-5), *B'* (5, 6-7), *A'* (5, 8-14). The analysis of the vocabulary, the close interweaving of the literary themes, the very movement of the thought, all support the literary unity of the piece (cf. plan, p. 26). In the next stage of his study, the author attempts to situate this libretto in the development of Jewish literature. To this end he examines at length (pp. 37-74) the literary connections of *Mi* 4-5, showing the numerous contacts with the source texts. Thanks to the method of ­parallelisms, the study of literary and doctrinal influences makes it possible to conclude that *Mi* 4-5 is dependent on *Jer* 30-31, *Ezekiel,* the second and even the third Isaiah. *Mi* 4-5 must therefore be situated at the earliest in the Ve century. Both the external criticism and the analogy of vocabulary and doctrinal themes, the

works of history and exegesis687

The close relationship between *Mi* 4-5 and the third Isaiah, *Zechariah,* and the rereadings of this period make this dating likely. The comparison with some prophetic texts and psalms allows the author to suppose that the milieu in which this eschatological-messianic synthesis was elaborated is that of a post-exilic priestly school responsible for the edition of the prophets. One of the merits of this study is that it simply keeps the text as it is, without changing or deleting anything, and gives a genetic and coherent explanation, which sheds light on more than one hitherto obscure passage. If the proposed interpretation contains a large number of hypotheses, the soundness of which will be appreciated in later works, it deserves to be given attention, if only because of the light it casts on the work of the living tradition, which we sometimes tend to neglect. - Ch. Matagne, SJ. \*

**A.** Jepsen **and R. Hann** art. **- Untersuchungen zur israelitisch-jüdischen Chronologie. Coll. Beihefte zur Zeitschrift fur die alttestamentliche Wissenschaft, 88. Berlin, Tôpelmann, 1964, 24 X 16, vi-96 p., 18 DM.**

This booklet contains two separate investigations, both of which concern the chronology of the Old Testament. In the first, A. Jepsen aims at establishing a chronology of the kings of Israel and Judah. In spite of the attempts of Mowinckel, Albright, Thiele and Schedl which are discussed here, the A. does not think it necessary to depart from ­the method advocated by Begrich, some of whose results are qualified. - It ­is to the chronology present in *1* and *2 Ma* that R. Hanhart II's essay applies in the light of the British Museum's Seleucid list, first published in 1954. This study shows that the *1 Ma* history and chronology have a historical value that outweighs the *2 Ma* data. - Ch. Matagne, SJ.

**L.** Perlitt **- Vatke und Wellhausen. Coll. Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft, 94. Berlin, W. de Gruyter, 1965, 23 X 16, x-249 p., 42 DM.**

Wellhausen has often been accused of having fallen victim to the Hegelian philosophy in his conception and presentation of the history of Israel, because of the influence of Vatke on him. In order to test the truth of this reproach, L. Perlitt has undertaken a study of the ­philosophical and historical movement ­in which the work of the great exegete was inserted. eIn the first part, he describes the development of the philosophy of history in Germany in the 19th century (Lessing, Herder, Kant and especially Hegel). He then deals with the work of the great critical historians of the same period (Niebuhr, Ranke, Mommsen). It is apparent that the two disciplines had different mindsets and methods, with historians characterized by objective, empirical, and even anti-philosophical research. This paper serves as a general introduction to the study of the work of Vatke (Part II) and Wellhausen (Part III). Vatke (1806-1882) clearly perceived the real hermeneutical problem and tried to combine ­philosophical and historical methods in order to better understand the content and form of the biblical message. But Wellhausen, who was not interested in philosophy, admired his master's penetrating understanding of the Old Testament. The A. then describes Wellhausen's historical method: his literary and historical criticism, what he means by development in history, and the central motifs of his historiography. eIt is clear from this presentation that Wellhausen wanted to keep strictly in line with the *historians* of the 19th century, whose ­methods he intended to ­apply. This remarkable study by M. Perlitt is one of the most important contributions to the history of the science of A.T. in the 19th centurye and will help to better qualify the critical judgment concerning Wellhausen's work. - Ch. Matagne, SJ.

**STUDIES IN BIBLICAL THEOLOGY**

**J.** L'Hour. **- La morale de l'Alliance. Cahiers de la Revue Biblique, 5, Paris, Gabalda, 1966, 25 X 16, 125 p.**

"The originality of Israel's morality derives from the very originality of its faith: Yahweh and Israel define themselves in relation to each other and the morality of Israel is a covenant morality" (p. 7). The author of this little volume has applied himself with rare happiness to unveiling the implications and the riches of this incontestable affirmation. Since about 1950, numerous ­works, based on extra-biblical parallels and on a renewed literary analysis (Mendenhall, Baltzer, Moran, McCarthy ...), have brought to light a "covenantal scheme" whose structure has certainly allowed a deeper understanding of the Covenant governing Israel's relationship to God and thus of Israel's religion. The tradition of *Jos* 24 (the covenant of Shechem), the Sinaitic covenant of *Ex* 19-24 and 34, the parenesis of *Deut* 5-11 serve as poles of research, without excluding the study of other texts whose literary genre is influenced by the ideology of the covenant: the covenantal trials, some legislative sets, liturgical psalms. In covenants between unequals - Hittite treaties of vassalage or Sinaitic covenant - three elements are of essential importance: the history of past benefits (historical prologue), the general and particular stipulations incumbent on the vassal, the ­conditional blessings-maledictions ­linked to the observance or violation of the covenant, these three elements being very deeply linked. The first three chapters of the book correspond to each of them. In the first chapter, the author emphasizes how Yahweh's blessings are the juridical foundation of the covenant. In making ­his benefits known to Israel, "Yahweh promotes Israel as a moral subject from whom he expects a response. Ethics will be defined essentially as a response to God's advances in the form of obedience: Israel must ... ­freely­ desire the dependence in which it finds itself" (p. 51). It will also be a dialogue with reciprocity of behaviour in loyalty, justice and freedom. In the historical prologues, the will of Yahweh is manifested as a will for history: Israel, associated with the plan of salvation in history, must become increasingly aware of it. In the chapter devoted to the stipulations, the author shows that the particular stipulations, laws, ordinances, etc., have a moral value only in relation to the general stipulation, "at the same time a basic principle and a first commandment". By this, "the morality of the A.T. is simple, total, always theocentric... The progress of the covenantal legislations in Israel testifies to a growing concern to harmonize the objective content of the laws with the general imperative of fidelity to Yahweh. The "fear" of God leads Israel to take the world and history seriously" (p. 81). The author pXa ??'ne in Ie chapter 3 blessings and curses. They are linked to obedience and not only to observance. A final chapter, entitled "Religious Ethics and Social Ethics", studies Israel as the object and subject of the morality of the Covenant. This makes it possible to situate more exactly - very ­fortunately, we believe - the problem of community and individual in Israel, a community in which the individual " is responsible for himself and shares the responsibility of the people ". "At the stage of the Old Testament, the Covenant has not yet ­fully developed all its potentialities", especially as regards ­communion between the members of the people. Given the religious nature of the relationship between God and his people, "this communion can never be a purely horizontal network of human exchanges" (p. 119). "Even in social relationships, the covenant ethic is always religious. The Israel of God, whose call creates the community and animates it, precedes, underlies and surpasses the Israel according to the flesh in which it is incarnated for a time" (p. 120). This dense, suggestive and remarkably clear study is a valuable contribution showing the roots of Christian moral theology in the Old Testament, for through the morality of Israel it is ultimately Christian action that is aimed at. It allows us to better grasp in their living dialectic the initiative of God and the action of man in the unfolding of history, from which all cxtrinsecismc is banished. <The historical dimension of Israel's morality is in no way opposed to its radical theocentrismc, nor does its search for God divert it from history" (p. 103). It is a question of the meeting of two dynamisms, one divine, the other human, that of God remaining fundamental and ultimate. We can only strongly recommend the reading of this enlightening and beneficial book. - Ch. Matagne, SJ.

**R. W.** Gleason, **S.J. - Yahweh. the God of the Old Testament. Englewood ­Cliffs, N.J., Prentice-Hall, Inc. 1964, 21 X 15, iv-124 pp.**

Gleason's books are popular with the public, and the one ­presented here deserves the same interest. In the form of a "brief introduction to Israel's ideas about God", the author actually addresses "the central theme of the A.T.". In these ten chapters of serious popularization, which have the desired simplicity and clarity, Father has drawn the maximum fruit from recent exegesis. At the end of these hundred or so pages, the reader will have acquired an excellent ­biblical theology ­on the subject; he will do well to observe attentively the very order of the chapters which is not without importance in order to situate the problems exactly, and this remark is especially valid for what concerns creation. (A detail: on p. 76, it is already Deutero-Isaiah). - M. Gilbert, SJ.

**J.** Becker, **SS.CC. - Gottesfurcht im Alten Testament. Coll. Analecta**

**Biblica, 25, Rome, Tnst. Biblical Bridge, 1965, 24 X 17, xix-303 p.**

The fear of God is certainly a central and characteristic feature of the religion of the Old Testament. It was therefore worthwhile to devote an exhaustive study to it. Fr. Becker has applied himself to this task and gives us the results of his investigation, carried out with great rigour. The first chapter studies the vocabulary: yr' and its derivatives as well as the other numerous synonymous roots. The next two chapters deal with man's fear of the "numinous" *(qdsh, nôra\*)* manifested in theophanies, dreams, visions, and the deeds of God during the exodus, which provoke veneration and submission in man. Chapters 4-9 consider successively the different aspects, cultic, moral and "legalistic" of this attitude. The *Deuteronomy* and related writings deal almost exclusively with the cultic aspect of the fear of God, which is formally fidelity to the God of the Covenant. It is within the framework of the Covenant form that we must understand its content and the observance of the Law, conceived as a covenantal stipulation. The cultic aspect is found in the Psalms, especially in the expression " the God-fearing ", which designates the cultic community of the people of the Covenant. Although it is predominant in the Old Testament, the moral aspect is especially characteristic of the sapiential writings and is already found in the Elohist tradition. After the exile there is a change in the structure of wisdom: moral behavior is measured ­strictly by the fervent observance of the Law, which finally becomes an absolute greatness. The fear of God then takes on a clearly legalistic aspect. The rarity of this theme in the priestly tradition is to be noted. There are many nuances to be added to this brief summary. This serious work reviews most of the texts where the fear of God is mentioned. It shows that the simplism which made the Old Testament a religion of fear or of the law opposed to the gospel should be avoided. This thorough and systematic study of a fundamental theme of the Old Testament contributes to a better ­understanding of the religion of the Old Testament.­ - Ch. Matagne, SJ.

**J.** Hempel. **- Das Ethos des Alten Testaments. Coll. Beihefte zur Zeitschrift ­für die Alttestamentliche Wissenschaft, 67, Berlin, A. Tôpel- mann, 1964, 23 X 16, xn-343 p., 58 DM.**

n. r. th. lxxxix, **1967, no. 7.** 26

We can only rejoice to see a new edition of the important work that J. Hempcl published in 1938 in this same collection. The present edition reproduces the original text with only minor corrections. Only the notes, rejected at the end of the volume (pp. 204-330), have been considerably updated and expanded. The bibliographical information has taken into account the literature published up to 15 November 1963, as shown in the *Nachträge.* The indexes have been revised and supplemented accordingly. - Ch. Matagne, SJ.

**N.** Lohfink, **S.J. - Das Siegeslied am Schilfmeer. Christliche Auseinandersetzungen ­mit dem Alten Testament. Frankfurt a.M., J. Knecht, 1965, 21 X 13, 274 p., DM 16.80.**

This volume contains the texts, reworked and enriched with a few notes placed at the end of the volume, of nine conferences given by Fr Lohfink from 1962 to 1964. It takes its title from the fourth of these lectures. The ­first two ­deal with general questions: the formation of the A.T. and inerrancy (see with reference to the latter the article by Bishop Coppens in the *N.R.Th.,* 1964, 933-947). The subjects dealt with in the other conferences, if they are more limited, are no less interesting: the story of the fall (its Mesopotamian parallels and doctrinal background); the song of victory at the Sea of Reeds *(Ex* 15 in connection with its use in the Easter liturgy); the great precept of God's love in *Deut* 6:5 and its context; law and grace in the Pentateuch, *Deut.* and *Ezekiel;* freedom and repetition (on the conceptions of history in the Ancient East and in Israel); man in the face of death and, finally, some remarks on Martin Buber's German translation of the Bible. In dealing with these different topics the author has tried to show and explain how the Old Testament is still of real value to the Christian today. The presentations are remarkably clear and are a model of sound exegesis which, while relying on the necessary literary and historical criticism, knows that it must reach its true object, which is theological. It would be highly desirable that a translation be made available to the educated public of the French language of these beneficial conferences­. - Ch. Matagne, SJ.

**R.** de Vaux, **O.P. - Les sacrifices de l'Ancien Testament. Cahiers de la Revue Biblique, 1, Paris, Gabalda, 1964, 25 X 17, 111 p.**

This volume, which inaugurates the series of "Cahiers de la Revue Biblique", contains the French text, slightly enlarged and enriched with notes, of four ­conferences given by Fr. de Vaux at *University College*, Cardiff, in 1961, on the origins, history and religious significance of the different sacrifices of the Old Testament. These texts complete, qualify or extend the pages of the A. in the "Institutions of the Old Testament", which we recommended to our readers (cf. *N.R.Th.,* 1960, p. 974). Concerning the Passover (ch. 1), the A.T. shows its links ­with nomadism and its resemblance to the ancient Arab sacrifices. The rite, which predates sedentarization, has undergone the historicizing influence of the religion of Israel. The union of the Passover with the feast of the unleavened bread was made under Josiah and before the exile. As a "memorial" of the liberation from Egypt, the Passover in the liturgy commemorates a past event, manifests a present effect, announces a future good, and thus becomes the sacrament of the Old Covenant, the type and figure of the new Passover. In ch. 2, after describing the ritual of the burnt offerings and the communion sacrifices, the author traces their historical development. The burnt offering, which was rarer in ancient times, became the regular sacrifice of the Temple, while the frequency of the sacrifices of communion diminished, mainly because of the centralization of the cult. These two sacrifices were common to the Canaanites and Israelites, except for the blood rite. They are found in Greece and belonged to a pre-Semitic civilization spread in the eastern Mediterranean basin. Human sacrifices (ch. 3), exceptional among the ancient Semites outside Phoenicia, were never recognized as legitimate in Israel. The sacrifices " to Moloch ", identical to the *Molk* sacrifices of North Africa, are, in Israel, a borrowing from the Phoenicians. The word was misunderstood and the Israelites thought of a god-king, a Mèlèk. "This custom, introduced from abroad, restricted to the region of Jerusalem, limited in time, condemned by all the ­representatives of Jahvism, cannot prove that human sacrifices were ever legitimate in Israel" (p. 81). Ch. 4 deals with atonement sacrifices: sin offerings *(hattat')* and reparation sacrifices *(asham),* which existed before the exile and whose increasing importance is shown by the Day of Atonement. The existence of similar rites among neighbouring peoples cannot be ­demonstrated. Such are, briefly summarized, the positions adopted by Fr. de Vaux in his brilliant lectures. While one may hesitate to accept certain points of detail (e.g., on the paschal type of sacrifice, the only form of sacrifice known to the nomadic Israelites, pp. 21-22), one will gladly accept this ­synthesis, which is based on broad and reliable information. - Ch. Matagne, S.J.

1. Kütsch. - **Salbtmg als Rechtsakt im Alten Testament und im alten Orient. Coll. Beihefte zur Zeitschrift fur die alttestamentliche Wis- sonschaft, 87. Berlin, Tôpelmann, 1963, 24 X 16, x-80 p.**

In this monograph, E. Kutsch studies anointing as a juridical act in the Old Testament and the Ancient East. After recalling in the first part (pp. 1-15) the Old Eastern and Israeli conceptions of the purifying and strengthening effect of the anointing with oil and reviewing the verbs used to express the anointing, he approaches the proper object of his study in the second part, divided into two sections: the anointing with oil as a purification-liberation and the anointing as a communication of strength, power, and honor. He first notes that in Israel, as in the Ancient East, the rite of anointing was part of a juridical action and was itself a juridical act marking ­a change of state in the anointed person: e.g., the anointing of a slave at the time of his emancipation signifies his release. The presentation is very clear and well documented. However,­ we hesitate to follow the author in the interpretation he gives of the anointing of the Jewish high priest and the royal anointing in Judah. For the latter, it seems to us difficult to justify that the expression "anointed of Yahweh", applied to Saul, David and their successors, can be explained as a simple metaphorical use from the application of it to Cyrus in *Is* 45:1. The author then makes it a simple "theologoumenon", a religious idea of which the narratives of *1 Samuel* 9:1-10, 16 (Saul) and *1 Samuel* 16:1-13 (David) would be the "hieros logos". This position seems artificial to us and is based on an arbitrary preference that only recognizes the historical value of texts that speak of the anointing of the king by the people. This monograph is very useful because of the abundance of information it contains, but it should be used with ­caution. - Ch. Matagne, S.J.

1. Altmann. - **Erwâhhmgstheologie nnd Universalismus im Alten ­Testament. Coll. Beihefte zur Zeitschrift fur die alttestamentliche Wissenschaft­, 92. Berlin, A. Tôpelmann, 1964, 24 X 16, vi-31 p., 9 DM.**

In this brief monograph the author can only sketch the evolution of the relationship between the theme of election and universalism in the history of Israel. He does this by reviewing the main texts and shows that it is the history of the chosen people itself which has had the greatest influence on the different theological conceptions of election held by the OT authors. There is a constant tension between two attitudes: that of a rather radical separatism and that of an awareness of a mission to the Gentile peoples. A simple sketch clearly ­presented and suggestive. - Ch. Matagne, SJ.

1. Wanke. - **Die Zionstheologie der Korachiten in ihrem traditionsgeschichtlichen Zusammenhang. Coll. Beihefte zur Zeitschrift fiir die Alttestamentliche Wissenschaft, 97. Berlin, A. Tôpehnann, 1966, 23 X 16, v-120 p., 28 DM.**

Among the psalms of the "sons of Korah", Ps. 42-43, 46, 48, 84 and 87 ­have this common feature: a special interest in Zion-Jerusalem. The A. first presents a German translation of these five psalms, with textual and literary notes. But it is the theology of the Holy City, which is expressed or implied in them, that G. W. studies in the context of the history of the tradition. Within the framework of the OT statements on Jerusalem, the theology ­of Zion in these psalms, while eschatologically oriented, represents, according to the author, a late development: it is post-exilic. A second part studies in detail the terminology and themes exploited by the Coraites in the "Songs of Zion": the designations of God ("Yahweh Sabaoth", "Elyon", "God of Jacob"), the themes of the mountain of God, of paradise, of the struggle against chaos and especially against the peoples, and finally Jerusalem as the residence of God. It is clear from this examination that there is no indication of an ­ancient origin ­for these psalms, nor is there any reason to suppose the existence of a pre-Israelite cult tradition in Jerusalem. In spite of what remains debatable in the A.'s thesis, his argument is often pertinent and the method of dating ­the psalms used here deserves consideration. - Ch. Matagne, S.J.

1. **H.** Schmid. **- Wesen und Geschichte der Weisheit. Eine Untersuchung zur altorientalischen und israelitisehen Weisheitsliteratur. Coll. Beihefte ­zur Zeitschrift für die Alttestamentliche Wissenschaft, 101. ­Berlin, W. de Gruyter, 1966, 23 X 16, xm-250 p., 52 DM.**

For the past thirty years, wisdom has been generally characterized as utilitarian, eudemonic, rational, profane in its origin and then becoming religious, an-historical, and supratemporal. This set of attributes, the relevance of which has begun to be undermined by research on Egyptian wisdom, deserved to be critically tested by a new examination of the sapiential literature of Egypt, Mesopotamia and Israel. This is the task that the A. has assigned itself. For each of these three areas, which form the three parts of his work, he deals with the sources, structure, history and crisis of wisdom. A supplement of about 40 pages gives the German translation of many Egyptian and Mesopotamian texts which ­are constantly referred to. The A. intends to show the development and structural change of sapiential ­thought in the Ancient East in connection with time and history. We cannot think of repeating here, even if only in broad strokes, the three tables in which A. inscribes the evolution of wisdom. It seems to us that the whole is very stimulating for research. Certainly there are positions that deserve to be discussed. One may wonder whether certain interpretations are not too much influenced by a recent philosophy of history or by a concern for a willingly systematic presentation. At least it is clear from this work and the questions it raises that the ­place and value of sapiential reflection in the economy of revelation must be ­studied more carefully from now on. - Ch. Matagne, S.J.

**NEW TESTAMENT**

**GOSPELS**

**R. L.** Brückberger. **- The History of Jesus Christ. Paris, Grasset, 1965, 23 X 14, 626 p., 27,50 FF.**

It is the story of Jesus Christ that A., well known to radio listeners and TV viewers, wants to recount for his contemporaries, and thus announce to them, in a language that is accessible to them, the good news of Jesus dead and risen. The author himself hesitates to characterize the literary genre of his volume: "it is not... a book of exegesis", he writes (p. 13) and, on many occasions, he attacks the exegetes, sometimes arguing from an emotional point of view rather than on the basis of the sacred text. On the other hand, he categorically ­and unqualifiedly presents ­hypotheses tentatively put forward by scholars, and would be grateful to be more familiar with the rigorous and critical methods of modern exegesis. Despite these shortcomings, this popular work­, especially for young people, deserves our gratitude, for it strives to present an attractive and fulfilling face of Jesus ­to the general public. The author puts his vast literary and historical culture at the service of his talent as a writer: with a lively, lively pen, always incisive, sometimes acerbic, he really sets the scene for the gospel stories by penetrating the ­psychology of ­the characters. Often he calls upon current historical situations, in a striking comparison, in order to capture a state of mind. In short, it is the fact of "Jesus" that he tries to bring to life in its historical­ dimension. He succeeds quite well: the passages of this kind, such as ch. XVII entitled "the conflict", are among the most captivating. Several times in the course of the volume, the author confides that he is thinking of writing a second one on the doctrine of Jesus Christ; perhaps the weakness of the book lies in this dichotomy. In fact, the doctrine of Jesus is one with his history; this fundamental unity does not emerge sufficiently, and one feels an imbalance between the ­historical pages ­and the doctrinal pages, such as the chapters on the Eucharist (XVI), the ­Christian apocalypse ­(XVIII), the resurrection (XXIV).

It is regrettable that A. is easily carried away by his literary ardour for apologetic or parenetic purposes, especially in response to modern ­difficulties. The abundance of half-arguments - even if presented with verve or skill - never make an argument; it is certain, for example, that the appeals to science (pp. 45 ff, 163 ff, 613) do not satisfy the ­scientist. Even if he accepts A's ­approach and manner, the exegete and theologian ­will necessarily be uncomfortable with a number of more or less important inaccuracies; a few examples: the "tragic" presentation of justification (p. 37), that of the miracle, without explicit­ reference to the resurrection ­(p. 59), the "Mary Magdalene" dossier, on which A. returns three times (pp. 14, 344, 505), the anti-Semitism attributed to John (p. 428), the presentation of Jesus' declaration to the Sanhedrin (p. 413), the ­precise­ date ­(44!) of the composition of the Gospel of Mt in Jerusalem (pp. 28, 308), the development concerning the appellation "Woman" at Golgotha (p. 477), the caricature of "Christianity" today (p. 520), etc. One is astonished at the little attention the author pays to the theological perspectives of the Gospels, which he reduces to a concern for pastoral adaptation (p. 195), to the profound meaning of the gospel topography (p. 562), to the catechetical dimensions of the accounts of the death of Judas (p. 287) or of the resurrection and the apparitions. Some expressions are shocking, such as: "he (Jesus) raises himself and authoritatively resumes his place at the right hand of his Father" (p. 88); about the temptation of Jesus, "he (the devil) holds him close in a ­terrible embrace­" (p. 161), not to mention the unpleasant appreciation of colonialism ­(p. 268).

This volume therefore has some serious flaws; it is not, however, without interest, for one feels that A. has meditated and lived the Gospel inwardly. If he does not exhaust its richness, what he extracts from it will catch the general public's attention, who will be prepared to welcome this book with a careful propaganda. They will understand that, behind the features of the Jesus he presents, there lives a person to be met concretely through prayer and direct contact with the Gospel; the merit of A. will have been to invite his contemporaries, and especially the young, to look towards Christ. - J. Radcr- makers, S.J.

**W.** Trilling. **- Fragen zur Geschichtlichkeit Jesu. Coll. Patmos ­Paperback. Dusseldorf, Patmos, 1966, 20V X 13, 184 p., 14,80 DM.**

What certainties can we reach about Jesus by the path of the critical historical method? This is the question which the author wishes to answer; he does not intend to make an original work, but rather to collect the sure or plausible results of contemporary research; it is a sort of guide which he offers to the German-speaking Catholic readers in the study of recent works relating to the historicity of Jesus. He warns us in his preface that his reflections have led him to a middle position; the historian will avoid, on the one hand, radical skepticism, the denial of all possible historical certainty, and, on the other hand, fundamentalism, the opinion according to which the gospel documents offer us a literal reproduction of the events (teachings?) concerning Jesus (p. 10). Has he succeeded in substantiating this view for each of the themes considered? At least, here are some remarks on ­three of them. First, the question of miracles (pp. 96-106): the thaumaturgical power of Jesus is not in doubt; and it is also certain that the accounts of Jesus' miracles have a style "of their own": the signs they offer us always relate the event to the faith of the ­beneficiaries or onlookers, and aim at opening their minds to the recognition of Jesus' ­mission (p. 100); but on the other hand, the accounts of the miracles of Jesus have a style of their own. On the other hand, these same accounts are constructed according to a scheme which refuses to present them as a record, as a detailed and meticulous statement of the event and its circumstances; they are above all a preaching in act of the message of the reign of God and of the messianic revelation; consequently, it would not be surprising if ­some of their features were explicable by the will to underline the greatness of Jesus' work rather than by the concern to achieve any ­material accuracy ­(p. 101). This conclusion will no doubt be ratified by the exegetes. Another problem: what was Jesus' teaching on the end of the world (pp. 106-124­). The historian finds himself in the presence of a double series of texts: some announcing the (temporal) imminence of the end; others stating an ignorance (or a delay?); it seems to the author that no ­satisfactory conciliation ­has yet been proposed; but, at least, it is not shown that Jesus made a mistake. Finally, the resurrection (pp. 141-161): this is an event which could not but be the object of faith, even for the Apostles; but this faith had its foundation first in the apparitions, whose overall authenticity can be established by the historian, and then in the empty tomb. Here again, we find ourselves in the presence of very nuanced and, in our opinion, acceptable presentations. We would make two reservations. Can we conclude from the fact that the literary form of a narrative is midraschic that no historical fact underlies it (p. 81)? We do not think so. The author strongly emphasizes that the historian, when dealing with Jesus, confronts us, in the end, with a space of meaning that remains open to several absolutely possible answers; it is our free decision that will make us take sides (p. 169). It is true that historical research will not give us binding evidence; but the fact remains that it will legitimately establish free adherence, to the exclusion of refusal, and even that it will make the obligation appear. In fact, this is how ­the author understands it­; but the accentuation of the various possibilities (after the story) would incline the somewhat inattentive reader to lend him a certain fideism. - ­L. Malevez, S.J. .

**R.** Laurentin. **- Jesus in the Temple. Mystery of Easter and Faith of Mary in Luke 2:48-50. Coll. Etudes Bibliques. Paris, Gabalda, 1966, 25 X 16, 278 p.**

Ten years after his remarkable work: *Structure et Théologie de Luc 1-2,* (cfr *N.R.Th.,* 1959, p. 855), A., a well-informed Mariologist and fine exegete, amplifies here a modest communication presented at the International Congress of Santo Domingo ­in March 1965. The purpose was to shed light on the journey of Mary's faith in the light of the reflection in *Le* 2:50: "They did not understand what he said".

A 1er ch. deals with the state of the question concerning this verse: was it Mary, or other people, who had not understood the divinity of Jesus? A number of more or less satisfactory interpretations are discussed by the author who, ­in ch. 2, undertakes a literal study of the pericope *(Le* 2:47-51), trying to "discern a certain and oblique meaning" (p. 31) of the text. Jesus' answer to Mary's astonished and worried question invites his mother to a progress in faith: to pass from the plane of carnal motherhood to that of divine motherhood. The A^ notes the precise meaning of the expression in v. 49: not "to be in the things" or "in my Father's things", but to *be in my Father's house, i.*e. "in his house", in the local sense; the dilemma is, for Jesus: to return to Nazareth or to remain in Jerusalem, i.e. to live a life with a human dimension or to situate oneself in the paschal perspective of salvation by living in the Temple.

This literal reading, supported by patristic exegesis, is illuminated in a third chapter by the study of the "themes which polarized the catechesis and the writing of Luke" (p. 85). In the whole of 1-2, our pericope appears as "the conclusion and the ultimate point of convergence of the whole Gospel of the ­Infancy": the Presentation, the public manifestation of Jesus by his ­contemporaries, is followed by the personal declaration of Jesus on his identity: the Passion, prophetically, begins, and the Lucan theme of the Temple takes on its full consistency in the light of Easter. Continuing the parallelism in the rest of the gospel (ch. 3 to 24), the A. devotes a 4"e ch. to studying the connection of the main themes: Jerusalem (characterized by the ascent of 9:51), the Temple, the three days, the "it must" proper to Luke, the sense of fulfillment, of incomprehension, of search. All these themes appear as harmonics of the Paschal Mystery and are gathered in *Le* 2:48-50 as a prophetic parable. Chapter V then confronts the intention of *Le* with that of *Jn,* studying "the indicators of the Paschal Mystery and their correlation in the fourth Gospel" (p. 111): the story of Cana and the salesmen who were driven out, as well as the controversies of *Jn* 7 and 8, make explicit "the sign of the Temple". The influence of wisdom literature, especially *Si* 24, in the elaboration of the Lucan pericope seems probable to the A.; this is the object of ch. VI. The last chapter tries to determine the literary genre of *Le* 2:40-52: it belongs to catechesis; its historical value emerges clearly from a comparison with the childhood stories transmitted by the Hellenic ­and Jewish traditions. ­The episode is presented as a *nutshal, the* centre of which is the word of Jesus: "I must go to my Father", and his prophetic act in everyday life, but charged with a revelatory meaning on the level of salvation history. Details and literary presentation manifest "in the Infancy of Christ the signs announcing the Passion and the return to the Father through death which is the essential of his mystery" (p. 166). At this level of research, A. shows how much his specialist exegesis meets the spontaneous interpretation of the Fathers of the Church: "On this point," he writes, "the still unfinished progress of scientific exegesis has been nothing more than a return to the Fathers" (p. 167).

A brief concluding chapter brings together the articulations of this excellent study, underlines its Christological implications and attempts to characterize Mary's faith: a "living, exemplary faith, outstanding for its ­incomparable quality­, not for its exceptional condition, for its depth more than for its explicitness, for its intensity more than for its means"; the ­knowledge she had of the person of her Son "remained subject to the law of growth" (p. 177). And the A. notes that this affirmation is in line with the text of the Constitution *Lumen Gentium* quoting *Le* 2, 50: "Mary progressed in the pilgrimage of faith" (nn. 57-58).

To his work, the author adds five appendices of the greatest interest to theologians ­and Mariologists: doctrinal norms of the Church concerning Mary's knowledge of the divinity of Christ, a Greek and Latin patristic dossier providing 92 enlightening testimonies on the question, a bibliography of nearly 200 titles concerning the pericope studied; a triple index (scriptural quotations, proper names, and themes) completes the volume.

Let us emphasize the importance of this study, not only from the aesthetic point of view, but also from the point of view of patrology and the theology of Marian dogma; it contributes more to the elaboration of a sound and ­authentic Mariology ­than dozens of pious volumes without solid foundation. In a "banal" event in the life of Jesus, the A. has been able to capture the ­progressive unfolding of ­the mystery of salvation at the same time as the meditation of the Church in the growth of its faith. This competent, enlightened and sensitive exegesis is itself a gesture of faith: it compels our admiration and singularly encourages our faith to grow. - J. Radermakcrs, SJ.

**W. D.** Davies. **- The Setting of the Sermon on the Mount. Cambridge**

**University Press, 1964, 24 X 15, xvi-547 p., 63 sh.**

**- The Sermon on the Mount. Cambridge University Press, 1966, 18 X 12, vni-163 p., 9 sh. 6 d.**

We know Professor W.D. Davies, a specialist in rabbinic Judaism and its relationship with early Christianity, who, after studying " Paul and Rabbinic Judaism " (cf. *N.R.Th., 1949, p. 766), is now tackling the Site im Lebcn of the Sermon on the Mount, starting again on a new basis a study which has been undertaken many times before,* 1949, p. 766), it is to the *Site im Lebcn* of the Sermon on the Mount that he now turns, starting again ­on a new basis a study which has been undertaken many times, in order to ­determine the principal coordinates: Matthaean composition, contacts with surrounding Judaism, influences of the Church in formation, the context of Jesus' ministry. Thus it is not so much the content and meaning of the Discourse as the historical question of its formulation which he examines in his voluminous work, whose conclusions he condenses in a manner accessible to the general public in a very suggestive "pocket book" which we recommend to those who do not have the possibility or the patience to follow him in all the detours of his research.

An introductory chapter (pp. 1-13) reviews recent studies on the composition of the Sermon on the Mount, and then the author examines the function of this Sermon in the first gospel (pp. 14-108). He questions the plan of dividing ­the gospel into five sections with parallel speeches and miracle stories, with reference to the five books of the Pentateuch. He is more lenient on the "new law" and "new Moses" motifs in reference to the Exodus, but considers them secondary in *Mt*; Jesus is more the "new Israel" and his law the "messianic law". In fact, ­the A. argues, the Mosaic categories are overcome in the Sermon on the ­Mount, which can only be understood in faith in the person of Jesus, a faith that becomes imitation and learning from him. Far from rejecting the Law, Jesus leads ­it to its fulfilment and brings out its full meaning; it is in this sense that we must understand the authoritative statements of the Master: "You have been told... I tell you".

A third,e chapter (pp. 109-190) attempts to situate the Sermon on the Mount in relation to Jewish messianic expectations. Looking at the Old Testament, the apocrypha, the Dead Sea Scrolls and rabbinic sources, he finds ­many parallels to the Matthean Discourse, but nowhere does he find the hope of a "new law" expressed, a term which *Mt.* does not use either­.

Important for the exegesis of the passage is the fourth chapter (pp. 191-315), which studies the relationship of the Sermon on the Mount with contemporary Judaism. Jewish gnosis does not find an echo in *Mi.* Perhaps there are some traces of polemic against the sect of Qumran, but the contacts do not seem significant; there is no analogy between Matthean ecclesiology and the community of the Essenes. It is the confrontation with official Judaism, and especially with Pharisaism, which dominates in *Mt.* The author discerns in it a marked opposition to the legislation of the school of Yamnia, under the influence of Rabbi Yochanan ben Zakkai, - the prayer of the eighteen blessings - of which the Sermon on the Mount would be like the Christian counterpart. It goes without saying that, in this case, the gospel of *Mt.* must be later than the fall of Jerusalem.

Next, the author discusses the situation and function of the Sermon on the Mount in the early Church (pp. 316-414). He sees no ­opposition between *Mt* and Paul, and the particularism professed by the former is to be attributed to his fidelity to the tradition about Jesus; in fact, he accepts the mission to the Gentiles, contrary to the Jewish current. The tradition on which *Matthews* relies agrees with the theological tendencies of Paul and James and shows certain contacts with the Johannine tradition: the moral behavior of the Christian is ordered by the messianic law expressed in the teaching of Jesus.

A 6"\* ch. examines the meaning and function of the Sermon on the Mount in the preaching of Jesus (pp. 415-435). The author reacts against the outrageousness of the *Fonngcschichte;* he believes that it is possible to reconstruct the main lines of Jesus' teaching and is skeptical of the idea of a ­community that ­creates the words of the Lord. Jesus does appear to be a teacher, a theological preacher and a rabbi, but his message must be distinguished from the expressions of contemporary Judaism: his personal experience of God's will and his insistence on the actuality of the Kingdom stand out from the surrounding environment. The Sermon on the Mount does not destroy the Mosaic Law; it explodes any petty or restrictive interpretation of it with a demanding radicalism, but without harshness: at the same time as he dispenses his teaching, Christ gives the grace to follow him, for in his person is expressed the universal and merciful love of the Father. This is what is evoked too briefly and in too general a manner in a conclusion (pp. 436-440) which, moreover, includes an excursus that is out of place.

However, the book is not finished: 40 pages with 15 appendices deal with particular points (exegesis of New Testament pericopes, interesting parallel ­rabbinic developments, current questions of exegesis) related to the Sermon on the Mount; then 23 pages of bibliography and 40 pages of index (scriptural and literary quotations, names of authors and ­subjects) complete the work, offering the reader a valuable mine of ­information.

A number of the author's assertions may be discussed; his thesis, for example, concerning the opposition of *Mt to* the school of Yamnia, though original and enlightening in many respects, will not, however, carry unanimous conviction. Some will say the same of several comparisons between *Mt* and Paul. One may deplore the absence of a *Redaktionsgeschichte of* the Sermon on the Mount, which would distinguish the underlying tradition of the work of the ultimate writer of thevr Gospel, somewhat in the line of Dom J. Dupont's work on the Beatitudes, but such does not seem to be the intention of A. One may even regret a lack of synthesis of the brilliant analysis carried out by Davies. But one must bow to the mastery with which A. moves in a vast and difficult domain, that of rabbinic Judaism, of which we are too ignorant. His detailed discussions are remarkable for their solidity and precision, his judgments are consistently firm and measured, his erudition and information are of extraordinary breadth. He does us an invaluable ­service in bringing the rabbinical data within our reach; and this fine volume constitutes for the exegete of *Mt* a valuable and indispensable instrument. - J. Radermakers, S.J.

**C. H.** Dodd. **- Historical Tradition in the Fourth Gospel. Cambridge University Press, 1963, 24 X 15, xn-454 p., 55 sh.**

The numerous publications of the great Cambridge *scholar, now* emeritus, have familiarized us with an exegesis that is probing and patient, precise and nuanced, open and balanced, without ostentation of erudition, deriving its value and merit from the personal work and sagacious reflection of its author. The publication, ten years ago, of his remarkable *Interpretation of the Fourth Gospel* made us look forward with confidence to the sequel that its conclusion announced. Our expectation is now fulfilled: the volume we are presenting marks an event in the history of the exegesis of the Fourth Gospel. It is indeed the work of a whole life that the author delivers to us in this work, written with an alert pen, in a pleasant and engaging style, too rare in works of this kind. His influence will certainly be felt in subsequent Johannine research.

The problem he addresses is that of the historicity of the Fourth Gospel. The thesis of the modernists that this Gospel is "spiritual" and therefore devoid of objective historical value has been abandoned by the ­majority of critics today. Prof. Dodd Here Prof. Dodd searches the IVth Gospel for traces of the Palestinian tradition which is at the origin of its ­composition. He uses the methods of the *Formgeschichte in* order to distinguish the *Sits bn Lebeu* of the Johannine Gospel from the theology involved in it.

An introduction determines the aim of the A., which underlines the importance of an oral tradition, not only as a prerequisite to the writing, but as contemporary with the literary activity of the evangelist. This tradition appears "as a function of the life of the Church, from its beginnings, without any solution of continuity" (p. 7). We cannot therefore speak of an "evangelical construction" intended to illustrate a previously established kerygma, but rather of real events whose transmission leads to the establishment of the kerygma. It is the ­progress of this "historical tradition" that the A. proposes to examine in IV® Ev.

Two main sections divide the volume; the first analyzes the narratives: episodes of the Passion, miraculous events of Jesus' public ministry, the story of John the Baptist and the first disciples; the second, shorter section is devoted to the speeches, dialogues and parables. '

The passion narrative (pp. 21-151) follows a well-established order, quite similar to that of the synoptic redaction (p. 22). However, the author shows that it is not a question of a re-elaboration of the synoptic tradition but of a different one. His conclusion is based on a careful comparison of the *testimonia* used by the Synoptics and by John, confirmed by the examination of the different scenes of the Passion and the accounts of the discovery of the empty tomb and the apparitions of the risen one. In view of its contacts with Jewish tradition and the situation it reveals of the Palestinian world before 66 CE, this Johannine tradition must have been "substantially formulated before that date and in Palestine" (p. 150); the elements of specifically Johannine theology ­appear here only in a small number of passages.

The accounts of miracles (pp. 152-232) are then analyzed: the preludes to the Passion, the healings performed by Jesus, the multiplication of the loaves. The ­comparison with the parallel ­accounts of the Syn. is carefully detailed; it leads the author, in most cases, to discern in the 4th Gospel a stream of tradition parallel to that on which Mt, Mk and Le depend, rather than to attribute all the differences to Johannine creativity. The A. ­devotes a chapter to the pericopes proper to John: the miracle of Cana and the resurrection ­of Lazarus. With regard to the first, Dodd denies the possibility of the adaptation of a pagan legend to Christ, but he admits as a conjecture, notably because of the setting of the wedding in which it is inserted, that this narrative could have originated in a parable of Jesus, which leaves us sceptical. As for the resurrection ­of Lazarus, on the other hand, he does not see it as a later elaboration of the parable of the poor rich man and Lazarus, but he considers it futile to try to reconstruct, beyond the Johannine presentation, the pre-canonical form of the story (p. 232). He notes, however, the similarity in structure between this story and those of the resurrection of Jairus' daughter and the healing of the epileptic child, which suggests that the pre-Johannine elaboration of the pericope of Lazarus was still imperfectly structured at the time it was incorporated into the gospel.

After an examination of the "transitional passages" and the "topographical notices" (pp. 233-247) where he finds the lineaments of a tradition on the "itineraries" of Jesus, the author studies the tradition concerning John the Baptist and the first disciples of Christ (pp. 248-312). The Johannine data on this subject, which is more abundant than in the Syn. are related to the Palestinian world (Lev. 70). The activity of Jesus in the south and in Transjordan, as John describes it, is based on a solid historical tradition: Jesus was at first considered a disciple of John, by whom he was baptized, before being recognized as the Messiah. The *Sits im Lcbcn* of the Johannine account of the call of the first disciples seems to be the clash of Christian mission and Jewish opposition; it is aeslors difficult to find in it the clear elements of an earlier tradition.

In the second part of his volume,565 Dodd discusses the speeches, controversies and parables of the fourth century (pp. 313-420). et parables of the IVe ev. (pp. 313-420). If the argument of

1. A., who tries to oppose a Johannine form - of a Hellenistic type - of the aialQgues to a synoptic form - of a traditional Jewish type - does not absolutely convince us, but his attempt to detect the parabolic form in St. John seems extremely interesting and suggestive. The Johannine parable, he concludes, is not allegory, but it is so strangely similar to "the synoptic parable that it can be assigned an identical origin, based \* independently, on the common and primitive tradition" (p. 387). One chapter studies the groupings of Jesus' words and another the predictions of Jesus concerning the future of the disciples, his own departure and return; in this connection Dodd's familiar thesis on "eschatology" will be recognized, ­a realisation on which we must not forget the corrective nuance made by A. in "The Apostolic Preaching and its Developments", London, 1936, p. 93.

jOnc .lus 'on c °tle remarkable and patient analysis (pp. 421-432) is that " behind the IVe gospel there is an ancient tradition, independent of the other gospels, which deserves serious consideration as a contribution to our ­knowledge of the historical facts concerning Jesus Christ " (p. 423); this ­tradition " reveals a contact with an original Aramaic tradition such as must necessarily be postulated for everything that claims to go back to the ­beginnings of Christianity " (p. 423). One immediately thinks of a Judeo-Christian background; John seems remarkably well informed about the topography of Jerusalem and southern Palestine, less so about that of Galilee, which may seem abnormal if the author of the IVe is the son of Zebedee, but which confirms the existence of a Judean tradition which the A. situates around the years 55-60. Who is the author of the IVe gospel? Dodd does not claim to answer the question, but he finds it difficult to accept that the fisherman from Galilee could have assimilated both Hellenistic religious thought and rabbinic culture with the mastery that the Johannine gospel presupposes. In any case, he places the composition of the gospel in Ephesus at the end of the first century (r ) and hardly believes in a direct influence of the Qumranian milieu.

There is still a step to be taken, which goes beyond the scope of this volume and which the author mentions at the end of his conclusion: to arrive, as far as possible, at an objective historical judgement on the tradition he has studied, by placing it in the totality of the historical environment of the time, better known today through the discoveries and works which have resulted from it. It remains that the study of prof. Dodd's study, by the rigor of his method and the precision of his analyses, helps us greatly to come into contact with the ­person of Jesus of Nazareth, who appears to us alive both in the ­historical tradition used by the author of the 4,,, and in the presentation he makes of him, which can in no way be considered as a screen for the "Jesus of history". Perhaps a study of the vocabulary and syntax of John, compared to those of the "historical tradition" could have brought an element of confirmation. Let us be grateful to the A. for the invaluable service he renders us in helping to establish our confidence in the fidelity of John in transmitting to us the authentic message of the Lord. - J. Radermakers, SJ.

**J.** Blinzler. **- The trial of Jesus. Coll. in lumine fidei. Tours, Marne, 1962, 20 X 13, 559 p.**

**- H processo di Gesù. Coll. Biblioteca di cultura religiosa, 6. Brescia, Paideia, 1966, 21 X 15, 472 p., 3,000 lire.**

The review has already presented (cfr *N.R.Th.,* 1959, p. 857) the book of J. Blinzler in its original German edition: *Der Prozcss Jcsu,* which was republished in 1961. We are delighted to see this book translated into French and Italian. It should be remembered that A.'s approach is that of both a historian and a jurist. He attempts to shed light on the problem of the legitimacy and procedure of the trial of Christ and the problem of responsibility for his condemnation. His book adopts the chronological order of events: indictment and arrest, ­preliminaries of the trial at Anne's house, hearing of the Sanhedrin, tradition of the prisoner to the governor Pontius Pilate and the first hearing in the Roman court, episodes of Herod and Barabbas, scene of outrage, condemnation and crucifixion. The A. concludes briefly, and adds a very useful bibliography, which has been ­carefully updated in the Italian edition. In this extremely ­complex­ trial, it is ­very difficult to separate the religious from the political point of view, and the author patiently and successfully untangles this skein. Now that it has penetrated into Latin circles, this book will hopefully have a positive influence on a certain catechesis which often presents the trial of Jesus in a very summary and anti-Semitic way. This volume is to be consulted by any priest, religious teacher or catechist who wishes to get information from a good source on questions of history, archaeology or law related to the accounts of the trial of Jesus. - J. Radermakers, S.J.

**E.** Dabrowski. **- Trial Chrystusa w swietle historyczno-krytycznym.**

**Poznan, Ksiegamia sw. wojciecha, 1965, 24 X 17, 323 p., 125 zl.**

A similar aim is pursued by E. Dabrowski in his work in Polish, a development of a thesis presented in 1934. In his preface, the author points out the recent works for which he is responsible. After a brief presentation of the problem of the "trial of Jesus", which has been made more topical by radical criticism, the author deals with the historical sources: Tacitus, Josephus, the canonical ­and apocryphal gospels. ­The discussions, he believes, focus on two points: the historical fact of the passion and the sequence of episodes. One 2mn ch. speaks of the protagonists of the action, while two others are devoted to the ­appearance of Jesus before Annas and the Sanhedrin and before Pilate and the Roman tribunal. The death sentence, execution and burial are the subject of the final chapter, followed by appendices dealing with more specific issues, including the chronology of the trial and the situation of Caiaphas' house and Pilate's Praetorium. A good bibliography of 122 titles, an index of authors cited and a summary in English are included at the end of the book. In the course of his work, the author examines the various critical interpretations of ­contemporary authors­, among whom T.A. Burkill and P. Winter have an ­important place­; he agrees with J. Blinzler in motivating the death sentence of Jesus by his declaration to the Sanhedrin and in recognizing the legality of the ­procedure before Pilate, but he rejects some of his topographical or chronological ­conclusions. In his opinion, the responsibility for Christ's death lies partly with the Sanhedrin, partly with Pontius Pilate, but it would be contrary to historical truth to blame it on the entire Jewish people. This critical and well-documented study does credit to Polish exegesis, whose merits we are pleased to underline. - J. Radermakers, S.J.

**EPITRES**

**The Cambridge Bible Commentary on the New English Bible (Coll.), Cambridge, University Press, 21 X 13, 17 sh. 6 d. per volume, Schl. edn. 10 sh. 6 d., Pbk. edn. 9 sh. 6 d.**

**J. W.** Packer. **- The Acts of the Apostles, x-233 p., 1966, 18 sh. 6 d.**

1. **T.** Hanson. **- The Pastoral Letters. Comm, on the First and Second**

**Letters to Timothy and the Letter to Titus, vin-126 p., 1966, 15 sh.**

1. Best. - **The Letter of Paul to the Romans, vm-184 p., 1967, 17 sh. 6 d. W.** Neil. **- The Letter of Paul to the Galatians, vm-96 p., 1967, 17 sh. 6 d. A. R. C.** Leaney. **- The Letters of Peter and Jude, vm-144 p., 1967, 17 sh. 6 d.**
2. **H. P.** Thompson. - **The Letters to the Ephesians, to the Colossians and to Philemon, x-198 p., 1967, 17 sh. 6 d.**
3. **H.** Davies. **- A Letter to Hebrews, vm-146 p., 1967, 17 sh. 6 d.**
4. Grayston. **- The Letters to the Philippians and to the Thessalonians. vin-116 p., 1967, 17 sh. 6 d.**
5. **J.** Lace. **- Understanding the New Testament. 16S p., 1965, 17 sh. 6 d.**
6. **Mr.** Jones. **- New Testament Illustrations. 25 X 19, 189 p., 1966, 200 dess., 25 sh. binder; 15 sh. paperback.**

We have presented in this review (cf. *NJi.Th.,* 1964, p. 325) the first volume of a collection of commentaries on the New Testament edited by P. R. Ackroyd, A. R. C. Leaney and J. W. Packer: *The Cambridge Bible Commentary. Primarily* intended for secondary and higher education students, it is also of interest to teachers and self-taught people. Since 1963, the booklets have appeared ­regularly (cf. *N.R.Th.,* 1966, p. 556), so that we are now faced with the complete series; in less than four years, the work has been completed.

The commentary on the Acts of the Apostles is composed by J. W. Packer, one of the co-directors; the A. happily underlines the main lines of the work: the dynamism of the expanding Christianity, the presentation of the message of Christ as the "Way" of salvation, the missionary epic of Paul. Numerous chronological tables and suggestive maps or plans shed light on the text in a concrete manner .

1. Best presents the epistle to the Romans as the development of God's plan of salvation within human history, through a dialectic of good and evil in which Jews and Gentiles enter, invited by God to justification by grace which transforms man interiorly, making him capable of living from God. Brief and dense, this commentary highlights the unity of the epistle. . .

The Pastoral Epistles are explained by A. T. Hanson, who places their composition at the beginning of the second centurye , without denying, however, that they contain ­passages from Paul; he sees in them a reflection of the prayer and liturgical life of the primitive Church of Asia Minor and discerns in them the concern to maintain faith in the authentic message of Christ among the first Christians.

1. Grayston introduces the epistle to the Philippians, stressing the experience of the encounter between Christ and the Christian, and the importance of the Christological hymn in ch. 2. He then deals with the epistles to the Thessalonians, in which he sees no doctrinal contradiction concerning the Return of Christ; the language used by Paul in his descriptions is symbolic, he believes, and expresses the Apostle's conviction that the decision concerning the Last Day is entirely in the hands of God.

The epistle to the Galatians is presented by W. Ncil, who insists on the ­understanding of the ­letter, on the separation between Judaism and nascent Christianity, and on the originality of the Christian doctrine of grace and justification. The A. does not fail to draw attention to the ecumenical implications ­of this epistle.

G. H. R. Thompson brings together the captivity epistles in one volume. He examines the question of the authenticity of the letter to the Ephesians and does not see any decisive reason to withdraw the attribution to Paul. His introduction shows the importance of the theme of unity in Christianity in the 1st centuryer and his interesting conclusion underlines the topicality of this letter. The presentation of the epistle to the Colossians is similarly nuanced and precise; the role of Christ as the vital center of our faith is particularly well emphasized.

J. H. Davies sets out to explain the epistle to the Hebrews, which he tends to attribute to Apollos, along with a number of other authors. He divides the epistle into major doctrinal themes followed by exhortations, a plan which is perhaps too logical and does not sufficiently follow the literary structure of the text. The topicality of the letter is presented in a concise but pertinent way.

The epistles of Peter and Jude are collected in one volume and ­commented on by A. R. C. Lcaney, co-director of the collection. The A. considers these texts to be rather late; in particular he thinks that the 2e epistle of Peter is the last writing of the N.T. The *la Petri* seems to him to emanate from the Roman milieu, but not from Peter, and to be the echo of a baptismal liturgy; the 2" *Petri* would be a development of the first, composed with the aim of responding to the incipient heresies and the dangers of apostasy by the affirmation of Christian hope.

Various authors have contributed to a general introductory volume, addressing ­the main questions that arise in connection with the New Testament: how to read the Bible and what to learn from the history of Judaism and the early Church (O. J. Lace); how was the New Testament canon formed (C. F. D. Moule); what is textual criticism and how to use it wisely (J. N. Birsdall); what are the main lines of the salvation message presented by the New Testament? (C. F. D. Moule); What is textual criticism and how can it be used judiciously? (J. N. Birsdall); What are the main lines of the message of salvation presented by the New Testament? (O. J. Lace). A panoramic synthesis, incomplete in many respects, but nevertheless suggestive and enlightening for the student who approaches the neo-testamtical texts without preparation .

Finally, a larger volume brings together 200 carefully selected photographs and drawings with masterly commentary by C. M. Jones; we can only admire the pedagogical concern of this presentation. These reproductions, of excellent quality, illustrate the historical, ­geographical, social and religious background ­of the New Testament, explain to the reader how the text was transmitted, show how Christian art evokes the persons and events of the New Testament and remind him of the principal Christian symbols. Some maps of the New Testament environment, chronological tables and diagrams ­visualize, for didactic purposes, certain particular questions.

Many of the secondary details or positions could ­obviously be discussed; however, the collection as a whole has an undeniable value: clarity, conciseness, and synthesis are its main qualities. ­The editors and authors are ­to be congratulated on the completion of ­a work that will be of great service to teachers of religion and their English-speaking students. This collection does credit to the exegetes of ­Cambridge University­; the great tradition of C. H. Dodd is recognized in it. - J. Radermakers, S.J.

**A.** Viakd, **O.P. - Saint Paul. Epistle to the Galatians. Coll. Sources Bibliques.**

**Paris, Gabalda, 1964, 23 X 16, 128 p.**

The author offers a solid, clear and concise commentary to a wide audience, highlighting the relevance of this great Pauline text. As the ­introduction reminds us­, the authenticity of this letter has never been seriously disputed. The recipients are the Galatians of the North: on this point the author takes up the traditional position. The occasion for this was the Judaizing reaction in the Galatian Church. Paul responds with passion and develops the great theme of ­justification: not by the works of the Law, but by faith in Christ. The plan that the author adopts will seem to some to be questionable: it is more doctrinal than literary­; however, it underlines the great articulations of this Pauline text. - D. Dideberg, SJ.

**J.** Mürphy-O'Connor, **O.P. - La prédication selon saint Paul. Cahiers ­de la Revue Biblique, 4, Paris, Gabalda, 1966, 25 X 16, 182 p.**

The "aggiomamento" of preaching cannot consist in a mere technical renewal. Above all, it is necessary to recover an awareness of the very nature of Christian preaching in order to be able to realize what it ­really is.­ This study devoted to preaching according to St. Paul will help us to do this effectively. Paul will help us to *do this* ­effectively. It concerns "the theological structure of this proclamation of the Word of God whose primary object is the genesis of faith". In chapter 1, the author determines the place of preaching in the mystery of salvation according to St. Paul. Paul. He then undertakes (ch. 2) a study of the terms used by St. Paul to designate preachers. Paul to designate preachers. If most of them underline the humble instrumentality of the preacher, that of "God's co-worker" *(synergos theou)* and of "steward" *(pikonomvs)* signal his dignity and relative ­independence. For St. Paul the preacher is a man chosen by God for a specific task: the salvation of men. Special graces make him capable of accomplishing this mission and operate as an identification of his word with that of God. From then on, preaching extends the very ministry of Christ (ch. 3) under three aspects: Servant of Yahweh, Spirit, Light. The exercise of preaching is impregnated with the power of the Spirit and the words of the preachers are like dynamic realities, integral parts of the plan of salvation. Consequently, chapter 4 studies the power of the Word as manifested in the Old Testament and the New Testament. Ch. 5, entitled "The Preacher and His Audience", in which the author examines the complex interplay of factors that condition the reception or rejection of the word, is to be read with attention and profit. These pages deserve to be meditated upon by all, preachers and listeners alike. The ­witness of the preacher cannot be purely "verbal", it must be < existential ". His whole existence must be a living manifestation of the power of the Word, without which he does not fulfill, in the plan of salvation, the role assigned to him by God. The last chapter, < Preaching, a cultic act ", shows that, for S. Paul, " the functions of a preacher are^ of a cultic nature, one can almost say priestly ". The passage in *Rom* 15:15-16 is the most significant expression of this. This is a timely and enriching study. - Ch. Matagne, SJ.

1. Goicoechea **M., O.F.M. - De conceptu "'Ypomonè' " apud S. Paulnm.**

**Rome, Pax et Bonum, 1965, 24 X 17, x-110 p.**

In this doctoral thesis, the author has devoted himself to the in-depth study of a central concept in Pauline theology, which has perhaps been too much neglected until now. A brief introduction recalls the etymology of ôxopovq and explains its use in classical Greek literature, in the Old Testament, in Hellenistic Jewish literature, and in the New Testament (except for St. Paul). The central part of the book is devoted to the exegetical analysis of this term in the Pauline letters (pp. 11-84). The results of this analysis are presented in a short doctrinal synthesis (pp. 87-98). It identifies four dimensions of rûnopôvq in St. Paul: relationship with God, with Christ, with the Christian virtues and with the entire Christian life. The author ­emphasizes above all its dynamic­ character linked to its eschatological meaning and its connection with the virtue of hope. If he has had the merit of drawing attention once again to the importance of this concept in Pauline theology, he has not revealed its full doctrinal richness. The thesis of P. Ortiz Valdieso, *La ùnopôvqen el N.T.* (Rome, 1965), will bring useful complements to this study. - D. Dideberg, SJ.

**JUDAISM** and the biblical environment

**R.** Le Déaut, **C.S.Sp. - La nuit pascale. Essay on the meaning of the Jewish Passover from the Targum of Exodus XII, 42. Analecta Biblica, 22, Rome: Pontifical Biblical Inst. Pontifical Biblical Institute, 1963, 24 X 17, 423 p., 5,700 lire.**

The importance of Jewish tradition for the understanding of the theology of the New Testament cannot be minimized. It is in fact the obligatory intermediary between the Old Testament and the New Testament. In relation to the central event of the Passover night, it is therefore of the greatest interest to know "on this day of the Preparation of the Passover when Jesus is sacrificed on the Cross, what ideas and conceptions were in the minds of the pious Jews who were preparing to sacrifice the Paschal lamb and to celebrate their feast" (p. 4). The intention of the present study is to establish the meaning of the memorial of the going forth from Egypt in Jewish tradition at the time of Jesus and the Apostles. Now, "because of its *liturgical provenance, ...* (the Targum) has more *traditional* and sacred value than the more scholastic compositions of the masters of midrash and Talmuds... (Hence the importance of) this intermediate link in the chain of written and oral revelation in which the Christian mystery is inserted" (p. 371). It is therefore understandable that the author has devoted himself to the study of a ­characteristic and very significant fragment of the Palestinian Targum of Ex. 12:42: the poem of the "four nights" of the history of the world, in which the data of Jewish tradition are already synthesized. The first chapter takes stock of the present state of Targum studies and the techniques for dating their traditions. After a few pages devoted to the Targumic method, the author reproduces and translates the text which will be the object of his research, according to the review of the codex Neofiti recently discovered in the Vatican Library, containing the ­Palestinian Targum^ ­of the Pentateuch in its entirety. This short poem groups together four main themes: creation, Abraham's gesture with the sacrifice of Isaac, Passover, eschatology­, which will be studied in the following chapters In ch. II: a The theme of the "four nights" in the A.T. ", the author does not intend "to study each of these themes for itself (which has been done many times excellently) but to point out the passages which try to illuminate them mutually by bringing them together" (p. 73). He shows " how the Old Testament had already established a link between the *Exodus* (Passover) and the *Covenant,* conceived of the Exodus as a *creation* which itself has, in the Old Testament, a soteriological character, How the Bible presented the history of *Abraham* in connection with the Exodus and the Sinaitic covenant while giving little space to the *sacrifice of Isaac,* apart from Gen. 22; how there can be, however, a rapprochement between *Passover* and the *sacrifice of Isaac;* how *Veschatology* is presented in the image of the great *works of* God: creation and paschal liberation" (p. 75). Thus we obtain the biblical background which sets up the fundamental data of Jewish tradition. The object of chapter III is the "second night" which groups together two distinct elements: the alliance with Abraham and the sacrifice of Isaac *(Âkedah)* which the ancient Jewish tradition placed in the Paschal night. The author reproduces and analyzes *Gen.* 22 and the other Targumic allusions to *the Akedah.* The comparison of these texts with other Jewish sources *(Jubilees, Philo,* etc.) attesting to the popularity of the sacrifice of Isaac in the ancient Jewish world, allows the author to suggest important conclusions for the New Testament (pp. 202-208). Ch. IV: "Passover - Creation and Eschatology" points out some ancient associations of the idea of creation with Passover and eschatology. The Passover takes on an eschatological significance that can be traced in the Apocrypha, Qumran, the Targums and the New Testament. In ch. V, the author first examines the various Targumic recensions of "the messianic night" (which the Neofiti text clearly gives as a paschal night) and the critical problems posed by these recensions. It then examines the ancient traditions of messianic expectation in the Passover night, the return of Moses, and the expectation of a new exodus in the messianic age in the Qumran texts and the New Testament. The last chapter is devoted to "an attempt to date the

*TEx* 12, 42 >. This study is extremely rich and well documented. Moving ­in a particularly difficult and dense field, it is remarkable for its clarity. If it happily underlines the place and providential value of the oral and living tradition of Israel in the economy of salvation and, consequently, the enlightening help it can bring to the exegesis of the New Testament, it is careful not to fall into a *pan-Targumism* which would like to explain everything by the Targums at the risk of no longer perceiving the originality of the New Testament. It also reveals how much critical caution is required in the use of Targumic sources. Strack-Billerbeck's compilation, always useful, could all too easily lead to the temptation of "parallelism" and premature "rapprochements". The author has given us an enriching and suggestive study which seems to us to have brought to light, even if certain elements can be discussed, "an extremely rich and complex *Sitz im Lcbcn*, a terrain perfectly adapted to the blossoming of the Christian message: Jewish paschal ideology, permeating and living in the extreme, was the providential "milieu" which was to help the theology of the great paschal redemption to blossom" (p. 375). The work ends with more than forty pages of very complete index. - Ch. Matagnc, S.J.

**Die Mischna. Hrsg. v. K. H.** Rengstorf **und L.** Rost. **Berlin, Tôpel- mann, 24 X 16. I Seder: Seraim, 5 Traktakt: Schebiit (vom Sabbatkahr­) hrsg v. D.** Correns, **1960, vm-180 p., 16 DM. - II Seder: Mo'ed, 7 Traktat. Besa (Ei) hrsg v. W. E.** Gerber, **1963, vi-108 p., 20 DM. - VI Seder: Toharot, 4 Traktat: Para (Die rote Kuh) hrsg v. G.** Mayer, **1964, vn-164 p., 38 DM. - 10 Traktat: Tebul Jom (Der am selben Tage untergetauchte) hrsg v. G.** Lisowsky, **1964, vi-69 p., 18 DM.**

The scholarly Giessen edition of the 63 treatises of the Mischna, begun in 1912 by G. Beer and O. Holtzmann, experienced many difficulties, linked to the two world wars and the situations they determined. After an interruption of more than twenty years, the work was resumed in 1956 under the direction of K. H. Rengstorf and L. Rost. The four issues ­now presented bring the number of treatises published up to 1964 to 33. There ­is every reason to believe that the pace of ­publication has ­improved­, since we are told that about fifteen treatises are in preparation. Each booklet follows an identical plan. An introduction explains the name and place of the treatise in the Mischna, explains in a more or less ­developed manner, ­depending on the case, the object of the treatise, analyses its composition and compares it with the corresponding­ treatise of the Tosefta. This is followed by the original text, critically established, accompanied by a German translation and a detailed commentary, and followed by a list of textual variants. An index of named rabbis and quoted biblical passages, a table of abbreviations and a ­selected bibliography ­complete each issue. - ­The publication of *Schebiit* (Sabbatical Year) brings to completion the first section of the Mischna, which consists of eleven tracts. This one is the implementation of Ex 23:10ff and Lev 25:1-7, ordering to let the land rest after six years, and of Deut 15:11-1, prescribing to forgive debts every seven years (year of remission). In the introduction, D. Correns, after having analyzed the data of the three texts quoted from the Old Testament, traces the history of the institution of the sabbatical year in the time of the Old Testament and of late Judaism and tries to establish the chronology of these years up to the time of the New Testament. In order to better understand the various ­determinations of the tractate, he describes what the economic year was in Palestine. - The treatise *Besa* (first word meaning "ox"), which W. E. Geru-r published, has as its object to specify what is forbidden or permitted on feast days and all the more so on Sabbath days. The case posed at the beginning: what to do with an egg laid on a "feast day" *("Jotn tob", a* more representative title given to the treatise in the edition of the Mischna, Naples, 1492) characterizes the whole treatise which contains one of the most typical legislations of the Israelite religion. An explanation of the ­principal terms ­which play a continuous part in this casuistry will be found in the introduction. - ­Ch. 19 of Numbers speaks of a lustral water which is prepared with the ashes of a red cow immolated and burned outside the camp, and which serves to erase the impurity contracted by contact with the dead. It is easy to imagine that this ritual and the questions it raised easily justified the existence of the treatise *Para* (Red Cow). G. Mayer devotes the main part of the introduction to the origin and history of this institution, analyzing Num 19 and 31:13-24. He also examines the data of the Tannite tradition, of Josephus, of Philo, of Qumran and the non-Jewish sources Heb 9:13ff. and Qur 2:68-72. Note the indexes of names of persons other than rabbis, ­geographical terms ­and a series of Greek words transliterated into the Hebrew text. - ­The tractate *Tebul Jom* (bathed in the daytime) attempts to clarify what prohibitions are involved in this light impurity or rather incomplete purity of a defiled person who was commanded by Lev 15:5-11; 22:6 to bathe but still remain impure until the evening. The expression "febul jom" is rabbinic and is not found in the OT. But it can be understood ­immediately from the indications of the Old Testament which G. Lisowsky recalls in his short introduction to the text.­ Lisowsky in his short introduction placing the tractate in the context of the general doctrine of purity. - With the editors, we hope that this edition of high scientific quality can now be completed at a more regular pace. ,- Ch. Matagne, SJ.

**J. A.** Fitzmyer, **S.J. - The Genesis Apocryphon of Qumran Cave I.**

**A Commentery. Coll. Biblica et Orientalia, 18, Rome, Inst. Bibl. 1966, 24 X 19, xvi-232 p., 3.000 liras.**

Since the preliminary edition, "A Genesis Apocryphon", published in 1956 by N. Avigad and Y. Fitzmyer is the first to offer a ­sustained commentary on this difficult text. An introduction (pp. 1-34) gives the author's views on the literary genre, date and language of the work. The critically established Aramaic text and its English translation (pp. 39-67) are followed by the commentary (pp. 68-164). A first appendix cites three related texts, and a second (pp. 173-206) gives an outline of the grammar of Qumran Aramaic from the language of *Y Apocrypha.* The volume concludes with a glossary and the usual indexes of proper names, subjects, quoted authors and biblical references. Fitzmyer refuses to ­consider *Y Apocrypha* as a simple Targum (Black) or midrash (Vennes, Lehmann). He places it in the intertestamental literature represented by *Henoch,* the *Jubilees,* the *Testaments of the XII Patriarchs.* He affirms ­clearly (p. 12) that nothing in the text obliges one to affirm the essenic origin of the work. Palaeographically the text dates from 50 BC to 70 AD. As for the date of composition itself, he considers that only the linguistic­ criterion is valid. Accepting the conclusions of E. Y. Hutscher, he believes that it dates from the 1er century B.C. and that the manuscript found at Qumran may therefore be a very old copy, if not the original. The commentary has set itself the task of elucidating all the questions raised by the text. It is both dense and sober, and will be of interest to linguists, specialists in Qumran literature, and exegetes of both the Old and New Testaments. Fr. Fitzmyer indicates suggestive comparisons: the account of the birth of Noah (col. II) is not without significance for the understanding of the literary genre of the Gospel accounts of the childhood of Mt. and Le (p. 71); the healing of the Pharaoh accomplished by Abraham laying his hands on him is to be compared with certain miracles of Christ (cf. p. 125). This volume will long be ­indispensable for all those who want or need to study "The Genesis Apocryphon­". One can only thank the author and congratulate him for this considerable and very remarkable work. - Ch. Matagne, S.J.

**C.** Burchard. **- Bibliography zu den Handschriften vom Toten Meer.**

1. **Nr. 1557-4459. Coll. Beihefte zur Zeitschrift fur die Alttestament- liche Wissenschaft, 89. Berlin, A. Tôpelmann, 1965, 23 X 16, xx-359 p., 84 DM.**

Following a first volume (cf. *N.R.Th.,* 1959, p. 419) containing 1556 litres of books and articles on the Dead Sea Scrolls, which was gratefully received by exegetes and scholars, Chr. Burchard has published a second voluminous volume, this time containing 2902 titles. The work of the A. was not easy, for he intended to do an exhaustive work, as far as possible, and his patience had to be ­constantly put to the test. ­He and his collaborators, to ­whom he expresses his gratitude in his preface, ­should be thanked. ­A glance at the first pages where abbreviations, acronyms, references, and the most frequently quoted texts are catalogued, and at the final index containing the list of biblical and extra-biblical ­texts from the desert of Judah reviewed with, for each of them, the mention of the existing editions and translations, helps us to evaluate somewhat the amount of work that such a monument represents.

The topography of the volume is the same as that adopted in the first volume, as is the ingenious and practical system of references used in it. An introduction clearly explains how to consult the work. In addition to citing the studies devoted to the manuscripts of the Desert of Judah **and the** literature related to them, the A. adds 1750 reviews from 1291 authors writing in 3Ò different languages. In many cases, ­characteristic details are also ­provided on the precise content of the works cited. At the end of the volume, a precious appendix groups the testimonies of ancient authors on the Essenes, notably those of Philo, Pliny, Josephus, Hippolytus, Epiphanius, Jerome, Cyril of Alexandria, Isidore of Seville.

This bibliography is an indispensable tool for anyone wishing to undertake serious work on the subject. We would no doubt ­regret that A. did not complete his work with an index of the subjects treated; this supplement would, however, have greatly facilitated our task. In congratulating Chr. Burchard for having brought ­such a worthy undertaking to a conclusion­, we dare to hope that it will be continued for works after 1962. - J. Radennakers, S.J.

**J.** MacDonald. **- Memar Marqah. The Teaching of Marqah. I. The Text.**

**IL The Translation. Coll. Beihefte zur Zeitschrift fur die alttestament- liche Wissenschaft, 84. 2 vols., Berlin, Tôpelmann, 1963, 24 X 16,** xliv-178 **and vi-255 p.**

"Memar Marqah" (The Teaching of Marqah) is probably the most important work of Samaritan literature after the Pcntateuch and the Targum. After an interesting and suggestive introduction, Mr. J. MacDonald publishes in the first volume the Aramaic text established with the help of nine manuscripts­. ­The Danai fi ­text was used as the basis. In the second volume he gives an English translation, the notes of which point out, among other things, the ­parallels with the New Testament. ­The author describes this work as <a thesaurus of primitive Samaritan traditions, hymns, creeds, proverbs, epithets and perhaps primitive liturgical phrases and expressions \* (p. XVIII). eA whole series of clues allow us to place its composition between the 1st and 4th centuries AD, at the time when the Romans ruled Syria. Note that Marqah is an Aramaicization of the Roman name Marcus. This *Teaching* in six books begins with Moses' calling to the Burning Bush (I), explains the deliverance from Egypt and comments on *Ex* 15 (II). It then deals with the priests, elders, princes, judges, etc., and the duties of God's people. He then deals with the priests, elders, princes, judges, etc., and the duties of God's people in the promised land (III). Book IV is particularly important: it gives us the spiritual teaching of the Samaritans in Roman times concerning God, man and sin, God's conduct towards the honune and the latter's duties towards God. There is also an exegetical commentary on *Deut 32* and a section on the Day of Vengeance. The legend of the death of Moses, his ascension and glorification is the subject of Book V, while Book VI contains sections of great interest on creation, wisdom, the Word of God, and a Kabbalistic study of certain letters of the alphabet. Mr. MacDonald rightly points out the importance of this work for scholars of Samaritan studies, midrashic literature, and the Aramaic language, as well as for the historian of religion and early Christianity. Among other things, we should note the problem posed by the success of certain books of the New Testament among the Samaritans, especially *John* and *Hebrews,* some passages of which are quoted *verbatim.* We are grateful to the author for having given us this careful edition of a work which will stimulate research. - Ch. Matagne, S.J.

Josepiius. **- IX. Jewish Antiquities. Books XVIII-XX: General Index to volumes I-IX. Edit. L. H. Feldman. Coll. The Loeb Classical Library, 433. London, W. Heinemann, 1965, 17 X 11, xi-813 p., 4 maps, 25 sh.**

The volume before us, the ninth of the Works of Josephus, publishes Books XVIII to XX of *Jewish Antiquities.* The edition and translation posed only minor problems for the editor, who had at his disposal an excellent basic text, that of *Vcditio maior* of Nicse and the control of good English translations. In a series of short appendices selected bibliographies have been compiled on various problems raised by the person and work of Josephus. The whole ends with a copious systematic Index covering the nine volumes of Josephus' works. In Book XVIII, 63-64, we read the famous *Testimanium Flavianum which* is so much discussed. We agree in substance with what Feldman writes (p. 49) - "The most probable view is that our text represents substantially what Josephus wrote, but that some alterations were made to the text by a Christian interpolator. We have tried elsewhere to show that this interpolation is in this case and probably only a transfer of Christian marginal notes by an unintelligent copyist. The *Loeb Classical Library, a* collection of classical Greek and Latin texts, coupled with English translations, is generally commended for the correctness of the texts and translations, the pleasantness of the presentation and the manageability of the volumes. - Ch. Martin, S.J.

**VATICAN II**

**TEXTS AND STUDIES**

**Document! il Concilio Vaticano© H. 5e ed., Bologna, Ed. Dehoniane, 1967, 18 X 12, 1311-(144)-368\* p., 3.700 lire.**

This fifth edition of the documents of Vatican II, published by the "Dehoniano Centre", is certainly one of the best and most complete that we know. In addition to the conciliar documents, this volume publishes all the official texts of the norms of application from "Pastorale munus" to the decree on mixed marriages with the Orthodox (22 Feb. 1967). The page on the left gives the official Latin text while the one on the right gives a revised Italian translation of the official text. In addition to the numbering of ­each document, there is a continuous marginal numbering for each paragraph of the official text. The total number is 2565. A third part includes the pontifical speeches and messages. But the ­editors have not been ­satisfied with a careful presentation of the texts

They wanted *to make it easier to consult by composing a series of indexes that occupy* They wanted to**Se** *make* it easier **to** consult by composing a series of indexes which occupye *P^S^s* on different coloured paper. All refer to the number? marSlna ^e continuous. In addition to the index of scriptural quotations and that of *the sources referred to* by the Council (Fathers, Doctors, Popes. Councils, **a** hrAf' . a"teurs , ecclesiastics, Code of Canon Law and other authors), **the** "self-citations, i.e. where and how many *times*

*volume* -se .ate Itn-même. Finally comes the masterpiece, which makes this yes refer" ^nst Tumen ^. a remarkable work: the analytical index (pp. *26-368), which is a* treatise on the conciliar texts and their application,

ration et and index, as much by its writing as by its ­presentation , a very rich and dense overview of the various

an analysis J'Vu ?c *dozen* of them, the importance of which deserved morning H." "ieS .v< ?°PPe c, the authors begin by giving a schematic view spread overV? *S*CSt ï C3S for  "Church", whose analysis

Can ore *rem\** -e Pa i?es. At the end of this too brief presentation, we can only assure him that he has Ont collaborated on this edition, the quality of which

two in-mire ' \*S ar ^e diffusion. Let us point out, in view of the next edition, " reviseT ^J°Tger : nJ£91 'Ji Sne 10 " ^e < quavis" instead of "quawvis" of ^-^ *SJ 'hene 1? 'Hre ^Tndizione\* to the Ueu of <Tra-* **(mcile ecumenical Vatican H.** Constitutions - Decrees - Declarations - ? aHsEdit -du Centurion, 1967, 21 X 15, 1016 p., cloth bound: 39 FF.

Çaise des^entur 'on had published in five volumes the French translation

(cfr *N R Tl*U \*?^aS d \*a,rcs with "a special introduction to each of them French "J'p ' V®E lIes present today to the public of comnrenanf ic \*cgant ^'cn bound, of convenient and practical consultation,

ments *comC*"tcxtc and the French translation of these documents*l ume takes* neither introduction nor commentary. It presents only- daratinfic -atm and.fran 9a is of the 4 constitutions, the 9 decrees, the 3 de- to all ha,rCs^ e scld tcxte French (official) message of the council

of his clAtur^TQ01 ^ et Thes messages of the council proclaimed at

that DacrA dec. 196o). The Latin text occupies the lower part of each text f \* accompanied by the original notes where the muni .^nça,s ?cs The French text, Dubliép ...................... The French text, Dubliép .SOUS p!j?^ takes up, but revised and improved, the French translationor - -aa fs Ie dlhon in five volumes mentioned above. The numbering \_-g ? j Para Sra Plæs of each document appears in the outer margin p-énp"! 05 -X text? s- The effort to revise the translation, which is very good in

- iP V aim at a more rigorous fidelity to the nuances of the ginal text. But since this is happily placed before the eyes of the reader, we cannot recommend too much that he refer to it constantly. The important novelty of this edition is to have provided the volume with abundant tables: table of biblical quotations, index of sources (conciliar, liturgical­, patristic, pontifical, canonical, ...) and above all a very developed analytical table, distributed in two columns of tight text on 235 pages, with more than 1,000 headwords and themes analyzed. The reference system ­includes the acronym of the document, the number of its paragraph and the page of the present edition. The acronyms chosen have been formed from the important words in the French titles of the documents, except for the two constitutions on the Church

cfPas advantage of universalizing the system

of *reference* with acronyms including the initials of the first Latin words? This is not a criticism but a simple suggestion. The drafting of the ­main articles of the analytical table constitutes so many small and very instructive treatises presenting in a systematic way the teaching of the Council. ­We should also mention a table which very happily outlines the "intentions, decisions and institutions" of Vatican II. All of these tables were produced under the ­direction of ­Bishop Simon Delacroix and the Centurion Editions, with the collaboration of the Assumptionist scholasticate of Lyon-Valpré, Alain Carof, Judikaël Edern, Louis Fricot. All of them will be infinitely grateful for this ­considerable work. ­One detail: we would have liked that, following the example of the official Vatican ­edition, the "Deus nostrae salutis causa" *(Dei Perbum,* n. 11, here p. 134) be provided with an accent or a line, clearly marking the meaning intended by the Council, perfectly rendered in the translation. We hope that this precious volume will take its place on the work table - and the prie-Dieu - of all those, priests or laity, who must assimilate the teaching of the Council, penetrate it, live by it and make the Church and the world live by it. - Ch. Matagne, SJ.

**Vatican II. The sixteen conciliar documents. Full text. Edit. P.-A.**

Martin, **C.S.C. 2e ed. and paperback ed. Coll. La pensée chrétienne. 2 vols., Montreal-Paris, Fides, 1966, 24 X 16 and 16 X 11, 672 and 672 p., 37 and 12 FF.**

This elegant volume presents the complete French text of the sixteen Council documents: first the four constitutions, then in a logical order the decrees and declarations. The appendix contains the messages of the Council to humanity, the speeches and decisions of John XXIII and Paul VI in close connection with the Council, as well as the documents relating to the lifting of the excommunications ­between the Catholic Church and the Orthodox Church. The book concludes with a brief analytical index and a list of abbreviations. The publishers Fides had the good idea of adding to this beautiful hardback edition a presentation, strictly identical in content, published this time in paperback format. This initiative can only favour the diffusion of the conciliar texts and teaching among the mass of the faithful who, without a doubt, will like to know them in order to live them. - Ch. Matagne, SJ.

**Pontifical Documents of Paul VI. Documents of the Vatican Council n, 1963-1965, IV. Saint-Maurice, Ed. St-Augustin, 1967, 22 X 15, 464 p.**

This volume is strictly limited to publishing the French translation of the sixteen conciliar documents, a translation borrowed either from the weekly French edition of *L'Osservatore Romano,* or from *La Documentation Catholique,* or from the Secretariat for Christian Unity. There is no introduction, no ­commentary, not even an analytical table. The table of contents simply reproduces the titles and subtitles of the various chapters of each document. The ­editors point out that this volume is Volume IV of the Pontifical Documents of Paul VI, of which, as with Pius XII, they plan to publish the acts, reserving one volume for each year of the pontificate. - Ch. Matagne, S.J.

**G.** Martelet, **S.J. - The main ideas of Vatican II. An introduction to the spirit of the Council. Coll. Présence chrétienne. Paris-Bruges, Desclée De Brouwer, 1966, 19 X 12, 280 p., 16,50 FF.**

The author of this beautiful book was present in Rome from the first session of the Council as theologian to the Bishop of Chad. He worked in various commissions and thus took part in the life of the Council until its closure. As a theologian­, he wanted in this work to present a first doctrinal summary of the work of the Council, which would make it possible to grasp the movement of thought of the Council, by bringing out the spirit which animates it from the main ideas which ­manifest it. ­Martclet lists three main ideas: the resurgence ­of sources, the paradoxical union of opposites, and the spiritual renewal of signs. In the first part of his book, "Renewed ­outpouring or resurgence of the sources", it is a question of the sources of faith which have conditioned the life of the Council. By accrediting the renewal which had prepared it and by giving it an almost unhoped-for breadth, the Council became clearly aware of the place of Christ in Revelation - he is the common source of Scripture and Tradition, founding their reciprocal relationships (ch. 1). Then there was the ­use it made of the Fathers of the Church, more imitated in their spirit than quoted in their letter, as witnessed by the place held in the Council by Scripture, the Liturgy, collegiality and spiritual concern for the non-Christian world (chapter 2). Finally, there was a renewed outpouring of the Holy Spirit, both in the way the Council spoke of the origin and life of the Church and in its understanding of the spiritual nature of the people of God (of its universal priesthood, of the meaning of faith, of charisms) (chapter 3). The paradoxical union of opposites" (second part) designates the profound economy of the Council's thinking, whose constant concern was to integrate the extremes, in dependence on the ­spiritual reality ­which explains and commands the Church and the Council: the very mystery of Christ. Having made it clear that opposites do not in any way signify a contradiction, the author first shows (ch. 1) the union of opposites or their "admirable commerce" which defines the Incarnation: the paradoxical union of man *and* God in the unity of the person of the Incarnate Word, whose consequences, as a union of opposites, were to prove inexhaustible in the work of the Council. The author shows this in the two chapters, remarkable for their doctrinal and spiritual depth, which he devotes to the holiness (ch. 2) and catholicity (ch. 3) of the Church. With great penetration, he exposes the ­mystery of "the *holy* Church of *sinners\*,* "holy and at the same time always to be purified", capable, thanks to the Eucharist, of living the mystery of the Cross, not only in a liturgical way, which is certainly indispensable, but also in a humbly historical way, in the course of her life where her fidelity must take shape. "The Church, as the sacrament of salvation, expresses the inalienable character of a holiness which sin nevertheless always alters. For if in the Church of history holiness, as the Council says *(LG,* 48, 3), is already *signified,* it is not yet accomplished" (p. 101). The study of the nature and meaning of catholicity in relation to the Catholic faithful, to non-Catholic Christians, to non-Christians and to the mission, admirably brings out the spirit of synthesis and integration so characteristic of the Council. The same structure of "union of opposites" is revealed: "The universal action of God in grace and the limited visibility of the Church in the world never go without each other; their contrary but not incompatible properties are combined in the sacramentality of a Church which reveals and serves the invisible activity of the Spirit" (p. 130). In the third part, "The Spiritual Renewal of the Signs", the author essentially shows that in opening itself more deeply to the mystery of the Church, the Council could not fail to open itself at the same time to the mystery of this world and to explain itself about it. The renewal is expressed in the declaration on religious freedom (ch. 1), in the recognition of the value of man (ch. 2, in which the themes of *Gaudium et Spes* are strongly articulated*)* and in the place given to the mystery of the recapitulator Christ (ch. 3). The book ends with a "conclusion or rather an opening" devoted to the "mystery of Christians" without which the Council would remain a dead letter. In the light of the conciliar documents, the author clarifies the nature of the laity and its apostolate ­and its relationship with the ecclesiastical ministry. This vigorous work fulfils the promises of its title and subtitle. We wish it many readers who, thanks to it, will come into lively contact with the great texts of the Council, abundantly quoted, and will be struck by the Christological and pneumatic coherence of the conciliar doctrine in its multiple richness for today's world. - Ch. Matagne, S.J.

**H Vatican Council II. Cronache del Concilie Vaticano II odite da "La Civiltà Cattolica" a cura di Giovanni** Caprfle, **S.J. Vol. I: L'annunzio e la preparazione, 1959-1962, Parte II: 1961-1962. Rome, La Civiltà Cattolica, 1967, 24 X 17, xix-771 p., 4,200 lire.**

With the publication of this volume, Fr. Caprilc completes the documentation of the ­preparatory phase of ­the Council with the meticulous and precise abundance that we know from him.­ In fact, this volume describes and analyses all the work done in the decisive years 1961 and 1962, up to the eve of the opening of the Council (11 October 1962). The ­regular chronicles ­of the *Civiltà Catlolica,* collected here, allow us to follow the work of the preparatory commissions and the central commission almost day by day, the ­immense activity of Pope John XXIII, and that of the Catholic world, in which pastors and faithful multiplied initiatives of all kinds to make known the nature and aims of the Council and to arouse prayers, sacrifices and studies. The press of all tendencies, but especially the Catholic press, radio and television, ­supported this movement. In these pages we find the echo of the visits to Rome of our separated brothers and the discreet work of the Secretariat for Christian Union. Caprile's tireless and persevering work as a chronicler, his concern to give the maximum possible objective information, his serene impartiality, make his work the basic historiography which will prove indispensable to all those who, whether pastors, historians or theologians, wish to know what the Council really was in its sometimes tormented development .

**A. F.** Carrtllo de Albornoz. **- The Council and Religious Freedom. Coll.**

**L'Eglise aux cent visages, 26, Paris, Ed. du Cerf, 1967, 18 X 11, 248 p., 13,80 FF.**

This book is written by an Anglican lawyer who is Secretary of the Secretariat for Religious Liberty of the World Council of Churches. It is undoubtedly an ecumenical gesture of great value. Not only does the author know his subject admirably, but he has perfectly penetrated the thought and spirit of the Fathers who are at the origin of the Conciliar Declaration on Religious Liberty. His analysis is precise, well-documented and exemplary in its moderation. It is true that he courageously admits to a few points where he would have liked to have seen a clearer statement or a different approach. But he does so with an understanding and a sense of nuance that are becoming too rare nowadays. Catholics will read this work with interest, profit and gratitude. - A. Thiry, S.J.

**J.** Roche, **S.J. - Church and Religious Liberty. Coll. Questions actuelles: Théologie - Pastorale - Catéchèse. Paris-Tournai, Desclce et Cie, 1966, 21 X 14, 187 .p., 190 FB.**

This new work on the Church and religious liberty does not duplicate any other. It does not seek to comment on the text of the Council; it prepares for its reading. It places it, in fact, in the context of the evolution of ideas and social facts. He studies especially the history of the situations of the XIX\*- century which led us to the conciliar declaration. The author shows in all these pages a balanced and well-informed judgment. If we may, however, make a remark, we would say that the answers he gives to questions of social philosophy sometimes appear to us to be too formal and, to say the least, insufficiently mature. - A. Thiry, SJ.

**J.** Maritain. **- Le mystère d'Israël et autres essais. Paris-Bruges, Des- clée de Brouwer, 1965, 20 X 13, 260 p., 135 FB.**

1. Maritain probably encountered the mystery of Israel in his wife Raissa, of Jewish origin. As soon as he understood the eternal role of the chosen people in the history of the world, he began to defend it at a time when anti-Semitism was raging. This book is a collection of articles he wrote between 1929 and 1964. Even if the polemical character of these articles is not absent, it is easy to excuse it when one knows the climate of their time; moreover, it is only accidental. Even in order to respond to quick and superficial detractors, A. delves into the mystery of the Jewish people incriminated, deepens St. Paul's doctrine on the place of the chosen people in the economy of salvation, and underlines vigorously the extent to which the vocation of this extraordinary people is still current. As a permanent witness to Scripture, the Jewish people - which is not to be equated with the nation of Israel - is also "the ­earthly activation of the mass of the world, an activating leaven that does not let the world rest, teaching it to be discontented and restless until it has God". The most interesting part of the ­chapter is the teaching of St. Paul, proud of his Jewish origins and yet an apostle of the Gentiles. Israel remains the chosen people, says St. Paul; in spite of its refusal of the Messiah, it remains the "firstborn nation", to use a term from the A.; the gifts of God are without repentance. ­This book helps us to see the many links which unite the Church to the people of the Bible; a phrase of Pius XI underlies each article: "Spiritually ­we are all Semites". - E. Dcgrcz, SJ.

**P.** Brugnoli, **S.J. - The mission of the laity in today's world. Theological dimensions and pastoral urgencies of the message. Brescia, Mor- cellianu, 1966, 22 X 15, 260 p., 2,200 lire.**

The Council spoke of the laity not only in the Decree dedicated to them­ but in many other places. It was necessary to make these texts accessible to their addressees, and to do this, rather than ­accompany them ­with learned studies on the historical development of the documents (a work which should also ­be done, but which concerns specialists more), to ­place them ­in their doctrinal context and to bring out their theological and vital richness. This is the task that Fr. Brugnoli has set himself, with his customary clarity and, let us say, the enthusiasm that remarkable documents deserve­. An index of the conciliar passages quoted and an abundant thematic index increase the usefulness of the work. - Paul Tihon, S.J.

**P.** Brugnoli. - **La spiritualità dei laici dopo il Concilio. 3" edition, Brescia, Morcclliana, 1967, 22 X 15, 393 p., 2,600 lire.**

We had praised the two previous editions of Fr. Brugnoli's book (cf. *N.R.Th.,* 1965, p. 331; 1966, pp. 331-332). This one is "redone", "after the Council", and tries to integrate not only the texts, but also the ­profound inspiration. This was not very difficult, in our opinion, given the balance and openness of the author's positions. The bibliography is updated (and not only at the end of the volume). The work, as it grows, loses nothing in theological precision, while pastoral contacts - the author confides to us - have led him to a greater effort of "translation into ­existential categories". - Paul Tihon, S.J.

1. Rahner, **S.J. and O.** Semmelhoth, **S.J. - Theologische Akademie. Band III. Frankfurt am Main, J. Knecht, 1966, 20 x 13, 110 p., DM 6.80.**

Without being strictly speaking commentaries on the texts of Vatican II, the five conferences of this third series (cfr *N.R.Th,* 1966, 666 for the first two) borrow their themes from the decrees on the Church (J. Loosen), on the liturgy (L. Bertsch), on revelation (O. Semmelroth), on ­missions and non-Christian religions (K. Rahner) and on the Church in today's world (J. G. Gerhartz), documents whose spirit and richness they bring out. - L. Renwart, S.J.

**Gaudium et Spes. The Church in the Modern World. Coll. "L'­aujourd'hui de l'Eglise", 6, Paris, Ed. Fleui-us, 1967, 18 X 13. 528 p., 23,40 FF.**

We gladly recommend this commented edition of the French text of the Constitution *Gattdium et Spcs.* The volume opens with a general introduction of about one hundred pages, by Mgr Garrone, tracing the history, the spirit and the economy of the document. Several bishops share presentations and comments on the various parts: the human condition in today's world ­(Mgr Garrone); the Church and the human vocation (Mgr Ancel); the dignity of marriage and the family (Mgr Renard); the growth of culture (Mgr Charue); the economic-sodal life (Mgr Matagrin); the life of the political community (Mgr Ménager); the safeguarding of peace and the building up of the community of nations (Mgr Lalande). The editors have rightly thought that it would be useful for those who will use this commentary to have before their eyes the text of the encyclical < Populorum Progressio ", which they publish as an appendix, with its own alphabetical index, preceded by an introduction by Mgr Poupard, but without commentary. Text and commentary on this capital document will be published elsewhere in the same collection. The work concludes with a good analytical index of the themes of *Gaudium et Spes.* In his introduction, Bishop Garrone rightly writes (p. 14) that "the main interest of this presentation lies in the fact that the data is first-hand, since the bishops who contribute here were often the immediate workers in the elaboration of the conciliar texts they present". A practical and reliable manual which will be of great service. - Ch. Matagne, SJ.

**G.** Barauna, **O.F.M. - La Chiesa nel mondo di oggi. Studi o commenti intomo alla Costituzione pastorale "Gaudium et spes". Florence, VaL lecchi, 1966, 24 X 17, xx-661 p., 6,500 lire.**

With the pastoral constitution "Gaudium et Spes", the Second Vatican Council fully endorsed and expanded the desire already strongly expressed by John XXIII to develop relations between Christians and all people today. It was, moreover, a continuation, in a ­different form, of ­an effort undertaken by previous Popes, in particular by Pius XII in his innumerable audiences and addresses to the most diverse circles. The Council, through a long and laborious process, in which the ­action of ­the Spirit of truth and charity was manifested­, perceived its task in this area more and more clearly: to listen to the world in which the Church lives, to recall the answers which Christ has given to its fundamental problems and to indicate the necessary ways of solving them, to propose orientations for the ­present journey of ­humanity in its various components which seem to be in conformity with the human vocation in Christ. The task taken on was arduous, new in many respects. It was necessary, at the same time, to take into account the existing mentalities of the world and not to keep the light of Revelation under wraps, to practice a true dialogue, that is to say, not to allow oneself to be locked into one's own point of view, nor into that of the interlocutors ­one wished to address, to approach fields as vast and as ­complex as those of sexuality and the family, of culture, of ­economic and social life­, of national and international politics, and to recognise and to appreciate certain aspects linked to the contingencies of our time and sometimes of ­great importance for it.

­Baratina, O.F.M. In addition to the text of the Constitution in Latin and Italian and the ­analysis of the themes it deals with, and the highlighting of its most ­characteristic ideas­, the first part of the commentary is devoted to the history, the biblical and theological foundations of the document, and the last part shows its ecumenical dimensions and implications. It would be difficult to repeat here the twenty-six contributions touching on very diverse problems, and it would be unfair to single out one or another passage to highlight its merits or to formulate reservations. We dare say that the authors have been chosen for their particular competence and that each is highly qualified in his or her field. They are engaged in general or specialized pastoral ministry, in scientific work or in action at the level of large ­international organizations­; some are members of the Protestant or Orthodox churches; they come from North America, Latin America, the Near East

of Europe; it is regrettable that we do not find any that are representative of

Africa and Asia. Several authors report deficiencies resulting from

the extreme effort that had to be made in a relatively short time to draw up the text, and also the gaps , which are inevitable because of the extent of the

and rapid changes that mark our era. These are

These are all invitations to deepen and extend the work done by those who prepared the text of the Constitution, now an authentic document of the Church. Let us conclude by saying that, in the matter of marginal notes, indexes, and current titles, this volume meets the expectations of a careful editing and publishing process. - C. Mertens, SJ.

**K.** Rahner, **E. ScntiJÆBEECKX, Mgr J. G. M.** Willebrands. **etc. - Christendom en wereld. Maaseik, Romen en zonen, 1966, 20 X 12, 168 p., 130 FB.**

The lectures collected here aim at describing "the new man in a changing world". K. Rahner deals with a theme dear to him: the new image of the Church after Vatican II - with its characteristic features of local community, sacrament of salvation in a diaspora situation, etc. Fr. E. Schillebeeckx describes "the Christian today": what it means to believe in God and Christ in a secularized world, to believe in the action of the salvation that appeared in Jesus Christ wherever man becomes more fully himself. Bishop Willebrands explains the ecumenical significance of the Council as a reforming event, and not only through the elaboration of a decree dedicated to ecumenism ­(the theologian will note, among other things, what is said about the Holy Spirit, pp. 77-81). Dr. Visser 't Hooft describes the present task of the churches in the light of this new ecumenical situation and in accordance with its requirements: Christocentrism, respect for the religious freedom of others, common service to humanity, taking the churches seriously as institutions. It gives detailed indications which could guide a practical programme. In a less precise but eloquent way, D. de Lange then speaks of the dialogue between believers and non-believers, and its demands for openness and humility. C. Trimbos outlines what is becoming the common understanding of gender relations today. Finally, W. Schuyt deals with the problem of peace and the ­new conditions ­for its establishment in the age of scientific warfare, but also in the age of "peace institutes" and world solidarity. These are all ­vitally important subjects­, each of which deserved a book (and indeed most of the speakers represented here have published on the subject they are dealing with). This is enough to show the interest and richness of the book. It invites us to go further. - P. Tihon, SJ.

**Mgr A.-C.** Renard. **- Marriage, Love, Children in the Teaching of the Council. Coll. Le concile dans la vie. Mulhouse, Salvator; Paris-Tour- nai, Casterman, 1967, 18 X 12, 56 p., 3,50 FF.**

The President of the Episcopal Commission for the Family in France, now Cardinal Archbishop of Lyon, publishes here n" 47 to 52 of the Pastoral Constitution *Gaudium et Spcs,* which are entitled: Dignity of Marriage and the Family. A brief but substantial introduction explains, according to these texts, the sanctity of marriage, the value of conjugal love, the doctrine of the fruitfulness of marriage and the responsibility of the spouses, the case of the conflict between ­conjugal love ­and the transmission of life. The post-conciliar teaching of Paul VI completes this direct and sober information on the traditional doctrine of the Church. - R. Carpentier, SJ.

**B.** Cappanera, **S.J. - Justice and peace. Coll. Concile et musses. Paris, Ed. Ouvrières, 1967, 18 X 11, 143 p., 8,25 FF.**

Peace is built through the realization of justice. Fr. Cappanéra has done well to focus attention on the link that unites them and to show how the will to promote them was present in the preparation of Vatican II, in its unfolding, in the authentic teaching to which it led. Hence a twofold approach, two parts in this volume: justice and peace through the history of the Council, and the main points of its doctrine concerning them. Obviously, the main reference is to Gaudium et Spes, but also to other Council documents and to the statements of John XXIII and Paul VI on other occasions. Moreover, the scope is narrower than that of the very broad Constitution on the Church in the World Today. Despite its brevity, this study is not lacking in detail; two indexes, one of the persons cited, the other of the conciliar texts help to profit from it. - C. Mertens, SJ.

**Laws and new institutions of the Catholic Church. Recueil ­documentaire. Coll. Orientations, 2, Paris, Ed. du Centurion, 1966, 19 X 14, 220 p., 9,25 FF.**

This second volume of the collection "Orientations" (cf. *N.R.Th.,* 1966, p. 1105) gathers together "the principal recent acts of the Holy See which mark, from the point of view of law and institutions, the *Vaggiornamento of* the Catholic Church. The major part of these texts concerns the application of conciliar decisions" (p. 9). Paul VI's speech of August 17, 1966, on the law in the life of the Church serves as an introduction. In it, the Pope underlines the importance of the new legislative work that must be accomplished. First, there is the French text of the motu proprio *Ecclesiae sanciae* for the application of the decrees on bishops, priests, religious life and missionary activity. Then comes a series of texts concerning the institutions, modified or created by the Council: Sacred College, Synod of Bishops for the Universal Church. Congregation for the Doctrine of the Faith, commissions and secretariats. Finally, we find, ­still in French translation, various documents fixing the powers and privileges ­granted to the bishops, or determining the power to dispense general laws, or granting certain faculties to the superiors general of clerical institutes. The last section contains the official texts of various decisions affecting the life of the Church: mixed marriages; the new discipline of penance; the Eucharistic fast; Saturday night mass and the Sunday precept; the international association of sacred music; cremation. A good alphabetical table of about twenty pages makes it ­easy to find ­the content of this legislation on specific subjects. This volume is the indispensable complement to the collection of conciliar documents published by the same editions. - Ch. Matagne, SJ.

**Mgr** Elchinger, **J. P.** Dubois-Dumée, **etc. - The Courage of Tomorrow.**

**Paris, Ed. du Centurion, 1966, 19 X 14, 216 p., 8,70 FF.**

How can we respond to the demands of the Council, so as not to disappoint the hope raised by its work? Various speakers tried to answer these questions, each from a different point of view. Bishop Elchinger made us feel how much the Church wants to be up to date, rediscovering the value of man and of communion. Pastor Lcuba, for his part, examines the ­opportunity and the necessity of ecumenical dialogue, while Fr Congar responds by taking up the same themes. Max Thurian presents the main aspects of Catholic renewal and J.P. Dubois-Dumée concludes by developing the present place of the laity. - J. M. Fisch, SJ.

Paul **VI. - The Development of Peoples. "Populorum Progressio. Encyclical of 26 March 1967. Edit. V.** Cosmao. **Paris, Ed. du Centurion, 1967, 17 X 11, 128 p., 2 FF.**

"The peoples of hunger are today dramatically challenging the peoples of affluence". "Development is the new name for peace". No encyclical has so far proclaimed with such density the urgency of a transformation of social structures to the dimensions of the world, has so clearly spelled out the objectives of the development of the whole man and of all men, has expressed with such exigency the actions required of the privileged - public authorities or individuals. Any dissemination of this document is to be welcomed, as is this convenient, airy pocket edition. There are no technical notes. Cosmao's introduction brings out the evangelical scope of the encyclical and how, from the first pontifical documents to this one, passing through the conciliar constitution "Gaudium et Spes", there emerges more and more a "theology of development" or perhaps even more precisely of social dynamics. - C. Mertens, S.J.

**THEOLOGY**

**METHOD OF THEOLOGY**

**K.** Raiiner. **- Hörrer des Wortes. Zur Grundlegung einer Religionsphilosophie­. Neubearbeitet v. J. B. Metz. Munich, Kôsel, 1963, 22 X 14, 221 pp.**

The first edition of this book was published in 1941. Although very rich in content, it did not have a great impact. This may be explained by the fact that the volume came at a time when preoccupations were turned towards more immediate needs. Then the Theological Writings ­of K. Rahner, and the translations that were made of them, came to the fore, and this was to the detriment of the two basic volumes, *Gcist in IKelf* and *Hôrer des IVortes.* In the latter work we have a philosophy of religion that is the completion of all philosophy and the legitimation of a theology. It is a metaphysical anthropology in which man is seen as a spirit essentially open to the interpellation of the Unknown God, and as a historical being (precisely as a spirit in the world) ordered to the event of a Word that makes itself heard. In short, it is an attempt to join a transcendental philosophy to a consideration of history, in order to arrive at the threshold of Revelation. Finally, to use a classic term employed by Fr. Rahner himself, we could say that it is an ontology of the *potentia oboedicntialis* with regard to the free revelation that God makes of himself (p. 37). The plan then unfolds logically in three parts: the conditions of possibility of the opening of the mind to God (analogy of being), the total transcendence of the "unknown" God (or the absolute supernatural), the place of ­encounter in history through the statement of the Word. In the new edition, the essence of the book remains intact. However, it should be noted that Father J.-B. Metz has added something truly original. He was not content to do the literary cleanup of a book that needed it, because of its length and repetitions. He has updated, nuanced expressions, offered numerous notes. In doing so, he makes a personal contribution even on the level of ­philosophy, where the emphasis is more on the historical and the existential. Thus, there is also a deepening of thought, both from the point of view of theological implementation and of metaphysical expression. - C. Dumont, S.T.

**S.** Otto. **- Gottes Ebenbild in Geschichtlichkeit. Ueberlegungen zur dogmatischen Anthropologie. Paderborn, F. Schbningh, 1964, 22 x 14, 122 p., 7,80 DM.**

Although it is not very thick, this book is important. Of the problem of the supernatural once posed in separatist terms, then with an effort already

In order to get out of the static nature by means of the "obedient power", he gives for our time the true dimension, that of the historical. He does this by reviving a very old theme, that of *the man-image­.* This biblical fact, which the monastic spirituality of the Middle Ages had never forgotten and whose importance the Reformers had understood, can also be reintroduced into Catholic theology. Today we no longer ask­: what is man in himself? but what is man before God? To be an image, to be a response, to be historical, is basically the same thing. For the "before God" can only take on meaning at the level of an attitude in which one is present to God, of a judgment in which one is present to God. God, of a judgment in which man is challenged, for a response which is already a free option. However, A. does not envisage a solution to the problem of the supernatural, but rather the question of man called by God in his history: theological anthropology. He places it at the level of ­fundamental theology ­and specifies the method of such a study. He refers to the Bible and to the traditional­ developments of the Fathers and the scholastics. - C. Dumont, SJ.

**M.** Seckler. **- Das Heil in der Geschichte. Geschiehtstheologisches Denken bei Thomas von Aquin. Munich, Kosel-Veriag, 1964, 22 X 14, 268 p., 28 DM.**

**- The saint and history. The thought of St. Thomas Aquinas on the theology of history. Coll. Cogitatio fidei, 21, Paris, Ed. du Cerf, 1967, 23 X 14, 256 p., 21 FF.**

Nowhere did St. Thomas develop his views on historicity, but he practiced in his own way, implicitly, a reflection where history is present. To manifest this presence is the intention of A. He does so without anachronistically asking the man of the Middle Ages questions that were not of his time. But, while keeping in view the contemporary problematic, he shows how the thought of St. Thomas is open to perspectives that are thought to be solely modern. In the first part, the A. remains at the formal level and situates the theological method mainly on the basis of the question, still on the agenda, of the plan of the Summa. Then he proposes the ­fundamental data ­on which S. Thomas implicitly structures a view of history: from creation, from the idea of man as the image of God, from the ­consistency of time for the work of salvation, from the extension of human activity in all its dimensions and at all levels. Finally, the proper meaning of Christian history is manifested through the life of the Church, which is always oriented towards eschatology. The book is part of the series of current works Q"' "rediscovering" St. Thomas beyond the too static interpretations that had been given. By bringing to light the profound intention of Aquinas, it does not unduly substitute itself for his thought; it simply prolongs it by striving to understand him better. - C. Dumont, S.J.

**T.** Tshibangu. **- Positive theology and speculative theology. Traditional position and new problematic. Coll. Publications de l'­Université Lovanium de Léopoldville. Leuven, Nauwelacrts, 1965, 25 X 16, xxxix-408 p., 390 FB.**

The very well documented thesis of Th. Tshibangu is of twofold interest; it provides a summary of the different stages of the "theological problem", and it suggests, at least in the form of a question, a progress in the methodology The historical part could not be as thorough on all points. The stage of the Middle Ages is covered by reading various monographs ­in fairly broad strokes. This ensemble constitutes the weakest chapters of the book. It has been said ­too quickly that the great scholasticism adopted the Aristotelian notion of science, and moreover the theory of subalignment, to apply it to theology. If one gets in touch with the original texts, one quickly realizes that the positions were much more nuanced. Without doubt, the reference is always taken from Aristotle's *Analytics.* But at the end of the day, the definition of the last and total knowledge, or *epistêmê,* is always historical, whether it is by subaltemation as in St. Thomas (who is the only one to adopt this solution), by the *lumen medium* in Henry of Ghent, or by the distinction of the *quoad se* and the *quoad nos* in Duns Scotus. When we arrive at the contemporary period, we find ourselves in a more accessible milieu and here A. has the merit of having been able to summarize objectively, with the benefit of an enormous amount of reading, the principal stages of the recent theological debate: discussion on the positive-specular distinction since the famous ­speech of Bishop Mignot in 1909, the debate raised by Fr. Charlicr before 1940, then the quarrel of the so-called "new" theology after the war. We are happy to read a few pages on M. Pouget, who is not well known. But, on the other hand, there is nothing of importance on the question of "kerygmatic" theology, which also had its relevance. Finally, the author asks whether theology does not fundamentally require a positive method. However, he broadens the meaning of the term and speaks of an "integral positive" which should include speculation. The thought is right in its substance and gives the true solution of the problem. But we would have liked to have seen it more profound on two points. First, negatively: the questioning of Aristotelian *V epistêmê* is, in fact, several times too little nuanced and is stated in a perspective which was not, precisely, that of the masters of the great ­scholasticism (as we said above). Secondly, the relationship between the given and ­intelligibility would benefit from being situated on a more dialectical ­level. As various recent attempts have sought to show, should we not succeed, in a more explicit way, in bringing out the constant relations of reflection with history, the reflexive moment linked to the spiritual movement? And would not the totalizing science be that which, modernizing the ancient ideal, would unfold the History of Salvation in the essential unity of a human nature, but according to the rhythm of freedoms moved by the Spirit? In short, it would be to rediscover finally the great lesson of St. Thomas and St. Bonaventure. - C. Dumont, SJ.

**Y. M. J.** Congar, **O.P. - Faith and Theology. Coll. Le mystère ­chrétien. Paris-Tournai, Desclée et Cie, 1962, 22 X 15, xvi-281 p.**

As Fr. Congar suggests, this "manual" assumes ­magisterial developments. In roughly equal parts, it deals with faith (­revelation, proposition in the Church, attitude of faith, development in the Church) and theology. It ­is the second part which, in our opinion, is the most striking­. ­It should be constantly reflected upon in the course of priestly studies ­and then periodically submitted to revision by the pastor. It is not, therefore, an initiation for beginners. On the ­contrary, it is necessary to be familiar with all aspects of the theological problem in order to penetrate the meaning of what is being said. The option is frankly Thomistic: theology, speculative science, whose *subiectum* is God, and whose formal object *is* the "ratio fide illustrata". But all the nuances are given which satisfy modern requirements. However, because the emphasis is less on the Positive, it could be that the unity is not sufficiently shown, in the theological work, between *Vauditus* (where the scientific status is that of the moderns, p. 139) and the knowledge *ex principiis* or intelligence of the faith. It is well said that the two are "organically ­conjoined" (p. 183), but it is not explained how these two integral parts, on the side of the formal­ object *quo,* are one movement. In passing, the P.C. notes the most important discussions that challenged the theological work. It is here above all that the ­teacher's explanation ­will be necessary to reveal all the underlying implications. Last note: the "risk" of the Thomistic option is well marked (p. 206) and it is shown that the moment of theological science continues in the kerygmatic moment. Is this not a bit too divisive and is there not reason to explain that the theologian, as such, is always tending towards witness and enlivened by the pastoral act, precisely insofar as we say, with St. Thomas, that he is under the influence of the science of the blessed, which is the glorification of God in the definitive constitution of the Kingdom? - C. Dumont, SJ.

**P.** Touilleux. **- Introduction to a Critical Theology. Coll. Théologie, Pastorale et Spiritualité, 19, Paris, Lethielleux, 1967, 19 X 14, 120 p., 9,30 FF.**

A renewed way of posing the theological problem consists in placing it within the framework of current reflection on history. In this way, an original point of view and a traditional way of thinking are determined, which is perhaps the closest to the position of St. Thomas. The latter, in fact, situates the theologian in the movement of knowledge which starts from the divine intention revealing itself through the whole fabric of human conduct, to end in eschatology: this is what the option for the thesis of the subalternation of theology to the science of God and of the blessed means in his view. Proposed in more modern terms, this status of theology is described with Tint eut ionality as a starting point, an ­oriented, undetermined­ tendency, set in motion by the *lumen fidei* as analyzed by S. Thomas; with critical reflection as a method. Thomas; with critical reflection as its method, which proposes to show how supernatural intentionality explains the ­Christian phenomenon ­because it gives rise to it; and with the aim of "investigating how and to what extent each element of this phenomenon is capable of serving this intentionality and bringing it to full self-consciousness. The critical method can thus be applied here and even become the true theological method. The A. shows this in simple and clear language, finding in the background the most traditional terms. He also explains, by means of a few examples, how the work can be done for the expression of the religious experience of the Old Testament and for the reflection on the revealed deposit. He elucidates ¡especially the starting point of this work in so-called fundamental theology. In addition, the book contains notes on the role of Scripture ­and on inspiration, among other topics. ­This little book which, according to its title, is only meant to be an ­introduction deserves to be seriously studied by all theologians. It does not say the last word on everything, but it is impossible today not to have one's attention drawn to the reflection it awakens. - C. Dumont, SJ.

**E.** Neuiiausler **and E.** Gôssmann. **- Was ist Theologie? Munich, M. Hue­**

**ber, 1966, 24 X 15, 450 p., 34 DM.**

What is theology? To this question a number of Catholic specialists ­answer, each from the point of view of his particular discipline. The ­aim of the book is not to elucidate the problem of theology, but to ­introduce the various disciplines related to it, each presenting itself as it is today. The reputation of most of the authors is a sign of the level at which the book (intended primarily for ­university students­) has sought to situate itself. To give a glimpse of the richness of this large volume, a simple enumeration of the subjects treated will suffice: the relationship between philosophy and theology ­(H. R. Schlctte), fundamental theology and apologetics (E. Gossmann). Old Testament (J. Scharbert), New Testament (P. Neuenzeit), patrology (J. B. Bauer), church history (G. Denzler), history of dogma (R. Heinzmann), dogmatics (L. Scheffczyk), moral theology (J. Gründel), ­social doctrine of the church (W. Weber), canon law (G. Denzler), theology of the Church (L. Scheffczyk). ­Weber), canon law (G. May), pastoral theology (K. Rahner), liturgical science (E. Bartsch), catechetics (O. Betz), mis- siology (J. Glazik), ecumenism (P. Blaser), ascetic and spiritual education (J. Bours). Modestly, the editors close the series with considerations on the convergence (they have to admit that teamwork does not exist or hardly exists in this field, at least between different disciplines) and the task of systematic theology. If it is more difficult today than ever to give a simple answer to the question posed by the title, at least one can get a good overview of what theology is doing, mainly in Germany, by reading these pages. It is impressive. - Fr. Tihon, SJ.

**FUNDAMENTAL THEOLOGY**

**Mysterium Salutis. Grundriss heilsgeschichtlicher Dogmatik. Hrgb von**

**Johannes** Feiner **and Magnus** Löhrer. **Band I: Die Grundlagen heilsgeschichtlicher ­Dogmatik. Einsiedeln-Zürich, Benziger Verlag, 1965, 24 X 15,** xljii-1034 **p., 48 FS.**

The Benziger publishing house has entrusted a professor of the Chur seminary, Johannes Feiner, and a Benedictine from Einsiedeln, professor at St. Anselm's, Rome, with the undertaking of a précis of dogmatics in the perspective of salvation history. This initiative meets a fundamental orientation of the Second Vatican Council; it meets it rather than responds to it, because it is contemporary with the Council; it is the result of an evolution in theology which was translated, on the other hand, and principally in the teaching of Vatican II; it is a fine fruit of 25 years of Catholic theology in German-speaking countries, an immense field of work in which the work of K. Rahner and that of H. U. von Balthasar, to whom this first volume is dedicated on the occasion of his 60th birthday, stand out. The general plan is inspired, with some simplifications, by *VAufriss einer Dogmatik*, elaborated by these two authors and published in the first volume of the *Schriften sur Theologie of* the first named (p. 29-47). The entire work will consist of five volumes: 1. foundations of a dogmatics ­of salvation history; 2. God, creation as the beginning of salvation history, and humanity before Christ. 3. Christ. 4. The community of Man - Dicu. 5. The destiny of the Christian. The first volume that we present here is in sum a fundamental theology: Revelation (2\* chapter), Scripture and Tradition (3\*), the role of the Church as depositary of Revelation, theological places (4e ), faith (5\*), theology (6e ). The whole is preceded by a first chapter on the idea of the history of salvation (A. Darlapp) which is perhaps the most novel part of the work, in any case decisive for the ­understanding of the ­whole. Darlapp situates the mystery of salvation in the horizon of a humanity whose historicity is a transcendental dimension. A ­rigorous theology­, in fact, while always situating itself within the event, cannot be satisfied with receiving the history of Christ in its pure facticity, but must make acceptable its impact on the destiny of every man. The necessary openness of man to an eventual historical revelation, which he cannot in any way give himself, is described in terms which are ­inspired by K. Rahner, *Hörer des Wortes.* D. defines salvation history by the ­intervention of a word (and a continuous tradition) which interprets the facts. This word also resounds outside of the revelation of the Old and New Testaments; all history is salvation history, although divine intervention is clearly discernible only in the light of Christ or, at least, of the Old Testament. Trying to specify in what way all men participate in the history of salvation, D. considers that grace acting as illumination brings a new formal object, modifies man's consciousness which becomes concretely theological (faith properly so called, although implicit). The second chapter, on Revelation (H. Fries), is rather parallel to the first than really articulated with it. Starting from the unity of salvation history in Christ, F. begins by distinguishing the two degrees, of creation and of special Revelation; a whole specifically supernatural situation of humanity outside the two Testaments is thus left in the background. Disadvantages of a work written by several authors where the systematic unity is less rigorous in the realization of the chapters than in the conception of the plan. P. Lengsfeld (Tradition) and H. Haag (Scripture) share the 3e chapter. The 4e  gathers the collaboration of J. Feiner (the relationship between Revelation and the Church), M. Löhrer (the faith of the Christian people and the Magisterium), B. Studer (the Fathers of the Church and the theologians), A. Stenzel (the liturgy) and finally K. Rahner and K. Lehmann (kerygma, dogma and development of dogma). J. Trütsch entrusted J. Pfammater with the study of faith in Scripture; he - **N. R. TH. I.XXXIX, 1967, 11° 7.** 27 himself, after a reminder of the condition of man as "Hörer des Wortes", listening to the Word, and a historical sketch of the theology of faith, presents a theological explanation which underlines the strictly theological­, Trinitarian, supernatural character ­of faith, work of the Spirit, immediacy in mediation. The main reference is Malmberg *(Lexicon für Theologie und Kirche,* I, 476-483). Finally the last chapter (Theology) is the work of G. Söhngen. Although the doctrine of this work converges in a striking way with the teaching of Vatican II, it is already a serious drawback that the authors have not yet been able to rely explicitly on the conciliar documents. They could have avoided detours and expressed the perspective of salvation history more forcefully and simply. ­To note this is not a reproach to the authors but a praise for the work of the Council which opens a new era for theological research. For example, the chapter on faith follows those on Tradition, Scripture and the Magisterium; the Constitution *Dei Verbum* speaks of faith from chapter 1er (n. 5) before tackling Tradition and Scripture, and this is a real reversal of perspective because the dogmatic aspect of faith is thus subordinated to the aspect of personal encounter. The editors of *Mysterium salutis* could not have taken this step, but if they were to envisage a second edition, it would be hard to ­understand why they did not do so. Thus this new *Grundriss* is at once a faithful reflection of the intense activity of German-speaking theologians in the years preceding the Council, a remarkable contribution to the understanding of the Council, and in some respects an outdated witness to the path already travelled. - J. M. Faux, SJ.

**E.** Schellebeeckx, **O.P. - Theologische Peilingen. I. Openbaring en Theologie­. ­Hasselt, Heideland, 1964, 24 X 16, 312 p., 270 FB.**

**- Theological approaches. I. Revelation and Theology. Brussels, Ed. du Cep, 1965, 20 X 14, 391 p., 240 FB.**

Already well known to specialists through his work on the theology of the sacraments­, Fr. Schillcbeeckx acquired a much wider notoriety during the Council of which he was one of the most prominent theologians. It is therefore a signal service to the Christian public that the editors have undertaken to collect, and then translate into French, the many articles published by him in recent years. Each of the volumes in this series (it ­will probably include eight) will constitute a unified whole under a ­particular­ title. ­The first volume is of special importance because it manifests the fundamental theological orientations of the author, his conception of Revelation, its transmission and its reception in faith. The 15 articles included here are divided into four parts. The first: *Revelation and its tradition* includes four chapters which examine the various aspects of Revelation: historical event, interpretative word of the event, historically transmitted word, word currently proclaimed, - and their articulation. In a sober and precise expression, these pages outline that theology of the history of salvation and of the Word of God, to which the Constitution *Dei Verbum* has given the right to cite and whose development and deepening will be one of the tasks of theology in the years to come. The pages on "anonymous" supernatural revelation (pp. 9-11) and those devoted to the sacredness of the word (pp. 38-47) seemed to us particularly important. The 4e chapter of this first part reproduces the article: *Development of the dogma* of the *Theologisch IVoordenboek* (Roermond-Maascik, 1952-1958). The ­second part: *The believing reflection on Revelation,* takes up a whole series of articles from the same dictionary: *Theology, Fathers of the Church, Symbol, Lex orandi lex credendi, Loci theologici, Argument of authority.* By adding a study: *Bible and theology,* first published in a collective work, this second part forms a complete treatise on theology and its sources. Under the title: *On our way of speaking about God and our concepts of faith,* Part 3e  groups together three more technical studies of real importance concerning the relationship between the conceptual and non-conceptual aspects of our ­knowledge, in particular our knowledge of God (ch. 2) and knowledge of faith (ch. 3). Connecting with Fr. De Petter (articles published in the *Tijdschrift voor Philosophie,* between 1939 and 1959), Sch. grounds the value of our concepts in their reference to a non-conceptual knowledge, <an ­awareness of reality unexpressed in itself, implicit and pre-conceptual \*-, through which our concepts refer us to what they want to express and can only express in an inadequate and limited way. He opposes this ­objective dynamism of the contents of knowledge to the dynamism of the mind, as conceived by Fr. But the latter's position seems to us to be presented in a summary and almost caricatural way (especially p. 233). One cannot say that for Maréchal the dynamism of the spirit is a "non-intellectual element" and even if some of his expressions strongly accentuate the role of the knowing subject, the dynamism of the spirit is conceived as being aroused in us by the actual hold of the final cause. (Metaphysics), he wrote, "immediately translates the grasping of our intelligence by the absolute..." (First ­draft, 1917, of the *Point de départ de la métaphysique,* published in *Mélanges Maréchal­,* t. I, p. 289). Chapter 3, already published in French in the *Revue des Sciences philosophiques et théologiques* (1964, p. 377-408) is a ­critical study ­of M. Seckler's great work, *Instinkt und Glaubenswille nach Thomas von Aquin.* Sch. criticizes the latter for identifying, not formally but ­concretely, the < instinctus f idei " with the " instinctus naturae " in a world created for supernatural salvation. On the contrary, "the opening of the human spirit to God... does not suddenly become a concrete offer of grace by virtue of a purely extrinsic divine decree: this decree (the divine will of salvation) is God offering himself to the receptivity of man, who, by virtue of this very offer, becomes capable of effectively accepting it and entering into the ­Covenant" (p. 311). Sch.'s position seems solid and simple to us, but since we have not had the opportunity to study Seckler's work in depth, we cannot say whether the criticism is well-founded. The debate is in any case of the greatest interest. The last part includes two very suggestive conferences ­on *The renewal of contemporary theology* in the perspective of salvation history and in the light of a renewed anthropology. We ­hope that Fr. Sch. will be able to complete the publication of these *Theological Approaches* ­quickly, but even more so that he will add many original studies. - J. M. Faux, S.J.

**K.** Rahner. **- Intellektuelle Redlichkeit und christlicher Glaube. - W.** Dantine. **- Glaube und Wissenschaft, ihre kritische Funktion. Vienna, Herder, 1966, 19 X 12, 58 p., 36 sh.**

This booklet contains two lectures given in Vienna on March 14 1966 at the invitation of Catholic and Evangelical students at the University of Vienna.

of this city, by a Catholic theologian and a Protestant theologian. The

Rahner's and Dantine's reflections are both characterized by a deep respect for the object of theology : the Mystery of the unattainable God.

who has chosen to communicate. For it to be intellectually reasonable

to believe in this event of salvation (on the double testimony of the inner experience of grace and the revealed message), it is not necessary to have first established scientifically all the presuppositions of faith, \* it is not necessary to have confronted the latest research on the life of Jesus (for example in the "Spicgel")" (p. 18). R. establishes the legitimacy of a distance between what is the object of a lived and sufficient certainty for the decision and what one is able to demonstrate ­scientifically. D. studies the necessary­ function of criticism in science and in faith, without which all fanaticisms, from scientism to ­religious sectarianism­, become possible. The criticism of science allows it to remain science, that is to say, a formal principle, a method, a search for Truth and never Truth in itself. Science is always surpassed by its object, this mystery: man, and in this respect theology (as well as philosophy) is a kind of model for the critical function of all science, because in it the content transcends the research to the highest degree. The criticism of faith allows God to remain God, through the judgment *(crisis),* the critical rejection of all idols. This very imperfect summary gives only a small idea of the density, the vigour and even the real beauty of these pages, which we would like to see translated into French, as so many of K. Rahner's writings have fortunately already been. - J. M. Faux, SJ.

**J.** Hirschberger **and J. G.** Deninger. - **Denkender Glaube. Philosophical and theological contributions to the question of our time in the face of man, God and the gift of God. Frankfurt am Main, J. Knecht, 1966, 22 X 14, 364 p., 28 DM.**

Since 1952, on the initiative of Dr. W. Kempf, Bishop of Limburg, a chair and a seminary for "Catholic Religions Philosophy" have been founded in the Faculty of Philosophy of the University of Frankfurt am Main, with the right to train teachers of religion for ­secondary education. ­The Hochschule für Erziehung at the same university has also had a seminar for ­Catholic theology ­and catechetics ("Didaktik der Glaubenslehre") since 1962. This collection gathers together (as a tribute to Dr Kempf) the works of the professors of these institutes. The title manifests the concern for a unified thought, for a faith which is not afraid to encounter the fundamental problems of man, with ­reference undoubtedly to contemporary questions, but above all with the preoccupation of reaching an objectivity which resists the fluctuations of time. However, none of the studies gathered under this title, *Faith that thinks,* directly concerns faith. The first two parts are philosophical: three studies on man: Spirit, Truth, Values, first of all; then two articles on God: a critique of the proofs of God's existence (J. Hirschberger) and an examination of the idea of creation and its discussion in ­contemporary thought ­(Kl. Kremer). The third section, Revelation, brings together articles of a more pedagogical nature on various subjects: St. Paul, educator of the Christian conscience of values, the rights of the Christian conscience, priests and laity, freedom as a principle of religious education. - J. M. Faux, SJ.

**J.** Ratzinger **and H.** Fries. - **Einsicht und Glaube. Freiburg i. Br., Herder, 1962, 23 X 15, 488 p., 38 DM.**

Gottlieb Söhngen's activity, to which his friends offer this volume of *Mélanges on the* occasion of his 70e birthday, was divided between philosophy and theology and concentrated above all on the problem of the relations between these two disciplines, between reason and faith. Let us recall in particular his controversy with Barth and Brunner on the place of a metaphysical ontology in theology ­(analogy of being and analogy of faith). A bibliography of the Jubilee can be found at the end of this volume. The 29 studies presented are grouped into four parts: the Word of Scripture and theology; Revelation and reason; the path of theology as science; and Catholic and Reformed theology in dialogue. In this rich and varied body of work, a few articles have especially caught our attention. K. Rahner ­asks (pp. 28-44) whether there is already theology in the New Testament as such, and then, having answered in the affirmative, he draws several consequences for the task of present theology from this fact. The effort made to ­distinguish in the text of the New Testament (which is for us the entire Word of God) the event of the kerygma from its theological elaboration, allows us to ­rediscover the movement of living faith even today. "­It is an essential task for theology to show that it is not itself the ­final foundation^ of Christian existence" (p. 44). Edm. Schlink studies (pp. 299320­) the problem of theological reasoning or syllogism by showing this

in action in the controversies on predestination. One ends up with insurmountable ­contradictions if one does not take into account the structure and function of the texts of Scripture that one uses as premises. The discourse on God and his purposes (election and reprobation) is always engaged in the encounter of faith (interpellation and commitment) and cannot be explained by theological reasoning without constant reference to this ­original situation. ­Let us also mention a reflection by H. Fries on the condition of man as "one who listens to the Word of God" (p. 15-27), an article by H. Küng (p. 75-97): the questions posed to Catholic theology by Karl Barth's doctrine on the Word of God; an exegetical study by H. Schlier: Faith, knowledge and love according to the Gospel of John (p. 98-111); a very suggestive explanation of the principle " Gratia praesupponit naturam >, due to J. Ratzinger (p. 135-149). - J. M. Faux, SJ.

**K.** Klein. - **Der Glaube an der Wende der Neuzeit. Paderborn, F.**

**Schöningh, 1962, 24 X 16, 409 p., 24 DM.**

The perspective of this study is that of education in the faith. The world today, where people are radically questioning the meaning of ­existence, needs not so much the apologetics of Christians as the witness of their faith. The Christian, the true believer, is the one who listens to true doctrine with a religiously awakened conscience. In order to be able to awaken the conscience and thus allow the maturing of an authentic Christian faith, it is important that educators be attentive to the condition of the man of our time and to the challenges that the faith is undergoing today. Klein thought that several exemplary figures of the last century could enlighten us on how to live the faith; he thus questions the theologian Newman, the German Catholic poetess Annette von Droste-Hülshoff, who died in Münster (Westfalen) in 1848, and St. Therese of the Child Jesus. It also sheds light on the crisis of faith and the meaning of contemporary atheism through a study of Kierkegaard and another on the religious development of the young Nietzsche. This work, at ­first sight composite, is unified by a pastoral intention: it wants to prepare the Christian of today to lead the fight of faith "without bastions\*, in the middle of the world and side by side with all men: the fight of each and everyone for the Truth which is Jesus Christ. - J. M. Faux, SJ.

* **.** Welte. - **Auf der Spur des Ewigen. Philosophische Abhandlungen über verschiedene Gegenstände der Religion und der Theologie. Fri- bourg-en-Br. Herder, 1965, 22 x 14, 470 p., 46,80 DM.**
* **Heilsverständnis. Philosophische Untersuchungen einiger Voraussetzungen ­zum Verständnis des Christentums. Ibid, 1966, 232 pp.**
* **Vom Geist des Christentums. 2Ç , Frankfurt am Main, J. Knecht, 1966, 21 x 12, 104 pp. 7.80 DM.**
* **Im Spielfeld von Endlichkeit und Unendlichkeit. Gedanken zur Deutung ­des menschlichen Daseins. Ibid, 1967, 119 p.**

We list here several books by the same author. The first two, of larger size, are more speculative. The other two, of smaller volume, are more in the form of meditations.

*Auf der Spur des Ewigen is a* collection of writings written (and published) between 1945 and 1964. They are the fruit of a reflection begun in a circle of friends during the war and continued for twenty years. The first text, that of a conference given in 1946 on "the present situation of faith", can serve as an introduction to the whole. It is indeed faith, and living faith, that is the essential question for the author. Formed in the thought of St. Thomas, of which he gives a profound and original reading, he is also totally open to the currents of thought of his time, accepting their questions, taking advantage of the authenticity of their analyses and research. Among these ­contemporary thinkers, ­Heidegger and Jaspcrs find a particular echo here. But before them, Hegel and Nietzsche are also listened to as choice witnesses and thinkers particularly representative of their time and of our time. A frequent theme throughout Welte's work is the essence of religion and the task of theology and philosophy within it. In this direction, he recognizes the capital importance that one of the last articles of this book, on the method in theology, has today. The volume concludes with two studies devoted to important topics in theology: the Christology of Chalcedon, and the ­understanding of the Eucharist. - ­The volume *Heilsverstândnis* bears, as a subtitle: <philosophical investigation of some presuppositions to the understanding of Christianity­". It is thus in line with the same fundamental theology whose importance in B. Welte's thought we have just pointed out. It is in ­dialogue with today's thinkers that he seeks to clarify the meaning and the limits of the task entrusted to philosophy within the understanding of faith. According to him, in the intelligence of being and in the ­fundamental dispositions ­of human existence there is a precompromise of Christianity which makes possible the intelligence and human fulfilment of Christian revelation. Such a position, which recognizes the irreplaceable moment of philosophy in the opening of man to the total truth of God, in no way implies that faith can be deduced from philosophy. The ­encounter with God is a work of freedom; man opens himself freely to the ­entirely gratuitous initiative of God who offers himself to him. This study follows on from the one published by the author in 1949 on "Philosophical Faith in Karl Jaspers", a study which was rightly noted. The influence of St. Thomas and Heidegger is easily identifiable; the author adds the names of Kierkegaard ­and Blondel. - *Vom Gcist des Christentums* (2nd edition) offers the reader a series of meditations which are rather short but which go to the heart of things each time and which are inspired by an authentic evangelical spirit. Let us give the titles of these chapters, which are usually about ten pages long: "The Spirit of Christianity", "The Spirit of Faith", "The Spirit of Joy", "The Spirit of Truth", "The Spirit of Patience", "The Spirit of Love", "The Spirit of Freedom", "The Spirit of the Church", "Diversity of Gifts", "The Fruits of the Spirit". - *Im Spielfeld von Endlichkeit und Unendlichkeit* is based on the same type of meditation. However, these are lessons given in 1964 at the ­University of Freiburg. The first part, grouping the first four lectures, describes the field in which human existence is played out: "*Dasein* as being-in-the-world, and the field in which it unfolds", "The finitude of *Dasein*", "Finitude as facticity and infinitude as ideality of *Dasein",* "On the image of God in *Dasein".* The last six lectures outline the fundamental figures under which *Dasein* can be expressed*:* childhood spirit, leading to a radical alternative, to an option where everything is decided. Composed of the finite and the infinite, man plays out his existence according to the way he wants to appropriate the infinite that is within him or according to the way he entrusts himself to it in the acceptance of his finitude. - S. Decloux, SJ.

**THEOLOGY AND RELIGIONS**

**A.-M.** Henry, **O.P. - The Church's Relations with Non-Christian Religions. Vatican H. Texts and commentaries of the conciliar decrees. Coll. Unam Sanctam, 61. Paris, Ed. du Cerf, 1966, 23 X 14, 328 p., 28,50 FF.**

The collection *U nam Sanctam, Vatican II* provides us with a copious and most interesting commentary on the briefest of conciliar texts. After an introduction by Fr. Henry, Fr. Cottier gives the history of the *Declaration.* Responding to an initiative of John XXIII, it was first conceived as a text on the Jews, intended to correct in Christian teaching all that might have favored anti-Semitism; under the action of multiple influences, at the Council and in the intersessions, it ended up encompassing, in its definitive state, the whole religious reality of humanity. The authors of the commentary, deliberately and sometimes unintentionally, emphasize the novelty of this ­conciliar teaching and the breadth of the field it opens up for theological research. The Declaration devotes hardly a sentence (beginning of n. 2) to religions "other" than the great Asian religions and Islam. The commentary gives them a larger share by giving the floor, successively, to a missionary from Asia, Fr. Doumes (author of *Dieu aime les païens,* cfr. *N.R.Th.,* 1964, p. 1232) and to a missionary from Africa, Fr. Maurier (whose Essay *on a Theology of Paganism* we shall present later*).* Both extend the *­Declaration* with a theological reflection on the religious situation of the pagans and on the missionary encounter between the preaching of Christ and the religious man. Doumes is more intuitive, with a great human and Christian truth, a little difficult to grasp at times in the detours of his meditation. Maurier is more systematic, anxious to define; we will read in the review of his main work the reservations that his conception seems to call for. The ­chapters that Fr. Masson devotes to the "religious values of Hinduism and Buddhism" closely follow the text of the *Declaration* and show ­how it very consciously targets the main aspects of these two religious universes. These are beautiful pages, clear, vigorous and full of sympathy. For ­his part, Fr. Caspar endeavours to show how all the richness of the Muslim religion is evoked by the conciliar expressions; he also sketches a history of the relations between the Church and Islam. Finally, Fr. Cdttier comments briefly on nn. 4 (the Jewish religion) and 5 (­universal brotherhood­). ­Although of very different kinds, these commentaries constitute a valuable whole which will help to understand the teaching of the Council. But this one is a starting point. On the very meaning of non-Christian religions in relation to salvation, as well as on the relationship between religion and faith, the *Declaration* leaves room for very different interpretations, and the various authors of the commentary do not seem to agree. - J. M. Faux, S.J.

**IL** Maurier, **P.B. - Essai d'une théologie du paganisme. Paris, Ed. de l'Orante, 1965, 19 X 14, 327 p.**

The term paganism designates the existential situation of men who live in religions, as opposed to the situations introduced by the Old and New Testaments; those whom the Jews called the "goim", the nations. It is a situation of salvation in which men can find God and which has a place in the Christian economy. It is defined by the ­condition of created man, who discovers God from the world around him and from the natural law inscribed in his conscience. Pagan religion sacralizes earthly existence by referring it to God; Christian revelation turns the situation around by calling men to divine life. In his research, M. uses two approaches: on the one hand, he questions the Old and New Testaments; on the other hand, in order to give a more concrete face to the affinities on the religious meaning of man, he resorts to the data of ethnology and the history of religions, making use above all of the work of Father J. Goetz. Through this double approach, he takes four steps that lead from paganism to Christ: paganism is first considered from the point of view of the human condition, then as slavery to the Powers, then as an ambiguous existence, and finally as a temptation to withdraw and an expectation of an extension. Christ brings in himself the newness of the divine life, liberates from the powers that be, discerns sin and fulfils man's expectations. Each time we are led to the threshold of Revelation which is crossed in part 5e : Theology of paganism and missionary pastoral care. Helped by a well-informed pastoral sense, M. opportunely underlines that the *subject* of a theology of paganism is religious *rhomwe*, the living person; he notes, on the other hand, that "to put or put the pagan back into a religious attitude is to put or put him back into the dynamism of the saving God" (p. 250). Does not this dynamic view, which is very accurate, invite us to qualify the radical distinction made elsewhere between the religious regime of paganism and the regime of Revelation? If an "economic" distinction must be maintained, the unity of the plan of grace and the life of faith is primary. Religions are human realities which ­must be redeemed by Christ, but this redemption begins (can ­begin) long before the explicit encounter with the Gospel. When the pagan is truly religious, he is already drawn into the sphere of supernatural faith. This is not because he has freed himself individually from his religious regime, but because it is penetrated by grace and worked by the Spirit. - J. M. Faux, SJ.

**H.** Nys, **O.P. - Salvation without the Gospel. Coll. Word and Mission, 12.**

**Paris, Ed. du Cerf, 1966, 20 X 13, 304 p., 22,20 FF.**

In 1912, L. Capéran had published: *The problem of the salvation of the infidels.* This work has remained until now the classic reference in this field. N. takes over and gives a complete state of the question, taking into account what was published from 1912 to 1964, that is to say, up to the threshold of a period in which, under the impulse of the Council, it is in the process of being fundamentally taken up again. Note the ­change of title: one cannot speak of the salvation of the unbelievers, since faith is necessary for salvation, but one can speak of the salvation of the unevangelized, that is to say ­of those who have not had the opportunity to hear the explicit proclamation of the good news of Christ (does not the expression "without the Gospel" say ­more.. and too much?) The problem posed is: "How can men, who are all called to salvation but many of whom do not know 'the only name by which we must be saved' (cf. Acts 4:12) have the faith necessary for salvation?" The author distinguishes among theologians two tendencies resulting from a totally different approach to the problem and which he calls respectively "externally objective" and "personalist" or "existential­". The first considers faith above all as knowledge; it tries to determine the minimum content of the act of saving faith and ­seeks the extraordinary ways in which this content can come into the ­possession of the ­unevangelized. The second tendency, more recent and which is gradually taking over the whole field, sees faith above all as a personal attitude of ­abandonment to God; it will therefore try to show how man can truly realize such an attitude in the concreteness of his options. Nys groups together in this trend authors such as Karrer, Maritain, Liégé, Mouroux, Seckler, Congar and Rahner. In a 3\* part he exposes his ­personal synthesis­; he opts for the 2e tendency, < striving to highlight and consolidate its supports ". The main point is the understanding of faith as man's *real* response to the real action of God's grace, the reality of the commitment being able to overflow and in fact often overflowing the explicit knowledge of the object on which it bears. Appendices are devoted to the axiom: Outside the Church there is no salvation and to the necessity of missions. In spite of a certain awkwardness of expression, the work clearly formulates the problem, provides a faithful overview of the various solutions and defends ­soundly oriented positions, even though the specifically Christian ­character of the anonymous Christian faith would benefit from being clarified. In this field, there is still much to be done. - J. M. Faux, SJ.

**J.** Heilsbetz, **S.J. - Theologische Gründe der nichtchristlichen ­Religionen. Coll. Quaestiones Disputatae, 33, Freiburg im Breisgau, Herder, 1967, 21 X 14, 232 p., DM 20.80.**

The precise point of research by J. Heilsbetz, a pupil of K. Rahner, is not the status of humanity outside of the Revelation of the Old and New Testaments (Maurier), nor the possibility of salvation of individual persons untouched by evangelization (Nys), but the ­significance of religions (and their plurality) in the plan of salvation. Until the last Council, the question was hardly addressed by theologians, but the teaching of the Church contains many elements which can be used to develop a doctrine on this point. H. brings these elements together. First of all, he ­recalls what concerns the possibility of salvation for those who live outside of Revelation properly so called: the "noachic" covenant, the universal salvific will, the necessity of a faith properly so called, supernatural (which can be expressed in a "natural" knowledge), the general revelation of God in the religious sense of man *(Religiosity).* This religious sense, in a historical and social being, is normally expressed in a plurality of concrete religions according to cultural diversities. These ­religions cannot be considered ­as purely man-made; the supernatural salvific will of God is at work in their formation. Traditional doctrine speaks here of the "sacraments of nature" (pagan rites that can deliver children from original sin) and of primitive Revelation (of which H. provides a ­satisfactory interpretation based on the role of tradition and language in all religious knowledge). In any case, the experience of religious man cannot be reduced to the natural knowledge of God; although obscurely, religious­ man perceives God as the one who comes close and forgives. The ­problem of religions is therefore situated in the sphere of the living, supernatural relationship ­between God and men, of Revelation received through faith. It is true that in a world subject to sin, religions are always threatened by ­depravity; but the evil they contain does not deprive them of their legitimacy, which they lose only when the Gospel is effectively proclaimed, that is, when a concrete man is effectively­ brought into the presence of the call of the risen Christ. Of the many works published in recent times on the subject of non-Christian religions, H.'s is probably the most ­rigorous; it is based on a good theology of faith. One can­ no longer study these questions without referring to it. - J. M. Faux, S.J.

**E.** Cornelis, **O.P. - Christian values of non-Christian religions. Salvation history and history of religions. Christianity and Buddhism. Coll. Cogitatio fidei, 12, Paris, Edit, du Cerf, 1965, 23 X 14, 232 p., 16,50 FF.**

This book groups together several articles already published in various reviews and three unpublished articles on Buddhism. It is divided into two parts: History of salvation and history of religions; Christianity and Buddhism. A suggestive foreword marks the link between apparently disparate studies: the author wants "to place in a just light the question posed to Christians by the persistence in the world, after the coming of Christ, of great coherent­ religious groups" (p. 39). The point of view is that of the meeting of ­religions, which does not take place "as long as the believer has not perceived in the person who has a faith other than his own the essentially fraternal heart in which this foreign faith is rooted" (p. 105). This supposes that the Christian allows himself to be challenged by other religions in order to renew his faith. The first part includes a phenomenology of Revelation, as understood by religions (ch. 1) and a study of syncretism (ch. 3), between which is the chapter that deals most directly with the theme of the book: Christian theology and non-Christian religions. A theology of the *Logos makes it* possible to highlight the stones of expectation scattered throughout the religions *(Jogcn sfrer- maîikoi)* but it must be corrected by a theology of kenosis: "the mystery of fulfillment is at the same time a mystery of dispossession" (p. 72). The studies on Buddhism (especially the first four) apply to this concrete case of encounter, undoubtedly the most crucial, the orientations outlined ­in the first part. Thus the author himself makes a first contribution to the program he has outlined: "Each ­particular­ religious culture ­should now be examined in its origin and history, in order to discover in it the action of the Father, the Son and the Spirit, in order to recognize in it also the spiritual cataclysms born of the sin of men" (p. 74). - J. M. Faux, SJ.

1. Ravier, **S.J. - La mystique et les mystiques. Paris-Bruges, Deselée de Brouwer, 1965, 19 X 13, 1123 p.**

This volume is intended to take up the design of *Chris tus,* the famous manual of the history of religions, published on the eve of the First World War, under the ­direction of ­Frs. de Grandmaison and Rousselot. Let us say at once that we do ­not find here the unity of conception which characterized this work. The authors of the monographs, eminent specialists in their fields but who were asked to make themselves accessible to a "cultivated" public, did not all conceive their task in the same way. Several of them summarize in rapid sketches the essentials of what should be known in their field: Hruby for Jewish spirituality, Tyszkiewicz for Russian Orthodox spirituality, Arnaldez for Muslim mysticism, Kaltenmark for Taoism, Bareau for Buddhism and Lacombe for Brahmanism. A chapter on the first Duretian generations is due to Fr. Hausherr, whose illness prevented him from continuing his study of spirituality in the patristic period. Under the title: *Human Life and Divine Life,* Fr. Ravier sketches a synthesis of spiritual theology according to the New Testament. But one is surprised to find nothing on the tradition and spiritual history of the Catholic Church. From this somewhat composite whole, some choice pieces stand out. The preface by Fr. de Lubac, who characterizes Christian mysticism by its openness to the Mystery of Christ and defines its role: "to interiorize the Mystery of faith in order to make the whole of life fruitful" (p. 25). Hasso Jaegcr's diligent and intelligent study of Protestant and Anglican mysticism. A paradox of Protestantism is highlighted: its theology rejects mysticism as a threat to the gratuity of ­justification, but the lived demand of a reformed ­Christianity calls for it. The article by Fr. J. Goetz: *Spirituality among the primitives,* which sheds a very enlightening light on the fundamental structures of religion. Finally, an important study by J. A. Cuttat, the well-known author of *La rencontre des religions*, who compares here the Christian experience and Eastern spirituality. C. shows convincingly that Christianity can assume the real values of ­Eastern spirituality, while the reverse is not true. A synoptic table which covers no less than 75 pages summarizes the comparison of the two experiences, showing both contrast and convergence, and showing ­how Christ assumes (that is, recapitulates and surpasses) all the spiritual data, aspirations and searches of the Eastern religious reality. - J. M. Faux, SJ.

**R. C.** Zaehner. **- India, Israel, Islam. Mystical religions and prophetic revelations. Paris-Bruges, Deselée de Brouwer, 1965, 20 X 13, 336 p., 240 FB.**

"M. Zaehner (holder of the Chair of Comparative Religion at Oxford University) is the first orientalist of note who has dared to compare with each other and with Christianity the three principal religious facts ­of the "type" which our author calls mystical (Hinduism, Buddhism and Taoism) and the three principal religious facts of the prophetic "type" ­(Zoroastrianism, Judaism and Islam). This is how J. A. Cuttat, himself a specialist in "the encounter of religions", puts it at the beginning of a 60-page introduction that constitutes an excellent overall presentation of Zaehner's work. Cuttat also defines Z's method, which he calls dialogue, as opposed to three other possible methods: polemics, description and concordism. In the first chapter, the author defines the task of the comparative study of religions: "to show the evolution and spiritual significance of the great religions and moral doctrines of the East, by interpreting them, comparing them and bringing out the contrasts they present, both among themselves and with the religions and ethics of the West" (p. 61). This raises the question suggested by the English title of the book: "At sundry times...". (in various times, an allusion to the beginning of the Epistle to the Hebrews). What is the ­extent of these "sundry times and sundry ways? And are these prophets only of Israel? Chapters 2 and 3 summarize another of the author's books, *Mysticism, sacred and profane;* they present a general but accurate view of the Vedas, the Upanishads and the Bhagavat-Gita. Chapter 4 compares Zarathustra and Mohammed to the prophets of Israel (an appendix ­takes up the problem of the relationship between Christ and Mohammed in particular). Chapter 5 takes a closer look at what can be understood by *praeparatio fidei* in the various religions under consideration. Christianity," concludes Z., "­constitutes both the completion of the mystical tradition of India... and the ­realization of the hopes of Zoroaster, the prophet of ancient Iran. In Christ, the two currents meet, harmonize and reconcile as nowhere else: for Christ fulfills both the law and the prophets in Israel and the "Gospel according to the Gentiles" as it was preached in India and Iran. Served by exceptional linguistic competence, Professor Zaehner has undertaken an inter-religious dialogue of confounding breadth; as Cuttat notes, he confronts the humanities with a problem of structure that they could not evade on the pretext that it has ­apologetic implications.­ For Christians, this brief and dense book is an ideal introduction to dialogue with religions. - J. M. Faux, S.J.

**H.** Dumoulin. - **Oestliche Méditation und christliche Mystik. Freiburg and Brussels, K. Alber, 1966, 22 x 14, 340 p., DM 38.80.**

The author of this book is a professor at Sophia University in Tokyo. That is why, in this volume of absolutely general title, the Far East appears most strongly and is treated with more care. In fact, it is mainly about Buddhist Asia. The author's conviction, which is in keeping with the spirit of the Council, is that non-Christian religions contain great and respectable values, that there is a way to dialogue with them, and also that there are differences between them and Christianity which cannot be forgotten without damage (cf. pp. 216-222 and 235-236). The author proceeds in a progressive manner. An introduction studies (in the Japanese case) the wisdom of Asia, and estimates its ­function in the plan of salvation. The first part studies the Western and Eastern mystics in themselves, in terms of liberation, intuition, and the ­attainment of the absolute. The second part places, within this general framework, an ­investigation into the role of the World and the Self in mystical activity. But it ­is ­clearly the third part, Buddhist meditation in a Christian perspective, which is the most characteristic; we know, moreover, that the author has written a great deal on the Japanese Buddhist mysticism of Zen. He returns to it with as much clarity as one can project on this "mystery". His presentation is more accessible than that of A. Verdù, more abstruse but penetrating, which he perhaps uses a little too little; he will thus reach the less ­specialized reader more effectively. ­The two appendices should be mentioned, which are precious: one is a text of Zen method, very precise and meaningful; the other gives the spiritual notes of a convert who became a nun, whom God favored, it seems, with special graces from her childhood, and well before her conversion. Good indexes facilitate the use of this interesting comparative study, which will be able to guide the judgement of many people who are perhaps perplexed by the "similarities­" of the various mystics. A book that comes at the right time. - ­J. Masson, S.J. '

**L.** Gardet. **- God and the destiny of man. Coll. Etudes musulmanes, IX. Paris, J. Vrin, 1967, 25 X 17, 528 p.**

One cannot think of summarizing, even briefly, the rich content of this volume, which shows us the relationship between God and man in Islam.

The author has grouped his many and varied data into five treatises, which are quite similar to the traditional Muslim divisions. The first is entitled The Acts of the Most High and confronts human freedom with ­divine omnipotence. ­The second, which takes up the second part of the Muslim profession of faith, deals with the prophets and mainly with Mohammed. The third (why is it not placed last?) deals with the last ends: resurrection, future life. The fourth examines the relationship between faith and "works", the central work being testimony and not cultic acts. The fifth treatise, on the imâma and the caliphate, has lost its topicality because of political changes, but remains very interesting from the historical and legal point of view. The author has taken great care to ensure that the text of this treatise is clear and concise, and that it is well written and concise. The author takes ­great care to avoid hasty and inaccurate identifications between the terms and concepts of Islam and those of Christianity. As such, his volume can be called a "comparative theology". It shows an exigency and a finesse that can serve as an example, in the face of too many summary and approximate comparisons that are sometimes encountered. Synoptic tables of the main ideas serve as useful "maps" for the progress of the reader, or rather the student. The tables of technical terms and proper names contribute to the same study. The bibliography, based on the most direct sources, ancient and modern, Arabic and Western, is a further guarantee of the seriousness of the work. M. Gardet is to be congratulated for this new proof of science, method and sound criticism. - J. Masson, SJ.

**D.** Nothomb, **P.B. - An African humanism. Values and waiting stones.**

**Coll. Tradition et renouveau, 2, Brussels, Lumen Vitae, 1965, 24 X 16, 283 p., 195 FB.**

Africa is becoming fashionable. Studies on traditions and customs, sociological and economic analyses... are constantly appearing in the press. But all of them analyze an essentially synthetic and global culture : they all objectify a complex that Africans live first and foremost, and intensely. No doubt analysis is essential to progress, but here more than elsewhere, it becomes perilous. D. Nothomb has understood this. And what strikes one in his book, what delights Africans when they read his study, is the understanding, the sympathy in all his approaches. Far from this so-called scientific interest which treats man as an object, he has tried to enter, to penetrate into this world, not to judge it but to live in it, to integrate it and to be adopted. Only this attitude allowed him to perceive true values and to speak of them with the delicacy of the heart. His reflections on "mutima = heart", on the word, and on "Bupfura = true nobility" are most penetrating; they start from the inside ­and discover, even to those who come from this milieu, their cultural treasure. It is regrettable that the author did not want to study this humanism for itself. No doubt his mission is to instruct, to evangelize these peoples to whom he has been sent; but one senses too much the utilitarian research of a missionary. The Christian harmonies at the end of each chapter weigh down ­this beautiful book; they give the impression that the author is trying to ­appropriate the soul of this people. Fortunately, these harmonies would constitute a second stage of reflection. They would be less awkward and less artificial if they were to enter into a study of the extensions and flourishing of this culture. Nevertheless, D. Nothomb has written a master book in which a true love of the other pierces through, which manifests a deep respect and a great esteem for man; a book, finally, that every man interested in the subject should read. - A. Gaparayi, SJ.

**THEOLOGY OF HISTORY**

**G.** Sauter. - **Zukunft und Verheissung. Das Problem der Zukunft in der gegenwärtigen Theologischen und philosophischen Diskussion. ­Zurich, Zwingli Verlag, 1965, 23 X 16, 374 p., CHF 28.80.**

The treatment of such a vast theme ("future and promise in contemporary philosophy and theology") demanded a great deal of openness and a choice that was always conscious of its limits and its relative arbitrariness. E. Sauter does not fail to meet these requirements, for example when, in his first chapter, he studies temporality in dialogue with Augustine, Kant and Heidegger, or when he then moves on to a meditation on the themes of hope and promise in Scripture. This means that it is impossible to summarize this work in a few sentences. One must ­immerse oneself in it little by little­. One finds oneself in the company of mainly German-speaking Protestant theologians and exegetes, especially K. Barth, R. Bultmann and others. Barth, R. Bultmann, P. Althaus, P. Tillich, E. Troeltsch, but also with M. Buber, G. Scholem and especially Emst Bloch ("Das Prinzip Hoffnung") who is discussed at length in the last part of the book. The approach to the problem is gradually clarified through assessments and criticisms of other people's attempts. These are decisive questions for theology. Is the future glimpsed in the promise an unveiling of an already existing reality? or is it a fulfilment - and in what sense? Is the grasp it offers to thought and action not always a reduction of the new to the already lived? What, in the eyes of the theologian, is the role and the foundation of utopia in human existence? Finally, what is the reason, the logos of "the hope that is in us"? The task of theology then appears to be to keep the future open to ­promise, resolutely criticizing all merely human attempts to understand time - either by returning to the origin, or even by determining the content of the promise by an overly formal reference to the event of Christ - himself ultimately conceived as the mere manifestation of an already present Logos. Even the scheme of salvation history risks being a final avatar of the eternal return (p. 170-3), any teleology to return surreptitiously to a protology. From the *type* enlightened by the accomplishment, one can regress to the recurrent *archetype*, without noticing it. The conception of "revelation as history" (W. Pannenbcrg) does not escape this reproach, as soon as it claims to grasp a continuity at the level of the tradition itself. The promise is essentially the possibility *given* and received of ­welcoming and conceiving the new. One can only wonder if the recourse, traditional since Irenaeus, to "divine pedagogy" to explain the ­theological appropriateness of the anticipations or images that convey the Promise, is sufficient to exhaust the effort of explanation. Is the "logos of continuity" immanent in man only what is *denied* by the advent of the ­promised newness­? Is ­it not also that from which the promise can announce itself as a promise *for us?* This is not really ruled out by Sauter, and it is probably one of the points where Catholic theology as a whole would be more "humanistic" than he is. Be that as it may, the rigor of his critique is welcome in the concert of a theology in which man always tends again, as in all his works, to make his own case. - Paul Tihon, SJ.

**J.** Moltmann. - **Theologie van de hoop. Merksem, Westland, 1967, 20 X**

1. **357 p., 280 FB.**

*Ambo* Publishers, Utrecht, have recently published this Dutch translation ­of J. Moltmann­'s book, "Theologie der Hoffmmg". This is an opportunity to present this work which has had a fairly large impact in German-speaking theological circles since its first edition in 1964. It was published shortly before Sauler's work (see above), and is similar to it in its project, in part of its approach and in its results. It exceeds it, in our opinion, by the unity of the composition and the fullness of the development, which Sauter always exposes to stop at the critical phase. It is also a question here, and more explicitly, of conceiving eschatology as the spring of all Christian thought, and not only as a final chapter more or less reduced to an appendix. In fact, if the fact of Christ's resurrection is taken seriously, it truly introduces into history a new possibility, the ever-present possibility of which forbids us to conceive of the future as a simple repetition or a pure manifestation of what already exists. It is also what triggers the Christian dynamism in its specificity, and allows it to engage in the present history, on the social, political, cultural level, etc., without giving in to the illusions of millenarianism. This is undoubtedly what makes Moltmann's book so attractive: he offers the image of a Christianity that is open to the future, committed to the construction of the world and contributing its ­specific, indispensable part to it­, without fear in the face of secular society, and which is all of this in virtue of its faith in the Risen Christ. The critical part is not absent from the work. Thus Kant and transcendental thought are held responsible for the rejection of eschatology on the margins of Christian thought. Barth and Bultmann both tend, by different paths, to conceive of revelation as an epiphany of being (of God - or of man), without a real past or future. Through the latter, it is obviously also Heidegger who is criticized, whose analysis of the *Da sein* excludes any possibility of true history, we are told. On all these points, Moltmann and Sauter largely agree, as in their rejection of the "theologia gloriae", their recovery of ­tradition, their conception of anamnesis as an opening of the present to the future. In both of them, too, there is the same discreet reference to and respectful distance from Hegel; the same effort (more successful in Moltmann's case, in our opinion) to go beyond religious individualism as well as pure *Mitntenschtichkeit* and to open up to involvement in human society. Finally, from the third edition onwards, Moltmann also directly discusses Ernst Bloch's positions in a long appendix that is reproduced in the Dutch translation. Here again, it is a work to be meditated upon. The style lends itself well to this, which is not lacking in eloquence ­(to the point of being a little diffuse at ­times). A Catholicism which today is rediscovering its mobility and its openness to the world cannot fail to benefit from it. Here, as in Sauter, does not the almost exclusive attention to the emergence of a "novum" make us lose sight of the continuity that it requires in order to appear? Let us note, finally, that the Dutch translation, sometimes a little rapid, does not dispense with ­recourse to the original. - Paul Tihon, S.J.

**J. V.** Langmead Casserley. **- Toward a Theology of History. London, Mowbray, 1965, 20 X 14, ix-238 p., 25 sh.**

How can a philosophy of history be developed from revelation (conceived as a series of events guided by God and interpreted under his guidance)? Since there is no historiography without presuppositions (which, as Collingwood has shown, are always theological), it is anomalous that Christian historians, in interpreting the Bible, practically exclude the understanding of history which is that of the Bible itself: they thus take on the presuppositions of the atheist, or the agnostic, or a vague humanism. On the other hand, a Toynbee, for example, practices an exegesis of historical events which is close to that of the Bible itself, while having an idea of religion which is too marked by the comparatism of the last century. This biblical exegesis of history is perfectly justified in principle, the author explains, and more urgent today than a ­historical exegesis ­of the Bible (the need for which is hardly denied today). It is ­opposed to ­what he calls the "biblical kantism" of the Formgeschichte and the "­biblical ­Hegelianism" ­of the "theology of myth", but just as much to the current naturalism which is hardly more than a "deflated Hegelianism". This is a harsh judgment that encompasses almost all biblical scholarship of our time: nowhere is the spirit of the Bible itself to be found. But it also denounces the narrowness of our historical science, for there are no two histories to be interpreted: we have gained enormously in quantity of ­information, but lost perhaps more in quality of understanding. And if these two things cannot be separated, one does not see what would prohibit the ­use in history of the fundamental categories of Christian thought (sin, eschatology, eternity, freedom): its validity would be demonstrated by its results of increased intelligibility. We can see the interest of these non-conformist­ reflections. Let us admit that they often seem a bit quick, raising as many problems as they solve. For example: is the capture of recurrences the only source of meaning? Isn't the interpretation of facts itself reducible to mental structures? Is the anthropological interpretation of revelation and its apparent reduction to the "veiled acts" of God not a sound and necessary methodical hypothesis today? ­Finally, let us add that what is said about typology is not very thorough, if we ­compare it ­to the finesse of the traditional instrument represented by the doctrine of the "four senses of Scripture": there is still much to recover there. - Paul Tihon, SJ.

**E.** Heimann. - **Theology of History. Ein Versuch. Stuttgart, KreuzVerlag­, 1966, 20 x 11, 256 p., DM 16.80.**

Prof. Heimann is a sociologist and moralist. He was also a long-time friend of Paul Tillich, and acknowledges his debt to other theologians such as Hendrik Kraemer and R. Niebuhr. In the present chaos of ­Christian thought­, he wants to answer as a cultured Lutheran Christian the question: "What is possible to believe today? And how can Christian action be defined in the complexity of socio-historical relations? This second preoccupation is characteristic of the book and is a good part of its interest. Its pleasure also comes from the clarity of the language, which is not very friendly to the esoteric expressions of contemporary philosophy or theology. The fact that it sometimes verges on banality or simplism in the eyes of specialists should not make us neglect the interest for the same specialists of certain ­perspectives renewed by the bringing together of various disciplines, or more simply of an independent effort to give life to fixed formulas. This is the case, for example, for the central pages of the book devoted to the Trinity: the theologian reads them with a mixture of interest, because of their freshness, and annoyance, because of their approximations. But, let us repeat, the interest of the book is less there than in the reflections of a Christian on the society of our time, on the relationship between science, political power and faith, source of meaning. - Paul Tihon, S.J.

**H. R.** Schlette. **- Epiphany as History. Ein Versuch. Munich, Kosel, 1966, 19 X 11, 126 pp.**

Moving with cautious boldness on a minefield, Prof. Schlette asks what it means that "God intervenes in history and in so doing reveals himself to men". His thesis is that the epiphany is the ­historical event ­itself, but that it is this only for those who can perceive the interpretation of which it is pregnant and which it makes possible. This way of seeing things is by no means rationalistic. It does not exclude the miracle a priori, but notes that the progress of exegesis leads to an understanding of divine interventions that is quite different from the current conception - and so much the better if this understanding is more acceptable to contemporary thought (there is ­a kind of circle here of ­which the author is aware - cf. p. 64). The author notes that the historical epiphany of the origins (Abraham) takes place against the background of a cosmic epiphany (Abraham was already a religious man) and that its meaning gradually emerges in the revivals that are made of it. Thus sc constitutes a new aim, a new experience, a new language, which distances itself from the cosmic epiphany, without rejecting it: there is continuity and discontinuity (p. 60). The event becomes "the word\* of God to the chosen people, according to an analogy felt to be legitimate and necessary with interpersonal relationships. All this also applies to Jesus, in ­particular to his resurrection (pp. 69-75). On this crucial point, one can, without being suspected of unbelief, profess various more or less radical theories, and Schlette's is as radical as one can be in Christian dogma. There remains the question of the future: in what sense can it still be the place for such epiphanies? This question brings the author closer to recent discussions about Teilhard and (still him) Ernst Bloch. Finally, he criticizes the too easy language of "salvation history": what is at stake in history, more than the salvation of man, is the manifestation of the Absolute. We can see that this stimulating little book is in line with a very classical, but very timely, thesis. - Paul Tihon, S.J.

**J. M.** Connolly. - **Human History and. the Word of God. The Christian Meaning of History in Contemporary Thought. London, Collier-Macmillan­, 1965, 21 X 14, xxix-327 p., 53 sh.**

"The aim of this book is to introduce the reader to the various conceptions of history in the West" (p. XIX). It therefore offers us an overall picture in which the philosophies and theologies of history, both ­Protestant and Catholic, are reviewed.­ In necessarily sketchy outlines, a quantity of authors are situated, judged (sometimes executed). The first part focuses on the question: "Is there a philosophy of history? and a Christian philosophy of history? The second part, devoted to the "Jesus of history" and the "Christ of faith", exposes the history of recent exegesis on this point, and traces the path of a truly respectful interpretation of the given, centered on the notion of salvation history and typology. There is no philosophy of history but only a theology (we would say: theologies) of which the author states the fundamental principles: God, time, providence and freedom, sin, redemption, glory of God, eschatology. The third part, on "­history and theologians", shows the very divergent efforts made by both Protestants and Catholics to reconcile eschatology with ­engagement with earthly realities. In this regard, it is questionable whether the classification of Catholic theologians into "incarnationalists" and "eschatologists" is sufficiently attentive to the totality of the various authors­' approaches; for example, it brings together men as different as K. Rahncr and H. U. von Balthasar; it quotes neither "Medieval Exegesis" nor "History and Spirit" from Fr. de Lubac; it knows only "On ­Historical Actuality" from Fr. Fessard­; but these are inevitable limits in any overview of this kind. Finally, the fourth part represents the Author's contribution to a theology of history, starting from a reading of its unfolding as a place of the coming of the Word of God. This reading synthesizes what is ­commonly accepted today in Catholic theology (that which is done, and more and more also that which is taught), at least in so far as it remains very close to the biblical statements themselves, and moves "comfortably" within them (p. 251). Moreover, this is also what makes it purely introductory and leaves us wanting more if we are concerned not only with making a "theology of proclamation" for Christians, but also with ensuring its transmissibility today. From this point of view, the concern for "relevance" is more asserted here than implemented. In the same way, the need for ecumenism is expressed with such a "good Catholic conscience" that it clearly demonstrates the difficulty of a true reconciliation. In short, the work seems to us to be successful especially in its documentary parts. - Paul Tihon, S.J.

**Mr.** Bordoni. **- H tempo. Valore filosofieo e mistero teologico. Coll. Corona ­Lateranensis, 6, Rome, Pont. Univ. Lateranense, 1965, 24 X 17, 300 p.**

The author starts from a rehabilitation of the Aristotelian-Thomistic conception of time: it is not only cosmological, but linked to Woman who ­measures time in her relationship to the world. As for the duration proper to the ­spiritual ­creature­, it is only a deficient ­imitation of eternity, because its ­becoming situates a part of itself outside of itself and introduces succession into its operation; and fundamentally, its temporality is rooted in its original passivity as a creature and its orientation to the Creator. This preliminary study makes it possible to manifest at once the philosophical inconsistency of certain ­representations of the relation between time and eternity, representations that ­compromise the true transcendence of the latter. It also situates the historical in its relationship with the freedom that founds meaning, particularly on the moral and religious level. The author can thus take a position in the debate on the theology of history, between pessimism (Barth) and Christian progressivism (Montuclard), but in a more optimistic way than the "Catholic eschatologism" (Daniélou, Bouyer) with regard to the cultural values produced by history. This does not prevent him from recognizing the natural dispersion of time, accentuated by the fall: historical time must be redeemed. This redemption of time takes place through the redemptive incamation. Founded in eternity, realized in the *Vephapax* of Christ's return to his Father, contemporary with all of becoming in virtue of its theandric character, the incarnation acquires its fullness in the time of the Church, the meeting of the subjective time of faith and the objective duration of the sacrament - in particular in the Eucharist. Such is the trajectory of a solid reflection, showing a great familiarity not only with Saint Thomas, but also with contemporary Catholic thought. It should be noted that an index of the authors quoted would not have been superfluous, the references not always being given *in extenso.* - Paul Tihon, SJ.

**W.** Kahles. **- Geschichte als Liturgie. Die Geschiehtstheologie des Ru- pertus von Deutz. Coll. Aevum christianum, 3. Munster, Aschendorff, 1960, 20 X 13, 244 p., 16 DM paperback; 17,50 DM hardback.**

The meaning of history is to be a liturgy of adoration and thanksgiving presided over by Christ, Alpha and Omega, the first willed - even if man had not sinned - and the final fulfilment of the communication of the Trinity to humanity. This is the liturgy represented by the mystery of the worship celebrated in the Church, the source from which man drinks who wants to perceive the meaning of what he lives. This way of seeing things does not make much use of the upheavals and the sum of misery and horror that history contains: it is seen as the scene of an incessant conflict between diabolical pride and the fullness of love coming from the depths of God and which can only be received. The perversion of the meaning of history consists in wanting to be by oneself what one can only be by God. These are the lines along which the scriptural meditation of the Benedictine abbot Rupert of Deutz unfolds, at the beginning of the 12th centurye which saw the dawn of a new moment in Christian consciousness. It recapitulates in its language the meditation of Augustine and St. Paul, and its modern commentator introduces us to this monastic reflection, very ­conscious of the specificity of Christian views. Thus he has admirable pages on history as liturgy, on Adam's sin as a pseudo-cultural act (the opposite of the Eucharist), on the historical meaning of baptism and the Eucharist, on the role of the Holy Spirit in history, on the Virgin Mary, on the relationship of time and eternity, etc. Identifying himself with Rupert's point of view, the Author judges the attempts of recent authors who have dealt with the "meaning of history" (Baden, Schütz, Litt, Jaspers, Cullmann, and already Nietzsche). He sees in them epigones - sometimes in spite of themselves - of German idealism, or representatives of a less ambitious rationalism. He concludes from the contradictions of our time that purely secularized man is no longer capable of constructing history, but only of destroying it. This is a salutary reading. It would be even more effective, in our opinion, if the Author had taken more distance from Rupert's symbolic language, if only by being aware of the problem it poses for contemporary theology. At the same time, this distance would better convince us of the historical value of his reading. For example, does the grouping of themes that he makes within Rupert's works translate well the approach of the Benedictine? Only the abundance of quotations leads us to suppose so, as a sign of great familiarity with the author studied. - Paul Tihon, SJ.

**POSITIVE THEOLOGY**

**H.** de Lubac, **S.J. - Augustinism and Modern Theology. - The mystery of the supernatural. Coll. Theology, 63 and 64. 2 vols., Paris, Aubier, 1965, 22 X 14, 339 and 301 p.**

Twenty years ago, ­historical studies ­entitled *Surnaturel* appeared in the collection *Théologie.* The two volumes that Fr. de Lubac is giving us today are a reworking rather than a reprint. If certain chapters of the first volume have hardly undergone more than slight alterations, most of the others are new or have been entirely rewritten. The doctrine, however, remains that which the author had set out in *Supernatural* and clarified in *Recherches de Science Religieuse,* 36 (1949) 80-121, under the title which he took over for the second volume. It is certainly explained, nuanced, and occasionally defended against ­attacks or erroneous interpretations; above all, it is supported by an erudition whose breadth and abundance are admired and astonished by the reader, who is ­sometimes a bit overwhelmed by such an avalanche of quotations. To give just one example of this almost exhaustive knowledge, the author quotes several times Fulgence Lafosse, an almost unknown French Augustinian, whose works have become so rare that there is hardly a complete copy left in France.

The author's thesis is, and remains, that the so-called theory of "pure nature", which is considerably more recent than its proponents claim (in any case, it does not go back to St. Thomas), without being an error and in spite of the usefulness it may have had in outdated contexts, is in no way necessary for the defense of the supernatural character of the beatific vision to which we are called. At the same time, doing without it preserves us from the pitfall that too many of its proponents have not been able to avoid: that of making nature a whole closed in on itself and the supernatural a reality properly added to a nature ­effectively posited in being without it. One of the logical consequences of this "dualism" is the birth of an atheistic humanism that claims to do without this "overlay" and the dismay of apologists in the face of such a refusal.

Against this detestable way of conceiving "pure nature", the author's criticisms are pertinent; may he have done theology the eminent service of ridding it forever of those pseudo-philosophical speculations ­which consider that concrete man can really have two ­last­ ends ­properly so called and pass from one to the other, without really ­changing his nature, if God gives him the means.

But is there only this way of conceiving pure nature? The author knows that there is not; he himself notes that other theologians defend it as a pure hypothesis, not realized in fact, but realizable. Is it really true that pure nature, thus envisaged, would be no more than a speculation without interest for us?

If, instead of taking the descending path which goes from God the creator to the man he brings into being (and which is the first), we try, which is also legitimate, to go back up from man to God, we come up against the difficulty posed by the gratuity proper to the beatific vision. Or else we link so much intelligence and will to the vision that we make of it, in any case, a vision that is free of charge.

cause, the only possible ultimate end for man. But then, is not the gratuitousness of the beatific vision reduced to that of creation? For, considered from God's point of view, the benefit by which he calls us into being and that by which he destines us to the blessed vision are not ­really distinguishable­, since God cannot, on pain of absurdity, create a being without assigning an end to it, and since, by hypothesis, the intelligent and free creature can have no other end than this vision .

But let us look at the other branch of the dilemma, the one chosen by the supporters of pure nature: for them, an intelligent and free being could, of itself, have another final end than the beatific vision. That is to say, whatever the depth to which the attribution of such an end marks the ­concrete nature ­we receive (which they are far from denying), there is no metaphysical necessity between the gift of such a nature and the attribution to it of such a high end. Thus the "second" gratuitousness (p. 110) of the call to the beatific vision is radically guaranteed, however mysterious this hypothetical "pure nature" may be (about which, alas, its proponents have not always observed due discretion).

Karl Rahner took the same position when he described the call to vision as "existentio/supernatural": the choice of this term marks both the depth to which this finality marks us and the "second" gratuitousness of this gift, which is not a necessary consequence of the gift of the "essential" elements of intelligence and will.

Under these conditions, ­would not the soundly understood hypothesis of pure nature ­explain, in a different way than the Augustinian perspectives, what both schools intend to maintain, the "second" gratuity of the happiness to which God calls us? If this were so, would it not be appropriate to go back to the sources of this doctrine and ask whether it is not the fruit of an authentically Thomistic intuition? In this way we would arrive, we believe, at what makes the fundamental difference between Augustinianism and Thomism, and which is so sensitive in the role that each system attributes to the final cause. To be a Thomist, is it not to believe that the final cause is dynamically present in every being by means of the formal cause? Is it not to consider the end not only as that which attracts us as from without, but above all as that which, by means of the form, makes us move towards it? Seen from this angle, the authors that Fr. de Lubac discusses would perhaps be classified differently. The attempt would undoubtedly be worthwhile: no one, we believe, would have a better chance of succeeding than the one whose mastery these works demonstrate. - L. Renwart, SJ.

**A. W.** Wainwright. **- The Trinity in the New Testament. London, S.P.C.K., 1962, 22 X 14, vn-278 p., 15 sh.**

Publishing mysteries dictate that this 1962 book was not published until 1966. It is not, however, outdated in its kind. It sets out to show what in the New Testament may indicate that Christ and the Spirit are divine persons. The argument is very analytical and clearly conducted. We note the doxologies addressed to Christ, the use of the word Kyrios, the prayers to Christ, the application to Jesus of texts which the Old Testament reserved for Yahweh, the fact that Jesus exercises prerogatives properly divine (judgment, salvation, creation). The texts indicating the divine and personal nature of the Spirit are also gathered and discussed. The approach is cautious and rather conservative, but with a great concern not to give in to prejudice. The exegetes quoted (they are mostly English) are discussed with independence. Excellent notes abound, especially anything that ­gradually identifies ­a situation where the "Trinitarian problem" tends to be posed more and more formally. This book is therefore useful in any case, if only by offering a balanced and updated scriptural argument. In spite of this, we confess to having found the author's own problematic unsatisfactory. On more than one occasion, it leads him to assume that the sacred writers had some kind of "idea in the back of their minds" (e.g.: Paul "was trying to work out his faith in the divinity of Christ" p. 154; he "probably thought more on this point than his writings reveal" p. 260, etc.). This is unconvincing, as unconvincing as ­some of the arguments made for using this or that text (e.g., those where Christ is said to be called God in the N.T.). Such vacillation may leave the exegete indifferent, but the theologian wants a clearer problem. And ­precisely, he does not want to change the exegete's conclusions in any way. He knows that an explicit answer cannot be given to a question that has not yet been explicitly asked. It does not bother him (although it sometimes seems to embarrass the author, who then appears more or less influenced by a prejudice­) that Paul, for example, was not aware of the difficulties to which his own language could lend itself. Or that he did not "think" anything about the personality of the Spirit at a time when such a question did not arise. Such a limitation in no way prevents him from having spoken a language and defined an experience which would oblige him in the future (by fidelity!) to speak of the Spirit as a hypostasis. In short, what is disturbing is an effort to bring together Scripture and present-day faith without having to go through the dogmatic development of the tradition. - Paul Tihon, SJ.

**J.** Moingt, **S.J. - Trinitarian theology of Tertullian. I. History, doctrine, methods. II. Substantiality and individuality. III. Unity and processions. Coll. Theology, 68-70. Paris, Aubier, 1966, 23 X 14, 1094 p.**

This is a remarkable study from many points of view. It is first and foremost an exemplary lesson in the history of doctrines. In order to situate exactly the ­contribution of Tertullian in Trinitarian theology, it was necessary at every moment to avoid approximations, anachronisms, and premature comparisons. It ­was necessary not only to situate *VAdv. Praxcani* in its polemical context and in relation to previous and contemporary writings, but to enlighten it by the whole of the ­work. This work had to be carried out for each technical­ term, for each intellectual approach of the author studied, so as to ­bring out the proper nuances, the audacities, the speculative limits, the dogmatic value ­of the work. It was also necessary to discuss the interpretations put forward by other historians on the most delicate and controversial points. The result is a monumental work; more than a thousand pages, pending a fourth volume of tables, to be published, the content of which is announced at the end of the Foreword. And in spite of the *vastness of* the method, it is a very readable work, marked out by landmarks, stops, and merciful summaries. We would certainly not say that it is an easy book. It shows, besides a very enviable familiarity with the Christian thought of the first centuries, an uncommon ease xr raimcnt in making its way through the most subtle nuances, while the speculative vigour of the Author finds its use at every moment­. ­One learns, throughout the chapters, to weigh the terms exactly, to join the problematic of an era and of an author whose influence was great on Trinitarian theology. Tertullian appears fully orthodox in his aim and the coherence of his dogmatic language, even if the deficiencies of his philosophical reflection (in particular the insufficient abstraction of his concept of substance) led him to certain dead ends. Few men will probably be able to discuss in detail the historical conclusions of Fr. To the dogmatician who benefits from his results, such a work once again poses the problem of an interminable method, a method which is undoubtedly not directly his own, but which he must presuppose at least insofar as, not content with seeking the intelligibility of the present expressions of the faith on the basis of these principles, he endeavours to justify them by tracing them back to their origins. This task, which is still unfinished, is more necessary today than ever. More than ­anyone else, Fr. Moingt is capable of giving us samples of such dogmatics rooted in history, attentive to the logic of developments, conscious of his approach. Let us hope that he will publish them, even if, according to the very ­nature of the thing, he can only present them as attempts that can necessarily be improved. - Paul Tihon, SJ.

**E.** Wölfel. - **Seinsstruktur und Trinitätsproblem. Untersuchungen zur Grundlegung der natürlichen Theologie bei Johannes Duns Scotus. Coll. Beiträge zur Geschichte der Philosophie und Theologie des Mittelalters­, XL, 5. Munster, Aschendorff, 1965, 23 X 16, vnr-275 p., 45 DM .**

It is unusual for a Lutheran theologian to take a medieval scholastic doctor as his dissertation subject, and equally unusual for his dissertation to be published in a famous Catholic collection. The second of these facts is a promising sign­. ­The first is explained by Wölfel­'s concern, indicated by the subtitle: how to justify a natural theology? On this path the ­Reformed theologian ­meets Karl Barth and it seems to him that Scotus' metaphysics is more than any other apt to fertilize the philosophical and theological thought of ­our time. More than any other, this means especially more than the ­Thomistic theory of analogy that he combats. Indeed, according to Duns Scotus, a ­more formal, univocal conception of being allows us to better mark the relationship between the creator and the creature, and at the same time founds a ­natural knowledge ­of God (the being of God being characterized by the property of infinity, which is attached to all his attributes). At the same time, the elaboration of the "­formal distinction" on the basis of real identity allows him to reflect on the Trinitarian relations in terms of hecceity and individuality, thus avoiding the reproach made by the author to the Thomistic position: if the persons are conceived as ­subsistent relations, only the aJ *aliud* ­distinguishes them, and all that they have of real is identified in fact with the absolute essence. This, according to Wölfel, is a weakening of ­the consistency of the hypostases - within the limits of orthodoxy, of course. On the other hand, the Scotian system is susceptible to developments that more easily allow for the understanding of a truly "personal" relationship between the Trinity and humanity, according to the concerns of present-day theology. - Paul Tihon, S.J.

**H.** Wipfler, **S.A.C. - Die Trinitâtspekulation des Petrus von Poitiers und die Trinitâtspekulation des Bichard von St. Viktor. Ein Vergleich­. Coll. Beiträge zur Geschichte der Philosophie und Theologie des Mittelalters, XLI, 1. Munster, Aschendorff, 1965, 24 X 16, xu- 244 p., 2 tables, 38 DM.**

The *Sentences* of Peter of Poitiers are one of the important sources for the theology of the XIIe century; the *De Trinitate* of Richard of Saint-Victor is his masterpiece. The former, a pupil of Peter Lombard, cultivated dialectic­; the latter, influenced by neo-Platonism, believed strongly in the force of the "rationes necessariae". Both had a wide influence in the golden age of scholasticism. If it was appropriate to study them in parallel, it is because their approaches are to a certain extent complementary. The author first compares their use of the characteristic concepts of the Trinitarian doctrine: substance, person, relation, property, notion; then the idea they have of the properties of persons: innascibility, paternity, filiation, active and passive "spiration". It is only from this examination of their differences that the author can question the viability of the two problems, in the light of subsequent developments. He shows how difficult it was to identify the concept of person with that of subsistent relation, as St. Thomas did. And how Peter, less brilliant and less personal than Richard, is nevertheless more on the way to a better coherence and a deepening of the reflection on the Trinity. - Paul Tihon, S.J.

**J.** Lang, **O.F.M. - Die Christologie bei Heinrich von Langenstein. Eine Dogmenhistorische Untersuchung. Coll. Freiburger Theologische ­Studien, 85, Freiburg im Breisgau, Herder, 1966, 23 X 15, xx-390 p., 42 DM.**

Astronomer, jurist, mystic, Hcinrich von Langenstein was also a theologian­. ­From the end of the 14th century, he belongs to a scholasticism largely impregnated with nominalism^ It is difficult to classify him in a specific school, but the influence of the Augustinian doctrine, transmitted and ­developed by the hermits of Saint Augustine, is above all manifest. Christology, which forms the object of this essay, is treated by Langenstein according to a theory of the hypostatic union, the union of the Word and human nature, where the accent is put on the authenticity and on the individuality of this nature. Typically ­scholastic are the considerations on the simultaneity of the state of *viator* and *comprehrnsor* in the earthly Christ, as well as the speculations on the <form> of the Savior's body during his stay in the tomb. Thus Langenstein's doctrine is of relatively little interest to contemporary Christological ­research. But J. Lang's study, the fruit of considerable labor, is carefully done; it is of value for the history of dogma, illuminating the period from Scholasticism to the Reformation. - J. Galot, SJ.

**H.** Riedlinger. - **Geschichtlichkeit und Vollendung des Wissens Christi.**

**Coll. Quaestiones Disputata", 32. Freiburg im Breisgau, Herder, 1966, 21 X 14, 160 p., 14,80 DM.**

Among the dogmatic questions that require revision, the question of the science of Christ arises above all in relation to a more exact analysis of the data of Scripture. The author takes up these data in St. Paul, in the four Gospels, in the Epistle to the Hebrews, and he draws the conclusion that the science of Jesus is immersed in historicity but is not absorbed by it, because it possesses in certain respects a superior perfection. For the reconciliation of these two opposing aspects, he examines the tradition in ­antiquity and in scholastic theology, and, in more recent times, the theories proposed by Schell, Loisy and Blondel, with the reactions of the magisterium. He concludes by giving an overview, sometimes superficial, of the latest theological attempts ­in this field. One should not look for an attempt at a solution in this work, but rather the delimitation of the question posed, with the fundamental orientation of the answer. - J. Galot, SJ.

1. Catâo. **- Salvation and Redemption in St. Thomas Aquinas. Coll. Theolo­**

**gie, 62. Paris, Aubier, 1965, 22 X 14, xv-215 p.**

In this doctoral thesis in theology, the doctrine of St. Thomas on redemption is analyzed from a particular point of view: the value of the human action of Jesus in obtaining salvation. St. Thomas, the author argues, sees the passion and death of Jesus primarily as a human, moral act, done out of love and obedience, for the salvation of the whole human race. This is what appears in the considerations on the merit and satisfaction of the Saviour. Thus the author goes so far as to say: "Jesus Christ did nothing extraordinary to save us. He simply adopted the attitude that befits man after sin" (p. X). From this point of view Christ is seen more clearly as the foundation and model of all human morality. Is it necessary, however, to criticize the idea of an "exceptional power which God has placed in the hands of Christ" (p. IX) in order to avoid a divorce between morality and Christian salvation? In fact, the author later affirms this power in other terms, when he speaks of the capital grace at the source of Christ's saving action. Perhaps we could have wished for a better integration of all the aspects of the salvific doctrine, and in the analysis of the thought of Saint Thomas, a certain exploration of his sources, and notably of his relationship with the theory of Saint Anselm. - J. Galot, SJ.

**J. M.** Ramirez, **O.P. - De episcopatu ut sacramento deque episcoporum**  **collegio. Coll. Biblioteca de teologos españoles, 23, C. 6. San Esteban, Salmanticae, 1966, 25 X 17, 348 p.**

In spite of illness and old age, the author gave in to the urgings of his friends, he tells us in his prologue, and wrote a commentary on the doctrine of *Lumen gentium* on the sacramentality and collegiality of the episcopate. He proceeds by means of a double comparison: first he confronts the doctrine of the Council with that of the ordinary Magisterium of the Church; then he compares it with that of Saint Thomas. The first comparison leads him to ­interpret the conciliar declarations in function of previous affirmations of the Magisterium: one wonders if the doctrinal progress which characterizes *Lumen gentium* is sufficiently highlighted. The author remains strongly attached to the ancient conception of the distinction between the power of order and the power of jurisdiction, and has difficulty in accepting in all its consequences the principle that episcopal consecration really confers the three functions of teaching, sanctification and government. As for the second comparison, it concludes thus: "The substantial conformity of the doctrine of St. Thomas with the doctrine of the Second Vatican Council on the sacramentality and collegiality of the episcopate is full and perfect" (p. 286). Should not the stages of historical development have been taken into account more? - J. Galot, S.J.

1. Rahner. - **Theological Writings. Volumes 6 and 7. Coll. Textes et études théologiques. Paris-Bruges, Desclée de Brouwer, 1966 and 1967, 20 X 13, 232 and 248 p., 165 and 180 FB.**

The seven studies in volume 6 deal with different aspects of the mystery of the Church: how to discover what in her is of divine right and therefore unchangeable, and what, on the contrary, it is in her power to modify eventually; ­how Roman primacy and episcopal collegiality are united and combined; the meaning and desirability of a renewal of the diaconate; what are the ­conversions and the new problems which arise from the evolution of the historical situation and the appearance of modern atheism; why one believes "the Church" and one does not believe "in the Church"; what it means to pray in the name of the Church and the consequences of this for community prayer, the breviary, the ­celebration of the Mass - ­Often difficult, but always enriching, these reflections will be of great interest to all those who perceive the doctrinal and pastoral importance of *Vaggiomamcnto* which ecclesiology today bears witness.

The twelve studies in the following volume are taken from volumes V and VI of *Schriften zur Theologie.* Rather than reducing them more or less well to ­a few common themes, we think we do our readers ­a better service by listing them. Here they are: A simple question about the present pluralism in the spiritual situation of Catholics and the Church - On dialogue in pluralistic society - Philosophy and theology - A small fragment "on the collective discovery of truth" - Sacred Scripture and theology - Scripture ­and Tradition, about the conciliar schema - The < commandment " of love among the other commandments - Faith, power of salvation and power of healing - What is a heresy? - Theology in the New ­Testament - What is a dogmatic statement? The study on the commandment of love seemed to us to highlight the unique place of this commandment and the consequences of this doctrine for our spiritual life, which is called to an unceasing progress. - L. Renwart, SJ.

**Studi di scienze ecclesiastiche. II. Coll. Aloisiana, 2. Naples, Via Petrarca 115, 1961, 24 X 17, vi-401 p.**

The Aloisiana collection has already been presented to the readers of this Review (see *N.R.Th.,* 1963, 204). This second volume contains five articles and a note whose diversity makes it difficult to review: *Consideraciones sobre cl "Cántico Espiritual" de San Juan de la Crue* (G. de Gennaro); *De impedimento ­impotentiae in viro* (L. Azzotxini); *Aspctti di politica ecclesiastica napoletana durante la reggenza (1759-1767)* (E. Papa); *Morale cristiana* (A. di Marino). We will single out two, particularly noteworthy from the point of view of reflective theology: *Fede came inconlro di persone in E. Brunner* (S. Caiazzo) where, in the first part, the author exposes E. Brunner's thought, studied directly on the texts, and, in the second part, confronts it with the Catholic position; he believes he can show that, under the particular aspect of faith as an encounter, the two conceptions are closer to each other than a first approach would lead one to think. *La sopranaturalità délia fede per rapporta al suo oggetto formale seconda S. Tommaso* (R. Tucci). This study could not be more highly recommended. It is based on an analysis of the texts of St. Thomas in chronological succession, but it is also very well informed about contemporary Catholic thought on faith. Fr. Tucci comes to the conclusion that for St. Thomas the free decision of faith obeys an interior attraction, an attraction which inclines man's conscious activity towards the supernatural end and which manifests to us the absolute credibility of the message, by inviting us to entrust ourselves directly to the uncreated Word mysteriously present in him (in this attraction) as the supreme guarantee of the faith required (p., 81). One hesitates about the real meaning of these formulas which are too dense and in which the enlightening function of the attraction does not appear with all the desired precision. Perhaps the preceding analyses explain them. It would undoubtedly be profitable to compare them with those arrived at by Max SecklER, in his work *Instinkt und Glaubenswille nach Thomas von Aquin* (Mainz­, 1961). - L. Malevez, SJ.

1. Robbereciits. **- The Myth of Adam and Original Sin. Coll. New**

**Alliance. Paris, Ed. Universitaires, 1967, 21 X 16, 148 p., 12,35 FF.**

A book that is both sympathetic and irritating. Sympathetic because it sings of the joy that a Christian feels when he suddenly discovers the pure truth of the Gospel. Here we have the first draft, still not very disciplined, of a thought in which there is a lot of generosity: with the help of his parish priest, a Christian goes beyond the formulas of a catechism that until then had not been very well thought out, in order to feel himself possessed by the radical event of salvation. Also, fundamentally, the profound intuitions are right. Among other things, the way in which original sin is presented in the first two chapters can be read in an acceptable way, and even, basically, it does not bring anything really original since this dogma has been preached in the perspective of salvation in Jesus Christ. But this is on condition that the reader gives the uncriticized statements of A. a friendly nudge at any time, so that they can be properly interpreted, purified of any ambiguous contribution, and freed (especially in the second half of the book) of the aggressiveness ­which spoils the value of the judgment. It must be said, however, that at this jai of continual benevolent patience, one gets tired. That is why the book is ­irritating: one would like to like it and it is impossible. Let us try to say in a friendly but firm manner why. Mr. R., who is an academic, knows very well that, in order to popularize the book and thus to really educate, one must have a proven competence. So what irritates, in the first two chapters, are the hasty uses of exegete's reflections, taken from Fr. Ligier and sometimes misunderstood; they are the too rapid allusions to Nabert and Ricoeur, interesting in themselves, but simply thrown in here and there. M.R., who is a philosopher, knows very well that one does not pass from phenomenology ­to existential judgment responding to the divine call in revelation. Consequently, what becomes inadmissible in the third chapter is the constant confusion of the two planes when one wants to deepen the notion of sin: one always confuses the definition of man with his existential status (pp. 82, 86, 101), which unconsciously leads to no longer speaking of sin as an offense against God. Or, if you like, without any warning, "sin" is still taken in an analogical sense which may indeed fit the notion of original sin (the old "sin of nature" of the scholastics) but no longer fits with the idea of sin-transgression which must subsist in theology. This is what makes A. write this completely equivocal and unacceptable sentence in its universality: "sin is not primarily pejorative since it designates the human being as God made him" (p. 101). Moreover, M.R., who is a true believer, knows very well that salvation is purely a divine initiative and therefore that we must remove from our mentalities everything that still smacks of his (semi) Pelagianism; but does he not remain, more or less avowedly, in a sentence like this one: "Christ can only answer a question, he can only give to the one who asks, desires, seeks... No doubt Jesus said: "Seek and you shall find", but also: "It is not you who chose me...". In short, here the question is already the answer to an ever more primitive call. This is what had to be shown in order to get to the bottom of the presentation of original sin. Let us agree that in fact there is always a way to save the intention of A., but too often at the price of a solid blow to the hock which restores the balance. Finally, M.R., who is *32* years old, already knows that the reflection of the believer is a patient testing of our images and our concepts, a conversion always taken up again of our ­attitudes or our habits: this means that the childlike simplicity that we are recommended to discover at the end of this long work is not the aggressive attitude of the terrible child that appears too much in the last chapter, which, moreover, has nothing to do with the title of the book. In short, A. has imitated Adam who, wanting too quickly to monopolize the fruit of wisdom, reaped the absence of wisdom (p. 89); not having wished to submit to the pedagogy of the law of ecclesiastical censures (of which the editor warns us in all honesty), he remains naked with his indigencies. All this is regrettable, for with more discipline at all levels, we could have had a very fine book. - C. Dumont, S.J.

**Theology and Practice of Concelebration. Paris, Marne, 1967, 18 X 13, 326 p., 16 FF.**

This series of studies, translated from Italian, reflects quite accurately the present state of theology and practice with regard to concelebration, its progress, its trials and tribulations. After the brief and well-documented historical reminders of Fr. B. Neunheuser and E. Lanne, a long and somewhat diffuse reflection by V. Joannes situates the various forms of concelebration of the sacraments within a theology of worship. Then the many cases in which concelebration is opportune are presented: in the diocese and the parish (L. Delia Torre), in priestly communities (Ad. Franqucsa), in clergy meetings (R. Falsini). To facilitate practice, there is a very precise exposition of the "juridical and ritual aspects of concelebration" (F. dell'Oro), the description of some experiences (V. Joannes) and indications for a catechesis of concelebration, including models of liturgical monitions ­for various cases. More than one of the authors points out the need for ­theological deepening, and more than one also points out the progress that could still be advantageously introduced at the level of the rite. It is to be hoped that practice itself will impose such progress. And for example, that the introduction of a variety of anaphora in living language will invite a relaxation of the present formula of the "priestly spoken choir", linked to a certain theology which is fortunately being ­rebalanced. - Paul Tihon, S.J.

**W.** Barry McGrory. **- The Mass and the Resurrection. Rome, Officium Libri Catholici, 1964, 25 X 18, xxiv-104 p.**

This work is actually a chapter of a thesis presented at the Angelicum. The author bases himself on the doctrine of Saint Thomas. Now, he declares that the celebration of the Eucharist is an immolation for two ­reasons: because it is a representative image of the Passion of Christ and because this sacrament makes us participate in the fruits of the Passion. Can we make a similar statement about the Resurrection? Through a rather rapid investigation of the liturgical and patristic tradition as well as of the scriptural data, the author shows that the Eucharist must be recognized as a representative image of the Resurrection and as a participation in its fruits. One would have wished for a more precise analysis of certain texts, such as that of the disciples of Emmaus, and a deepening of the doctrinal synthesis. - J. Galot, SJ.

**Th.** Bogler, **O.S.B. - Ist der Mensch von heute noch liturgiefâhig?**

**Coll. Liturgie und Mônchtum. Laacher Hefte, 38. Maria Laach, Ars Liturgica, 1966, 23 X 15, 128 p., 4,40 DM paperback; 6,60 DM hardback.**

Is man today still "capable of liturgy"? B. Neunheuser, a series of people were invited to respond to this question: young and old, academics and lay people, ­prominent figures in the liturgical movement and others for whom liturgy is more marginal, single and married people, Catholics and Lutherans (p. 8). All of them, whether theologians, pastors, psychologists, pedagogues or simple consumers, see the future of the liturgy with a certain optimism, but also underline the acuteness of the problems that arise in this ­field today. ­Through considerations of unequal value, the fundamental question is ­sometimes approached: can the mystery of salvation in Jesus Christ take shape and consistency in the life of man without being embodied in symbolic behaviour and language? In the answers, often this problem is actually assumed to be solved, and attention is focused on the question, "Liturgy, yes - but what kind of liturgy?" And the trends in the answers diverge greatly. Reading these pages, one can better situate the liturgical work of the Council, tracing a middle path towards more authenticity and less formalism, while taking into account traditions and transitions. We see better what remains to be done, and how no recipe dispenses with a prolonged effort of education. - Paul Tihon, SJ.

**R.** Salaün **and E.** Marcus. **- What is a priest? Paris, Ed. du Seuil, 1965, 21 X 14, 270 p.**

The transformations that are taking place in the Church make it more urgent to have a better understanding of the priesthood. The problem is very well put in this book: priests ask themselves what they are and what they should be, what they do and what they should do. One senses in the presentation a reaction against an ideal of the past, attributed in particular to the French School, that of a priest so consecrated that, separated from the world, he cannot commit himself fully to the work of evangelization. The answers given afterwards to the various ­questions sometimes seem rather complex to grasp, but they are marked by the fundamental orientation according to which the Council, whose doctrine ­the authors had not yet been able to know, envisages the priesthood: the perspective of the total reality of the Church, of the overall mission of the Christian community. - J. Galot, SJ.

**The deacon in the Church and the world today. Edit. P.** Winninger **and Y.** Congar. **Coll. Unam Sanctam, 59. Paris, Ed. du Cerf, 1966, 23 X 14, 320 p., 21 FF.**

The volume brings together studies from three sources: a German collective work *Diaconia in Christo* (1962); the Acts of the Congress on the Diaconate, held in Rome in 1965; and original articles. These studies concern first of all the New Testament (J. Lécuyer), the history of the diaconate (W. Croce) and its present situation in the East (R. Clément), in the Anglican Church (S. Rayburn) and in the Protestant Churches (H. Krimm). Then, after two studies on the ritual of ordination, in the Syro-Byzantine rite (I. Doens) and in the Roman Pontifical (B. Kleinheycr), comes the presentation of the theology of the diaconate: the diaconate in

the doctrine of the ministry (Y. M.-J. Congar), the diaconate in the hierarchy (H. Denis), its specificity (E. Marcus), outline of a theology of the diaconate (A. Kerkvoorde). P. Winninger deals with the ministries of deacons and, in ­collaboration with J. Horncf, traces the history of the restoration of the diaconate; on this subject, K. Raltner comments on the teaching of Vatican II. ­­Finally, various ­questions are addressed: deacons for Latin America, for the mission countries of Africa and Asia, for France (R. Schaller), deacons among the Brothers of religious Congregations, the canonical status of deacons, their ­formation, their spirituality (H. Kramer), the deacon "husband of one wife" (St. Lyonnet). This last title will perhaps intrigue the reader; this expression of *1 Tim* 3:12 does not mean, according to Fr. Lyonnet, the exclusion of second marriages for the deacon, but rather the exclusion of "bigamy", that is to say, the requirement of an exemplary conduct of fidelity in marriage, whether it is a question of first or second marriages. - J. Galot, SJ.

**The Virgin Mary in the Constitution on the Church. Bulletin de la Société Française d'Etudes Mariales, 1965, 22e year. Paris, Lethielleux, 1966, 25 X 16, 132 p., 18 FF.**

In its session devoted to the study of Chapter VIII of the Constitution *Lumen gentium,* the French Society for Marian Studies was especially concerned with identifying some essential lines or orientations of the conciliar doctrine. R. Laurentin's presentation on the genesis of the chapter helps us to grasp the scope of the debates on the Virgin Mary and the value of the affirmations finally ­stated by the assembly. Fr. Th. Koehler presents an analysis of the chapter, placing it in the general context of the Constitution. Fr. Le Déaut ­focuses on ­a more particular aspect: the use of Scripture in the chapter, which is worthwhile not only for its own sake, but as an invitation to a Marian doctrine more firmly based on its biblical foundation. The theme of divine maternity is treated by Fr. H.-M. Manteau-Bonamy, and that of Marian worship by Fr. J. Godefroid, who highlights the Council's middle ground, neither maximalist nor minimalist. The volume ends with a translation of chapter VIII, as well as an extract from the speech of Paul VI in which Mary is proclaimed Mother of the Church. - J. Galot, SJ.

**H.** Küng. **- Freedom of the Christian. Theological Meditations, 1, Paris­**

**Bruges, Desclée de Brouwer, 1967, 20 X 13, 232 p., 165 FB.**

This book by the German theologian is a collection of four meditations edited by Citez Benziger (Einsiedeln) and a text published in "Die Weltwoche" (Zurich). The first and fifth studies are portraits. The first is Sir Thomas More who raised the individual freedom of the Christian so high; the second is John XXIII who made the spiritual freedom of a pope manifest to the world. Both are commended by the finesse of the line. The ­professional theologian ­will be more interested in the other studies which are entitled: freedom in the Church, the freedom of the theologian and finally what the author calls the freedom of religion. These studies show a singularly ­penetrating ­theological sense. ­We especially admired the meditation on the freedom of the theologian, in which the conditions for a free and liberating theological science and the desirable division of tasks in research ­are stated with courage and balance. The author rightly insists that the freedom of the theologian ­cannot be conquered but only demanded. "­This freedom can only be offered as a gift to theology: by grace, in faith, through the Spirit Where the spirit of the Lord ­is, there is freedom (2 Cor 3:17). The last essay on religious freedom is of great interest. It deals with the difficult problem that is at the forefront of theology and is expressed in the adage: *Extra ecclesiam nulla salus.* The theological solution of principle which the author seeks to establish must, he says, clarify in a positive way, from the point of view of ­the whole divine plan of salvation, the meaning of world religions and ­examine seriously, from the point of view of the New Testament, the place and task of the Church in the world outside the Church (p. 162). This is a very suggestive essay to which theologians will like to return. All of these studies appear in the collection "Theological Meditations" and respond admirably to this ­title. - A. Thiry, SJ.

**A.** Thiry, **S.J. - Religious freedom and Christian freedom. Coll. Lessianum Museum. Ascetic and Mystical Section, 57. Paris-Bruges, Desclce de Brouwer, 1967, 19 X 12, 254 p., 120 FB.**

The author has gathered together in this small volume, which is easy to read, the text of ten conferences held at the Ecole des Sciences Religieuses in Namur in 1965-1966­. The starting point is the conciliar debate on religious freedom. Freedom is recognized there as an inalienable right of the person, far from the fears formerly felt in the face of the claims of liberalism, Marxism and the currents of modern thought. Does not the Gospel decisively consecrate respect for persons? It invites us to a profound faith in freedom. This faith must accommodate the limits of man and his powers that are proclaimed today. Above all, it must seek to promote a spiritual freedom which fulfils man before God, in filial obedience and in submission to the Spirit. Confident in the freedom which comes from God, the Christian will not hesitate to be truly creative; he will strive to reproduce in his life the attitudes lived by Christ, his brother and his liberator. - S. Decloux, SJ.

**R.** Guardini. **- Christianity and culture. Paris-Tournai, Casterman, 1967, 19 X 14, 264 p., 165 FB.**

Although they span some fifteen years (1923-1938), the writings ­collected in this volume are very unified. And if they bear the mark of the time in which they were written, they remain full of lessons for us. It is a pleasure to find a reflection that is attentive to the complexities of reality, concerned to be accessible, and very serene, even though it is aware of the questions of contemporary man. From this point of view, the 1928 essay on "faith subject to reflection", which closes the volume, is a fruitful read. A particularly topical point is the unceasing effort to identify the specificity of Christianity in the face of all forms of natural religion or atheism. This is useful for clarifying the ambiguities of the current concept of secularization. For if the word is not there, the thing more than announces itself. - Paul Tihon, SJ.

**N". A.** Luytex, **O.P. - Research and culture. Tasks of a Catholic University. Fribourg, Edit. Universitaires, 1965, 24 X 16, 328 p.**

The topicality of the question posed by this volume: "the task of a Catholic university" cannot be denied. It was written on the occasion of the 75th anniversary of the University of Fribourg. Among the contributions gathered in the first part ("basic problems"), we note the article by Fr. Luyten, "Why a Catholic university?", as well as the rather dense pages by Fr. Schillebeeckx on "the Catholic university as a problem and a promise". Fr Philippe writes an article entitled "Faith and ­Intelligence", Fr Meinhold a contribution under the title "Witness to Truth". F. Schwegler describes "The Catholic university as seen by a student". Fr. Stirnimann draws a connection between "Catholic and ecumenical". In the next section ("Historical perspectives"), a study by H. Schmidinger is devoted to "The origin of universities in the Middle Ages". A specialist in Newman, Fr. Walgrave titles his contribution: "J. H. Newman and the problem of the Catholic University". "Fribourg and the University" is the title of the ­pages by R. Ruffieux. The following articles focus on the relationship between faith and the secular­ sciences: "Le maître catholique devant les lettres pro- fanes", by P. H. Simon; "Le réalisme dans la doctrine politique de l'Eglise", by J. Darbellay; "La perspective catholique sur les problèmes de l'économie", by J. M. Valachi; "New light on the relations between science and faith", by H. Dolch; "The present data of science on the whole universe and the problem of the infinite", by J. Meurers; "The formation and task of the physician, from a Catholic point of view", by A. Faller. Finally, under the general heading of "human dimensions", the last three ­contributions are brought together­: "The Catholic university and the student", by A. Müller; "Beyond the university: Pax Romana", by R. Sugranyes de Franch, and "Towards more realism in economic policy", by W. Schmitz. - S. Decloux, SJ.

**J.** Maritain. **- The peasant of the Garonne. An old layman asks about the present time. 3" edition, Paris-Bruges, Desclée de Brouwer, 1966, 20 X 13, 408 p., 225 FB.**

An old layman - Jacques Maritain himself - questions himself about our times and communicates to us the fruit of his reflections in a rough and frank speech such as is sometimes uttered by certain peasants of the Danube - or of the Garonne! - who call "things by their name".

The author knows and recognizes the greatness of our time: "an immense spiritual fermentation, immense religious aspirations are at work" (p. 15). He could have described these but that is not his purpose. Having searched for the truth through a long journey and having discovered it in faith, he knows its unique value. Now, some people who continue to want to be and to call themselves Christians are in fact emptying faith of its proper substance, reducing it to "a simple sublimating aspiration" (p. 18), a reduction which threatens the renewal of faith which the Council, under the impulse of the Holy Spirit, has so happily initiated. Jacques Maritain keenly perceives the danger and reacts forcefully against the deviations he discerns. He describes the ­main ones­: the anguish of being overwhelmed, an obstacle to simple recognition as well as to an upright search for the truth, - the difficult support of sound doctrine and the easy acceptance of "fables", a danger against which Paul already warned Timothy *(2 Tin* 4, 34) - the prostration before the world and the refusal to kneel before God as a result of a doctrinal and ­practical confusion of ­the various meanings of the word world. We must therefore find and follow the path of liberating truth. On what conditions can we do this? The first is that of a fullness of charity. Christian renewal cannot take place without the "absolute primacy of agape, of fraternal love ­fully liberated in the soul. Our time calls for "a kind of epiphany of evangelical love" (p. 114). But perfect charity cannot be realized apart from the truth. We must therefore satisfy the demands of true knowledge, the conditions of its progress, and for this we must: liberate the "­philosophical eros", ­- put ourselves in the school of the true masters of thought, of whom one of the most eminent remains St. Thomas Aquinas who knew admirably how to distinguish, without separating them, faith and reason, theology and philosophy, - scrutinize in the light of Scripture and Tradition under the guidance of the magisterium the mystery of the Church and the mystery of Christ, - devote ourselves to contemplation. An ­authentic renewal of action can only take place within a ­renewal of the eyes and the heart, a conversion of all ourselves to Christ.

The perspective chosen by Jacques Maritain has its limits: it does not reveal the whole horizon of our time. But if in reading him we keep present the immense aspirations that the Holy Spirit arouses in our time, we perceive better, thanks to his word of frank truth, the deviations from which we must guard ourselves, the conditions to which we must freely submit ourselves, in order to collaborate for our part in the renewal of faith, hope ­and charity which, under the impulse of the Spirit, the Council of Vatican II wishes so ardently to promote. - J. Delcuve, S.J.

**R.** Vancourt. **- The Crisis of Contemporary Christianity. Coll. Présence et pensée. Paris, Aubier, 1965, 20 X 13, 173 p.**

The author's aim is to help cultivated Christians to reflect on the crisis of Christianity in the contemporary world. It is a crisis of growth, certainly, but one that requires lucidity and discernment if it is to be resolved into a real maturation of faith. Three dangers threaten this maturation. The awareness that "our truths, especially religious and moral truths, bear the mark of an era and an environment" (p. 67) risks leading to a relativization of the "truths of faith". To avoid this danger, we must constantly deepen our knowledge of the divine message while striving to distinguish it from the particular historical context in which God has communicated it to us, in which the Church has defined the dogmas: a delicate task to be ­pursued within an authentic fidelity to the living Tradition. A second danger lies in the threat of substituting the cult of man for the cult of God. It is ­important to keep God in the first place for the sake of truth as well as for the true promotion of man. Finally, however important the social and communitarian development of religion may be, we must never lose sight - this is the third danger - of the fact that what is most ­fundamental in man is his personal­ relationship with the living God as revealed to us by Jesus Christ. - J. Delcuve, S.J.

**M.** Schmaus, **H. R.** Schlette **and E.** Gôssmann. **- Theologie im Laien- stajuL Coll. Theologische Fragenheute, 8, Munich, M. Hueber, 1966, 18 x 11, 114 p., DM 4.80.**

Three conferences on "Theology in the lay state". The one by Michel Schmaus describes the development of the influence of the laity in the Church: a general presentation which, in spite of its positive intention, is strewn with reservations and warnings, which leaves a curious impression. H. R. Schlette, on the other hand, deals directly with the theme (a theme which is unfortunately less topical here than in German-speaking countries) of the role of lay theologians at all levels of research and teaching. It shows that the difficulties encountered are psychological and never of principle. What is to prevent, for example, a woman from having a master's degree in theology and teaching future priests? And what prevents the theologian-cleric from losing his sense of superiority over his lay colleague, who may be more competent than he? He also notes that the existence of lay theologians, by itself, does not mean the salvation of theology... Finally, Elisabeth Gôssmann returns to the general theme "Laity and theology according to Vatican II" by developing the implicit intuitions and explicit indications of the conciliar texts. It provides many stimulating reflections on what the future might hold from this ­particular point of view­, a future that will force us to purify and soften the theology of ministry in the Church and to take greater account in all theology of what the Council calls the interpretation of the signs of the times. - Paul Tihon, SJ.

**Th.** Maertens. - **The promotion of women in the Bible. Its ­applications to marriage and ministry. Coll. Points de repère. Paris-Tournai, Casterman, 1967, 18 X 12, 232 p., 96 FB.**

These are notes on biblical reading that the author had written in a scattered and incomplete manner and that were collected by Mrs. Monique Vandevelde. Their purpose is not to give us an exegetical analysis or a doctrinal synthesis­, but rather to put before our eyes, with a brief commentary, a great number of texts arranged around certain themes. In the New Testament, the question of women's ministry in the Church is dealt with in a special way, in view of the position taken by St. Paul. In order to consider this problem in all its breadth, it would be necessary to complete the author's interesting indications with a more profound consideration of the plan of salvation in the Incarnation and Redemption, of the will of Christ concerning the situation and role of women, as well as the mission of the Virgin Mary, so decisive for the ­advancement of women and so little mentioned in this work. - J. Galot, SJ.

1. Valkovic. - **L'uomo, la donna e il matrimonio nella teologia di ­Matthias Joseph Scheeben. Coll. Analecta Gregoriana, vol. 152. Series Facultatis Theologicae: sectio B, n. 48. Rome, Gregorian University, 1965, 24 X 16, xn-201 p., 3,000 lire.**

Since Scheeben did not have time to complete his dogmatics and write the treatise on the sacraments, his theology of the sacrament of marriage has to be ­reconstructed with the help of scattered notes in his works. The work is not limited to a strict study of this sacrament, for it gathers and interprets ­Scheeben's statements about man as the image of God, about the nature of woman and femininity, about sexuality and generation, and in this way it comes to shed light on the nature of the matrimonial union and the sacrament. Against the opinion of St. Augustine and St. Thomas, Scheeben ­recognizes in the human family an image of the Holy Trinity. He especially establishes a parallelism between the creation of Eve and the procession of the Holy Spirit. He tends to widen even his conception of the woman as an image of the Holy Spirit, by placing her in relation with the Church, with Mary and the Christian virgins, with divine wisdom and the hierarchical priesthood; the author observes what has of caduc of this too schematic conception. As for marriage, Scheeben describes it as a real derivation of the nuptial mystery of Christ and the Church; in his considerations on generation, he insists particularly on the organic union between God and the parents, and in the theology of the sacrament­, he defines the supernatural bond of the spouses as "sacramentum simul et res". Some of Scheeben's ideas seem too linked to the past and not very adapted to the present mentality: accentuation of the supremacy of man over woman, and feminine anthropology too negative. But other ideas remain fruitful for the current deepening of the theology of marriage; so the synthesis that this volume offers us is enriching. - J. Galot, S.J.

**H.** Engelmann **and F.** Ferrier. - **Romano Guardini. Coll. Theologiens et Spirituels Contemporains, 3, Paris, Fleuras, 1966, 18 X 13, 164 p., 8,50 FF.**

R. Guardini was one of the contemporaries most worthy of being included in the ­programme of this excellent collection. Both a ­theologian and a spiritualist, he was one of the first to embody, in the 1920s, that kind of integrated and dialogical Christian thinking which responds to the deepest longing of our time. His ­teaching of Catholic *Weltcnschauung* at the University of Berlin (1923-1939), where he was then the only official representative of Catholicism, prepared him admirably for this. Hence this concern to take seriously the questions of men, whether they be geniuses like Dante, Pascal, Dostoyevsky, or the actors of the most contemporary tragedies. There is no complacency, however, in this believer whose inclination is rather to "accentuate the ruptures" (p. 118). But what fruitful views (to the point, sometimes, of having become commonplace today) on the Christian promotion of the human being, the historicity of the Incarnation, the spirit of the liturgy where the Christian, soul and sense, "learns to move in the wide and yast world of spiritual objectivity" (p. 139), and whose capital teaching is "that religion cannot do without culture" (p. 133). The authors of this book detail this heavy sheaf with a fervent and lucid sympathy, nourished by personal contact with the man and his work. May they be thanked for it. - P. Lebeau, SJ.

**P.** Lebeau, **S.J. - Jean Daniélou. Coll. Théologiens et Spirituels ­Contemporains, 4, Paris, Fleuras, 1967, 18 X 13, 160 p., 9,50 FF.**

Agility of mind, vast erudition, multiplicity of interests and commitments, theological "flair", so many traits that stand out in this portrait of a living man, drawn with an alert pen by one of his disciples. Neither a panegyric nor a scholarly biography, this little book presents a man and his work through the various sectors of his overflowing activity: history of Christian origins, ecumenism, theology of history, theology of mission, ­reflection on ­typology, etc. Extracts show the quality of this reflection which is stimulated by current events and nourished by the traditional humus. And the historical order allows us to glimpse a significant curve, from the "eschatological" articles of the immediate post-war period to the recent positions taken in favour of a neo-Christianity. - Paul Tihon, S.J.

**SACRAMENTAL THEOLOGY**

**L.** Villette. **- Faith and sacrament. 2. From St. Thomas to Karl Barth. Coll.**

**Travaux de l'Institut Catholique de Paris, 6, Paris, Bloud & Gay, 1964, 25 X 16, 400 p., 380 FB.**

The first volume of this doctoral thesis appeared in 1959 (cf. *N.R.Th.,* 1961, p. 529). As his preface announced, it remained for the author, who had led us from the New Testament to St. Augustine, to continue his historical investigation up to the present day. This is what the present volume does, in four stages: in the Middle Ages, with the Reformers, at Trent, and finally in contemporary Protestant thought. Even limiting ourselves to these four characteristic periods, it was impossible to say everything. In each case, it was necessary to choose. In the Middle Ages, it is the doctrine of St. Thomas that is presented to us. At the end of a thorough study, the author concludes that the cornerstone of the ­Thomistic explanation consists in the medial role given to the Church and its faith; minister and subject are linked to it, which allows for a fully realistic presentation that does not sink into vague symbolism or magical "physicalism". The few pages devoted to St. Bonaventure in the appendix are too brief to be really useful. Two chapters are then devoted, one to Luther and Melanchthon (his theologian), the other to Calvin. In the former, at the end of an evolution marked by his reaction against Catholic doctrines ­and then against the Anabaptist ­theologians, the sacrament appears as a divine word that has become sensitive in order to be received by man. This is done exclusively by faith, which is faith in the sacrament (against the Anabaptists), faith in the word of promise which it contains and above all faith in the realization "for me" of this promise (this is fiducial faith^ with its ­individualistic and subjective character­). ­In seeking the original inspiration of ­Lutheran ­theology­, the author proposes to place it in the Reformer's ­conception of the relationship between God and man following the radical corruption brought to the latter's nature by original sin. ­Justification < extrinsic " will therefore only be possible through faith as he conceives it, with its three necessary characteristics of subjectivism (fallen reason no longer being capable of objectivity in this area), individualism (the subjective sense of confidence which the Spirit gives me is incommunicable in its essence) and quietism ("faith is a gift in which the subject is metaphysically passive," p. 149 - but the author seems to present things differently when he opposes, p. 198, Calvin to Luther). How can we distinguish, on the point at hand, the two great Reformers? "Luther attributed the efficacy of the sacraments to faith received from the Holy Spirit, while Calvin will see in them essentially an action of the Holy Spirit received through faith" (p. 158). More than a nuance, it is a change of orientation. If faith plays an irreplaceable role in ­justification, it is ­only, for Calvin, because it is the very action of the Holy Spirit in the subject. This affirmation is the logical outcome of his theses on necessitating predestination and on the absolute transcendence of divine action, which he believes would be damaged by any instrumental role given to creatures.

When the Council of Trent had to take a position, it certainly condemned justification by faith alone, without rejecting, on the contrary, the irreplaceable role of ­faith for justification. While it firmly maintained the doctrine of

*Yopits operatum,* properly understood, marks no less clearly the necessary place of a dogmatic faith, which includes confidence in personal salvation without restricting itself to this content alone. A brief analysis of three post-Tridentine Catholic theologians - Cano, Bellarmine and Suarez - allows the author to highlight that, despite the controversies that tend to harden the oppositions, it is indeed *sola fides* in its exclusivism that the Council and the Church wanted to reject.

Then, taking a leap beyond a few rather uninteresting centuries, Fauteur devotes a chapter to the major currents in Protestantism today. Three names emerge: Barth, whose grandiose synthesis is based on the claim of God's absolute transcendence and the (underlying) belief in the absolute dialectical opposition between God and man; Bultmann, whose effort to demythologize Christianity leads to the rejection of all sacraments; Cullmann, who, by restoring the value of time as "a means of grace by which God wills the salvation of man", also rediscovers the importance of the Church and the sacraments (but without leaving an absolute supernaturalism of sacramental efficacy, still attributed to God alone). To conclude this panorama of Protestant opinions, the author shows that the dilemma to which Protestantism remains riveted (effective sacrament at the expense of faith or effective faith at the expense of ­sacrament) has its origin in the degradation of ecclesiology and the individualistic perspective that has resulted. This is why the current renewal of this sector of theology has been translated into a correlative revival of sacramentalism.

When the relationship between faith and sacrament is studied closely, it becomes clear, and the author concludes with this conclusion, that what divides Catholics and Protestants is not that one advocates sacrament while the other exalts faith: the irreplaceable role of faith is affirmed on both sides, "the real object of the debate lies rather in the understanding of how, through the Church, faith and sacramental rites, God, in his love, touches man. It is a question of situating exactly what is meant by the transcendence and immanence of divine action in the salvation of man" (p. 385).

As noted in Volume I, the author has been a pioneer in tackling this subject. His work, which is very well done, is the first modern Catholic work on this problem which is so important for a sound conception of the sacraments, not to mention its ecumenical resonance. One can only thank him for having so happily opened the way and for having traced paths in the "virgin forest" which until recently represented this too-neglected sector of our theology. .

The author will however allow us one or two remarks. The first one is quite modest: he would have undoubtedly done a great service to all those who will read it by reproducing, next to Denzinger's old numbering, that of the 32e edition, by Schônmetzer, which appeared about a year before his book. This is perhaps a small indication that the text dates essentially from 1959. There is another sign, more revealing in our opinion: the various Protestant authors are presented with an obvious concern for objectivity, and we do not think that the author can ever really be faulted in this respect; however, when reading, one cannot help feeling a subtle uneasiness of the atmosphere in which these chapters are still bathed: one breathes, so to speak, "a pre-Council air".

Finally, there is a point where our regrets become more pronounced: it is a question of the relationship of the sacraments which are simply valid to faith. On several occasions the author affirms that "neither the personal faith of the subject nor that of the minister is necessary for the valid constitution of a sacrament" (p. 371, cf., among others, pp. 37, 258, etc.). Certainly, the formula is traditional, as the references to the Magisterium, to Saint Augustine, to Saint Thomas, to Bellarmine, etc. prove. But we wonder if it should not have been examined more closely, if only because of its no less traditional complement on the necessity of intention in both the minister and the subject. The author seems to have sensed this at least once (p. 39). Taken literally, as it sounds to our modern ears, the assertion which he presents as the constant doctrine of the Church since St. John Paul II, 1967, no. 7.The­ context in which the Fathers, Scholastics and Magisterium are situated is that of the peaceful and total incredulity which characterizes certain forms of contemporary atheism? There are good reasons to doubt it. When St. Thomas speaks of the baptismal character (IIP, 68, a. 8 *in fine),* it is the < *recta fides"* whose ­necessity he rejects. ­When the author quotes this text, p. 37, he simply translates "faith". Is this legitimate? The whole question is there. - L. Renwart, SJ.

**J. F.** Gallagher, **C.M. - Significando causant. A Study of sacramental efficiency. Coll. Studia Friburgensia, New Serials, 40, Freiburg, The University Press, 1965, 24 X 16, xxn-264 p., 27 FS.**

Devoted to the study of the relationship between meaning and efficacy in sacramental rites, this doctoral thesis proceeds with great method. The first chapter is devoted to the sources of revelation: Scripture, the Fathers, the Magisterium. Without specifying the "how", they all point to the clear affirmation that the sacraments confer grace, that they are effective signs of it.

How can we understand this and try to penetrate further into this mystery? This search was above all the work of the scholastic theologians. Chapter II studies the predecessors of Saint Thomas from this point of view; in conclusion, the author classifies them into two main tendencies: those who are inclined to grant to the sacraments a real causal power, in dependence on God: from a material causality (grace is *in* the sacrament like a remedy in its bottle), one passes with others to an efficient causality: the sacrament produces either a disposition requiring grace (dispositive causality), or, for some, grace itself (perfective causality), but these latter formulations still lack clarity; the other group, on the contrary, grants the rite no real power in relation to grace; The other group, on the contrary, does not grant the rite any real power with respect to grace; it only signifies it and God alone gives it, whether, according to the authors, on the occasion of the sacrament, or by means of the condition sine qua non that is their reception, or again in the value of a pact by which God would have committed himself to act in this way.

A third chapter studies the evolution of St. Thomas' thought on this point. The author agrees with those who think that the Angelic Doctor ­passed, from the *Commentary on the Sentences* to the *Summa,* from dispositive causality to perfective causality. For our author, only this last position represents the proper thought of St. Thomas: in his youthful works, not having yet formed an opinion on the subject, he limits himself to following his predecessors.

Two other chapters study later developments of the question. ■ One is devoted to the authors who did not follow St. Thomas down the path of perfective causality. The proponents of dispositive causation are first dismissed rather summarily, on behalf of the (true) argument that grace is not created, strictly speaking; the author does not seem to have realized that this theory relies on yet other arguments. The ­proponents of extrinsic causation (Franciscans, Scotus), moral causation, and intentional causation are then briefly ­presented. The second of these ­chapters opens with an overview of the historical developments of the perfective causation thesis in Cajetan and more recent commentators, and then moves on to examine this solution itself. After showing its advantages, the author notes the points that it seems to have left unanswered. He discovers four of them: how can a corporeal rite have a ­spiritual effect­? how can ­a sign, whose proper­ effect is to signify, be effective in producing grace? how ­can a composite and ­successive rite ­have the unity indispensable for its effectiveness? how is this possible when physical contact is lacking because of distance or time (revivalism)?

A final chapter is an interesting attempt to reinterpret the ­Thomistic solution in ­such a way as to answer the questions it left open. Taking inspiration from Schillebeeckx and Journet, the author first of all points out, and quite rightly, that there is a sacrament only if a competent minister voluntarily makes the sacramental gesture: the sacraments are actions, not things. It is the voluntary act which commands them; the imperium, which gives these actions the ability to go beyond the purely material plane (first difficulty) and to possess an internal unity (third difficulty) and to be able to reach, without "physical" contact, a being present to the one who acts (first part of the fourth difficulty); for revivification, the author very wisely stops at ­a solution which is exactly a type of dispositive causality (although he has no doubt about it). The main difficulty remains: how can a sign become effective? The minister making the sacramental gesture is an ­instrument at the service of Christ's humanity; the latter, in its turn, is the ­instrument of the divinity. Certainly the human will (and that of Christ is no exception) is only the efficient cause of the movements of its own body and the thoughts of its own mind; with regard to others it acts only as a formal extrinsic cause and final cause. The same is not true of the divine will, which is always efficient of what it wills. Now, the humanity of Christ is the "joint" instrument of his divinity, while the minister, in the sacramental act, ­is its "separate" instrument; as instruments, both ­participate in ­that efficacy proper to the divine will which elevates them by using them.

Let us confess that this seems to us the weak point of an otherwise well conducted thesis. It is the proper causality of the instrument which, in its ­instrumental use­, is elevated to produce an effect which exceeds its natural capacity (the author, in his criticism of other opinions, rightly recognizes this). If the causality proper to the imperium of the will towards another, when it makes a significant gesture, is of a purely formal, extrinsic and final order, it is this type of causality, and it alone, that will be elevated by God in the sacramental significant gesture: this will therefore signify a supernatural effect (that which exceeds its natural capacity, while still being within the line of it, which is required for instrumental causality to exist). In this explanation, whatever it may seem at first sight, we are thus reduced to a ­purely extrinsic causality of the sacramental rite: at best, it ­infallibly­ notifies me ­that God is giving me his grace.

In order to avoid this aporia, recent authors, including Fr. Schillebeeckx *(Le Christ, sacrement de la rencontre de Dieu,* p. 107-108), give ­a more profound analysis of the ­significant act­, the scope of which seems to have escaped Fr Gallagher. This analysis certainly safeguards the formal distinction between the value of the sign and the value of its efficacy, but at the same time shows that the "sign-making", taken in its anthropological reality, is always effective in what it signifies; in these conditions, it is capable of serving God as a true instrument both at the level of meaning and at that of efficacy. Gallagher would no doubt have been more easily sensitized to this solution if his attention had been drawn to the necessary relationship of created grace (of which, following the scholastics, he speaks a great deal) to uncreated grace (much more ­rarely mentioned). Now our language is so made that by speaking too ­exclusively of created grace and of the sacraments which cause it, we run the risk of sliding insensibly towards a "chosi fication" of grace and towards a "quasi principal" causality (if we may be allowed the word) of the sacramental rite, which is only an instrument.

In spite of these remarks, which must be made, this work deserves our congratulations for its information, its probity and the seriousness with which it is carried out. It will be of great service to all those who wish to see how this important point of sacramental doctrine has been gradually clarified in the Church. - L. Renwart, S.J.

**TT.** Weber. **- Sakrament und Sittlichkeit. Coll. Studien zur Geschichte der kath. Moralthcologic, 13, Regensburg, Fr. Pustet, 1966, 22 X 14, 440 p., 58 DM.**

The forty years which are the subject of this survey of historical theology are marked by three great names: Johann Michael Sailer published his *Handbuch der christlichen Moral* in 1817*;* in 1854 Magnus Jocham published the last of the three volumes of his Moral Theology; about the middle of this period Johann Baptist Hirscher gave the first edition of his *Christliche Moral,* also in three volumes. During the same period, sixteen other authors published on the subject. Weber studies them all with meticulous care and remarkable skill; to each he asks the question which is the goal of his research: "What place do you give to the sacraments in your synthesis of Christian morality?" In order to discover the answer, he does not confine himself to an ­examination of ­the explicit statements; the place of the treatise, the manner of expounding it, also seem to him to be revealing; this applies still more, perhaps, to the rooting of the sacramental doctrine in the whole system of the author: the expositions on grace are particularly revealing in this respect.

We will not follow the author in his examination of the theories of each of these authors, in the search for their internal cohesion and of the influences, ­numerous and of diverse directions, which were exerted during this period: *Aufklärung,* theological Romanticism, neo-Thomism, the renewal of the casuistry of St. Alphonsus Liguori, etc. What we would like to do, however, is to underline the interest of the conclusions he develops in his last chapter. His historical research and the intuition which served as his point of departure led the author to conceive of Christian morality as essentially founded on the sacraments ­and structured from them. Two presuppositions for such a morality appear indispensable at the end of the author's research: a theological reflection on the sacraments, and a genetic study of the Christian life.

Theological reflection on the sacramental economy is fundamental: it leads us to discover, in the incarnate Word and in the Church which ensures his visibility for us, the "primordial sacrament" (the Council took up the ­expression) from which our seven sacraments flow; These then appear not as isolated monads, means of grace among others, but as the principal and decisive gestures in which our encounter with Christ takes place; they are, according to the beautiful expression of the first scholastic theologians­, the *sa crament a ntaiora,* the principal mysteries, the "high points" of this symphony which must be the whole of Christian life. And that is why (this is the second remark of the author) those among them which give rise to a stable situation mark by that very fact the great stages of the organic development of the Christian life; it would therefore be normal for them to provide the systematic exposition of the latter, moral theology, with the broad outlines of its framework. Certainly, as the author notes, other plans are possible. ­Nevertheless, this one seems to us to be based on a particularly rich understanding of the mystery that is primary in relation to us: it is in the Incarnation that the love of the Triune God is revealed to us as an offer and a gift of salvation in and through historical visibility. So we have only one wish to ­formulate in conclusion: that the author, who has proved his qualities, may soon give­ us a moral theology constructed according to the principles which his historical research has enabled him to bring out. - L. Remvart, S.J.

**M.** Schmaus. - **Katholische Dogmatik. Band 4. Halbband 1: Die Lehre von den Sakramenten. 6e edition, Munich, M. Hueber, 1964, 24 X 17, xxxn-912 p., 44,80 DM bound; 39 DM hardback.**

The *Katholische Dogmatik* of Bishop Schmaus needs no further introduction to the public of theologians. From its first editions, this monumental work by the ­Professor at the University of Munich has won over the public by its breadth, its clarity, its solidity, its wide-ranging scriptural, patristic and scholastic information, and its ­openness to current problems and currents of thought. Since then, each new edition has been the occasion for an updating, even a recasting of many passages, in order to take into account both the most recent documents of the Magisterium and the progress of theological research. It is not our intention to summarize the enormous volume of more than 900 pages which has become, in this

sixth revised and expanded edition, the treatise on the sacraments. We believe that we are doing a more useful work for our readers by pointing out to them, throughout the pages, ­certain positions taken by the author.

The treatise on the sacraments opens with a study of the presence of Christ to the Christian today: it is realized through the Word and through the Sacrament. These two forms are inseparable from each other (p. 5), but to affirm the pre-eminence of ­the Word, far from being a typically Protestant thesis, is a fully Catholic position (p. 2). After examining the various classical theories on the causality of the sacraments (causality < physical', moral or intentional), the author shows that each of them highlights well one of the aspects of the sacramental reality and leaves the others in the shade, he suggests to apply here also a dialectical method' and to recognize to the sacrament a multiple causality based on its complex structure (p. 93). When he comes to the fate of children who have died without baptism, the author concludes his ­examination of the ­classical doctrine (limbo) and the most ­typical­ modern attempts ­with these words: "their fate too is immersed in the unfathomable mystery of divine love, and we need not despair of their salvation" (p. 216). He suggests, as a way to a possible solution, an examination of the notion of "necessity" and an effort to deepen the meaning of heaven and hell.

With regard to the Eucharist, which he describes with emphasis on its sacrificial character (p. 253), the author notes the importance of distinguishing between, without separating them, the substantial presence, on which the metaphysical consideration ­places the emphasis, and the active presence, which a view centered on salvation will bring to the fore (p. 252). The pages on transubstantiation (p. 314 ff.) have not yet been able to take into account the recent discussions on transfinalization and transsignification. Still on the subject of the Eucharist, the author briefly presents the irrunolationist and oblationist theories, then the "consecratory" theory of J. Kramp (f 1940), in order to give preference to the "integrationist" theory: the Eucharist is a sacrifice by being the memorial of a sacrifice, it is as an act of worship that it deserves to be called a sacrifice, while being only the memorial of a sacrifice accomplished once and for all (p. 413). Thus it can be said that the Church's participation in the sacrifice of the Cross is formally (or almost formally) part of the sacrifice of the Mass. The Church prays to the Father not to accept the once-for-all offering of her Son, but to accept her participation in this unique offering, in spite of the sins of her members and in order to purify them (p. 415).

If all the sacraments conform us to the death and resurrection of Christ, each one does it in its own way: penance realizes this by making us ­participate in ­the death of Christ on the cross under its aspect of judgment (p. 601). The acts of the penitent are the matter of this sacrament, which does not mean, however, that the penitent is also a minister of the sacrament (p. 610). After having exposed the position of the contritionists and the attritionists, the author asks himself how to get out of the impasse in which this controversy has stagnated for centuries; he proposes to return to the position of the pre-St. Thomas scholastics on the immediate effect (res et sacramentum) of penance, namely reconciliation with the Church (p. 625). As for marriage, the author wonders if the thesis which sees the spouses as ministers of this sacrament takes into account the whole reality: he suggests that we consider rather that the spouses and the priest who assists them, in a single significant act, make together this symbolic gesture which is the sacrament of marriage (p. 807). An abundant bibliography (44 pages of small text), in which the works cited are grouped not by subject, but according to their date of publication, and good indexes (biblical texts, authors, ­subjects) complete this beautiful set. - L. Renwart, SJ.

**A. G.** Martimort. **- The Signs of the New Covenant. Coll. Horizons de la catéchèse. New edition, Paris, Ligel, 1966, 22 X 14, 429 p.**

We presented the first edition of this work to our readers in the *N.R.Th.,* 1961, p. 532. After the Council, its documents and the decrees of ­application which are the fruit of it, a new edition was necessary. The author offers it to us today: numerous quotations and references have come to enrich a text which, on many points, they only confirm. We were pleased to note, from the first edition, the very large part played by this manual in the Bible and the liturgy (see, from this point of view, the presentation on baptism, which seems to us to be one of the most successful chapters in this volume).

It is questionable, however, whether the plan the author has retained in presenting the sacraments has allowed him to give full value to a fundamental insight of Vatican II. As in the first edition, he studies the sacrament of Holy Orders before the other six. Although the text of this chapter has also been revised in the light of the Council, the reading of it does not give the ­impression (perhaps it is only an impression) that the author has entered fully into the perspective ­so riddled by Vatican II, presenting to us first of all the whole People of God called to holiness, before speaking to us of the various categories of the faithful who belong to it. Perhaps this ­profound conciliar view ­would be a valid reason for returning to the usual order, in which the sacraments of initiation are studied first, those which introduce us into the People of God? This same consideration would undoubtedly make it possible to better highlight the call of all Christians to the perfection of charity, each according to his or her state, and to better situate in consequence the religious vocation, on which the author has some very valid pages.

Since this is a manual, and therefore a text intended to be placed in the hands of beginners and to guide them in their research (on the whole, the work responds well to this goal which it has set for itself), the author will allow us to point out to him a few formulas which are less exact or susceptible of being ­misinterpreted. On ­page 57, at the bottom, the text ­really should not be forced to say that the Lord does not give grace when a sacrament is validly received ­but outside the true Church; the text of the Decree on Ecumenism (n. 3, e.g.) gives a rather different view. On page 171 the argument for an apostolic practice of infant baptism from the episode of the jailer baptized "with all his own" *(Acts* 16:33) is not generally ­considered decisive by exegetes. Finally, the criticisms which the author addresses to the common formula according to which the spouses are the ministers of their marriage and give each other the sacrament, seem to us to be exaggerated.

Good bibliographies at the head of each chapter and an index of technical outfits are useful additions to this good manual. - L. Renwart, S.J.

*J.* Jeremias. **- Infant Baptism in the First Four Centuries.**

**Le Puy, X. Mappus, 1967, 21 X 14, 174 p.**

The French translation which we are presenting today can, we believe, be considered as a fourth edition of the short booklet which the author published in 1938 under the title: *Hat die atteste Christenheit die Kindertaufe geiibt?* (Did primitive Christianity practice infant baptism?). The twenty pages of the first edition, which became fifty in the second (1949), ­gave in 1958 the volume of more than one hundred pages of which we have the translation. This was further enriched by studies and details taken from the booklet published in 1962: *Nochmals: Die Anfange der Kindertaufc* (Again: the beginnings of infant baptism). The result is the beautiful and well-translated volume.

The first chapter examines the earliest cases of ­conversion and shows that we have every reason to believe that children, ­including the youngest, are in such cases baptized with their parents. This is evident from the meaning of the quasi-technical expression "he and his household" (both in the Old Testament and in the New); it is also evident from the close kinship in rites and vocabulary between the baptism of proselytes and that of Christians; isolated testimonies, which take on their full force in this context, confirm the existence of this practice; but the decisive argument must be drawn from the baptismal theology of the New Testament: The New Testament presents baptism as an eschatological sacrament, in which our death to this corrupt world and our resurrection with and in Christ take place in an indivisible whole. This same global vision also embraces ­communities and families as a whole. ­Problems (and errors in practice) will only arise when one of these aspects is isolated.

From the case of children baptized at the time of their parents' conversion, any conscientious historian of origins knows that he must carefully distinguish that of children born in a Christian home. The clues, which are rarer, are also more difficult to interpret. First, there is the famous text of *1 Corinthians* 7:14, which declares children born of mixed marriages to be "holy". The author shows that this passage, which borrows its expressions from Jewish ritual vocabulary, tells us nothing about the administration or omission of baptism in the case of these children. But other clues point to the baptism of these infants.

For the period up to the end of the third centurye we have more documents, although not all of them are of the same value. However, the most ­important ones­, the testimonies of Origen, Hippolytus and Tertullian, ­all bring us back ­to the second centurye . Thus we can conclude that everywhere, except in eastern Syria (infected by Marcionism, which linked baptism **with the** practice of celibacy or continence), the baptism of infants was an ancient and well-established practice at that time, which is generally agreed to go back to the Apostles.

It was in the 4th centurye that a profound crisis of paedobaptism appeared­. ­The delay of baptism until an advanced age (sometimes until death: one wants to "die in white") is well attested and, astonishingly, especially among cultivated Christians: to cite only one example, Gregory of Nazianzus was baptized around the age of 30, yet he was the son of a bishop who also allowed his second son and daughter to grow up without baptism. Nevertheless, the traditional practice of infant baptism did not cease; moreover, explicit testimonies show us, for the same region and at the same time when the dilation of baptism is attested, that its ­administration to newborns remains considered a normal fact. By the end of the century, moreover, the crisis was definitively overcome, thanks in particular to the eminent personality of Saint Augustine. The interest of these upheavals was to show us how a poor understanding of baptism, reduced to its negative aspect of forgiveness of sins, and moreover tainted with magic, was at the origin of a defective practice. There is a lesson here that our time must learn: only the rediscovery, still to be made, of the full meaning of this sacrament will be able to guide us effectively in the solution of the practical problems that face us today.

Several critical appendices, precise bibliographies and numerous indexes make this book a remarkable working tool. - L. Rcn- wart, SJ.

**LATEST ENDINGS**

**L.** Boros. **- Man and his ultimate option. Mysterium mortis. Mulhouse, Salvator ; Paris-Tournai, Casterman, 1966, 19 X 14, 223 p.**

A translation of *Mystcritun mortis* (cf. *N.R.Th.,* 1963, p. 202), this work presents an idea dear to the author, who has devoted several detailed studies to it, the results of which he gathers here. It is a question of what he calls "the hypothesis of option": in this indivisible moment which is at the same time the end of this ­earthly life ­and the beginning of the life hereafter, man, for the first and only time in his life, is eminently free, authentically encounters God, and is called to decide for himself his eternal destiny. Some methodological­ preliminaries distinguish what death is for the philosopher and theologian ­from death as observed by the physician, and respond to the widespread misunderstanding of this indivisible moment (the option is situated neither "before" nor "after" death, but "in" it); finally, they show that, although no one, as long as he or she remains here on earth, experiences death directly, it is present in the essential structure of the living person: transeendental analysis can therefore discover it there. Then comes the philosophical part, where the author develops seven arguments in favor of the hypothesis of the final option: the analysis of the will according to Blondel, that of knowledge by Maréchal, that of perception and memory according to Bergson, that of love elaborated by Gabriel Marcel, the study of the historical existential dialectic of the ­individual life­, the poetic experience and finally the kenotic process of abnegation of existence. Moving on to the theological study, the author resorts to the method advocated by the Council of Vatican I: the search for the connection between the various mysteries of our faith. Now the hypothesis of the option gives a good account of the irrevocability of the ­state of souls after death, sheds light on the problem of the salvation of pagans of good faith, provides a solution to the fate of children who have died without baptism­, explains in what sense no one simply dies in the state of original sin, sheds light on the forgiveness of venial sins and the expiation of temporal punishments after this life, and finally joins the Christian intuition that sees in the death of Christ the capital event of the redemption.

The seriousness and breadth of this work make it a valuable contribution to an interesting hypothesis; in presenting it with great clarity, the author also answers a number of difficulties and objections­, most of which stemmed from a misunderstanding or ­misrepresentation of the ­hypothesis.

The translation is generally easy to read; on the whole, it is faithful to the author's thoughts. But it could have been better and avoided inaccuracies­, some of which have serious consequences. It is enough to say of the condition of paradisiacal man that it is "(henceforth) extended" (p. 140), instead of "abrogated" (in German: < das irreal gewordenc Schicksal ", p. 125). What is more consequential is to write that "the realm we call supernatural is a datum already involved in the ­actual constitution of humanity *as such"* (p. 133; we underline the last two words, which have no equivalent in the German, p. 119). Similarly, on p. 135, it is serious to speak of "the supernatural light which bathes the human spirit and without which man cannot be conceived, without destroying him in the essence of his being", omitting the incision "als konkret-historisches Seiendes" (as a concrete and historical "being", p. 121). As for the notes, it must be acknowledged that the author has sometimes rectified errors in the reference of the German original, but it must also be deplored that insufficient editing, combined no doubt with the detestable habit of discarding the notes at the end of the volume, has allowed several confusions to pass. To save our readers from having to do the job again, here are the errors we have spotted: the call referring to note 2 is missing (it should be on page 10, 4th line before the end); calls 2 to 5 correspond to notes 3 to 6 respectively; the call for note 6 has no respondent and does not exist in the German original; the call for note 31 ­is missing (its place would be the 3e line of the 2e paragraph on page 98); calls 31 and 32 refer to notes 32 and 33; the real note 33 (reference to *Contra Gantes,* IV, 90) is missing. Let us hope that a forthcoming reprint will eliminate these imperfections and finally provide this valuable work with the translation it deserves. - L Renwart, S.J.

**H.** Rokdet, **S.J. - The end of man and the end of the world. An essay on the meaning and formation of Christian eschatology. Coll. The Sign. Les ­grandes études religieuses. Paris, A. Fayard, 1966, 22 X 14, 291 p.**

The first part of this work is made up of sixteen short chapters (the longest of which does not exceed twelve pages) grouped into three books. The author first studies the evolution which leads from the still very imperfect conceptions of the Old Testament, through the eschatology of the Greeks and Romans, to the dogmatic definition of Benedict XII (Book I); then he brings together under the title "Aristotle or Plato?" the exposition of the eschatology of St. Thomas, the ­oppositions between the Greeks and the Latins at the time of the Councils of Union, the doctrine of Trent in the face of Protestant denials, the consequences of the Coptic revolution, and so on.

Nicolaus, the problem of the "fire" of hell, the dilemma of the immortality of the soul or the resurrection of bodies. Book III contains three studies which serve as the crowning touch to the whole: how to conceive the end of time, waiting for Christ and fraternal charity, optimism or pessimism?

Within the rather narrow framework imposed on him, the author was often only able to suggest directions, open up perspectives, and sketch portraits. Beau­ coup, and we are among them, will regret it all the more as one feels everywhere this erudition, this competence and this deep reflection which would have allowed the author better than an overview of the question, a great book on this so current subject. Let us hope that it is only a postponement. That some nuances were left in the dark was also almost inevitable, but the ­perspectives sometimes suffer. As an example, we would like to mention the 1890 decree of the Sacred Penitentiary, which is much more nuanced than ­the brief mention of it on page 118 would lead us to ­suspect (penitents who interpret hellfire in a metaphorical sense must, says this document, "be carefully instructed; those who would be obstinate in their opinion ­must not be absolved"). One of the riches of this book is the ­abundance of its references: there are more than 750; the twelve pages devoted to St. Thomas alone have more than 200. But all these references are discarded at the end of the corresponding chapter; who will have the courage and patience to interrupt his reading every three or four lines to check a note call? The author would have done himself a favour by reproducing, next to the numbering of the old editions by Denzinger, that of the 32\* edition, by Schônmetzer, published in 1963. Finally, there are incomplete (p. 121, note 27, on which page of his *Philosophical Dialogues* did Renan write: "I see no reason why a Papuan should be immortal"?) or inaccurate references (all the references on this same page 121 to the *D.T.C.* volume IV should read: volume V). The second part of the work (about half of the volume) is occupied by a remarkable collection of ancient and modern texts on the problems of the afterlife. - This volume will be of great service to theology teachers and their students. - L. Renwart, S.J.

**P. H.** Menoud. **- The fate of the dead according to the New Testament.**

**Neuchâtel, Delachaux et Niestlé, 1966, 18 X 11, 89 p.**

Whoever hopes, the author tells us, in a beyond death has the choice between three hypotheses: either, with the Greeks, he believes in an immortality of the soul, or, with the Jews, he hopes for the resurrection of the flesh, or, finally, as a Christian, he expects the resurrection of the whole person. The ­first belief is tainted by that dualism which sees in matter the evil element, independent of God, into which souls, those "sparks of divinity­", have fallen: their salvation will consist in being delivered from all corporeality. In the Jewish milieu, on the other hand, the expectation of the resurrection of the body appeared only at a later date; it was far from being a living hope, organically linked ­to faith in the living God, and was most often conceived in a very materialistic way as an endless return to earthly life in its ­present condition. In this way, ­we can better understand the originality of Christian hope, which is entirely based on a historical event: the resurrection of Christ our Lord, the model and pledge of our own. The author describes it in pages that are often remarkable, based on a very well conducted exegesis.

In this age of ecumenical rapprochement, we are glad that such a clear and precise presentation helps us to see the many points on ­which we agree. On the other hand, we believe that it would be a betrayal of this same rapprochement to pass over in silence the disagreements which remain. They are not all of the same importance, nor, no doubt, of the same origin; so it would be advisable, in order to establish a truly fruitful dialogue, to study them in detail and to go back to their presuppositions each time. ­Unfortunately, such a study is not possible ­here. Let us limit ourselves to briefly mentioning two important points.

On pages 80-82, the author takes up the suggestions of Origen and the "merciful" and considers the possibility of conversion after death - even after a death far from Christ - so that God ends up "being\*all in all" (1 Cor 15:28). Certainly, a real possibility of ­eternal damnation (which should not be identified with the rantings about the number of the damned) will always remain, for those who reflect on it, a serious ­difficulty. But is it not affirmed in Scripture in a sufficiently clear manner that the only problem left to us is to try to explain and make less obscure this formidable affirmation of our faith?

The other point concerns the immortality of the soul by nature. To admit it would, in the opinion of the author, render the Gospel superfluous and the work of Jesus Christ vain. We do not think we are mistaken in thinking that the author is aiming at the ­natural immortality of the soul as conceived by Greek philosophy of the Platonic type. It is obvious that these "sparks of divinity", fallen into a matter that engulfs them, do not need any real salvation: death, by freeing them from corporality, returns them to their blissful state by that very fact. It is a pity that the author does not realize that there is another presentation of this immortality in the Church, which his arguments are really not sufficient to dismiss, for it does no harm to redemption through Christ. But perhaps certain Catholic presentations are partly responsible for the error or misunderstanding that P. H. Menoud seems to display here: too often our way of speaking about the soul and its immortality gives the impression that we are giving in to this dualism that the author rightly rejects. On this question, we think that there would be matter, on both sides, for fruitful clarifications which would show our Protestant brothers the true meaning of the Catholic doctrine of the natural immortality of the soul and would teach us to express it in terms which would not betray the truth which they wish to translate. - L. Renwart, S.J.

**PASTORAL**

1. **X.** Arnold, **K.** Rahner, **V.** Schurr **and L. M.** Weber. **- Handbuch der Pastoraltheologie. Praktische Theologie der Kirche in ihrer Gegenwart­. Band H/1 and II/2. 2 vols., Freiburg im Breisgau, Herder, 1966, 25 X 16, 344 and 425 p.**

The two parts of this second volume are devoted, one to the completion of the second section of the work: *Foundations of Pastoral Theology as Practical Theology,* the other to the third section: *Realization of Pastoral Theology as Practical Theology.* In the first part, four chapters deal with the anthropological presuppositions of the Church's fulfilment, another with the basic formal structures of the transmission of salvation, a third with the present situation of the Church, a fourth with the "pathology" of ­Catholic Christianity. ­In six chapters, the second part examines first the attitude of the Church to the present situation as a whole, then the fundamental principles of the Church's mission today, then the Church and the Christian confessions, the Church and the reign of ideologies, the ­fundamental structures ­of the present relationship between the Church and the world, and finally the relationship of the Church to the various areas of culture. These studies are the work of some twenty contributors, chosen from among the best specialists in these ­subjects; among them, Fr. Karl Rahner is given the lion's share, ­since his many contributions alone make up more than a third of the ­whole. Let us congratulate the authors and editors on the completion of this work, which will be a valuable tool for all those who are interested in pastoral theology and wish to see it go beyond the level of mere practical advice to priests in their everyday ministry. - L. Renwart, S.J.

1. Locatelli. - **La pastorale dopo il concilio. Coll. Cristianesimo aporto.**

**Milan, Ancora, 1967, 18 X 13, 367 p., 2,000 lire.**

This work will serve to take stock of the various aspects under which the problem of pastoral work has arisen since the Second Vatican Council. The remedy for past deficiencies and the guarantee of future blessings are to be found in a renewed awareness of the true dimensions of pastoral work­. ­To use an expression which is gaining ground in our age of massification­: post-conciliar pastoral care must become a comprehensive­ pastoral care. In the four main parts of his book, the author studies the intellectual and spiritual climate, the theological foundations, the role of the principal "active subjects" (bishop, clergy, religious, faithful), the various instruments and mechanisms of action (pastoral centres, presbyteral councils, parish councils, statistical offices, expert groups). In a final ­chapter, some particular problems are discussed in more detail, such as the ­redistribution of priestly forces and the restructuring of parish boundaries. May God grant that all this great enthusiasm may really bear fruit in life. Planning ahead is a beautiful thing. And it is necessary. For options must be taken according to the situation. But it is not the most necessary thing and it runs the danger of forgetting respect for diversity. *Spiritus ubi vtdt spirat.* Why imagine that it will necessarily conform to the plans of an overall pastoral ministry? Let us not apply to the things of God the efficiency criteria of the makers of five-year plans. - R. Mois, S.J.

**J.** Grand'Maison. **- Grey of prophecy. Coll. Spirituality of the laity.**

**Montreal, Canadian Catholic Action, 1965, 19 X 14, 317 p.**

In these reflections of an essentially pastoral nature on the situation of the Church in French Canada, it is the need for a new prophetic spirit, in all the people of God and in the clergy, that is particularly highlighted. No doubt there has always been a crisis of prophetism, but today it is felt more acutely. The author sets out four divorces linked to the present crisis: theology and anthropology, research and action, pastorate and laity, spiritual life and ministry. Above all, he stresses the need for the Church to be involved in the concrete world which it is charged to Christianize, under the guidance of the Holy Spirit. With him we hope for a new youthfulness of priests and Christians in their mission of trans-formation of the world, thanks to a greater openness to the prophetic breath. - J. Galot, S.J.

**Sacerdoti e laici. Coll. Sagitta. N.S., 6, Milan, Ed. Ares, 1967, 22 X 11, 192 p., 1,200 lire.**

The volume reproduces the proceedings of the congress of pastoral theology held from 20 to 30 July 1966 at Castello di Urio on the theme "the priesthood and the specific vocation of the laity". This congress was reserved only for priests, but there were lay people among the speakers, notably the architects Figini and Blasi. The theme of the Congress was first treated in a ­general way ­(G. Hcrranz, C. Manziana). Then various particular aspects were the object of communications and exchanges: the laity in the parish community (Bro. Costa, G. Bruno, M. Lantini); the priest in the apostolic associations (T. Ferraroni, G. Foi, U. Borghello); the presence of the priest in cultural and social activities (C. Bello, S. Mezzanotti, G. Fossati); sacred architecture, a field open to the collaboration of the priest and the laity (C. Blasi, L. ­Figini). In all these works, one senses the dominant concern to rethink the whole priestly ministry in terms of a wider and more responsible participation of the laity in the activities of the Church, and to establish the essential lines of an authentic cooperation where previously the priest had a very preponderant or even exclusive responsibility. - J. Galot, S.J.

**H.** Denis. **- The priest of tomorrow. Coll. Points de repère. Paris-Toumai, Casterman, 1967, 144 p., 18 X 12, 65 FB.**

How to situate the priest in today's Church? The author tries to clarify the mission of the priest, who "presides" over the grace of God and who, in a world open to the universal, is a minister of catholicity. "What ultimately gives a gathering of Christians its title of *ecclesial* gathering is the presence of the priest, minister of Jesus Christ" (p. 60). ­In particular, the author sets out to ­define this unity in the relationship between institution and mission: "The unity of the Church and the world must be signified by the unity, coordination and tension that exists between institution and mission" (p. 123). These ­reflections will help priests to become more keenly aware of their place in the Church and in the world. - J. Galot, S.J.

**Religious Vocations and the Modern World. Acts of the International Congress of Rome, 10-16 December 1961. Paris, Ed. Saint-Paul, 1963, 21 X 13, 352 p., 18 FF.**

This work gathers together the reports presented at the Ier International Congress on Vocations organised in December 1961 in Rome under the auspices of the Society of Religious. The material is divided into three sections: after a rapid examination of the situation, at least in certain countries, there are doctrinal studies of real value (a value which they still have after the Council); the third section begins with an important talk by M. R. Izard on "General pastoral work and religious vocations", which is followed by interesting information on ­action in ­favour of vocations in various countries, especially in the United States (Fr. Poage, C.P.). - E. Bergh, S.J.

**Marriages in danger ? Gembloux, Duculot, 1967, 21 X 14, 259 p., 180 FB.**

Here is a manual which considers objectively, and at the level of the ­interested public­, the real problems posed by marriage when it is "in peril": the task of counsellors, lawyers, priests, counselling centres; the difficulties which can be encountered and the solutions, even if not desirable in themselves, both canonical and civil. The authors have rightly believed that there is a duty of charity in opening our eyes to situations, however regrettable they may be, and that to foresee them is not necessarily to provoke them, and perhaps the ­opposite. We strongly recommend the study of this book to all those who plan charitable or professional contacts with threatened couples. - R. Carpentier, S.J.

**P. and M.** Lambert. **- 3000 homes talk... A Clair Foyer survey on birth control. Paris, Ed. Ouvrières, 1966, 21 X 13, 295 p., 15 FF.**

Such a work cannot be summarized, of course. However, we can agree with the courageous couple who present this survey, conducted, it should be noted, mainly in working-class homes. Agreement on the meaning of the book. "It is not a collection of recipes, a moral treatise, or a doctrine. It is not intended for children, for the morally feeble, for the faint-hearted. It is an authentic account of an investigation, with its lights and shadows. It tells what is, not what should be. We wanted to listen, not to hear anything ­else". It is to free us from two prejudices, in which so much of today's writing, whether well-intentioned or ill-intentioned, sinks: 1° The laws of which the Church has vouched are to be revised, since they are being violated; 2° Only an easy freedom is suitable for human love. - On the contrary, we read in this survey a "sign of the times". Our present vocation is to understand resolutely the difficulties and, without being scandalized by the failures, to patiently unite all efforts to *help* couples towards a better respect of divine laws, the only progress towards authentic love. Why should we be surprised by a situation which, once again surprised as it was by the workers' question, we had not done anything to prevent? - I also agree with the "sign of hope" that the two authors draw from their survey. Without doubt "3000 responses out of 750,000 questionnaires ­circulated, this does not reveal a generalized concern \*: there is still a large margin of unknown. No doubt the 3,000 responses came, in a much higher proportion, from departments with a strong religious practice. Should we conclude that for many, there is no problem, or that they have found a solution without any moral difficulty, or that on the contrary they are not embarrassed by any moral problem? In spite of these reservations, through the shadows and ignorance, "do we not distinguish," say the two authors, "an immense *progress* that is coming? Gradually, we are discovering (many) requirements for a dialogue that is at once carnal, affective and spiritual... Within our conjugal relationships, we are discerning little by little the weight of our fruitfulness. As best we can, we try to discipline it, to bring it into line with our possibilities of all kinds and with the new demands of education. Obscurely, but very really, it is towards greater awareness and responsibility in our dialogue of love that we are moving as a couple. Doesn't this step forward deserve to be seen as a sign of hope? - R. Carpentier, S.J.

**M.** Van Delft, C.ss.R. **- The parish mission. Practice and theory. A study of canon 1349 in the light of history. Coll. Theology, Pastoral ­and Spirituality. Recherches et synthèses, 16, Paris, Lethielleux. 1965, 19 X 14, 224 p., 17 FF.**

The original edition of this work appeared in Dutch in 1950. At the ­request of ­a Montfortian missionary, a first translation was prepared, which circulated in circles interested in the renewal of the popular mission. It was revised by Fr. van Groenendael and was enriched by an article on the present evolution of the interior mission. The work is therefore a study of canonical history­. ­To establish retrospectively the institutional genesis of this form of apostolate­, which canon 1349 requires to be renewed every ­ten years ­in each parish­, required a very broad historical survey, coupled with a philological survey. The latter makes known the different meanings of the word "mission", according to whether it is understood from the religious or canonical point of view, from the point of view of post-Tridentine authors (e.g., the first Jesuits) or of those of ­today. These ­clarifications are very important in view of the renewed awareness in the Church today of its missionary obligations, which are linked to the very "mission" of Christ. The historical survey begins with the "prehistory" of popular mission. It places the birth of the mission at the time of the regular clerics of the 16th century, and their development at that of the rise of the Capuchins, the Redemptorists, the Montfortians and, already before them, the French interior missions of the 17th centurye . The following chapter deals more with the canonical domain: it lists and comments on the interventions of the Holy See in the matter of popular mission and shows the stages of its insertion in particular law (episcopal and conciliar prescriptions), then in universal law. The exegesis of the CIC 1349 in the light of this historical survey constitutes the last chapter, followed by two appendices: on the ICMW, by Father Motte, and on the councils which have legislated in the matter of interior missions. A bibliography concludes this work which will be of interest to all those who are concerned with the problem of linking apostolic formulas to the soil of tradition and the living sources of the Spirit. - R. Mois, SI.

**D.** Galtier, **O.P. - Can we evangelize technicians? Testimony and reflections. Coll. Rencontres, 71. Paris, Ed. du Cerf, 1966, 19 X 12. 192 p., 9 FF.**

The author announces: "A simple account of an experience of twelve years - as a chaplain in technical secondary schools - and the reflections that it has given rise to" (p. 14). Indeed, all the richness of the concrete experience is followed by a reflection - nearly half the book - which, while not speculative­, nor even very original and well researched, nevertheless shows an overall vision, simple but well defined, which makes one think. He knows well this milieu of technicians, "this new working class". He understood their aspirations and their essential needs on the level of religious formation and its foundations­: an education to freedom (ch. 6) which supposes a spiritual awakening (ch. 7) allowing a real encounter with the Lord. "One of the tasks to be ­pursued in religious pedagogy is to allow the fusion of human values and faith", he concludes (p. 187). Very easy to read, it is to be ­recommended to priests working in this field. It will be enlightening for those who do not know this milieu or who are put off by it. After more than ten years of ­experience," says the author, "the world of technicians seems to me to be one that offers the least resistance to faith" (p. 41). - E. Mairlot, SJ.

**Vertreibung und Versöhnung. Edit E.** Wilkens. **Stuttgart, Kreuz-Verlag, 1966, 19 X 12, 96 p., 2,80 DM.**

On October 1er , 1965, a memorandum was published, approved by the Council of the German Evangelical Church, entitled "Die Lage der Vertriebenen und das Verhältnis ­des deutschen Volkes zu seinen östlichen Nachbarn". The questions raised in this paper were further discussed at the national synod in Berlin-Spandau in mid-March 1966. The main speakers took a stand on the issues, each of them ­addressing one aspect of the problem: theological, moral, historical, legal, social. From the fate and integration of refugees in a new environment to irredentist aspirations based on historical ties, everything was examined in a spirit of diarity and mutual understanding. These sincere and sometimes painful but always realistic and deeply Christian pages ­are a stone in the building of rapprochement between peoples. - ­R. Mois, SJ .

**F.** de Dainvelle, **S.J. - Tourisme et pastorale. Paris-Toumai, Desclée et Cie, 1965, 18 X 14, 128 p.**

On the cover, a large orange spot throws its rays to the four cardinal points. Is it the sun of God or the sun of the beaches? Is it the sun that pastoral workers are concerned about or the sun that tourists are looking for? In our civilization of ­leisure, tourism has taken on an unsuspected dimension: it has become a mass phenomenon which directly challenges pastoral work and imposes new and changing ­dimensions on it. In order to deal with the new subject of the meeting of these two forces of action, it was appropriate that the author should be both a priest and a geographer. The clear, concise and complete presentation is divided into three parts: the tourist fact; the religious implications of tourism; towards a pastoral approach to tourism. The generalities are of ­international application; the details and examples, the cartograms and statistical tables concern mainly France. There are some very original ones that the average reader has certainly never encountered: e.g. the distribution of anglers, skiers, second homes, campers, road accidents, the rate of departure of holidaymakers according to the size of the locality and the type of housing. The maximum is held by the collective dwellings of the ­Paris area­: 77.5 % of holidaymakers in 1961. On a world scale, tourism is estimated to have generated more than 80 million people in ­1962, 72 per cent of them in Europe alone. It is the leading item in the balance of world trade. Water, snow and sun are the three great tourist magnets. Wherever they are available in abundance, people congregate like iron filings. Such a ­mass phenomenon has considerable sociological and religious consequences. An enlightened pastoral ministry cannot ignore them. The first threat is Sunday practice, whose regularity is compromised; then apostolic contacts, whose calendar is reduced to three evenings a week. The dialogue between tourists and aborigines also poses many ­problems, often delicate. And the tourist industry brings with it new forms of slavery ­in the world of workers, not to mention the golden calf which it contributes to fattening nicely. And what about the threats and moral ruin that weigh on the family, on the development of character? The author goes on to ­explain some guidelines for dealing with the reality of tourism; he reproduces some pontifical texts on the subject and ends with a bibliography­. - R. Mois, SJ.

**Claire** Lucques. **- The paths of man. Tourism under the sign of Tobie. Paris, Desclée De Brouwer, 1966, 19 X 12, 168 p.**

For the use of the millions of tourists, who criss-cross the planet, this small volume discovers a whole spirituality in the holy book of Tobit, where we can follow a road, much more free than interested, guided, besides the Archangel, by two poets: Rilke, moved by a painful universe; Claudel, opened by Raphael to the charitable encounter with the neighbour. The author thus makes us ­contemplate : the decision to leave, the fruit of habitual < obedience "; its " tourist " cause, which is the astonishing need to go and see; the < disorienting ­" distance ­that one wants to overcome sportingly; the invigorating initiative of the preparation of the journey; the careful search for companions of the same culture; the ­trust and fidelity essential to the journey; the good use of " ­tourist money ­", including the suppression of the tip ; the anonymous relationships between ­people, which make for good tourist relationships, fraternal because they are discreet, with the people visited; the call of the distant and the need for the other, to which the discovery of marriage responds one day, as it did for young Tobias; and finally, this generous welcome of the unforeseen - the new and unforeseen - which sums up the whole adventure of the "ways of man", this "service" to men. - R. Carpentier­, SJ.

**PHILOSOPHY**

**ONTOLOGY AND THEODICY**

**J.** de Finance, **S.J. - Knowledge of being. A treatise on ontology. Coll. essays for our time, section of philosophy, 4. Paris-Bruges, Desclée ­de Brouwer, 1966, 21 X 14, 516 p., 390 FB.**

It was no doubt due to Fr. de Finance's deep knowledge of St. Thomas that he was able to present a manual of ontology which is at the same time so traditional and so personal, so classical and so pleasant to read. The titles of the chapters ­suggest the usual major divisions of ontology. The first chapter, devoted to being, makes explicit the experience of its presence, before ­clearly marking ­the distinction between the "metaphysics of essences" and the "metaphysics ­of existence" and establishing the point of equilibrium between them; the chapter is completed by a theory of analogy and by reflections on the idea of nothingness Under the title "Aspects of Being," Chapter II develops the question of transcendentals: unity, truth, good or value, and beauty. Chapter III takes as a theme the structure of being: it is devoted to the distinctions of power and act, substance and accident..., to the problem of the one and the many. The fourth chapter takes up the doctrine of causes, by focusing on the external causes: efficient, final and exemplary. Finally, chapter V

poses the question of the system of being and types of being: it is the occasion to deal with categories and relation, and finally - something undoubtedly more ­original - with the person as a point of convergence of categories. The ­conclusion announces the passage to the transcendent and the recapitulation of ontology in theology. - In addition to a true knowledge of St. Thomas, the author also shows his openness to the whole history of philosophy. -- S. Decloux, S.J.

**R. C.** Hinners. **- Ideology and Analysis. A Rehabilitation of Metaphysical Ontology. Coll. essays for our time, 3, Paris-Bruges, Desclée de Brouwer, 1966, 21 X 14, 275 p., 225 FB.**

This work is truly an "essay for our time". The rehabilitation of metaphysics has to be started again in each new age and for each new culture. It is not a purely transcendental method, for the author presents us with a triple dialogue between tradition and the philosophies of our time: phenomenology, analytical philosophy. At the beginning, the existential fact of speculative reflection. Plato and Aristotle, in a metaphysics ­of essence, have presented us with the ideology of objectivity. ­Now it is a matter of ­becoming objective in relation to objectivity itself: and we ­discover what the first Heidegger missed, speculative reflection as a modification of existence. The fourth part, very beautiful, leads to a metaphysical ontology by characterizing being as presence. The ­finite presence finds in the infinite­ presence the very principle of co-presence. Let us note again a nuanced grasp of analogy and fine notes on the relationship between the philosophically affirmed infinite presence and the God of religion. - G. Isaye, S.J.

**L.** Gabriel. **- Integral Logik. Die Wahrheit des Ganzen. Vienna, Herder­, 1965, 23 X 15, 224 p., 198 S.**

What the author calls "Integral Logic" is the whole of a metaphysics ­of human knowledge. In it, he seeks to express a methodical ­synthesis of the forms and contents of thought based on the ­logical figures of knowledge. Starting from a logic of contents which, in the first part, successively tackles the problem of perception, evidence, and intuition, the author then moves, in the second part, to the logic of forms: concept, judgment and syllogism. The third part is entitled: "logic of figures": at the center of these, he identifies identity, singularity and totality. Finally, the fourth part, logic of the whole, studies, in a first chapter, the logical synthesis in the structures and, in a 'second chapter, the logical integration in the figures. - S. Decloux, S.T.

**J. B.** Lotz. **- Sein und Existenz. Kritische Studien in systematischer Absicht. Coll. Philosophie in Einzeldarstellungen. 2. Ergànzungsband. Freiburg im Breisgau, Herder, 1965, 22 X 14, 420 p., 42 DM.**

The articles that have been gathered here for publication constitute a first group centered around the "philosophy of existence". A second volume will include another series of articles. The collected writings cover a period of twenty-five years (from 1939 to 1964). They have been grouped, not in chronological order, but rather according to the theme studied. It is well known that Fr. Lotz was always concerned with an authentic dialogue between "traditional" and contemporary thought. It is the fruit of his reading of today's philosophers that he delivers to the reader. In a first group of ­articles, he examines the philosophy of existence as a whole: - as to its essence, - and in the light of the encyclical "Humani Generis".­ A second part groups seven chapters, in which the "encounter with Heidegger" is expressed.

ger :> : Heidegger and being, Aletheia and Orthotes, Language and thought. On the ­Introduction to Metaphysics\*, The Opening to Your, The Oblivion of Being and Metaphysics (about the "Holzwege"), Thought and Being. A third part engages in a dialogue with Jaspers, addressing the questions of transcendence­, cipher, and philosophical faith. Finally a fourth part gathers four more general chapters: is a Christian "philosophy of existence" possible; Ontic-ontological as a fundamental­ tension, of philosophy, mainly today; Philosophy as an ontological event; Being and existence in the philosophy of existence and in scholasticism. - S. Decloux, S.J.

**A. M.** Meyers. **- The act and the action. IT: Evolution in the sense of the creation of man. Gcnval, Edit. Marie Médiatrice, 1961, 20 X 13, 141 p.**

Maritain praised the first volume. But the author's style makes it difficult to read. Some of the vocabulary is traditional: ­first cause­, three second ­causes, final, efficient, formal cause. Other terms have been chosen because they make an image: there are three actions, the propulsive, the translatory, the rotatory... The book follows the order of *­Genesis*: light, firmament, physical earth and plant life, solar systems, animals, man. The last chapter leads to many questions, also difficult to understand. - G. Isaye, S.J.

**Deo in philosophia S. Thomae et in hodierna philosophia (Acta VI Congressus Thomistici Internationa lis). Vol. II, Coll. Bibliotheca Pontificiae ­Academiae Romanae S. Thomae Aquinatis, VU. Rome, ­Officium Libri Catholici, 1966, 25 X 18, 367 pp.**

According to *Gaudium et Spes,* atheism is one of the most serious issues of our time (nn. 19-21). According to *Ecclesiam suam,* dialogue with the atheist is difficult, but it is possible for those who love the truth. In this second volume we find fifty-five communications from philosophers of allse . co,nPl^tent mutually. Among so many excellent reports, let us not try to make a "distribution of prizes", but give an ­overall impression. The pope and the council ask us to grasp in the modern atheist the motives for his denial. And we find communications that describe these motives. Others respond to legitimate demands made by atheists. For example, a higher and purer expression of divine transcendence is proposed. The divine Principle and the divine End are shown to be the realization of dreams of justice and progress. It responds to the desire for freedom and the search for solidarity. Let us insist on one point: at this congress, Paul VI himself quoted a passage from his encyclical on the Church. "Atheism sometimes claims to be a rigorous submission to the rational demands ­of the human mind. Now, this thought process must be "drawn by its intrinsic force to a new affirmation of the supreme God." To this request of the encyclical, many of the congressmen have brought various elements of response which the reader will be able to make a solidly organized whole. - G. Isaye, S.J.

**Fl.** Gaboriau, **O.P. - Dieu dans le débat des hommes. Paris, Ed. du Centurion, 1967, 22 X 15, 255 p.**

In this selection of more than fifty texts on God - each followed by elements of reflection, discussion or debate - the greatest part is devoted to modern and contemporary authors. The reader will find in this book a series of well-chosen texts which can help to define the problematic of "natural theology". After some texts

In this introductory section, which serves to define or at least outline a method, three major groups of texts are then distinguished according to the periods in which they were written or, in the case of commentaries, according to the periods they deal with: antiquity, modern times, contemporary debate. - S. Decloux, SJ.

**J.** Seeler. - **Das Dasein Gottes als Denkaufgabe. Darlegung und Bewertung ­der Gottesbeweise. Lueeme, Räber, 1965, 23 X 16, 228 p., 28 SF.**

The question of God is received as a real question by those who have already found it within themselves. However, the thought that asks about God must still be helped to find the way to its discovery. It is not only a matter of accumulating a series of more or less convincing proofs; before that, a reflection on the very concept of God, on the presuppositions of any demonstration and in particular on the principle of causality which ­constitutes the decisive moment. This preparatory approach fills the first part of this volume. The second part develops in turn the most important proofs: based on contingency, on finality, on life, on miracles, on the experience of morality. A series of questions concerning the validity of other starting points (the concept of God in the ontological argument­, or natural laws, common belief, the desire for happiness...) are studied in the third part. The fourth part seeks to clarify the exact meaning to be attributed to these proofs, in the personal approach of man. Finally the fifth and last part studies the relationship of the ­knowledge of ­God with the natural sciences. - S. Dccloux, SJ.

**M. A.** Krapiec, **O.P. - Why evil? Philosophical reflections.**

**Paris, Ed. du dialogue, 1967, 21 X 14, 229 p.**

This study of evil is resolutely philosophical. "It is a question of ­solving, if possible definitively (or else of establishing the impossibility of solving) the problem of evil, by first and supreme principles - namely, by the laws of being or, according to the consecrated expression, by "the reasons for being" (p. 7). The metaphysics to which the author refers is, more precisely, ­Thomistic metaphysics. ­The first chapter is devoted to the awareness of ­the presence of evil: pre-scientific and popular awareness, but also religious awareness (in the various religions). In the second chapter, evil is conceived as a positive reality (this is the position of certain ­Greek philosophers, but also of modern philosophers). The author prefers to conceive - in line with his third chapter - evil as a defect of good. Chapter 4 distinguishes between different manifestations of evil: cosmic evil, pain, deformations of the intentional being, moral evil, fault and punishment. The fifth chapter asks about the causes of evil: formal cause, subject, efficient cause, final cause. Finally, the last chapter quickly poses the question of the influence of evil. - S. Decloux, SJ.

**ANTHROPOLOGY**

**J.-Y.** Jolie, **O.P. - Understanding man. I. Introduction to a ­philosophical anthropology. Coll. Cogitatio fidei, 26, Paris, Ed. du Cerf, 1967, 21 X 13, 314 p., 21 FF.**

The first part of the book, entitled "Man, the Place of Philosophy", outlines a "phenomenology of philosophy" (25) which proposes to show that the only path open to thought is anthropological discourse, "the principle and archè of all human thought" (287). From then on, the starting point of an absolute discourse reveals itself to be a false problem: the introduction to philosophy consists precisely in understanding that one is always introduced in advance" (55). After an intermediary chapter that situates ­philosophical anthropology and the human sciences in relation to each other­, the second part of the book, entitled "The Foundations of Anthropology", attempts to "clarify the *a priori conditions* of all human manifestations" (133). The critical analysis identifies five categories: Totality, Otherness, Differentiation, Dialectic and Metaphysics.

1. *Totality* is grasped only as the negation of determinations; hence human ambiguity, "permanent possibility of falling" (146): immediate totality as much as reduction to determinations is inhuman. 2. Man is at once and entirely self and other than self" (158), "a ­perpetual synthesis of self and other" (160). *Otherness* ­appears primitive and contemporary to the self" (164). If we so often seek to reject it, it is because it also announces our mortality. 3. *Differentiation* <requires us to maintain specific regions and intentionalities" (184) where unity is only mediately aimed at. 4. The first three categories must be grasped explicitly in their movement, which brings to light the *structures* of the real and *the history* in which it is grasped as a totality that is made 5. This concrete totality with which I do not identify myself is itself grasped as mediation. It is that there is, more profoundly, "a negativity that inhabits every human relation to Otherness" (269), an as yet faceless openness, the future, which is like the "sacrament" of transcendence (270). The category of *Metaphysics* is precisely this "requirement of the surpassing of all ­content, of all effective totality" (279), "the passage of meaning to the horizon of all meaning" (137).

These categories obtained by "operative abstraction" (293) constitute the tool that will allow us to undertake the concrete anthropology that will be proposed in a second volume: "Dialectics, Structure, History". Fr. Jolif also announces a "subsequent resumption, at a theological level, of the structures of the human being and the meaning of his existence" (14). This beautiful study is perfectly in line with the intention of the collection: "Cogitatio fidei". - J. Scheuer, SJ.

**Ch.** Winckelmans de Cléty, **S.J. - The World of Persons. London,**

**Burns & Oates, 1967, 22 X 14, xxx-444 p., 63 sh.**

This is a quality study, focused on personal reality. It is divided into three parts: the discovery of the personal field, the exploration of the human world, and the recourse to the foundations. It is from an experience of being-in-the-world that the author first of all draws out the reality of the person as a living act, constitutive of meaning. As far as the knowledge of this world is concerned, he takes a "via media" between idealist monism and realist monism. In the second part, it is a matter of discovering the incarnated act: the body is inseparable from personal reality and its activity; it is then a matter of exploring the world as the "deployment" of the living act, as the "expressive field" of the "integral personal act", knowledge and will. The temporal and communal dimensions of the person are the last themes of this second part: knowledge and freedom are realized in time, and the person exists and is accomplished only in his or her relationship with other persons. Finally, the third part leads from the "natural world" inhabited by persons, to the "creative presence" manifested in the world and in the most intimate part of the spirit, and calling for the authenticity of a commitment in which the person faithfully fulfills his or her vocation. It can be seen from the simple enumeration of the themes treated that this book is a comprehensive reflection on human reality: being with others in the world and in history in dependence on God. It will be of service to those who seek a global and synthetic view of life, knowledge and freedom. - S. Decloux, SJ.

**W.** Strolz. **- Widerspruch und Hoffnung des Daseins. Frankfurt am Main, J. Knecht, 1965, 21 x 13, 194 p., DM 13.80.**

The author reminds us in the introduction that our time is one of "­limit-experiences". The extraordinarily rapid transformation of the image of the world in recent decades may have uprooted man from his universe. This "newness" of thought is also evident in theology, which finds the question at the very heart of the "system". In order to shed light on fundamental human situations and experiences, the author has assembled analyses written between 1959 and 1965. The titles suffice to indicate the variety of his questioning: Limits of Knowledge in the Natural Sciences: Pascal; Biblical Experience of Truth: J. G. Hamann; Poetic truth: Shakespeare; On indestructible hope: Ernst Bloch; Modern atheism: from Descartes to Kafka; Human anguish and the Christian message; Human existence as mystery; Myth and demythologization: Bultmann; The humor of the mortal: the book of Qohelet; The revolt of the pious: the book of Job; The truth of music; Fundamental model of existence: childhood. - S. Decloux, S.J.

**Human sexuality. History, Ethnology, Sociology, Psychoanalysis, ­Philosophy. Centre d'études Laënnec. Paris, I^ethielleux, 1966, 21 X 14, 340 p., 19,50 FF.**

In this collection, specialists approach sexuality according to the bias of their sciences. These are biology, cultural history, ethnology and sociology­, with articles first on the sexual behaviour of animals, then on the Greek world, the primitives, courtly love and the recent­ transition from parental to conjugal relationships. Psychoanalysis then occupies an important place with studies on the Freudian "revolution", infantile sexuality, the clinical aspects of perversions and their theoretical aspects, the reality of sexual desire. Finally, two shorter articles, on the "meaning" of human sexuality, ­attempt to reach the moral ground. The first, entitled "­Sexual ­Differentiation­, Law and Desire", seeks to identify "the foundations" of the present situation of sexuality, that is to say, to understand this situation "from the still visible roots which plunge into the history of man and of life". And we note: "The suppression of the opposition between desire and law would also be the end of the human being". The second article seeks an ethics of sexuality, that is to say, according to the author, its "meaning", as a meaning - and ­as an orientation towards "what is important for man... his conscious and voluntary act". Now, for this, one could expect nothing from "nature", whether one understands it as "what appears spontaneous and self-evident", or as an object of science. But this science, which cannot provide a morality for tomorrow, would nevertheless have "purified" us, according to the author, of the "meaning" "already given" by "traditional morality". Starting from a "rehabilitation­" of pleasure, which was condemned by "moralism", he looks for a dynamism of desire, generator of a dialogue, which becomes love. This requires respect for the freedom of the other, which "can only be won if it is given". Meaning is to be found "in the demands of love itself" and nothing else. Lived as language, sexuality runs the risk of becoming "insignificant", or an "act without consequences", because love refuses to commit itself entirely to it and "to inaugurate a history". - We are very aware of the contributions of this thought, which is all geared towards the valorisation of a language of love and a language of the body, where, like the child, there would be a need to pass "from babbling to responsible communication". But the risk of insignificance seems to us to be doubled here by a much more serious risk: that of inconsistency. To avoid at all costs "the objectified form of a law", the author fixes on a "meaning" of perpetual invention. At the moment when he desires what he will do, man asserts himself vitally as a desire that is "his created nature," which he has not made, but received. We do not see why the valorization of language would force the author to disregard the value of "nature" taken as a metaphysical law, as the law of that human act, which "matters most," he himself says. This "law", in a living affirmation that I am, expresses itself as soon as I want to "say" and speaks in me always higher than I am (cfr *Gaudium et Spes,* n° 16). - R. Carpentier, SJ.

**COSMOLOGY AND PHILOSOPHY OF SCIENCE**

**J.-M.** Aubert. **- Philosophy of nature. Propcdeutics to the Christian worldview. Coll. Cours de philosophie thomiste. Paris, Beau- ehesne, 1965, 22 X 14, 328 p., 19,50 FF.**

A reflexive method, but one that deals with our experience of the natural world; thus, not a philosophy of the mind, but a use of phenomenology in order to go beyond it to reach being; all under the light of metaphysics. Historically, man's dialogue with nature first recognized in nature a mirror of man (Aristotle), then a work of God (St. Thomas). In the modern era, a mathematization of nature, then the introduction of the Time factor (evolution). In the 20th century, nature is hominized. Consequently, a current philosophy of nature must first question the world: common sense experience, ­scientific knowledge­, philosophical knowledge. It must understand the nature of physical being and rediscover the essence of Thomism from the modern problematic. Conclusion: this world is to be transformed: the role of life in the universe, ­man's ­mission, openness to the Christian message. - G. Isaye, SJ.

**P.** Selvaggi, **S.J. - Cosmologia. Rome, Gregorian University, 1959, 22 X 15, 390 p., 2,000 lire.**

This considerable, clearly presented, well-documented textbook follows a meaningful plan. A "mathematical" part deals with quantitative being. Here the author is a bit too Euclidean and admits without restriction a ­potentially indefinite divisibility.­ A "kinematic" part describes space and temporal motion. Here again the author does not assert the Riemannian reality categorically enough. The third part, dynamic, talks about qualities as well as bodily activity and refutes mechanicism. The fourth part, "physical", demonstrates the composition of substance and accidents with the proper role of quantity; then comes the physical structure of natural bodies; finally the author exposes his proofs of hylémorphismc. The last part, "cosmological", deals with the universe: unity, order, finality, evolution, finitude and contingency. As we can see, the author does not admit a radical heterogeneity between the sensible and the intelligible. An excellent teacher, he is open and thus virtually overcomes the imperfections noted above. His later works bear witness to this. - G. Isaye, S.J.

**F.** Selvaggi, **S.J. - Causality and indetermimsmo. La problematica ­moderna alla luce delia filosofia aristotelica-tomistn. Coll. Studi critici sulle scienze, 3. Rome, Gregorian University, 1964, 21 X 16, 453 p., 3,500 lire.**

"The principle of causality has collapsed... Who can still think himself unconcerned if we entrust the proofs of God's existence to demonstrations based on shaky ontological postulates?" The author, in the first part, examines as a philosopher the notion and principle of causality. He clearly sees that the notion is acquired in a properly human experience. His ­demonstration remains in the traditional line. He then considers causality in nature and the intervention of chance. The second part exposes the evolution of the question from a scientific point of view: decline of determinism; ­quantum mechanics; the Copenhagen school; the deterministic physicists (Planck and Einstein, Schrodinger, de Broglie); Destouches' solution. Finally, the goal of the whole book; philosophical interpretation, with a tight discussion; quantum field theory, individuality. The author no longer admits an ­unrestricted-­ determinism; his conception of human individuality ­largely takes into account the corrections imposed by a careful analogy. Thus this work is worthy of its predecessors: *Orientamcnti délia fisica,* 1961; *Sdcnsa e metodologia,* 1962. - G. Isaye, S.J.

**E.** Behler. **- Die Ewigkeit der Welt. I. Die Problemstellung in der arabischen und jüdischen Philosophie des Mittelalters. Paderborn, F. Schoningh, 1965, 23 X 16,** vtii-299 **p., 38 DM.**

We know the importance of the medieval controversies concerning the ­beginning of time and the infinity of the world. It is therefore interesting to see here the elements of this problematic, as it arises in Arab and Jewish philosophy. After examining, in the first two ­chapters, the position of Aristotle (whose influence is decisive in this ­matter), and his neoplatonic transformation in Arab philosophy, the author recalls the Avicenna theory of the distinction between possible and necessary being (chap. 3). He then discusses the criticism of the eternity of the world in Arab theology (chap. 4), followed by Al-Gazali's refutation of the evidence in favour of this thesis (chap. 5). Chapter 6 studies the new foundation of the doctrine of the eternity of the world according to Averroes, and chapter 7 situates this Averroist affirmation in its opposition to rational theology. The last two chapters are devoted to Jewish philosophy of the Middle Ages, and especially to Moses Maimonides' critique of the necessitaristc system. - S. Decloux, S.J.

1. **J.** Sikora, **S.J. - The Scientific Knowledge of Physical Nature. Coll. essays for our time, 2, Paris-Bruges, Desclée De Brouwer, 1966, 21 X 14, 165 p., 125 FB.**

The author is inspired by Jacques Maritain, but according to a ­personal development. ­The philosophy of nature is distinguished from both metaphysics and physical science. The author characterizes the facts that serve as a starting point; and also the kind of abstraction that is appropriate to each branch. He takes up the distinction between "dianetic" and "perinotic" views. In philosophy of nature, three levels of generalization; limits of dianetic knowledge­; reference to actual reality. In physics, two levels of abstraction­. ­Finally the problem of the object; differentiation of formal objects in thought, and formal objects in reality. Two appendices conclude this interesting study: various meanings of the word "mathematics", collaboration between physical science and philosophy of nature. - G. Isaye, S.J.

**B.** Schuler. **- Die Materie als lebende Kraft. I-II. 2 vols., Paderborn, F. Schöningh, 1960 and 1966, 24 X 16, xn-168 and xx, 169-312 p., 12 and 15 DM.**

Starting from his beautiful work, *Die Gotteslchre ah Grundzvisscnschaft* (1950), the author intends to prove what Sir James Jeans had foreseen: matter is not "dead", it is a "living" force. The inductive and deductive paths converge towards a metaphysics of the material universe. Existence in space is a dynamic event. Movement in space brings time into existence. The material universe evolves in a process

"vital". The finitude of the universe generates the fundamental laws: inertia, attraction, "meaning". And the author meets the modern theories: Heisenberg­, the wave-corpuscle duality, relativity... In the second part of the first volume, the soul of the world with its "psychic" influence. In the second volume, starting from the elementary unit, we witness the construction of atoms with quantum numbers, the periodic classification, the nuclear structure; the fourth part moves on to macrophysics: electron clouds, laws of radiation, foundations of mechanics, the past of the universe, ­electricity. This second volume answers well some of the objections that were addressed to the first. - G. Isaye, SJ.

**B.** Morel. **- Cybernetics and transcendence. Coll. investigations, 40, Paris, La Colombe, 1964, 21 X 14, 244 p., 16 FF.**

After *The Sacred Sign, an* essay on the sacrament as a signal and information from God, and *Dialectics of Mystery,* Morel presents us with a ­sincerely ecumenical research. ­A Catholic will read this theological essay with ­proper ­discernment. ­The use of terms such as "transgression" and "myth" is ­often dangerous. Cybernetics is here the symbol of the purely cerebral, and the author, steeped in divine transcendence, speaks the language of the heart for whom God is love and freedom. A "supermoral" tends to go beyond moralism; and the "rational" perhaps does not have, for the author, all its value, all its authenticity. This is because, nowadays, the <rational" is too cybernetic, and the author is acutely aware of the captivity in which cybernetics locks modern man. In the example of a lover, the author describes the cybernetic scheme. It is necessary to cross the limits of the scheme, thanks to two notions that are understandable for secularized man: the forbidden and transgression. After this study of moral "constraints", given that cybernetics diagrams the *means* to an end, the very choice of an *end* goal transcends the diagram; recourse to transcendence is a transgression. At the end, of this loyal but "perilous" essay, as the author says, the lover of the beginning will marry Christiane and there will be a wedding mass. - G. Isaye, SJ.

**G.** Blandino, **S.J. - Vita, ordine, caso. Brescia, Moreelliana, 1967, 19 X 11, 135 p., 1.000 lire.**

This little book extracts and clarifies a more developed account published in *Problcnii c dottrine di Biologia teoretica* (Turin, 1960). The first part, historical and critical, poses the problem. The conceptions opposed to pure chance: Claude Bernard, Ludwig von Bertalanffy, Pierre Lecomte du Noüy. The probabilistic conceptions: Jakob Loeb, Julien Huxley, Oparin. Finally some reflections on cybernetics. The second part proposes the author's personal views. Where did the complex structure of life come from? Where did the order of the living come from? Evolution and the first origin of life... Without being a vitalist, the author argues from the calculation of probabilities. He is close to Emile Bord when he goes from an improbability to a real impossibility. He knows very well that there are objections to the way he calculates improbability... - G. Isaye, SJ.

**M. J.** Charlesworth. **- Philosophy and Linguistic Analysis. Coll. Duquesne ­Studies. Philosophical Series, 9. 2' ed, Leuven, Nauwelaerts, 1961, 25 X 18, xm-234 p., 260 FB.**

The author objectively exposes and offers a critical judgment. The revolution in English philosophy, the "analytic" movement, begins with G. R. Moore: common sense and analysis. Then comes Bertrand Russell: the ideal language. L. Wittgenstein: the limits of language and language-play, according to the *Tractatus Logico-philosophicus* and according to the *Logical Investigations.* A. J. Ayer and the verification principle. The Cambridge school: "therapeutic" analysis. The Oxford school: the philosophy of ordinary language. In addition to the ­critical judgement ­in each chapter, the author takes an overall view where the ­negative and the positive are balanced. He happily uses "retort", e.g. p. 205. He ends with a confrontation with scholasticism. The latter can very well present a "therapeutic" aspect and express questions in terms of "language": but it knows that such research has, by its very exercise, an extra-linguistic reference. - G. Isaye, SJ.

**J. A.** Stommel. **- The unification of reality. Utrecht, De Fonteyn, 1964. 23 X**

1. **xv-279 p., 17.50 flor.**

How can we remedy the division of reality operated by human theories? This doctoral thesis, directed by M. E. W. Beth, approaches the problem by discerning in physical reality a complementarity of extraposition-intra-position. The division is intimately related to mathematical abstraction. On the scientific level, the unification is limited to the thesis of *singuîa sefwaliiH.* This position must be overcome by the notion of complementarity. This also applies to the correction of Thomistic hylemorphism. But unification will only be achieved by illuminating cosmology with the thesis of participation. This work has described neo-Thomism according to the conceptions of Fr. P. Hoencn; the author is perhaps closer to true Thomism. - G. Tsaye, SJ

**P.** Gohlke. **- Die ganzen Zahlen. im Aufbau der Welt. Eine Einfiihrung in die Theorie der ganzen Zahlen. Paderborn. F. Schoningh, 1965, 23 X 16, 86 p.**

According to the author, the foundation of mathematical research cannot be a purely logical view. And all research on the universe is based on a consciousness, and from one consciousness to another consciousness, there is first and inescapably, the whole number. Piquant remarks on the world of Max Planck and on a presentiment of the Pythagoreans confirm this point of view. The book is a construction for specialists. Let us only mention the three main titles: *Grundsahlcn, Haufigkeitssahlen, Ordnungsahlcn (Nwmnem).* There is no lack of ingenious finds. It is worth recalling another work by the author: *Moderne Logik und Naturphilosophie mit Aristóteles.* It remains to be seen whether all readers will agree... - G. Isaye, SJ.

1. **M.** Bochenski **and A.** Menne. **- Grundriss der Logistik. 2nd edition, Paderborn­, F. Schoningh, 1962, 23 X 16, 141 p., 12 DM.**

The *Précis de Logique Mathématique* is well known and highly appreciated. Everyone knows the competence, the clarity, the rigour and also the pedagogical value of Fr. His work is presented here in German, but reworked and completed. An excellent metaphysician himself, Fr. Bochenski did not want to deal here with any properly philosophical problem. But the work is of interest not only to beginners without any special mathematical preparation­, but also to professional philosophers, especially for the metalogical aspects and for the relationship with traditional logic. Of course, we ­find the calculus of propositions including the method of evaluation, the axiomatic method, the rules of deduction, the normal forms; then the calculus of predicates, the calculus of classes, the calculus of relations sufficiently ­developed. But we also have important paragraphs on the calculus of modalities, logics with more than two values, combinatorial logic, syllogistics, formalized metalogics and logic of calculus, and finally Lukasicwicz' "Rejectiontheory". Russell's notation and Polish notation are used in parallel. Good historical and bibliographical indications. - G. Isaye, S..T.

**A.** Koyré. **- Etudes galiléennes. History of Thought, 15, Paris, Hermann, 1966, 21 X 14, 344 p., 18 FF.**

The author brings together three studies, already partially published, on the birth of classical science. It is not surprising to find his finesse and ­objectivity. Two examples among a thousand: "Aristotle's physics was, much more than Galileo's, close to raw experience". And elsewhere, the word "subject" is happily translated as "object". Aristotle's account is free from ­common prejudices­, but still not enough for the interpretation of the ­motion-rest relationship.­ Through Bonamico and Benedetti, we arrive at a correct conception of experimental science in Galileo. Concerning the law of the fall of bodies, Galileo, through various errors and beyond the Beeckman-Dcscartes relationship, arrives at an exact position by following a "resolutive" path. His method is not, like Descartes', too exclusively mathematical. As for the principle of inertia, through Gassendi and Torricelli, the progress resulting, in Galileo, from an "adventurous word", leads in Descartes, by a decisive progress, to lapidary sentences. But it is necessary to follow the way Galileo treats the physical problem of copemicanism and polemizes against Aristotle. In an important appendix, the author explains how Galileo could not conceive of inertial motion in a straight line and how this conception could nevertheless have seemed obvious and self-evident to the successors of the great "avant. - G. Isaye, SJ.

Galileo. **- Dialogues. Selected letters. Edit. P. H.** Michel **and G.** di Santillana. **Coll. History of Thought, 14, Paris, Hermann, 1966, 21 X 14, 430 p., 24 FF.**

The dialogues included in this collection are: the "Discourse of the Comets", fragments of "The Essayist", the very famous "Dialogue of the Great Systems", the "Dialogue of the New Sciences". The "Letters" are admirably ­chosen. As for the two introductions, they raise painful questions. Let us recall here the letter in which Bellarmine says to Foscarini: "Give us a scientific proof of the rotation of the Earth, and we will question our interpretation of the Scriptures". However, as Mr. P.H. Michel ­sincerely acknowledges, Galileo never gave the proofs that were expected of him (p. 22). The criterion of "simplicity" presents a difficulty which the critique of knowledge has belatedly resolved. But all this is incidental. What is ­important is the work of the illustrious scholar; and the present volume shows us his probity in research, his genial vision, his reflection on science, and also his qualities of heart. This book is a good deed for which we must thank the two publishers. It is also a lesson in humility for us all. - G. Isaye, S.J.

**PHILOSOPHICAL STUDIES AND TEXTS**

1. **M.** Dübois. - **Time and the instant according to Aristotle (Physic. IV, 10-14). Coll. Bibliothèque française de philosophie. Paris-Bruges. Desclée de Brouwer, 1967, 20 X 13, 478 p., 420 FB.**

In recent years, Fr. Dubois had published a series of articles in the *Revue thomiste* on the Aristotelian conception of time. These articles are taken up again at the beginning of this volume. It is a question of taking a position on the various interpretations proposed: those of Hamelin, Ross, J. Moreau, H. Carteron, Fr. After that, the text of the book follows step by step Aristotle's analysis in book IV of the *Physics.* This study is conducted in a very probing, precise manner, attentive to the nuances of the text. The most faithful extension of Aristotle's reflection would be found, according to the author, in a metaphysics of creation. - S. Decloux, S.J.

**A.** Hayen. **- San Tommaso d'Aquino e la vita delia Chiesa oggi. Milan, Vita e Pensiero, 1967, 20 X 14, vi-151 p., 1,000 lire.**

This little book is essentially the Italian translation of a book published in 1952: "Saint Thomas Aquinas and the Life of the Church". However, the bibliography has been ­updated, notes have been added, as well as an appendix on the plan of the *Summa Theologica,* and above all a preface of about thirty pages. In it the author shares with the reader his desire to communicate an experience, that of his "becoming a Thomist". Such an experience is illuminated in the light of the path taken in 15 years, from 1952 to 1966; the word added in the title "oggi", "today", indicates its scope, as well as the different masters accepted and listened to during this period. Such a journey is moreover ­inseparable from the life of the Church and in the Church. - S. Decloux, SJ.

**H.** Beck. - **Der Akt-Oharakter des Seins. Eine spekulative Weiterführung der Seinslehre Thomas v. Aquins aus einer Anregung durch das dialektische Prinzip Hegels. Munich, M. Hueher, 1965, 21 X 15, 392 p., 24 DM hardback; 27.80 DM hardcover.**

It is in the line of G. Siewerth's "system of identity" that this metaphysical essay must be classified. It takes its inspiration from the Thomistic doctrine ­of being as *actus essendi, as well as from* the dialectical movement of Hegelian reflection (especially in the statement of the principle of contradiction). In the systematico-speculative part, the reflection on being precedes the reflection on being. Modalities (in particular possibility and necessity, which the author had already studied in Nicolai Hartmann) intervene­, in their place, in the development of this ontology. - S. Decloux, SJ.

**J.** Gevaert. - **Contingent\* and noodzakelijk bestaan volgens Thomas van**

**Aquino. Coll. Verhandelingen van de koninklijke vlaamse Academie voor Wetenschappen, Letteren en Schone Kunsten van België. Klasse der Letteren, XXVII, 58, Brussels, Paleis der Academiën, 1965, 26 X 18, 186 p., 280 FB.**

For Saint Thomas, intramundane contingency is everywhere identified with the mode of being proper to matter, whereas necessity is identified with the mode of being of spirit. It is a question of two metaphysically distinguished modes of being­, which are expressed by corruptibility and incorruptibility. Moreover, Thomistic contingency is distinguished from Aristotelian contingency in that it refers to creation; if the composition of cjjc and *essentia* is never, in St Thomas, the expression of contingency, it can nevertheless be understood in this sense, if we wish to underline the non-necessity of finite being and the gratuity of the creative act. This question of contingency is also related to the much debated problem of the annihilation of the universe in the 13th century. - A French summary of about ten pages can be found at the end of the book. - S. Decloux, SJ.

**M.** Dhavamony, **S.J. - Subjectivity and Knowledge in the Philosophy of Saint Thomas Aquinas. Coll. Analecta Gregoriana, vol. 148. Sériés Facultatis Philosophicae: sectio B, n. 14. Rome, Gregorian University­, 1965, 24 X 16, vm-168 p., 2,500 lire.**

This book reproduces the text of a thesis on the role of the knowing subject in objective knowledge according to Saint Thomas Aquinas. After having exposed the principle of metaphysical continuity according to which "natura inferior secundum supremum sui attingit infimum naturae superioris", a principle in the light of the­

As St. Thomas illuminates the problem of the constitution of the human subject, the author divides his study of subjectivity into several chapters that deal successively with ontological subjectivity (spirit embodied in matter), psychological subjectivity (capacity for knowledge and reflection), ­open subjectivity, constitutive subjectivity (the question of the agent intellect), and finally contingent subjectivity (related to conceptual formalization, intellectual and moral dispositions, and a mode of knowledge by con- naturality). The whole study is conducted with great precision. At the end of his investigation, the author can conclude: < Our research has shown us that the human subject according to St. Thomas is not the center around which the whole universe revolves, as if everything were to have value only in ­reference to him, and that he is not a self-centered self, but a self-centered on J'être and ultimately on God. Consequently, human knowledge faithfully reflects this nature of the human subject in its openness to the clrc and to absolute Being; it recognizes the demand of other subjects on ­subjectivity, and all the richness that results from it. Such knowledge can alone be truly objective, that is, can alone reach the object as it exists in itself" (153). - S. Decloux, SJ.

**A.** Malet. - **Spinoza's Theological-Political Treatise and ­Biblical Thought­. Coll. Publications de FUniversité de Dijon, XXXV. Paris, Les Belles Lettres, 1966, 25 X 17, 318 p.**

For his personal interpretation of the Bible, the author refers to his study on Bultmann ("Mythos and Logos", 1962). He leaves aside in his study chapters VIII, IX and X of the *Tractatus,* which deliver Spinoza's actual, exegetical work. His work is divided into two parts: the first studies Spinoza's religious thought and its relationship to the Bible in works other than the *Tractatus theologico-poïiticus;* the second, more ­important part­, takes the *Tractatus* ­alone as its object. The author deals successively with the following questions: prophecy and prophets, the vocation of the Hebrews, divine law, ceremonies and history, the miracle, the interpretation of Scripture, the Epistles of the Apostles, the Word of God, faith and the absolute essence of God, theology and reason, the State and the Law, the "Republic" of the Hebrews, political dogmas, the "jus circa sacra", Christ. ­Spinoza's method of reading and ­criticizing the Bible, despite its rationalism, ­would take the path of *interpretation,* and this is based, within the system, on the distinction between imagination and reason. The results of this interpretation lead Spinoza to condemn Judaism and to make an apology for Christianity. Only the New Testament gives eternal life; the apostles appear there not as prophets but as teachers, Christ shows a superhuman intelligence and wisdom leading men to eternal life. "Thus the Old Testament is condemned as totally immersed in imagination; the New Testament is regarded as the true Word of God" (304). But Spinoza does not share the faith of the New Testament either; so his reading remains questionable in more than one respect, and especially in the spirit that animates it. "For the Spinozist enterprise to have been successful, it would have had to be expressed in <historical> categories and not in the mere distinction of imagination and ­understanding" (305). - S. Decloux, SJ.

**T. J.** Cronin, **S.J. - Objective Being in Descartes and in Suarez. Coll. Analecta Gregoriana, 154. Series Facultatis Philosophicae, sectio A, 10. Rome, Gregorian University, 1966, 24 X 16, vn-276 p., 3,600 lire.**

This study attempts to illuminate the relationship between the Cartesian doctrine ­of the objective reality of ideas and ­Descartes' immediate­ scholastic predecessors. The author highlights the historical and doctrinal influence of Suarez with regard to the objective being of etemal truths, but the Cartesian position on divine and human knowledge nonetheless has its undeniable originality. "In reply to the objection which has arisen and which maintains that in relation to the doctrine of objective being in Descartes and in Suarez there is a radical discontinuity, it must be ­conceded that the objection is true if we speak of the origin and use of this doctrine. But with respect to the essential nature of objective being there is, between Descartes and Suarez, an identity of doctrine. In both of them the nature of objective being is that it is a being proper to the object which is known, not insofar as it is known, but insofar as it is an object" (150). - S. Decloux, SJ.

**M.** Henry. **- Philosophy and phenomenology of the body. Essay on ­Biranian ontology­. Epimetheus College. Philosophical essays. Paris, Presses Universitaires de France, 1965, 19 X 14, vi-309 p., 18 FF.**

It is against a conception of the body as belonging essentially to the objective world of transcendent being (in the phenomenological sense of this term) that this study reacts. It serves, in a way, as a complement to a study by the same author published at about the same time on the "essence of ­manifestation", a study which aimed at restoring an ontology and a phenomenology of immediately immanent subjectivity. The body itself is here reintegrated into this sphere of absolute subjectivity. And the author bases his analyses on those of the only philosopher "who, in the long history of ­human reflection­, has understood the necessity of determining our body originally as a subjective body", namely Maine de Biran. This explains why most of this study takes the form of a dialogue with Maine de Biran. The first chapter is entitled "the philosophical presuppositions ­of the Biranian analysis of the body". The second chapter, entitled "the subjective body", continues this dialogue, as do chapter III ("movement and feeling") and chapter IV ("the double use of signs and the problem of the constitution of the proper body").

Rather than distinguishing two bodies, as has sometimes been done, the author invites us to distinguish three: "the original being of the subjective body, i.e. the absolute body revealed in the transcendental internal experience of movement", "the organic body..., the immediate and moving term of the absolute movement of the subjective body, or rather... the whole of the terms on which movement has a hold", and "the objective body..., the object of an external perception that can be the subject of scientific research" (pp. 179-182). The philosophical tradition would know only this objective body, and this damaging limitation would be at the origin of a series of false problems. Chapter V, devoted to "Cartesian dualism", goes back to the source of these problems. With chapter VI, the author addresses the criticism of Biranian thought: it lacked an ontological theory of passivity (passivity of the affective­, imaginary and sensitive life­). "­Now, the common root of our acting and feeling is a deeper power, which founds them both, it is the habit on which the unity of our bodily life is based through all the ­modalities by which it unfolds, it is the original being of the body, finally, that is to say the ego. What this common root ­is, in a more precise ­way, only a theory of the original ontological passivity would allow us to understand it" (p. 227). *The Essence of Manifestation* defines this essential passivity as a "self-affecting". The conclusion of this dense and suggestive book finally highlights the important distinction that exists, as to the problem of the incarnation and the relationship of flesh and spirit, between Hellenic dualism and the Christian conception. - S. Decloux, SJ.

**F. E.** Manuel. **- Shapes of Philosophical History. Stanford University**

**Press, 1967, 22 X 14, x-166 p., $1.95 paperback; $4.75 hardback.**

The lectures collected here were delivered in January 1964 at the *Harry Camp Lectures.* They take as their point of departure several ­philosophical theories, ­each involving a particular conception of history. The first lecture contrasts early Christian thought with pagan thought. With reference to Jacob's ladder, the second lecture engages in dialogue with the conceptions of St. Augustine and Joachim of Flora. The third studies the ideas of the Renaissance, the fourth the Kantian debate on moral destiny, the fifth the French idea of progress and the march towards perfection, the sixth the conceptions of the German Academy; finally the seventh asks about the perspectives of our century. - S. Decloux, S.J.

**J.** Pucelle. **- Nature and spirit in the philosophy of T. H. Green.**

**The Renaissance of Idealism in England in the XIXe century. II. Politics. Religion. Green and tradition. Leuven, Nauwelaerts, 1965, 25 X 17, 300 p., 390 FB. -**

The first volume of this study of Green examined his metaphysics and morality. Here, the author addresses the areas of politics (relationship to morality, theory of the state, philosophy of law, philosophy of history, and the relationship of politics and religion) and religion. "The person, the only absolute value, is at the heart of Green's religious conception: like the citizen in the City, the faithful in the Church is a unique soul, chosen for a higher vocation and for an irreplaceable destiny. Therefore it must not be annihilated in death" (206). In a final section, Green is situated in his relationship to tradition: fundamentally English despite his borrowings from German idealism. "English morality, as a whole, is dependent on both reason and experience. But until now the two have never been able to combine. Green's success undoubtedly lies in the fact that he achieves this combination for the first time in an intimate and ­profound way ­by positing Spirit as already infused in Nature, as ­not repudiating­ it­, but elevating it to himself" (241). It is ­rather on the relationship between Green and German ­idealism, Kant, Fichte and especially Hegel, that the seven appendices added to this volume finally expand. - S. Decloux, S.J.

1. Hart. **- Communal Certainty and Authorized Truth. An Examination ­of John Dewey's Philosophy of Verification. Amsterdam, Swets & Zeitlinger, 1966, 24 X 16, xvn-156 pp.**

A Christian philosophy, whose characteristics have their origin in a "Revival" in the sense of the Reformation, enters into dialogue with the pragmatism ­of John Dewey.­ A historical introduction prepares the description of the contemporary context. Next, the theory of verification is analyzed in its relation to theories of inquiry and truth. The function of this theory in human experience is examined. The fifth chapter is a critical discussion. The conclusion responds with relevance and sincerity to an inescapable objection: how to reconcile benevolence in the way of listening to Dewey with a critique that points out oppositions. And the author brings together John Dewey's very important contribution to ­Western thought­: respect for the "context" or situation; the inadequacy of ­logical ­positivism­; *making* truth in the context of a way, a life, a spirit; recognizing the tree by its fruit; the impossibility of impersonal neutrality­. John Dewey's atheistic humanism is virtually "excommunicated" by Dewey himself at the same time that he excommunicates the Christian faith. - G. Isaye, S.J.

Hegel. **- Preface to the Phenomenology of Spirit. Edit. J.** Hyppolite.

**Paris, Aubier, 1966, 17 X 12, 224 p.**

We know the importance - and the difficulty - of the pages written by Hegel as a preface to the *Phenomenology of Spirit.* J. Hyppolite, who is the very worthy translator into French (as well as the commentator) of this master work of Hegel, publishes, in this small volume, the translation of the preface, opposite the German text. About fifty pages, at the end of the volume, add a series of explanatory notes, voluntarily limited to a "simple elucidation", while waiting to provide a more complete commentary. - S. Decloux, SJ.

**W.-D.** Marsch. **- Gegenwart Christi in der Gesellschaft. Eine Studio zn Hegels Dialektik. Forschungen zur Geschichte und Lehre des Protestantismus. 10. Reihe. Band XXXI. Munich, Chr. Kaiser, 1965, 24 X 16, 316 p., 23 DM paperback; 26 DM hardback.**

This study on Hegel and his dialectic is in line with the ­current problematic ­of Protestant thought: centred on the "death of God". The author himself refers, in this context, in a note following the conclusion of his book, to H. Cox's study, "The Secular City". Hegel certainly ­experienced, in his speculative Good Friday thinking, the reality of the death of God in man. The question that would remain to be asked, at the end of the Hegelian dialectic, would be, according to the author, who or what resurrects at the end of this death, going through and enduring this death. In other words, what is to be understood under the Idea and under the Supreme Totality of which Hegel speaks. The writings of Frankfurt are studied at some length, but also those of Jena, up to and including the "Phenomenology of Spirit," as well as the Philosophy of Right. - S. Decloux, S.J.

**J.** SpiiEtt. **- Die Trinitatslehre G. W. F. Hegels. Coll. Symposion, 20.**

**Fribouig-en-Br., K. Alber, 1965, 21 X 14, 160 p.**

This book will be of great service. For, without being able to give all the texts the analytical treatment that would make it possible to fully identify their significance, the author has nevertheless identified in all of Hegel's work the places where he explicitly deals with the Trinitarian mystery. The first chapter covers the early works, up to and including the *Phenomenology.* The second ­chapter studies the texts of the *Logic* and the *Encyclopedia.* The third ­chapter deals with the "non-theological" lessons: *Philosophy of Law, Philosophy of History, Philosophy of Art, Philosophy of Y History* and *History of Philosophy.* The fourth chapter studies more specifically the doctrine of the Trinity in the *Philosophy of Religion.* Finally, having thus covered the whole of Hegel's work, the author notes, in a fifth part, the "points of dialogue with Hegel". He recognizes in Hegel above all a Christian and Lutheran thinker. He poses, in particular on the basis of the study by Fr. Grégoire ­("Absolute Idea and Pantheism"), the question of "Hegelian panentheism". In the same perspective, the problem of the relationship between the "immanent" Trinity and the "economic" Trinity arises. From the conception of the dialectic, we can also ask ourselves about the real distinction of the three ­persons, or about an understanding of the spirit as a unity made of overcome duality­. ­All these questions, finally, come together in what has been called Hegel's "panlogism", and in his own way of thinking about the relationship between knowledge and love. From this point on, world, man and God lose their mystery, and revealed religion, leading to absolute knowledge, becomes manifest religion. - S. Decloux, S.J.

**E.** Krieger. **- Abgnmd und Griinde. Versuch einer Philosophie christlicher Positivitât. Graz, Styria, 1966, 19 X 11, 180 p., 78 S.**

"This work is an essay... The problem that has been roughly and briefly ­formulated here ­is that of German idealism and its total interest in the concept in the Hegelian sense on the one hand, and that of the concrete reality offered by grace on the other. We intentionally emphasize "grace". For everything else that can otherwise be opposed to the concept which, as human thought, asserts itself as absolute, does not in fact, all things considered, present any real opposition to the concept, but shows itself, in the worst case, as the product of its reflection, whose origin has been forgotten" (pp. 15-16). To overcome idealism (by integrating it), it is therefore not enough to oppose the practical to the theoretical; for this practical, in its turn, risks being only an idea of the practical. - On the other hand, the author ­criticizes the thought that came out of Heidegger for ­having no longer identified being and meaning, and for having let any real reflection on actuality ­escape. The second chapter is entitled, in this perspective, "freedom and meaning": the meaning of meaning must be recognized as a ­mediator between the theoretical and the practical. From there, ­worldly ­positivity can be founded­, engaging a dialectic between freedom and the world: the relationship to the "you" is decisive here, and a reflection on the Trinitarian mystery ­allows us to ­reveal its ultimate depth. Faith is therefore the object of the ­author's analysis: through the relationship to the historical ­"you", it is ­finally addressed ­to God himself. In time and eternity, the history of salvation offered to man ­is played out in this way, beginning with the incarnate Son of God. - S. Decloux, SJ.

**Mr.** Blondel. **- Carnets intimes. Volume II (1894-1949). Paris, Ed. du Cerf, 1966, 22 X 14, 405 p., 27 FF.**

Readers who have been able to peruse the first volume of the *Carnets intimes* know how much Blondel reveals in it; in these notes written day by day, it is the man, the philosopher and the Christian who are revealed in the concrete truth of an effort that is always taken up again, in the persevering fidelity to the light and to the call that it represents. This second volume covers a much longer period: from the day after *L'Action* until Blondel's death. Moreover, the texts are no longer simply reproduced in chronological order, but have been grouped together. Chapters I ("Edification of a Christian Home") and II ("Account of Life and Spiritual Nourishment") come from the diaries. Chapter VI ("The Philosophical Problem of Apologetics") is borrowed from the Apologetic Notebooks, and Chapter IX reproduces the Exodus Notebook ("Meaning of a National Disaster"). All the other chapters (there are ten in all) are made up of notes from retreats, fragments of courses, notules and rarely dated thoughts. Thus, chapter III is entitled: "Requirements of a lived faith", chapter IX: "Method of work and intellectual asceticism", ­chapter V: "The professor of philosophy", chapter VII: "Elaboration of a Christian metaphysics", chapter VIII: "The test of blindness", and chapter X finally: "The act par excellence: death". The reader who engages in this reading is assured of an encounter with an authentic philosopher and an exemplary Christian. This second volume will also be useful thanks to the "analytical index" and the "index of proper names and persons" with which it ends. In this way it will be possible to find, in the two volumes, texts dealing with the same theme or referring to the same person. - S. Decloux, SJ.

**R.** Saint-Jean, **S.J. - Genesis of the Action. Blondel 1882-1893. Coll. ­Muséum Lessianum, philosophical section n° 52. Paris-Bruges, Desclée de Brouwer, 1965, 23 X 15, 264 p., 285 FB.**

Already well known for his collaboration with Fr. Foulquié's *Dictionnaire de la langue ­philosophique*, Fr. Saint-Jean did not hesitate to delve into the vast forest of unpublished material left by Blondel, in order to help us witness the genesis of *L'Action.* After having sketched a picture of the intellectual environment in which Blondel lived (positivism, idealism and criticalism, neo-Christianity, symbolism) and the influences he underwent (Ollé-Laprunc, Boutroux, family environment, Christian education, first readings), the Author approaches the analytical study of ­the seven successive drafts of *L'Action.* If the *first draft* is still only a "superior catechism for the use of intellectuals" (122) and the *dictation* an "exercise in philosophical flexibility" (122), the *thesis project, an* unfolding of long matured *plans*, already presents the broad outlines of the final thesis. But it is only in the *text proposed* to Boutroux that Blondel perfects the dialectic between the will of the will and the will of the will "which is the propelling force of the whole work" (218). Of the definitive text, the Author gives us "a personal reading" (186) but one that is faithful and objective. He very pertinently indicates the importance of the *Carnets Intimes,* which Blondel considered as a first draft, and which feed the elaboration of the work with their sap. Following the presentation of each text, Fr. SaintJean introduces a critique of its structure, its method, its themes, ­indicating, at each stage, the progress made. The reader thus participates, as it were, in Blondel's work, following him step by step during these twelve years which saw the constitution of an "integral philosophy". This shows the interest of Fr. Saint-Jean's work, an indispensable working tool for those who want to understand in depth Blondel's thought - "the only systematic philosophy of our time which", repairing the Kantian split between pure reason and practical reason, "has succeeded in respecting and reconciling the autonomy of reason and the demands of Revelation". - G. Legros, S.J.

**E.** Dirven, **S.J. - From form to act. Essay on the Thomism of Joseph Maréchal, S.J. Coll. Muséum Lessianum, philosophical section, 53. Paris-Bruges, Desclée de Brouwer, 1965, 24 X 15, 304 p., 210 FB.**

"Between an exaggerated accentuation of the existential and a rationalism that is too logical, Maréchal holds a median position... This is why a whole renewal in Christian philosophy can... see in him a precursor". Father R. Dirven, professor of philosophy at Kimwenza (Congo), involved in your present-day movements of thought and in dialogue with various peoples, succeeds in showing us the harmony established by Maréchal. Starting from the study of the mystics, Maréchal met, in Kant, a critical demand that accidental clumsiness did not make illegitimate. Maréchal responded to this demand with a precise, exact and rigorous way of thinking: agnosticism ­is thus overcome. It is necessary to follow in Father Dirven, thanks to a vision which seizes the absolute as horizon of thought, your steps which lead to the Absolute rationally justified: overcoming of the sensible and the ­representative knowledge, the order of the finality, the will in the intelligence, the Absolute which illuminates without our knowledge each of our thoughts. Epistemology makes us ­rediscover an ontology where the act takes precedence over the form, where the exercise takes precedence over the ­specification. In our time when atheistic existentialism and relativistic phenomenology on the ­one hand, and scientism and neo-positivism on the other, are engaged in two parallel monologues, the author shows­ us, in Fr. Maréchal, the possibility of dialogue with these two opposing tendencies. - G. Isaye, S.J.

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**Jesus of history, foundation of faith**

Can the image of Christ, as reconstructed in the light of history, offer support for faith? To ask this question is to ask whether the Jesus of history constitutes a credible sign in favour of the divine origin of his message. The answer is hardly possible without a brief preliminary review of the theology of the signs of credibility as a whole. In a recent book, Fr. G. de Broglie has collected the fruits of his research on this subjectx . In a very general way, the signs of credibility, which are the foundation of the Christian and Catholic faith as such, are, he tells us, the signs "which lead our intelligence to recognize as summarily believable that *Christ and his Church are the ­qualified and indefectible interpreters of ­God in the doctrine of salvation which they teach ­at ­*2 ". What are they? Shall we point first to the miracle and the prophecy? Undoubtedly, both are ­authentic signs­, and yet we must be careful not to see in them the primary signs: signs of a prodigious nature, their role is­ not to substitute for the fundamental signs - which we will mention immediately - but to be associated with them in order to make their invitation clearer and more pressing3 . What then are the fundamental signs? The author distinguishes three: 1) "the affirmation by Christ and the Church of their infallible magisterium of salvation"; 2) "the excellence of the doctrine ­proposed"; 3) "the admirable effects of grace4 ". Moreover, these are common signs, that is to say, they are offered to all, which does not amount to a miracle: "the immense majority of the faithful believe in the gospel message without ever having seen miracles, and without even having

1. G. DE Broglie, S.J., *Les signes de crédibilité de la Révélation chrétienne,* Paris, 1964.
2. Id. at 48.
3. Id. at 153.
4. Id. *at* 49-74.

n. r. th. lxxxix, 1967, n° 8. 29 could (for lack of culture and critical sense) submit to a somewhat serious historical control the miracle stories whose echoes have been transmitted to them[[[495]](#footnote-495)](#bookmark377) ... ".

The fundamental and common signs are not unrelated to each other: on the contrary, they are interdependent and act ­complementarily. Thus the third sign - and it is, in short, the double event of Christ and the Church which prolongs it - can only exercise its probative force if it is considered, not in its ­materiality alone­, but in its meaning, that is to say, in the message, in the "­excellence of the doctrine" which it embodies. But it is the opposite relationship that we wish to emphasize: the second sign only really acts (at least normally) by allowing itself to be completed by the third; the doctrine must be translated into existence: it calls for and requires as its indispensable complement "a certain *concrete* presentation of the kind of life to which God intends to form us6 ".

What exactly is this required existential expression? First of all, let us see what the doctrine teaches: it is presented in the name of God as a revelation and as a message, and it announces to us the absolute communication that God makes to us of himselfT , through the mediation of his incarnate Son, through Jesus Christ dying and rising ­for us and thus introducing us into true life. Now, the concrete expression of such a doctrine takes on two faces: the ­first: Christ himself, in his historical spiritual perfection and "in the total gift of himself that he made to God and to men[8](#bookmark377) "The second is the spiritual greatness of Christians and of the Church as a whole, which "constitutes in itself a great and perpetual motive for credibility and an irrefutable witness to its divine mission, by reason of its admirable *propagation, its* sublime *holiness,* its inexhaustible *fruitfulness* in every kind of good, its ­Catholic *unity* ­and its unshakeable *stability*[[[496]](#footnote-496)](#bookmark378) ".

Is there not, among some Catholic Christians today, ­a kind of practical skepticism about the sign of the Church "raised up among the nations[[[497]](#footnote-497)](#bookmark379) "? Far from seeing it as a support for their faith, they would denounce it as an obstacle: the hardening of its institutions,

The dogmatization of the Church's message, excessive in their eyes, ­would prevent rather than truly help their adherence to Christ and his promises. Now, as much as we should praise the fervent wish to see the Church refuse to be confused with a secular power and to conform herself authentically to the pure face of her Master, we should also fear to see Christians voluntarily close their eyes to the spiritually authentic features which their Church has never ceased to present. For, let us beware, for the majority of men, it is in the Church that their valid motive for adhering to Christ is to be found: in the impotence to which ­many of them are subjected to ­go directly to the sign which is the Jesus of history - an impotence to which we shall return - it must be thought that it is in the existence of their Christian brethren and in the Church as a whole, which they have before their eyes, that they will recognise the foundation of their adherence. Suppress, by thought, the spiritual value of the Church, in its members and in its ­essential organisms­: you will, by this very fact, ­have discarded the most generally accessible motive for belief. Far from giving in to these resignations, we would rather say that this sign, which is always present, still awaits theologians ­to bring out its full force: *"The experience of the action of the Holy Spirit in the concrete life of the Church* is also a historical experience, and it can be submitted to reflection. And if, in traditional fundamental theology, it plays practically no role (in spite of the efforts of Cardinal Dechamps and the teaching of Vatican I), it becomes a privileged and central theme in "new style" fundamental theology[[498]](#footnote-498) ".

But, in order not to be absolutely indispensable to all, it is ­required of the other concrete expression of the doctrine, namely ­precisely of the Jesus of history, that it be actually perceived somewhere in the Church and it is highly desirable that it be open to the perception of a large number.

It is appropriate to draw our attention here to a passage from *Dei Vcrbum, the* Dogmatic Constitution on Divine Revelation, of the Second Vatican Council, where we read: "It is He (Jesus Christ), then - to see Him is to see the Father (cf. *Jn* 14:9) - who, by his whole ­presence and by his manifestation of himself, by his words and works, by his signs and wonders, and especially by his death and glorious resurrection from the dead, by the sending of the Spirit of truth, gives to revelation its full completion and confirmation of a divine witness that God himself is with us to rescue us from the darkness of sin and death and to raise us to eternal life[[[499]](#footnote-499)](#bookmark380) ". In these lines, Jesus is not expressly designated as a sign, but he is so by virtue of the fact that he is said to give us "by all his presence and by his manifestation of himself... the confirmation of a divine testimony...". With regard to this text, it has been happily noted that Vatican II personalizes the ­presentation of the signs, which until recently had been conceived of as separate; the signs no longer guarantee only from the outside a revelation with which they would seem to have little to do; they are attached ­to the person of Jesus Christ, and unified in him, in full ­conformity with Scripture and in particular with the Johannine gospel, for whom the whole of Christ is the enigmatic sign which asks to be deciphered[[[500]](#footnote-500)](#bookmark381). There is more: taking into account the Constitution *Lumen gentium­, it* can be said of the same Council of Vatican II that it sets up the sign that is Jesus as the sign par excellence, to which the sign that is the Church is in some way subordinate: "The Church being, in Christ, in a way the sacrament, that is to say, both the sign and the means of intimate union with God[[[501]](#footnote-501)](#bookmark382) ..." This text can be understood as saying that the Church is "the sign of the sign of God[[[502]](#footnote-502)](#bookmark383) ". In other words: the Church, which presents itself as the sign among the nations, does not do so without referring to Jesus, nor without affirming that its value as a sign is due to the fact that it strives to reproduce the sign that Jesus was. It is only the reflection of a light of which Jesus remains the source. It is impossible, therefore, to grasp it, let us not say in sufficiency, but at least in the ­fullness of its meaning and of its probative value, without going back to Jesus. And the question we wish to address in these pages is precisely that of knowing how and under what conditions the ­event of Jesus of Nazareth can offer a good number of ­people a solid anchor for their faith.

But, before coming to our subject, we have to make an ­important remark about the immediate term of a research relative to the support of faith which is Jesus in particular, and to all the supports of faith in general. In any case, the signs must not and cannot directly bring about the absolutely firm judgment that God is speaking, that is, the very adherence of faith; they can only lead immediately to the judgment of credence. Here is how Fr. de Broglie states this reservation: the signs can only be

pure "signs of credibility", "that is to say, signs whose role is never to *force* assent on the minds to which they are addressed, but only to convince them that they *can and must believe freely and in the manner we have just described* in the great plan that God has formed for them[[503]](#footnote-503) ". And elsewhere: "They are certainly made to make evident to man his *duty to believe freely,* but not the objective fact of divine revelation (which, by imposing on us a *constrained* assent of "scientific faith" ­would make it ­impossible for us ­to exercise the *properly free* ­faith that God expects of us)[[504]](#footnote-504) ". In other words, the signs do not have to prove to us peremptorily that in fact God has spoken in Jesus Christ. In order to let faith be itself, its content must not be strictly provable; otherwise, it can no longer be believed. Faith can only be about the mystery. What do we mean by mystery? Only those divine realities of which reason can perceive neither the existence nor the positive possibility (Incarnation, Trinity)? No, not at all. According to ­certain theologians, as we know, philosophical and transcendental analysis ­is able to detect, by itself, in our spirit, beyond a purely obedient power to the revelation and ­absolute communication of God, a positive ­openness to this coming of God, a "natural desire for the beatific vision"; It is to declare equally that our reason alone can establish the positive possibility of the vision, since a natural desire cannot be directed towards the impossible[[505]](#footnote-505) ; nevertheless, in the eyes of these theologians, this vision retains the characteristics of a mystery, because its *existence* is only known to us through revelation; it will be advantageously recalled here that, in certain circumstances, the revelation of this mystery alone will suffice to offer the objective conditions of a true faith: where the properly Christian mysteries of the Incarnation and the Trinity cannot be notified, it may be that the notification of supernatural destiny takes place in some way (for example, by "interior inspiration") and thus brings with it the minimal mysterious content required for the possibility of saving faith. But what is to be observed above all is that, for all theologians, the existence, the actual gift of God's absolute communication to mankind, either in its minimal notification, or, a fortiori, in its determinately ­Christian notification­, remains properly mysterious and absolutely unprovable. Now

It seems that one must admit, moreover, that revelation properly ­so called is conceivable only as a divine manifestation of God's absolute communication; if God speaks and reveals, it can only be in order to give himself, in this revelation10 ; from then on, it is revelation itself as an "objective fact" (de Broglie) which is also unprovable and mysterious (otherwise the actual gift, its minimal necessary content, would cease to be mysterious); it cannot be, strictly speaking, demonstrated; it can only be embraced in all firmness in belief. Does this mean that there is no longer any possible rational justification for revelation? Not at all, but, as we have said, the rational foundations of revelation, the signs of the credibility of faith, *­directly* justify only the imperative *duty to believe. -* If we have insisted on this remark, it is because, without it, Catholic theology would too often appear to Protestant theologians to want to prove the faith; in our request for "reasons to believe", they would willingly denounce a destructive demand, which results in nothing less than taking away from the faith its specificity and irreducible greatness­; but this is because they misunderstand us. Conversely, we are inclined to accuse them of fideism; we are not always wrong; but it could be, at least sometimes, that they only want to guarantee the freedom of faith, of a faith which, essentially, is based on mystery and which, as such, escapes the *constraints* of a rational approach.

Thus, let us not ask the sign that is Jesus to found our faith in any other way than by showing it to us as the obligatory end of a free obedience[[[506]](#footnote-506)](#bookmark384). But is he able to show this to many? Are there many minds capable of finding in Jesus the concrete and existential expression of the "doctrine" that he proclaims, of finding it with such clarity that it constitutes, for them, a common sign of credibility? And let us be clear about the precise scope of this question. In the light of the dogma of the inspiration and inerrancy of Scripture, the Christian professes his faith in the ­historical value ­of the Gospels: "Our Mother the Holy Church has held and holds firmly and with the greatest constancy that these four Gospels, whose historicity she does not hesitate to affirm, faithfully­ render what Jesus the Son of God, during his life among men, ­really did and taught for their eternal salvation, up to the day he was taken up to Heaven (cfr. *Acts 1:1-2).* 1, 1-2) ". "The sacred authors composed the four Gospels, selecting some of the many elements transmitted either orally or already in writing, writing a summary of certain data, or explaining them according to the situation of the Churches, finally keeping the form of a preaching, but in such a way as to always deliver to us true and sincere things about Jesus[[507]](#footnote-507) ". These statements do not prevent the four gospels from posing, even to the believer, certain problems of history: for example, how does their recognized character as kerygma, preaching, or "explanation according to the situation of the churches"[[508]](#footnote-508) fit in with their value as historical documents? But these problems are not equivalent to the one we are facing here. For us, it is not ­necessarily a question of ­the believer, but of the man who seeks, and even if it is a question of the believer, our question concerns his reason, as such and with its own means, independently of the light which his faith in the inspiration of the sacred text gives him; the question which is addressed to us is exactly this: is reason, as such[[509]](#footnote-509) , in a position, in many men, to discover in the history of Jesus the foundations of a faith in him.

We must agree that a rigorous and critical justification can only escape most of us. The point I would like to make clear," writes P. H. Simon, "is, on the contrary, that in the immense majority of individual cases, and especially in my own, the effort of science and reflection which the believer would have to make in order to form a personal conviction as to the historical foundations of his faith is practically impossible. And quoting Henry Dumery, the same author writes: "the problem of Christian origins remains a matter for professionals[[510]](#footnote-510) ".

But, for all that, are we going to deny a good number of cultured adults any power to form a ­largely sufficiently credible judgement ­from the Jesus of history? And will the wish we expressed above to see minds go back from the sign-reflection that is the Church to the sign-focus that is Jesus, remain in vain? If so, we might as well say that we must, in general, renounce finding in the spiritual perfection of Jesus the complementary concrete expression of the doctrine of union that he preaches to us; we might as well say that Christ, in his existential reality, is no longer, whatever Fr. de Broglie may think, a common and fundamental sign, but at most, like contemporary miracles, a singularly reserved sign.

The cause, fortunately, is not so desperate. Under the pen of P. H. Simon, I read again: "If it were proven that the Gospels are the work of illuminated persons, forgers or impostors, that there is nothing behind the adventure and preaching of Christ, but the projection of secular legends, the reflections of ancient mythologies... it would be necessary to leave the Church and to preserve, at best, only a moral idealism of Christianity. But we are far from such evidence, and the answers of Christian exegesis to rationalist exegesis have manifestly today a weight of information and an openness of intelligence which no longer disqualify it[[[511]](#footnote-511)](#bookmark385) ". Thus, here is a mind, not specialized in the historical study of Christian origins, of great culture it is true, which considers itself entitled to evaluate with evidence ("manifestly") the "weight of information" and the "­open intelligence­" of the works of Christian specialists. This is tantamount to saying, it seems to me, that a good number of our contemporaries are capable of appropriating the results of research done by serious historians. Now, as we shall see immediately, they will read in several of the latter the affirmation of a certain historical reconstitution of Jesus which is practically certain. They need only look for it, and ask those exegetes who are accredited in the Church: for, in principle, and all things being equal, a faithful reading of Scripture and even a simply historical approach to Jesus is more likely to be found in the living community than with "independent" researchers, unattached to the Christian Church. Or if, for various reasons, they cannot ­themselves access certain valid works, even of simple popularization­, it is a service which they will rightly demand of their pastors: that in preaching or in circles of biblical studies­, they be informed of research on the person of Jesus. In this way, they will be able to gather sufficient elements for a reasonably well-founded judgment on the sign that is the Jesus of history.

In saying this, we are hardly stating anything more than a statement of principle. It would be necessary to show how in fact this is so, how contemporary Christian exegesis actually offers non-specialists the possibility of such an approach. But it goes without saying that we can only give a few summary indications here.

In a book by J. Jeremias we read these lines: "It has often been argued that we know almost nothing about the historical Jesus. We know him only from the gospels, which are not historical accounts but rather professions of faith. We only know the Christ of the kerygma, where Jesus is clothed in the garment of myth; we need only think of the many miracles attributed to him. What we find when we apply ­historical criticism to the analysis of the sources is a powerful prophet, but a prophet who remained absolutely within the confines of Judaism. This prophet may be of interest to history, but he is not and cannot be of significance to the Christian faith. What is important is the Christ of the kerygma. Christianity begins at Easter20 . It seems that the author is pointing to and summarizing Bultmann's views on the Jesus of history. But these views are far from being shared by the majority of exegetes and theologians, even those exegetes who remained for some time in the Bultmannian movement. We are thinking here of those scholars who, around the year 1959, opened what they called a new examination of the historical Jesus. Among them was James Robinson, who believed that Jesus could be shown to have understood his own existence as that of the divine envoy who brings eschatological salvation [[[512]](#footnote-512)](#bookmark386). G. Ebeling, on the other hand, finds in the *"Amen"* which Jesus prefaced his solemn affirmations a sure indication of his awareness of being God's herald even[[[513]](#footnote-513)](#bookmark387) ; consequently the post-paschal kerygma of the primitive community, in the titles it gives to Christ, is quite simply faithful to Jesus' thought; it offers, in an explicit state, the Christology which Jesus had implicitly deposited in his own kerygma[[[514]](#footnote-514)](#bookmark388).

But this research is too complex to be summarized without danger of betraying it. It is more convenient, and more convincing, to complete the quotation, begun above, from J. Jeremias.

After recalling Bultmann's historical skepticism, Fauteur continued: "But if it is true - and the testimony of the sources leaves no doubt about it - *that Abba* as an invocation of God is an *ipsissima vox,* an authentic and original expression of Jesus, and that this *Abba* accounts for the claim of a unique revelation and a unique authority - if all this is true, then the position about the historical Jesus just recalled is untenable. For with *Abba* we are beyond the kerygma. We find ourselves before something new and unheard of which crosses the boundaries of Judaism. Here we discover who the ­historical Jesus was­: the man who had the power to address God as *Abba* and who brought sinners and publicans into the Kingdom simply by allowing them to repeat the word *'Abba,* dearest Father' .80

Let us consider carefully all that is contained in this appellation *to\*Abba* which we are told is historical: "When Jesus spoke of God as 'my Father' he was referring not to a familiarity and intimacy with God which would be available to everyone, but to a unique revelation which was granted to him. He bases his authority on the fact that God has mercifully endowed him with the fullness of revelation, revealing himself to himself as only a father can reveal himself to his son. *Abba,* then, is a word that suggests revelation. It represents the heart of Jesus' awareness of his mission81 ". And further on: "He (Jesus) first and foremost authorized his disciples to do as he did and to say *Abba.* He gave them this expression as a token of their discipleship. By allowing them to call upon God as *Abba,* he allowed them to participate in his own communion with God[[[515]](#footnote-515)](#bookmark389) . In line with our research on the reasons for belief, we can translate Jeremias' remarks in the following way: it is historically established that Jesus made himself the messenger of God's absolute communication to man through death. Now, just by saying *Abba -* and he really did say it - Jesus offered in himself a concrete expression of this message: "my Father" translates Jesus' effective surrender to the loving and resurrecting divine omnipotence; in his ­confession of Fatherhood, he lives and exercises the absolute communion with God that he proclaims, so that this fact alone is enough to put us in the presence of the concrete "common" sign that our faith needs to be founded on.

But this same abandonment appears historically in still other features: It was written recently, with regard to the agony in Gethsemane: "There is an inconceivable and ineffable mystery here: the Son of man, the Son of God made man, suffers before his Father and accepts to die. "Finally, it is necessary to underline to what extent this scene is historical... The background of the story is certainly a lived experience. Scholars have doubted it, saying that it was an invented legend. But how could anyone have dared to invent a scene so disturbing for faith: Jesus' fear of death? If this scene has been told, it is because it is true [[[516]](#footnote-516)](#bookmark390) ".

Now, in this agony, we do not only witness Jesus' confusion in the face of death: we hear him entrusting himself to the will of the Father: "Yet not what I will, but what you will" *(Mk* 14:36), a surrender whose authenticity is undoubtedly confirmed by the Epistle to the Hebrews when it writes: "This is he who in the days of his flesh, having presented, with violent clamor and tears, imploring ­and supplicating to him who could save him from death, and having been heard on account of his piety, as much as he was a Son, learned, from what he suffered, obedience; having been made perfect, he became for all those who obeyed him the principle of eternal salvation" *(Heb* 5:7-9). Finally, there is the cry of the dying Jesus: "My God, my God, why have you forsaken me" *(Mk* 15:34; *Mt 27:*46), of which we are told: "This word is authentic; never would Christians have invented such a tragic, harsh word[[[517]](#footnote-517)](#bookmark391) "The real distress of Jesus legitimizes this word, but it is necessary to note another important point: this phrase is a word of Scripture, the first verse of Psalm 22 which has given so many features to the account of the Passion. ­When Jesus pronounces this word, he does not invent it on his own, he wants to show that the Scripture is fulfilled in him, that the psalmist ­was announcing his own complaint. Moreover, ­this Psalm 22, which begins in anguish, ends in confidence. Now, for ancient Jewish and Christian readers, a quoted text evokes the following passage. People knew the Scripture by heart; the beginning is enough to engage the whole psalm. And the last third of Psalm 22 expresses the final confidence of the wretched man: "I will proclaim your name to my brothers, in the midst of the assembly I will praise you... For he did not despise or despise the poverty of the poor... but when he called upon him, he listened" *(Ps* 22:23-25). In this way, Jesus implies that after distress comes salvation, after suffering comes triumph. He sanctifies our complaints with his own complaint, but his trust in God remains complete [[[518]](#footnote-518)](#bookmark392) ".

These few moments of authenticity have been given as examples only. As they are, they authorize this judgment: the adult

The cultivated person is in a position to observe with sufficient certainty that the Jesus of history has shown signs of a presence in him of the union with God of whom he is the messenger, and thus to decipher in this Jesus the "common and fundamental" sign which the ­justification of faith demands.­ If he does not yet believe, he is at least firmly invited to believe. And if he is a believer, he finds in the contemplation of his "abandoned" Lord the most powerful motive for confirming the faith he already has: Jesus, as he is before his Father, bears in himself his own sign, his own proof, without needing to refer to his "works", as, moreover, he himself insinuated: "Believe in me, I am in the Father and the Father is in me; or at least believe because of the works themselves" *(Jn* 14:11)30 . It is not in vain, therefore, that the Christian's gaze goes back and lingers, every morning, to the life and cross of Jesus, in order to discover there, in a visible incarnation, in an infinitely moving concrete form, the message of gift and love addressed by God to all humanity in his Son. "We must try to enter ever more intimately and calmly into the life, words, actions, sufferings and death of Jesus, in order to recognize what God promises and what he achieves[[[519]](#footnote-519)](#bookmark393) ". We like to quote these lines written by Bonhoeffer in his prison in Tegel, because we find there, not without ­surprise, in a Protestant pen, the recognition of a sign of credibility in Jesus: the promises of God, the revelation of God are not only on the lips of Jesus, they are incorporated in his life and in his acts, where we can reach them, in order to strengthen our faith. And consequently: "If the earth was deemed worthy to bear the man Jesus Christ, if a man like Jesus lived, then it is worthwhile for us to live­. ­If Jesus had not lived, then our life would have no meaning, despite all the men we know, revere or love [[[520]](#footnote-520)](#bookmark394) ". And let it not be said that the Christian, in this ascent to Jesus, seeks to reach only the risen and still living Christ, with absolute indifference to the Jesus of a bygone past. Undoubtedly, the Lord to whom he unites himself is not simply a great figure of history, whose features he would recompose in order to let them ­shape his own life. But in order to be aimed at in his ephemeral presence, the glorious Christ of the Christian's contemplation is always apprehended by him in his relationship to his earthly days, and in particular to his paschal mystery, to his acceptance of the Lord's death.

of death in view of Life. But he does not nourish it without strengthening it before his own reason, without intensifying and deepening his perception of the great sign of Jesus which justifies it.

We believe that we have thus established the objective possibility, which is quite ­widespread, of finding in the historical event of Jesus the ­concrete expression of ­his message, sufficient to constitute a reason to believe. But it remains for us to draw attention to an ­essential subjective condition. The Jesus of history will not exert his probative force on anyone who looks at him only as a neutral and totally disengaged spectator. It is ­not enough for the reader of the Gospels to gather the incontestable historical data; he must personally assume the suffering and death of Christ; he must redo in himself, at least initially, the experience of abandoning himself to death for life, or to put it better, of handing himself over to God for his own resurrection and for his life; he must accept to distance himself from himself, and to renounce all worldly support, in order to trust only in God.

This will be easily convinced if we take the trouble to reflect on the *value which* the divine message and its ­concrete expression in Christ must have in order to be accepted by man. Of course, we have said that in order to be accepted in true faith, this message must be presented as a mystery that cannot ­be rigorously ­proven, as something that surpasses, at least in its existence, the creative possibilities of human reason. But, on the other hand, it is necessary that, in its very transcendence, it also shows its ­correspondence to ­the openness of our spirit; in the language of Fr. de Broglie, we would say that the doctrine, in itself and in its concrete incarnation, must manifest its excellence[[[521]](#footnote-521)](#bookmark395)In the language of Fr. de Broglie, we would say that doctrine, in itself and in its concrete incarnation, must manifest its excellence, that is to say, its sovereign goodness, its ability to provide our spirit and our action with the ­principles of authentic appreciation. Otherwise, how could it oblige us, dictate a duty of obedience? Deprived of all human value, it would not concern us, and we would be fully ­justified in ­neglecting it.

Now, under what conditions is man capable of making a value judgment on any reality? This perception may not be reflected upon; at least it must be experienced. We can only pronounce a thing to be valid and good for us when we are aware of the movement that carries us towards it, and if, for any reason, we morally resist this movement, this impulse, we thereby close ourselves off from the possibility of recognising it. This applies to our present research. How can he do this if he does not feel inclined to accept it, and if, above all, by taking a philosophical ­or moral stand, he denies in advance all truth to the very possibility of resurrection in death? But before faith, there must be at least an inclination not voluntarily denied; without it, the ­message cannot be grasped ­in its effective goodness; with it, we are in a position to ­appreciate the excellence of the message, in itself and in its concrete expression, and to grasp the persuasive force of the historical sign that is Jesus. The truth of God," writes Karl Rahner, "shines only in those minds which, not content to contemplate it, love it and open the door of their hearts to it.[[[522]](#footnote-522)](#bookmark396)". It is clear that the contemplation of the objective data of divine truth is not enough; a certain love is needed[[[523]](#footnote-523)](#bookmark397).

This request for the subject's connivance with the truth is undoubtedly one of the most valid elements of what is called ­existential interpretation. We know the general­ rule that it states: the meaning inscribed in the events of human history can only escape the spectator deprived of any existential link ­with them. "­The monuments of the past speak to us of the background of the reality that gave rise to them only if (and insofar as) we ourselves are informed by our own experience of the problematic, the indigence and the ultimately insurmountable insecurity ­that constitute the background and the abyss of our being-in-my-own-ness of[[524]](#footnote-524) . It is in application of this rule to the interpretation of the Christian message that Bultmann wrote these often quoted words: "Believing in the Cross of Christ does not mean contemplating a mythical event which has taken place outside of us and our world, which we can consider objectively and which God would count in our favour; but believing in the Cross means taking upon oneself the Cross of Christ as one's own cross, allowing oneself to be crucified with him[[525]](#footnote-525) " These lines of Bultmann, insofar as they imply the refusal of a valuation of the objective death of Christ as a death for us, are certainly not acceptable to the Catholic believer; and there is no lack of contemporary exegetes to affirm ­that they are not even faithful to a critical reading of the texts: thus J. Jeremias believes that he can firmly establish by the ­historical method alone ­that Jesus himself gave his death the meaning of a substitutionary atonement[[526]](#footnote-526) ; but if they were limited to saying that, ­precisely in order to confess the value of the Cross of Christ, it is necessary to assume it existentially, "to allow oneself to be crucified with him", in this sense, there would be nothing to be taken back; on the contrary, it would be necessary to positively recognise that they merely state one of the constitutive elements of faith. Now, what is true of faith is also true of the judgment of credibility which governs it and, in so doing, enters into its genesis: only those who perceive Christ as a sign of credibility and as the foundation of faith will have begun to sense in themselves, in a solicitation from which they do not shirk, the meaning and value of the message of life through the Cross.

*Eegenhoven - LeuvenL* . MalEVEZ, SJ.

1. Mont-Saint-Jean road

**The chapter of parables**

*Mt* 13:1-52, *Mk* 4:1-34 and *Le* 8:4-18 are presented in the Synopse as three versions of the same episode of Jesus' teaching. From one to the other the differences are considerable. First of all, there are differences in the quantity of the verses: compared to the 52 verses of *Mt,* there are only 34 in *Mk* and 15 in *Le;* instead of the seven parables of *Mt, Mk* reports only three, and *Le* only one. The differences between the three redactions are no less great as regards the meaning they attach to this page of the Gospel. The best way to grasp the particular perspective of each of these versions seems to us to be a careful study of their literary structure; the way in which the evangelists organized the material that came to them is very revealing of their idea of the teaching contained in this section.

We believe that the redactions of *Mt.* and *Le.* are fairly self-explanatory and relevant when compared to that of *Mk.* while the text of *Mk.* can hardly be explained from its parallels. It is therefore appropriate to examine *Mk.* for himself, and this is where we will begin. We will then deal with *Le, which is* noticeably shorter, and yet quite similar to *Mk.* We ­will conclude with the great discourse of *Mt.*

I. - MARC'S VERSION

In order to understand the work of the evangelist in the ­composition of this chapter, it would be very useful to be aware of the ­materials at his disposal. The analysis of the text has led exegetes to various hypotheses.

1. Some of them believe they can determine the existence of a source to which *Mc* would have added various complements. Thus W. Marxsen[[[527]](#footnote-527)](#bookmark398) thinks that the source included w. 2a. 3-8. 9. 10. 13-20. 26-29. 30-32. 33. 34b; *Mark* would have added w. 1. 2b. 11-12. 21-23. 24-25. 34a. J. Gnilka[[[528]](#footnote-528)](#bookmark399) attributes w. 3-8 to the source. 10. 13-20. 33-34 and considers ­w. 1-2 as additions by the evangelist. ­9. 11-12. 21-25. 26-29. 30-32.
2. V. Taylor[[529]](#footnote-529) believes he discerns the presence of two distinct sources: first a narrative source, already present in 3:7-12 and continuing in 4:1-9. Another source, containing teachings of the Lord, would have provided 3:13-15 and continued in 4:10-32.
3. J. Jeremias1 proposed a somewhat more subtle hypothesis, which was taken up, with some changes, by E. Linnemann[[530]](#footnote-530) , then by E. HaenchcnG . We distinguish here 'three stages in the formation of the chapter. In the early stage, that of oral tradition, the parable of the sower (w. 3-9) was followed by the parables of the seed that grows by itself and the mustard seed (26-29 and 30-32). A first literary composition adds a framework (vv. 2 and 33) and the interpretation of the parable of the sower (w. 13-20) introduced by a question from the disciples (v. 10). In reproducing this document, the evangelist reshuffles the indications that serve as a framework (vv. 1-2 and addition of v. 34); he introduces w. 11-12, retouching vv. 10 and 13; he also adds the sentences reproduced in vv. 21-23 and 24-25[[531]](#footnote-531) .

This brief overview shows that we are not embarking on virgin territory; we will try to chart our course by drawing on the observations of our predecessors.

1. *The audience of Jesus.*

The indications given at the beginning and at the end of the section describe ­the scene with all the desired neatness and in ­a ­perfectly coherent ­way. ­According to 4:1-2, Jesus is sitting in a boat a short distance from the shore where the crowd is crowded, and he teaches in parables; the ending explains that after Jesus had spoken the word to the people in his parables (w. 33-34), he left the crowd and immediately set the boat out to sea (w. 35-36)

It may be added that in v. 1 the use of the adverb xâXiv, "­again", so familiar to *Mk,* shows that the evangelist consciously links ­the chapter to the notice he had given a little earlier, in 3:7-12: the crowds which were running to Jesus were so numerous "that he told his disciples to keep a boat ready for him because of the crowd, so that he would not be hurried" (3:9). The boat of 4:1,36 is the one prepared in 3:9 (and found in 5:21), and the "very great crowd" of 4:1 is the one anticipated by the "great multitude" of 3:7-8, because of which Jesus had a boat prepared. It is not without reason, therefore, that V. Taylor imagines an earlier state of the text where 4:1ff immediately followed the notice in 3:7-12, which seems to be its natural introduction.

In the midst of these indications which all refer to the same scene, v. 10 of ch. 4 introduces a discordant note: the disciples question Jesus on the side (Kœtà pôvaç), when they are alone with him. The scene here can no longer be that of the boat in which Jesus is seated in front of the crowd; this v. 10 supposes, for the explanations ­which follow, a situation different from that which serves as a framework for the whole chapter. In the ­midst of the ­teachings for the crowd, ­therefore, there is room for explanations reserved for a small group. But the evangelist has omitted to indicate the point at which these explanations end and the teaching given to the crowd is resumed. It seems necessary to determine this point and to delimit the section which does not fall within the framework given to the whole chapter.

1. *The explanations given to Vécart*

It is clear that the statement in w. 11-12, immediately following the question posed by Jesus' entourage, is intended for the attention of that entourage only. The interpretation of the parable of the sower must also be reserved for the disciples alone: v. 13 makes it clear that it is still an answer to the question of v. 10. Then come two small groups of sentences (w. 21-23 and 24-25) which are supplements to the preceding explanations and which, by their content, apply better to the disciples than to the crowd. The aside begun in v. 10 should therefore continue until v. 25.

In w. 26-29 and 30-32 two small parables are recorded which, in addition to those of the sower, justify the final remark: "He spoke the word to them in many such parables, as they could hear..." (v. 33). (v. 33). This remark ­implies that the evangelist is aware that he quoted several parables spoken by Jesus to the crowd. Thus v. 26 would return to the situation indicated in the introduction and conclusion of the chapter. In *Mk.*'s mind, w. 10-25 would be a parenthesis for the small group of those around Jesus.

A curious stylistic observation seems to confirm this conclusion. The different parts of the discourse introduced by the ­question in v. 10 are brought about by means of the connecting ­formula ­usual in *Mark:* "And he said to them" (w. 11. 21. 24), or: "And he said to them" (present tense: v. 13). On the other hand, the connecting formula for material that is part of the preaching to the crowd is quite unusual in *Mk,* who uses it only here: "Andhe said" (without a demonstrative pronoun: w. 9, 26, 30). This anomaly suggests the use of a source that groups all that is said for the crowd: w. 3-8. 9. 26-29. 30-32. Ws. 10-25 would belong to a later redactional layer.

1. *An editorial outline*

W. Marxsen[[[532]](#footnote-532)](#bookmark1162) has drawn attention to the fact that the structure of *Mk* 4:1-20 corresponds to that of 7:14-23. A comparison of the two passages is suggestive:

*Mk* 4

1-2 (teaching the crowd)

2b And he said to them:

3a Listen!

3-8 (parable of the sower)

9 And he said:

Hear who has ears to hear!

10 And when he was away, those who were round about him with the twelve asked him about the ­parables

**13 And he said to them:**

Don't you understand this ­parable? How can you understand all the parables?

14-20 (interpretation of the parable)

*Mk 7*

14 And calling the multitude again, he said to them:

Listen to me all and understand!

15 (parabolic logion)

16 (v. 1: If anyone has ears to hear, let him hear)

17 And when he had gone into the house, away from the people, his disciples were asking him about the parable

18 And he said to them:

Are you so ­unintelligent? Do you not understand that...

18b-23 (interpretation of the logion)

The parallelism of the two developments is striking; it testifies to the same process of articulating an interpretation reserved for the disciples on a parabolic teaching intended for the crowd. It would be improbable that *Mark* himself created this interpretation; ­improbable also that it was transmitted separately from the parable it explains. It is therefore reasonable to think that these two pieces, at least in their general course, already had their characteristic­ structure in the form in which they reached the evangelist.

Another observation emerges from the comparison: the statement of w. 11-12 of ch. 4 does not fit into the compositional scheme. This would indicate that they belong to a later redactional layer; in practice their insertion should be attributed to the evangelist. It is probably because of such an insertion that the question of v. 10 is not simply about the ­meaning of the parable of the sower (cf. 7:17), but about "the parables" in the plural, thus bringing to the forefront the problem of the purpose of the parabolic process. In v. 13, the introduction to the interpretation of the parable of the sower had to take into account the ­widening of perspectives caused by the addition of w. 11-12: "Do you not understand this parable? How then will you understand all the parables?"

It seems, therefore, that *Mark* knew the material of which the chapter is composed not in the old form, which grouped w. 3-8. 9. 26-29. 30-32, but already augmented by w. 10 and 13-20. The ­document which gave him this intermediate form probably had an introduction stating that the parable of the sower was addressed to the crowd; in their present state, however, w. 1-2 must be attributed to the evangelist, who developed the earlier introduction to ensure a better connection of the section with the whole of his narrative. It was he who added w. 11-12, making the necessary alterations in w. 10 and 13 to facilitate this insertion. We must also attribute to him the addition of w. 21-23 and 24-25, these two small groups of sentences which, coming from elsewhere, seem to have been considered by him as providing a useful complement to the ­statement of w. 11-12: it was a question of underlining the responsibility of those who have received the privilege of the revelation of the mystery of the Kingdom. Finally, w. 33-34, at least in their present state, are attributable to the evangelist, who here returns to the theme of vv. 11-12 (cf. v. 34).

1. *Marc's point of view*

It is clear that *Mk. does* not attach equal importance to the three parables in his chapter 4. The first, with the interpretation given to it, receives his full attention; the other two are little more than an appendix. The evangelist's point of view, in his interest in the parable of the sower and its interpretation, emerges from the logion which he has inserted between the parable and the explanations: the understanding of this particular parable is of much less importance to him than Jesus' use of a teaching procedure which does not allow the hearers to grasp what he means. In Mark's view, this is the point; the parable and its interpretation are merely the occasion and illustration of this problem: why is it that Jesus speaks to the crowds in a language they will not understand, and reserves his explanations for a small, privileged group? ­From the evangelist's point of view, therefore, w. 11-12 are not an accessory parenthesis, a secondary reflection, and it is precisely here that we must look for the key to the whole chapter.

In order to grasp the exact significance of the logion in *Mark*'s thought*, it* is clear that one must take into account the context in which *Mark* chose to insert it: the general context of information in parables, the immediate context of the parable of the sower and its interpretation; it is also important, and perhaps even more so, not to isolate this logion from the ­additional clarifications ­made by the evangelist immediately after the interpretation of the sower (w. 21-25)[[[533]](#footnote-533)](#bookmark400) and in the conclusion of the chapter (w. 33-34).

According to Jeremias[[[534]](#footnote-534)](#bookmark401)According to Jeremias, *Mk.* inserted w. 11-12 here simply because he saw the word "parables" in it; the unfortunate man did ­not realize that the word is used in a completely different sense than it is used in the parables told by Jesus. It is clear that in v. 11 TrapapoXi] cannot ­mean anything other than "enigmatic talk". But elsewhere? Jeremias has read Jülicher and knows perfectly well that a parable is a ­pedagogical­ means of making a teaching more accessible to the listeners through the use of images familiar to them. The question is whether Mark understands the word 7capaPoXf| in the same sense as Jülicher [[[535]](#footnote-535)](#bookmark402). Does he not rather see the parable as a form of language in which one thing is spoken of while it is another? A transposition is necessary, and it is not easy to succeed[[[536]](#footnote-536)](#bookmark403). The parable ­thus appears as an obscure and veiled revelation, which calls for an interpretation[[[537]](#footnote-537)](#bookmark404). In appealing to the statement of w. 11-12 about teaching in parables, *Mk. did* not commit the error that is attributed to him; his idea of parables is not that of Jülicher, and it is sufficiently coherent[[[538]](#footnote-538)](#bookmark405).

W 11-12 define the purpose of the parabolic teaching: while God grants the disciples of Jesus the secret of the Kingdom, everything becomes16 enigmas for those on the outside, so that they can neither grasp nor understand, lest they be converted and God forgive them. The final conjunctions, "so that" and "lest", embarrass Jeremias[[539]](#footnote-539) , who seeks to soften their harshness: "so that" introduces formulas that come from *Is* 6:9-10 and should be understood as "so that what is written may be fulfilled..."; "lest" could mean "unless"[[540]](#footnote-540) . These explanations run ­counter to the orientation of the text. Rather, it should be emphasized that the finality referred to in these lines ­concerns the purpose pursued, not directly by Jesus himself, but by God, the real subject of the whole statement. It is God who ­grants the revelation of the Kingdom to the disciples and denies it to those outside; the parabolic teaching of Jesus is the means by which God exercises his judgment against the people he wishes to blind.

The perspective of this statement corresponds very well to the general conception of the second gospel, which Martin Dibelius defined ­as the "book of secret epiphanies[[541]](#footnote-541) ". *Mk.* emphasizes Jesus' concern to silence those who recognized him: the demons (1:25, 34; 3:12), the miraculous (1:44; 5:43; 7:36; 8:26), the disciples (8:30; 9:9). Jesus reveals himself, but for the benefit of his disciples; the economy of the gospel is centered on their gradual formation, first making them discover the messiahship of Jesus (8:29), then teaching them the necessity of his sufferings. The revelation is not for the crowd or for the adversaries.

There is a theological view here which it seems quite normal to relate to the concrete situation of the Church at the time the gospel ­was composed. It is clear at this time that the Jewish people as a whole remained outside the Christian economy of salvation. Did the unbelief of Israel, then, defeat God's purpose? One is convinced of the contrary. Like the mission of Isaiah, that of Jesus was a mission of blindness to a people already condemned by God. That is why, like Isaiah, Jesus had to use language that would not be understood by his listeners. This gives an account of the use of the parabolic process, which allowed the revelation to be reserved for a privileged group while excluding the mass. The chapter of parables becomes an illustration of that theology which recognizes in the ministry of Jesus the action of God exercising his judgment by irreparably ­blinding an already blinded people.

1. - LUC'S VERSION
2. *The editorial framework[[542]](#footnote-542)*

3:1-6:19 follows the order of *Mk.* 1:1-3:19 fairly well. At this point, *Le* omits *Mk.* 3:20-30 (accusations against Jesus by his own people and the scribes; *Le* probably finds this ­information unhelpful to his readers) and takes the opportunity to insert a body of information from another source *(Le.* 6:20-7:50). When he reaches *Mark,* he composes an introduction (8:1-3) which opens a large section of the gospel narrative: Jesus' itinerant ministry in Galilee (until 9:50; with 9:51 it is the departure for Jerusalem). Postponing the episode of Jesus' true parentage *(Mk* 3:31-35 = 8:19-21), he immediately turns to teaching in parables (8:4-18).

As in *Mk* 4:1, Jesus speaks before a ­large crowd *(Le* 8:4). But the scene is quite different. From the picture of Jesus sitting in a boat teaching the crowd on the shore, *Le* has already introduced the episode of the miraculous catch (5:1-3). In 6:17 he had omitted the indications of *Mk.* 3:7-9, which situate the scene at the seashore and introduce the boat that Jesus uses in 4:1. *In* 8:4 we are somewhere on the road, where Jesus addresses the crowd that comes from everywhere.

Jesus tells this crowd the parable of the sower (8:5-8). The disciples then ask him about the meaning of this parable (v.9). *He* takes care to delete the indication in *Mk* 4:10 ­that the question is put to Jesus standing aside. If the ­following development is ­presented as an answer directly to the disciples, it does not seem that *Le* agrees to dismiss the crowd; they are still there, and the mention of them as Jesus finishes his answer (v. 19) does not imply any change of scene. *Le* readily imagines that a teaching aimed at ­specific listeners ­is also heard by others[[543]](#footnote-543) ; it seems that this is how he sees it at this point as well. Thus the separation and antithesis, so strongly emphasized in *Mark,* between what is intended for the crowd and what is reserved for the disciples, is no longer to be found here.

Having reached the end of the explanation of the parable of the sower *(Le* 8:18 corresponds to *Mk* 4:24-25), *Le leaves aside* the two additional parables *(Mk* 4:26-34) to end with the episode of the true parentage of Jesus *(Le* 8:19-21), which was in *Mk* just before the chapter of parables (3:31-35). The transposition ­goes hand in hand with a very significant change in the wording of the last words. According to *Mk.* the true parents of Jesus are "everyone who does the will of God"; according to *Le,* "they are those who hear the word of God and do it". It is probably not by chance that *Le* repeats here the way he expressed himself in the interpretation of the parable of the sower (8:14: "these are the ones who have heard ... (8:14); v.' 15: "these are the ones who have heard the word ... and hold on to it"). The episode of w. 19-21 is not only closely related to the teaching about the sower, but we think it is the real conclusion.

After v. 21 there is a change of scene. Whereas in *Mk.* the high seas are immediately reached "that day, when evening comes" (v. 35), as soon as Jesus has finished instructing the crowds, *Le* shows a clear desire to separate the ­episode of ­the calmed storm from what precedes it­, which begins with the intentionally ­vague ­indication­: "And it came to pass on one of these days, and he got into a boat..." (8:22).­ (8, 22). The break in v. 22 shows again that in the evangelist's mind the pericope of the parable of ­the sower extends to v. 21.

1. *The parable of the seed*[*[[544]](#footnote-544)*](#bookmark406)

At the beginning of the parable, *Mk* and *Mt* write that "the sower went out to sow"; *Le* insists on specifying immediately: "to sow *his seed"* (8:5). In the interpretation, where *Mk* explains: "The sower sows the word", *Le* does not even mention the sower: "The seed is the word of God" (v. 11). In his eyes the ­character of the sower is of no importance; whereas his conduct was probably described by Jesus to make his listeners understand God's conduct, the focus is now on the seed and its fate, i.e. on the word of God and the different ways it is received by men.

The alterations made in the parabolic narrative (w. 5-8) are not very significant; above all, there is a tendency to abbreviate­, testifying to the city-dweller*'s* ­lack of interest in the things of the countryside.

In v. 9, the disciples' question is no longer about the use of parables in general, but simply about the meaning of the parable just heard. As a result, the logion on the purpose of the parables (v. 10) is a preliminary remark: hardly more than a parenthesis. The logion consists of two parts: in the first, which affirms the privilege of the disciples, the 8 words of *Mk.* become 9 in *Le*; in the second, where it is a question of the blindness of others, only 13 words in *Le.* instead of 26 in *Mk.* Clearly. *Le* softens the negative aspect of this statement; moreover, the final word, which expresses the intention to exclude from salvation, is carried over to v. 12, ­thus becoming the intention not of God but of the devil. The ­correction is energetic! Finally, let us note that this logion has nothing more to do with the parabolic process; it justifies here the acceptance of Jesus, who agrees to explain the parable to the disciples who question him.

It is in the interpretation of the parable (w. 11-15) that the evangelist's interventions become truly revealing of a personal thought. Among the hearers of God's word, he ­first recognizes those who do ­not believe and those who believe only for a time (w. 12 and 13). The first response to the word of God is to believe it; and it is *Le* who has insisted on mentioning faith here, which is not mentioned in the parallel versions. But faith would not suffice without perseverance, and it is on this point that the evangelist lays great stress. The two most ­characteristic alterations in ­this regard are those in v. 13 and v. 15. V. 13 speaks of those who "defect in time of trial"; v. 15 contrasts them with "those who, having heard the Word with a good heart, hold­ it fast and bear fruit with constancy". The ­parallels speak neither of the "time of trial" nor of the "steadfastness" necessary to bear fruit. We see *Le'*­s insistence*: it is* not enough to listen to the word of God and to believe in it if we do not have sufficient constancy to make it bear fruit through all the difficulties of life.

To4 the interpretation of the parable *Mk.* added some sentences (4,21-25) which he connects with the logion about the purpose of the parables ­(4,11-12). *He* follows his model, but without servility. He ­begins by eliminating the connections ("And he said to them") and thus obtains a discourse that continues without interruption. He omits the ­sentence on the measure *(Mk* 4:24 b c), which he has already reported in 6:38.

The relationship is established between these sentences and the logion on the purpose of the parables, but rather the interpretation of the parable. In v. 16 he does not merely write that the lamp is put on the lampstand­; he specifies: "so that those who enter may see the light". As in the interpretation of the parable, *Le* is interested in the practical effects. V.18 has a much more significant twist. Where *Mk.* said, "Take heed what you hear," *Le* writes, "Take heed therefore how you hear." The question is not so much what we hear, but how we should hear: the word of God must be heard in such a way that it can bear fruit in the hearer. The perspective expressed by the addition of Tufflç in v. 18 ­corresponds exactly to that which characterizes the Lucan interpretation of the parable.

We have said that there are reasons to believe that w. 19-21 are literally related to the pericope of the seed. V. 21 then constitutes the true conclusion of this pericope: "My mother and my brothers are those who hear the word of God and do it­." ­This is precisely the lesson that *Le* wanted to emphasize in the interpretation of the parable and to which he returned in v. 18: it is not enough to hear (or listen: it is the same verb in Greek) to the word of God, it is necessary to put it into practice, to make it bear fruit through perseverance.

1. *Omissions*

­*Having highlighted Le*'s point of view in writing 8:4-18 (corresponding to *Mk.* 4:1-25), there is little difficulty in accounting for the reasons that may have led him to omit the material in *Mk.* 4:26-34.

1. The parable of the seed that grows by itself *(Mark* 4:26-29) underlines the fact that after sowing the seed grows and develops without the sower having to take care of it until the moment of harvest: "The earth produces its own fruit". After having insisted on the need to put into practice the Word one hears, the need to receive it actively in order to make it bear fruit, it is easy to understand that *Le* was stopped by a text which, speaking of an ­"automatic" process, was ­not very consistent with the teaching on which he had focused.
2. The parable of the mustard seed *(Mark* 4:30-32) tells of the astonishing power of this tiny seed which becomes a great plant, but whose development does not require any intervention or effort on the part of man. It would therefore hardly be appropriate in this context; *Leviticus* reports it later (13:18-19), according to another source, which has the advantage of joining it to the parable of the leaven in the dough.
3. *Mk.*'s conclusion about the purpose of the parabolic process ­(4:33-34) does not correspond better to *Le'*­s perspective in this passage; he is not interested in the teaching process employed by Jesus, but in the way in which the word of God must be received in order to produce fruit. He therefore prefers to substitute this conclusion with the one suggested by the episode of Jesus' true kinship: listening to the word of God is useless if one does not put it into ­practice[[[545]](#footnote-545)](#bookmark407). This teaching gives its very strong imitation to the whole ­development of ­Le 8:4-21.
4. - MATTHEW'S VERSION

In 1959 we proposed[[[546]](#footnote-546)](#bookmark408) a tripartite division of *Mt* 13: a first stage of parabolic revelation is represented by the parable of the sower and the explanations which concern it (13:1-23); a second stage is made up of the parable of the tares among the good grain followed, after two small intermediate parables (mustard and leaven), by the interpretation which concerns it (w. 24-43); the ­third stage includes the parables of the treasure, the pearl and the net, which require no further explanation (w. 44-52). These are ­the three stages of a progressive initiation leading the disciples to an ­understanding that finally allows them to understand the parables at once.

More attentive to the ideas he discovered in the text, P. Bonnard proposed in 1963[[[547]](#footnote-547)](#bookmark409)The sower teaches that the planting of the Kingdom of God will not be without strong resistance (13:1-23); the mustard seed and the leaven affirm that the Kingdom will triumph over this resistance ­(w. 31-33), while the tares and their explanation invite us to be patient and not to want to precipitate the final judgment (w. 24-30 and 36-43). The treasure and the pearl reproach the Pharisees for not wanting to give up their miserable religious values in order to enter the Kingdom inaugurated by Jesus (w. 44-46). The parable of the net concludes the chapter by taking up the theme of the tares (w. 47-50)28 .

With a few nuances, we will adopt here the conclusions of a very careful study published in 1965 by F. Van Segbroeck[[[548]](#footnote-548)](#bookmark410)who recognizes in the chapter two large parallel parts, proceeding in three stages which correspond to each other from one part to the other.

1. **- The *sower section* (13, 1-23)**
2. *The parable told to the crowds (vu. 1-9)*

The scene described in w. 1-2 corresponds to the one found in the parallel of *Mark. Mt.* amplifies the beginning a little: "That day Jesus left the house and sat down by the sea"; the intention seems to be to better detach from what precedes the episode we are ­dealing with: it begins a new stage in the narrative.

From this introduction *Mt* made a significant change. *Mk.* insisted on the "teaching" given by Jesus to the crowds, ­repeating the word three times: "And again he began to teach... And he taught them many things in parables, and said to them in his teaching". *Mt.* eliminates this word completely; he simply writes: "And he spoke to them many things in parables­" (v. 3). In *Matthew,* Jesus is content to "speak"; we avoid saying that he "teaches". It will be shown later that the crowds do not understand what Jesus wants to tell them; in these conditions, *Mt.* considers that one cannot speak of a "teaching[[[549]](#footnote-549)](#bookmark411) ".

The parabolic narrative itself does not show any alterations that would capture a particular theological concern.

1. *The purpose of the parables (v. 10-17)*

Instead of the three verses devoted by *Mk.* to the question of the purpose of the parables and the two verses that *Le* preserves, *Mt.* offers eight verses here. The development given to this passage shows the interest the evangelist has in it.

The formulation of the question asked by the disciples in v. 10 invites two remarks. First, it should be noted that this question no longer concerns, as in *Mark,* the purpose of the parables; the problem

is that of the motif of the parables: "Why (5ià tî) do you speak to them in parables?" To this change of perspective corresponds a whole series of alterations in the rest of the text. At the same time, and this is our second remark, we see that this problem of the purpose of the parables is no longer posed in a general way, but only in relation to the crowd. *Mt is* not content to write, "Why do you speak in parables?" He specifies, "Why do you speak *to them* in parables?" The problem does not concern all the listeners, but only those people who we will see do not understand and cannot understand. To the disciples the use of parables ­does not raise any difficulty; the difficulty concerns only the crowd.

W 11-12 provide a first answer to the question that has just been asked. It is from a theological point of view: Jesus speaks in parables to the people because the knowledge of the mysteries of the Kingdom has been given (by God) to the disciples, and not to these people. The explanation is found in the second part of the ­statement: "to these it was not given". It is an appeal to a divine provision, the real reason for which is given in v. 12: "For he who has, to him it will be given and he will have in abundance, but he who does not have, even what he has will be taken away. If God denies to others the knowledge that He grants to the disciples, it is because He cannot ­find in the former a "having" that the latter have. This first answer is not yet perfectly clear; it is clear enough, however, to realize that the ­perspective is very different from that of *Mark.* The change results especially from the transfer to v. 12 of a logion which *Mark* placed in v. 25, as the final complement to the interpretation of the parable. In this way *Mt* succeeds in introducing the idea that if God does not give people to understand the parables, the people who do not understand are themselves responsible, for God gives to everyone who has; it is therefore because they do not have that it is not given to them.

V. 13 brings a second answer, which clarifies the meaning of the first. The question asked in v. 10: "Why do you speak to them in parables?" is first recalled: "For this reason I speak to them in parables..." This joins *Mk.,* who wrote, "so that seeing they may see and not perceive..."; but it becomes in *Mt.* "because seeing they do not see, hearing they do not hear nor understand." Two changes have been made. The ­main one­, which radically changes the meaning of the statement, is the ­substitution of the causal conjunction ôti, "because", for the final conjunction iva, "so that". Jesus speaks in parables, not so that people cannot understand him, but because they are not able to understand him. The other change makes the condemnation harsher: the negation is advanced, so that the people in *Mk.* who saw and heard but did not grasp, are no longer able to even really see and hear. The reason why Jesus speaks in parables is to be found in the disposition of his listeners.

W 14-15 [[[550]](#footnote-550)](#bookmark412) justify the statement of v. 13 with a quotation from /i 6:9-10, the oracle that is fulfilled in the present situation. In introducing this theme which is dear to him, the evangelist ­would normally write: "So that it might be fulfilled...". 3®. Here he is careful not to use this formula which would reintroduce the idea of a finality80 ; omitting the iva which he does not want, he simply writes: "And the prophecy of Isaiah was fulfilled for them...". The care with which he avoids making the parables the means to an end of blindness ­is manifest; the blindness of the people is for him, not the effect of the parables, but the cause for which Jesus speaks in parables.

The quotation itself, made in its entirety from the LXX, not only justifies what has just been said about the blindness of Jesus' hearers; it also shows the deeper reason for it: "... for the heart of this people has grown thick, and they have become hard of hearing, and have stopped their eyes, lest they should see with their eyes..." The idea that the people are responsible for the situation in which they find themselves was already in Isaiah; *Mt,* who has the full text before his eyes, may have drawn on it in the reworking which imbues ­this whole passage with a direction so different from that of the parallel­ passage in *Mk.*

W 16-17 take up the same theme, but from the other end: it is now a question of explaining not why the knowledge of the mysteries of the Kingdom is refused to the crowd, but why it is granted to the disciples. *Mt* uses a logion for this which he ­borrows from another context (cf. *Le* 10:23-24); but he can only take advantage of it by reworking it. In the parallel of *Le,* Jesus declares the eyes of the disciples happy because of what they see: they ­are witnessing the realization of the messianic promises. The reason for the ­disciples' happiness is the ­event they are witnessing. sentence (v. 17). Only v. 16 has been changed by the insertion of two ôti: "But as for you, blessed are your eyes *because they* see, and your ­ears *because they* hear!" The reason for the happiness of the disciples is found here in the fact that they have eyes capable of seeing, ears capable of hearing; if they are happy, then, it is because of the personal­ dispositions which make them fit to receive the revelation, while the people cannot receive it for want of the necessary dispositions.

V.18 continues: "Listen therefore to the parable of the sower". "You": you who have eyes to see and ears to hear, unlike these people who have become incapable of understanding.

It is not superfluous for us to dwell somewhat on these w. 10-17, which show a very thoughtful work on the part of the evangelist. He was anxious to emphasize that the unintelligence of the masses with regard to the parabolic teaching of Jesus was not the result of an arbitrary decision on the part of God. It is only the consequence and punishment of the insufficient spiritual dispositions of these people. Jesus spoke in parables not so as not to be understood, but because he was addressing listeners who were incapable of understanding, unworthy of receiving revelation.

1. *The interpretation reserved for the disciples (vu. 18-23)*

The interpretation of the parable presents two really significant additions: in v. 19, the grain scattered by the roadside ­represents "every man who has heard the word of the Kingdom *and has not understood*"; in v. 23, the grain scattered on the good soil represents "he who hears the word *and understands*". *Mt*'s point of view is characterized by the idea that it is not enough to hear the word: it must be understood. This is the condition for bearing fruit, ­whereas if one does not understand it, the Evil One will take it away from the heart where it has fallen without penetrating it. We have seen that *Le* insists on the necessity of putting it into practice; in *Mt,* the attention is focused on the understanding of the message. It is clear that this approach is dependent on ­the Isaiah text to which v. 13 referred and which v. 15 explicitly quotes. This quotation shows the nature of the "understanding" to which the evangelist attaches so much importance: it is not an abstract understanding, but an understanding of the heart, a spiritual understanding which determines to conversion who ­really understands the Word. It is not enough to hear the Word, it is necessary to receive it with an open and docile heart. The dispositions required to "understand" are moral rather than intellectual. *The* same view is maintained in the second part of "taking" the Word is to receive it actively, and thus to find oneselfen gaged by it. [[[551]](#footnote-551)](#bookmark413).

Following the interpretation of the parable, *Mk.* 4:21-25 adds different sentences, to which *Mt.* offers no parallel. We have already seen that *Mk.* 25 has been transferred by *Mt.* to v. 12, where he explains why what is given to some is not given to others. *Mt* could easily omit the rest: he had already ­reported these logia earlier (cfr. 5:15; 10:26; 7:2). He can thus ­concentrate all the attention on the theme that is dear to his heart: the ­importance of ­understanding.

1. **- The *section of the tares* (13, 24-52)**
2. *Parables told to the children (w. 24-33)*

Neither does *Matthew* warn his reader, at least in a clear way, that the rest of the discourse is no longer addressed to the disciples, for whom Jesus had been explaining himself since v. 11, but to the crowds who had already heard the parable of the sower. The exact meaning of the pronoun used in the introduction in v. 24: "He told them another parable", is ­only made clear by the remark in v. 34: "All this Jesus told the crowds in parables". Here, at least, *Mt.* was careful to add the word "crowds", which is not found in the parallel of *Mark.*

W 24-30 are devoted to the parable of the tares among the good grain. This parable is specific to *Matthew and replaces the* parable of the seed ­that grows by itself, reported by *Mark* in the same place. Since the two parables are quite similar, we can think that the evangelist chose the one that was more developed and better suited to a teaching that he considered more useful for his readers.

To this main parable he adds, as a complement, that of the mustard seed (w. 31-32), which is found in the same place in *Mark,* and that of the leaven in the dough (v. 33), which a tradition, also known to *Le,* closely associates with the preceding one.

1. *The purpose of the parables (w. 34-35)*

In the form of a reflection by the evangelist, we return to the question which has already been the subject of w. 10 - 17. In the ­parallel passage­, *Mk* 4:33-34 distinguishes between Jesus' preaching to the crowd in parables and the explanations he gives to his disciples in particular. *Mt* removes the indication concerning the ­explanations reserved for the disciples; the problem raised by Jesus' way of doing things remains, in his eyes, that which was reflected in the question of v. 10: "Why do you speak to them in parables?" The ­problem is ­not the use of parables as such, but their use for people who do not understand. *Mt is* not afraid to ­emphasize: instead of writing simply like *Mk.* "Without parables he did not speak to them", he insists: "Without parables he said *nothing to* them*".*

Why then this exclusivity with regard to the crowd? *Mk.* does not concern himself with justifying it; this justification *Mt.* presents in v. 35, which is his own: "That it might be fulfilled which was spoken by the prophet (Isaiah "2 ) saying: I will open my mouth in parables, I will speak things hidden from the foundation of the world". It is thus a theological reason which accounts for the attitude of Jesus refusing to speak to the crowds otherwise than in parables: an oracle announced it, and this oracle had necessarily to be accomplished. *Mt does* not hesitate to use the final conjunction "so that" (ôkcùç), which he had abandoned in v. 14; the intention behind the addition of the ­quotation is all the more clear: it is to show that by speaking to the crowds in a language that is incomprehensible to them, Jesus is complying with a divine decision.

But is this what the quoted text shows? The significance of this quotation does not appear at first sight. It may be thought that it must be derived from the comparison of the two stics of the psalmic verse, the parallelism making them considered practically synonymous. It would follow that "opening the mouth in parables" is equivalent to "speaking things hidden from the foundation of the world". The first phrase corresponds exactly to the text of the LXX (which, moreover, renders the Hebrew well); the second has been altered by the evangelist, who thus discovers his personal point of view. Where the Hebrew speaks of *hîdôt* ("riddles") and the Greek of 7Cpo|3X,T))iaTa (Vg *"propositionses"), Mt* made a point of introducing the word KSKpuppéva, "hidden things"; one immediately recognizes in it the equivalent of the pvcmipia, the "mysteries" of the Kingdom mentioned in v. 11[[552]](#footnote-552) . It is also *Mt* who makes a point of specifying that it is a question of things hidden "since the foundation (of the ­world)"; the Hebrew speaks of the riddles of old, the LXX of the problems of the beginning. The expression chosen by *Matthew* reappears in 25:34: "the Kingdom prepared for you from the foundation of the world". - Is it a coincidence that the KEKpuppéva are thus put in the context of the "Kingdom"?

32 On the authenticity of the word "Isaiah", omitted by a large part of the ­tradition, see F. Van Sec.bkoeck, *Epliem. theol. Lov.* 1965, pp. 360-365. in connection with the Kingdom, and all the more so with the "mysteries of the Kingdom" mentioned in v. 11?

But what is the evangelist getting at? Assuming that he regards parabolic language as a means by which the secrets of the Kingdom are revealed, it is clear that his quotation proves exactly the opposite of what it should prove: namely, that the revelation of these secrets is not granted to the crowds to whom Jesus speaks in parables. The quotation makes sense only if the verb "to utter" (èpeûyopai) means nothing more than to utter: Jesus utters hidden things, and these remain hidden and inaccessible ­to the crowd to whom it is not given to understand them. The argument then takes on the meaning that the context calls for, and we realize that the evangelist has discovered in the verse of the psalm the ­expression of a doctrine that corresponds to the statement of v. 11: Jesus speaks in parables to people to whom God does not grant the knowledge of the secrets of the Kingdom; even though they hear what Jesus says, they will not understand it. These things ­will remain hidden from them­. ­This is not surprising, since a prophetic oracle ­had foretold that it would be so.

Thus, w. 34-35 stick to the level of theological principles­: parabolic language allows Jesus to speak of the mysteries of the Kingdom without being understood by people to whom God does not allow the revelation of these mysteries. There is ­no need to return to the further explanations of w. 12-17, which emphasized the personal responsibility of people who are denied revelation.

1. *The interpretation reserved for the disciples (vu. 36-52)*

For the disciples alone (v.36), Jesus gives a ­detailed explanation of ­the parable of the tares (vv.37-43). All of this is characteristic of *Mt* and bears the mark of his style and ­catechetical concerns.

The general note at the end of the chapter is sombre, full of threats to those whose conduct condemns them to eternal fire. It is perhaps to temper this pessimism that the evangelist wanted to end the interpretation of the parable with an evocation of the glory of the righteous (v. 43) and to add the two little parables of the treasure and the pearl (w. 44-46) which indicate the course of action to be followed in order to enter into the Kingdom.

The parable of the net (w. 47-48), immediately followed by an application (w. 49-50) which repeats what has already been heard in the interpretation of the tares (w. 40 b-42), ends the discourse with a final evocation of the fate of bad Christians.

W 51-52 form the conclusion. By first showing that the disciples have understood everything, *Matthew* returns to the theme to which he gave so much prominence in the first part of the chapter (w. 10-23). The privilege given to the disciples gives them a mission: what they have understood they are responsible for teaching to others; this is added in v. 52, which compares the scribe initiated into the kingdom of heaven to a rich and well-endowed landowner.

CONCLUSION

It is not only by its quantity that ch. 13 of *Mt.* is distinguished­ from the parallel versions; a very personal author appears in it. He was able to identify, much more clearly than *Mark,* the precise problem raised by the use of parables for the crowds who did not understand their meaning. *Mk.* is astonished at the parabolic process as such; *Mt.* asks only about its use before people who will not understand it. *He* is not ­content to show in Jesus' ­conduct the effect of a divine decision; he tries to explain that this decision is not arbitrary, that it is motivated by the spiritual dispositions of the listeners. If they are not given to understand, it is because they have made themselves blind. Those who are granted ­understanding must realize the privilege that has fallen to them, and put all their effort into actively receiving the teaching that has been assigned to them.

In the background of the writing of *Mt,* as in *Mk,* there is the presence of the distressing problem posed to the Church by the scandal of the unbelief of Israel. The interest in ­Jesus' use of parables is ­linked to the fact that it is seen as a means of illuminating the situation at the end of the apostolic age. *Mk.*'s answer merely appealed to God's secret purpose: knowing that Jesus' message would not be received, God nevertheless wanted it to be proclaimed, but in such a way that those who were condemned could not understand it. *Mt* takes up this explanation, but completes it by insisting on the personal responsibility of those who are rejected.

*Le*'s perspective is quite different. He has no problem with the parabolic process as such, so he focuses his attention on the lesson that seems to emerge from the parable of the sower. He sees in it a teaching on how each one should receive the word of God: first of all with faith, but above all by putting it into practice with perseverance.

The comparison of the three versions of the chapter of parables shows the importance of the part taken by each of the evangelists in the presentation of material which had already been elaborated by tradition. The chapter we are dealing with seems to have passed through two major stages before reaching *Mark:* the three parables which compose it had first been brought together; this small collection had then been increased by a commentary on the parable of the sower. *Mk* then enters the scene. He adds new material in such a way that this development can shed light on the serious theological problem which the unbelief of Israel poses to the conscience of the Church of his time. *Mt* accepts the perspective provided by the text of *Mk.* but he wishes to present the problem with more precision and to give it a more nuanced solution. Starting also from the text of *Mk., he gives* it another ­orientation, less concerned with theology than with Christian life.

Clearly, the evangelists were not guided in their ­writing by biographical concerns. ­The sovereign authority which they recognize in the word of Jesus invites them not to report this word as accurately as possible, but to use it to shed light on the situations of their time, to ask it for the answers which the needs of their readers demand. In their thinking, the word of Jesus remains a living reality, ­always current, a leaven of life for believers who welcome it, understand it and put it into practice.

*Frouville (Val d'Oise)* Jacques Dupont, O.S.B.

April 2, 1967

**To help dialogue:   
the Fathers and non-Christian religions** [**[[553]](#footnote-553)**](#bookmark414)

*Introduction*

The time is ripe for dialogue. We must rejoice in this. To dialogue is in fact to recognize the life-giving presence of God in every being. It is to follow the path that he himself has traced for us in the Incarnation. After having yielded for too long to the human mistrust which so easily sees an enemy in every opponent, the Church has resolutely taken up the path of dialogue with all divergent positions[[[554]](#footnote-554)](#bookmark415). Especially with the different religions. Various passages of Vatican II, an express declaration[[[555]](#footnote-555)](#bookmark416)the foundation of the secretariat for unity with non-Christians[[[556]](#footnote-556)](#bookmark417)Paul VI's trip to Bombay is an indication of this. In the face of rising atheism, but above all because she has better understood the meaning of her sending to the world, the Church today ­prefers dialogue to anathema. The following pages are intended to work in this direction .

They do not analyse the present situation of the Church; they do ­not consider the problem as a whole. ­An article would not suffice and several works have been published in this sense[[557]](#footnote-557) . It will suffice here to recall the attitude of the Fathers towards non-Christian religions. From this point on, some reflections for our time will be made. The Fathers, in fact, found themselves faced with a world in which the various religions, too often of a syncretistic nature, constituted the backbone­: they responded to the many problems it posed for them. How did they do this? In an attitude of acceptance or outright rejection? Why was this so? What conclusions can we draw for our missionary ministry today? If history never repeats itself, it is nevertheless the teacher of life because man remains radically the same and human situations are similar. In other words, history has a certain rhythm: that is why past situations can instruct us today.

We are talking about non-Christian religions. We are not talking about agnostics or atheists. Their positions are different and they were rare in the time of the Fathers. With a few exceptions, they did not care about them . It is also necessary to exclude from our study Judaism, which for the Fathers constituted the Revelation which would find its completion in Christianity. Finally, our study considers directly the non-Christian religions of the time, indirectly the individuals who professed them. From this point of view, however, it includes all those who were in some way attached to a religion, and even those whose faith in God remained firm, even if they did not recognize themselves as Christians.

*blème du "salut des infidèles" dans la littérature théoloaiaue (1912-1964).* Paris, Cerf, 1966.

- Th. Ohm, *Make disciples of all nations.* Paris, Ed. St Paul

- P. Tillich, *Christianity and the encounter of the world religions* New. York, Columbia Un. Press, 1963.

- G. Thils, *Propos et problèmes de la théologie des religions non chrétiennes­.* Tournai, Casterman, 1966; *Les relations de l'Eglise avec les religions non chrétiennes. Declaration "Nostra aetate".* Coll Unam Sanctam, 61. Paris, Cerf, 1966.

*- The Church and religions,* Studia missionalia, XV, Rome, Univ Grécor 1966....

*- Semaines de missiologie de Louvain:* 34 (1964) and 35 (1965). Brussels DDB.

*specific studies :*

- S. de BeaurecuEïl, *Nous avons partagé le pain et le sel.* Paris, Cerf 1965 (Islam in the Afghan environment).

- J. Dournes, *Dieu aime les païens.* Une mission de l'Eglise sur les ­plateaux du Viêt-Nam (coll. Théol. 54). Paris, Aubier, 1963.

- M. Heinrichs, *Catholic Theology and Asian Thought.* Tournai, Cas- terman, 1965.

- H. LE Saux, *La rencontre de l'hindouisme et du christianisme,* Paris Seuil, 1966.

*-- Hindu wisdom, Christian mysticism. From Vedanta to*

*Trinity.* Paris, Ed. Centurion, 1965.

- H. de Lubac, *Aspect du Bouddhisme.* Paris, Seuil, 1951.

6. Gregory of NyssE, *Or. cat*. 4; *PG.* 45, 12 A-B.

were not born into the paganism of their time[[558]](#footnote-558) . And if often, for the sake of brevity, we speak of "pagans" or "paganism," it will not be taken as an insulting term. It is by no means a primitive or underdeveloped state but the position of men who have not yet heard the call of God in Jesus Christ[[559]](#footnote-559) .

L - *A* PARADOXICAL *POSITION*

The Gospel is confusing at first reading because of the paradoxes it contains. Jesus asks for love for all men but also for his father and mother ® ; he brings both sword and peace, unity and division[[560]](#footnote-560) . He wants to be poor, demands poverty, but also accepts friends who are rich[[561]](#footnote-561) . We could multiply the examples. Only a deeper reading, a knowledge of the environment, will allow us to understand affirmations that at first sight are*ra ictory.* Thus it is with the Fathers, who are in turn opposed to and ­favourable towards the pagans.

**A. - A polemical attitude**

*An unfavorable judgment.*

*We* must begin with this: the Fathers are deeply opposed to paganism. This is the outstanding feature of their attitude, with a few exceptions. There are many indications of this, among which is the fact that everything that is unfavourable to pagan religions is *granted.* And where the *explanation of the religious values* contained in them is approached, it could be seen as a gift from God who was thus preparing the coming of the nst on earth[[562]](#footnote-562) -. Such an explanation is not lacking and Justin, *and* even Origen*,* are the protagonists. The first speaks of a Logos spermatikos[[563]](#footnote-563) , the second of a preparation for Christ through pagan philosophy[[[564]](#footnote-564)](#bookmark418). There was a Greek testament as there was a Jewish testament[[[565]](#footnote-565)](#bookmark419) . The non-Christians had their prophets in the person of the Sibyls1C , who even enjoyed a certain inspiration[[[566]](#footnote-566)](#bookmark420) . But most of the Fathers neglect this presentation and in any case it is secondary in patristic literature. The common opinion is that religious and moral truths were fraudulently stolen from the Israelite religion.[[[567]](#footnote-567)](#bookmark421). Not to mention the dross that paganism has since added to it! Justin and Clement himself recall this hypothesis and finally prefer it to the other10 . It better underlines the transcendence of the Christian message.

Is it the gods? One readily resorts to *the Evhemian explanation.* Evhemerus of Messina had put forward the idea that the gods were merely men deified after their death[[[568]](#footnote-568)](#bookmark422) . Such a theory was a mortal blow not only to polytheism but to religion, and Cicero had pointed it out[[[569]](#footnote-569)](#bookmark423) . A number of Fathers, however, especially the Latins, abound in this sense. We appeal to your ­conscience," says Tertullian to the pagans of his time, "let it judge us, let it condemn us, if it can deny that your gods were men!

testimony to the present day[[[570]](#footnote-570)](#bookmark424) ". Cyprian, Lactantius, Eusebius ­take up the same theme[[[571]](#footnote-571)](#bookmark425). Chrysostom is familiar with this theory and makes it his own: "Many (men) because they had triumphed in war, erected trophies, built cities, spread some benefit over their fellow men, were held as gods; they had temples and altars. It is from such men that the endless ­series of mythological gods was formed[[[572]](#footnote-572)](#bookmark426) . Clement only points out, but this is already a lot, that Evhemerus did an excellent job: he is surprised that he was accused of atheism[[[573]](#footnote-573)](#bookmark427) . As for Augustine, he attaches a lot of importance to the evhemerist position and returns to it several times. He would like to be convinced of the relative legitimacy of pagan cults: man thereby reveres the superhuman forces of nature. The bishop refuses this position several times in the *City of God*: the gods are simply men divinized2ü . A few pages later, he resorts to the testimony of Hermes himself[[[574]](#footnote-574)](#bookmark428). To Maximus of Madaura who saw in polytheism the ­polymorphic expression of divine power, he retorts sharply: "How could a god have as members deities whose image of a dead man contains cruelty or, if you prefer, power[[[575]](#footnote-575)](#bookmark429)". While many scholars held this position20 , it is significant that so many of the Fathers resorted to it.

A new clue: *the deficiencies of paganism are strongly emphasized.* Popular theology and the stories of the poets were full of absurdities and were laughable. The Fathers did not hesitate to do so. The gods of gold and wood are of unequal value," Augustine remarked, "but as far as blindness is concerned, they are equal[[[576]](#footnote-576)](#bookmark430) . He reminds us elsewhere that Jupiter metamorphosed into an ox or a swan to unite with a woman, that Saturn devoured his own children[[[577]](#footnote-577)](#bookmark431). He does not innovate but continues a long tradition which, from the apologists, continues up to him through Tertullian, Cyprian and Lactantius[[[578]](#footnote-578)](#bookmark432). And what can we say when immorality is joined to foolishness, because that is what it is all about. "If I turn to your literature which trains you in wisdom and in your duties as a free man," writes Tertullian, "how many despicable things ­I discover there[[579]](#footnote-579) !" How can we claim, he adds, that ­kidnappers of young girls, corrupters of young men, violent men, liars, thieves are worthy of the empyrean! They are rather liable to infernal punishment[[580]](#footnote-580) ! Clement himself, though favourable to the Greeks, expresses himself in the same way: "Now, since this is the occasion, I will prove how your orgies are full of lies and strangeness[[581]](#footnote-581) ". The demonstration continues in pages that are too long. Athanasius takes up the same theme in his *Discourse to the Pagans3 \*.* Gregory of Nazianzus does the same with Julian and even in his *Theological Discourses[[582]](#footnote-582) .* Chrysostom returns to this theme on several occasions[[583]](#footnote-583) . Basically, the gods resemble the religions which honour them or rather which made them; they are, like them, deceit and charlatanry, illusion and impiety30 . Hilary ­remarks that Gentiles have become, thanks to them, a land of choice for ignorance and vice[[584]](#footnote-584) . Augustine develops this theme at length in the *City of God[[585]](#footnote-585) .*

Such a unanimously and resolutely hostile perspective is surprising. After all, the religions of the time were not totally corrupt. Underneath the ridiculous stories of the poets, one could find ­more favorable explanations. ­The Fathers were aware of them, but most of the time they did not dwell on them. We have already seen how Augustine responded to Maximus of Madaura[[586]](#footnote-586) . In the *City of God* he recalls various opinions which would make pagan beliefs more legitimate, at least on the practical ground. For these, there is only one god, Jupiter; the diversity of names only expresses the greatness and universality of his action and power. But why then," remarks Augustine, "worship these various forms as so many gods? They would all be honoured by worshipping the one Jupiter, and the

11-63; Athanasius, *C. Gcnt.* 8-29; Cyprian, *Quod idola ... ;* Lactantius, *Dru. Inst.* I, passim; etc.

would spare himself the foolishness of polytheism For others. God is the soul of the world: hence the multiplicity of divine names according to what he animates. We might as well say," replies Augustine, "that the world is an extension of ­God, a part of him, even the most obscene parts of our being. Is it not then an act of irreligion to suppress the divine[[[587]](#footnote-587)](#bookmark433) ? Will it be said that it is moral entities like fortune, virtue, truth, which will thus be better appreciated? But why distort their meaning by divinizing them[[[588]](#footnote-588)](#bookmark434) ? Finally, it will be objected that polytheism is better for people who are incapable of rising to monotheism. Augustine exclaims: "Splendid religion to ­welcome the weak in search of salvation! When he seeks the liberating truth, we think it best to deceive him40 !"

We can see, then, that Augustine rejects any explanation that would in any way legitimize polytheism[[[589]](#footnote-589)](#bookmark435). Here again he is following a long ­tradition. Already Athanasius of Alexandria, to stick to him, was doing the same: "The invention of idols was absolutely not born of good but of evil[[[590]](#footnote-590)](#bookmark436) ". He then shows how men, "having learned to imagine the evil that does not exist, have in the same way also formed gods of the same make. Gradually they have gorged themselves with other errors, advancing in shame and extending their impiety ever more40 . To whom he replies that idols are not worshipped for their own sake, that they are a mere medium for contact with the divinity, he replies: if we examine this reasoning carefully, we shall see that this opinion is no less false than those expressed above60 .

Thus, it is above all on the deficient, evil, shameful side of pagan beliefs that the Fathers insist. They ­prefer to retain ­unfavourable explanations and one does not sense any effort on their part to understand paganism from within. Clement seems to be more correct in his *Protreptic*: he gives various reasons for polytheism but dwells especially on its absurdity and immorality. The reflection of Gregory of Nyssa, a superior, learned, ­charitable spirit­, is symptomatic. He writes at the beginning of his *Catechetical Discourse:* "Each of them (Jews, pagans, heretics) has particular prejudices; hence the need to enter into a struggle against the beliefs on which they are based. For the nature of the disease must ­determine the strength of the treatment applied to it[[[591]](#footnote-591)](#bookmark437) ". Paganism is the enemy that must be fought and given no chance; it is the error, the disease from which humanity must be delivered and cured.

*An elimination trial.*

This is why the Fathers will fight with all their power to eliminate the pagan religions. First of all, through their words and writings; this is the essence of their struggle. But they also accepted and sometimes approved the laws enacted against paganism. Constantine had put the new religion and the old religions on the same footing. But soon he struck down the latter, ordered the abolition of sacrifices, closed the temples[[[592]](#footnote-592)](#bookmark438)and removed the altar of victory from the Senate.[[[593]](#footnote-593)](#bookmark439). He did not however rush these measures and returned to a more flexible policy in 357. The aristocracy, indeed, remained pagan in great part, like the army and the people of the countrysideB5 . His successors struck harder. A crusade against paganism was launched in the east of the Empire, especially in Egypt and Syria. The assault was less violent in the West, but there again the ancient cults ­lost ground; all public life was practically denied ­them[[[594]](#footnote-594)](#bookmark440). On June 16, 391 and November 8, 392, two edicts of Theodosius abolished pagan worship throughout the Empire: paganism would not recover.

In this state of affairs, the Fathers *seek above all to preserve the individual.* The intervention of Ambrose, who was nevertheless so hard on the Roman religion, shows this enough. A noble person­

He was accused of high treason and sentenced to death. Ambrose obtained a pardon from GratianG8 . As for Augustine, although he asked for an exemplary punishment for pagans who mistreated and even killed the faithful, he excluded capital punishment for them: they were to be left in good health and alive so that they could repent[[595]](#footnote-595) . Better still, he denies the Church the right to ­intervene in matters of this kind: closing down temples, destroying idols, is the business of the State and not of the bishop and his faithful80 . If any such rumours have reached you," he replies to Nectarius, "tell us clearly so that we may prevent such things from being done and so that we may reply to those who believe it81 . Chrysostom reminds the faithful of Constantinople: "It is not permitted to Christians to use coercion and violence to overthrow error; the salvation of men must be effected by persuasion­, reason, and gentleness02 ."

But in their situation, it is *very difficult to keep to that.* The two communities confront each other, one more daring because it is gaining ground every day, the other more aggressive because it is losing ground. We have already seen that the aristocracy remains pagan and a notable part of the intellectual elite. How can we not grasp the support that Power offers? Especially since here and there, especially in the countryside, Christians are sometimes severely mistreated. Finally, if ­pagan religions are evil, if they are the fruit of error, of Satan, are we not doing a service to the pagans themselves by freeing them from evil structures which ultimately turn against them? All this explains why the Fathers do not condemn the actions of the State, at least if it remains within certain limits. Should we say that they approve of them? It seems that the emperors would not have acted with such force if they had not been able to count on the at least tacit assent of the bishops. One may object to the Donatist affair, where the public authorities went much further than the bishops' request. But if the intervention went beyond the request, it answered it in part °3 . In other words, the Fathers did not ask for exceptional laws, but *they accepted them willingly,* seeing in them an ­opportunity for ­salvation for the pagans themselves. Augustine gives the ­formula: "We must therefore not see the compulsion itself, but what we are compelled to do, either good or evil. No one can become good in spite of himself; but the fear of suffering what he does not want makes him ­renounce the obstinacy that held him back or pushes him in spite of himself to ­recognize the ignored truth. Thus, under the effect of fear, he rejects the error that he held, seeks the truth that he did not know, and henceforth voluntarily­ attaches himself to what he rejected .04

*Their behaviour varied infinitely*; it went practically from Augustine to Ambrose. We know the role of the latter with Valentinian II so that he does not report the two rescrits of Theodosius: "I appeal to your faith, to your feelings; the Lord Jesus will refuse your offering if you serve idols. Do not invoke your youth: children have confessed under torments ®5 ". "All the bishops would think like me," adds Ambrosecc . Is this hyperbole? Not absolutely. For Augustine himself praises Theodosius for having ­overturned a statue of Jupiter in the Alps after his victory and more generally for having overturned pagan idols everywhere °7 . But on the other hand, he hesitated for a long time to call on the secular arm. His long struggle against the Donatists is there to say it: he did it, only forced and until the last moment, he felt the need to legitimize his intervention °8 . If he asks, in 408, Olympius to ­intervene with the imperial court, it is to avoid to his faithful the assault of the pagans that the death of Stilicho could mislead: "One can, one must recall as soon as possible to all, he writes to him, that the laws enacted against the idols were it by the will of the very pious and very faithful emperor - one will note the epithet - and not without his knowledge". This, he adds, is the wish of all the bishops of Africa09 . Elsewhere, in a Donatist context but which can be applied analogously to the pagans, he compares the Christian emperors to the kings of Babylon who freed Daniel and the young Hebrews thrown into the furnace. Will it be said that the apostles asked nothing of the kings of the earth? They lived in a different age," replied the bishop; "the action is

1. *Ep.* 93, 16; *CSEL* 34, 461. This statement concerns the Donatists, but it seems to us to apply here.
2. *Ep.* 17, 11-15; *PL* 16, 964 B - 965 A.
3. *Ep.* 17, 10; *PL* 16, 963 B.
4. *Civ. Dei,* V, 26; *CSEL* 40 (1), 264. Likewise: *C. ep. Parut.* I, 15.
5. Cfr Y. M. Congar, in *Bibl. Aug.* 28, p. 22-25 with bibliography; Y. M. Duval, *L'éloge de Théodose dans la Cité de Dieu (V, 26, 1). Its place, its meaning and its works,* in *Rec. Aug.* IV (1966), p. 161-163. It should be noted that Augustine's position hardened over the years in view of the failure of his peaceful efforts and the depredations of the Donatists: *ep.* 185, 19-24 (in 420)
6. *Ep. 97,* 2-3; *CSEL* 34, 517-519.

function of time [[[596]](#footnote-596)](#bookmark441). It is true that one cannot ask for help and protection from a pagan king, but the Christian emperor must serve Christ as such, and not only as a man: he will therefore order what is just and prevent what is not[[[597]](#footnote-597)](#bookmark442). Let us not speak of ­edicts against the pagans, but rather of ­laws in their favour, at least if they know how to understand them. Does a tutor let a schoolboy wallow in the mud? The fear of the prince frightens these retarded children; it determines them to give up such games and to act seriously[[[598]](#footnote-598)](#bookmark443). Augustine reunited with Ambrose and with him the whole tradition of that time. The Christian emperor is at the service of the true God; he must protect the Church; he must promote the reign of God[[[599]](#footnote-599)](#bookmark444). The bishop of Hippo is more nuanced than the bishop of Milan: he accepts, however, reluctantly and for a significant part of his life, the anti-pagan laws. He would have liked to use dialogue alone, but the facts showed the limited effectiveness of such a procedure: he therefore had recourse to public authorities. He did so to protect the Church but also to defend against themselves the non-Christians who refused the light. The imperial laws will make them think; they will remove the obstacles. The rest is a ­matter of grace and their own will [[[600]](#footnote-600)](#bookmark445).

1. **- Recognition of values and integration efforts**

*A recognized value.*

Gregory of Nazianzus speaks of his father in this way: "He was ours before he belonged to our group: his conduct had made him ours... a foreign branch, but one which his life and morals made inclined towards us [[[601]](#footnote-601)](#bookmark446) ". He would also say of his recently baptized sister: "Her whole life was purification and perfection... I dare say that baptism did not bring her grace but consecration78 ". These are undoubtedly people whose purity of morals finally led them to baptism. But Gregory does not despise the magistrate Nemesios, who refuses it. The latter, passing through the region, had not signalled him. Did he fear a confrontation? Gregory reassures him: "You passed by us; we did not know it and we could not hold you back... this is the only tyranny we would have exercised over you[[[602]](#footnote-602)](#bookmark447) ". In the West, Augustine did the same a few years later. His reply to Nectarius shows the high regard in which he held him[[[603]](#footnote-603)](#bookmark448). The letters he exchanged with Libanius breathed mutual esteem: "I love you because of what I have said to you above," he wrote to him, "and without any temerity, I believe you love me. Between people who know each other with benevolence, one could not give, receive, accept or collect a more fruitful word than that which makes us happy[[[604]](#footnote-604)](#bookmark449) ". More reserved with the inhabitants of Madaure whom he ­suspects of mockery towards him, he shows them a perfect respect of people [[[605]](#footnote-605)](#bookmark450). Some Christians believed they could lie with impunity to the pagans. They were warned: "Your ­neighbour is the one born of Adam and Eve like you[[[606]](#footnote-606)](#bookmark451) ".

Augustine's position is one of respect and esteem for all pagans of good faith. It is found throughout the ­patristic literature. It is normal in Justin[[[607]](#footnote-607)](#bookmark452) and Clement, by reason of their original training and the goal they were pursuing. A. Mehat has noted how, for the latter, Plato anticipated Clementism. In Christianizing Plato, Clement thought he was being faithful to Plato and extending him in his own sense[[[608]](#footnote-608)](#bookmark453). But Basil also gave Pericles, Euclid of Megara, Socrates and Alexander as models for the young people he was educating.[81](#bookmark451). Chrysostom underlines the magnanimity8B , the modesty8C , the courage of certain pagans [[[609]](#footnote-609)](#bookmark454) In this way he hopes to shame his listeners and provoke them to goodness. Is it necessary to recall how, for Irenaeus, the knowledge of God remains inscribed in the

What is the reason for this, that God's love is in the depths of the human heart and prepares for his coming[[610]](#footnote-610) ? For them, humanity is the property of God and at the same time is and remains fundamentally a[[611]](#footnote-611) . Thus they affirm that God never abandoned Gentiles even in the darkest hours of their history. Chrysostom will say to his followers: "(Christ) is at once the king, the demiurge and the saviour of the whole human race: he has therefore spared as his own those who have strayed from him. Indeed, the whole of human nature is his work... he came to his own home and his own people did not receive him81 ".

*Reluctant assertions.*

Should we go further and say that non-Christian religions and philosophies are capable of feeding their followers? Some think so, including Justin and Clement. The former sees in philosophical statements so many fruits of the universal radiance of the Word. The latter affirms the value of philosophy: a work of divine Providence and Wisdom, which benevolently gave it ­to the Greeks so that they might become good men °[[612]](#footnote-612) . It thus gave them a certain wisdom[[613]](#footnote-613) . And besides, they too had their inspired prophets and sibyls[[614]](#footnote-614) . Clement is ­so convinced of the importance of the work done in them by philosophy that he continues: they are therefore all the more guilty of rejecting Jesus Christ today9 . Philosophy, ­Origen also acknowledges­, had a happy influence on a minority[[[615]](#footnote-615)](#bookmark1168). As for Lactantius, he will say that it reached the whole truth, even if each philosopher professed only a part of it ®.[[[616]](#footnote-616)](#bookmark455). Tertullian himself, who is so hard on the pagans, recognizes that it has brought forth some righteousness90 . Gregory of Nyssa remarks that man has a radical affinity with the divine advantages which he will enjoy later on. Life, reason and wisdom are, in fact, all tendencies towards ­blessed immortality[[[617]](#footnote-617)](#bookmark456) and sin has not destroyed this.

And yet, patristic affirmations are not generally supportive of "pagan values. Sanctification in and through non-Christian religions and philosophies remains alien to most. Nothing of the sort is found in Irenaeus, who insists on divine pedagogy. It was within Israel that God gradually accustomed humanity to divine things[[[618]](#footnote-618)](#bookmark457). For Origen, astrolatry was conceded by God as a lesser evil[[[619]](#footnote-619)](#bookmark458). The pagan religions indicate a recession ­rather than a promotion of man: such is the opinion of Eusebius[[[620]](#footnote-620)](#bookmark459)Athanasius[[[621]](#footnote-621)](#bookmark460)Athanasius, Jerome[[[622]](#footnote-622)](#bookmark461) and of Augustine[[[623]](#footnote-623)](#bookmark462) to mention only those. In other words, they are a contamination of the natural law. Augustine notes this when he discusses the names given to pagan deities. Such a one was rightly called Felicity, because only the deity can concede happiness to man. But why make her a goddess? The basic movement was good but polytheism contaminated it[[[624]](#footnote-624)](#bookmark463). Origen, for his part, affirms that the pagan sacrifices only accidentally bring contact with God, as is established by the incident of Balaam. Balaam asked the king of Moab for a sacrifice where he could consult God and receive his orders. He did indeed obtain them, but Origen comments: "God, willing that grace should abound where sin has overflowed, deigns to grant his presence and is not averse to these ceremonies celebrated according to pagan error and not according to Israelite discipline. He does not, however, manifest himself in the sacrifice, but presents himself to him who comes to him[[[625]](#footnote-625)](#bookmark464) ". Augustine will say the cause: "Men versed in the Old and New Testaments do not incriminate as sacrilegious, in the pagan rites, the building of temples, the institution of the priesthood, the celebration of sacrifices, but the fact that these forms of worship are addressed to demons[[[626]](#footnote-626)](#bookmark465) ".

Thus, paganism is not denied all value. The philosophical affirmations especially are in favour. Formed by masters whom they appreciated, the Fathers could not deny all value to the sayings of the philosophers. All the more so since the most appreciated ones were ­in agreement, really or not, with certain biblical authors. The same cannot be said of religions, which are too summarily assimilated to polytheism. This is ­where the fault lies: polytheism and non-Christian religions are ­unjustly identified and rejected ­as a whole. We shall see later that we must separate ourselves from the Fathers on this point. But already their way of acting, which cannot maintain this regrettable dichotomy, is rich in teaching.

*A meaningful action.*

Action often corrects speech. Better than the word, it indicates the deepest thought. In order to know the idea of the Fathers on "pagan values", it is not enough to stop at their words, it is their actions that must first be studied. The Jews had their quarters; they referred to a nation, to a specific territory, Palestine. They avoided ­mixing with the pagans who were forbidden access to the Temple[[[627]](#footnote-627)](#bookmark466). *Christians, on the other hand, live in the midst of all;* their baptism does not link them to any territory or nation. The *EU pope to Diognetus* underlines this: "Christians are not distinguished from others either by country, language or clothing. They do not live in cities of their own; they do not use any extraordinary dialect; their way of life is not unusual[[[628]](#footnote-628)](#bookmark467) ". Tertullian reminds us that Christians by­

This is a very ancient habit, as Pliny's letter to Trajan shows[[[629]](#footnote-629)](#bookmark468). By becoming a Christian, the baptized person does not separate himself from the world. This is why he does not change his profession[[[630]](#footnote-630)](#bookmark469)\* even less his name. For, finally, Denis, Apollinaris, Celeste, Hormis- das belong to mythology; Eutyches, Hilary or Ambrose are superstitious names, destined to procure a favourable fate; ­Antiochus or Augustine are attached to pagan princes[[[631]](#footnote-631)](#bookmark470). Better ­still, pagan terms are used to designate ecclesiastical realities. The expression "Sovereign Pontiff" given to the emperors was ­eventually applied to the bishop of Rome; the words "bishop", "basilica­", "liturgy", "baptism" were borrowed from the ­pagan religious­ vocabulary110 . At the level of everyday life, therefore, there is no solution of continuity between Christianity and paganism, or rather it is on another level, at the level of the spirit. For if they continue to live in the midst of all, the baptized no longer live there in the same way. "They spend their lives on earth, but they are citizens of heaven[[[632]](#footnote-632)](#bookmark471)". They keep their name, but it no longer has its original meaning for them. As for the ecclesiastical denominations ­borrowed from pagan religions, they take on another meaning in the eyes of the faithful and finally in the eyes of all. We must therefore speak of both *recognition of value and integration*, for these realities are finally introduced into a completely different context. The matter is the same but the spirit is changed. In other words, the Fathers and their Christian communities refused the ghetto because, for them, the spirit was primary and the temporal situation secondary[[[633]](#footnote-633)](#bookmark472). For the Holy Spirit given at baptism is also the creative Spirit; he is therefore capable of taking on any situation in a Christian way. But he

does so only by renovating the existing creature, by "converting" it to the only definitive Reality: the Body of the Risen Christ118 . We must not speak, therefore, of rejection but of recognition and finally of integral conversion. Without doubt, the Fathers did not perceive all the consequences of this Christian perspective: hence their verbal and even effective reticence. But they ­generally lived it ­according to the needs of their time. This way of doing things is very meaningful for us.

Another significant fact is the *pagan symbols used.* Orpheus introduces the Good Shepherd. It was believed that he had tamed the ferocious animals by the sublimity of his song; Jesus Christ would do the same for men given over to all vices. The Good Shepherd is thus represented under the features of the first[[634]](#footnote-634) . Hermas, for his part, discovers the Church in the guise of the Sibyl: "And there came to me an old woman in shining garments, holding a book in her hands; she sat down alone and greeted me[[635]](#footnote-635) ". He is so convinced that he is dealing with her that an angel has to disabuse him of this belief. The Stoics linked God and the Logos; Justin takes advantage of this: "If we say that Christ, the Word of God, was born of God by a particular mode of generation... this is a name that is common to him and Hermes, whom you ­call the Word and Messenger of God[[636]](#footnote-636) ". Elsewhere he represents Jesus Christ in the guise of the giant Heracles[[637]](#footnote-637) or Asclepius the beneficent[[638]](#footnote-638) . Others use the vine of Dionysius as a ­symbol of ­immortality or represent Christ on a solar chariot[[639]](#footnote-639) . This means that symbols of pagan origin are not immediately rejected, and are therefore recognized as having some value. But here again, it is a question of integral conversion. Orpheus disappears before Jesus Christ. It is the latter who must be represented, he who must be made known. Thus, sheep are substituted for wild animals: the allusion to the Good Shepherd will then be clearer12T . As for Hermas, an angel of God brings him back to the essential, to the Church "which was created before all the rest and for which the world was formed[[640]](#footnote-640) ". On several occasions, Justin also corrects the mythical representations which he uses: fruit of demonic invention, they need such treatment12 . We find here a procedure analogous to that of the New Testament authors ­when they want to highlight the multiple splendour of Christ and the Church[[[641]](#footnote-641)](#bookmark473). The symbol is kept for the ­representative or apologetic richness ­that it represents, but it is given another meaning. The reason is simple: Jesus Christ is first in reality. He therefore takes back his property when he annexes the symbols of paganism, whatever their origin.

The last clue is that *­non-Christian authors are* looked for *statements in favour of Christianity.* They are therefore ­partly taken ­as valid, even if their errors and contradictions are pointed out elsewhere. Justin and Clement recognize a certain ­inspiration in ­some pagan authors1S1 . Augustine also thinks[[[642]](#footnote-642)](#bookmark474). According to Eusebius, Plato taught Providence, the resurrection of the dead and even the Trinity.[[[643]](#footnote-643)](#bookmark475). Plato and Aristotle glimpsed the Holy Spirit, says Gregory of Nazianzus[[[644]](#footnote-644)](#bookmark476). Pagan literature­, according to Basil, allows young Christians to deepen their ­formation by providing them with a collection of texts and examples[[[645]](#footnote-645)](#bookmark477). Jerome is very happy to recall his own culture and to note that faith and philosophy are found on certain points[[[646]](#footnote-646)](#bookmark478). The construction of Ambrose's *De officiis* is revealing. Against all expectations, the author links the work to the meditation of a psalm and its title to the Gospel of Luke, whereas in fact Cicero is his guide187 . The importance of Homer in the literature of the ­time is well known­. ­It is abundantly taken up by the Fathers to establish their ­monotheistic and eschatological position188 .

But even more significant is the frequent recourse to the Sibylline oracles. Theophilus of Antioch quotes a long passage. He wants to establish by this the uniqueness of God, his trancendence, his justice towards men180 . Lactantius uses it several times to establish the generation of the Word or to paint the horrors of the last times[[[647]](#footnote-647)](#bookmark479). Augustine writes: "They announce the birth of Christ in our ­world[[[648]](#footnote-648)](#bookmark480). At that time, people believed in the pagan nature of these oracles, and the Fathers were only too happy to convince the pagans with their own books. They were also too happy to confirm, by these affirmations, the neo-converts in their faith. Modern discoveries have shown that these famous oracles were Judeo-Christian writings[[[649]](#footnote-649)](#bookmark481)But such frequent and constant borrowings show the credit that was given to pagan thought. They also show a desire for dialogue, even if it is conceived in apologetic form[[650]](#footnote-650) . It is undoubtedly a question of responding to adversaries or of making ­neophytes, still imbued with paganism, admit more difficult truths. But would one have acted in this way if one had held all pagan writings to be null? On the ­other hand, the process also shows that the ­Christian perspective is primary. Authors are quoted and appreciated insofar as their statements are consistent with the faith. Pagan thought ­is not studied and appreciated for its own sake. It becomes a collection, one might almost say a "career of texts" which will facilitate evangelical penetration. Here again we must speak of integration.

*An implicit recognition of value.*

The action thus gives us the true thought of the Fathers: neither contempt nor adoration, but recognition of value insofar as ­integration is possible. This position, even if it often remains ­unconscious, underlies many affirmations whose stiffness it corrects. The *theory of borrowings is in line* with this, although its aim is to minimize paganism. It recognizes, in fact, the value of the ideas put forward by the philosophers and poets; that is why it attributes their paternity to the Hebrews. It is a polemical expression of the riches that have been seen and which the ­pagans are not allowed to ­enjoy. The Fathers also affirm that *God never abandoned the Gentiles,* not even in the darkest hours of their history. By His angels, by prophets on their level, by truths which they borrowed from Israel, He has always nourished them. What is there to say except that there are bits of truth in them, capable of leading them to the light? It is understandable, then, that we can speak of pagan saints. Noah, Job, Melchizedek are such, but also ­many others. Justin says it clearly: "Those who lived according to the Word are Christians, even if they were considered atheists like Socrates, Heraclitus and their like among the Greeks, and Abraham, Ananias, Mishael, Elijah and so many others among the Barbarians... those who lived or are living according to the Word are Christians and fearless[[[651]](#footnote-651)](#bookmark482) ". Note here how the righteous, whether of Israelite or Greek origin, are equated with Christians, whether they lived before or after the coming of the Word. A long time later, Augustine takes up the same theme: "The holy books of Israel mention, from the time of Abraham, ­men who participated in the mystery of the Incarnation, without however being of the race of Abraham, nor of the people of Israel, nor aggregated in any way to this people. There is nothing to prevent us from believing that in the other peoples scattered over the face of the earth there were also true worshippers, although the Scriptures remain silent about them[[[652]](#footnote-652)](#bookmark483) ".

The thought of the Fathers is not, therefore, as narrow as it appears at first reading. Salvation is offered to all but - and here the difficulties begin - it is only given in Jesus Christ. A text by Augustine underlines this well and it is traditional: "From the beginning of the human race, all those who believed in *him* (Jesus Christ), recognized him in any way, and lived in piety and justice according to *his* precepts, were undoubtedly saved by *him, regardless of the* time and place of their existence[[[653]](#footnote-653)](#bookmark484)". Ignatius already saw Jesus Christ unfurling his banner over the centuries to gather the righteous into the one body of his Church1-17 . A few centuries later, Hilary would represent history as the unfolding of the multiple splendour of Christ[[[654]](#footnote-654)](#bookmark484). Therefore, if we easily admit the salvation of the pagans who preceded Jesus Christ and could not naturally hear his message, should we be as broad today when the voice of the apostles has been heard throughout the world? Are we not now living in another age: is what was true then still true today1-10 ? The question was difficult and the answers will necessarily be different according to the men and the circumstances: broader in Justin and Clement, narrower in Hilary or Augustine15 . The perplexity grows when it is a question of the pagan religions taken as a whole, of their ­teaching, of their rites. What saving value could they have since they keep their followers in the cult of false gods, teach untruths, tolerate immorality when they do not push it. These are *just insights, but circumstances and the youth of thought have not allowed them to be balanced, exploited, and even less to be synthesized;* such is the thought of the Fathers. Having set it out, it remains to understand it. Only then will it be possible to draw some lessons for today.

*(to be continued)*

*87 - SolignacA .* Luneau, O.M.I.

Missions Seminar

**Augustine and *Rom 5:12*before the Pelagian controversy**

**About a text of St. Augustine on the baptism of** [**children [[655]](#footnote-655)**](#bookmark485)

The last issue of *La Maison-Dieu,* devoted to the various problems of infant baptism, begins with a letter from St. Augustine on the same subject, in which he examines the role of parental faith. The letter addressed to Bishop Boniface is generally dated 408; it thus tells us how St Augustine had been considering the question of original sin in relation to children since before the Pelagian controversy; the text is all the more important because up to this time he was considering the whole of the *tnassa damnata* and not children directly, especially in the fundamental texts of the *Quacstiones ad Simplicianum* where for the first time he uses the very term *original peccatum*

One sentence in the letter particularly caught my ­attention. St. Augustine explains that the child "contracted the guilt of sin *(traxit reatum)* because he was one *with and in the one from whom he inherited (a quo traxit)* at the time he inherited what he received *(quando quod traxit admissum est)*" (n. 2). Would St. Augustine be thinking at this time of a sin committed by the child "*in Adam*", and this according to the Fexegesis which he would later give of *Rom* 5:12? The editors have not hesitated to assume this as a self-evident interpretation; they identify with Adam "the one with whom and in whom the child was one", and they see in this an influence of the Augustinian exegesis of *Rom* 5:12: "When Adam committed his (personal) sin, we were already in him, and so we contracted original sin. Augustine follows the Vulgate which understands *Rom* 5:12 as follows: in him (Adam) all ­men have sinned. It ­is known that what corresponds to this *in quo* in the Greek text has a much less precise meaning" (p. 10, note 5).

Is this the only possible interpretation of this passage of the letter to Boni face, or even the most obviuous? The passage does not contain the slightest allusion to *Rom* 5:12, and in particular to the words "in quo omnes peccaverunt" [[[656]](#footnote-656)](#bookmark486). If the interpretation were correct, the passage would at least show how far Augustine was already at this time in full possession of the ­essentials of his doctrine of original sin­, as is generally acknowledged, without ever having invoked *Rom* 5:12d ­in this connection.

But it is legitimate to ask two things: 1. When ­Augustine explains the existence of a *reatus* in the child from the moment of its birth by stating that at that moment the child 'was one with and in the one from whom it inherited', is he thinking of a mysterious unity with the person of Adam or with the person of the child's father? Certainly this *reatus* is inherited from Adam *{ex Adam traxif),* but is it in virtue of a unity that the child would have constituted *with the person of Adam at the* moment when this one committed his sin, or only through the intermediary of the father of the child?[[[657]](#footnote-657)](#bookmark487)But is it by virtue of a unity that the child would have constituted with the person of Adam at the moment when the latter committed his sin, or only through the intermediary of the unity that he constituted *with his father at the* moment when the latter begot him by means of camel concupiscence? - 2. Even supposing that Augustine is thinking here of a unity with the person of Adam, it is even more legitimate to ask whether he deduces such a unity from the Pauline statement in *Rom* 5:12, as Augustine will understand it from the Latin version *in quo omnes peccaverunt.*

1. As to the first question, we must admit that the whole context favours the second interpretation: Augustine's reasoning is based on the unity of the child with its father; this interpretation, ­moreover, simply assumes ­that Augustine understood the transmission of original sin in terms of the traducian doctrine to which we know he willingly referred with varying degrees of hesitation towards the end of his life.

Here indeed is Augustine's argument. He answers a twofold question from Bishop Boniface: "You ask me whether parents harm their little baptized children when they seek to obtain their healing by offering sacrifices to the devil. And if they do not harm them, how can the faith of the parents benefit them at the time of their baptism, while this sin against faith cannot harm them?"

Now Augustine's answer to the first question is based on the following principle: Once "regenerated by the spiritual will of ­another," the child "begotten by carnal voluptuousness *{per carndem voluptatem)"* can no longer suffer "the effects of another's sin to which his own will does not consent." And this is in virtue of the ­principle stated by Ezekiel: "The soul of the father is mine," says the Lord, "and the soul of the son is mine. The soul that sins shall die" *(Ezek* 18:4).

The rest of the reasoning is quite obvious. Here it is. If "the soul of the child inherited from Adam *{ex Adam traxit)* what it inherited *{quod traxit)*", it is because then (at the moment when it was begotten) the soul of this child "was not yet a soul having an independent life *{anima separatim vivons),* another soul of which one could say: the soul of the father is mine, the soul of the son is mine. But once a man exists in himself *{in se ipso est),* having become different from the one who begot him *{ab eo qui genuit alter effectus), - in* other words when he is no longer one with his father, - he is not held guilty of the sin of another (namely of his father), done without his consent *{peccato ­alternes sine sua consentione)* ; if, therefore, the child has in fact contracted a *reatus {traxit reatum), it is* because he was one with and in the one from whom he inherited *{cum illo et in illo a quo traxit)*. The parallelism with the preceding sentence seems to show that this "illo" with which and in which he is "one" is precisely 1\*"*eo qui genuit"* from which he has not yet separated *{alter effectus).* In this case the following phrase does not refer to the moment when Adam committed his sin, but to the moment when the child received from his father what the father himself had inherited from Adam, and this ­through the camel-like voluptuousness in virtue of which he was conceived: "*quando quod traxit admissum est".*

This interpretation is confirmed by St. Augustine's answer immediately afterwards to the second question concerning the role of parental faith in baptism: "How can such faith benefit children?" Augustine answers that it is the Spirit who "works the beneficent effect of grace inwardly, unties the chain of sin, restores the goodness of nature," and if the parents who present their child also play a role, it is because "the Spirit who regenerates, in the adults who present the child and in this little one who is presented and regenerated, *this Spirit is common to them* : "it is therefore by this participation *(societatem)* in *one and the same Spirit* that the will-that 'spiritual will' mentioned at the beginning of the ­answer and opposed to 'chamical voluptuousness'-of those who ­present­ him ­benefits the little one who is presented." ­On the contrary, "when the adults sin against this little one, \* by offering it and trying to bind it by the sacrilegious chains of the demons, there is no *­common soul ­between them, so that* they might also have the fault in common."

Thus, in order to explain how parents can ­communicate something to their child, Augustine looks *in both cases* ­for a common element between them and the child: in the second case it is the Holy Spirit which they possess in common, and in the first case it is the inheritance of Adam contained in the *voluptas carnalis,* the child still being one with his father at the moment when "he inherits", in the final analysis certainly "from Adam", but directly from his father, "from which the grace of baptism must deliver him". It is thus precisely this inheritance from Adam contained in the *voluptas carnalis* through which he is begotten and to whom he owes his birth.

This is how B. Altaner summarizes the doctrine of St. Augustine. Altaner summarizes St. Augustine's doctrine: "Original sin is transmitted from generation to ­generation by *concupiscentia carnalis; indeed,* children are ­begotten by the action of the parents' concupiscence[[[658]](#footnote-658)](#bookmark488). But Christ

was exempt from original sin because he came into the world without *concubitus. To the* essence of original sin belongs *concupiscentia carnis* which is a sin and at the same time a punishment for sin0 ". At this time, *peccatum* is called *original* by St. Augustine, certainly because it comes from the origins of the human race, but first and foremost because it comes from the ­origin of each man and is thus opposed to the sin "committed", actual, by each man. Original sin is that which the child has in virtue of his origin, of his birth *ex concupiscentia.* This is, moreover, exactly the doctrine taught by traducianism[[[659]](#footnote-659)](#bookmark489).

One objection, however, may present itself to more than one reader. Does not Augustine explain the origin of souls as deriving from "the one soul of the first man" *(una anima primi hominis facta,* de cuius propagine omnes hominum animae crearentur)[[[660]](#footnote-660)](#bookmark490) ?"

Indeed, if Augustine had heard of the unity constituted by the child, not with his father but with Adam, it is indeed such a theory, professed from that time, that should be invoked and not the exegesis he will later give of *Rom* 5:12.

He exposes it in the Xe book of *De Gcnesi ad litteram,* not in relation to the Pauline affirmations of *Rm* 5, 12 and the doctrine of original sin0 , but in relation to those of Genesis concerning the work of the six days and namely the origin of the soul of Eve; these affirmations seem to him to exclude the creationist explanation: "If we admit that the woman (Eve) did not receive the soul from the man (from Adam) but was created by God as the soul

or else it will be necessary to admit "that she is a daughter of angels or, even worse, of incorporeal heaven or of some inferior element *(ut vel angelorwn vel, quod indignissimum est, caeli corporel vel alicuius etiam inferioris elementi filias animas hominum esse dicamus)*10 ". Augustine wants to avoid giving the impression that the work of the six days was not complete: "We must be careful not to render vain the care with which Scripture teaches us that He finished all his works in six days, if there are still natures to be created, which he would not have made at least with regard to their seminal reasons *(si aliquas adhuc naturas fuerat ­creaturas, quas nec ipsas nec earum ibi rationes causaliter fecerit)" (ibid.). It is* only much later, in ch. XI, that St. Augustine asks himself to which of the two explanations, traducianist or creationist, St. Paul's statement in *Rom.* 5:12 is best suited, and everything suggests that this passage is one of those added to the work after the Pelagian controversy.

In any case, Augustine's own argumentation does not leave much room for doubt as to how he understands this propagation of souls from the "one soul of Adam", namely through the *intermediary of parents.* St. Augustine constantly contrasts his explanation with the creationist explanation, which for him is the explanation that souls are not created "ex parentibus".

Thus, in ch. 8, he opposes, on the one hand, "those who consider that souls are created from parents *(ex parentibus)* like bodies" and, on the other hand, "those who affirm that they do not come from parents but from God who sends them *(non ex parentibus sed Deo mitierde animas venire adserunt)" (PL* 34, 414-415).

In ch. 10 he returns to the question of the origin of Eve's soul: "If Scripture­," he notes, "were to ­say that God breathed on the face of the woman formed (from man) and that she thus became a living soul, such a statement would shed much light *(plurimum lucis)*: it would lead us to believe that the soul is not given from the parents to the formed body of every man *(cuique formatae carni hominis non ex parentibus dari animant credercmus).* Augustine adds, however, that the case of Eve is special: one could still say that "if the soul was not given from God to Eve from Adam *(animant... non ex Adam divinitus Evae datant), it is* because Eve was not born ­properly speaking from Adam *(quia ex Ulo non tanquam proies orta est)* > (c. 415).

In ch. 21, tackling the problem of the soul of Christ, he recalls the two explanations of the origin of the soul of other men *(de cctcrarum animarum advento)* and he formulates them thus: "*utrumi ex parentibus an desuper sit*", admitting moreover that he hesitates between the two and leans sometimes towards one and sometimes towards the other: "*ego adhuc inter utrasque ambigo et nurucor aliquando sic aliquando autem sic"* (c. 425). In all likelihood, the passage is one of those alterations of which he speaks in his letter to Evodius.

The argument in ch. 11, which was probably added after the Pelagian controversy and explicitly invokes *Rnt.* 5:12, shows no less ­clearly in what precise sense Augustine considers that the soul of every man comes from Adam *(ex Adam)*: namely, again, through the intermediary of the parents (t'-V

*parentibus),* exactly like the body. Here, in fact, is how he explains that *Rom* 5:12 seems to him to exclude the crcationnistc theory of the origin of the soul: "If sin were inherent only in the body and not in the soul *(si seauidum solam carnem potest intclligi peccatum vel peccator), there* would be no need to admit that, according to *Rom* 5:12, *the soul comes from the parents (non cogimur in his verbis* ex parentibus *animam crcdere).* But if it is the soul that sins, albeit in virtue of the attraction of the flesh, how could Saint Paul say: *'in quo omîtes peccaverunt\*,* if *the soul as well as the body does not come from Adam by ­propagation (si non ex Adam etiam anima sicut caro propagata est)?* Or how are they1 constituted pedestrians by the disobedience of Adam' *(Rom* 5:18), if they were in him *according to the body only and not also according to the soul (si tantum secundum carnem in illo non etiam secundum animam fucrunt)*?" (c. 415).

In ch. 22, in connection with *Jn* 3:6, Augustine again opposes the creationist explanation with the other explanation according to which "the body comes from the body and the soul from the soul *(carnem ex carne, animam ex anima).* Indeed, he adds, man is composed of both and we think *(sentimus)* that the flesh comes from the flesh of the one who operates *(carnem ex carne operantis),* and that the spirit comes from the *spirit of the one who covets (spiritum de spiritu concupiscent ­is)*" (c . 425).

The conclusion is clear: for Augustine the soul of the child, like his body, does indeed come in the last analysis from Adam, from whom the child inherits both, but it is, for both body and soul, through the intermediary of his parents, more particularly his father (the maternal action is never taken into consideration), with whom, at the moment of his conception, he is one, both for body and soul. The last text quoted confirms ­the role that St. Augustine attributes to carnal ­concupiscence in the transmission of original sin.

1. Even supposing that the reasoning ­attributed to Augustine­, based on the unity of the child with Adam, is to be attributed to him, it does ­not follow that Augustine deduces this unity from the ­Pauline expression '*in quo omnes peccaverunt*. The proof of this is the ­following passage pointed out to me by M\*"e La Bonnardière, borrowed from *VEnarratio* on Psalm 84:*7,* where St. Augustine affirms as clearly as possible this unity of all in Adam - and in a context quite close to that of letter 98 - by referring not to *Rom* 5:12 and *Vin quo omnes peccaverunt,* but to *1 Cor* 15:22, i.e. to the text often quoted before the Pelagian controversy, as early as the *Quaestiones: "Hoc -* namely the condemnation pronounced against Adam according to *Gen* 3:19 - *enim audivit Adam quando peccavit, et Adam ille omnes nos eramus, quia* in Adam omnes moriuntur *(1 Cor* 15:22)."

An influence of the Augustinian exegesis of *Vin quo omnes peccaverunt* seems all the more unlikely in n. 2 of the letter to Boniface since in n. 10 of the same letter Augustine will quote the beginning of the verse, *Rom* 5:12, but not the last disputed words: He explains that the sacrament of baptism, as long as the child cannot ratify it by his freedom, at least "constitutes for him a ­protection against hostile powers *(tutelam adversus contrarias potestates)* and possesses such efficacy that if the child dies before the age of reason, by virtue of the sacrament itself and the charity of the Church, he is delivered from that condemnation which *per unum hominem intravit in mundum.*" St. Augustine has always admitted that the condemnation against Adam was against the whole human race; there is absolutely no evidence that he concluded this from the words "in *quo omnes peccaverunt,*" to which he does not refer once.

The first time these last words are quoted, united with the rest of the verse, seems to be in a passage of the IVe book *De Trinitate,* whose date is much debated: M€1,e La Bonnardière thinks preferably of ­the beginning of the Pelagian controversy, but it could also be a little earlier In any case, the way in which *Rom* 5:12 is quoted seems to me to confirm entirely the preceding conclusions. The ­problematic is not yet fully anti-Pelagian: the context speaks of "death" and not directly of "sin"; there is no allusion to the case of children; the opposition is above all between the devil and Christ and not between Adam and Christ. Here is the passage, "*Via nobis sit ad inor t cm per pcccatum in Adam*"; follows the full quotation from *Rom* 5:12. Then Augustine continues, "*huius viae mediator diabolus fuit, persttasor peccati, et praecipitator in mortem"™.*

The letter to Bishop Boni face and its publication in the issue of *La Maison-Dieu* thus has the advantage of proving by a new example how little Augustine at that time drew on *Romans* 5:12 and especially *Vin quo omnes peccaverunt* when he spoke of original sin, But at the same time it is difficult for us not to yield to the acquired habit of interpreting everything Augustine says about original sin, even before the Pelagian controversy, in terms of a reference to this Pauline verse and his later exegesis of it in refutation of Pelagius.

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1. See A. M. La Boxnardièke, *Recherches de chronologie augustinicnnc,* pp. 172-173. In a private letter she points out to me that two reasons prevent the writing of Book IV from being placed too much after 411: the way in which the epistle to the Hebrews is quoted, which is no longer attributed to St. Paul at all, and the anti-Pelagian resonance of a certain number of pages, in which she agrees with M. Plagneux, *Influences de la latte antipélagienne sur le <lDc Trinitate",* in *Augustinus Magister* II, pp. 817-826. She adds, however, "It cannot be ruled out that some parts of Book IV may have been written before 411.
2. *De Trinitate* IV, 12 (15); *PL* 42, 898.

**News of Saint Francis de Sales**

The celebration of the 4me centenary of the birth of St. Francis de Sales naturally takes on a special significance in the regions where the ardent zeal of the Bishop of Geneva was so effectively deployed. Francis de Sales is truly the jewel of Savoy and the glory of Annecy, but he is also an endearing figure for the whole Church. The numerous pilgrimages that come to pray before his tomb in the Basilica of the Visitation attest to the fact that his sanctity remains attractive even today. Her relevance is also evident in the numerous publications devoted to her life and work; one of the most recent and most solid is certainly that of Father Lajeunie[[[661]](#footnote-661)](#bookmark1173) who, in a detailed analysis, gives us a renewed image of the man, his thought and his action. Finally, on January 29 of this year, Pope Paul VI published his apostolic letter "Sabaudiae Gemma[[[662]](#footnote-662)](#bookmark491) in order to express his interest in the centenary celebrations, and above all to express his admiration for the Bishop of Geneva and to present to the whole Church the one who remains for priests and bishops a model of an apostle and, for all the faithful, the doctor of divine love. Our purpose is simply to take up the main lines of force of this ­pontifical document.

A model apostle

Francis de Sales found himself committed to the service of the Church in a period of history which, like our own, had the characteristic of being in the wake of a Council, that of Trent. But the ecumenical councils are successful only insofar as their decrees become part of the concrete reality of ecclesial life, insofar as they penetrate it and animate it from ­within. Such progress is possible only thanks to holy priests and bishops with enlightened pastoral zeal. In addressing his letter to the bishops ­of the regions that have particularly benefited from the apostolate of Monsieur de Genève (is this the explanation for a style that is sometimes grandiloquent and lacks the clarity and simplicity of that of Gaudium et Spes?), the Pope intends to present a model to all the bishops of the world. "We have a master, an author, a Doctor who, sharing with you and with many others the burden of your episcopal dignity, will help you, will open the way for you and will lead you in his footsteps to authentic, pure and salutary achievements. Francis de Sales is indeed a typical figure for the Church today, since by his energy, his generosity and his ­charity, he led the whole of Savoy along the path of renewal and ­marked the Church in France ­with his powerful influence.

*The renewal of the true and pure priestly spirit*

This work of renewal was particularly significant among the clergy. Just as Vatican II addressed the ­problems faced by today's priests in the face of a ­pastoral situation completely transformed by the profound changes in today's society, the Council of Trent was concerned with the situation of priests, their formation and their holiness. Making this concern his own, the Bishop of Geneva found himself faced with a difficult task, so great was the decadence of the clergy of his time. A good number of priests had joined the orders more out of interest than out of vocation, often without even the slightest training. It is easy to imagine the unfortunate consequences this had on moral life, piety and apostolic effectiveness. In his own Church, undermined by the same evils, Francis de Sales worked firmly for a real reform, attacking the evil at its root: the collation of benefits with the abuses that it entailed. Continuing the efforts of his predecessor, he fought with tenacity and gentleness to restore to his clergy the sense of their mission. First of all, he paid particular attention to the choice of candidates. Since the institution of a seminary had not yet been achieved in his diocese, candidates came from all over the place and great diligence was needed to screen out those who were only seeking a benefit and were not worthy of the altar. To the concern of a judicious choice, the Bishop of Geneva added the concern of granting the offices only to the best, and to do this, he gave them only by competition, imposing on all the candidates to submit to the prescribed examinations; the nobility of the blood had very often to give way to the nobility of the heart. But little by little, it was possible to establish a clergy more concerned with the interests of the flock than with its own interests. According to Father Lajeunie, the zeal of the saint was to give rise to new morals among the clergy and thus change the face of his diocese[[[663]](#footnote-663)](#bookmark492). It was not always easy; how often did he have to endure the insulting assaults of those whom he had to reject.

But the real renewal of the clergy had more to do with the holiness of its promoter, that holiness which irresistibly drew to the following of Christ and renewed in depth the interior life of those who were its witnesses. By the example of his life truly ­consecrated in all things to the service of God and the Church, by his warm words, his piety and his gentleness, Francis de Sales achieved much more than by simple measures of discipline. And above all, his ­influence was not limited to his diocese alone. Very quickly, his influence was felt in France. During his stays in Paris, he had the opportunity to meet elite souls who were also concerned about the spiritual­ renewal of the clergy. Berulle, Bourdoise, Vincent de Paul and so many others benefited from his support and understanding and found in him a model of priestly life. His help was ­certainly very great in the realization of the Oratory and his spirit later permeated the foundations of Monsieur Vincent. Through Monsieur Olier, it was the Bishop of Geneva who left his mark on the priests of St. Sulpice, and these priests, by their knowledge, their modesty, their zeal, their gentleness, their discreet and continuous devotion, spread the Salesian spirit in the seminaries of France. And if we consider that Saint John Eudes himself was influenced by his teachers and that he passed on the Salesian spirit in his Congregation of Jesus and Mary, we can say that the whole renewal of the clergy in France is linked to Saint Francis de Sales. This is what Paul VI recognizes in his letter: "Certainly, by his examples of virtue, the prudence of his counsels, the discipline of his asceticism, he was the master of the clergy in France and exercised a great influence on the renewal of the true and pure priestly spirit.

Over the centuries, this beneficial action for priests continues to this day through his works, illuminating and transforming the priestly life of those who have put themselves at his school. Various congregations and groups of priests are linked to him. The best known (and the only one mentioned in the papal document) is that of the Salesians of St John Bosco. But there are others, less illustrious because they are much less widespread: the Missionaries of St. Francis de Sales of Annecy, who carried out the desire of the apostle of Chablais to bring the Gospel to India and England, the Oblates of St. Francis de Sales. Should we not in some way include in this Salesian family the Priests of the Mission of Monsieur Vincent whose constitutions, so imbued with the Salesian spirit, were adopted by Father Mermier when he established his missionaries at Annecy? Let us not forget either the ­grouping of the Priests of Saint Francis de Sales which the Abbot Chaumont instituted in the last century; their intention is to follow the Bishop of Geneva and to base their apostolate on the interior life through study and prayer, through the practice of charity even in the smallest things. t

*The precursor of the Council.*

It is clear that the priests who put themselves in the school of St. Francis seek in him a master of spiritual life rather than a master of theology. However, the harmonious doctrinal synthesis of the Bishop of Geneva keeps his author very young, very current, even if it is natural to recognize a development of theological thought after him. Paul VI does not hesitate to write that "no one more than St. Francis de Sales among the recent Doctors of the Church anticipated the deliberations and decisions of the Council with such a profoundly clear-sighted view". Should we be surprised by such a ­statement? To see Francis de Sales as a precursor of Vatican II, it is not necessary to modernize him at all costs, nor to add to everything he said or did. But it would be another mistake to seek in his work all that the conciliar decrees have just brought us; a parallelism, established between the Salesian work and the work of the Council, can only lead us to discover ­different emphases on both ­sides, since the understanding of ­God's ­plan of ­love for man is a function of a cultural and social­ milieu that has been completely transformed since the 17th centurye . And it is because of these differences of emphasis that the thought of St. Francis de Sales can be enriching for the study of the conciliar texts.

"The Holy Father says: "He has explained so clearly what the foundations of the Church are and where they are to be found that his doctrine seems to be very useful for interpreting and developing the dogmatic Constitution 'Lumen Gentium' of the Ecumenical Council. And in fact, the quotations that the papal document draws from the book of Controversies are very interesting for this subject, because they translate in their own way what the Council has made clear about the primacy of the Roman Pontiff and the collegiality of the bishops. On the other hand, the image of the "people of God", which the Council emphasized in order to present the Church as a reality inserted into the fabric of human history, appears much less clearly in a work marked by the recent divisions of the Reformation and entirely devoted to a vigorous defense of the visible Church of Jesus Christ.

In the work of the Controversies, this polemical aspect of the thought of St. Francis de Sales in favour of the unity of the Church raises ­questions if one wants to speak of ecumenism in his regard. And yet, we read in the Pope's letter, "in the conversations he had with Christians of other confessions, St. Francis de Sales ­anticipated our times and our customs by several centuries". Through a

Paul VI ­highlights two attitudes that are fundamental for authentic ecumenism: the concern to make clear the integral doctrine and the attitude of love for the truth, charity and humility in ­ecumenical dialogue. Are these two attitudes found in the Bishop of Geneva? To understand a man, one must put him in the light of his time. This statement of Father Lajeunie takes on its full value here. Francis de Sales combines a constant concern to present the whole truth with a sustained preoccupation to expose it in charity and humility. But, strictly speaking, we cannot see in him a supporter of ecumenism in the sense in which we understand it now. Because "in him the highest holiness was united with the greatest affability and benevolence", he is "free from all ­aggressiveness in discussion, he loves those who are mistaken, when he corrects ­errors". He was deeply concerned with the triumph of the Catholic faith; that is why he loved souls so much and surrounded them with an ardent zeal that sometimes appears strange if we take it out of its historical context.

Let us keep the words as rigorous as possible. To engage in an ecumenical dialogue is to allow oneself to be challenged by the other and, without denying one's own faith, to accept to search together for the truth in the ways that the Lord wills to indicate to us[[[664]](#footnote-664)](#bookmark493)and this, starting from what unites, without ignoring what separates. Saint Francis de Sales could not have had such a ­conception of dialogue. The wound of division was still too recent, too marked in political institutions: most Protestant cities, Geneva in particular, ­refused Catholics freedom of worship, while France and Savoy barely tolerated the existence of the "Huguenots" and often used pressure from the authorities to bring them back to the Church. At a ­time when the wars of religion were barely over, the emphasis was not on what could unite; everything that divided appeared in the foreground­, and the question was not to seek together, but to convert. However, it is a credit to the charity of St. Francis de Sales that his concern to convert was pure of any compromise with violence. All these souls to be saved (and at that time, the understanding of the famous adage "Outside the Church, no salvation" was very narrow), Francis de Sales loved them deeply; he would not have hesitated to give his life for them. "Paradoxically, his most positive contribution to the work of Christian unity is certainly not to be found in his missionary and controversial activity, but in his spiritual doctrine, in his example of personal holiness, in his apostolate as a reforming bishop according to the ideal of the Council of Trent, everything by which he contributed to the renewal of Christian life in the Catholicism of his time [[[665]](#footnote-665)](#bookmark494) ".

**OF A DOCTOR OF DIVINE LOVE**

The influence of St. Francis de Sales, already during his lifetime, ­went far beyond the clergy of Savoy and France. Very quickly, he gained a vast audience among souls, due to the prodigious success of his works of spirituality, especially his *Introduction to the Devout Life* and his *Treatise on the Love of God.* Is he not still considered today as the doctor of divine love and evangelical sweetness? In his ­marvellous pages ­on devotion and charity, his heart shows itself to be ­profoundly human, vibrant with love. What Francis de Sales wrote, he himself lived intensely and his whole person was ­fulfilled, one would be tempted to say transfigured.

*Christocentric superhumanism.*

Following Abbé Bremond, we often speak of Francis de Sales as a devout humanist. The pontifical document proposes a more energetic formula since it speaks of a Christocentric superhumanism­. We do not think that the expression is more enlightening in itself to designate this sense of the human, so deeply rooted in the heart of Francis. This sense of the human, kneaded by charity, transformed and fulfilled by the love of Christ, still touches souls today. Certainly, Salesian humanism, seen in the geographical and human dimensions of its time, is not the Christian humanism of the Constitution Gaudium et Spes, concerned with reaching out in a more profound way to the concrete man of the 20th centurye , that is, the man shaped by a particular social milieu, by a particular cultural environment in constant evolution. The relevance of St. Francis de Sales is due in large part to the fact that he brings an enriching spirituality to those who do not want an ­atheistic humanism­, such as our modern society has produced. The pro-Methodist man of the 20th centurye wants to be for himself "his own end, the sole artisan and demiurge of his own historyG ". His hold on the world is ever more profound through technology and science. This does not mean that the world thus shaped is more human.

Too often the value of the individual is scorned, respect for the person forgotten, so that man is like a mutilated being. In the face of this modern humanism which produces so much misery and so much suffering, we are happy to encounter the ­optimism of St. Francis de Sales and to feel in him a very sensitive, very human heart.

Francis de Sales does not use big words; he does not speak of human "values", but he has a sense of the human, because he has an intense sense of God. The one and the other go hand in hand. The theological position of the author of the Treatise on the Love of God on the Incarnation is illuminating in this regard. If we want to be faithful to his thought, it is better to say that our human nature is similar to the humanity of Christ, and not the opposite. It is the humanity of Christ that is first in the divine intention to be reproduced in us. If God chose to create us, it was "as if to keep company with his Son, to share in his graces and glory, and to adore and praise him forever[[[666]](#footnote-666)](#bookmark495) ". The union of ­humanity with the divinity, which is realised in Christ in a supereminent way­, has its extension in us through the grace that divinises ­us. St. Francis de Sales does not bother with what is so much in ­question for the man of today. The problem of atheism has no place in his work, quite simply because it was not a problem in his time, at least not with the same virulence and the same extent. Francis de Sales goes straight to the heart of the matter by unfolding for us the riches of the divine perfections, by drawing us into the very heart of the mystery of divine providence in order to make us grasp that God is "God of the human heart[[[667]](#footnote-667)](#bookmark496) God is the "God of the human heart", fulfilling in ­fullness all the aspirations of man. Man is truly man only in the extension of God, only in fidelity to the divine will. It is God himself who in Christ makes him ­discover true human values, giving him the ability to live them ­authentically.

*The love of incomparable dilection.*

All of God's pedagogy is contained in this affirmation of Saint John that God is Love and that He loved us first0 . This goodness of God is already expressed through all the work of his natural providence which has ordered all of creation to man who is its king. The whole economy of the Redemption, of this Redemption "copious, abundant, superabundant, magnificent and excessive[[[668]](#footnote-668)](#bookmark497)The whole economy of the Redemption, this "copious, abundant, superabundant, magnificent and excessive" Redemption, shows well how much God calls the creature whom he willed in his image and likeness to share his divine life, to live in his intimacy. In spite of sin, in spite of misery and cowardice, man's vocation is always to be a son of God and to be so in an ever more intense way. God bends over the destitution of his creature ­and his pedagogy of mercy will unfold through what Francis de Sales calls "the story of the generation and celestial birth of Divine Love[[[669]](#footnote-669)](#bookmark498) ". God, in order to draw us to himself, takes the lead, "sending the favourable wind of his most holy inspiration, which, coming with gentle violence into our hearts, seizes them and moves them, lifting our thoughts and pushing our affections into the air of divine love[[[670]](#footnote-670)](#bookmark499) ". These inspirations prolong a force already present in us to push us towards God, giving new vigour to that natural inclination to goodness which God has imprinted on us. If we are open to this favourable wind, to this gentle violence which takes nothing away from our freedom, we are carried by the divine impulse to faith and hope. Finally, if we accept to be led further towards an even purer love, we turn our whole being towards God and, through perfect contrition, we arrive at the summit of love, to charity.

But what is this love of charity? "To put it in a word, it is a friendship and not a self-interested love, for by charity we love God for himself, in consideration of his goodness, most sovereignly lovable.[[[671]](#footnote-671)](#bookmark500) ". This friendship puts us in continual communication with God; by his inspirations, he draws us to himself and his gift reaches its fullness when he offers us his body and blood in the Eucharist. And in return, "we deal with him at all hours when it pleases us, through most holy prayer, having our whole life, movement and being, not only with him, but in him and through him[[[672]](#footnote-672)](#bookmark501) ".

However, this friendship is not just any friendship. It is said to be one of incomparable dilection, because it involves a choice. Of all the goods that can attract man's will, God alone is chosen, because He is the most estimable good, preferable to all others. This good is infinitely beyond the possibilities of a created will; therefore the incomparable friendship of dilection cannot be attained by our own strength alone. It must be poured into our hearts by God so that it may transform all our faculties. And since "God has established a natural monarchy in the will that commands and dominates everything in this little world[[[673]](#footnote-673)](#bookmark502) " of man, charity is said to reside in the will, so that our whole being may be tended towards God and fulfilled by God. It is only after highlighting the path of God's prevenient action in us that St. ­Francis de Sales gives his famous definition of charity, a definition which is taken up by Paul VI's letter: "Charity, then, is a love of friendship, a friendship of dilection, a dilection of preference, but of incomparable, sovereign and supernatural preference, which is like a sun in the whole soul to embellish it with its rays, in all the spiritual faculties to perfect them, in all the powers to moderate them, but in the will, as in its seat, to reside there and to make it cherish and love its God above all things. Oh, how blessed is the spirit in which this holy dilection is spread, since all good things come to it with it![[[674]](#footnote-674)](#bookmark503) ".

*The universal call to holiness.*

St. Francis de Sales wanted to see this charity, which makes man blossom, reign in the hearts of all. It was with this aim in mind that he published the Introduction to the Devout Life. He did not want to follow the authors who sought the instruction of "persons who were very much ­withdrawn from the worldly trade, or at least taught a kind of devotion which leads to this complete retreat[[[675]](#footnote-675)](#bookmark504) ". His intention was to break the close link between sanctity and the cloister and to open the ways of the spiritual life to all the baptized, whatever their situation in life. To those who lead a full life in the world, he wants to show that holiness is not only possible, but that it is also attractive. This is the great merit of his pastoral zeal: he succeeded in overturning a prejudice that was in vogue in his day, namely, that true perfection could be the lot of only a few elite souls, called to a very special vocation. Reading Paul VI, one must ­recognize that this prejudice has not yet been completely eradicated: "It is appropriate, in view of the present moment, to deal briefly with the opinion, which should be put to rest, of those who hold that true holiness, as presented by the Church, does not concern all those who profess the Christian religion, but is prescribed and suitable only for a few, isolated individuals or those bound by the profession of religious vows".

True holiness does not lie in the practice of extraordinary virtues ­but in the harmonious balance of a virtuous life under the primacy of charity. Such a balance can only be achieved in different ways according to different vocations. Just as the flower plant Glycera[[[676]](#footnote-676)](#bookmark505) knew so easily how to diversify her flowers in their arrangement and mixture that with the same ones she could make a great variety of bouquets, so it is possible to arrange ­the same virtues differently under the primacy of charity according to vocations or states of life. "Devotion must be differently ­exercised by the gentleman, by the craftsman, by the valet, by the prince, by the widow, by the daughter, by the bride; and not only that, but the practice of devotion must be accommodated to the strengths, affairs, and duties of each individual. I beg you, Phileas, would it be appropriate for the Bishop to want to be a recluse like the Carthusians? And if the brides did not want to collect anything like the Capuchins, if the craftsman was in church all day like the religious, and the religious was always exposed to all sorts of encounters for the service of his neighbour like the Bishop, would not this devotion be ridiculous, unbalanced and unbearable?... No, Philothea, devotion does not spoil anything when it is true, but it perfects everything, and when it goes against someone's legitimate vocation, it is undoubtedly false10 ".

Sanctity does not imply fitting into a prefabricated mold that would require leaving the world for the cloister, it ­simply requires ­allowing oneself to be led by the breath of the Spirit to a total gift of oneself to Christ, including a break with sin and a gift of oneself to others. It is ­not at all necessary to practice a kind of mimicry of the saints. Of the virtue of the saints," wrote the good Pope John XXIII, following the line of the Bishop of Geneva when he was a young seminarian, "I must take the substance, not the accidents. To be saints, it is not a matter of being a stiff and narrow reproduction of this or that model, it is a matter of sanctifying ourselves according to our nature, our character and our conditions of life.

The teaching of St. Francis de Sales on holiness allows us to say that he foresaw the danger that the Council has just formulated so clearly, that of the too frequent divorce between faith and life. If Philothea still has many exercises to do during the day, these exercises must not in any way thwart her in the ­accomplishment of her activities. Her holiness is in no way proportional to their number or duration. What is important in order to be saints is that our heart remains "alone in the presence of God alone[[[677]](#footnote-677)](#bookmark506) "And this is possible even in the midst of business. Thus, without trouble or anxiety, without any disregard for the obligations of worldly life, "we see each one walking, running and flying in different ways, according to the diversity of the inspirations and variety of the measures of divine grace that each one receives[[[678]](#footnote-678)](#bookmark507) ".

*The perfect surrender of all things.*

St. Francis de Sales "put his zeal into cultivating and spreading holiness"; in doing so, "he opened and strengthened the spiritual ways of Christian perfection to all states and conditions of life". But it must be recognized that the Bishop of Geneva knew how to keep a wonderful balance. If he is convinced that everyone is called to holiness, he is equally convinced that the ways of God are ­personal and that consecration to the Lord in religious life remains a royal road to perfection. His love for souls is so strong that he wants to give all those whom God invites "to the perfect ­abandonment of all things[[[679]](#footnote-679)](#bookmark508) "to be able to realize their vocation. This is why he founded the Order of the Visitation to welcome "those who, because of their age or some bodily imbecility, cannot have access to the austere monasteries, provided they have a sound mind and are well disposed to live in profound humility, obedience, simplicity, gentleness and resignation[[[680]](#footnote-680)](#bookmark509) ". Here again, Francis de Sales shows a great sense of the human and the divine, since he imitates the condescension of God who bends over the misery of man to bring to the pure love of the Lord those whose weakness prevents them from giving themselves through corporal mortifications. His ambition to accommodate himself to health and other circumstances is such that his initial project as founder of the order was to live a religious life in the enclosure of the cloister, which could not be achieved. However, St. Francis de Sales did not want for his nuns a cheap perfection; if he accepted them into religion, it was "to be low, small and always at the feet of Our Lord[[[681]](#footnote-681)](#bookmark510)". It is a question of a strong and solid devotion where ­interior mortification ­takes precedence over corporal mortification, where complete renunciation demands the resignation of one's own will in ­absolute fidelity to the will of God even in the smallest things. Even today, the monasteries of the Visitation of St. Mary continue to welcome ­people of all conditions and ages with ­Salesian simplicity, to give each one the opportunity to embrace the Cross of Christ and to live "not for oneself, nor in oneself, nor for oneself, but for one's Savior, in one's Savior and for one's Savior 28

**CONCLUSION**

At a time when the Council is inviting priests and religious to ­renew themselves ­in the spirit of their consecration to the Lord, St. Francis de Sales, the model of an apostle, sends all the apostles back to the one ­necessary. He who overflowed with zeal for the Church and for souls, he who gave himself entirely to the thousand tasks of his episcopal office, knew how to always keep the balance of his spiritual life and harmoniously combine action and contemplation. What priest today does not find himself faced with the same overload of work, with the temptation to give himself to the task at hand and to forget a proper balance. Following the Bishop of Geneva, it is a question of making the ministry a means of intense union with God, but without sacrificing time for pure prayer. At a time when the baptized are discovering that, following the Council, they must infuse, through their temporal commitments, "the eternal, life-giving and divine energies of the Gospel into the veins of the modern world20 ", Francis de Sales leads them with gentleness and simplicity to the incomparable love of charity, assuring them that they can attain this perfection in all situations. Does not his way of ­interior renunciation­, of fidelity to the smallest will of God, also join the spirit of penance that the Church wants to revive today, a penance "practiced in persevering fidelity to our duties of state, in the acceptance of the difficulties inherent in our work and in our social relations, in the patient bearing of the trials of ­earthly life [[[682]](#footnote-682)](#bookmark511) ". In a word, with his sense of the human and his sense of the divine, St. Francis de Sales remains an attractive model of holiness.

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**Acts of the Holy See**

S. CONGREGATION OF RITES

**Instruction "Eucharisticum Mysterium" on the worship of the Eucharistic mystery, 25 May 1967. -** (Latin text in *A.A.S.* 59 (1967) 539-573. - French translation in *La Doc.* 64 (1967) 1091-1122).

Among the documents which followed the Council and applied its principles, the Instruction *Eucharisticum mysterium* of 25 May 1967 deserves special mention. Unlike other documents of a more practical nature, such as the ­Instruction *Très dbhïnc annos,* of 4 May of the same year[[683]](#footnote-683) , this text does not limit itself to laying down or permitting a certain number of attitudes as a consequence of the directives given by the Council, but precedes them with a doctrinal synthesis, It precedes them with a doctrinal synthesis in which the practical norms are deduced from the whole of the doctrine of the last Popes and of the Council, so that it may be seen how the Christian people must behave towards this mystery in order to reach the understanding and holiness to which the Council invites the Church (cf. *EM* 2).

We will focus on this doctrinal synthesis, followed by a summary of the practical provisions.

Placing the Eucharistic mystery within the whole redemptive plan, the ­Instruction recalls that "the Mass, or Lord's Supper, is at once and inseparably :

* The sacrifice in which the sacrifice of the cross is perpetuated;
* The memorial of the Lord's death and resurrection prescribes: "Do this in memory of me" *(Le* 22, 19);
* The sacred banquet in which, through communion with the body and blood of the Lord, the people of God share in the goods of the paschal sacrifice, updates the new covenant sealed once and for all by God with mankind in the blood of Christ and, in faith and hope, prefigures and anticipates the eschatological banquet in the kingdom of the Father, announcing the death of the Lord "until he comes" *(EM* 3a).

Consequently, sacrifice and sacred meal are intimately united in the unity of the same mystery *(EM* 3 b)[[684]](#footnote-684) , which is an action not only of Christ, but also of his whole Church *(EM* 3 c) ; for this reason no Mass is a purely private act, but always a celebration of the Church *(EM* 3d) ; it is the celebration of the Eucharist which is the source and goal of the worship of the Eucharist outside of Mass *(EM* 3 e), whether it be sacramental communion­, especially as viaticum (cf. *EM* 49), or the worship of the Blessed Sacrament, which deserves our adoration *(EM* 3 f).

For this reason, in catechesis, which should begin from the earliest age *(EM* 14) and develop especially from the rites and prayers *(EM* 15), celebrated with due care and dignity *(EM* 20) and in such a way as not to scatter the attention of the faithful[[[685]](#footnote-685)](#bookmark1174)The Eucharist is the centre of the whole life of the Church *(EM* 6), the centre of the local Church *(EM* 7) [[[686]](#footnote-686)](#bookmark512)The Eucharist is the centre of the whole life of the Church (EM 6), the centre of the local Church (EM 7), which celebrates its primary feast day on Sunday in joy and rest *(EM* 25). The Eucharist is likewise the sign and source of the unity of all Christians, especially of those who have retained the authentic priesthood. Therefore < it is in the first place in the ­celebration of the mystery of unity that all Christians should be painfully ­afflicted by the divisions which separate them" *(EM* 8) [[[687]](#footnote-687)](#bookmark513).

In order to be complete and balanced, this catechesis will also situate, among the various presences of Christ in his Church, this Eucharistic presence, called "real" par excellence, because "in this Sacrament, in a unique way, the whole and entire Christ, God and man, is present substantially and in a permanent way" *(EM* 9). Following the Council, it will also specify the hosts consecrated at this same Mass *(EM* 31); it is the celebrant himself who must first distribute communion; if he is assisted, he cannot continue the Mass until the faithful have finished receiving communion *(EM* 31). The intimate relationship between the Liturgy of the Word and the Eucharistic Liturgy *(EM* 10), the distinct but complementary roles of the priesthood of the faithful and the ministerial priesthood in this celebration *(EM* 11)[[[688]](#footnote-688)](#bookmark1175)(EM 11), the internal dispositions and external attitudes which contribute to an active participation in the Mass *(EM* 12), and the fruits to be drawn from it in daily life *(EM* 13).

Finally, the Instruction highlights particularly well the place to be given to the worship of the Eucharist as a permanent sacrament. First of all, it recalls its meaning and purpose: it is entirely directed to the Eucharistic celebration at Holy Mass *(EM* 3 e). It is so that the faithful can unite themselves to Christ and to his sacrifice that the Sacred Species are preserved. Therefore, the first purpose - historically and doctrinally - of the Holy Reserve is the ­administration of Viaticum to the dying, who are called, in this final communion, to truly unite the sacrifice of their lives to that of Christ, in the firm hope of rising with him *(EM* 39 and 49). The preservation of the Eucharist also allows for communion outside of Mass, which is permitted for a reasonable reason, despite the clear desire that the faithful always receive communion during the celebration of the Eucharist as much as possible *(EM* 33), and for ­communion to be ­brought to those who are prevented from going to church, which is strongly recommended to pastors of souls *(EM* 40). Finally, all the worship of the Blessed Sacrament in exhibitions and other traditional practices should also preserve or recover this same orientation *(EM* 3 g).

These few remarks will suffice to show the interest and richness of this document, which is a true doctrinal and practical synthesis of recent texts of the ­Magisterium on the Eucharist.

**New Practical Provisions**(effective 15 August 1967).

*To avoid dispersion, division or distraction of the community:*

1. One should be careful "not to have two ­simultaneous liturgical celebrations in the same church­", especially on Sundays and feast days of precept, but also, as far as possible, during the week at the times appointed for Masses for the people *(EM* 17).
2. "Great care must be taken that liturgical celebrations... are not disturbed by the use of photography. When there is a reasonable cause, let everything be done with great discretion and according to the norms established by the local Ordinary" *(EM 23).*
3. ­"The faithful should be urged to make it a habit to prepare for the sacrament of penance outside the celebration of Mass and especially at the appointed times" *(EM* 36).
4. Sunday celebrations will be organized according to the ­parish community (cfr above note 5 - *EM* 26 and 27).
5. "When the faithful participate in the celebration of the Eucharist outside their parish, they will join in the sacred action in the form used by the community of the place where they are" *(EM* 19).
6. "Competent superiors are to facilitate and even encourage ­concelebration whenever pastoral need or other reasonable cause does not require otherwise. The faculty of concelebration also applies to principal Masses in public and semi-public churches and oratories of seminaries, colleges and ecclesiastical institutes, as well as of congregations and societies of clerics living in common without vows. However, where there is a large number of priests, the competent superior may concede that the concelebration be ­held several times on the same day, but at successive times or in different sacred places" *(EM* 47)10 .

*Concerning the communion of the faithful :*

1. "It is primarily the responsibility of the priest celebrant to give communion, and the Mass should not continue until the communion of the faithful has been completed. Other priests or deacons will assist the priest celebrant, if this is helpful" *(EM* 31).
2. "Communion may be given to the faithful either kneeling or standing. The choice of one or the other will be made according to the norms of the competent territorial authority, taking into account the various conditions, especially the layout of the place and the number of communicants. The faithful should willingly follow the manner indicated by the pastors, so that communion may be a true sign of fraternal unity among all the guests at the same table of the Lord" *(EM* 34 a).

"When the faithful receive Communion kneeling, they are not required to make any other sign of reverence towards the Blessed Sacrament, since the genuflection itself expresses adoration. But when they receive Communion standing up, it is fitting that they should make a sign of reverence before the reception of the Sacrament in procession, at the right place and time so that the access and departure of the faithful may not be disturbed" *(EM* 34b).

1. At Mass on Sundays and feasts of early obligation the evening before, one may receive Communion even if one has already done so on the morning of that day *(EM* 28).
2. However, pastors are also reminded that they are to "assist by appropriate means the faithful from other regions... Where foreigners of another language are found in large numbers, pastors should take care to offer them, at least from time to time, the opportunity to participate in a Mass celebrated according to their customs" *(EM* 19).
3. "If ... a larger host is prepared for concelebration, care should be taken that, according to traditional usage, it is of a form and appearance most suitable for such a mystery" *(EM* 48). n. r. th. exxxix, **1967, no. 8. 32**
4. Communion under both species is extended, in the judgment of the bishops, to the following cases:
5. confirmed adults[[[689]](#footnote-689)](#bookmark514) at the Mass of Confirmation and the baptized received into the communion of the Church;
6. those who renew their vows at the renewal Mass, provided that it takes place during that Mass
7. "lay missionary auxiliaries at the Mass where they are publicly sent and all others at the Mass where they receive a Church mission";
8. "at the time of the administration of the viaticum, the sick person and those present, when Mass is celebrated, according to law, in the house of the sick person" ;
9. "when there is concelebration :

* all those who during this concelebration carry out an authentic liturgical ministry, even if they are lay people; all the seminarians present;
* in their churches, all members of institutes professing the ­evangelical counsels and of other societies in which one vows to God by religious vows, oblation or promise; all those who ­remain day and night in the homes of members of these institutes and societies;
* "all the groups who make spiritual exercises, at the Mass celebrated especially during these exercises for the group of retreatants who are actively participating; all those who participate in the meeting of some pastoral commission­, at the Mass they celebrate in common" ;
* "the godfather and godmother, as well as the parents and spouse of the baptized person, the catechists who prepared him or her, at the Mass of initiation of an adult" ;
* "parents, family members and distinguished benefactors who participate in the Mass of a new priest" *{EM* 32, §§ 1, 4, 5, 6, 8, 10, 12 and 13).
* ) Communion in church outside of Mass: two clarifications are made:

- When Communion is distributed outside of Mass at scheduled times, it may be preceded by a brief ­celebration of the Word of God as it is deemed appropriate­" *(EM* 33b).

- When, because of a lack of priests, Mass cannot be celebrated and communion is distributed by a minister who has this faculty from an inducement of the Apostolic See, the rite prescribed by the competent authority is to be followed" *{EM* 33 c).

* ) Communion in the form of wine alone: "In case of necessity, in the judgment of the bishop, it is permitted to give the Eucharist in the form of wine alone to those who cannot receive it in the form of bread[[[690]](#footnote-690)](#bookmark515). In this case it is permitted, at the discretion of the local Ordinary, to celebrate Mass in the home of the sick person. If, however, Mass is not celebrated near the sick person, the Blood of the Lord is to be kept after Mass in a chalice, properly covered, and placed in the tabernacle; however, it is to be brought to the sick person only in a closed vessel, so as to avoid any danger of it being spilled. For the administration of the sacrament, the most suitable way should be chosen in each case from among those proposed in the *Ritus servandus* for Communion under two species. If, once communion has been given, there should still be some of the precious Blood left, the minister should consume it18 . He should also take care to make the ­necessary purifications [[[691]](#footnote-691)](#bookmark516) *"(EM* 41).

*Concerning devotion to the Blessed Sacrament :*

1. The tabernacle.

* It is "recommended that, if possible, the tabernacle should be in a chapel separate from the main church vessel, especially in churches where weddings and funerals are often held, and in places much visited because of their historical and artistic treasures" *(EM* 53).
* "For the sake of the sign, it is more appropriate to the nature of the sacred celebration that the Eucharistic presence of Christ, which is the fruit of the consecration and should appear as such, should not already be, as far as possible, on the altar where the Mass is celebrated (with the participation of the faithful) at the beginning of the Mass, because of the conservation of the Holy Spirits in the tabernacle" *(EM* 55), which is another reason for setting up a separate chapel for the Blessed Sacrament when possible.
* It should be noted that the presence of the Holy Eucharist in the tabernacle need no longer be indicated by the cone, but may also be indicated "in some other suitable manner determined by the competent authority" *(EM* 57).

1. Processions.

- Their appropriateness and order are left to the judgment of the ­local Ordinary *(EM* 59).

1. The exposition of the Blessed Sacrament.

* < As long as the Blessed Sacrament is exposed, the celebration of Mass in the same vessel of the church is forbidden, notwithstanding any concessions or traditions to the contrary, even worthy of special mention, hitherto in force" *(EM* 61)[[[692]](#footnote-692)](#bookmark517) .
* For annual formal exhibitions10 :
* They are to be done "only if a suitable number of faithful is expected, with the consent of the local Ordinary and in accordance with the established norms" *(EM* 63).
* if it is expected that there will be no adorers in the off-peak hours, two interruptions at most per day may be provided for, on condition that they are announced; in this case, the repositioning of the Blessed Sacrament and its re-exposure may be done, in surplice and stole, without any ceremony *(EM* 65).
* In the course of the rite of exposition, two points should be noted:
* "To nourish intimate prayer, readings from Sacred Scripture with a homily or brief exhortations leading to a better appreciation of the Eucharistic mystery should be allowed. It is even appropriate for the faithful to respond to the Word of God in song. It is important that there be a sacred silence during selected moments" *(EM* 62). A similar pattern should be adopted, as deemed appropriate, even for brief expositions *(EM* 66).
* "If the living language is used, it may be used, in the judgment of the competent territorial authority, instead of the *Tantum ergo* which is sung

before the blessing, another Eucharistic chant" *(EM* 62).

- "Exposure made solely for the purpose of giving a blessing after Mass is forbidden" *(EM* 66).

*Concerning the restoration of churches.*

"It is to be avoided that, in the restoration of churches, the treasures of sacred art be dissipated. If, for the purpose of liturgical restoration, in the judgement of the local Ordinary, after having taken the advice of experts and - if need be - with the consent of those concerned, it is thought necessary to remove these treasures from the places where they are at present, let this be done with prudence and in such a way that even in their new place they will be honoured" *(EM* 24).

L. R.

SECRETARIAT FOR CHRISTIAN UNITY

**Directory for the Execution of the Decree of Vatican II on Ecumenism­, Ie part, dated 14 May 1967. -** (Latin text in *L'Oss. Rom.* of May 26-27, 1967. - French translation in *La Doc.* 64 (1967) 1073-1090).

The Directory for the execution of the Decree on Ecumenism, which was begun at the end of the third session, has just seen its first ­part promulgated on 14 May of this year. This may seem like a long process. It is undoubtedly so, but these delays can be explained in part by the difficulties which a Decree as new as that on ecumenism ­had to encounter in a Church which lived through the event of the Council without being duly prepared for the sudden changes which it entailed. It is certain that in the passage from principles to norms of action, care was taken above all to create stages. In order to avoid any rupture with the concrete Church, the Secretariat for Unity had provoked a broad consultation of the episcopate on its project and took into account the suggestions made by the ­local Churches ­before transmitting a reworked text to the Congregation for the Doctrine of the Faith (formerly the Holy Office). The Congregation took its time to revise the text, from July 1966 to March 1967, as Bishop Willebrands revealed in a press conference *(L'Oss. Rom.,* 26-27 May 1967).

It is premature to pass judgment on a document of which only the first part is presented. What is striking from the outset is the great prudence which presided over its elaboration as well as the flexibility of the recommended norms, which take into account the very diverse situations in which the local churches have to face the undeniable change which the application of the Decree implies.

These qualities are evident in the first chapter, which deals with the ­ecumenical commissions ­responsible for promoting ecumenism among the people of God. Two bodies are provided for: a diocesan Commission at the local level, and a territorial Commission for a larger territory, either that of the Episcopal Conference or a cultural area, including several nations. It is easy to understand that each diocese is not in a position to set up a Commission (it is hoped that at least one priest will be delegated by the bishop); therefore, it is up to the territorial Commission to promote ecumenism.

nismc in a given territory, under the supervision of the Episcopal Assembly. Its main task is the implementation of the decisions of the Decree on Ecumenism, both as regards spiritual ecumenism and relations with other Christians in dialogue, common witness and the ­adequate formation of ­clerics and laity (possibly experts) for this mission.

Through these bodies, which will remain in close contact with the Secretariat for Unity, the Directory intends to make ecumenism, to which Vatican II has resolutely committed the whole Church, a living reality in every ecclesial cell, that is, in every local Church. It is hoped that this will overcome a difficulty which the ecumenical movement has encountered in other Christian confessions. Everything will undoubtedly depend on the choice of the composition of these Commissions. In order to avoid any unrepresentative uniformity of the ecclesial body, it is recommended that religious men and women, as well as lay people of both sexes, be included in the commissions, along with members of the diocesan clergy. These Commissions should also work together with existing or future ecumenical Institutes, their role being one of subsidiarity, not monopoly.

In order to promote rapprochement, the ecumenical enterprise is based on what is common among Christians; among these spiritual realities, the first is undoubtedly baptism. For this reason, the second chapter contains important norms concerning baptism conferred in separated communities. The Decree had stressed the importance of baptism as incorporation ­into Christ and the Church. The first ecumenical step is to respect this reality among our Christian brothers and sisters. The only question about this recognition is whether it was validly conferred.

Following the criteria already used in the Decree on Ecumenism, the ­Directory distinguishes here between the Churches of the East and the other Christian communities. Baptism conferred by Easterners cannot be revoked. As for baptism celebrated in other Christian communities, it must be ascertained in each individual case. The causes of invalidity are enumerated, according to the classic terminology: a defect of matter or form, of faith or ­intention on the part of the minister who confers it, or a deficiency in the very method of conferring it (the case may arise, for example, in the case of Baptism by sprinkling). Only in the case of a prudent doubt as to the fact and validity of the baptism is ­it permissible to repeat it. Even then, it should be done in a private and informal manner. The Directory wishes the question of theology and practice of baptism to be the subject of dialogue between the Catholic Church and the churches or Christian communities by means of ecumenical commissions in the various regions.

To these norms concerning the recognition of baptism and its ­possible non-repetition­, the Directory adds certain provisions concerning ­Christians who wish to enter into full communion with the Catholic Church, that is, to become members of it. The prescriptions of canon 2314 of the Code do not concern them; they apply only to apostate Catholics who ­wish to be reconciled with the Church. A simple profession of faith, approved by the Ordinary, is sufficient to mark this full membership in the Church. It may come as a surprise that the Directory should deal with this question, which is quite marginal to the ecumenical enterprise referred to in the Decree (and which may be detrimental to it in certain cases). The Secretariat felt it preferable to legislate in this area without waiting for the reform of the Code, even in view of the ecumenical impact of this particular case.

A brief chapter then considers what the Decree calls, following Abbé Couturier, spiritual ecumenism (Decree "Unitatis redintegratio", no. 8). It consists especially in prayers to ask for Unity. The Directory recommends them not only during the week of Unity in January, but also, as was done at the beginning of the ecumenical movement, between the Ascension and Pentecost, the feast of the birth of the Church, as well as on various other feasts such as Holy Thursday and Friday and on Easter Day. The same practice is recommended for Congresses and other events of some ­ecumenical importance.

After this chapter on prayer, the Directory deals in a more ­general way with ­the communication of life and spiritual activity between Christians who are not united. This communication is judged according to the degree of participation in the ­spiritual­ goods ­which are common to all. ­As regards prayers to be said in common, the active participation of the ministers of religion is recommended according to a form of celebration to be decided in common and in a place of worship which may be either the church or the temple, depending on the circumstances.

A special section deals with "communicatio in sacris", that is, common participation in the sacraments or other forms of liturgical worship. In the case of the Eucharist and penance as well as the Anointing of the Sick, this "communication" is permitted with separated Orientals. However, an important clarification is made in this regard in the *Decree on the Eastern Catholic Churches:* "It is most opportune that the ­Catholic authority­, either local or the Synod or Assembly of Bishops, should grant the faculty of communication in the reception of the sacraments only after the ­favourable conclusion of ­a consultation with the competent separate Eastern authorities, at least those of the place". It is known that in many places this consultation has yet to be inaugurated. The principle of ­"reciprocity", which is very important in ecumenical relations­, is also emphasized. Another ­important­ clarification­: the Catholic who, "for a just cause" ("office or ­public­ function­", "kinship", "friendship", "desire to know each other better, *etc.")* attends the Sunday liturgy of the separated Eastern brothers, "is no longer bound by the precept of hearing Holy Mass in a Catholic church" (n. 47).

The ecumenical openness to which these directives bear witness is based, as the *Directory* expressly points out*,* on the fundamental communion of faith which exists between the Catholic Church and the separate Eastern Churches in ecclesiological and sacramental matters. This same criterion obviously applies, although the document makes no mention of it, to the case of Christian Catholic or "Old Catholic" communities. The case of the Anglican Communion is much more complex, but it seems to us that, in the spirit of the Directory, it deserves special consideration by the various Catholic episcopates ­concerned.

With regard to Churches and communities where such an ecclesiological and sacramental *consensus does* not exist to the same degree, it is normal that the possibilities of a *communicatio in sacris* are more limited. The Directory notes this in a final section which concerns the confessions of the Reformation­. It is - need we remind you? - ­in virtue of the same criterion that the Holy Orthodox Church has never opened its Eucharistic table to Protestant communities.

Thus, a Catholic may, even in certain limited situations, ask for the sacraments "only from a minister who has validly received the sacrament of Holy Orders" (n. 55); "we must not concede to our brethren separated from us the office of lector of Sacred Scripture or preacher during the celebration of the Holy Eucharist; the same must be said of the Catholic in the celebration of the Lord's Supper or of the principal liturgical worship of the Word in use among - those Christians separated from us" (n. 56). Similarly, sponsorship in the ­canonical sense ­at baptism or confirmation is forbidden to Protestants

as it is for Catholics with regard to subjects of the Protestant faith. As far as marriage is concerned, only the function of witness is permitted.

The restriction may seem severe as regards the function of lector or preacher during the celebration of the Eucharist. ­Nevertheless, it has ­a basis in the close relationship, so strongly emphasized by the *­Constitution on the Liturgy,* which unites in worship the liturgy of the Word and that of the Sacrament.

However, the Directory provides for certain limited cases in which the sacraments of the Church may be conferred on faithful of the Protestant confession who *spontaneously* request them: danger of death (not necessarily imminent­), "urgent necessity" (persecution; captivity) which would exclude recourse to a minister of their Church. It does ­not seem that this enumeration is limitative­, and that the case of a serious spiritual­ necessity, not linked to external conditions, cannot possibly be taken into consideration. In any case, it is for the local Ordinary or the Episcopal Conference to decide, without prejudice to the essential condition which must be verified for any *communicatio in sacris*: that the person concerned "expresses a faith in conformity with the faith of the Church with regard to the sacraments, and that he is well disposed" (n. 55).

The honest recognition of the obstacles which still stand in the way of a full *^communicatio in sacris"* does not in any way exclude that in virtue of a real (though ­imperfect) communion of faith, a certain community of worship can be established between Catholics and Protestants. "The occasional presence of Catholics at the liturgical worship of separated brethren may be permitted for a just cause," whether it be kinship, friendship, an ecumenical gathering, or even, quite simply, the < desire to know each other better," to appreciate more "the spiritual riches existing between us," while feeling more keenly the gravity of separations. This presence should not be purely passive: "Catholics are not forbidden (it is, in most cases, ­perfectly normal, we may add, without betraying the spirit of the Directory) to take part in the responses, hymns and common gestures of the community of which they are guests, provided that they do not contradict the Catholic faith" (n. 59).

The ecclesial character of this participation can even be underlined more explicitly by the use of the faculty given to Catholic ministers present at non-Eucharistic ceremonies celebrated in other ­communities to put on the choir habit (n. 60), just as it is permissible for non-Catholic ministers to take, in a Catholic assembly, "the place appropriate to their dignity" (n. 60). Moreover (again excluding the Eucharistic liturgy), they may exercise their ministry as lectors or preachers, even if this is a properly liturgical action (n. 56). Just as in the case of reciprocity, also authorized, in favour of Catholic ministers, such ministerial participation remains subordinate to "the authorization of the Ordinary and (the) consent of the other community": a further indication of the ecclesial character which the *Directory* intends to attribute to this community of worship. It also insists, much more than in the past, on the effective help to be given to ministers of separate confessions called to exercise their pastoral ministry to their flocks in Catholic institutions, whether for teaching or hospitalization.

This is the general outline of the first part of the *Directory for the execution of the Decree on Ecumenism.* Its essentially Catholic and confessional approach is perhaps likely to disappoint some ­impatience. It ­should not be forgotten, however, that it is addressed to the episcopate and to the Catholic people as a whole, and that if some of its directives will seem to some to endorse attitudes and practices considered normal even before the Council, they will require of others, of many others, a meritorious effort of openness and Christian maturity.

In any case, both the Directory and the Decree itself are and claim to be only a beginning on a path where the Holy Spirit can lead us very far, much further, in any case, than we can foresee at present. The Church, like a prudent mother, does not like to impose too sudden a turn on her children: she wants to facilitate transitions without causing a rupture. To the extent that the ecumenical spirit, based both on the unity that already binds us and on the frank recognition of our differences, will gradually animate the Danetian people, many of the dangers that the Pastors feared for their faithful, among others indifferentism, will dissipate and leave the way open for an ever-growing communion among Christians. It is these ways that the second part of the Directory, still to be published, will undoubtedly consider.

G. Dêjaifve, SJ.

**Bibliography**

**CHRISTIAN LANGUAGE AND SYMBOLISM**

**J.** Ysebaert. **- Greek Baptismal Terminology. Its Origins and Early Development. Coll. Graecitas Christianorum Primaeva, 1. Nijmegen, Dekker & Van de Vegt, 1962, 24 X 16, xvm-435 p., 30 florins.**

The users of Kittel's *Worterbuch* know how much light the study of the facts of this language can bring to theology. This work offers a new proof of this. From these careful analyses of the origins and early development of Christian baptismal terminology, ­valuable insights into the specificity of Christian baptism and its existential significance emerge. The author notes first of all that in pagan vocabulary, ritual baths are designated by words that mean "to wash, to purify" (gr. *louein - loutron*; lat. *luere, abluere - lavacrum)*. These terms do not belong to ­a sacred vocabulary, but are borrowed from ­everyday­ language­; and they essentially evoke the idea of purification. As for the verb *baptisein,* in the pagan domain it has the pejorative and non-religious meaning of "to ­engulf", of "to make perish by sinking in the waters". When, in the 2nd-3rd century, this same verb appeared in paganism to designate a ritual bath, particularly in "hermetic" literature, it was a borrowing from ­biblical and Christian ­vocabulary.

The earliest known example of the use of *baptisein* in a religious and aquatic context is that of the healing of Naaman in the LXX (4 Kings 14); and this usage became widespread fairly quickly in Hellenistic Judaism­. ­This is the term that Christians ­used to designate their baptism, with the difference that they generally used it *in the passive, which* ­implies, notes the author, the presence of an officiant, empowered to exercise a sacred power within the community. The specificity of Christian ­baptism can also be seen in the creation of the neologism *baptisma,* which supplants the *baptismos* of Jewish circles. This vocabulary suggests that the idea of purification is no longer dominant in the Christian notion of baptism, and that it retains a connotation of destruction and renunciation. Among the other terms whose baptismal use is proper to the Christian language, we find: *anagen- nêsis, palingenesia, regeneratio* (idea of new birth); *phôtismos, illwni- natia,* which express the close relationship, clearly indicated by Scripture, between

baptism and faith. Finally, several expressions strongly emphasize the ­association, also traditional, between baptismal water and the Holy Spirit. The last part of the book is devoted to an equally suggestive study of the terms for the related rites of laying on of hands, anointing, and signing. In short, an important work, which does honour to the School of Nijmegen. - P. Lebeau, SJ.

**A. A. R.** Bastiaensen, **C.M. - Observations on the liturgical vocabulary in the itinerary of Egeria. Coll. Latinitas Christianorum Primaeva, 17. Nijmegen, Dekker & Van de Vegt, 1962, 24 X 16, xx-192 p., 12 guilders.**

The liturgical importance of this ancient travel diary, discovered in 1884 in a library in Arezzo, is no longer in doubt. But it still had to be evaluated from the point of view of terminology. This is the objective of the author of this conscientious and well-documented work. An analytical index and an index of Latin words make it very convenient to consult. Therefore, we will only detail a few points of special interest. The first concerns baptismal vocabulary. *Û Itinerary makes it* possible, first of all, to elucidate with a solid probability the original meaning of the term *competens,* commonly used to designate candidates for baptism: "He who requests *(coin-petit)* his ­admission to baptism". As for the "godparents", who accompany the candidates throughout their initiation, they are called *patres* and *matres,* and these terms are found almost everywhere: an implicit affirmation of the maternal role of the Christian community in the new baptismal birth (cfr K. Delahaye, *Ecclesia Mater: Ñ.R.Th.,* 87 (1965), 218). With regard to ­the designation of the various states of life in the Church, *Vitoria* deviates rather unwisely from Christian Latin usage by opposing *monachus* to *laicus, a* term which elsewhere always means "lay" as opposed to *clcrictts.* Fr. B. sees in this, not without reason, a further indication that our traveller was a nun. But it is the record of Eucharistic terminology that is the most extensive. Among the many verbs which designate it, *procedere* is by far the most frequent. Like the corresponding noun, *processio,* it qualifies "the solemn service of the word and the sacrifice united, the great liturgical synaxis of which *Voblatio* is only one element" (p. 81). Contrary to the assertions of Baumstark and Dolger, *actio,* in the religious sense, is peculiar to the ­Christian language­, and the verb *agere,* of a very general classical meaning, has been restricted to a properly liturgical designation. *Facere* and *conficere* ­also show a very marked divergence from bread usage, where they designate the ­accomplishment of the rite as a whole, "whereas Christians (including our author) use the two terms in the sense of 'to prepare' (by implication: the Eucharistic food), the 'consecration' being conceived "not only ­as a sacri-ficatory ­act, but also as the preparation of the sacred food" (p. 79). This author whose language he studies with such competence, Fr. B. calls "Egeria", not "Etheria" as the majority of critics do. This is his right, since neither of the two forms is absolutely necessary. - P. Lebeau, SJ.

**M. P.** Ellebraciit, **C.Pp.S. - Remarks on the Vocabulary of the Ancient Orations in the Missale Romanum. Coll. Latinitas Christianorum Primaeva­, 18, Nijmegen, Dekker & Van de Vegt, 1963, 24 X 16, xxm-218 p., 15 florins.**

While it does not offer much that is new, this well-documented and user-friendly volume will serve the liturgist and theologian of worship well. As the title fairly suggests, it is not exhaustive. The author does not offer a complete examination of the vocabulary of the orations of the Roman Missal, but intends to indicate, in the light of numerous examples, which cultural currents have influenced the formation of this vocabulary. His investigation is divided into four chapters: "Christianisms" (terms of Christian creation or, at least, having received a new, specifically Christian meaning); words assigned a technical liturgical meaning; terms pertaining to the language proper to certain sectors of pagan life (religious; juridical; military; medical); finally, biblical elements. Let us note, since we must limit ourselves, an interesting remark about the noun *munus.* Borrowed from the juridical language, it essentially means "the performance of a public service". If, in our orations, it sometimes designates the gifts presented by the assembly, this meaning is always closely associated with that of "sacred action". Similarly, in the case of *sacrificium,* there is constant interference between the meaning of "rite" and that of the "interior disposition" of those who perform it­. It ­is regrettable, however, that this intelligently commented lexicon does not include a more complete study of the Eucharistic vocabulary as such. It would have been interesting, in the perspective of current research, to analyze the relationship of terms such as *mensa, epulae, pascere,* which evoke the idea of a meal, with those of *sacrificium, sacramentum, oblatio,* etc. - P. Lebeau, SJ.

**A. J.** Vermeulen. **Epiphaneia. - H.** Hoppenbrouwers, **O.S.B. ­Conversatio. - L.** Engels. **Fiducia in the Vulgate. Coll. Graecitas et ­Latinitas Christianorum primaeva. Supplementa, Fase. 1. Nijmegen, Dekker and Van de Vegt, 1964, 24 X 16, 144 p., 16.50 florins; under ­subscription: 15 florins. '**

On the occasion of the sixtieth birthday of Mel, ° Christine Mohrmann, her former students at the University of Nijmegen have launched a new series of studies on Latin, and the Greek of the Christians. These *Supplementa,* which follow *Graecitas* and *Latinitas Christianorum Primaeva, are* intended to collect rather brief studies, grouped as far as possible by affinity of subjects. This volume inaugurates the new series with distinction. In studying the ­semasiological development *of Epiphaneia,* J. Vermeulen masterfully organizes an extensive and complex documentation. His conclusions have convinced us. ­Contrary to the opinion of Deissmann, who believed that *Vepiphancia* in the New Testament ­could be compared to the "joyful entry" of the Hellenistic princes, by lending the author of the *Pastorals* a polemical intention, he opines in favour of a ­borrowing from the Septuagint and from the Hellenistic Jewish writings, where, since 150 B.C., the word had already assumed an eminently religious meaning: not "joyful entry", but "revelation", "manifestation of power". In Clement and Origen, the verb and the noun begin to abound, with the meaning of "self-revelation, self-manifestation of the Logos", notably within the soul of the believer (p. 32). It is thus, above all, a spiritual event. In the fourth century, this meaning does not undergo substantial modifications: "every revelation, every mark of power and wisdom by which the divine Logos makes himself known, both in the Old Testament and since the advent of Christ on earth". Among these manifestations, the first is that of the birth of Christ, not properly as an Incamation, but as the appearance of the Son of God in the flesh, revelation through the flesh *(phanerôsis).* This is the only indisputable point of connection between the use of the noun and the origin of the feast of the Epiphany. The coming of the Magi and the wedding at Cana seem to have played only a very secondary role in the beginning. On the other hand, the Baptism of Christ, which is eminently theophanic, was linked to it all the more naturally since, after the introduction in the East of the feast of Christmas, Epiphany evolved into a feast of baptism *(ta P hâta).*

We can only mention in a word the interest of Dom Hoppen's study­ brouwers on *conversatio. A* grateful but not slavish disciple of Prof. Mohrmann, he brings a new element of solution to a controversy which arose within his Order as to the meaning of the passage in the *Rule* dealing with the profession of the monk. Engels has also done a useful job in showing us that the biblical *parrêsia* is translated by the Vulgate in a very nuanced way. Its meeting point with the Latin *fiducia* must undoubtedly be sought in its most interior connotation: that which qualifies the relationship of the faithful with God and his filial attitude towards him. - P. Lebeau, S.J.

**A. A. R.** Bastiaensen, **C.M. - The epistolary ceremonial of the Latin Christians. Origin and early developments. - H. A. M.** Hoppenbrouwers­. - **Commodian, Christian poet. Coll. Graecitas et Latinitns christianorum primaeva. Nijmegen, Dekker & Van de Vegt, 1964, 24 X 16, 97 p., 13,50 florins; subscription: 12 florins.**

This second volume of the *Supplémenta* contains indexes which we ­recommend to all those who believe, as we do, that the Christian language can bring light to the theologian. Let us confine ourselves ­here ­to mentioning ­some of the observations of the authors of these two monographs. In the epistolary ceremonial of the Latin-speaking Christians, the ­explicitly biblical formulas of the New Testament did not last ­long. They soon reverted to the classical ceremonial, the Christian character only being shown through added­ formulas. This is already the case with Ignatius of Antioch: "rather than Christian, his ceremonial must be called Christianized". And this christianization is often very developed. As such, it presents itself quite well as a transitional form. We note the absence of the "formulas of health", which appear in St. Cyprian, the first witness to the Christianization of ­the epistolary ceremonial in Latin. As for ­the title, "the word *frater* seems to be in use as a normal appellation in any correspondence between Christians". It also appears commonly in the writings of bishops who write to colleagues: *fratres et consacerdotes* (Pope Liberus); *frater et comminister meus* (Hilary of Poitiers). It is no less interesting to note in a post-conciliar context that an old tradition, which goes back to Cyprian, bears witness to an expression which implies "a certain unity of presbyterate between priests and bishops": *fratres et compresbyteri nostri.* Deacons, on the other hand, are classified in another category, that of the *filü,* like the minor clerics and the faithful people. St. Augustine, moreover, breaks with this rigorous distinction: he uses the term *condiaconus vester,* and "gives *frater* more than once to deacons and lower clerics" (p. 38). The term *papa* marks, from the beginning, a profound respect, and is used only with regard to illustrious persons, such as Cyprian, Ambrose and especially the bishop of Rome. Among the abstract terms are specifically Christian: *dilectio tua, fratemitas tua, apostolatus tuus* (for a bishop).

If it does not include sensational conclusions, the study of H. H. ­brings interesting complements to our knowledge of the mysterious figure of Commodian. As *J.* Perret had well seen, it is no longer possible to consider him as a "vulgar" poet. Much more fortunately than his emulator Juvencus and even than Prudentius, he "infused ­traditional poetry with ­the genius of the Christian language", and refused to substitute for it the artificial language of the decadent poetry of his time. The use of certain terms suggests a rather old date (perhaps the IIIe century?), but we can only imitate, on this point, the wise circumspection of the author of this study. - P. Lebeau, S.J.

**G. Q.** Reijners, **O.S.C. - The Terminology of the Holy Cross in. Early Christian Literature as Based upon Old Testament Typology. Coll. Graecitas Christianorum Primaeva, 2, Nijmegen, Dekker & Van de Vegt, 1965, 24 X 16, xxiv-226 p., 22,50 flor.**

From the outset, the author clearly defines his objective and his field of ­investigation: to study the terms evoking the Cross in the Christian literature of the first two centuries, in order to determine whether this vocabulary reflects the typological references of the crucifixion to certain "figures" of the Old Testament. The answer, which is the result of a quasi-exhaustive investigation, as this type of work requires in good method, is affirmative. This investigation reveals some surprising facts. Thus, in the Passion narratives, the four Evangelists­

The lists are unanimous in referring to the cross only as *stauros,* and to crucifixion ­as *stauroun.* This is fully consistent with Hellenistic usage, where the meaning of *stauros* = < instrument of torture " had become common for several centuries. On the other hand, the noun *stauros* is totally absent from the early catechesis, as reflected in *Acts* and *1 Pt,* and the early patristic authors, from Ps.-Barnabas to Irenaeus, show a clear tendency to avoid it. The explanation of this anomaly lies in the fact that "the first Christians naturally conformed to the Jewish mentality and terminology". The word *stauros does* not appear in the Septuagint which, in the ­passages where it speaks of hanging a culprit on a tree (cf. *Deut.* 21:22ff.) or on a pillory, translates the Hebrew *esh* (= wood) by *xulon.* Josephus, on the other hand, uses *stauros* and *xulon* interchangeably. This assimilation was all the more natural since, in profane Greek, *xulon* also designated various ­instruments of torture made of wood; Nothing surprising then, and nothing but legitimate, in the preference given to this last term by the first ­Christian catechists.­ To this general preference, there is one exception, and not the least: that of Saint Paul. No doubt out of a desire to distance himself from Judaism, he uses *stauros* exclusively to designate the cross. But this term does not only take on for him, as for the Evangelists, the technical meaning of "­instrument of torture", corresponding to the Latin word *crux:* it is enriched with ­new harmonics which make it a symbol of the universal salvation accomplished by Christ. Good Indexes, Greek and Latin, help to explore the riches of this monograph. - P. Lebeau, SJ.

**G. Q. A.** Meershoek. - **Biblical Latin after St. Jerome. Linguistic aspects of the encounter between the Bible and the classical world. Coll. Latinitas Christianorum Primaeva, 20, Nijmegen, Dekker & Van de Vegt, 1966, 24 X 16, xv-256 p., 28,50 flor.**

At a time when translations of biblical and liturgical texts are multiplying­, and when sometimes very different points of view are confronting each other on their subject, it is useful to refer to other periods when similar problems have arisen. It is ­therefore with interest that we approach this study devoted to the "professional preoccupations" of the man whom Valéry Larbaud liked to call ­the "Patron of translators". In the first part, A analyzes the judgments formulated on various occasions by Saint Jerome on biblical Latin in general. A good number of them amount to deploring the disadvantages of any translation. This kind of regret was almost foreign to the ancient world, where the methods of translation were singularly free (one thinks of Cicero translating Plato or Xenophon). On the contrary, respect for the Word of God inclined ­Jewish and Christian translators to a scrupulous literalism.­ Very wisely, Jerome advocates a middle way between these two extreme solutions. He also defends a certain number of neologisms: "New realities require new words". As for the Hebrew words he finds in the earlier versions, he accepts some of them, consecrated by usage, but refuses to multiply them, "because no one would understand", he explains to Saint Augustine. The second part is devoted to a series of words which Jerome explains as ­specifically biblical terms­, and which he justifies in the name of *consuetudo scripturario".* In a few pages in which he gathers together the essentials of previous works and extends his analysis beyond Jerome's work, A. thus presents us with seventeen semasiological dossiers. Those concerning *Confiteri, Gloria-glorificare, Com- mwiis-cainmunicare, Cognoscere, Cor,* seemed to us to be particularly worthy of interest and pregnant with doctrine. - P. Lebeau, S.J.

**J.-Ph.** Ramseter. **- The word and the image. Liturgy, architecture and sacred art. Coll, de Taizé. Neuchâtel, Delachaux et Niestlé, 1963, 18 X 14, 205 pp.**

This theological reflection of a Reformed pastor on the relationship between liturgy, architecture and sacred art is a singularly convincing illustration of that spirit which characterizes what may be called ­today the Neuchâtel School: firmness of thought, ecumenical openness, constant concern, in doctrinal matters, never to dissociate speculation and experience, and never to shy away from the demands of purity or of fullness. In the first part, the A. studies the theology of the Image in its relation to the Word. The Catholic reader, for whom docility in admitting the validity of religious representations does not necessarily go hand in hand with a healthy "iconology", will be the first to profit from this. This does not prevent him­ from appreciating, in passing, the freedom with which this Reformed man dispels old Huguenot prejudices, tenacious enough for Karl Barth to have believed he had to subscribe to them: "images and symbols have no place in the Protestant edifice of worship" (quoted on p. 122). To this exclusive view, which today does not fail to find some connivance among certain iconoclastic Catholics, A. rightly opposes an inescapable consequence of the dogma of the Incarnation, which, by his own admission, the Oriental theology of the Icon has helped him to perceive better: "The Image is not a secondary element, a pedagogical means among others... The Image is part of the very essence of Christianity. The Image signifies the fulfillment of history. It is the sign that the Kingdom is already manifested here below" (p. 58). A second part outlines the various applications of a "practice of the Image in its obedience to the Word". Here we particularly enjoyed the remarks devoted to the disposition of churches, to the "salutary change of scenery" which they must offer to modern man in order to help him rediscover that "secret truth of man" which, far from excluding him, calls for the manifestation of the divine, < just as the earth, in order to be truly earth, in all its humble magnificence, needs a sky, a sun, a light above it" (p. 132). One hopes that these serene pages will fall before the eyes of certain well-intentioned but uncritical followers of "secularism". - P. Lebeau, S.J.

**A.** Grabar. **- The first Christian art (200-395). Coll. "L'Univers des**

**Formes", edited by André Malraux and Georges Salles. Paris, Gallimard­, 1966, 28 X 22, 329 p., 310 illustrations, 2 maps. - ­Id, L'âge d'or de Justinien (de la mort de Théodose à l'Islam). Same coll. Ibid. 411 p., 469 illustrations, 6 maps.**

Those who have benefited from Professor André Grabar's teaching at the Collège de France or at the Ecole des Hautes Etudes de la Sorbonne have had some idea of his immense erudition and the penetration of his analyses of early Christian and Byzantine art. They can only rejoice that they are now accessible to a very large public, thanks to these two sumptuous volumes, jewels of the Collection "L'Univers des Formes". Such a sheaf of technically impeccable images, commentaries, ­literary and doctrinal parallels (especially patristic) defies analysis. We can only invite you to explore this mysterious world, whose remains, buried in the catacombs, vibrating in the light of the old basilicas or scattered in the museums, speak to us in a language that is both esoteric and fraternal. Under the enlightened guidance of the author, we witness the birth, around 200, and then the first developments of Christian art. Modest beginnings, in which the evangelical novelty gradually seeks ways of adequate expression among the forms, techniques and symbols of a pre-existing cultural world. Then, from the beginning of the 4th centuryv , with the support of the converted emperors and the help of countless artists and craftsmen, there was a prodigious rise in Constantinian art. As one becomes more familiar with these forms, which are animated by a new lifeblood, one sees the obviousness of what the author says: "Paleochristian art did not replace ancient art. It was a branch of it. It was the branch that was to flourish thereafter, while the other branches of ancient art had no future. But it was not until much later that this became apparent.

This blossoming of ancient Christian art took place mainly in the 5th and 7th centuries, with the advent of Theodosius I and then the reign of Justinian (527-565). This was a flourishing that was as prestigious as it was unified, a reflection in the world of forms of that unity of *YOrbis roinamis* that the Basileus managed to restore for a time. From Constantinople, his residence, he made a universal capital, whose influence all around the Mediterranean spread his dream of a new golden age, that of the Christian Empire, earthly epiphany of the kingdom of heaven. Despite so much irreparable destruction, the documents relating to it still represent an enormous mass. Professor Grabar has divided the study into four chapters: Architecture; Painting (and mosaics); Sculpture; Sumptuary arts and art industries (ivories, metals and glassware, historiated fabrics). A dictionary-index, a selective bibliography and numerous plans and maps make the book very easy to use. In contact with so many grandiose or familiar masterpieces, the atmosphere of this "golden age", which coincides with the one mentioned in the patrology manuals, one can easily verify the author's conclusion: "In Christian iconography, more was created during the centuries studied in this book than has been done since then, especially with regard to the essential themes of the Christian faith... It is to the users of the imperial court in the last centuries of antiquity and to the images which it called into the world for its own purposes that we owe some of the most deeply engraved visions in our memory of God, of his majesty, of his kingdom." - Fr. Lcbcau, S.J.

**MARIOLOGY AND MARIAN DEVOTION**

**Lexikon der Marienkunde. Hrsg. v. K.** Algermissen, **L.** Böer, **G.** Englhardt, **M.** Schmaus **and J.** Tyciak. **Lief. 7-8: Cimabue-Elisabeth. Regensburg, Fr. Pustet, 1967, 27 X 19, xxm p., col. 1153-1562, 16 reprints, 26 DM.**

The first issue of this Mariologic dictionary appeared in 1957. It is not too surprising that the double fascicle 7-8 should appear with some delay, given that the work of the Council marks a new stage in doctrine and requires an update. In fact, the doctrinal point of view is not the only one considered in this dictionary, for the history of worship and its artistic manifestations occupy a notable place. Thus, the article on the presentation (Darbringung) of Jesus in the Temple deals mainly with iconography. The most important article in this issue is the one devoted to ­Germany: the Mariologic in German theology and mysticism, churches and places of pilgrimage, feasts and relics, prayers, poetry in the different periods, hymns, legends and preaching, apparitions and revelations, figurative arts. Like the previous issues, this one is of excellent quality and of a good scientific level. For those interested in the development of Marian doctrine and worship, such a dictionary is an indispensable working tool. - J. Galot, S.J.

**M.-J.** Nicolas, **O.P. - Mary Mother of the Saviour. Coll. The ­Christian Mystery­. Dogmatic Theology. Paris-Toumai, Desclce et Cie, 1967, 22 X 15, xrv-127 p., 120 FB.**

The author had already published a synthesis of his Marian doctrine in the work entitled *Theotokos.* But the writing of this work was prior to the Council, and moreover it had been guided by preoccupations that were above all speculative, whereas the presentation of a manual requires historical overviews. Thus, in this treatise on Mariology, there are two parts: the first traces the development of Marian doctrine in Scripture and Tradition; the second, the development of the doctrine in the Church and in the Church.

The second one, which states a series of theses according to the scholastic method. This treatise will be of interest to all those who wish to acquire an overall view of the Marian mystery. The division into two parts seems to us to have the disadvantage of making less apparent the integration of the data of historical development in the elaboration of the doctrinal synthesis: the latter gives the impression of being imposed from above and of being reduced to elementary principles, rather than being the fruit of a maturing of the Church's thought. This is only an impression, for in reality the author himself has done this work of integration, and the synthesis he gives us is the result of a whole life of reflection on the Marian mystery. - J. Galot, S.J.

Ortensio da Spinetoli. **- Maria nella tradirione biblica. Coll. Bibbia e pastorale, 1. 3e edition, Bologna, Ediz. Dehoniane, 1967, 22 X 14, 368 p., 2,300 lire.**

This work is situated halfway between exegetical studies and simple popularization: it wants to make known to a wider public the results ­achieved by recent exegesis. The author delivers these results according to his personal appreciation; he endeavors in fact to rethink the problems of interpretation which he tackles.c In particular, we must praise his desire to abstain from all swelling and exaggeration in the picture of Mary's soul: he emphasizes rather her poverty and humility; he is constantly concerned to keep closer to the simplicity of the gospel account. - J. Galot, S.J.

**A.** Martinelli, **O.F.M. - "Maria nella Bibbia". Note entiche e dilnci- dazioni. Rome, Ed. Marianum, 1966, 24 X 17, 109 p.**

It is a critical review of the work of Fr. Ortensio da Spinetoli, published under the same title. Martinelli reproaches this author above all for having interpreted the Visitation as the experience of a sign, the conception of the child in Elizabeth's home, which would have allowed Mary to add faith to the message of the Annunciation. This opinion does not seem to agree with the Gospel text; but Fr. Martinelli introduces other elements which do not seem to us to be justified by this text, when he considers Mary at the Annunciation as the "Spouse of the Word", and when he applies to her the notion of transforming union of which the mystics speak. - J. Galot, S.J.

**Maria en de Kerk. Verslagboek der twintigstc mariale dagen gehouden in de norbertijnenabdij van O. L. Vrouw te Tongerlo, 28-30 augustus 1963. Tongerlo, Norbertijnenabdij, 1965, 24 X 16, 178 p., 195 FB.**

The volume begins with a long study by Fr. A. Emmen on the Mary-Church relationship in the patristic period. Among the conclusions of this study, ­let us retain this one: the identification of Mary-Church which we find in certain Fathers, and of which A. Millier had wanted to make a fundamental characteristic of patristic thought, seems rather to be a question of the identification of Mary with the Church. ­Millier had wanted to make a fundamental characteristic of patristic thought, seems rather to be limited to the Syro-Palestinian milieu and to have the value of an abbreviated mode of expression; it is to be interpreted in the sense that Mary is a type or figure of the Church. Bishop Philips shows how, in the medieval period, a path was attempted in the development of the Mary-Church relationship, and then soon abandoned: that which attributed to Mary a hierarchical authority; the majority of theologians are committed to another path, in which the rapprochement is based on the qualities of virgin, mother, and spouse of Christ, and on the representative value of Mary's consent at the Annunciation. In addition to a more speculative study by Fr. Strâter on the maternity of Mary and the maternity of the Church, both called ministerial, and a presentation of Orthodox Mariology by Fr. Van Haegenborgh on the attitude of today's youth towards Marian devotion: instead of an unreal and too static image of the Virgin Mary, it would be necessary to give a ­representation of her that is ­more solidly founded in Revelation, in the framework of the divine plan of salvation and in the relationship with the Church; it would also be necessary to find, for young people and with their help, new forms of prayer and devotion. - J. Galot, SJ.

1. **V.** Polc. - **De origine festi visitationis B.M.V. Coll. Corona ­Lateranensis, 9 A. Rome, Pont. Univ. Lateranense, 1967, 24 X 17, 157 p.**

The originator of the feast of the Visitation was the third Archbishop of Prague, John Jcnstejn (1348/9-1400), who was anxious to see an end to the Western Schism, and it is not surprising that his work had some connection with that of Catherine of Siena. He was inspired to promote the establishment of a liturgical feast in honour of the Visitation, in order to obtain a new visitation of Mary to the Church, with a view to the end of the schism and the reunification. The diocesan synod of Prague instituted the feast on June 16, 1386, and shortly afterwards, in 1389, Pope Urban VI, with the same intention of unity, extended the feast to the universal Church. The work describes the historical facts that eventually led to the establishment of the feast, with many vicissitudes, and then indicates the sources of documentation, making a critical judgment on them. In this way it sheds light, through a valuable scientific study, on an interesting moment in the development of the Marian cult; in particular, it shows how the feast was born not from a simple doctrinal meditation but from a need of the Church in search of unity. - J. Galot, S.J.

**A.-M.** Carré, **O.P. - Mother of Christ, Mother of Men. Conferences of Notre-Dame de Paris, 1966. Paris, Ed. du Cerf, 1966, 18 X 12, 192 p., 7,50 FF.**

Very opportunely, Cardinal Feltin had asked the lecturer of Notre-Dame to take the Virgin Mary as the subject of the Lenten conferences. The theme is treated according to the best tradition, as indicated by the title, so close to that which Saint Anselm had once given to Mary: "Mother of God, my mother". - J. Galot, S.J.

1. Rimailho. **- Someone in Lourdes. Coll. Le Poids du Jour. Paris, Ed. du Centurion, 1965, 18 X 14, 304 p., 13,50 FF.**

It is said that in the year of grace 1964, more than 3 million "someone's" ­went to ­Lourdes on pilgrimage. Of these, nearly 100,000 came by plane. The rest were divided in half between rail and road. Such a human mass must constitute an insatiable appetite for curiosity, an inexhaustible clientele for the always renewed works which treat of the City of the Gave. Here is, unless I am mistaken, the latest one. Its description? A report written by a journalist with an alert pen who knows how to talk about serious things in a pleasant tone. Let him introduce himself instead: "Not being a doctor, nor a theologian, nor an artist, nor a hotelier, not belonging in the least to the family of Bernadette Soubirous, not being a contemporary of Napoleon III, never having kept cattle in my life, not being a ­member of ­a choir, nor a member of any devout association, and, all things considered, revealing myself to be a very bad pilgrim, I asked myself in front of my mirror what credentials I had to write a book on Lourdes. I will be as honest with you as I am with myself: I have no titles. Nothing, three times zero: in short, in all those chapters, I found myself naked as a worm on a pile of blank pages" (p. 11). But, unlike the worm on his pile of pages, he had ime quill - or more likely a typewriter - and he kept in his heart the memory of another page where he had read "abscondisti haec sapientibus et revelasti ea parvulis". And he came up with this report, composed of a series of flashes or snapshots of the Lourdes of the past and of the present. Always with the preoccupation of underlining the social dimension and the insertion of the divine in the human of every day. A series of clichés aim at the same result. In short, an unpretentious work that is at the same time a good action. Let us wish it a wide distribution. - R. Mois, SJ.

1. Bordachar. **- Symphony of Lourdes. Toulouse, Privât, 1966, 18 X**
2. **160 p., 9 FF.**

Another book on Lourdes. But it bears little resemblance to what already exists. It is not a narrative and it does not pretend to compete with a ­collection of authentic documents. A priest of the Congregation of the Sacred Heart of Betharram, the author directs the review "Les Rameaux de Notre-Dame".^ He has limited himself to expressing the reality of Lourdes, that of Bernadette and that of the Marian pilgrimage, in a series of eight movements, whose verbal pace and rhythm reconstruct a symphony: Allegro, andantino, fugue, intermezzo, etc. The first three are the freshest. The first three are the freshest. The others are overflowing with personal memories, with features taken from life, sometimes concerning famous people: René Bazin, Father Janvier, Valentin Briffaut. A shrine for the whole world, Lourdes is also a Mecca for French Marianism. As for the finale, it presents us with the Basilica of St. Pius X, an undeniable success of modern technology, but a very curious climax to a symphony. No really, I prefer the little wooden clogs and the brave Pigou. - R. Mois, SJ.

**PHILOSOPHICAL STUDIES AND TEXTS**

**M.** Bartiiélemy-Madaule. **- Bergson's opponent of Kant. Coll. Bibliothèque de philosophie contemporaine. Paris, Presses Universitaires de France, 1966, 23 X 14, vm-276 p., 16 FF.**

Time, space and the self. Knowledge and metaphysics. Freedom. Morality and Religion. For each of these major themes, the author exposes the Bergsonian vision, the Bergsonian critique of Kantianism, the position of Kant according to his own texts. This plan is very clear, but the author could not be satisfied with a Cartesian clarity: throughout the book we find a sense of nuance, a deep perception, a sympathy with reality, in short the expression of interiority. Whatever the richness of the final bibliography, whatever our desire to give the two philosophers a little more truth, let us be enchanted above all by these pages that are as penetrating as they are beneficial, e.g. on Christ or on true charity. And ­let us conclude with these words from the preface, signed by VI. Jankélévitch: <Freedom is all deliverance. Mmo Madaule knows what this means, since she herself fought for this freedom, and since commitment was not for her an empty word. - G. Isayc, SJ.

**A.** De Waeliïens. **- Phenomenology and Truth. 2e ed., Louvain, Nau- welaerts, 1965, 20 X 13, 160 p., 150 FB.**

This small, dense volume is the reissue of a study first published in 1953. It is known that the author published (in collaboration with W. Bicmcl), together with an enlightening introduction, the French translation of Heidegger's important book: "Vom Wcsen der Wahrheit". It is the Heideggerian theory, such as it is developed in this book, that is exposed here: truth, according to Heidegger, is conceived not as "adequacy", but as unveiling accompanied by veiling. It is intimately linked to the theory of freedom; the work of art is a privileged manifestation of this. Before this presentation dedicated to Heidegger, the author develops, in a first part, the "idea of truth" according to Husserl: linking it to the apodictic evidence, to an evidence that he confuses with the necessity of the object, Husserl, in exposing his theory of truth, "neglected to develop the ontology necessary to his ­own doctrine" (54). It was reserved for Heidegger to make this explicit. - S. Decloux, SJ.

**E.** Castelli. **- Theological Existentialism. Paris, Hermann, 1966, 24** X

**16, 106 p., 18 FF.**

This book was first published in 1948. In this second edition, the author adds a few pages "on the great fear of Pascal and Nietzsche, fear that the automaton would lead humanity towards a 'second innocence'" (7). The first innocence is that of the creature, before man's sin, at the moment when "the edifice of creation is in order". The second innocence would undoubtedly be the retreat of man from his history. So the author adds, at the end of his preface: "The considerations collected under the title: Theological Existentialism, are only meant to be a first commentary on this demythization of profane history, of *eritis sicut dei,* and an introduction to the search for the meta-historical meaning of common sense, against the dangers of a second innocence". We must prevent our history from falling into the animal silence of a spiritless world. The titles of the chapters are as follows: Christian Existentialism; Existentialism, Crisis, and Christianity­; The Presupposition of Medieval Philosophy; Philosophy and ­Common­ Sense­; The Doctrine of the Single Subject and Immortality; The Double Aspect of the ­Problem of Evil; Philosophical Orientation and the Problem of Evil. Three ­appendices take as their theme for reflection: The time of the indicative; The anonymous and the divine (contribution of psychology to theology); The actuality of Pascal. - S. Decloux, S.J.

**A.** Ponceau. **- Studies and testimonies.** Coll. essays for our time. **Section de philosophie, 5. Paris-Bruges, Doselée de Brouwer, 1966, 21 X 14, 268 p., 195 FB.**

*V Initiation philosophique, the* only book published by Amédée Ponceau in his lifetime, is probably well known. The influence of these two volumes was ­extraordinary. Other works appeared after the death of their author, revealing in turn the intellectual and human depth of the latter. A biographical note ­presents here this professor, born in 1886, engaged in the First World War, then devoting the rest of his life, until his death in 1948, to teaching and to a series of lectures. A few texts by Ponceau or about him present his engaging personality; two unpublished texts are published, on "conduct and philosophy" and on "nationalism and ­humanism". The rest of the volume contains testimonies from J. Nabert, J. ­Chevalier, J. Lacroix, Ch. Blanchet, O. Lacombe, P. Dubarle, G. Marcel, A. Delaunay, J. Barraud, A. Lichnérowicz, R. Aron, J. Madaule, E. Mounier, G. Le Bras, L. Chaigne and R. Bodart. These testimonies are grouped under the following titles: "the great philosophical themes", "science and philosophy", "philosophy, politics and the social", "the philosopher, history, letters and art". - S. Decloux, S.J.

**J.** Freund. **- The Essence of Politics.** Coll. Philosophie politique, 1. Paris, **Ed. Sirey, 1965, 24 X 16, iv-764-47 p., 50 FF.**

According to the double meaning of the notion of essence, this work first shows in the political an essence that has as its foundation a given of human nature; it then analyzes its presuppositions, namely the relations of command and obedience, of private and public, of friend and ­enemy. According to the first line of thought thus identified, the study shows in the political a necessary dimension of human existence: 'although ­man­ is ­constantly transforming society by political and other means, it does not depend on him that there is a society and that it is political' (p. 79). - "The relationship of command and obedience is the basic presupposition of politics in general. That of private and public rather commands domestic politics and that of friend and foe external politics" (p. 94). Exercising power, authority addresses other wills in order to carry out a common work for the benefit of the whole community; obedience is the condition for the execution of this work; between the two, a dialectic plays out ­that defines "order". - ­What defines the public is not only the social, because private relations are also social; the relation­ is public which "has as its foundation other collectivities of the same kind and which contains in itself the relation of domination to subordination" (p. 293). Between the private and the public, the dialectic of opinion plays out (the multiplicity of which is reflected, for example, in the multiplicity of political parties today). - Finally, the relationship of friendship or enmity, as defining the essence of politics, presupposes a point on which the author returns several times: namely, the ­necessary plurality ­of political­ societies. Between friend and enemy, the dialectic is one of struggle.

A third part of this study is devoted to the "purpose of politics". Its specific goal is none other than the common good. "It is at the level of the ­objectives, that is to say, of the means and consequences, that the concrete and true options relating to the specific goal of politics intervene" (p. 679). But, in addition to this specific goal, human action, defined also by essences other than the political, also aims at other ends. "Morality, as well as religion or economics, also set themselves the task of promoting freedom, equality, justice, and happiness, which means that they are ­general aspirations ­of humanity to be realized concurrently by all human activities and not exclusively or preferentially by any one of them" (p. 696). Having distinguished the essences, the important question will then be to reflect on the relations between these different essences that define man and his action. The last chapter, finally, seeking to define the specific means of politics, discovers it in force, which the author opposes to cunning. - S. Dccloux, SJ.

**Phüia. Wijsgerige Opstellen in vriendschap aangebodeai aan Prof. Dr.**

**J. H. Robbers, S.J. Edit. C. J.** Arntz **and H.** Van Luijk. **Nimè-**

**gue, Dekkcr & Van de Vegt, 1966, 14 X 16, iv-151 p., 10 flor.**

This volume is a gift to Prof. Robbers on the occasion of his departure from the ­Catholic University of Nijmegen. Prof. J. H. Robbers himself­ signs the first study on "The history of philosophy and neo-Tomism". This is followed by contributions from C. Braun (Prof. Robbers: a tour of ­recognition among his writings), H. Dooyeweerd (Dialogue between neothomism and the philosophy of the idea of law), E. de Strycker (Unity of knowledge and love in the Socratic conception of virtue), L. M. de Rijk (The division of medieval philosophy), S. Strasser (Education for love according to Rousseau), J. H. Nota (The role of love in Max Scheler's ethics), J. Arntz (Fundamental forms of human existence), A. G. M. van Melsen (Biologism in traditional ethics), H. Ruygers (Some ideas on culture and sexuality), P. den Ottolander (Fighting love as a ­dialogical attitude of open philosophy), J. Pennock (Educating to wisdom and love). - S. Dccloux, SJ.

**Filosofia e informazione. Coll. Archivio di Filosofia. Padua, Cedam, 1967, 25 X 18, 151 p., 2,000 lire.**

The director of *VArchivio di Filosofia,* Mr. E. Castelli, wisely introduces ­this issue on in formation. Quoting E. Paci: "If, with the new machines, the distinction between nature and technology disappears, as has been said, what remains is the fact that man is the author of this disappearance, that he must become aware, in doing so, of what he is doing and of the goal he is pursuing". And as he brings these articles together to introduce the topic of sacred information, to those who respond <all sacred information is distortion ", he asks the ­question, "Are you yourselves well informed?" ­Here are the titles: The role of the concept of information in philosophy and the humanities (P. Filiasi Carcano); Form, information and life (V. Somenzi); Information and signified (E. Paci); Communication, information and poetic language (G. Dcrossi); Physics and information (M. Nasti); Information and knowledge (S. Ceccato). Of course, one should read with caution... - G. Isaye, SJ.

**E.** Castelli. - **Tecnica e casistica. Tecnica, escatologia e casistica. Atti del convegno indetto dal Centro internazionale di studi umanistici e dall'Istituto di studi filosofici. Roma 7-12 Gennaio 1964. Rome, Istituto ­di studi filosofici, 1964, 24 X 17, 372 pp.**

As is usual for these collective works, the content is very varied. The theme of January 1964, devoted to technique and casuistry, had been prepared by the themes of the previous meetings applied above all to the study of Myth and Hermeneutics.

Without claiming to reduce everything to unity, we discern in it several works devoted to hermeneutics in the wake of Freud, the works of Messrs. Ri; coeur, Lacan and Vergote; we attach to it other works of Messrs. Mancini and Brun which envisage hermeneutics in a more general way. Another group of works is interested in the questions raised by the relationship between morality and casuistry: we are thinking especially of the works of Messrs Gouhier, Carcano and Marié. Finally, a third group of studies, the most ­important one­, aims at an elucidation of the Technique: they are signed by Messrs. Kerenyi, Loewith, Panikkar, Benz, de Gandillac, Biemel, Lazzarim, Dorfles and R. Klein. These indications are enough, we believe, to mark the interest of this new contribution of the International Centre for Humanist Studies in Rome, which has already done so much for a better understanding of the ­contemporary world.­ - A. Thiry, SJ.

**RELIGIOUS SOCIOLOGY**

**J.** Laloux. **- Manuel d'initiation à la sociologie religieuse. Coll. Feres.**

**Paris, Ed. Universitaires, 1967, 20 X 14, 296 p., 18,50 FF.**

The author is no stranger: anyone who has done any research in the field of religious sociology knows that his impetus was decisive in the setting up, some ten years ago, of a series of decanal surveys in the diocese of Namur. His humility may be offended if we add that he was the emulator of Canon Boulard in Belgium. This manual is therefore the work of a man of the trade who knew how to combine theory and practice. What characterizes it is the very broad scope of its plan. This is a deliberate characteristic, for the author intended this work as an introductory course in seminaries or as a recycling vademecum for older priests already in the ministry and wishing to fill in certain gaps in a formation based on the old programs. The book is divided into four parts, of rather unequal scope. The author himself presents them to us as follows: 1) An observation of the social realities of our time, seen from the point of view of the mutation of humanity as a result of modern techniques (pp. 19-53). - 2) An ­introduction to general sociology (pp. 55-103). - ­3) An attempt at a sociological analysis of Christianity through the ages (pp. 105-167). - 4) An overview of the sociological dimensions of pastoral ministry in the modern world (pp. 169-276). He himself recognizes that, in an ideal order, the first part should be part of a course of study at the end of secondary school, and the second part should be part of philosophical education. We shall add that the third part should be­

The second is neither more nor less than a socio-religious panorama of history. All this is to insist once again on the breadth of the synthesis which in no way duplicates existing works such as Boulard, Ibarren, Labbens. The first part situates religious sociology in its real framework of current events in its social dimensions: the advent of ­modern techniques, the transformation of structures and culture. The second part analyses the structural elements of social reality: the insertion of the person and the groups in their situation and in their action: the ­development also of social processes. After some pages on the ­general sociology ­of religion, the third part travels through history, from ­Abraham to Vatican II. Finally, the last part explains how sociology can be of interest to pastoral work, both in its retrospective, perspectival and prospective aspects. The various areas of contact between sociology and a field of pastoral work are examined successively: the mission of the Church, rural and urban pastoral work, communication of the Christian message, ­religious practice­, the mission of the clergy and laity, parishes and apostolic movements. The book ends with some sociological coordinates of the overall pastoral work. It is a good book which will hopefully help to situate many vital questions of the apostolate in today's world. - R. Mois, SJ.

**J. M.** Yinger. **- Religion, Society, Person. United Encyclopedia Coll.­**

**versity. Paris, Edit. Universitaires, 1964, 24 X 16, 352 p., 39,50 FF.**

J. M. Yinger studies the religious fact from the point of view of the ­sociologist. He knows that he is approaching it from the outside and in a partial manner. However, he believes - and rightly so - that this undertaking can be fruitful. ­­He proposes to define religion as a set of beliefs and practices by which a given group copes with the ultimate problems of human life; its function is to hold the personality and society together despite the ever-present forces of disintegration. After examining the problems of a sociology of religion and situating it in relation to morality, science, and magic, the author discusses the relationship between religion and personality, and then proposes a typology of religious organizations. The second part of his book is devoted to the relationship between religion and social institutions and their evolution. J. M. Yinger exploits here the abundant material provided by ethnology, by the ­history of religions, particularly Christianity, and by ­previous sociological studies.­ He is cautious in this work, insisting on the complexity of the relationships, on the observable or possible interactions. He ­concludes: "Scientific study has shown the great functional­ significance of religion for individuals and groups, leading to the conclusion that religion is a permanent, necessary part of human life. The religious man, the "theologian" in particular, will not be satisfied with such an observation, where religion appears only as a construction of man to be adapted to personal and social evolution. For him, the "ultimate problems of human life" lead to the recognition of the existence of a divinity, and the primary function of religion is to establish the appropriate relationship between this divinity and man, not only on the emotional level that J. M. Yinger favours, but also on that of the intelligence and the reflected will. The Christian, in particular, will insist on the fact that, in this relationship, the initiative comes from God, through creation, through revelation and grace in Christ. The response to this initiative will seem to him more fundamental than the ­adaptation to personal and social conditions; religion constitutes first of all the people of God. But it is true that it can only be lived in a ­personality and in a society, in harmony or in conflict with the other ­relationships which these postulate and under their influence. Some will find it ­comfortable to ignore this, but this is a false and ultimately destructive attitude to religion. J. M. Yinger's exposition of these relationships, even if it gives rise to reservations on certain points, will lead religious men and especially those most responsible for religious life to reflect on their attitude, on their conception of the people of God, to identify what makes up the authentic reality of the latter, to avoid undue absolutizing or unconscious subordination, perhaps nihilistic, but in any case fatal. Theology can only gain by entering into dialogue with the sociology of religion; we believe that it has done so far far ­too little. The work we have just mentioned provides an excellent opportunity to remedy this shortcoming. - ­C. Mertens, SJ.

**J. A.** Prades. **- The sociology of religion in Max Weber. Essay on analysis and critique of the method. Coll. Université catholique de Louvain. Faculty of Economic and Social Sciences, Nouvain, Nauwelaerts, 1966, 25 X 16, 293 p., 380 FB.**

This work, which was directed by M. Urbain, a professor at the U.C.L., aims at deepening the sociological specificity of the sociology of religion. To this end, the author has analysed the work of one of the main theorists of the sociological school, Max Weber. From the objective critique of his work^ he attempts to draw out suggestions for the study of the problems of object and method which empirical socio-religious research poses to us today. After situating modern sociology of religion within the framework of the sciences of religion, the author turns to the direct object of his research. The socio-religious work ­of Max Weber is first presented to us in a general approach (biographical framework, objective pursued, content and ­intellectual context­), to then give way\* to an in-depth analysis of some particular points. The author's analytical method consists, for each question, in starting with a text by Weber, in giving an interpretation of it and in checking its historical, critical, logical and sociological significance. The texts are always taken from the "Essay on Protestant Ethics and the Spirit of Capitalism". They are given in French translation with the indication of the German words that may give rise to difficulties. In fact, as it emerges from this analysis, ­Max Weber's contribution to a truly enriching sociology of religion does not go beyond a few commonplaces on the pre-established harmony which would exist between certain forms of Christianity and certain economic or social manifestations. This is not surprising. Max Weber began with the history of economic regimes and agrarian questions; he also tackled the problems posed by the rise of capitalism. Fascinated by the young possibilities of Marxism, he ranked with Sombart, Schmöller and others among the "Katheder-sozialists". Only once did he deal ex professo with the ­religious problem­, in his trilogy on the "Economic Ethics of World Religions". The author is to be thanked for his help in clarifying these points. - R. Mols, SJ.

1. Ceriani, **D.** Balboni, **R.** Scarpati, **M.** Brigiii. - **La Chiesa in Oam- mino. La scienza e la tecnica delForganizzazione a servizio della pastorale ­organica. Edit. P.** Pace. **Rome, Centro di Orientamento Pastorale, 1965, 24 X 17, iv-170 p.**

The idea behind this book is that we are living in an age of prodigious development in organizational techniques. The problems of efficiency and planning are being turned upside down. Are there not new possibilities in this direction for the work of the Church in this period of aggiornamento? For the time being, the four authors have been ­content to write down some suggestions in this direction. They are published "pro manuscriplo ♦, while awaiting the reactions of the readers which will make it possible to finalize a more complete and definitive ­text. Each of the authors is a specialist in the question he deals with. Bishop D. Balboni, of the Vatican Library­, presents himself as the man of the past. In about fifty ­pages he shows us ­how the Church has organized its apostolic ­structures over the centuries: catechesis, pastoral work, the apostolate of the laity, the ­formation of clerics, religious, meetings of bishops, diocesan curiae, and the workings of parishes. In the end, we see that in each era the Church has succeeded in setting up a great diversity of mechanisms, each time taking advantage of the organizational possibilities and the organizational mentality of each chronological environment. Prof. R. Scarpati, director of the R. Scarpati, director of the socio-religious research service of the COP, shows how the Church in its functions and mechanism is confronted with social change, which poses for it the problem of the synthesis between conservation, integration, adaptation and development, in an orientation towards a service structure. Dr. Brighi, from the Diebold Group in New York, explains the science and technique of organizing. Finally, Bishop G. Ceriani, president of the Center for Pastoral Orientation, addresses the most delicate and potentially controversial question in his section entitled "Milestones for a theology of organizational science applied to the work of salvation. Some forty pages that raise a number of problems and even more question marks. For, in the end, since the Spirit blows where He wills, why must He necessarily use a programming desk and an electronic brain, rather than the fleshly heart of a poor little illiterate shepherdess? I am afraid that in a Church that is bound by an organizational straitjacket, nine-tenths of the great glories of the past would never have manifested themselves. Of course, organization, rationalization, sociological surveys and all the rest are needed. But the great need of the Church today lies elsewhere. - R. Mois, SJ.

**P.** Minon. **- Social Factors in Early School Orientation. Coll.**

**Travaux de l'Institut de Sociologie de la Faculté de Droit de Liège, XV. Liège, Vaillant-Carmanne, 1966, 24 X 16, vn-180 p.**

This excellent social monograph presents the results of a survey carried out in the schools of 82 communes of the Liège district (out of a total of 114). Out of 377 schools, 303 were surveyed, one third of which were free schools. The number of primary 6\* pupils in the sample was 5366. Its representativeness was carefully checked. Four problems were investigated: the family and school situation of the pupils; their initial orientation at the end of primary 6e according to age, school results, educational network, father's profession and nationality, and circumstances affecting the family environment; the ­impact of school movements on orientation; and changes in this initial orientation since 1941-49. The survey was carried out by means of a questionnaire filled in byr  the head teachers of primary schools. The result is that currently more than 90 per cent of pupils continue their studies at the end of their primary education. On this point, there is no longer any difference between boys and girls; almost no difference between socio-professional backgrounds. Twenty years ago, only two-thirds of boys and half of girls continued their studies. This change mainly concerns salaried workers. Nevertheless, although almost all of them go on to secondary education, they choose a very different educational orientation: some go on to middle school, others to ­technical education. ­The latter orientation is proportionally more frequently chosen by older pupils (those with educational backwardness), by those with poorer school results, by children of foreign nationality and by those from lower socio-professional backgrounds. On this last point, the gradation is very telling: almost two out of three sons of minors: barely one out of twenty sons of 'leading professions'. There is thus a very clear selectivity at the end of primary school, a selectivity which has considerable repercussions on subsequent development. This selectivity is itself the result of a set of interdependent factors. There are twice as many school drop-outs ­among wage earners as among the self-employed, employees and civil servants. And even among the non-delayed, the sons of workers are half as likely to be in the top quarter of the class. The stratification that is taking shape in the glocal society is therefore prefigured in the school society from the primary level. The orientation of schoolchildren towards middle school is therefore conditioned both by their school status and by the social status of their families. Not all schoolchildren can benefit equally from the education provided at school. This is a matter for serious reflection for the ill-considered advocates of a democratization of studies, which would too often mean levelling down. All these ­results are ­summarized in 62 statistical­ tables, which prevent the reflection from straying into logomachy. - R. Mois, S.J.

1. Carrier, **S.J. - Vocation. Psycho-sociological dynamics. Coll.**

**Studia socialia. Texts and documents, 1. 1966, Rome, Gregorian University, 24 X 17, 182 p., 1,800 lire.**

This collaborative survey attempts to analyze the psycho-sociological factors ­of the priestly or religious vocation. By ­means of a ­questionnaire, the authors try to identify the family, economic, scholastic, cultural and religious­ context from which the ­candidates most usually come.­ The interest of the work lies in the geographical extension of the survey which was carried out on different national and cultural groups. This last variable seems to have a strong impact, but as the authors point out, an interpretation of its meaning requires a wider material. Hopefully, they will be able to extend the application of their questionnaire to a wider population. All those who are confronted with the problem of vocational discernment will be happy to read this new research, which informs them about the socio-cultural factors that ­facilitate or hinder vocations. - P. Jacob, S.J.

**R.** Poblete Barth, **S.J. - Crisis sacerdotal. Santiago, Editorial del Pacifico­, 1965, 19 X 14, 211 p., $3.50.**

A book on the problem of priestly vocations in a ­Latin American country­, based on thorough investigations and brimming with statistical information, is worth a look. The country in question is Chile, one of the least deprived and one where the gravity of the problem has aroused the most interest. With more than 3,000 inhabitants per priest, Chile is nevertheless four times worse off than the average of our European countries. ­Contrary to what one might think, this priestly shortage in Chile is not so old. During the colonial period, in spite of the obstacles due to distance, there was more than one priest per \* thousand inhabitants. But a first critical period, marked by the expulsion of the 400 Jesuits and by the turmoil of the wars of independence, brought about a significant reduction in the priestly density ­from the middle of the XIXe century. Contemporary transformations and the demographic explosion did the rest. In this book, the ­first two ­chapters are devoted to analyzing the shortage of priests in Chile and to summarizing your main theories explaining the nature, origin and development of the priestly vocation as a psychological phenomenon. The next three chapters present your statistical results of surveys on vocation in two different environments: a) a questionnaire addressed to all your seminarians in three Chilean dioceses and to all the houses of formation for religious (280 responses, 85% of the total). The aim was to determine the personal, family and social characteristics of the ­seminarians, as well as the factors that could have played a role in the development of their vocation; b) a survey carried out in middle schools, usually in the 6e year of humanities. Students from Catholic schools in Santiago and three other cities were surveyed (595 responses) and those from eight "fiscal high schools" (159 responses). The latter were recruited from lower social classes than the former. Their atmosphere is quite different: they provide 13% of the vocations. It was therefore very ­interesting to extend the survey to this milieu and to compare the responses of the middle schools with those of the high schools (34 comparative statistical tables at the end of the volume).

The aim of the survey was to determine the characteristics of the ­participants, to trace the image they have of the priest, their personal position with regard to the problem of vocation and other details that may be of interest to this problem. The answers are very suggestive and deserve to be known and meditated upon by anyone interested in the problem of vocations. The decisive influence of the family environment and the great ­difference between the two school environments should be especially emphasised.­ How many more surveys like this one will be needed to give sight to the blind? - R. Mois, S.J.

**J.** Maître. - **Rural priests in the face of the modernization of the countryside.**

**Coll. Etudes de sociologie. Paris, Ed. du Centurion, 1967, 22 X 15, 320 p., 18,55 FF.**

According to the Diocesan Ordos of 1961, of the 41,704 secular priests in-cardinated to the dioceses, 20,621, or nearly half, belong to rural cantons. Their frequency is very uneven. According to the map published on p. 40, opposite regions with a high density of priests (Massif Central, Alps and Pyrenees­, Franche-Comté, Lorraine, Western Normandy and Brittany), others - and ­especially the heart of the country - are 5 to 7 times less well provided for. Moreover, the whole is in rapid numerical loss: the annual deficit of about 300 units must eventually fall on the rural regions. So much so that the present number of priests must be between 18 and 19,000. It is this priestly population that was subjected to a sample survey, aimed at determining the way in which the rural priest perceived the changes taking place and their repercussions on his own functions. The sample selected included 1195 priests, chosen to represent all regions, all ages and all ­functions. Technically, the method used was that of "­stratified random­ sampling ­with constant sampling fraction". Every precaution was taken to ensure and verify representativeness. The author loyally warns his reader against the temptation to give the same value to the percentages ­calculated on the total sample and those calculated on sub-samples­. Among these, a separate count was always made according to the rate of practice of the locality where the respondents reside (3 groups 0-29%, 30-69%, 70-99%) and according to the ages of the respondents (25-33, 34-43, 44-53, 54-63, 64 and over). There are 52 questions, with a large number of sub-questions. They relate mainly to the personal formation of the priest, his insertion in his environment, his reactions to current problems and his future prospects. The perspective was both socio-economic and pastoral. The results of the survey are presented, analyzed and commented on by the specialist in charge of this research by the Centre for Sociological Studies. Three other specialists reviewed the manuscript before it went to print and we believe that we must agree with the remarks made by Bishop Riobé of Orléans (cf. p. 34). However, we would like to add that the great interest of this work lies in the raw results of the investigation. These can easily be separated from the presentation which surrounds them. Each reader, according to his or her mental orientation, will find in them subjects of astonishment, satisfaction or concern. The most striking observation is certainly the great ­difference in opinions between the age groups. The younger classes react ­more in patterns of "minority parishes", not to say "mission parishes"; the older priests, in patterns of Christianity. Without being completely general, the contrast is very noticeable. And it is not without threats for the future of the Church in France. For, if the salt dries up, with what will it be salted? Now, in front of the tables in appendix 5, one cannot resist this anxiety-filled conviction: the worm is in the fruit. The splendid French Christian elite, shaped by a century and a quarter of religious renewal, is in danger of vanishing into thin air. What would the Curé d'Ars say? - R. Mois, SJ.

**Religious Belonging. International Conference on ­Religious Sociology­, Kônigstein, 1962. Brussels, Ed. du Cep, 1965, 20 X 14, 228 p.**

Ten speakers, chosen from among the most unquestionable experts in the field of religious sociology and representing the main research centres, dealt with the main aspects of the problem of religious membership: historical, statistical, psychological, sociological and pastoral aspects. This simple fact of belonging to a religious group is in reality very complex; it can be considered from a great number of points of view. And the questions it raises are many and essential. This booklet does not pretend to be more than an inventory, a signpost and a set of suggestions for ­questions to be explored further. The historical­ chapter (by F. Isambert) attempts to reconstruct the genesis of the notion of belonging. From this point of view, the past is subdivided into a pre-statistical period, a paleostatistical period ­and the present period when the univocal conception of belonging has been ­definitively done justice. The statistical chapter (by A. Spencer) is very suggestive. It describes the situation in a country (Great Britain­) where the problems of membership are especially complex because of the great variety of names and the different meanings that membership has for the main ones. In addition to this diversity of criteria, there is also the diversity of statistics. In the 1951 census, the English Catholic population was estimated at 2,800,000 (6.5% of the total). But surveys carried out and confirmed by the *Newman Demography Society* show that 11% of the English population over 16 years of age is Catholic. A typo in this chapter: on p. 49, it should read 9.75 million, instead of 9.75%. Two ­Jesuit specialists, Frs. Godin and Carrier, shared the ­psychological and psycho-sociological ­sector.­ Their very thorough articles present mainly research orientations. They also show to what extent the subjective aspect of religious affiliation must be taken into consideration by any truly scientific approach. The four reports of a sociological nature are shorter, but also contain a lot of information and suggestions, on the relations between religious affiliation and structures (P. Pin), the continuity of the Church as a social system (W. Goddijn), identification with the Church (W. Menger), and the measures of religiosity (J. Delcourt). The last thirty pages are ­devoted to the pastoral implications of religious belonging. Canon ­Boulard deals with the question in general; Father Laloux, in relation to missionary action. A book that will make all those who are concerned about the situation of religion in today's world think. - R. Mois, SJ.

**Tussen atheist en gelovige. Tielt, Lannoo, 1965, 21 X 15, 167 p., 110 FB.**

Anyone who is interested in the problems posed by the pastoral care of working people in our contemporary world will find in this work abundant documentation and food for thought. The documentation is provided by the results of five surveys carried out between 1961 and 1964 in several parishes in Brussels, Antwerp, Leuven and Tienen among the male population of 30 to 40 years of age who are employed or in paid employment. The survey was undertaken by the "PASCO" group, which brings together young religious and lay people interested in the problems of religious sociology and their pastoral implications. The initial impulse was given by a desire to go beyond the frameworks usually ­explored by sociographic surveys, which required the organization of detailed interviews by specialized personnel. There were fifty questions, most of which had many sub-questions. Therefore, the average length of each interview was about one hour. Based on the responses, the interviewers were able to construct a cumulative scale of internal attitudes toward religious adherence and compare it with that of external commitments. Based on their internal beliefs, the ­respondent population is ­divided into four groups: atheists, theists, Christians and believers. The key questions used to separate them are: belief in God, in Jesus the Son of God and in survival after death. Strange as it may seem, all those who admit to survival are "Christians", but the reverse is not true. It is not even close. Outwardly, the gradation of commitments leads to the distinction between five groups: pagans, baptized, confirmed, messalizers, and apostolic. The next group ­always includes ­the previous one plus something else. A first observation is that there is only a very imperfect parallelism between external commitments and internal convictions. It is only at the two extremes that the correspondence is perfect: all the non-baptized are atheists and all the apostolic are believers. On the other hand, we find that 23% of the "believers" never go to Mass and that, of those who do, 75% are believers, 20% < Christians" without hope of survival, 3% theists and 3% atheists. This is, of course, a small milieu, in no way representative of the average churchgoer. Even so, one may wonder whether surveys of this kind are susceptible to generalization. A first difficulty is that out of 341 people contacted, 98 refused to be interviewed. Nothing allows us to suppose that these "refusers" would have answered like the others. Quite the contrary. The description resulting from this survey is therefore still too ­favourable. In particular, the percentage of regular ­"messalizers" would have been 29.6 to which would have been added 11.1 % of irregulars. Who will believe that, in a working class population in a large city, among men aged 30 to 40, such a figure corresponds to reality? Nevertheless, on other points, certain percentages which are higher than expected attract attention and should be specially examined by those responsible for the Christian apostolate: on the statistical tables, they are indicated by a cross. - R. Mois, SJ.

**F.** Turner. **- Preaching communication. Coll. CRSR reprints, 3. Leuven, Centre de Recherches Socio-Religieuses, 1967, 24 X 16, rv- 264 p.**

A good point to the reader who at first sight guesses that it is about the ­ministry of the Word. After an introduction, very much imbued with the ideas on the page, the first part includes socio-philosophical, socio-theological and especially psycho-sociological reflections on preaching. In short, it is a question of putting the "three C's" in a favourable light: the communicator, the communication and the communicants. The second part presents the ­results of a triple survey carried out in 1963 in the parishes and other main churches of Liege. The first one reached 62 priests (parish priests and vicar deans, itinerant preachers). The 22 questions concerned preaching: their audience, their way of preparing, suggestions, etc. The answers are tabulated and often converted into percentages. The second survey is ­much more original: it focused on the sermons themselves. In 28 places of worship, about fifty sermons were recorded during Lent, transcribed, copied and analysed according to a certain number of criteria: relative share of the abstract and the concrete, of the positive and the negative, of the concern to stick to reality, to multiply or avoid repetitions, development of ideas, atmosphere. It is obviously impossible to avoid a good deal of subjectivism in establishing these criteria. Apart from that, the test is interesting, especially in that it will make it possible to have the very texts of our ­usual parish preaching available in the future. ­The third consumer survey was intended to enlighten the producers about the qualities of their products and the desires of their customers. There were 654 responses to a questionnaire of 13 "items". Their analysis and, even more so, the reading of numerous extracts are very suggestive but, let's admit it, even more worrying. The most absurd ideas ­appear in the heads of many of our Christians, especially young people in student circles. One could easily draw up a list of these ideas, which would result in a lack of understanding of the essential elements of Christianity. We must at least thank the author for having sincerely aligned them with the others without skirting them and without taking them too much for granted. Optimists can always take solace in the encouraging excerpts that demonstrate strong faith and common sense. - R. Mois, SJ.

**Christian dynamics of modern communication. Essays in pastoral reflection. Paris, Marne, 1966, 18 X 13, 329 p.**

The subtitle of this work gives a better idea of its content than the title, which is too general. The first part, which is more reflective, opens with a ­penetrating analysis by Canon Lochet on evangelization: overwhelmed by the speed of change, we risk remaining attached to the old ­apostolic structures. While the mentality of today's man is being formed by the means of social communication and leisure, we are focusing our efforts on geographical and professional environments. It must be ­admitted that the Church has not been able to express itself through television until now. It is ­not only a question of technology but of authenticity. ­Television does not allow cheating. The liturgy will only come across if it is related to a lived reality: think, for example, of the funeral Mass of ­President Kennedy. In this first part, we find a study by Jean d'Yvoire on the cinema as an art of renewal and universality and some reflections by Fathers Bourdeau and Garnier on catechesis and the spirituality of the Word in the age of images. The second part draws from concrete experiences excellent advice for the proper use of the means of social communication in the family, in teaching, in seminaries, in diocesan works and in cultural movements. These suggestions are enriched by a table of the activities of the scouts, the ACO and the rural movements in the field of mass media. This small volume can help the priest, parents, leaders and ­teachers to make Christian use of the means of social communication. It also provides an initial reflection on their theological significance. In order to continue this effort, it will be necessary to integrate a medium and long term prospective view, especially concerning the role of educational television in developing countries. - G. Martinot, SJ.

**J.** Gritti. **- John XXIII in public opinion. His image through the press and public opinion polls. Coll. Etudes de sociologie, 2, Paris, Ed. du Centurion, 1967, 23 X 15, 204 p., 27 FF.**

What John XXIII was in the eyes of history, it is still much too early to establish. But it was necessary to take the pulse of public opinion without delay in order to determine the portrait it had formed of the good Pope John. The ­survey was ­conducted by a fellow Bergamaskan of Archbishop Roncalli. It was based: 1° on the analysis of a) a survey organized by the ­French Institute ­of Public Opinion, shortly after the publication of the encyclical "Pacem in terris"; b) a series of interviews published in the "Vie catholique illustrée" the ­day after the ­Pope's death; 2° on the examination of the principal organs of the press, daily and weekly, and more particularly of the two newspapers and two periodicals which made the greatest effort to ­provide information on ­this occasion: France-Soir and La Croix; Paris-Match and La Vie catholique illustrée. It is quite clear that these various testimonies do not teach us much about the personality of the Sovereign Pontiff himself. On the other hand, they constitute an ­excellent revelation of public opinion itself: its taste for sensationalism, its lack of depth and, all in all, with the necessary reservations for the Catholic organs, its lack of true Christianity . For what it likes to credit in the Sovereign Pontiff is not

are those human traits that express a certain openness to the other.

values and things of this world. Obviously the opening is a beautiful thing; but it is a two-edged knife that risks being a fool's game .

Every diplomat has always advocated openness. The problem is to know

What is the opinion that the average Frenchman (or more precisely the average Parisian reporter) thought he could distinguish in John XXIII. Only history, which will later judge his pontificate, will also judge the opinion of those who formulated the testimonies collected here. - R. Mois, S.J.

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**NEW**

**THEOLOGICAL JOURNAL**

**The parables of the mustard seed and the leaven**

1. - THE PARABLE OF THE MUSTARD SEED  
   *(Mt* 13:31-32; *Mk* 4:30-32; *Lev* 13:18-19)

Together with the parable of the seed that grows by itself *(Mk* 4:26-29), to which it is joined in the second gospel, the parable of ­the mustard seed is one of those that most acutely pose the problems raised by the group of so-called "growth" parables [[[693]](#footnote-693)](#bookmark518). At stake is Jesus' idea of his ministry in relation to the events of the end times; it is also his whole conception of the Kingdom of God that is at stake. Our article does not set out to provide a solution to these ­problems; it simply wants to take as an example of exegetical work a parable whose importance should not be measured by the number of lines it occupies in the Gospel[[[694]](#footnote-694)](#bookmark519) .

We shall first examine the parable in the three forms in which it has come down to us, in order to discern what these presentations contain of more recent elements, and what other elements may lead us back to Jesus. The essential purpose of this first task is to determine the "point" of the parable, the central fact which must illustrate the religious teaching for which the parable was conceived. The second part of our presentation will seek to ­clarify this teaching by examining the application of the parable in the ­context of Jesus' ministry. The last part will focus on the new ­applications of the parable in the gospel writings in order to provide Christian readers with lessons adapted to their own situations.

**A. - THE THREE GOSPEL RELATIONSHIPS**

The parable of the mustard seed has come down to us in three quite different forms. A quick glance shows that there is a great difference between the two ­versions of *Mk* and *Le,* while *Mt* provides an intermediate text, containing elements that characterize both parallel relationships. It seems advantageous to begin with the confrontation of the two extreme versions; we will then move on to the intermediate relationship.

1. *Mark and Luke*

13, 18-19

*Mk* 4:30-32

(30) And he said:

(18) He said therefore: What is the kingdom of God like?

Thcol. des A. und N.T., 6), 3rd ed., Zurich, 1956, pp. 122-124; E. Grässer, *Das Problem der Parusicverzögerung in den synoptischen Evangelien und in der Apostelgeschichte* [*The Problem of Parusicverzögerung in the Synoptic Gospels and in the Apostles' History*] (Beihefte zur Zeitschr. für die Neuenstadtwissenschaft [Topics for the Study of the New Testament], 22), Berlin, 1957, pp. 141-42 *Isaiah 6:9-10 in der Theologie der Synoptiker* (Studien zum A. und N.T., III), Munich, 1961, pp. 78-79; E. Jüngel, *Paulus und Jesus. Eine Untersuchung ¡sur Präzisierung der Frage nach dem Ursprung der Christologie* (Hermeneutische Untersuchungen ­zur Theologie, 2), Tubingue, 1962, pp. 151-154; R. Schnackenburg, *op. cit.* Finally the monographs: O. Kuss, *Zur Senfkomparabel,* in *Theologie und Glaube,* 41 (1951) 40-46; Id, *Zum Sinngehalt des Doppelgleichnisses ­vom Senfkorn und Sauerteig,* in *Bíblica,* 40 (1959) 641-653: these two articles were reprinted in the collection *Auslegung und Verkündigung,* t I, Regensburg, 1963, pp. 78-84 and 85-97; F. Mussner, *1 Q Hodajoth und das Gleichnis vom Senfkorn (Mk 4, 30-32 Par.),* in *Bibl. Zeitschr,* 4 (1960) 128-130 ; B. Schultze, *Die ekklesiologische Bedeutung des Gleichnisses vom Senfkorn (Matth. 13:31-32; Mk. 4:30-32; Lk. 13:18-19),* in *Orientalia Christiana Periódica, 37* (1961) 362-386 (of no exegetical interest); M. Didier, *Les paraboles du grain de sénevé et du levain,* in *Revue diocésaine de Namur,* 15 (1961) 385-394.

**To what shall we compare the kingdom of God, or in what parable shall we put it? (31) It is like a mustard seed:**

**when it was sown on the earth, being smaller than all the ­seeds on the earth, (32) and when it was sown, it went up and became**

**larger than any ­vegetable plant**

**and it makes large branches, so that the birds of the air can take shelter**

under its shadow.

**and what would I compare it to?**

**(19) He is like a mustard seed:**

**a man took it and threw it into his garden,**

**and it grew and became a tree**

**and the birds of the air took shelter in its branches.**

1. *Literary form*

In *Mk*'s version the parable states a fact of common experience, the way things normally happen: when a mustard seed has been sown, a large plant comes out. In Jülicher's classification, this description belongs to the group of *Gleichnissc,* similarities. *Le*'s version*, on the other hand,* belongs to the group of *Parabcln,* the parabolic stories; it tells the story of a man who one day threw a mustard seed into his garden and a tree came out. We are dealing here with a case that happened once.

Between the descriptive form of *Mk*'s version and the ­narrative form ­attested by *Le,* is it possible to make a choice, to decide that one is more likely than the other to be traced to Jesus? Since Jesus used both forms in his teaching, the only ­consideration that ­can enlighten us is the close link that *Le*­'s tradition (supported by *Mt)* establishes between the parable of the mustard seed and that of the leaven. The parable of the leaven tells of a woman who hid leaven in three measures of flour; it is therefore in the form of a narrative. It is natural enough to think that the same form, in the parable of the mustard seed, is not independent of the presentation given to the parable with which it is associated. If we suppose that the source used by *Le* and *Mt* joined the two parables, we will admit that the rapprochement led to an assimilation­: the parable of the mustard seed would thus have received its narrative form.

1. **A.** Jülicher, *Die Gleichnisredcn Jesu,* **I, 2e ed., Tubingue, 1899 (reprinted 1910), pp. 69-111. Cfr R.** Bultmann, *Die Geschichte der synoptischen ­Tradition* **(Forschungen zur Rei. und Lit. des A. und N.T., 29), third edition, Goettingue, 1958, p. 188.**

and the descriptive form of *Mark* would be more likely to be primitive. If, on the other hand, there is good reason to think that the two parables originally constituted a parabolic couple, we can conclude that the narrative form must be primitive, both for the parable of the mustard seed and for that of the leaven.

The last hypothesis seems to deserve preference. The case of these two twin parables is in fact linked to a whole series of gospel texts in which we see Jesus using two parables or two complementary images to inculcate the same ­teaching[[[695]](#footnote-695)](#bookmark1216). The parables of the man who lost a sheep and the woman who lost a coin *(Le* 15:4-10) resemble the two parables we are dealing with in that they successively involve a man and a woman. In *Le* 14:28-32, the example of a countryman building a tower and that of a king preparing to go to war illustrate the same idea; similarly in *Mt* 13:44-46, the example of the poor day laborer who discovers a treasure and that of the rich merchant who finds a pearl of great price. In *Le* 12:24-28 (cf. *Mt* 6:26-30), the ravens and the lilies give the disciples of Jesus the same lesson of trust; in *Mt 7:*24-27 *(Le* 6:47-49), two men build their house, but one on rock, the other on sand. One does not sew a new piece of clothing on an old garment, nor does one put new wine into old wineskins *(Mk* 2:21-22)c . It may be that at times such comparisons are secondary; on the whole, however, we recognize here a pedagogical procedure familiar to Jesus: he likes to present his teaching in a pictorial form and willingly calls upon two ­complementary images ­to give greater relief to the same teaching.

We can conclude that the union of the parables of the mustard seed and the leaven is probably primitive. As a result, the narrative form of the parable of ­the mustard seed is likely to be primitive as well.

1. *Structure*

*Mk*'s text strongly emphasizes the contrast between the state of the mustard seed at its starting point: it is "smaller than all the seeds on the earth", and its ending point: it becomes "greater than all the vegetables". The parallelism of the ­expressions highlights the contrast. The use of tenses ­also­ contributes to ­the antithesis: the sowing is spoken of in the aorist tense of the subjunctive (ôrav oitapfj, vv. 31 and 32), as an instantaneous act, while

The rest is in the present tense, the time of duration: the grain rises, it ­becomes bigger than all the vegetables, it makes big branches, the birds can take shelter there.

In a text one third shorter than that of *Mc* [*[[696]](#footnote-696)*](#bookmark1217)*Le does* not give any impression of contrast. He mentions neither the smallness of the seed nor the greatness of the plant, which is referred to simply as a "tree". All the tenses in his account are in the past tense: a man took a mustard seed, threw it into his garden; the seed grew, became a tree, the birds took shelter in it. From the ­beginning to the end, the story follows a straight line, without interruption; it seems to underline the necessity of the process that was set in motion: the seed was thrown into the garden, growth occurred, and a tree came out of it, whose prestigious size we admire. The point is to be ­sought here, not in a contrast, but in the ineluctable necessity ­with which the seed is transformed into a tree[[[697]](#footnote-697)](#bookmark520).

In order to judge the differences between these two versions, we should first observe that the indications by which *Mark* emphasizes the contrast between the initial and final states are in a very good position. *Le*'s account does not explain the choice of the mustard seed in preference to any other seed; in a sentence that must be admittedly very confused, *Mk.* justifies it: it is the smallest of all the seeds. Indeed, the smallness of this seed had become a proverb among the Jews[[[698]](#footnote-698)](#bookmark521). It is alluded to in *Mt* 17:20 *(Le* 17:6): "If you had faith (as big) as a grain of mustard seed..."; one cannot imagine anything smaller. In the same sense, to speak of a microscopic spot of blood the rabbis say: a spot of blood no bigger than a grain of mustard seed[[[699]](#footnote-699)](#bookmark522). The line is therefore Jewish and Palestinian; it shows at the same time that the smallness of the starting point has its importance, more importance than the narrative of *Le* seems to give it. As for the point of arrival, *Le'*s version obviously simplifies the reality by speaking of a "tree"; *Mc* is more in keeping with nature by saying more modestly "the greatest of all the vegetable plants".

The contrasting version given by *Mk.* has another advantage: it brings the parable of the mustard seed closer to parables to which it is quite naturally related: that of the seed that grows by itself and that of the sower. It is also in this form that the parable is most easily placed in the context of Jesus' ministry and the difficulty that could result from the apparent insignificance of this ministry in comparison with the cosmic upheavals evoked by the idea of the coming of the Kingdom of God. In contrast, the version preserved by *Le* concentrates attention on the ­development of the plant; it gives the impression that it corresponds to a situation which is no longer that of a tiny starting point, but of a magnificent blossoming: is this not a reflection of a Christianity ­in full expansion?

The Aramaic retroversion made by Mr. Black, still in favour of the *Mk.* text, should be mentioned.[[[700]](#footnote-700)](#bookmark523) It ­reveals, under the Greek formulation, an Aramaic composition ­filled with wordplay and alliteration, which is in the purest poetic style of the Semites.

In spite of the presumptions which favour a shorter version, the version of the parable of the mustard seed which reaches us in *Le* gives the impression of having been shortened. In particular, it must be considered secondary ­in that it does not contain the features by which *Mk.*­'s version places the point of the parable in the contrast between the smallness of the mustard seed and the greatness of the plant that grows from it. This contrast seems essential to the primitive content of the parable: it emphasizes an antithetical relationship, destined in itself to illuminate another antithetical relationship which is verified on the religious level.

1. *Matthieu*

The literary form adopted by *Mt* is that of a narrative: it is about a man who sowed a mustard seed in his field[[[701]](#footnote-701)](#bookmark524). On this point, *Mt* agrees with *Le.*

As far as the structure of the parable is concerned, *Mt.* agrees with *Mk.* in the way it emphasizes the contrast between the smallness of the starting point and the greatness of the ending point. Like *Mk.,* he points out that the mustard seed is "smaller than all the ­seeds". Like *Mk.* again, he writes that the mustard seed is then "greater than the[[[702]](#footnote-702)](#bookmark525) But he adds, like Mk*.,* that it becomes "a tree" in whose branches *(Mk.*: in whose shade) the birds seek shelter. While the ­contrast in his relationship is essentially the same as in *Mark, it* should be noted that the transition does not take place at exactly the same point. We have seen that in *Mk.* the sowing (aorist subjunctive) is contrasted with all that comes afterwards (present tense). *Mt.* slightly shifts the change of tenses: he writes in the aorist indicative that the man sowed his mustard seed and that this seed grew (= *The);* from there he continues in the present tense: the mustard seed becomes a tree, the birds come and take shelter in its branches. Here, then, the growth belongs to the past, like the sowing; from now on, the mustard seed is a tree. As with *Le,* the situation seems to be that of the growing Church.

Like *Le, Mt* follows the parable of the mustard seed with that of the leaven. For the latter, his text is practically identical to that of *Le*: the two evangelists are content to transcribe their common source. If, in the parable of the mustard seed, *Mt* provides a text which is at the same time that of *Le* and that of *Mk,* it must be explained by the fact that he combines the text of *Mk* (to which he owes the location given to this parable) with that of the source which is common to him and *Le.* This gives an account of the way in which v. 32 adds up two competing data, that which makes the mustard plant the greatest of all vegetables and that which presents it as a tree.

Depending both on *Mark* and on the source whose text has been preserved for us by *Le, Mt* brings us only a secondary testimony; we are entitled to neglect it in the search for the primitive meaning of the parable. On the other hand, the two other witnesses are indispensable: *Le* because it preserves for us the narrative form of the parable; *Mk* because it transmits more exactly the terms, especially those which highlight the contrast from which the parable must find its application.

1. **MEANING OF THE PARABLE IN THE MINISTRY OF JESUS**

Since the point of the parabolic story is the relationship between the smallness of the mustard seed and the greatness of the plant that springs from it, we must think that the lesson to be drawn from the story concerns another relationship. We are dealing with a parable whose pattern is represented by the equation - = -. We know what the b a

We will begin with the second term, b, which must be identified from the second member of the parable, d. It is in the finale of a parable that the narrator generally renders his account. We will begin with the ­second term, b, which must be identified from the second member of the parable, d; it is indeed in the finale of a parable that the narrator usually makes his story more transparent, in his desire to direct his listeners to the lesson he wants to teach them.

1. *The great plant where the birds of the air take shelter*

It is obviously the final line that attracts attention. To illustrate the size of the mustard plant, the parable shows the birds seeking ­shelter "under its shade" *(Mk.),* "in its branches" *(Mt. 1:1).* It is true that this plant attracts the birds, who are fond of its seeds; but it is a bit of a stretch to say that they take shelter in it, or even that they settle there, that they remain there, as the verb KaTaCTKTjvô©[[[703]](#footnote-703)](#bookmark526) might suggest.

It is not difficult to recognize this as a classic image in the Bible for a powerful king who provides security for his subjects. In the apologue of Yotam, the thorn bush, which represents King Abimelech, says to the other trees: "Come and take shelter under my shadow" *(Jdg* 9:15). *Lam* 4:20 speaks of the capture of King Zedekiah in these words: "The breath of our nostrils, the Lord's anointed was taken from their pits, of whom we said: Under his shadow we shall live among the nations." *Bar* 1:12 shows the exiled Jews praying to God, "that we may live under the shadow of Nebuchadnezzar king of Babylon and under the shadow of Baltazar his son." *Ezekiel* 31 describes Pharaoh­, king of Egypt, as a magnificent cedar tree; it specifies (v. 6): "In its branches all the birds of the air­ nested, under its branches all the wild beasts calved, under its shade all kinds of people sat.

Within the general framework of this theme, two texts are particularly noteworthy. First, *Ezek* 17:22-23, a promise of restoration announcing the future glory reserved for Israel:

**Thus says the Lord Yahweh:**

**And I will take from the branch of the great cedar, and from the highest of its branches I will pluck a branch, and I will plant it myself on a very high mountain. On the high mountain of Israel I will plant it;**

**it will grow branches and produce fruit and become a magnificent cedar.**

**All kinds of birds will dwell under it, all kinds of fowl will rest in the shade of its branches**[**[[704]](#footnote-704)**](#bookmark527)**.**

Then, in chapter 4 of *Daniel,* the dream in which Nebuchadnezzar saw a gigantic tree: "Under it the beasts of the field dwelt (KaTaoKT|voOv), and in its branches the birds of the air dwelt, and from it all flesh fed" (v. 9 Theod). Daniel explains that this tree "under which the beasts of the field dwelt, and in its branches the birds of the air were sheltered (KaTaoKT|voüv)" (v. 18 Theod), represents King Nebuchadnezzar himself.

Let us return to the parable of the mustard seed. First of all, we can observe that the expression used by *Mk,* the birds can take shelter "under its shade", seems more common than the one used by *Mt* and *Le:* "in its branches"; we can ask ourselves if the latter does not betray a more precise reminiscence of *Dan* 4:18 (4:21 in the Greek) [[[705]](#footnote-705)](#bookmark528). The question is of little importance from our point of view, for it is certainly not a quotation. It is the image that counts. The tree that gives shelter to birds is a ­traditional figure ­to represent a king whose power ensures the protection of his subjects. As a symbol of the king, the tree is also a symbol of his rule. In the context of Jesus' preaching, the final line of the parable can hardly evoke anything other than the eschatological Kingdom, in which God will manifest his kingship by covering with his protection all those who will have the privilege of being part of the Kingdom of God.

Understood in this way, the final line of the parable confirms the indications given in the introduction, which announced a teaching about the Kingdom of God. It is indeed the Kingdom, or the Reign of God, that the parable speaks of, since it ends with the evocation of a state of things which must be verified when God has established his kingship on earth.

So we have the second term of the equation: it represents the Reign of God in its full eschatological realization. It remains to deal with the first term.

1. *The smallest of all seeds*

The size of the mustard bush may seem very modest to evoke the magnificence of the Reign of God; if the parable makes this choice rather than using the more traditional image of a cedar, it is obviously to better underline the extreme smallness of the starting point. At the moment when the process that will lead to the glorious advent of the Kingdom of God is set in motion, we have the impression that ­we are witnessing an event so modest, almost imperceptible, that it can be compared to the tiny seed of mustard seed.

When Jesus wants to pass on a teaching to his listeners, he likes, especially in his parables, to reach them first in the feelings and impressions he discovers in them; it is after having shown them that he understands their difficulties that he can then lead them to a just appreciation of things[[[706]](#footnote-706)](#bookmark1218) . If this is the case here, the smallness of the mustard seed would correspond to a certain disappointment on the part of Jesus' listeners in the face of a reality which seems insignificant to them, and which is undoubtedly so if we compare it to the grandiose images suggested by the idea of the coming of the Kingdom of God. This reality, which disappoints those around Jesus, is easy to imagine: it must be the ministry accomplished by the Savior. With him the Kingdom of God has become close, and yet it bears ­little resemblance to the display of power and glory that should characterize such an event. Jesus answers that this tiny beginning is nevertheless what will bring forth the eschatological Kingdom in all its splendor: as from the tiny grain of mustard seed comes a magnificent plant.

This presentation remains too impersonal. It is the Reign of God, and this is not an impersonal thing, since the expression designates God taking action to establish or exercise his kingship. The parable explains that, to bring about his Kingdom, God does not proceed in the same way as a man who puts a grain of mustard seed in the ground to obtain a huge plant. The mission of Jesus is not spectacular; this does not prevent God himself from inaugurating the eschatological process that will lead to the coming of his Kingdom. The divine intervention of the end of time has begun; the apparent insignificance of what is happening now must not hide its decisive importance: God is at work to establish his Kingdom.

A final clarification is necessary. The relationship between the two parts of the parabola is essentially that of a contrast between a very small starting point and an extremely large ending point. However, it would be inaccurate to limit the relationship to this contrast[[[707]](#footnote-707)](#bookmark529). As several authors rightly point out[[[708]](#footnote-708)](#bookmark530)contrast goes hand in hand with identity and real continuity. There is an "organic unity [[[709]](#footnote-709)](#bookmark531) There is an "organic unity" between the beginning and the end; the end is already ­contained in the beginning, the end comes out of the beginning as the plant comes out of the seed. Thus the Kingdom of God is already present, in a secret and veiled way, in the ministry of Jesus; it is from the ministry of Jesus that it will come forth in all its glory and magnificence. Hence the importance, for the contemporaries of Jesus, of realizing the significance of the mission entrusted to him by God; it does not ­only announce ­the Reign as something different from itself: it is itself already the Reign that is being introduced into this world. So that to take a stand in the face of Jesus' mission is at the same time ­to accept or reject God's eschatological sovereignty and to decide one's own fate in the world to come.

We can see from this that the teaching of this parable is not strictly about the future. Its purpose is not to teach us that the Kingdom of God will surely come, or that it will come soon, or that the ministry of Jesus will surely bear wonderful fruit. It is to make us understand the decisive significance of the present time[[[710]](#footnote-710)](#bookmark532)This time owes its unique value in the history of salvation to the mission of Jesus. This mission of Jesus truly inaugurates the end of time; the eschatological intervention of God has begun, and all we have to do is wait to see it manifest its full effects.

It is a striking teaching for the listeners of Jesus, if they ­understand its ­full significance. It obviously remains valid for us. For if the time of Jesus' ministry constitutes a privileged period, it is because of his divine mission, a mission that the risen Christ continues to exercise today. It is in his redemptive mission, and ultimately in his person and the lordship with which he is clothed, that the Kingdom of God has become close to every man.

1. **- THE POINT OF VIEW OF THE EVANGELISTS**
2. *Marc*

Immediately after the parable of the mustard seed, *Mk.* points out that Jesus ­spoke in parables to proclaim the word to the crowds; "but in particular he explained everything to his disciples" (4:33-34). The ­explanation of this parable is not reported to us, but we can think that if *Mk. did* not consider it indispensable to give it to us, it is because the explanation of the parable of the sower, developed at length (w. 14-20), must have been sufficient, in his mind, to indicate to the readers the sense in which they should seek the understanding of the two parables of the seed (w. 26-29 and 30-32) joined to the first.

W 14-20-3 show first of all that the seed mentioned in the previous parable symbolizes "the Word", that is, the gospel message. The same meaning naturally attaches in this context to the seed that grows by itself and to the mustard seed, which is the smallest of all seeds. In the mind of the evangelist, then, we would be dealing with a parable which concerns the Christian message.

In v. 17, it seems very likely that *Mk.* added the mention of "persecution for the sake of the Word" himself. Similar details in 8:35 and 10:29 show his concern about the danger of persecution to the perseverance of Christians. It is less certain that the enumeration of other obstacles to perseverance in v. 19 can be attributed to him; at least ­it encouraged him ­to understand the parable of the sower in terms of the difficulties facing the church of his day. It is not rash to assume, therefore, that *Mk.* was inclined to interpret Jesus' parables in the light of the situation he had before him ­when he composed his gospel.

These indications are enough to allow us to imagine the meaning he may have given to the parable of the mustard seed. This grain, which represents the Gospel message, was tiny when it was sown: this moment of sowing naturally corresponds to the time of Jesus' ministry. Since then, this seed has grown into an imposing plant that grows branches where the birds of the air can find shelter. It seems to be a description of the Christian expansion at the end of the apostolic era. The parable is thus presented as an optimistic affirmation of

1. **See our article, already quoted, on** *the parable of the seed that grows by itself***; also :** *The Parable of the Sower, forthcoming* **in** *Foi et Vie, Cahiers bibliques.*

the power of the message brought to the world by Jesus; its ­development is inevitable.

1. *Luc*

In the third gospel, the parables of the mustard seed and the leaven in the dough serve as a conclusion to the episode of the ­healing of the bent woman *(Le* 13:10-17). The scene takes place in a synagogue on the Sabbath. Jesus sees the unfortunate woman and delivers her from her infirmity. The ruler of the synagogue protests, but draws a green retort: "Hypocrites, does not every one of you on the Sabbath untie his ox or his ass from the manger to lead it to drink? ..." V. 17 notes the confusion of the opponents and the amazed joy of the crowd. V. 18 continues, "So he said ..." One gets the impression that the two parables provoke a broadening of perspectives: the victory Jesus has just won in the synagogue becomes a harbinger of the promised triumph of the Kingdom of God, which, for the moment, is still at its starting point[[711]](#footnote-711) .

We have already observed that *Le'*s version of the parable does not retain the antithesis on which *Mk's* version places such strong emphasis; instead of contrasting the insignificance of the starting point with the magnificence of the end, it places the emphasis on the inescapable necessity of the process of growth which results in the tree in which the birds of the air find shelter. At the same time, we have seen that all times are in the past tense. The prestigious size of the tree seems to correspond to a situation which the evangelist has before his eyes: his attention is focused, not on the eschatological unfolding of the Kingdom of God in its glorious manifestation, but on the ­marvellous expansion of evangelical preaching which has taken place in ­the apostolic­ generation. The man who sowed the mustard seed naturally represents Christ; he gave the starting point to a movement whose ­victorious march nothing could stop.

1. *Matthieu*

The parable of the mustard seed and the parable of the leaven are placed by *Matthew* between the parable of the weeds among the good grain (13:24-30) and the ­interpretation of the ­same parable (w. 36-43)[[[712]](#footnote-712)](#bookmark533) . If, in the context of *Mark, the* meaning of the parable of the mustard seed is clarified by the ­explanation of the parable of the sower, it is the explanation of the parable of the tares which, in *Matthew,* seems to provide the key. We can therefore think that here the man who sows the mustard seed represents "the Son of man" (v. 37); the field where this seed is sown is identified with the world (v. 38), the plant which grows there symbolizes the kingdom of the Son of man (v. 41). In the same line, it would not be difficult to continue: the birds that come to take shelter ­in the tree designate the men who enter the Church; but, unlike the parable of the tares, the parable of the net (cf. 13:48), or the parable of the guests at the wedding feast (cf. 22:10), the parable of the mustard seed does not make it clear that among them there are good and bad ones, and that the latter will be excluded at the time of the judgement and the final establishment of the Kingdom of God.

The parable of the mustard seed differs from the parables we have just mentioned in that the perspective does not extend to the judgment. We have already emphasized that, for *Mt,* the sowing and growth of the mustard seed belong to the past; we have reached the moment when the plant has reached the size of a tree and the birds come and take shelter in its branches. There is no doubt that the evangelist is thinking of the development of the Church at the time he writes his account.

conclusion

The original intention of the parable of the mustard seed was to impress upon Jesus' hearers the decisive importance of the moment in which they found themselves: beneath its insignificant appearance, the ministry of Jesus constitutes the first stage of the eschatological intervention through which God establishes his Kingdom on earth. The evangelists continue to seek in the parable a teaching for the time in which they live, but which is now the time of the Church. Thus we see a shift in perspective. The seed brought into the world by Jesus is no longer in its tiny state of the beginning: it has developed irresistibly, it has become a great plant, a tree offering the shade of salvation to those who come to seek shelter there. In two different situations, we discover in this parable a lesson of confidence and assurance: the ministry of Jesus has begun the definitive stage of salvation history, and nothing can stop the blossoming of the work he has begun.

II. - THE PARABLE OF THE LEAVEN IN THE PASTE {Mt 13:33; *Le* 13:20-21)

After our study of the parable of the mustard seed, it may seem opportune to add a few remarks about the parable ­which is closely linked to it in the gospel tradition: that of the leaven in the dough. We will find the same questions of literary criticism and interpretation, so that it will ­generally suffice to ­recall, with regard to the parable of the leaven, what has already been said about the parable of the mustard seed.

**A. LITERARY CRITICISM**

*Mt* **13:33**

**He told them another parable:**

**The kingdom of heaven is like leaven, which a woman took and hid in three measures of flour, until the whole was leavened.**

**13, 21-22**

**And again he said:**

**To what shall I compare the kingdom of God? It is like leaven, which a woman took and hid in three measures of flour, until the whole was leavened.**

The two texts are practically identical. *Mt* has omitted the initial question; for "hide", instead of 8Kpu\gsv, he uses the more elegant compound verb: èvéKpuysv. So there is no problem with the confrontation. There is only a problem because of the link between this parable ­and the parable of the mustard seed.

1. We have seen that there are serious reasons for thinking that the two parables were originally a couple: they offer two complementary images to illustrate the same ­teaching, a pedagogical process familiar to Jesus.
2. The comparison with *Mark* shows that the version of the parable of the mustard seed reproduced by *Le* and used by *Mt.* was shortened; in particular, it appears to us to be secondary in that, by not mentioning the smallness of the mustard seed, it loses the contrast which *Mark* strongly emphasizes and which seems essential to the ­teaching intended by the parable. It is ­from the text of *Mk.* that we understand why the parable speaks of a mustard seed in preference to any other seed: Jesus deliberately chooses the smallest of all the seeds, which is at the same time the one that produces the largest of all the vegetable plants.
3. In its present presentation, the parable of the leaven presents no more contrast than *the* version of the parable of the mustard seed ­preserved by*29 .* We must ask ourselves if it has not undergone the same change as its twin parable. As far as the dough is concerned, the account states that it was three measures of flour: which is an enormous quantity (about forty litres)[[713]](#footnote-713) . The contrast would imply that a small amount of leaven is sufficient to ferment this mass. The idea is there, but only in the background; the importance of the role it plays would call for a more explicit mention. It is precisely in this way that leaven is proverbial: "A little leaven (piKpà Çôjiq) makes the whole dough rise (ôXov tô (pupapa)" *(1 Cor* 5:6; *Gai* 5:9). The parable ends with the mention of the "whole" (ôXov), the significance of which would be clear if the beginning had spoken of a "little" (ptKpd) leaven. It is precisely this "little" that the proverb emphasizes in contrast to the "whole" of the dough. Assuming a more specific allusion to this proverb, we strengthen the link that unites the parable of the leaven with that of the mustard seed, whose proverbial smallness the *Mk.* version recalls.

There are therefore good reasons to think that, like its twin parable, the parable of the mustard seed originally had as its point an antithetical relationship opposing the "smallness" (piKpà) of the leaven to the mass (ôXov) of dough that it ferments[[714]](#footnote-714) .

b. - the primary intention of the parable

To determine the application of the parable, we must ask ourselves what the two terms of the relationship that the parabolic narrative ­emphasizes correspond to.

1. *The three measures of flour* are, as we have just said, an enormous quantity. But there are other examples of this quantity. In order to welcome the three heavenly visitors who stopped at his house, Abraham told Sarah to knead three *sata* of flour *(Gen* 18:6); similarly, Gideon presented the Angel of Yahweh with the unleavened bread he had made with an *ephah,* that is, three measures of flour *(Jdg* 6:19), and it is again with the same quantity of flour that Hannah comes to the sanctuary of Shiloh to offer up her son Samuel.

*(1 S 1,* 24). One should not conclude that this quantity was normal; it is no more normal than the hundredfold harvest given by Isaac to Gerar *(Gen 26:*12; cf. *Mk* 4:8). The figure we are given is not that of common usage; it is that of a biblical meal which, as such, is quite suitable for evoking an eschatological reality. In the context of the preaching of Jesus, we naturally think of the fullness of the Kingdom of God in its ­definitive state20 .

1. *The small amount of leaven,* which seems insignificant in comparison with ­this mass of flour, is a good indication of the ministry of Jesus, which seems very small in comparison with the upheavals evoked by the thought of the coming of the Kingdom of God. In ­spite of these disappointing appearances, the mission entrusted to Jesus by God ­represents the beginning of the divine intervention which will infallibly lead to ­a total transformation of the present world, to the ­complete renewal which the passage from the present world to the world to come implies. In order to establish his Kingdom on earth, God goes about it like a housewife who puts a tiny bit of leaven in the dough; from this apparently small event represented by the ministry of Jesus will come the Kingdom of God in all its glory. This is enough to show the decisive importance that the listeners of Jesus must give to what is happening before their eyes, to the message that rings in their ears. The Kingdom of God is here!

**C. - THE VIEWPOINT OF THE EVANGELISTS**

The smallness of the starting point no longer interests Christian preaching; its attention is focused with complacency on the present situation: the marvellous diffusion of the Gospel message in the world manifests the power of the ferment that Jesus has introduced into it. An irrepressible force is at work, and we can already admire its effects. This reinterpretation of the parable in the light of the ­expansion of the ­Church implies a lesson of confidence based on the past, on the conviction that Jesus has brought to the world a reality which cannot fail to transform it; it has the ­disadvantage, however, ­of blurring the foundation which the primitive parable gave to this confidence, by turning attention towards the future, towards the ­glorious manifestation of the Reign of God, a manifestation which finds its guarantee in a presence of this Reign which is present and active, even if it is as yet secret and hidden.

*Bruges 3Jacques* Dupont, O.S.B.

**Saint Andrew's Abbey**

1. **Cfr R.** Schnackenburg, *Règne ci Royaume de Dieu,* **Paris, 1964, p. 130.**

**N. R.** th. lxxxix, **1967, No. 9. 34**

**To help dialogue:   
the Fathers and non-Christian religions**

*(continued)*

1. - TRY TO UNDERSTAND
2. **- A danger for the faithful**

*The assault of paganism*

Non-Christian religions are no longer a danger for the baptized today. Few Christians, in the West at least, are inclined to Hinduism, Islam or African religions. This was not the case in the 4the and 5the centuries when the Empire still had many pagans. Most of the Roman aristocracy and ­many thinkers remained pagans, attached as they were, if not to beliefs, at least to ancient rites. As for the ­rural­ populations, ­landowners, workers and slaves, they were still in the midst of paganism. Their violent anti-Christian reactions show this clearly. Chrysostom speaks of the fury of the Phoenicians against the missionaries: many monks were injured, many died [[[715]](#footnote-715)](#bookmark534). In 397, two missionaries were killed in the Tyrol because they opposed the local cults.[[[716]](#footnote-716)](#bookmark535). Christians were violated in Calama, in North Africa[[[717]](#footnote-717)](#bookmark536) Others were massacred in Sufes1M . In addition to physical assaults, there were insults. Jerome speaks of the "impudent and slanderous language of the pagans [[[718]](#footnote-718)](#bookmark537) ". Look at past humiliations," Augustine tells his audience, "even today ­pagan persecutions have not ceased. Wherever they meet a Christian, they are wont to insult him, to harass him, they mock him and call him a moron, an idiot, a person without heart or mind[[[719]](#footnote-719)](#bookmark537) ".

No doubt not all pagans are like this, but such facts exist. They explain in part the reaction of Christian writers15r .

*The fragility of neophytes*

More importantly, the converts are recent. Among us," says Augustine, "there is no one who does not still have one or more pagans among his grandparents [[[720]](#footnote-720)](#bookmark538) ". He himself remained a catechumen for a long time. Ambrose was still a catechumen on the eve of his episcopate. The father of Gregory of Nazianzus, later a bishop, lived for a time in paganism130 , like Hilary of Poitiers in the West100 . It is not surprising, therefore, that the soul remains profoundly pagan in most of the faithful. What trouble Chrysostom goes to in order to prevent his baptized from resorting to the practices of yesteryear. In order to obtain the healing of their relatives, Christians use talismans; they hang flower names around the necks of the sick; they conjure up the evil eye and indulge in a thousand ­pagan practices: "If someone is convinced that he has used amulets­, incantations or any other magical practice," the bishop fulminates­, "there will be no more forgiveness for him181 . What was done in ­Constantinople was also done ­in Africa. Many Christian women in childbirth continue to have recourse to the good mother Juno or to the celestial goddess102 . There too, according to Augustine, amulets, strips and diagrams are bought to read the future103 . People raise their hands to thank the Lord for a favour, but when everything goes wrong, they turn to all the known powers1C4 . "Amulet bearers, magicians, diviners, all these are called Christians and fill the church physically[[[721]](#footnote-721)](#bookmark539) ". And what can be said of the success of the pagan festivals, of the games of the circus and the amphitheatre, of the obscene mimes which a good number of Christians revel in. In vain do the bishops ­protest; their voices are not heard. The same people who were in ­church yesterday are today in the circus. Sometimes even attendance at services is rare: the circus games have taken precedence over the Word of God1C0 .

The attitude of the Fathers is therefore different from ours. In the West ­at least, non-Christian religions are far away; they are even allies against the wave of atheism or indifferentism which is sweeping the world today. For the Fathers, on the contrary, paganism is first of all a danger. It constantly threatens Christians; it corrupts them without ­their knowledge; it undermines them. One does not dialogue with an adversary who destroys one; one puts him down. This is why the Fathers call for the end of paganism and, until then, they want to protect the faithful from it. Hence the long developments against polytheism, which today seem anachronistic and idle. Certainly, the elite no longer believed, at least in vulgar polytheism, and the Fathers knew this1C7 . When Augustine writes to Longinian[[[722]](#footnote-722)](#bookmark540) or to Volusian[[[723]](#footnote-723)](#bookmark541)when Ambrose enters the fray against Symmachus[[[724]](#footnote-724)](#bookmark542)When Gregory of Nyssa finally composes his *Catechetical Discourse,* the style is quite different. But the Fathers are for the most part bishops, that is, they feel responsible for a people. They speak or write for them and notx only for the literate. That is why they think

"mass" and this mass still remains impregnated with paganism. Hence the abruptness and the apparently supererogatory developments of their assertions.

1. **- Evil influences**

*Demon and paganism*

The decay of paganism naturally leads us to attribute a demonic cause to it. Under the mask of the gods, demons are hidden. Whether one resorts to evhemism or any other ­explanation, it is ultimately a superficial view. The real author of paganism is basically the devil who wants to take the place of God. In other words, the devil hides under man or under the deified natural force: it is finally to him that the ­sacrifice is ­offered. The Old Testament already gave this explanation of polytheism[[725]](#footnote-725) ; in various forms, the New Testament will take up the same positions[[726]](#footnote-726) . The Fathers echo them. Thus Justin writes in his *Apologies:* "Frightened by the power of the demons but not seeing their evil effects, men deified them and gave each one the name he had chosen for himself[[727]](#footnote-727) ". "On all the gods of the Egyptians, the Lord will take vengeance­," says Exodus. Origen comments: "It is not idols, therefore, but the demons dwelling in the idols that are called gods[[728]](#footnote-728) ". The sacrifices offered to the gods are offered to the demons, Eusebius continues; the pagan oracles are rendered by them178 . Tertullian, in Africa, holds the same formula[[729]](#footnote-729) . The same echo is found in Gregory of Nazianzus who polemicizes against Julian[[730]](#footnote-730) . Chrysostom recalls how at Lystra the crowd wanted to adore Paul and Barnabas. He ­adds: "See the malice of the devil: those through whom the Lord was working to purify the world of all ungodliness, he tried to have himself introduced through them, by making those who were only men once again pass for gods. This is what he had done in the early days[[[731]](#footnote-731)](#bookmark1221) ". Hermes Trismegistus taught that man had created the gods, but he deplored their disappearance. Augustine thinks the opposite: the truth, the true faith must suppress what error and unbelief had founded: "For even if man had made gods for himself, he was still their slave, he, their author, since by adoring them, he passed into their society, not that of ­stupid idols ­but of cunning demons170 ". He had said in the previous book of the *City of God,* in a more lapidary way: "This unique and ­true religion ­was thus able to convince the gods of the nations of being only impure demons [[[732]](#footnote-732)](#bookmark543) ".

So how can we talk about dialogue? Do we dialogue with the devil? Rather, one destroys his work in order to replace it with that of Jesus Christ. The polemic between Symmachus and Ambrose is particularly illuminating here. The former wanted the emperor to revoke the anti-pagan laws. He brought many arguments. He stressed, among other things, that the God of the different religions was the same and that the Supreme Truth, because of its very excellence, had to go through several paths[[[733]](#footnote-733)](#bookmark544). His arguments are strong and Vatican II speaks in the same way, although in its own way but from another point of view[[[734]](#footnote-734)](#bookmark545). But Ambrose rejects this reasoning. He reminds the emperor of the words of Jesus: "No one can serve two masters". He adds: "The altar of Christ will reject your gifts if you build an altar to idols, for the Scripture says: 'All the gods of the Gentiles are ­demons.[[[735]](#footnote-735)](#bookmark546) ". So let us not speak of various ways to God, and especially let us not paint the Roman religion in this light. It speaks of God but worships idols. "What you do not know, the Word of God has made known to us; what you are seeking conjecturally, the very Wisdom of God and his Truth have made known to us[[[736]](#footnote-736)](#bookmark547) ". It is no longer a question of dialogue. Vain conjectures ­must give way to the revealed Truth; demons and their idols must give way to the true God.

*A dying religion*

Besides, why support what is crumbling and thus shows that it no longer has a reason to exist? In the patristic era, paganism counts

.still has many followers but in the eyes of the Fathers it is already dead. As early as 150, Justin affirms the Christian presence "to every human race, barbarian or Greek, by whatever name it is called[185](#bookmark1171) ". Irenaeus reminds us that churches are now founded in Germania and Spain as well as in Egypt and Libya18 . Tertullian emphasizes that Christians are everywhere[187](#bookmark1172). But what progress was made in the 4th century, when the privileges of the old Roman religion were now granted to Christianity! More and more, more and more, higher offices were entrusted to Christians. The temples of the gods are abandoned to ruin. The new Byzantium-Constantinople residence differs from the old one in the Christian character it gives itself. It is truly a *new* Rome. As for the Church, it is strongly organized and this very organization, like the size of the basilicas, shows the number of its followers [18S](#bookmark1171). Having become the spiritual force of the Empire, it inspired the humanizing or anti-pagan laws[189](#bookmark1222). And the very failure of Julian shows well that paganism is dying. The new emperor ­had wanted to restore the pagan religion; he had devoted his life to ­it. He came up against the indifference of the pagans themselves and his death put a definitive end to the effort undertaken10 . From then on, what importance should be given to what is virtually no more: why should we ­want to revive this body from which the life has ­escaped? Is it not rather God's judgment on a dissolute and impious religious group? Augustine says it bluntly to the people of Madaura. "You see that the pagan temples fall partly into ruin without being repaired; they are partly overturned and closed or they serve other purposes. The very idols are broken, burned, hidden or destroyed, and the very powers of this age... come, dethroned, to beg at the sepulchre of Peter the fisherman... When all is fulfilled as foretold, shall we think that the judgment alone will not come[191](#bookmark1223)"?

1. *Apol.* **37, 4;** *CS EL* **69, 88;** *Ad nat I Apol.* **53, 3;** Irenaeus. *Adv. haer.* **1, 10, 2 late:** Chrysostom, *in Jo.* **h. 2, 2 .**
2. *Dial.* **117, 5.**

**I, 1 and 8;** *Adv. Jud. 7.* **Already** Justin, ; Minucius Fire, *O and.* **9; 31. More**

1. *Adv. haer.* **I, 2;** *PG 7,* **552-553** y

**The same will be true: cf. P.** Charles, *Les* **^es Pères, - as a whole, pen- however that some nations have not enr^7-48 . They admit**

**vg.** Method of Olympus, *Sytnp.* **8, 6;** *PG* **i"e affected by Christianity, on this subject:** *de cons. cv.* **I, 49 and** *serm. 27^* **See the hesitations of Augustine** *ep.* **199, 46 and 197, 4 as well as** *C. Cresc '* **monof whole was evangelized);**

**not yet been);** *de natura et gr.* **II, 2 (if ^1" 70 (many men have not 188. See:** *New History of the Egli^^1 remains* **Peu "a ce Qu 'on said).**

*the Great,* **by J.** Daniélou **and H. I.** Mark/ **t. I,** *Des origines à saint Grégoire* **189. With, however, the details of R Paris, Seuil, 1963, pp. 263-369.**

1. **P.** de LabriollE, **Lcr** *reaction Pàîe .* Marroü: *ibid,* **pp. 361-369.**
2. *Ep.* **232, 3-4;** *CSEL* **57, 513- 514 P\* 369-436.**

**\* See also:** *ep.* **91, 3.**

*A crumbling world*

Paganism is dying, but the world itself is old, worn out. The Parousia must be held to be near. This is the opinion of many Fathers, especially the Latins[[[737]](#footnote-737)](#bookmark548). Some set the approximate date­: six thousand years after the creation of the world.[[[738]](#footnote-738)](#bookmark549). Others are more circumspect; they believe, however, in the proximity of the Day. Does not the New Testament speak of the "last times", of a forthcoming return, of the signs which everyone can ­see?[[[739]](#footnote-739)](#bookmark550). The world is old," Cyprian repeats, "it has the decrepitude of ­old men.[[[740]](#footnote-740)](#bookmark551). How many wars and rumours of wars," remarks Ambrose. Famines everywhere, plagues of cattle, of men and of all livestock... since we are in the decline of the world, it begins with the diseases of the world19c The ­biblical reminiscences ­are clear, even if the author also appeals to other considerations. For Augustine, a thousand years between the Lord's Ascension and his return is unlikely. He writes to Hesychius these lines expressing his deep conviction: "Already it was the ­last day; how much more so now, when even then it should be much more time than has passed since the Lord's ascension[[[741]](#footnote-741)](#bookmark552) ". From then on, non-Christian religions lose their meaning. If the Parousia is near, it is only necessary to accelerate the movement of conversion that paganism hinders. The pagan religions, which were useful up to now because they prepared for Christianity, are now harmful to humanity. The few years granted to the Church, together with its success, give them a definitive break. They must disappear as soon as possible to leave, at last, all the room for Jesus Christ.

**C. - An institutional world**

The last explanation for such a state of mind is the institutional world in which the Fathers live. The institutions are then primary and above all the frontiers between the various powers are not sufficiently

fixed. This is why they accepted imperial interventions to consolidate the Church and erase paganism. No doubt they always refused forced conversions: one does not respond against oneself to the loving invitation of the living God. Let us recall the explanations ­of Gregory of Nazianzus: God did not want to violate men; that is why he waited to reveal the divinity of the Spirit[[[742]](#footnote-742)](#bookmark553). Let us also reread the different catecheses: they are ­all addressed to converts who voluntarily move towards baptism109 . To convert the Phoenicians, Chrysostom sends missionaries and not troops. Some of them are abused. The bishop immediately dispatches Bishop Rufinus with this instruction: "I insist that... you go to the battle front. I know that your presence alone will put the enemies to flight and that your prayers, your gentleness, your patience will help [[[743]](#footnote-743)](#bookmark554) ". For his part, St. Ambrose insists on maintaining the anti-pagan laws. Never, however, does he require force to convert the pagans[[[744]](#footnote-744)](#bookmark555).

But *religious pluralism will be private.* It must not be translated into public life. In other words, the Empire must be Christian because the emperor is a convert. Let us not judge too quickly as Christians of the XXe century. The distinction between God and Caesar has not yet come very far. For today's man, the ­person is first and the institution is second. In certain forms, it is more and more contested[[[745]](#footnote-745)](#bookmark556). This is not the case then, for in the struggle for survival of every human group, only the institution that ensures the life of the group can survive [[[746]](#footnote-746)](#bookmark557). It is understandable then that it has primacy and prevails over individual value. We also understand the close union of politics and religion. For in his destitution man has recourse to the gods; he depends on them, even in his temporal existence. The king needs the priest. Political power cannot therefore be separated from religious power. So it is in Egypt, in Chaldea, in Baby-

lone[[[747]](#footnote-747)](#bookmark558) and finally in Rome[[[748]](#footnote-748)](#bookmark559) . Here the emperor is both Caesar and sovereign Pontiff [[[749]](#footnote-749)](#bookmark560). Even in Israel, the king is God's official representative to the people[[[750]](#footnote-750)](#bookmark561) . This is why Constantine and his sons feel responsible before God for the eternal salvation of their subjects and take the measures that are necessary in their eyes. The Fathers undoubtedly insist on the inalienable value of the ­person, on responsibility before God. This perspective was too closely linked to the claims and life of Jesus Christ to be forgotten. From Jesus to the last martyr, the whole of Christian history was a reminder of this. But did this essential freedom presuppose that power was neutral, that it did not intervene against the adversaries of the Church? Did it presuppose that the emperor would not help the Church in its beneficent work of evangelization? Constantine's conversion posed the problem too early for a satisfactory answer. In a world where the institution far outweighed the rights of the individual, the Fathers remained men of their time.

**D. -- A fundamentally Christian inspiration**

Men of their time but animated by the Spirit of Christ. Is Scripture, moreover, so favourable to the "nations"? In the Old ­Testament, lawmakers and prophets constantly warn the people against idols. Coming from idolatrous ancestors[[[751]](#footnote-751)](#bookmark562) , Israel has too much of a tendency to prostitute itself in the high places200 . Hence the continual reproaches that God addresses to them[[[752]](#footnote-752)](#bookmark563) and the severe prescriptions of Deuteronomy[[[753]](#footnote-753)](#bookmark564). As for Paul, the apostle of the Gentiles, we know what he writes about the pagans[[[754]](#footnote-754)](#bookmark565). In the same circumstances and for ­similar reasons­, the Fathers acted in the same way. It would be futile to reproach them for this. But if their faith warns them against a lenient irenicism, it also opens them to more positive perspectives. It reminds them of respect for persons, whether in conversion or in punishment. Like Christ and the apostles, they also refuse all ethnic, social or territorial discrimination: leaven will remain mixed in the dough as much as possible. The ineffable greatness of Jesus Christ and the close union perceived between the creative and ­redemptive work ­make them see a reflection of the Word in all that is good. They then refuse to condemn any real value, even if it is inscribed within an abhorred religion. The explanations differ; the spirit is common to all. In other words, Jesus Christ came to save every human value, that is what they learn from Scripture. If their theology sometimes hesitates, their apostolic action goes further. An assiduous reading of the Bible opened them up at last to the idea of a divine pedagogy: it is then easy for them to situate the pagan religions ­within the history of the world. And if the existence of these same ­religions is a problem today, the Fathers believe in the salvation of every man of good will, at least implicitly[[[755]](#footnote-755)](#bookmark566). All this, it is true, must be decanted if we want to apply it to our ­time. But the essential is already there.

III. - LESSONS FOR TODAY

1. **- A healthy realism**

The thought of the Fathers is useful to us in various ways. First of all, it *warns* us *against a naive idealism.* Too often we have an idyllic image of non-Christian religions. We know them through a few snippets of doctrine or a few elite figures, Gandhi, Tagore, Halladj. Our knowledge is not real; it is not experimental; hence the errors of judgment and methods. How many missionaries are there to say it: we speak badly of what we know from too far away. The statements of ­the Fathers invite us to more realism, to a more just and balanced position. No doubt they were dealing with failed religions. But some of their insights are still very relevant today[[[756]](#footnote-756)](#bookmark567).

All the more so, their *opposition to* all syncretism, to a *­dissolution of God into the divine, which* was the hallmark of Greco-Roman paganism, is valuable to us. When Ambrose rejects ­Symmachus' arguments, he is wrong to reject certain insights into Roman religion. But he is right to see God as something other than the summit of a divine whose other gods would express multiple aspects. All the more reason, he rightly refuses to make Revelation a simple religious path among many others. In a more nuanced form, Justin said the same thing: the imperfect must be completed in the full light of the incarnate Logos[[757]](#footnote-757) . In other words, Christianity is the way par excellence because it is Jesus Christ himself. And it is finally as an outline of this supreme revelation that the other religions and even all religious values that hide under the veil of the profane, lead to the one true God. In an age when syncretism is gaining ground, when the divine is replacing God more and more because it seems closer to man, the lesson of the Fathers, even if it often exceeds the measure, keeps its actuality21 .

But the lesson goes further. It also reminds us of the *divine greatness.* What the Fathers reproach the pagans, and finally their faithful who are so little "converted", is that they bring God down to their level, that they want to use him. Through the idol, man makes himself a God on a human scale; he secures himself in his least good aspects. Above all, he believes he has a hold on the divinity itself. God has become "his" god. But such a movement is the opposite of the Revelation of the living God, who remains out of reach and calls out of love, without allowing himself to be constrained by anyone. When a man persists in this state," rightly remarks M. Buber, "what does it mean that instead of ­calling upon the name of a demon or a being disguised as a demon, he calls upon the name of God? It means that from now on he blasphemes. It is blasphemy, when he is a man, after the idol has collapsed behind the altar, to pretend to offer the sacrifice on the desecrated altar [[[758]](#footnote-758)](#bookmark568) ". Today, when the greatness of God is too often ignored by Christians themselves, when, in the face of rising atheism, we could be satisfied with less expensive conversions, the lesson is worth listening to.

Finally, the Fathers invite us to leave behind a problem that is all ­too common today. Everyone remembers Augustine's phrase: "You have directed us to you, Lord, and our heart is restless until it rests in you[[[759]](#footnote-759)](#bookmark569) ". But the contemporary world does not agree with this sentence. For it, God is useless to man. Hence the endless discussions about the usefulness or uselessness of God [[[760]](#footnote-760)](#bookmark570). Should we then look for a deeper need, correcting a theology of need that is still valid? No doubt, since man is and remains a creature. But such an attitude is ultimately disappointing­: it misses the point because *God is not first of all the one man* needs [[[761]](#footnote-761)](#bookmark571)°. The Fathers tell us over and over again, following Scripture: the encounter between God and man is first of all of a personal nature; it is therefore beyond need. What God asks of man is not above all to need him and to join him in this register, but to meet him, as a person meets the person he loves. The model of the encounter is then that of Jesus Christ with his Father: it is rooted in the redemptive Incarnation before doing so in creation. In other words, the rejection of God in the name of his present uselessness and an apology that is too centered on need ­ultimately come together­; they both sin in anthropocentrism. The Fathers invite us to move beyond this view, reminding us of the ­personal and personifying invitation of the God of Jesus Christ[[[762]](#footnote-762)](#bookmark572).

1. **- Converting to others**

*A new attitude*

The Church is no longer in the patristic era. It was then in its youth. It openly bore the promises of the future and was soon to convert the world. In a society in decline, she ­took over. A few more centuries and, except for the lands of Islam, the known world would be Christian, Christianity would be built. This is no longer the case today, where it bears the weight of the years and where the breath of Vatican II has made it difficult to emerge from a certain ­immobility. Cut off from the world by circumstances, it is trying to ­rejoin it. In the eyes of the majority, it no longer appears as the force of the future. As for non-Christian religions, they have more followers than Christianity[[[763]](#footnote-763)](#bookmark1224) . There is nothing to suggest that they will disappear in favour of Christianity. Another attitude is therefore required. It is no longer a question of liquidating a paganism that has passed away, of approving laws that would give it the coup de grâce. On the contrary, as Vatican II asks, we must "consider with sincere respect the pagan ways of acting and living, those rules and ­doctrines which often bring to men a ray of truth[[[764]](#footnote-764)](#bookmark573) ". As the spouse of Christ, responsible with him for the salvation of all, the universal sacrament of salvation22<l, the Church cannot enter into competition with non-Christian religions. On the contrary, while proclaiming ­Jesus Christ [[[765]](#footnote-765)](#bookmark575)On the contrary, while proclaiming Jesus Christ, she must help them in their own way to lead to God those who have entrusted themselves to them. Dialogue and collaboration must replace the merciless struggle22c .

*With non-Christian religions*

Dialogue with non-Christian religions, as we have just said. We shall seek what brings us together rather than what disunites us. It is undoubtedly advisable to avoid any confusion, or even any ambiguous expression that would force the encounter. But the transcendence of Christianity,

Do we see that it is enjoyment and delight ..." (W. Hamilton, Radical Theology, quoted by Leboeuf, p. 135). (W. Hamilton, *Radical Theology,* quoted by Leboeuf, p. 135). On the Augustinian "frui el uti" efr *Doct. chr.* I, 3 *(PL* 34, 20) and *Bibi. Aug.* 10, p. 714-715.

Today, less than ever, the Church cannot rely on the deficiencies of other religions. Without denying these, it is a question of seeing above all the profound values, the *religious riches of each belief.* The value of individuals, no doubt, but also and above all of the religions they profess [[[766]](#footnote-766)](#bookmark1225). Here the attitude of a Justin or a Clement will be more useful than that of a Jerome or an Augustine. In the same line, non-Christian religions will be studied for themselves and not only with reference to Christianity. Even less ­will one seek, as the Fathers did, an arsenal of quotations. The dialogue will be purer, more irenic, more respectful of the partner. It will recognize the other as a whole with its own laws, its own value, hardly perceptible to the outsider [[[767]](#footnote-767)](#bookmark576). It is with this whole that the dialogue will be engaged. Hence the importance of a science of religions [[[768]](#footnote-768)](#bookmark577).

Such an openness is all the easier since the proximity of the Parousia is no longer familiar to us. Without fixing a date that only the Father knows, we know that the world is evolving very slowly [[[769]](#footnote-769)](#bookmark578)°. Several billion years from the first condensations of helium to the appearance of life! So many millions of years, from life to man and from the first humans to our days. From then on, the duration of the in-between time, the time of the nations[[[770]](#footnote-770)](#bookmark579)takes on a completely different scope and meaning. We are no longer ­surprised to see that two thousand years after the coming of Christ, millions of people still ignore him. We also­ know that the Christianization of the West was and is very superficial. In the double light of evolution and deep psychology, we understand that the formation of the Kingdom of Christ takes a long time. Therefore, it is easier for us to dialogue with other religions because we are less satisfied with ourselves, but also because we understand better *their raison d'être within our history.* They help people who have not yet encountered Christ explicitly to walk. They continue to make, for

The Fathers' perspective is not challenged here, but rather expanded. The perspective of the Fathers is not being challenged here, but rather broadened. We will come back to it.

Such a dialogue must, however, recognize the transcendence of Christianity. It will not do so, however, in terms of opposition but of *completion and purification*[[[771]](#footnote-771)](#bookmark580) . Here again, the patristic perspective must be broadened. Through the Church, Jesus Christ challenges not ­only individuals but also religious groups and invites them to conversion. He who, in a certain way, is the author - is he not the light that enlightens every man coming into this world? - invites them to purify themselves unceasingly and finally to complete themselves by ­recognizing him ­as the Envoy of the Father. But in doing so, the Church is herself challenged. The Lord invites her to conversion by what he makes her discover outside herself. We find here, but in another form, a patristic procedure: the Fathers give certain pagans as models to their faithful in order to invite them to act better.

*An opening to the world*

An opening to non-Christian religions goes hand in hand with an opening to the world. The religious world is not a world apart. Especially in our time, science and technology have had such an impact on people that religions must take this into account. It would be futile to institute a dialogue between the religions of ­humanity outside the world.­ Here again, the Fathers are our models: here too they must be surpassed. In the first century of her existence, the Church lives in the midst of the world[[[772]](#footnote-772)](#bookmark581) . She knows that she is also responsible for it. She is its soul according to *VEpitre to Diognetus™,* the salt according to Origen[233](#bookmark581) . It is thanks to Christians that the world holds together, affirms Aristides[[[773]](#footnote-773)](#bookmark582) ; Clement ­remarks that there is only one Father of the universe, one Logos of the universe, one Spirit everywhere identical and one Virgin

became Mother, called Church[[[774]](#footnote-774)](#bookmark583). Echoing tradition, Origen ­recalls that Jesus came to reconcile the world and God[[[775]](#footnote-775)](#bookmark584) . ­The examples could be ­multiplied. The Church is never considered as an entity playing its own game, indifferent to the fate of the world. For all the Fathers, she is the world in a state of conversion, in a state of salvation [[[776]](#footnote-776)](#bookmark585).

But they *unconsciously bring the world back to the Church: it is* the Church that is their focus, not humanity. What God wants in the end is his Church. This is Justin's thought ­when he discusses with Tryphon and compares Christians to the 7,000 righteous people who existed at the time of Elijah. God did not punish Israel because of these 7,000. He is still waiting today because "every day there are some who, instructed in the name of His Christ, abandon the way of error [[[777]](#footnote-777)](#bookmark586) ". Justin develops the same theme in the first *Apology*: God postpones punishment for the sake of men; he ­preserves the world until the number of the predestined is ­perfected[[[778]](#footnote-778)](#bookmark587). According to Hermas everything was created for the Church[[[779]](#footnote-779)](#bookmark588) . ­Origen continues, "The world ­will endure as long as Christian salt keeps it from corrupting, as long as Christian light illuminates it; in other ­words, as long as it provides enough Christians[[[780]](#footnote-780)](#bookmark589) . Such a perspective, however just, is strongly centripetal, and Celsus underlines this bitterly in his *True Discourse:* "To ­hear them ­tell it, everything is subordinate to them, everything has been made for them, the rest of the world God does not care; he leaves the heavens and the earth to be adventurous in order to take care only of them [[[781]](#footnote-781)](#bookmark590) ".

The texts are significant; they cannot suffice. But all the activity of the Fathers goes in the same direction. The preceding pages have shown this enough. Most of their works are addressed to the faithful and, if they are aimed at dissidents or pagans, they take on a polemical turn [[[782]](#footnote-782)](#bookmark591). We remain within the Church and its ­problems. The progress of the Church takes precedence over all other considerations. Certainly, the Fathers do not live in a ghetto. Their missionary zeal is proof of this. Chrysostom gives the Scythians priests and a bishop24 . Augustine corresponds with various pagans of his time and his adjuration to Rome, in the *City of God,* shows how much he loves his country[[[783]](#footnote-783)](#bookmark592). Finally, the reaction of the bishops during the barbarian invasions, their role as defenders of the city[[[784]](#footnote-784)](#bookmark593) proves that the Church did not live outside of a world that entrusted itself to her. But this world, she brings it back to herself; she considers it according to her own destiny. It is in function of herself that she will form it. The sentence of Origen quoted above says it well because it indicates the double aspect of ecclesial insertion: the Christian light preserves the world, but the world's sole purpose is to produce Christians. The reasons for such a state of mind are obvious. The Church is on the move, conversions are multiplying, pagans are coming to her: how can thought and action not take on the ecclesiocentric character that ­events confer on them­? On the ­other hand, the rapid growth of the Church posed serious problems for the Fathers, most of whom were bishops, ­even within their own communities: the formation of catechumens or catechists, the unity of the faith, the promotion of a Christian life that was weakened by the large number of people, and organizations of all kinds. Here again, circumstances dictate. They give direction, they set the tone and finally they accentuate that egocentric character which is the hallmark of every organization.

Such perspectives are not useless. There will always be a legitimate aspect of self-reflection in the Church. Because she is a society, *the Church must think of herself.* She must defend herself, purify herself, progress. To deny her this right would be to invite her to dissolve into humanity and finally to ask her to disappear. This would be to the detriment of humanity. For the Church can serve only insofar as it preserves and develops its own being, insofar as it receives new members. It is an openness to others, a gift of self which is a forgetfulness of one's own personality: masochism or weakness and ultimately illusion. Moreover, the Church is an original and divine response to the God who loves humanity to the point of becoming incarnate and dying for it24 . It is therefore the end of every man here below because it is the summit of every religious vocation, even if the majority of people do not reach it for various reasons.

its reasons25 . But it is also at the heart of this history, at the heart of salvation, that is to say, of the dialogue between God and man. If, according to the Fathers, God watches over his Church so much, it is because she is the light of the *world.* She sustains it with her witness and her prayer, the centrepiece of the human search which, through the ­individual and collective vocation­, moves in different ways towards God. Therefore, the Church works for the world by working for herself. It ­is ­finally out of love for man that she invites him to join the Body of Christ[[[785]](#footnote-785)](#bookmark594).

But on the other hand, the dialogue with the world can no longer be the same as in the patristic era. Here again *things have changed.* Humanity has become aware of its own value. The last few decades in particular have confirmed the extraordinary dynamism of human power. It used to fear nature; until now, frightened by it, it implored divine clemency[[[786]](#footnote-786)](#bookmark595) . Today, humanity has ceased to fear; it has gained confidence in itself. It intends to build its own world and to do so by its own efforts. From being an indispensable ally, God has become useless or troublesome. God has become useless or troublesome. In the heart of man, a new faith has arisen[[[787]](#footnote-787)](#bookmark596) . The Land of Men has replaced the Kingdom of God[[[788]](#footnote-788)](#bookmark597) . As for the Church, a heavy handicap weighs on her [[[789]](#footnote-789)](#bookmark598). She is reproached for not having brought liberation and unity to mankind, let alone the joy of living in the hours of her power. Above all, she is reproached for having made the modern world, science, which she often accepted only reluctantly, look bad. So why should anyone trust her? Her God has become useless and a revival of ecclesial forces would perhaps mean a retreat of humanity[25](#bookmark1226) .

This is enough to show the novelty of the dialogue that is taking place. It is a question of *recognizing for themselves the values of the world and its ­constructions.* A Christian will undoubtedly try to situate them within the plan of God, to integrate them into a larger whole. He will then follow the example of the Fathers, but in the end they had little regard for the world and its works. For them, they were too changeable, too transient. They could be a danger to the faithful. And finally, was it not an insult to Revelation to recognize too easily the value of a society formed in paganism [[[790]](#footnote-790)](#bookmark599) ? On the contrary, we must recognize the proper value of temporal realities. Every dialogue with the world and therefore every possibility of evangelization begins there. The Council understood this, correcting here the too narrow perspectives of the Fathers, because they were too exclusively religious[[[791]](#footnote-791)](#bookmark600) . It even recognized, and this is new, the greatness of material work25 . For the ancient world, work was above all a labour or a means of survival. It remains so for the Fathers, even if they add a redemptive value to it200 . Such a perspective remains correct, but it is too narrow in an age when the substitution of the machine for the tool is radically changing the human condition. Man is proud of his technical power, of his productions, and rightly so. The Council understood this, but much remains to be done. An opening to the world is also an opening in this sense.

To recognize the value of the human is finally to *admit its radical autonomy™.* Here again the thought of the Fathers must be corrected or completed. It is not a question of separating the temporal and the Church, as if they were to ignore each other. This would be unfaithful to the patristic position and ultimately to Scripture. It would also go against the unity of the human person. eOne would wrongly reject one of the most profound discoveries of the second half of the 20th century: "realities, previously juxtaposed and unrelated, enter into ­relationships282 ". But we must also recognize the ­autonomy of each order­. The State is no longer at the service of the Church as in the Constantinian era. Social organisms have their own laws and pursue their own ends. The Church, therefore, must come down from the pedestal where circumstances­ have placed her, and place herself at the service of humanity with all other human groups. From being sovereign, she will become once again the humble servant of a work that is beyond her: the salvation of humanity in all its richness of expression. In other words, she will understand better than before that the life of Christ overflows her, even if it finds in her its chosen land. She will not seek to replace God283 . She will cease to identify herself purely ­and simply with the final Kingdom of God in order to become its first fruits and effective sign284 . It will then continue the work of the Fathers in its most evangelical and missionary aspect. For it was indeed by placing themselves spiritually and temporally at the service of their time that they effectively proclaimed Jesus Christ[[[792]](#footnote-792)](#bookmark601) .

1. **- A scriptural expansion**

Such work presupposes a deepening or, better still, a ­broadening of ­the scriptures. It suffices here to indicate the main lines of force. This will also­ be our conclusion.

*The value of non-Christian religions*

If we stick to the patristic affirmations, what strikes us first is the severity of the judgments and finally the narrowness of the biblical interpretation. Scripture, at first sight, bears this out because it is often unfavourable to pagan religions. We have said this above; there is no need to return to it. But these statements can be ­explained by the historical context. It is necessary to protect a people too inclined to polytheism, to underline the sovereign mercy of God in Jesus Christ, to warn the neo-converts against an offensive return of the old man. This is the easiest and most effective procedure, especially with the simple. Following the Bible and strengthened by this example, the Fathers adopted it wholeheartedly. But Scripture also speaks of a covenant with Noah, that is to say with all humanity and the creation renewed by the flood2C ®. It also places it before the call of Abraham and this is significant. Moreover, Noah is called "the depositary of the covenants made with the world2C7 "; the second epistle of Peter gives him as "a herald of justice208 ". Is it enough, then, to speak of a vague natural covenant with no formal ­justifying effects­? ­And on the other hand, if the prophets frequently announce the punishment of the nations2 ®°, they finally say their conversion [[[793]](#footnote-793)](#bookmark602). In those days, everyone will see his mother in Zion[[[794]](#footnote-794)](#bookmark603) Yahweh will say: "Blessed be my people of Egypt, O Lord, the work of my hands, and Israel my heritage [[[795]](#footnote-795)](#bookmark604) ". And what about Cyrus, called God's Anointed? He thus receives a title that was originally reserved for the kings of Israel and then became a messianic title. He, who did not know Yahweh, received from him the same call as the prophets and kings of the chosen people [[[796]](#footnote-796)](#bookmark605) ! As for the New Testament, it takes up

with force the universal will of salvation[[[797]](#footnote-797)](#bookmark606) ; above all, it says all the strength of the Love that saves us[[[798]](#footnote-798)](#bookmark607) . Certainly, the biblical affirmations ­could be understood in a restricted sense. In many Old Testament passages, Jews and Gentiles remain unequal in the end; the New Testament can be understood as a simple invitation to all and indiscriminately to enter the Church, but one can legitimately go further, and the problematic of the New Testament pushes one to do so: God is Love and his achievements have always exceeded his promises. The Fathers, on the contrary, opted for a restrictive sense in which they were led both by the ­prospect of Christ's coming return and, above all, by ­the extraordinary success of the Church after the years of persecution. It ­would be futile to blame a narrowness of interpretation due to circumstances and the youth of Christian thought. The Gospel penetrates human thought only slowly, and then only in favourable circumstances. But nothing obliges us today to adopt this ­minimal exegesis­. On the contrary, ­everything invites­ us to broaden our exegesis and to understand better, in a completely different climate, the extent of divine love in Jesus Christ.

*Jesus Christ and non-Christian religions*

One expansion calls for another: it will then be necessary to deepen the relationship of Jesus Christ with non-Christian religions. Again, it is necessary to understand the meaning of such a statement. It is not at all a question of ­seeking how these various religions see Jesus Christ, although this could be useful for dialogue. Nor is it a question of studying the influence of Christ on each pagan. The Fathers have done this: Noah, Job and so many others owe their salvation to Jesus Christ and so does every man. But it is important here to look more deeply into the relationship ­between Christ and non-Christian religions as a whole, as entities with their own character and value. How does Jesus Christ act through them to save those who belong to him and to them? How does he realize through them, albeit in a hidden and imperfect way, his universal mediation of salvation? Such a problem is foreign to the Fathers. No doubt they recognize earthly values within paganism, but these are so many shreds torn from the only valid whole, the Judeo-Christian religion. And in any case, they are isolated truths, lost in an erroneous complex and saving ­in spite of it rather than by it. Here they follow the greatest slope line of Scripture because they are in ­similar conditions.­ But they neglect an even more fundamental statement, the universal and sovereign mediation of Christ.

For finally, if Jesus forbids his disciples to announce the Gospel to the pagans during his lifetime, if he limits his own activity to Israel, his ­profound attitude is quite different27 . He is the Son of Man, that is to say, the universal sovereign whom all peoples must recognize[[[799]](#footnote-799)](#bookmark608). He enters Jerusalem on a colt, as the Prince who must announce peace to the nations [[[800]](#footnote-800)](#bookmark609). He is the Lord of David, because Yahweh will extend ­his power to all270 . He is above all the Servant who redeems the multitudes and brings the truth to the nations[[[801]](#footnote-801)](#bookmark610) . Therefore, he gives ­precedence to ­the Gentiles at the messianic feast[[[802]](#footnote-802)](#bookmark611) . Greeks seek to see him on the eve of his glorification[[[803]](#footnote-803)](#bookmark612) . All peoples look to him who was pierced by the spear[[[804]](#footnote-804)](#bookmark613) . These are all affirmations of the sovereign influence and kingship of Jesus Christ. No doubt such passages mean first of all that access to God is now open to the Gentiles; they take up what was the essence of the ­Pauline polemic2S4 . But they also say much more. They establish a very special relationship between Jesus and non-Christians and finally with those religions from which they draw the best of themselves. Besides, how could the one who is the First-Born of a multitude of brothers, the perfect Image that each one must reproduce, the new and true Adam, the one in whom everything takes its meaning, limit his influence to the Church alone[[[805]](#footnote-805)](#bookmark614) ? Does he not play a role wherever there is a religious value, and therefore in those groups that constitute the various religions? It is necessary today to ask the question and to try to elucidate it as much as possible. In a situation quite different from that of the Fathers, we must give full lustre to the Incarnation of Christ[280](#bookmark610).

In other words, *it is the problem of the "buried encounter".* The Fathers do not totally ignore it. They affirm, in fact, the universality of the salvific will that watched over the pagans in every age of their history. They admit the salvation of the latter, however small their number; finally, they believe in the unique mediation of Jesus Christ. From then on, unless they multiply individual relationships and contradict the very movement of salvation history, they must admit a meeting under the veil. This was the case with Israel and we know that, for some Fathers at least, there is a parallel between the Israelite encounter and that of the nations. But all this is not explored in depth; the problem is not studied for itself. Hence the paradoxical statements. The borrowing of religious truths from the Hebrews, the desire to bring back to Christianity all that is ­valuable in antiquity, ­comes from this. The ­paradoxical opposition between God's beneficent omnipotence and the failures of that same omnipotence ­also stems from this. Augustine's hesitations on this point are characteristic [[[806]](#footnote-806)](#bookmark615) How difficult it is to explain an explicit faith among the pagans who preceded the ­proclamation of the Gospel [[[807]](#footnote-807)](#bookmark616) ! And if it is a question of those who live today, the difficulty increases still further. For, finally, can the pagan of good faith to whom the apostolic word has not reached be saved? Augustine ­answers in the negative, but the reasons he gives are weak. He feels it himself[[[808]](#footnote-808)](#bookmark617). His fundamental theological principles are in the opposite direction: the infinite goodness of God exceeds in its generosity ­what we would not dare to believe [[[809]](#footnote-809)](#bookmark618) and the action of Christ, as interior master, is exercised everywhere[[[810]](#footnote-810)](#bookmark619). Moreover, if Christ preached to the men of Noah's time, according to a mode which was proper to them [[[811]](#footnote-811)](#bookmark620). why should he not continue this function today with non-Christians? In short, everything is there, but the nature and modalities of the "buried encounter" are not clearly perceived. It remains for us to accomplish this work. We will then give full expression to this Pauline affirmation: "The Gentiles will be judged according to the law of their conscience... on the day when God will judge the secret deeds of men according to my Gospel, through Christ Jesus. [[[812]](#footnote-812)](#bookmark621) ".

*U between-time*

This finally leads to a deepening of the meaning of the in-between time and finally the relationship between God and the Church. Non-Christian religions lose their importance for those who believe in the proximity of the Parousia. On the contrary, they take on their full value in an enlarged in-between time and finally in an ­evolutionary conception of ­the world where the Kingdom comes only slowly. They ­remain for many people the place of divine encounter. They transmit ­a certain word of God to those who have not yet reached the hour of the ­redemptive Incarnation. A ­deeper study of the biblical passages which deal with these questions is necessary­ here, as is a more detailed study of the relationship between the Church and the salvation of God. For the Church is only the Kingdom of God in its inchoate form; the influence of Christ overflows it. It must be felt beyond it, to every religion, to every human group and finally to the cosmos itself. Here again a scriptural study, a more thorough theological reflection is called for [[[813]](#footnote-813)](#bookmark622). In this in-between time, the saving power ­of God must be given ­its full dimension.

CONCLUSION

Our lot is different from that of the Fathers. Every age has its problems and it must find its own solutions. As far as we are concerned, it is ­no longer appropriate to put a smile on the face of non-Christian religions. On the ­contrary, we must give them a hand in order to build the Kingdom of God together and as He intends. The spirit of the Fathers, however, in its deepest sense, will be ours: refusal of all spurious syncretism and of all hype, refusal of ­religious totalitarianism­, true love of persons, acceptance of all human values whatever their origin. But above all, their zeal to translate the Gospel into a language that is accessible to their milieu will be for

**THE FATHERS AND NON-CHRISTIAN RELIGIONS** 939 us a valuable lesson. In a few centuries, they achieved the feat of presenting a Semitic message to the Greco-Roman world. They succeeded so well that they were later accused of having falsified it. They were attentive to the event as well as to the Word. ­As true pastors, they sought only to respond to the problems posed by the new situation of their Christians in pagan lands. Their theology was the fruit of minds ­impregnated with the Word of God but open to life. This is undoubtedly the main lesson they leave us today.

*87 - Solignac* **Séminaire des Missions**

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**The sacrament of penance according to   
the Eastern tradition**

Can we speak of the sacrament of penance as it is presented in the East, in the liturgy and in pastoral ministry? This question, however preliminary it may be, deserves to be asked. And with frankness. For, if we must give a positive answer, it is not because we are biased in favour of the example of the Eastern Churches in everything, but in order to take into account the riches they have preserved in spite of their present difficulties[[[814]](#footnote-814)](#bookmark1229).

When it comes to the sacrament of penance and its practice in these countries, it is indeed a crisis, an already long-standing crisis, that we must speak of. The courageous efforts undertaken by the Orthodox Churches ­of Greece and the Near East have not yet overcome the obstacles revealed by the disaffection of the faithful and the embarrassment of the pastors. The responsibility is not to be apportioned between one side and the other. The crisis is too old, too closely linked to the institutions inherited from ­the past. The number of priests available for ministry

N.d.l.R. - At the request of the author and with the agreement of the editors of the two reviews, it has seemed useful and opportune to publish the text of this article both in Italian in the *Rivista Liturgica* and in French in the *N.R.Th. f*

of denominations is not high enough. Delegation is traditionally ­too restricted. And those who have it, feeling paralyzed by the inadequate theology and liturgy at their disposal, no longer willingly make themselves available to the faithful. The laity, ­especially the young, do not find answers to their weaknesses and problems. The liturgy, though very beautiful and rich if we consider it in itself, is no longer suited to the present rhythm of life: the number of prostrations, gestures and invocations limits it to a medieval civilization where time hardly counted. As for pastoral care, which prolongs penances for ­weeks and delays communion inordinately, it is neither a remedy for habitual faults nor a support for a rapid recovery. We do not know how to remedy these drawbacks.

We must ask ourselves, however, whether this pastoral care and liturgy, restored to their original meaning, might not be capable of receiving a reform which would be faithful to their own genius and would adapt them to the ­Christians of ­today as they were to those of the past. For for many centuries these Churches have shown in this field an authentic fidelity to the spirit, a coherence in discipline, and finally in the liturgy a balance between the community and the individual, in short, so many values which can still be fruitful today.

Without pretending to give a complete historical sketch of the penitential practice of the East, let us only look for the ­positive contribution that ­has characterized these Churches in these three main areas - spirit, discipline and liturgy.

1. - FIDELITY TO THE SPIRIT

The ministry of penance is made up of discernment, ­evangelical benevolence ­and prayer. This is true everywhere, in all times; but it is the merit of the East to have insisted on it from the very beginning, to have been a school and finally to have inspired the Latin ­pastoral ministry itself.

*Spiritual discernment*

Discernment, that is to say, a sense of situations, persons and cases, as well as the moral identification of faults, was­ particularly necessary at the time of public discipline, which led to the disclosure of the faults of its members before the community, and to public reprimands, those "correptiones" which were famous for a long time in the first centuries. Sensitivity and judgment were certainly needed.

The mere moral determination of faults, however objective, was far from simple, especially at that time. Penance, which took place before the community, brought out ­the essence of the sin by the ­separation of the penitents, namely its eschatological significance, its death effect on the baptized. How could this be recognized each time without error? It was too simple to say in general: "There are sins which are serious in themselves and which pass for such", "non-human" faults which are not "human" and which are not "human".[[[815]](#footnote-815)](#bookmark623)It was too simple to say: "There are sins that are inherently serious and are considered as such", "non-human and beyond forgiveness"[[[816]](#footnote-816)](#bookmark624) , "sins that can be cured" and "sins that cannot be forgiven"[[[817]](#footnote-817)](#bookmark625) . It was still necessary to draw the line between the two categories and to try to specify! How could this be done with clarity? Indeed, it was necessary to take into account at the same time the notions of the Old Testament that certain sins were to be "exterminated­", to refer also to the sins that were not curable.[[[818]](#footnote-818)](#bookmark626)It was necessary to refer also to the sins "ad mortem" and "non ad mortem" of the New Testament, without forgetting the lists of the Gospels, St. Paul and Revelation enumerating the sins that "exclude from the Kingdom of the two"! [[[819]](#footnote-819)](#bookmark627) !... Finally, as we know, the primitive Church classified idolatry and apostasy, homicide, adultery and fornication among the incurable sins.[[[820]](#footnote-820)](#bookmark628). But each of these offences still had many forms. In the case of apostasy alone, it was necessary­ early on, at the time of the persecutions, to distinguish several ways, unequally ­serious, of sacrificing to idols[[821]](#footnote-821) . In short, the mere determination of the sins subject to public penance required reflection, often even deliberation, and a solution by consensus.[[[822]](#footnote-822)](#bookmark629)In short, the mere determination of the sins subject to public penance required reflection, often even deliberation and synodal solution on the part of the bishops.

In the other cases the bishop had a free hand: he was not obliged to forbid communion and to submit to ­public penance ­reserved for "incurable sins". This penitential area was therefore normally free of surprises. However, since the three great crimes were not absolutely unforgivable - they were indeed admitted to absolution after laborious reparation - the question arose for the bishops to practice a certain ­identification of faults from the point of view of their expiation. Indeed, ­it seems that they asked ­themselves early on whether the usefulness of the subject and the edification of the community would not allow the admission among the penitents of the faithful guilty of faults that were simply "curable­"X1 . Penitential discipline existed. Was it not appropriate to draw the maximum fruit from it in all areas?

In short, attention to persons and to the community was broadened; and in the final decision, the pastoral point of view prevailed. An indication of this can be seen in the success of a technical formula, dear to moral analysis today, distinguishing between ­voluntary and involuntary sins­, between faults of ignorance and those which had been intended in the light of day. This classification, which did not come from the Greek moralists, but from *Leviticus* and *Numbers*[[[823]](#footnote-823)](#bookmark630)The purpose of this classification, which came not from the Greek moralists but from Leviticus and Numbers, was to determine those sins which, while dooming to "extermination," could be forgiven by confession and sacrifice. Such a distinction must have come to the attention of the bishops, who had to decide on cases which, while they were inherently subject to ­public discipline­, could nevertheless escape it and were not excluded from the eucharistic assembly. It was therefore often invoked[[[824]](#footnote-824)](#bookmark631). Capital for the

In addition to the public pastoral importance of this sacrament, it was also important in the everyday life of the faithful and the community. Indeed, it was by invoking the special treatment of "faults of weakness and ignorance" that the bishops could exhort the baptized to ­take communion at every Mass. The East insisted on this, notably Theodore of Mopsuestia in his *Catechetical Homilies14 .*

Thus, from the beginning, Eastern pastoral ministry had the essential categories of moral discernment. And it knew how to use them. From the objective point of view of the law, it distinguished between faults which separate from the ­community of saints and those which do not exclude them definitively. From ­the subjective point of view of the person, it admitted the faults of ­ignorance and weakness which, not involving contempt for the law, escaped absolute condemnation. These two distinctions, which do not overlap, complement each other[[825]](#footnote-825) . They could neither oppose nor cancel each other: for the two points of view which they represented were ordered to each other according to an order of priority. The good of the person could prevail over the objectivity of the law from the first covenant because of the superiority of mercy revealed to Moses™. All the more so after the coming of Christ. The evangelical spirit had further increased the recognized primacy of love and the person.

*Stromata* II, 13-15 *(P.G.,* 8, 993 B-1011 A); Origen, *De Oratione, 28 (P.G-,*

The Eastern Churches, better than others, have understood this by ­resolutely placing the ministry of penance under the sign of the Holy Spirit at the service of evangelical mercy.

*Penance and the Holy Spirit*

This was indeed the will of Christ. He had brought the gift of the Spirit and the institution of the sacrament of penance closer together, saying to his Apostles after his resurrection: "Receive the Holy Spirit, and sins will be forgiven to those to whom you forgive them; they will be ­retained by those to whom you retain them. [[[826]](#footnote-826)](#bookmark1230) ". This sacrament was thus placed under the rule of the Spirit. Not only because, according to the Old Testament, the Spirit is the artisan of purification ­and sanctification, but because, in virtue of ­the Johannine­ word, he would help to discern the faults to be forgiven and the sins to be retained. In fact, according to Scripture, "the Spirit searches everything, ­even the depths of God[[[827]](#footnote-827)](#bookmark632) ". He is given to the apostles as "a paraclete[[[828]](#footnote-828)](#bookmark633) "He assists them in the government of the Church: it is impossible to lie to him[[[829]](#footnote-829)](#bookmark634). Experience soon showed all of us, bishops and priests, "that the kinds of illnesses and remedies are so numerous and so many... that no one is able to know everything and to be equal to such a ministry if he is not enlightened by the Spirit.[[[830]](#footnote-830)](#bookmark635) ". If we add that it is also the Holy Spirit who teaches Christ's disciples to overcome temptations and to know the various movements of the soul, we ­will understand why the East wanted to entrust the ministry of penance to those familiar with the Spirit, monks and cenobites. The charisms to which their lives bore witness showed that Christ was enlightening them with his Spirit[[[831]](#footnote-831)](#bookmark636). These men of God could even be approved occasionally ­for the ministry of confession without having been ordained. And it became customary in the East to call confessors "spiritual ­fathers" or even more simply "spirituals", as we see in the Rituals.

It is therefore understandable that the Eastern tradition, while insisting on discernment, while strongly organizing the disciplinary structure ­of penance, hardly speaks of its judicial aspect. For it, in fact, the priest does not act in the manner of a magistrate, but under the guidance of the Holy Spirit. An Asterius of Amasaeus invites him not to judge in order not to be judged in his turn[[[832]](#footnote-832)](#bookmark637). For, if he has a ­judgment to make, it is in the manner of a doctor who diagnoses a case, like the priest of the Old Testament who had to recognize cases of leprosy[[[833]](#footnote-833)](#bookmark638).

This is indeed another very important theme in the tradition of these churches. In Syria the *Didascalia of the Apostles* recalls it at length­: the bishop is made "physician of the Church[[[834]](#footnote-834)](#bookmark640) ". Aphraates is also inexhaustible on this subject2fl . In Alexandria, Origen begins his ­commentary on the penitential psalm 37 with a long prologue in which he recalls the infirmity of our nature, the benevolence of God instituting ­medicine and remedies, the incarnation of the Son coming, as "archiatros", to heal every illness and every infirmity[[[835]](#footnote-835)](#bookmark639). And he concludes that all those whom God has established in his Church as prophets, Apostles and ­successors of the Apostles have received from him the task of healing wounds. They are "doctors of souls[28](#bookmark640) ". ­The place, the purpose and the spirit of the sacrament of penance could not be better situated in the ­redemptive economy: it is not meant to condemn but to heal.

*Evangelical pastoral care*

In this regard, bishops and priests need the competence and discernment of a physician. Indeed, Origen warns the faithful that they must turn to men of truly qualified judgment[[[836]](#footnote-836)](#bookmark641).

But even more than competence, it is charity and the evangelical spirit that the East wants to form them[[[837]](#footnote-837)](#bookmark1233). These virtues were more necessary, certainly, in the early days of public penance: bishops ­and priests could be tempted to address the faithful with exaggerated or untimely reproaches. But these virtues, truly ­characteristic of ­the New Testament, were necessary for any ministry of confession. In Egypt, Abbot Nil warned bishops and priests against irascibility: a warning that was applicable everywhere [[[838]](#footnote-838)](#bookmark642). Before him, in Asia Minor, Asterius of Amasea asked them to be "neither arrogant [[[839]](#footnote-839)](#bookmark643) ", "neither caustic nor harsh[[[840]](#footnote-840)](#bookmark644) ". Rather, they were to imitate "the benevolence of him who created us[[[841]](#footnote-841)](#bookmark645) "the benevolence and humanity of Christ[[[842]](#footnote-842)](#bookmark646) "They were to follow "his way of shepherding the flock; to meditate on the Gospel, to seek and learn from it, as in a mirror, the ideal of care and benevolence[[[843]](#footnote-843)](#bookmark647) ". Penance is in the East, as much as the Eucharist, the sacrament of "divine philanthropy".

An Isidore of Pelusa thus expressly recommended this "­philanthropy" to the bishop Theodosius who questioned him. He assured him that it was more effective than "reasoning, laws and time[[[844]](#footnote-844)](#bookmark648) He assured him that it was more effective than "reasoning, laws and time", in short than the usual remedies of the penitential institution. Indeed, he also pointed out, when this understanding comes to meet the ­good will of the penitent to shorten the duration of his satisfaction, it makes the treatment imposed effective[[[845]](#footnote-845)](#bookmark649). By giving confidence in the divine mercy, it encourages the sinner to collaborate in his own conversion. Penance is then no longer a discipline suffered by him; it becomes, as the Gospel asks, a transformation of the spirit brought about by him at the call and with the help of grace, a *metanoia* [[[846]](#footnote-846)](#bookmark650)®. Nil to another bishop, the sinner enters the path of repentance­, tears and reparation[[[847]](#footnote-847)](#bookmark651). The East is aware that a pastoral ministry of mercy is not only evangelical, theological­

It is not only valid, but also pastorally "winning", more suitable and effective than the external and mechanical application of canonical sanctions.

From the very first centuries, therefore, the primacy of mercy­ ­valued the importance of the subjective factor, and emphasized the resources and interests of the person. In this way the ­institution rose above its impersonal rules. Very early on it came to affirm that the remission of sins is not linked to the length of satisfaction. The Byzantine ­penitentials were fond of saying this in the Middle Ages, as if they had the merit of innovation. In reality, they had been largely preceded by the two masters of penance, Saint Basil and Saint John Chrysostom[[[848]](#footnote-848)](#bookmark652). The latter insisted on this emphatically in his letter to Theodore after his fall. He stated that "the value of penance is not judged by the length of time, but by the disposition of the soul[[[849]](#footnote-849)](#bookmark653) ". It has the same efficacy as at the time of Jonah's preaching in Nineveh, when "the space of a single day is enough to make all their impiety disappear[[[850]](#footnote-850)](#bookmark654)". Less eloquent, but more practical, St. Basil had made this observation a rule in his third canonical epistle: as soon as the bishop sees the fervor of repentance in the penitent, he can shorten the time of his epitimia[[[851]](#footnote-851)](#bookmark655). This rule, which has become classic, did not remain a dead letter. In the 6th centurye it was observed by Symeon Stylite the younger. A penitent, running to the foot of his column, shows the unexpected depth of his contrition by a public confession; he immediately asks for absolution: the saint grants it and sends him away exhorted and reconciled[[[852]](#footnote-852)](#bookmark656). Maximus the Confessor pleads the cause of a fugitive nun from her monastery: "The repentance of her heart is great and inexpressible, as well as her humility of spirit concerning the fault she has committed and the separation from you which has been inflicted upon her as a punishment40 ".

This practice is therefore ancient. Eastern pastoral work knew how to estimate the quality of repentance and, going beyond the rules, it subordinated discipline to the primacy of the evangelical spirit.

*Intercession of the Church*

On a final point, these churches have remained faithful to a primitive tradition of the sacrament of penance. The forgiveness of sins has remained a ministry of intercession. Certainly the formulas of absolution ­know on occasion, notably in Egypt, how to appeal to the ­power of binding and loosing[[[853]](#footnote-853)](#bookmark657). However, this is not customary. ­Usually they have the deprecative form and are surrounded by a very broad framework of prayer. One might be surprised at this and question their sacramental value. In reality this form is ancient and ­particularly adapted to this sacrament: it must be recognized. The Latin Church itself used it and only abandoned it rather late[[[854]](#footnote-854)](#bookmark658). In patristic times and during the early Middle Ages, in the West as well as in the East, the penitential process took place within the framework of the Church's intercession. Sinners had to pray; by their tears as well as by alms they washed away their faults. At the door of the church where they made their station they asked the faithful for the charity of their prayers. At the liturgical assembly the priests and saints begged for them and for them. The intercession of the whole Church supported them.

Obviously the main role was played by the priests, who presided over the assembly. Their Eucharistic prayer seems to have played an important role here from the first centuries as well as during the early Middle Ages [[[855]](#footnote-855)](#bookmark659). Commenting in fact on the *Dimitte nobis debita nostra* of the *Pater,* Origen mentions the importance of this intercession. He remarks that, like the priests of the Mosaic law, the Apostles and their successors the bishops know for which sins they can offer sacrifices and those for which they have no right[[[856]](#footnote-856)](#bookmark660). This formula " to offer sacrifices ", formally applied by him to the Apostles and the bishops, is interesting: it holds our attention by its ­biblical allusions as much as by its doctrinal and disciplinary content. First of all, it expressly recalls the distinction common to the Old Testament and the New: the sin with the hand which Moses excluded from the sacrifice[[[857]](#footnote-857)](#bookmark661)and the *ad mortem* sin for which the apostle John ­forbade prayer[[[858]](#footnote-858)](#bookmark662). Origen thus brings the two notions together in the same formula in order to conclude that they are exclusive. But this exclusivity concerns here, as under the Mosaic law, sacrificial intercession. What sacrifice does he have in mind? The answer leaves little doubt. Since the New Testament knows of no other liturgical sacrifice than the Eucharist, it is of this sacrifice alone that this commentary on the Lord's Prayer can speak. It must therefore be admitted that in Origen's time the great Eucharistic prayer, ­understood as ­a supplication and a sacrifice of intercession, had penitential value.

Even earlier, in apostolic times, the intercession of the Church in the forgiveness of sins was already given an important place. Two texts reveal this. The first is precisely the passage we have just quoted, *1 Jn* 5:16. It not only teaches the distinction to be made between sins *ad mortem* and *not ad mortem*; it also makes it clear - and this is important - that the normal remedy after sin is the prayer of the brethren63 : the prayer of the earthly Church, supported, if we take into account the beginning of the same epistle, by the heavenly prayer of Christ the advocate for sinners, *1 Jn* 2:1-2. It is therefore the intercession of the whole Church, heavenly and earthly, which would obtain from the Father the remission of faults. The penitential importance of prayer becomes decisive.

Finally, it is appropriate to compare this text from John with James 5:14-15. This passage is interpreted too unilaterally as referring only to the anointing of the sick. It should also be understood as referring to the sacrament of penanceM . For, as should be noted first of all, this text is followed, according to a logical grammatical articulation, by v. 16, dedicated to the confession of sins and to fraternal prayer to obtain healing. Moreover, these w. 14-15 also mention the intercessory prayer of the presbyters in the context of the forgiveness of sins. How then can we not conclude that the whole, i.e. the three verses 14-16, thematically and grammatically related, highlight the sacramental place of the Church's intercession in the two related sacraments of extreme unction and penance?

Finally, let us remember that the intercession of the Church is also an authentic theme of this sacrament, particularly important in the East. It sheds light on the liturgy of penance and its spirituality. It will also help us to understand the style and number of penitential rites so numerous in these liturgies. Finally, it will be able to play an important role in a future renovation.

1. - COHESION IN THE DISCIPLINE

If we now turn from the spirit to the discipline, we are led to observations which, while raising questions for ­today, indicate a positive achievement for the past to be credited to the sacramental institutions of the East: we mean that public and private penance were closer to each other and showed more coherence than we often imagine.

There is no question of identifying them. The differences are too obvious. Public discipline has its ­own unmistakable features­: sinners are ostensibly exposed and ­separated from the community; they are reprimanded in broad daylight; before reconciliation, they must pass through the stages of the stations provided. This legislation, determined by so many patristic and conciliar canons, is known [[[859]](#footnote-859)](#bookmark663). The institution has a characteristic form.

It is in this context that most of the texts quoted above by Origen, Aphraates, St. Basil, Asterius of Amasaeus, St. John Chrysostom, Isidore of Peluse and Abbot Nil must be understood. There is no lack of cases and examples. The most ancient and undoubtedly the most famous are those of the *lapsi, who* fell at the time of the last persecutions, of whom Denys speaks in his letters to Fabius of Antioch and to Pope Denys of Rome50 : the beautiful story of the ­old man Serapion, reconciled at the last hour [[[860]](#footnote-860)](#bookmark664)the letter to the brothers of Armenia[[[861]](#footnote-861)](#bookmark665). *U Ad Theodorum lapsum* tells the case of the young Phoenician­, son of Urbanus, who was called back by Chrysostom to his friend to ­encourage­ him[[[862]](#footnote-862)](#bookmark666). The *Spiritual Meadow* relates the terrifying end of a cleric of Constantinople, who in the time of the patriarch Gennadus resisted all his objurgations and ecclesiastical sanctions00 .

The two institutions were therefore quite distinct. Nor were they always or universally obligatory. John Chrysostom, Theodoret, James of Sarug and others knew, as did Origen, that the forgiveness of sins could also be obtained by prayer, ­tears, almsgiving, etc. Very early on, community penitential rites also appeared. Nevertheless, our two institutions existed and it must be recognized that they ­developed side by side, at least in ­part: it is not easy to determine when the public penitential stations ended or when ­individual confession­ became widespread. It ­would be rather futile to do so: the two institutions reacted on each other, and partially extended each other.

*Beyond public penance*

It is not uncommon, in fact, to find outside of public penance some way of doing things that is inspired by it. ­Public confession of faults can become an optional gesture of ­private ­devotion­, a way of showing the depth of one's repentance: examples of this can be found at the foot of the column of Simeon Stylites the Younger and in the monasteriescl . On the borders of this canonical discipline and monastic penance, we must also situate not so much the case of sinners who asked for monastic tonsure to expiate their errors in the ­religious life, but the strange cases of those penitents who ­shut themselves ­up in caves or chambers to make amends in privation; and also, in the monasteries, those monks who, for a particularly serious fault, asked of themselves the favor of going to what John Climacus calls "the prison," in the frightful conditions of life which he describes: they sought there in ­extreme mortification the grace to feel forgiven [[[863]](#footnote-863)](#bookmark667).

*Towards individual confession*

On the other hand, it is not difficult to recognize principles and ­methods which would seem to be proper to individual penance in an era which is already new but still close to its origins. We find them in the 5the or 5th century in instructions or narratives ­from that period. And we are not a little surprised to find them later adapted, summarized or developed in the ­pastoral directives given by the Byzantine penitentials.

Indeed, it is a leitmotif of these early manuals that the ­confessor must be a doctor full of gentleness and love03 . Now, as we have already noted above, the oldest documents always present the bishop and the priest charged with the ministry of penance as doctors. And they recommend to them benevolence­, delicacy and the evangelical spirit. This was the language of the oldest, of Origen, of Aphraates and already of the *Didascalia of the Apostles.*

These manuals also insist on the need for the ­spiritual father to ­know the penitent's faults: they point out the difference between cases, the great variety of remedies and treatments; they recommend adapting the "epitimies" or satisfactions to each one. These directives form either a theme of exhortation addressed to the ­penitent to provoke his confession04 , or a warning destined for the confessor to enlighten the choice of "epitimies"5 . Now these ­exhortations and warnings appear as early as the 5th century in the writings of Isidore of Peluse in his replies to the bishops who asked his advice. The long epistle addressed to bishop Theodosios is an exemplary case, the letter to bishop Alphios a summary7 . Later Byzantine manuals will hardly do anything more than ­systematically take up ­and adapt to the use of confessors.

There is more to it than that. The initial encouragement to the penitent to open up can already be read among the beautiful stories of the *Spiritual Meadow,* compiled by John Moschos. A young penitent, guilty of having desecrated the tomb of a virgin and upset by the adventure that followed, had turned to Abbot John, higoumene of the monastery of the giants. Still moved, the unfortunate man did not dare to open his mouth. He was-

1. The oldest Byzantine penitential, the *Canonarium of the monk and deacon John,* says that they are "very gentle doctors" (ed. Jean Morin in the ­appendix to his *Commentarius historicus de disciplina in administ ratione sacramenti ­Poenitentiae,* Brussels, 1685, p. 103 D).
2. This theme appears in the prologue of the *Canonarium,* just quoted (p. 105 B-C); in the exhortation to the penitent, according to *VOfficiwn et ordo* (Morin, *l.c.,* p. 78A-D; *P.G.,* 88, 1892 A-B).
3. In the *Canonarium* (Morin, *l.c.,* p. 111 B-D); in the *Sermo de ­Confessione et de Poenitentia* (Morin, *l.c.,* p. 95 A-D; *P.G.,* 88, 1925 C-D -1928 A).
4. *Epistolarum lib.* IV, 145 *(P.G.,* 78, 1225 D - 1229 A).
5. *Epistolarum lib.* V, 296 *(ib.,* 1509 A-C).

then offered this little exhortation that one would think was taken from a pre-existing penitential:

**"Believe me, my child, just as there are many kinds of sins, so there are many kinds of remedies. If you want to be healed, tell me in all truth what you have done, so that I may bring the appropriate remedy, for a debauchee, a murderer and a poisoner are treated differently; and a greedy man is given a different remedy as well °8 ."**

As for the directives for confessors, they have not only a distant preparation in the letter already quoted from Isidore of Peluse: we read a first adaptation to the style of later penitentials in the prologue of the *Nomocanon* attributed to the bishop Sophronius of Jerusalem, a friend of the author of the *Spiritual Meadow*[*[[864]](#footnote-864)*](#bookmark668)*.* This ­document is a sort of transition. The prologue insists both on the need to adapt the "epitimies" to the faults and on the indispensable competence of the spiritual father. The treatment of an ­expert doctor, it observes, is quite different from that of an ignorant person. Thus, "just as a competent physician must know for ­each kind of illness, pain and fatigue the herbs, purgations­, amputations and poultices to be applied, so also those who hear the confessions must know what is a disease of the soul, an infirmity of the spirit, a disorder of the heart, an affection of the body ; What is also fornication of the spirit, adultery of the soul, disturbance of the mind and torment of the conscience; what is finally sin, injustice, greed, lying and perjury, etc.[[[865]](#footnote-865)](#bookmark669) ... ". There is clearly a "literary genre" of moral analysis and catechesis of confession.

Finally, there is not even the liturgical sequence of a confession, as it will be fixed later in the first rituals, that cannot be discerned from the end of the 6th centurye . The case of Simeon Stylites the Younger was cited above, where a sinner, at first insolent, then completely turned away, is given public confession, repentance ­and a request for absolution. The original narrative, preserved in the *Early Life* of the Stylite, allows us to recognize the process with its ­ancient characteristics[[[866]](#footnote-866)](#bookmark670) the absolution given immediately after the confession, as we shall see later in the *Canonarium* of the monk and deacon John[[[867]](#footnote-867)](#bookmark671) and in the *Sermo de Confessione et de Paenitentia*[[[868]](#footnote-868)](#bookmark672) and then

the exhortation of the penitent; finally, the determination of an "epitimy [to be done] until a certain time"; lastly, the dismissal or *apolysis,* marked perhaps by a final oration of thanksgiving:

< The saint, imitating the ineffable philanthropy of his Master, who wants all men to be saved and to come to the knowledge of the truth, accepted his prayers. After teaching and ­exhorting him at length­, he gave him an epitimia [to do] until a certain term and sent him away, giving thanks to God who had snatched him from the error of the demons[[[869]](#footnote-869)](#bookmark1234) ".

*The bishop-monks*

Such coherence within the penitential discipline ­could possibly be surprising. However, it can be explained very well in the East. It was impossible for these Churches to oppose ­public­ penance ­led by the bishops and individual confession entrusted to penitential priests and monks. Many bishops, in fact, before receiving their consecration, had been monks or cenobites. James of Nisibia, who became bishop of this ­frontier city ­and took an active part in the Council of Nicaea, maintained to the end the ascetic existence which he had first led. Aphraates has remained better known to us for his spiritual life and doctrine than for his episcopacy. The ascetic Eusthatus, the originator of the monastic life in Pontus and Armenia, was bishop of Sebaste. S. Basil, who admired him, founded a *coenobion* like him*:* he wrote the Rules, while being bishop of Caesarea and author of the three canonical epistles mentioned above. John Chrysostom and Theodore of Mopsuestis also studied with the ­monks of Syria for some time before their ­respective priesthoods and episcopates.­ It was the fervour of the former which saved the latter from the error we know[[[870]](#footnote-870)](#bookmark673) and there is little ­doubt that it was the evangelical spirit drawn from the monastic training ­which explains the mercy of his doctrine towards sinners. There are ­still so many bishops - Agapetos, Theodore of Hierapolis, Aphthonios, Helladios, Abraham, Alexander - of whom the *History of ­Philothea* by Theodoret, himself a monk before becoming bishop of Cyr, speaks. In Alexandria, Egypt, Cyril's successor on the patriarchal throne was the solitary Eusebius, of whom little is known other than this election, his resistance to it, his premature death and,

In the meantime, the pastoral example which led him to convert himself a notable by the name of Alexander, whose bad examples had long scandalized7C . A monk again, the friend of John Moschos, the bishop and patriarch of Jerusalem, to whom is attributed the *Nomocanon* already quoted, whose prologue announces the spirit of the later Byzantine penitentials [[[871]](#footnote-871)](#bookmark674). It is clear that when such bishops directed the conduct of penance in a Church, this discipline must have reflected the evangelical spirit, the sense of discernment, the ­attention to persons and cases, the confidence in the grace expected of "spirituals".

*A premature balance*

These facts and the connections they attest to between the two disciplines call for reflection. The sense of care for the ­individual, the kindness, the spirit characteristic of the New Testament largely permeated the era of public penance and the first \* extension of individual confession. The style of this new discipline, its very liturgical rhythm, can be traced back quite far in time. On the other hand, the epitimies and nomocanons ­inherited from the official penance prolonged their influence throughout the Middle Ages. These complementary facts indicate an unmistakable balance, which was itself a positive achievement.

But perhaps this balance came too quickly? Perhaps it failed to be broken and finally overcome? The contemporary crisis in the practice of penance in the East could be explained by a premature halt in the evolution of the discipline. The nature of the epitimies and their length have not evolved, practically speaking, since the time of which we speak. The ­satisfactions imposed by the spiritual fathers have kept the length of the diets and treatments of the Middle Ages: an unfortunate interpretation of the medical role of the confessor! The canons set by the Fathers have been too long and too slavishly followed. And it is not impossible, even, that the agreement mentioned above between the bishops and the monks, after having favoured an initial harmony, did not lead to a halt and to stagnation. There should have been more independence, more attention to the spirit of the Fathers. Private confession would have gained a deliberately newer style.

958 l. ugier, s.j.

III. - SENSE OF COMMUNITY

In spite of these limitations, the East has given to the sacrament of penance liturgical forms which deserve attention because of the way in which they express the community dimension of private confession and lend themselves to collective celebrations. They constitute an original contribution which, intelligently used, can be fruitful for renewal.

They take two forms. The first is the rite of private confession itself: in spite of its present use, it has retained features of an earlier communal use. The second is that of properly collective rites: they are inherently ­communal both in their use and in their structure.

*Private Confession and Community Liturgy*

The liturgical framework of private confession is often weighed down, as was noted at the beginning, by a Euchological package which, although very beautiful, is too luxuriant and exceeds the proportions of the individual for whom it is now intended. This defect, which has become evident today, is only the reverse side of a quality. Just as the baptism of the little ones is still only the abbreviated version of the community celebration of the Easter Vigil, where adults dominated in number, so the auricular confession is the adaptation of a primitively ­collective celebration[[[872]](#footnote-872)](#bookmark675). This arrangement, easy to carry out, had the theological advantage of ­expressing the community dimension of the sacrament of ­penance.

Among the Byzantines, where the influence of the monks had been ­particularly noticeable on the practice of this sacrament, it seems that the liturgy borrowed its euchological framework from the office. ­Recourse was had to the hours whose penitential meaning was more obvious and which were already used in the monasteries for the opening of ­conscience and the confession of the cenobites to the Abbot: practically at the morning hour of *Yorthros* and, in the evening, at Compline. Indeed, the psalms, the *Trisagion,* the *Kyrie eleison, and* the metanies which form the primitive structure of the Byzantine rite of private confession seem to have been extracted from the hours of the office, as has been attempted to be shown elsewhere70 . The office of *Yorthros,* assigned in the monastery of Stoudion to the confession of the monks, was

marked by the psalm of "confession" or *Miserere*[[[873]](#footnote-873)](#bookmark676). The *Miserere was* ­also sung at the evening Compiles, as well as the *Deus in adjutoriuni meum,* two psalms later proposed for choice by the oldest Byzantine rituals of auricular confession[[[874]](#footnote-874)](#bookmark677).

In Egypt, where the monks' action in favour of ­individual penance ­met with strong opposition from ­the hierarchy[[[875]](#footnote-875)](#bookmark678)In Egypt, where the monks' action in favour of individual penance met with strong opposition from the hierarchy, the liturgical framework for private confession was borrowed from the liturgy of the Mass, when it was finally accepted. This solution had the advantage of responding to a theological conception dear to Egypt, where Origen had highlighted the importance of the Eucharistic sacrifice and its prayer for the remission of sins[[[876]](#footnote-876)](#bookmark679). Moreover, the liturgy of the Mass in Egypt made use of two beautiful orations of absolution, addressed either to the Father or the Son[[[877]](#footnote-877)](#bookmark680). Between the *Pater* and the *Sancta sanctis* it presented an authentic penitential rite. The Our Father, supported by its preamble, translated the general confession of the assembly: the *Dimitte nobis debita nostra* was the heart of it. Absolution was pronounced by the celebrant in the famous "oration of absolution to the Father", preceded by the prayer of inclinationS5 . The power of the keys was formally invoked and the formula was as explicit as possible: "We shall all be... We shall all be released and absolved from my sinful mouth88 . Written in the plural style, the formula was clearly ­collective.

If we now turn to the oldest Coptic ritual of private confession, we are not a little surprised to find there, with

With some slight additions and adaptations, this rite of the Mass[[[878]](#footnote-878)](#bookmark1235) . Between the Our Father and the embolism takes place the personal confession of the penitent. The spiritual father pronounces the prayer of embolism, the oration of inclination and the absolution to the Father, like the celebrant at Mass. The wording has even kept the community style in "we": it is content with a few rectifications, notably by introducing the equivalent of an N... for the mention of the penitent. Finally, this rite, because of its primitive Eucharistic function, is liturgically and theologically very beautiful. It best expresses the ­orientation of ­penance to the Eucharist and thus its ­communal­ dimension.

*Necessary adaptations*

Nevertheless, these penitential structures, both Byzantine and Coptic, are too long to be repeated on each individual. In the early monastic liturgy, ­the office they constituted - psalms, *Trisagion, Kyrie eleison* and metanies - was said only once for the whole ­community: during this time the cenobites went to confession. Similarly, among the Copts, the penitential rite of the Mass is celebrated only once for all the faithful, who then go to Communion. The magnitude of the ritual process, legitimized by the demands of the liturgy of the assembly, needs no further justification. But once it has been taken out of its primitive framework and repeated for each penitent who presents himself, it is tolerable only in a very limited number of cases.

The Coptic tradition has understood this for a long time. Its ­spiritual fathers ­no longer say all the primitive prayers: the prayer of absolution to the Father is enough for them[[[879]](#footnote-879)](#bookmark681). The Ethiopians do the same. On the other hand, the Byzantine liturgy has remained conservative. To the original structure described briefly above, it has even added litanic prayers80 ; it has only suppressed the biblical readings which ­appeared locally in the Italo-Greek rite. Solutions are needed. They can be of two kinds .

The Copts have set an example by reducing the length of the rite from the Mass. It only remains for the Eastern Churches as a whole to establish a brief and flexible rite which remains faithful to their respective traditions. In the East as in the West, the faithful today are not monks who have an hour or more to wait their turn and then to

*The Kyrie,* metanies and psalms of the monastic rite must be multiplied. If we wish to respond to their needs, we must deliberately push to the limit the liturgical evolution which has now been stopped, and give the auricular confession a rite which is made for it, just as we must create a liturgy for the baptism of the very young which is adapted to it.

But it is also possible to take the opposite route, i.e. to return to the community starting point to restore it by accommodating it. This solution is suggested by the Byzantine ritual. Why could we not do as the monks did in the past, ­who confessed during the service? It ­is conceivable that the euchological­ framework provided by the ritual, instead of being repeated for each penitent, could be intended for an entire group. It would then serve as an opening and a community conclusion to the confession, which would itself remain individual. Each one would go to make it after having been prepared by this collective celebration, as the monks would go to address their spiritual father during the office of *Vorthros* or Compline. The East does not have to invent ­celebrations. It has preserved them; it would be enough to restore them.

*Community penitential rites*

But its churches also have a more original resource, to which the Coptic case obliges us to give great importance. Unlike the Byzantine liturgy, the Coptic rite is not linked to the individual confession of the monks, but to that of the ­assembly and its general absolution during the Mass. This present private rite is therefore derived from a whole community, both in absolution and in confession. Now this collective structure has not disappeared. It is still in its place at Mass, where it ­prepares the assembly for the reception of the holy mysteries: it has therefore ­retained both its collective confession and its collective absolution. The case is obvious.

But it is only one example among many. The East ­has a large number of collective penitential rites. The only difference is that they have not been adapted later for private use, as is the case with the Copts. In the Mass, in the office and in the ritual they are numerous and ancient. It is not difficult to recognize them in spite of - or perhaps because of - their ­general confession and their collective absolution pronounced by the celebrant. Generally their form is deprecative, as is the Eastern tradition. Sometimes, as among the Syrians and Copts, they are accompanied by a rite of incense.

The Copts alone have two at Mass. And their importance was great in the past. The first is none other than the one just mentioned before communion. It is identical to the present private rite, but older than it, and preceded it in the sacramental practice of this Church during the long centuries when it shunned auricular confession. It does not, however, have in history the prominence and brilliance of the penitential rite at the opening of the Mass. The latter is more solemn and is accompanied by a rite of incense over the whole community: its prayer of absolution is addressed to the Son. It was this penitential set that the patriarchs Michael and Cyril opposed in the XIIe and XIIIe centuries to the ­auricular confession that was then penetrating Egypt00 .

The Western Syrians also offer several of these at Mass and during the service. No doubt their penitential rite for the opening of Mass has neither the antiquity nor the value of the Coptic rite of

1. Cf. *supra,* n. 82. - But how old is this incense rite? The question arises. According to the Patriarch Michael (XIIe c), it was the Evangelist St. Mark himself who instituted it to remit sins, as did the Aaronic rite of incense. The truth of this assertion may be questioned. Indeed Origen, who ­comments precisely on the atonement of Aaron by incense, does not­ apply it to a rite in use in his time and makes only a spiritual interpretation of it *(In Lcvit. hom.* IX, 8; *P.G.,* 12, 519 C-520 B; *In Num. honi.* IX, 5; *ibid,* 629 D- 630 D). Later than Origen, the *Canons of St. Athanasius (The Canons of Athanasius, Arabia and Coptic versions,* ed. W. Riedel and W. E. Crum, 1904, London) will certainly reflect an already well-developed use of incense: a morning and evening incensation (§ 106, p. 68), the incensation of the Mass before the reading of the Gospel *(ib.),* an incensation at the entrance to the sanctuary (§ 7, p. 16). This, however, is not yet the rite with which we are familiar for the remission of the sins of the assembly. Indeed, the incensation of the Gospel is done "inside the sanctuary" (§ 106, p. 68). As for the incensing of the entrance, it takes place only around the altar and has no other purpose than to purify and sanctify the priests: it envelops them with the smoke of incense out of respect for the divine majesty (§ 7, p. 16); and the biblical commentary on the rite does not refer to the ­atonement of the people by Aaron's thurible, but to Moses and Aaron presenting themselves before the Lord in the tabernacle. The assembly is not involved. According to the theology of this canonical collection, the remission of the sins of the faithful is not specifically linked to the incense rite of the Mass. Rather, as we have seen above (n. 49), it is connected with the Mass itself, understood as a "sacrifice for sin", asked of the priest by the faithful. eLater, during the early Middle Ages and before the 12th century, this rite of incense extended its efficacy to the entire assembly, and was attributed, in addition to the general power to sanctify, the specific effect of remitting sins. Finally, once this meaning was acquired, the rite of incense seems to have been developed liturgically. The famous oration of "absolution to the Son" may well be of late introduction­, and may have been borrowed from Gregory's Christological anaphora, where it has a normal place in the penitential rite of the *Sancta sanctis* (as the "absolution ­to the Father" is located at the same point in Basil's anaphora).

Four main periods could therefore be distinguished: Icr -IIIc centuries (no incense rite); IVC -VIC [?­Later, liturgical developments, perhaps motivated by the intention to enhance the rite in relation to that of individual confession (which had recourse to the penitential rite of the anaphora of St. Basil before the *Sancta sanctis).* As Fr. I.-H. Dalmais proposed in 1958, it was perhaps the Arab invasion which, causing a decrease in the number of priests, led to the conferring of a communal and penitential value on the rite of incense.

incense[[[880]](#footnote-880)](#bookmark682). On the other hand, from the end of the fourth centurye they placed ­a prayer of forgiveness within the great Eucharistic prayer, at the end of the intercessions for the living and the dead and before the doxology[[[881]](#footnote-881)](#bookmark683). First said by the assembly, it is then taken up and concluded by the celebrant. It extends, according to the formula quoted above, to all "voluntary and involuntary sins, conscious and unconscious[[[882]](#footnote-882)](#bookmark684) ". By its style and its hierosolymeric origin it is rooted in the Jewish penitential prayer of the synagogue, at the conclusion of the *tephillah*[[[883]](#footnote-883)](#bookmark685). As for the penitential rites of the Syrian office, they are numerous and are normally accompanied by an ­imposition and an offering of incense[[[884]](#footnote-884)](#bookmark686). Occasionally they also include the penitential formula which concludes the anaphora and asks for the remission of voluntary and involuntary sins.

As for the Syrian-Eastern tradition, represented by the Nestorians, Chaldeans and Malabars, it has preserved a particularly expressive rite in the course of the Mass, which the Nestorians have been content with for centuries, to the exclusion of all others. It comes after the doxology ­of the canon and takes place around the fraction and the consignation­. It takes place in two acts. The first is also marked by an incensation90 . The second, which immediately precedes the *Pater,* is characterized by the intervention of the deacon, the confession of the ­congregation and the conclusion made by the celebrant: it concerns more ­particularly the faults contrary to charity [[[885]](#footnote-885)](#bookmark687).

*The annual rite of "genuflection*

Each liturgy in the East has its own penitential rites. All of them, however, agree in the splendor they give to the annual rite of "genuflection". It is attached to the feast of Pentecost[[[886]](#footnote-886)](#bookmark1238). At first it seems to be explained simply by the resumption of the daily gesture of genuflection, interrupted during the Easter season. However, if we look more closely at the text of the prayers, we see that it is deeply attached to the essential mystery of the feast, that is, to the gift of the Holy Spirit. The celebrant's long supplications appeal to his mission of purification and sanctification. The rite has in fact a penitential significance which, without being exclusive of any other, is nevertheless preponderant.

Its adoption by all liturgies and the solemnity of its ­celebration are a clear sign of its importance and antiquity. However, it cannot be guaranteed, as tradition has it, that its orations were composed by St. Basil himself: ­some of them would rather come from a Palestinian tradition[[[887]](#footnote-887)](#bookmark689) . ­However, the rite could have been in use from his time[[[888]](#footnote-888)](#bookmark690) . In any case, it was certainly in use in the 5th centurye [[[889]](#footnote-889)](#bookmark691). And, at the end of the 6th centurye , the life of Symeon Stylite the younger offers a beautiful and significant liturgical example [[[890]](#footnote-890)](#bookmark692). For, celebrated by the saint himself surrounded by his monks, the rite included the usual long prostration; then, in the Syrian fashion, a rite of incense; finally, according to the Palestinian formula mentioned above, forgiveness was implored for "the faults of ignorance". [[[891]](#footnote-891)](#bookmark693) ".

*Possible application*

Such are the ­communal penitential rites ­of the East, summarily enumerated.­ Their importance can be guessed at; it may concern the present as much as the past. Of course, it is possible to discuss the sacramental value of one or the other: they are not all equal. But they cannot all be rejected as a whole. Otherwise, it would be necessary to claim against all probability that, in spite of their diversity and number, they have been introduced and maintained surreptitiously without the knowledge of the hierarchy. Above all, it would have to be admitted that from the golden age of public penance until the generalization of individual confession, during the long interval extending from the fourthe  to the ninthe and even until the twelfthe century in Egypt, the East had no sacramental rite to make available to laymen who, having avoided the crimes reserved for canonical discipline, were nevertheless guilty of venial or even serious faults, but not subject to public sanctions[[[892]](#footnote-892)](#bookmark1241). We should also forget that patriarchs have defended them in the name of the tradition of their Church10G . Or one would have to imagine in desperation and without providing proof that these rites were officially renounced or limited after centuries of use. These are too many ­improbabilities, which ignore the assistance of Christ to his Church. Is not the reasonable attitude, the only one perhaps, to admit the sacramental value of these penitential rites in the East?

It is therefore right and necessary to ask about their scope, that is, the sins they could absolve. Since it is not possible to explain this at length here, we must refer to the articles which have attempted to do so[[[893]](#footnote-893)](#bookmark694). Let us say, however, that these rites, which ­sometimes go back to the ­time of public penance, cannot have encroached on its domain. They did not remit the crimes which were reserved for­ him: apostasy, idolatry, homicide, adultery and fornication with their various variants[[[894]](#footnote-894)](#bookmark695). Nevertheless, if we take into account their frequent mention of "voluntary and ­involuntary sins­", of "conscious and unconscious faults", we must admit that they were not reduced to the remission of venial faults alone. They also absolved sins which, although considered serious today, were nevertheless situated within the limits of canonical discipline[[[895]](#footnote-895)](#bookmark696).

It is therefore permissible to ask whether the service which these rites have rendered for centuries in the past does not retain its place and value even today. It is true that, in accordance with traditional discipline, they could not absolve sins which cause scandal in the Christian community: these would always require a precise confession and the possible lifting of canonical sanctions. But, leaving aside ­this reservation, they could remit venial or even grave faults, as determined above, when the *copia confessarii* ­is lacking and the faithful are offered the sometimes meritorious opportunity of participating in the Mass through communion. It would suffice to use these rites, as in the past, where and when they are liturgically present.

We must also think of moving forward. For when these rites ­belong to ­the Office, they are practically buried under a euchological material which suffocates them: they are scarcely known to the priests and monks who nevertheless recite their hours; as for the laity, who never ­attend the Office, they are totally unaware of them: they can therefore never benefit from their general absolutions. When these rites belong to the Mass, the difficulty is the reverse. They are not ignored; but, on the contrary, because they are too well known and worn out by age-old practice, they end up going unnoticed by those who should benefit more from them. It is therefore pastorally ­desirable that they be allowed to be taken out of their usual framework and made the object of an independent ­catechesis and celebration. In short, if we really want to respond to the expectations of the faithful and their needs, we must envisage that, in a series of circumstances - the number and importance of which will be determined by the bishops - the celebration of these rites could be independent of their ­primary context ­and be left to the free initiative of the clergy, *ad libitum sacerdotis.* The pastoral advantage of this is undeniable, and it would also be the ­best way to revitalize these rites, which have been preserved by the treasure of tradition.

This overview, however brief, has revealed the resources of the Eastern tradition of the sacrament of penance. It is true that the ­practice of this sacrament is going through a crisis in these countries today. However, these Churches, by focusing on the positive elements of their tradition, can resolve it. For the impasse in which they find themselves, stemming from a disciplinary equilibrium prematurely acquired and too soon stabilized, may one day open up and finally lead to a ­new equilibrium.

The remedy lies first of all in a return to the spirit of "discernment" dear to this tradition. This courageous reflection, which will bring about a pastoral reinterpretation of the "epitimies", will make the confession, whatever its form, more "manageable" for the priest and the faithful. From the liturgical point of view in particular, the solution lies in two directions. Firstly, it is to be found in a wide use of the traditional community celebrations in these Churches: either the private confession takes place during a traditional collective rite intended for a whole group; or, in cases pastorally provided for by the hierarchy, one or other of the general absolutions familiar to the East is used. As for the purely private confession, celebrated in the individual meeting of the faithful with their "spiritual father", it is clear that the ­Eastern Churches ­cannot sacrifice it without denying their history and their ­spiritual tradition[[896]](#footnote-896) . They owe it to themselves to preserve it, but by giving this meeting a liturgical form that is definitely adapted to the people of today.

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**Acts of the Holy See**

ACTS OF THE SUPREME PONTIFF

**Encyclical Letter "Sacerdotalis caelibatus" of Pope Paul VI on priestly celibacy, June 24, 1967. - (**Latin **text** in *L'Oss. Rom.* of 24 June 1967. - French translation published by Typographie polyglotte vaticane, cfr *Doc.* 64 (1967) 12491280 and *L'Oss. Rom,* weekly French edition of 30 June 1967).

*Venerable Brothers, dear Sons, greetings and Apostolic Blessing*

*Sacred celibacy today.* - 1. Sacred celibacy, which the Church has guarded for centuries like a splendid jewel, retains its value even in our time of profound transformation of mentalities and structures.

However, in this climate where so many novelties are fermenting, there has emerged among other things a tendency, even a clear desire, to urge the Church to ­question this characteristic institution. According to some, the ­observance of ecclesiastical celibacy is now a problem; it is ­becoming almost impossible in our day and age.

*A promise from Us. -* 2. This state of affairs, which moves the ­conscience of a certain number of priests and young aspirants to the priesthood and causes them perplexity, and which disconcerts many of the faithful, obliges Us to keep without further delay the promise We made to the Fathers of the Council a short time ago: We had signified ­to them our plan to give more lustre and strength to priestly celibacy, in the present circumstances L Since then We have long ­and earnestly invoked the clearness and assistance of the Holy Spirit, and We have, in the presence of God, considered the advice and requests received from all sides, especially from a good number of Pastors of the Church of God.

*The reality and the problems. -* 3. The question concerning the celibacy of the clergy in the Church has long held Our attention, in all its ­breadth and gravity: is it still necessary today to maintain this ­demanding and sublime ­obligation ­for men who wish to enter major orders? Is the observance of this obligation possible, is it opportune today? Has ­the time not come to break the link which, in the Church, attaches celibacy to the priesthood? Could this difficult observance become optional? Would not the priestly ministry benefit and ecumenical rapprochement be facilitated? If this noble law of celibacy must remain in force, what are the reasons which today show its sanctity and suitability? And finally, with what help can it be respected, and ­how will­ the priestly life find­ in it, instead of a burden, a support?

1. Letter of October 10, 1965 to the Eminence Card. E. Tisserant, read in the 146n,c General Congregation of October 11.

*Scope and gravity of the issue.* - 4. We have given special attention to the various objections which have been formulated against the ­maintenance of priestly celibacy. Does not ­a subject of such importance and ­complexity require us, by virtue of the apostolic service which is incumbent upon Us­, to look loyally at the reality and the problems which it involves, but projecting upon them, as is also Our duty and Our mission, the light of the truth which is Christ, with the intention of fulfilling in all things the will of Him who called Us to this office, and of showing Ourselves to be as We are before the Church, the servant of the servants of God.

OBJECTIONS TO PRIESTLY CELIBACY

*Celibacy and the New Testament. -* 5. Never has the subject of ecclesiastical celibacy been studied more rigorously in all its aspects: doctrinal, historical, social, psychological and pastoral, and often with ­fundamentally correct intentions, ­even if they have sometimes been betrayed in their expression.

Let us examine in all honesty the principal objections to the law which links celibacy to the priesthood.

The first seems to come from the most authoritative source: the New ­Testament, in which the doctrine of Christ and the Apostles is preserved for us, does not demand celibacy of the sacred ministers, but proposes it as free obedience to a special vocation, to a special charism (cf. *Mt* 19:11-12). Jesus himself did not make it a precondition for the choice of the Twelve, nor did the Apostles make it a precondition for the men who were in charge of the first Christian communities ­(cf. *1 Tim* 3:2-5; *Tit* 1:5-6).

*The Fathers of the Church.* - 6. The close relationship which the Fathers of the Church and ecclesiastical writers have established, in the course of the centuries, between the vocation to the sacred ministry and consecrated virginity, would have its origin in ­mentalities and historical situations very different from ours. Patristic texts often recommend the clergy to ­abstain from ­marriage rather than to remain celibate­, and the reasons they give for the perfect chastity of the sacred ministers seem at times to be inspired by an exaggerated ­pessimism as to the carnal condition of man, or by a ­particular conception of the purity required by contact with holy things. Moreover, the considerations received from antiquity would no longer fit all the socio-cultural environments in which the Church of today is called to work in the person of her priests.

*Vocation and celibacy.* - 7. Many objectors point to the difficulty that the present discipline makes the diarism of the priestly vocation coincide with the charism of perfect chastity as a state of life for the minister of God; they therefore ask whether it is right to exclude from the priesthood those who have the priestly vocation but not at the same time that of celibacy.

*Celibacy and the shortage of clergy. -* 8. The maintenance of ecclesiastical celibacy ­in the Church would also cause very serious damage in those places where the shortage of clergy - which the Council itself recognized and deplored with sadness[[[897]](#footnote-897)](#bookmark697) - creates dramatic situations and obstacles to the full realization of the ­divine plan of ­salvation, even to the point of compromising the very possibility of the ­first proclamation of the Gospel. Some, in fact, blame the worrying ­decline in the number of clergy on the weight of the obligation of celibacy.

*Shadows on celibacy. -* 9. There is also the conviction that not only would the ­system of priesthood conferred on married men remove the occasion for infidelity, disorder and painful defections, which are so many wounds and sorrows for the whole Church, but that it would enable Christ's ministers to bear fuller witness to Christian life also in the sphere of family life, from which their present state excludes them.

*Violence flute to nature ? -* 10. On the other hand, there are those who insist that celibacy places the priest in an ­unnatural physical and ­psychological condition, harmful to the equilibrium and maturity of the ­human person; as a result, they say, the priest's heart often ­dries up, lacks human warmth and full communion with his brothers in their life and destiny, and is forced into an isolation from which bitterness ­and discouragement arise

Is this not an indication of unjust violence and unjustifiable contempt for human values based on the divine work of creation and integrated into the work of redemption accomplished by Christ?

*Inadequate training. -* 11. Moreover, considering the way in which the candidate for the priesthood comes to assume an obligation of such gravity, it is objected that in practice this commitment is the result not so much of a truly personal decision as of a passive attitude, attributable to an inadequate formation and insufficient ­respect for human freedom; in the young man, in fact, the degree of knowledge and self-decision and the psycho-physical maturity are noticeably inferior; in any case, they are not commensurate with the importance, duration and real difficulties of the obligation to be contracted.

*The real point of view.* - 12. We know that other objections can be raised against priestly celibacy. It is a very complex matter, touching the very heart of the common conception of exestence, and casting upon it the higher light of revealed truth. A long series of difficulties will arise for those who "do not understand this reality" *(Mt* 19:11), who ignore or forget the "gift of God" (cf. *Jn* 4:10), and who fail to grasp the higher logic of this new conception of life, its astonishing effectiveness and its overflowing fullness.

*Testimony of the past and the present. -* 13. This set of objections may give the impression of drowning out the secular and solemn voice of the Pastors of the Church, of the spiritual teachers, of the lived testimony of an innumerable legion of saints and faithful ministers of God, who have made celibacy the intimate reality and the visible sign of their total and joyful gift to the mystery of Christ. No, this voice retains its strength and serenity; it does not come to us from the past alone, but it still speaks to us today. Always attentive to scrutinizing reality, we cannot close our eyes to this astonishing and magnificent reality: Even today there are in the holy Church of God, in all parts of the world where she has planted her tents, sacred ministers without number - subdeacons, deacons, priests, bishops - who live in all purity the voluntary and consecrated celibacy; and next to them, We cannot fail to notice the crowds of religious men and women, and also of young people, of laymen, faithful to their commitment of perfect chastity. This is lived not out of a depreciation of the divine gift of life but out of a higher love for the new life that springs from the paschal mystery. It is lived in courageous austerity, with a ­fulfilling spiritual dynamism, with exemplary integrity and also with a certain ease. This impressive phenomenon demonstrates the presence of the outstanding reality of the living reign of God in the midst of modern society, where He plays the humble and beneficent role of "light of the world" and "salt of the earth" (cf. *Mt* 5:13-14). It is impossible for us to conceal our admiration: the Spirit of Christ unquestionably blows through it.

*Confirmation of the value of celibacy. -* 14. We believe, therefore, that the law of celibacy now in force should be firmly linked to the ecclesiastical ministry, and that it should support the minister of the Church in his exclusive, definitive and total choice of the unique and sovereign love of Christ, of devotion to the worship of God and to the service of the Church, and should qualify his state of life both in the community of the faithful and in secular society.

*The power of the Church. -* 15. Certainly, the charism of the priestly vocation­, ordered to divine worship and to the religious and pastoral service of the people of God, remains distinct from the charism which makes one choose celibacy as a state of consecrated life (cfr. nn. 5, 7); but the priestly vocation, even though it is divine in its inspiration, does not become definitive and effective without the ­approval and acceptance of those in the Church who have the power and ­responsibility of the ministry for the ecclesial community. It is thus for the authority of the Church to establish, according to time and place, the qualities which must be concretely required ­of candidates in order for them to be judged suitable for the religious and ­pastoral­ service ­of this same Church.

*Proposals of the Encyclical. -* 16. In the spirit of faith, we consider the opportunity now offered by Providence as opportune to bring to light, in terms more adapted to contemporary mentality, the ­deep reasons ­for sacred celibacy; indeed, if the difficulties affecting the faith "­can incite the mind to seek a more exact and deeper understanding of it[[898]](#footnote-898) ", the same cannot be said of ecclesiastical discipline, which regulates the life of believers.

We find joy and encouragement in contemplating in this ­instance and from this point of view the divine­ richness and beauty of the Church of Christ, which are not always immediately perceptible to human eyes, because they are the work of the love of the divine Head of the Church and are manifested in that perfection of holiness (cf. *Eph* 5:25-27) which astonishes human understanding and which the powers of the human creature are not sufficient to ­explain.

PART ONE

**I. - The reasons for sacred celibacy**

*The Council and celibacy. -* 17. It is true, as the Second Vatican Council declared, that virginity "is not required by the very nature of the priesthood, as is shown by the practice of the early Church and the tradition of the Eastern Churches[[899]](#footnote-899) ", but the same Holy Council did not hesitate to solemnly confirm the ancient law, The same Holy Council, however, did not hesitate to confirm solemnly the ancient, holy and providential law of priestly celibacy, as it exists at present, not without explaining the reasons which justify it in the eyes of everyone who appreciates your divine gifts in a spirit of faith and with the inner flame of generosity.

*Old arguments in a new light.* - 18. Even if your explicit reasons have varied according to your different mentalities and situations, they have always been inspired by ­specifically Christian considerations ­with, in the final analysis, an intuition of your deepest values and motives. These can be better brought to light, not without the ­influence of the ­Holy Spirit, promised by Christ to his people for the knowledge of things to come (cf. *Jn* 16:13) and to advance in the People of God the understanding of the mystery of Christ and of the Church; to this progress also contributes the experience due to a more penetrating sense of spiritual realities in the course of the centuries [[[900]](#footnote-900)](#bookmark698).

**Christological meaning of celibacy**

*The newness of Christ. -* 19. The Christian priesthood, which is new, can only be understood in the light of the newness of Christ, supreme Pontiff and eternal Priest, who instituted the ministerial priesthood as a real participation in his unique priesthoodG . The minister of Christ, the steward of the mysteries of God (*/Co* 4:1), finds in Him his immediate model and his sovereign ideal (cf. *1 Cor* 11:1). The Lord Jesus, the only Son of God, sent into the world by his Father, became man so that humanity, subject to sin and death, might be regenerated and, by a new birth *(Jn* 3:5; *Tit* 3:5), enter the kingdom of heaven. Having consecrated himself entirely to the will of his Father *(Jn* 4:34; 17:4), Jesus accomplished this new creation by his Paschal Mystery (2 *Cor* 5; *Gal* 6:15), introducing into time and into the world a new, sublime, divine form of life, which transforms the ­very earthly condition of humanity (cf. *Gal* 3:28).

*Marriage and celibacy in the newness of Christ. -* 20. By God's will, marriage continues the work of the first creation *(Gen* 2:18); if it is assumed into the total plan of salvation, it too acquires a new meaning, a new value. In fact, Jesus restored its original dignity *(Mt* 19:38), honored it (cf. *Jn 2:*1-11) and raised it to the dignity of a sacrament and ­mysterious sign of his own union with the Church *(Eph* 5:32). Thus your Christian spouses, in the exercise of their mutual love and the fulfilment of their ­specific duties­, in the tendency towards that holiness which is proper to them, are journeying ­together towards the heavenly homeland. But Christ, the Mediator of a higher Covenant *(Heb* 8:6), has opened up another way in which the human creature, ­attached totally and directly to the Lord, concerned exclusively with Him and with what concerns Him *(1 Cor 7:*33-35), manifests in a clearer and more complete way the profoundly new reality of the New Covenant.

*Virginity and priesthood in Christ the Mediator. -* 21. Christ, the only Son of the Father, by the very fact of his incarnation, is constituted Mediator between heaven and earth, between the Father and the human race. In full harmony with this mission, Christ remained throughout his life in the state of virginity, which signifies his total dedication to the service of God and man. This ­profound bond ­which, in Christ, unites virginity and the priesthood, is reflected in those to whom it falls to participate in the dignity and mission of the eternal Mediator and Priest, and this participation will be all the more perfect the more the sacred minister will be freed from all bonds of flesh and blood[[901]](#footnote-901) .

*Celibacy for the kingdom of the two.* - 22. 20:17), for whom he sacrificed himself so that they might be consecrated in truth *{Jn* 17:19), promised a superabundant reward to anyone who abandons home, family, wife and children for the sake of the kingdom of God *(Le* 18:29-30). Moreover, he also recommended[[[902]](#footnote-902)](#bookmark699)He also recommended a more perfect consecration to the kingdom of heaven through virginity, the fruit of a special gift *(Mt* 19:11-12). The response to this divine charism has as its motive the reign of heaven *(ibid.,* v. 12); and likewise it is this reign *(Le* 18:39), the Gospel *(Mk* 10:29) and the name of Christ *(Mt* 19:29) which motivate the calls of Jesus to the arduous renunciations which the apostle will make for a more intimate participation in the destiny of Christ (cf. *Mk 1:*c).

*Testimony to Christ. -* 23. It is, therefore, the "mystery" of the newness of Christ, of all that He is and signifies, it is the sum of the highest ideals of the Gospel and of the kingdom, it is a particular manifestation of the grace flowing from the paschal mystery of the Redeemer, which make the choice of virginity dignified and desirable for those called by the Lord Jesus, and who thus intend to participate not only in His priestly office but also to share with Him the state of life which was His.

*Plenitude of love. -* The response to the divine vocation is a response of love which Christ has manifested to us in a sublime way *(Jn* 1:13; 3:16); it is clothed in mystery in the love of predilection for the souls to whom He has made His most demanding calls heard (cf. *Mk* 10:21). Grace multiplies with divine force the demands of love which, when it is authentic, is total, exclusive, stable and perpetual, and leads irresistibly to all forms of heroism. The choice of sacred celibacy has always been considered by the Church "as a sign and stimulus of charity[[[903]](#footnote-903)](#bookmark700)"It is a sign of unreserved love and a stimulus to a charity open to all. Who could ever see in a life so totally given - and given for the reasons we have outlined - the signs of a certain spiritual poverty or of egoism, when it is and must be a rare and eminently significant example of an ­existence which finds its motor and its energy in love, through which man expresses the greatness which is his prerogative? Who can ever doubt the moral and spiritual fullness of a life dedicated in this way, not to any ideal, however noble, but to Christ and his work, for a ­new humanity, everywhere and in all times?

This biblical and theological perspective, then, associates our ministerial priesthood with that of Christ, and finds in Christ's total self-giving to his saving mission the example and reason for our assimilation ­to the form of charity and sacrifice proper to Christ the Redeemer. It seems to Us to be so profound and so rich in speculative and practical truths that We invite you, venerated Brothers, as well as those who study Catholic doctrine and spiritual teachers, and all priests capable of having the intuitive and supernatural understanding of their vocation, to continue to search in this direction and to penetrate the intimate and fruitful realities to be found there. In this way, the link between priesthood and celibacy will always appear more clearly in its luminous and heroic logic of unique and boundless love for Christ the Lord and his Church.

**Ecclesiological meaning of celibacy**

*Celibacy and the love of Christ and the priest for the Church. -* 26 "Seized by Christ Jesus" *(Phil* 3:12) to the point of total surrender to him, the priest is more perfectly configured to Christ also in the love with which the Eternal Priest loved the Church, his Body, offering himself wholly for her, in order to make her a glorious, holy and immaculate Bride (cf. *Eph* 5:25-27)

The consecrated virginity of the sacred ministers manifests the ­virginal love ­of Christ for the Church and the virginal and supernatural fruitfulness of this union, in virtue of which the sons of God are not begotten of flesh and blood *(Jn* 1:13). [[[904]](#footnote-904)](#bookmark701).

*Unity and harmony in priestly life: the ministry of the Word. -* 27. By dedicating himself to the service of the Lord Jesus and of his Mystical Body, in a complete freedom facilitated by the total offering of himself, the priest realizes more fully the unity and harmony of his priestly life[[[905]](#footnote-905)](#bookmark702). He develops his ­ability to hear the Word of God and to pray. The Word of God, which the Church keeps, awakens in the priest who meditates on it every day, who lives it and proclaims it to the faithful, the most vibrant and profound ­resonances.

*The Divine Office and prayer. -* 28. Thus, totally and exclusively ­applied to the affairs of God and the Church as Christ was (cf. *Le* 2:49; *1 Cor* 7:32-33), the minister of Christ, in imitation of the High Priest, always alive before God to intercede on our behalf *(Heb* 9:24 ; 7:25), the minister of Christ, in imitation of the High Priest, who is always alive before God to intercede for us (Heb 9:24; 7:25), finds in the attentive and pious recitation of the Divine Office, in which he lends his voice to the Church praying in union with her Spouse[[[906]](#footnote-906)](#bookmark703) , an ­ever-renewed joy and impetus­, and he feels the need to devote himself more lengthily and assiduously to prayer, an eminently sacerdotal duty *(Acts* 6:4).

*The ministry of grace and the Eucharist. - 29.* Celibacy confers on the rest of the priest's life an increased fullness of meaning and sanctifying effectiveness­. ­The particular obligation of personal sanctification finds new stimuli in the ministry of grace and of the Eucharist, in which all the good of the Church is contained[[[907]](#footnote-907)](#bookmark704) acting as a representative of Christ, the priest unites himself more intimately to the offering, placing on the altar his whole life marked by the signs of the holocaust.

*Full and fruitful life. -* 30. What considerations could we not formulate on what celibacy adds to the virtualities of the priest, to his service, to his love, to his sacrifice for the benefit of the whole People of God? Christ said of himself: "If a grain of wheat thrown into the earth does not die, it yields nothing; but if it dies, it yields wheat in abundance" *(Jn* 12:24), and the Apostle Paul did not hesitate to expose himself to a daily death in order that his faithful might be his pride in Christ Jesus *(1 Cor* 15:31). So it is with the priest: by dying daily to himself, by renouncing, for love of the Lord and his kingdom, the legitimate love of a family that is his alone, he will find the glory of a full and fruitful life in Christ, ­since, like him and in him, he loves all the children of God and gives himself to them.

*The celibacy of the priest in relation to the community of the faithful. -* 31. In the community of the faithful entrusted to his care, the priest is Christ present. It is therefore most fitting that he should reproduce his image in everything and follow his example in a special way, both in his personal life and in his ministry. For his children in Christ, the priest is a sign and pledge of the sublime and new realities of the Kingdom of God, of which he is the ­dispenser, for he possesses these realities in the ­most ­perfect­ degree ­and nourishes the faith and hope of all Christians, who as such are bound to observe chastity according to their state.

*Pastoral effectiveness of celibacy.* - 32. 32. The consecration which is made to Christ in virtue of a new and eminent title, such as celibacy, also assures the priest - it is obvious - in the practical sphere, the ­maximum effectiveness and the psychological and affective attitude best adapted to the continual exercise of perfect charity: this will enable him to ­spend­ himself entirely in the service of all in a more universal and concrete way *(2 Cor* 12:15) [[[908]](#footnote-908)](#bookmark705) It certainly guarantees him greater freedom and availability in pastoral ministry[[[909]](#footnote-909)](#bookmark706)It certainly guarantees him greater freedom and availability in pastoral ministry, in the way he is actively and fraternally present to the world to which Christ has sent him *(Jn* 17:18), so that he may give himself entirely to all the children of God, as he is obliged to do *(Rm* 1:14).

**Eschatological significance of celibacy**

*Uaspiration of the People of God to the Celestial Kingdom.* - 33. The kingdom of God, which is not of this world *(Jn* 18:36), is already present here on earth as a mystery, and it will reach its perfection at the glorious coming of the Lord Jesus[[[910]](#footnote-910)](#bookmark707). The Church is the seed and the first fruits of this kingdom. As she slowly but surely grows, she aspires to the perfect state of the kingdom and desires with all her strength to be united with her King in glory[[911]](#footnote-911) .

The people of God on the move, in the course of history, is moving towards its ­true homeland *(Phil* 3:20), where the divine filiation of the redeemed will be manifested in fullness *(1 Jn* 3:2), and where the ­transfigured beauty ­of the Bride of the divine Lamb will henceforth shine forth without shadow[[912]](#footnote-912) .

*Celibacy as a sign of heavenly goods.* - 34. Our Lord and Master declared that "in the resurrection... neither wife nor husband will be taken, but all will be as angels of God in heaven" *(Mt* 22:30). In the midst of the world so engaged in earthly tasks and so often dominated by the lusts of the flesh (cf. *1 Jn* 3:2), the precious and divine gift of perfect chastity for the sake of the kingdom of the two constitutes precisely <a ­special sign ­of heavenly goods[[[913]](#footnote-913)](#bookmark708) "It proclaims the presence among us of the end times of salvation history (cf. *1 Cor 7:*29-31) and the coming of a new world. It anticipates, as it were, the consummation of the kingdom by ­affirming the supreme values which will one day shine forth in all the children of God. It is therefore a witness to the aspiration of the People of God towards the final goal of their earthly­ pilgrimage, and an invitation to all to look up to heaven, where Christ sits at the right hand of God, where our life is hidden in God with Christ, until it is manifested in glory *(Col* 3:1-4).

**IL - Celibacy in the life of the Church**

*In ancient times.* - 35. A study of the historical documents relating to ecclesiastical celibacy would be very instructive but too long. It is sufficient to give the following brief indications. In Christian antiquity, the Fathers of the Church and ecclesiastical writers bear witness to the widespread practice of celibacy among sacred ministers, both in the East and in the West2Ü , because of its eminence in the total gift of themselves to the service of Christ and his Church.

*In the Western Church.* - 36. 36. From the beginning of the fourth centurymc , the Western Church, as a result of the interventions of several provincial councils and of the Sovereign Pontiffs, reinforced, developed and sanctioned the practice of celibacy2J . It was above all the supreme Pastors and Masters of the Church of God, guardians and interpreters of the patrimony of the faith and of the purity of Christian morals, who promoted, protected and restored ecclesiastical celibacy at various times in history, even when opposition arose within ­the ranks of the clergy themselves and when the laxity of morals in a society in decadence did not favour heroic acts of virtue. The obligation of celibacy was then solemnly sanctioned by the Council of Trent[[[914]](#footnote-914)](#bookmark709) and finally inserted in the Code of Canon Law (Can. 132, §!).

*The more recent papal magisterium.* - 37. The Pontiffs of ­more recent times have used their zeal and doctrinal efforts to enlighten and stimulate the clergy in the practice of this observance[[[915]](#footnote-915)](#bookmark710). In this connection We do not wish to fail to pay special tribute to the pious memory of Our Predecessor, whose memory remains alive in the hearts of ­men. In the Roman Synod, amidst the unhesitating approval of Our clergy in Rome, he spoke the following words: "We are sorry... that some may imagine that the Catholic Church will deliberately or for convenience come to renounce what for many centuries was and remains one of the noblest and purest glories of her priesthood­. ­The law of ecclesiastical celibacy and the concern to make it prevail always evoke the battles of heroic times, when the Church of Christ had to fight and succeed in making her glorious trilogy triumph, a constant emblem of victory: Church of Christ *free, chaste* and *Catholic2 \* ".*

*In the Church of the East.* - 38. 38. If the legislation of the Eastern Church with regard to the discipline of ecclesiastical celibacy is different, according to what was finally established by the Council "in Trullo" of 69225 and openly ­recognized by the Second Vatican Council26 , this is also due to different historical circumstances peculiar to this most noble part of the Church: to this special situation the Holy Spirit has providentially and sumaturally adapted his assistance.

May We take this opportunity to express Our esteem and respect for the entire clergy of the Eastern Churches and to acknowledge the examples of fidelity and zeal which they give and which make them worthy of sincere veneration.

*The Voice of the Eastern Fathers.* - 39. But there is another reason why we should keep the discipline of ecclesiastical celibacy intact, and that is the praise which the Eastern Fathers give to virginity. We hear, for ­example, St Gregory of Nyssc remind us that life "in virginity is the image of the beatitude which awaits us in the world to come27 "; we ­find just as much assurance in the way St John Chrysostom celebrates the priesthood: it still offers a theme for our meditation today­. ­In order to highlight the harmony which must necessarily accord the private life of the minister of the altar to the dignity conferred on him by his sacred functions, this Father of the Church affirms: "... it is fitting that he who approaches the priesthood should be pure as if he were at both28 ".

*Significant indications in the Eastern tradition.* - 40. It will not be amiss to observe that in the East the episcopate is also reserved for celibate priests, and that priests, once ordained, may not marry. Hence it appears in what sense these Churches, so respectable, possess to a certain extent the prindex of the celibate priesthood and that of a ­certain suitability between celibacy and the Christian priesthood, of which the Bishops possess the crowning and the plenitude20 .

*Fidelity of the Western Church to its own tradition. -* 41. In any case, the Western Church cannot weaken in her fidelity to the ancient tradition which is hers; it is not conceivable that she should have followed for centuries a path which, instead of favouring the spiritual richness of each and every one of the People of God, has in some way compromised it, or that, by

(4e S>nOdC January 26, 1960: S2 235-236

1. Can. 6, 12, 13, 48: Mansi XI, 944-948 955
2. Decr. *Presbyter. Ordinis,* n. 16. '
3. *De Virginitate,* 13: *P.G.* 46, 381-82.
4. *De Sacerdotio,* 1. III, 4: *P.G.* 48, 642.
5. Dogmatic Constitution *Lumen Gentium,* nn. \*21, \*28, 64

N.R.TH. lxxxix, 1967, No. 9. arbitrary juridical interventions, it has stemmed the free development of the deepest realities of nature and grace.

**36**

*Special cases. -* 42. In virtue of the fundamental norm of the ­government of the Catholic Church to which We have alluded above (n. 15), while confirming the law which requires of those who accede to Holy Orders the free choice of perpetual celibacy, consideration may also be given to the ­special conditions of married sacred ministers who belong to Churches or Christian communities still separated from the Catholic communion, and who, desiring to join the fullness of that communion and to exercise their ministry there, are admitted to the priestly functions. Their situation will be examined in such a way as not to prejudice the present discipline of celibacy.

The authority of the Church does not deny the exercise of her power in this area. A proof of this can be seen in the possibility, foreseen by the recent Council, of conferring the diaconate even on married men of mature age[[[916]](#footnote-916)](#bookmark711).

*Confirmation of the law. -* 43. But we must not see in all this a relaxation of the law in force, nor must we interpret it as a prelude to its abolition. It weakens the strength and love in souls which give assurance and happiness to celibacy; it obscures the true doctrine which justifies the existence of celibacy and exalts its influence. Rather, it is necessary to promote studies which confirm the true spiritual meaning and moral value of virginity and celibacy[[[917]](#footnote-917)](#bookmark712).

*Confidence of the Church. -* 44. Virginity for God is a special gift. Nevertheless, the whole Church of today, officially represented in its universality by its responsible pastors - while respecting, as we have said, the discipline of the Eastern Churches - has manifested its full conviction in the Holy Spirit that "the gift of celibacy, which is so suitable for the priesthood of the New Testament, is liberally bestowed by the Father, on condition that those who share in the priesthood of Christ through the sacrament of Holy Orders, and with them the whole Church, ask for it earnestly and in all ­humility [[[918]](#footnote-918)](#bookmark713) ".

*The prayer of the People of God. -* 45. We therefore invite all the People of God to come together in some way to respond to their obligation to increase the number of priestly vocations[[[919]](#footnote-919)](#bookmark714) by imploring the Father of all, the divine Spouse of the Church, and the Holy Spirit, who is the soul of the Church, through the intercession of the Virgin Mary, Mother of Christ and Mother of the Church, that God may spread, especially in our time, this divine gift, of which He is certainly not stingy, and that souls may be disposed to it in a spirit of deep faith and generous love. In this way, may priests in our world, which needs to be enlightened by the glory of God (cf. *Rom* 3:23), be ever more conformed to the one and supreme Priest, and may be a radiant glory of Christ (2 *Cor* 8:23), and through them may shine forth upon the world of today the "glory of the grace" of God (cf.

1. 6).

*The world today and ecclesiastical celibacy. -* 46. Yes, this is ­precisely the world in which we live today, dear and venerated' Brothers

In the priesthood, the object of our love "in the heart of Jesus Christ" *(Pli* 1:8), it is this world in crisis of growth and transformation, so justifiably proud of human values and human achievements, that urgently needs the witness of lives dedicated to the highest and most sacred spiritual values. This witness is ­necessary so that our age is not deprived of a light of a very rare and unequalled essence: that of the highest spiritual ­achievements.

*The small number of priests. -* 47. Our Lord Jesus Christ did not hesitate to entrust to a handful of men, whom everyone else would have considered ­insufficient in number and quality, the overwhelming task of evangelizing the then known world. To this "little flock" he enjoined them not to lose heart *(Lk* 12:32), because with him and through him, thanks to his ever-present assistance *(Mt* 28:20), they would win the victory over the world *(Jn* 16:33). Jesus also warned us that the Kingdom of Heaven has a secret power of its own that allows it to grow and to come into the harvest without man knowing it *(Mk* 4:26-29). The harvest of the Kingdom of God is ­immense, and the workers are few today as in the early days; they were never so many as human judgment would have it. But the Lord of the Kingdom asks that we pray that the Master himself may send the workers into his field *(Mt* 9:37-38). Human plans and prudence cannot usurp the role of the mysterious wisdom of the One who in the course of history has challenged the wisdom and power of man by his folly and weakness *(1 Cor* 1:20-31).

*The courage of faith. -* 48. We appeal to the courage of faith for this deep conviction of the Church: a more committed and generous response to grace, a more explicit and complete trust in its ­mysterious and irresistible power, a more frank and fuller witness to the mystery of Christ, will never lead the Church to failure in her ­mission of salvation of the whole world, whatever human conjectures and external appearances may be. Everyone must know that he can do all things in Him who alone gives strength to souls *(Phil* 4:13) and growth to His Church *(1* Cor 3:6-7).

*The bottom line. -* 49. It is not possible to believe simply that the abolition of ­ecclesiastical celibacy would, by this very fact, increase the number of vocations in a notable way: the present ­experience of Churches and ecclesial communities ­where sacred ministers can marry seems to prove the contrary. The cause of the decrease in priestly vocations must be sought in other areas: for example, in the loss or weakening of the sense of God and of the sacred at the individual level and among families, in the fact that the Church is less esteemed or misunderstood as the institution which brings salvation through faith and the sacraments. In studying the problem, therefore, we must go to the really fundamental elements.

1. **- Celibacy and human values**

*Celibacy and love.* - 50. The Church is well aware of this, and We have said it above (cf. n. 10): the choice of ecclesiastical celibacy, which entails a series of austere renunciations affecting man in the depths of his being, ­also entails serious difficulties and problems, to which people today are ­particularly sensitive. One might think that celibacy does not accord with the recognition of human­ values, as the Church solemnly ­proclaimed at the recent Council. But a more careful consideration reveals that by sacrificing for the love of Christ human love as it is lived in the family, the priest pays to this human love an outstanding tribute. Indeed, it is universally recognized that man has always chosen gifts worthy of those who offer and receive them to offer to God his Creator.

*Grace and nature. -* 51. On the other hand, the Church cannot and must not ignore the fact that it is grace which presides over the choice of celibacy - provided that it is done with human and Christian prudence, in a responsible manner. Grace does not destroy nature, nor does it do violence to it, but rather elevates it and gives it supernatural capacities and energies. God, who created man and redeemed him, knows what he can ask of him and gives him all that is necessary to accomplish what his Creator and Redeemer asks of him. St. Augustine, with his wide and painful experience of what man's nature is, cried out: "Lord, give us what You yourself command and command what You will [[[920]](#footnote-920)](#bookmark715) ".

*The real weight of the difficulties.* - 52. A loyal knowledge of the real difficulties of celibacy is extremely useful, even indispensable, for the priest, so that he may be fully aware of the conditions which celibacy presupposes if it is to be ­authentic and beneficial. But with equal loyalty, one should be careful not to attribute to these difficulties an importance and weight greater than those which they actually have in their human or religious context, nor to declare these ­difficulties insoluble.

*Celibacy is not unnatural. -* 53. In view of what science has now learned, it is not right to repeat (cf. n. 10) that celibacy is against nature because it is opposed to ­legitimate physical, ­psychological and affective needs ­which must necessarily be satisfied in order to allow the complete maturity of the human person. ­Man, created in the image and likeness of God *(Gen* 1:26-27), is not ­made up of flesh alone, and the sexual instinct is not everything in him. Man is also and above all intelligence, will, and freedom: these faculties make him superior to the universe and oblige us to consider him as such; they give him the power to control his physical, psychological and affective tendencies.

*The deep motive of celibacy.* - 54. The true and profound motive of consecrated celibacy is - as We have already said - the choice of a more intimate and complete personal relationship with the mystery of Christ and the Church, for the good of all humanity: in this choice the highest human values, of which We have just spoken, can certainly find their highest expression.

*Celibacy, the elevation of man. -* 55. The choice of celibacy does not imply ignorance and disregard for the sexual instinct and affectivity, which would be detrimental to physical and psychological balance. On the contrary, celibacy demands a ­clear understanding, a careful self-control and a wise sublimation of psychological forces to a higher plane. In this way it elevates the whole man and effectively contributes to his perfection.

*Celibacy and the maturation of the personality.* - 56. Undoubtedly, the desire, natural and legitimate in men, to love a woman and to found a home is overcome by celibacy, but it is not said that marriage and the family are the only path leading to the integral maturation of the human person. In the heart of the priest love is not extinguished. Drawn from the purest source (cf. *1 Jn* 4:8-16), exercised in imitation of God and Christ, charity is no less demanding and concrete than any authentic love (cf. *1 Jn* 3:16-18). It broadens the priest's horizons infinitely, deepens and expands his sense of responsibility - an indication of his maturity - and, as an expression of a higher and broader paternity, it forms in him a fullness and delicacy of feeling[[[921]](#footnote-921)](#bookmark716) which are for him a superabundant richness.

*Consecrated celibacy and marriage. -* 57. All members of the People of God must bear witness to the mystery of Christ and his Kingdom, but this witness does not take one and the same form in all. Leaving to her lay and married sons and daughters the necessary witness of an ­authentically and fully Christian conjugal and ­family life­, the Church entrusts to her priests the witness of a life totally given to the realities of the Reign of God in what is most new and most attractive about them.

If the priest does not have direct personal experience of the life of marriage, he will certainly not lack a perhaps ­even deeper knowledge ­of the human heart, because of his formation, his ministry and the grace of his state. This penetration will make him reach the source of the ­problems of ­this order and will seriously qualify him as a counselor and supporter of spouses and Christian families (cf. *1 Cor* 2:15). The presence of the priest who lives his celibacy to the full in Christian homes will underline the ­spiritual dimension ­of every love worthy of the name, and his personal sacrifice will merit for the faithful living in the sacred bonds of marriage the grace of a true union.

*The solitude of the priest who keeps celibacy.* - 58. It is undeniable that the priest, by virtue of his celibacy, is a lonely man, but his solitude is not an emptiness, for it is filled with God and the superabundant richness of his Kingdom. Moreover, he has prepared himself for this solitude, which must be an interior and exterior fullness of charity; he has chosen it with full knowledge of the facts, not out of a proud desire to set himself apart, not in order to evade common responsibilities, not in order to become a stranger to his brothers and sisters, nor out of contempt for the world. Separated from the world, the priest is not separated from the people of God, for he is established for the good of all *(Heb* 5:1), dedicated entirely to charity (cf. *1 Cor* 14:4ff.) and to the work for which the Lord has chosen him30 .

*Christ and the solitude of the priest.* - 59. Sometimes solitude will weigh ­painfully on the priest, but he will not regret having generously chosen it. Christ, too, in the most tragic moments of his life, found himself alone, abandoned by those whom he had chosen as witnesses and companions in his life, and whom he had loved to the end *(Jn* 13:1). But he said: "I am not alone, for the Father is with me" *(Jn* 16:32). Those who have chosen to belong wholly to Christ will find above all in intimacy with him and in his grace the fortitude necessary to dispel sadness and overcome discouragement. The protection of the Virgin, Mother of Jesus, the maternal help of the Church, to whose service he has given himself, will not fail him, nor will the solicitude of his father in Christ, the bishop. He will also have the fraternal friendship of his fellow priests and the encouragement of all the people of God to help him. And if the hostility, mistrust and indifference of men sometimes make his solitude very hard, he will see himself associated in an obvious way with the drama which Christ lived, as an apostle who is not above the One who sent him (cf. *Jn* 13:16; 15,

18), as a friend admitted to the most painful but also the most glorious secrets of the divine Friend who chose him, so that a life apparently doomed to death might bear mysterious fruits of life (cf. *Jn* 15:15 - 16:20).

PART TWO

1. **- Priestly formation**

*Appropriate training. -* 60. Reflection on the beauty, importance and profound appropriateness of sacred virginity for the ministers of Christ and of the Church also imposes on those who fulfill the functions of Teacher and Pastor the duty of assuring and promoting its observance from the moment when preparation for the reception of such a precious gift begins.

In fact, the difficulties and problems which make the observance of celibacy difficult or even impossible for some, often arise from a ­priestly formation which, as a result of the profound transformations of ­recent times­, is no longer entirely suitable for forming a personality worthy of an *honest man of God (1 Tim* 6:11).

*The application of the Council's nuns.* - 61. The Second Vatican Ecumenical Council has already given very wise principles and norms on this point, taking advantage of the progress of psychology and ­pedagogy and taking into account the evolution of the human condition and of contemporary society3T . We wish to see instructions published as soon as possible, in which the subject will be treated with all due thoroughness and with the collaboration of experts, so as to ­provide qualified and timely help to those in the Church who have the very heavy responsibility of forming future priests.

*Personal response to the divine vocation.* - 62. The priesthood is a ministry instituted by Christ at the service of his Mystical Body which is the Church: it is therefore the authority of the Church to call to the priesthood those whom she judges suitable, that is, those to whom God has granted, in addition to the other signs of the ecclesiastical vocation, the charism of sacred celibacy (cf. n. 15).

In virtue of this charism, corroborated by canon law, man is ­called to ­give his response by a free decision and in a total gift of himself, subordinating his own self to the good pleasure of God who calls him. ­Concretely, the divine vocation manifests itself in a determined individual, with his own personal­ structure, which grace does not usually do violence to. In the candidate for the priesthood, therefore, a sense of acceptance of the divine gift and of availability to God must be developed, giving essential importance to supernatural means.

*The plan of nature and the plan of grace. -* 63. At the same time, however, it is necessary to take exact account of the biological and psychological state of the candidate in order to be able to guide and orient him towards the ideal of the priesthood. A truly appropriate formation must therefore harmoniously coordinate the plan of grace and that of nature in a person whose real conditions and effective capacities are clearly known. As soon as the signs of a vocation appear, the real conditions of the subject should be studied with the greatest care, without being satisfied with a rapid and superficial examination, using

1. Decree *Optatam totius,* nn. 3-11; cf. *Perfectae caritatis,* n. 12.

**If necessary, the assistance and help of a competent physician or psychologist should also be sought. A careful investigation of the candidate's family history should not be omitted, in order to ascertain his suitability also ­in this very important aspect of hereditary factors.**

***Unfit subjects.* - 64. Those who have been found physically, psychologically or morally unfit should be immediately removed from the path of the priesthood, as this is a very serious duty incumbent on educators. They must be aware of this; They must not abandon themselves to false hopes and dangerous illusions, nor allow the candidate to harbor such illusions, because of the damaging consequences for the candidate and for the Church, a life which, like that of the priest who keeps the priesthood, is a life of great danger, A life which, like that of the celibate priest, is so total and so committed in all its interior and exterior structure, excludes subjects who are insufficiently balanced from the psychophysical and moral point of view, and it cannot be claimed that, in this domain, grace supplants nature.**

***Personality development. -* 65. 65. Once the aptitude of the subject has been recognized and he has been admitted to follow the itinerary which will lead him to the priesthood, care should be taken to develop his personality progressively by means of physical, intellectual and moral education, so that he may acquire control and personal mastery of his instincts, senses and passions.**

***Need for discipline.* - 66. One proof of the development of soundness is the firmness of character with which one accepts a personal and community discipline, such as that required by the dowry life. This discipline, the absence or insufficiency of which is to be regretted, exposes one to grave dangers, must not be merely suppo eed as something imposed from without, but must be, so to speak, re e riorized and inserted into the whole of the spiritual life as an indispensable e em.**

***Personal initiative.* - 67. The educator will do everything in his power to cultivate in young people the very evangelical virtue of sincerity (C.R. 37) and spontaneity; he will therefore encourage good personal initiative so that the individual learns to know and judge himself, to assume his own responsibilities with full knowledge of the facts, and to acquire the mastery which is of the utmost importance in the education of the future priest.**

***The exercise of ¡authority. -* 68. The exercise of authority, ­the principle of which should be ­firmly maintained in ­all cases, should be inspired by a wise moderation and a pastoral attitude; it should be practised in an atmosphere of dialogue and gradual training, which will enable the educator to understand the psychology of the seminarian in an ever more penetrating way and, by appealing to personal conviction, will give the whole educational work an eminently convincing and positive character.**

***An informed choice.* - 69. The integral formation of the candidate for the priesthood must aim at enabling him to take on with a peaceful soul, a convinced and free heart, the serious commitments which he will have to ­assume in his own conscience, before God and before the Church,**

**Ardour and generosity are admirable qualities of youth; when they are enlightened and well sustained, these virtues merit, with the blessings of ­the Lord, the admiration and confidence of the Church and of all men. No real difficulties of a perceptive nature should be hidden from young people.**

sonnet or social that their choice will occasion them, in order to purify their ­enthusiasm from what it would have of superficial and illusory. But, along with the difficulties, it will be right to highlight with no less truth and clarity the greatness and nobility of the choice they are about to make: for if it causes the human person a certain lack on the physiological and psychic level, this choice brings him, on the other hand, an interior plenitude capable of sublimating his profound being.

*An asceticism for the maturation of the personality. -* 70. Young people should be convinced that the path they are embarking upon is a difficult one and that they will not be able to travel it without a particular asceticism, proper to those ­aspiring to the priesthood and more rigorous than that to which all the other faithful are bound. It is a severe asceticism, but one which should not crush the subject, an asceticism constituted by the thoughtful and assiduous practice of the virtues which make a man a priest: a very deep self-denial - an essential condition for following Christ *(Mt* 16:24; *Jn* 12:25) -, humility and obedience as an expression of inner truth and ordered freedom; prudence and justice, strength and temperance, virtues that are indispensable for the development of a true and profound religious life; a sense of ­responsibility, fidelity and loyalty in the way one assumes one's own ­commitments; the maintenance of a harmonious balance between contemplation and action; detachment and the spirit of poverty, which give strength and vigour to evangelical freedom; chastity, the result of a persevering struggle, will harmonise with all the other natural and supernatural virtues; the serene and trusting contacts established with the world to whose service the candidate will dedicate himself for love of Christ and for the coming of his Kingdom.

In this way, the aspirant to the priesthood will acquire, with the help of divine grace, a strong personality, well balanced and mature, a happy synthesis of innate and acquired elements, a harmonious coordination of all the faculties under the light of faith and of intimate union with Christ, who has chosen him so that he may be His and dedicate himself to the ministry of the salvation of the world.

*Test periods. -* 71. However, in order to arrive at a greater certainty ­in judging the suitability of a young man for the priesthood ­and to obtain, with the passage of time, proof that he has reached human and supernatural maturity, bearing in mind that "when one is engaged in the apostolate, it is more difficult to behave well because of external perils[[[922]](#footnote-922)](#bookmark717) "It will be useful for the commitment to celibacy to be put to the test during certain trial periods before it becomes stable and definitive with the presbyterate30 .

*The choice of celibacy as a gift of self.* - 72. Once the moral certainty of the candidate's maturity has been obtained, he will be able to assume the serious and gentle commitment of priestly chastity as a total gift of himself to the Lord and to his Church.

In this way, the obligation of celibacy, which by the will of the Church is objectively linked to sacred ordination, becomes a personal obligation ­proper to the subject, assumed under the action of divine grace, with full knowledge and freedom, but obviously not without the prudent and wise advice of competent spiritual directors, who do not aim to impose but to make the great and free option more conscious. In this solemn moment, which ­will decide for ever the direction of his whole life, the candidate will feel not the pressure of an external­ injunction but the intimate joy that comes from a choice made out of love for Christ.

1. **- Priestly life**

*A permanent conquest. - 73.* The priest must not think that Ordination ­makes everything easy for him and that it protects him definitively from all temptation and danger. Chastity is never acquired once and for all, but is the result of a laborious conquest to be pursued every day. The world of our time emphasizes the positive values of love in the relationship between the sexes, but it has also multiplied the difficulties and risks in this area. It is therefore necessary that the priest, in order to safeguard his chastity with all due care and to affirm its sublime meaning, consider with a lucid and serene gaze his condition as a man engaged in a spiritual combat against the seductions of the flesh in himself and in the world, and that he never cease to renew his resolution to perfect ever more and ever better his irrevocable offering, which demands of him a total, loyal and realistic fidelity.

*Supernatural means.* - 74. New strength and joy awaits the priest of Christ who daily meditates and prays on the reasons for his gift and is convinced that he has chosen the ­best part of it. He will humbly and perseveringly implore the grace of fidelity, which is never refused to anyone who asks for it with a sincere heart, without at the same time neglecting to have recourse to the natural and supernatural means at his disposal. In particular, he will not neglect the observance of those ascetic rules whose value is guaranteed by the experience of the Church and which are no less necessary in the world of today than in the past[[[923]](#footnote-923)](#bookmark718).

*An intense spiritual life. - 73.* The priest should apply himself above all to developing with all the love which grace inspires him his intimacy with Christ, striving to explore his inexhaustible and beatifying mystery; he should acquire an ever deeper sense of the mystery of the Church, without which his state of life would risk appearing unreasonable and groundless.

A priestly piety, nourished at the table of the Word of God and the Holy ­Eucharist, lived within the annual cycle of the Liturgy, animated by a tender and enlightened devotion to the Virgin, Mother of the Sovereign and Etemal Priest and Queen of the Apostles[[[924]](#footnote-924)](#bookmark719)will bring him into contact with the sources of an authentic spiritual life, which alone gives a solid foundation to the observance of virginity.

*The fulfillment of the priestly ministry. - 76.* With the help of grace and in peace of heart, the priest will face with great courage the many obligations of his life and ministry and will find in them, provided they are fulfilled with a spirit of faith and zeal, new opportunities to ­manifest his total belonging to Christ and to his Mystical Body for his own sanctification and that of others. The charity of Christ which urges him (2 *Cor* 5:14) will not help him to renounce the best feelings of his soul, but to sublimate them and deepen them in a spirit of consecration - in imitation of Christ, the High Priest who participated intimately in the life of men and loved them and suffered for them *(Heb* 4:15), and in the likeness of the Apostle Paul, who made everyone's concerns his own *(1 Cor* 9:22 ; *2 Cor* 11:29) - to spread the light and power of the Gospel of God's grace in the world *(Acts* 20:24).

*Defence against danger.* - 77. 77. Justifiably jealous of the total gift he has made to the Lord, the priest must know how to defend himself against those inclinations of feeling which bring into play an affectivity not sufficiently enlightened and controlled by the spirit, and he must carefully abstain from seeking ­spiritual and apostolic justifications ­for what would be nothing but ­dangerous inclinations ­of the heart.

*Manly asceticism.* - 78. The priestly life demands a spiritual intensity, ­authentic and solidly established, in order to live by the Spirit and to be conformed to the Spirit *(Gal.* 5:25), a truly virile interior and exterior asceticism on the part of one who, belonging to Christ by a special title, has crucified the flesh with its passions and lusts in him and for him *(Gal.* 5:24), and for this reason he does not hesitate to face hard and long trials (cf. *1 Cor.* 9:26-27). The minister of Christ will thus be better able to manifest to the world the fruits of the Spirit, which are "love, joy, peace, patience, kindness, gentleness, faithfulness, moderation, temperance, chastity" *(Gal* 5:22-23).

*The priestly fraternity. - 79.* Priestly chastity is also strengthened­, guaranteed and protected by a way of life, by an environment and by an activity which are appropriate to a minister of God. It is therefore necessary that ­this "intimate sacramental brotherhood[[[925]](#footnote-925)](#bookmark720) It is therefore necessary that this "intimate sacramental brotherhood" which binds all priests together by virtue of their priestly ordination be developed to the full. Christ our Lord taught us the importance of the new commandment of charity and gave magnificent testimony to it, precisely at the moment when he instituted the sacrament of the Eucharist and the Catholic priesthood and prayed to the heavenly Father that the love with which the Father has always loved him might be in his ministers and himself in them *(Jn* 17:26).

*Communion of spirit and life of priests. -* 80. Let there be perfect communion of spirit among priests, and let there be intense exchanges of prayer, peaceful friendship and mutual help of every kind. It is impossible to recommend sufficiently to priests a certain common life which is entirely directed to the spiritual ministry; the practice of ­frequent meetings in which there is ­a fraternal exchange of ideas, advice and experiences among confreres; the encouragement to join ­associations which promote priestly holiness.

*Charity for confreres in peril. -* 81. Let priests reflect on the warning given by the Council[[[926]](#footnote-926)](#bookmark721) reminding them of their common ­participation in the priesthood, so that they may feel a strong sense of responsibility towards their confreres who are facing difficulties that seriously endanger the divine gift that is in them. Let them feel themselves burning with charity for those confreres who are in greater need of love, understanding, prayers, discreet but effective help and who have reason to count on the unlimited charity of those who are and must be their true friends more than anyone else.

*Renew the decision made. -* 82. Finally, as a supplement to and a reminder of Our epistolary conversation with you, venerable ­Brothers in the episcopate, and with you, priests and ministers of the altar, We would like to suggest that each one of you should resolve to renew each year, on the anniversary of his or her own Ordination, or else all together spiritually united on Holy Thursday, the day of the institution of the priesthood, the total and trusting gift of yourselves to Christ our Lord, so as to revive in you the awareness of your election to his divine service, and at the same time to reiterate, with humility and courage, the promise of your unfailing fidelity to his one love and to your oblation of perfect chastity (cf. *Rom* 12:1).

1. **- Painful desertions**

*True accountability. -* 83. Here it is with a paternal and affectionate heart, not without anxiety and much sorrow, that We turn to those unfortunate brothers in the priesthood who remain always Our most beloved brothers and whose distance always makes Us regret, to those who, while preserving in their souls the mark of the sacred character conferred on them by priestly Ordination, have been or are unfortunately unfaithful to the ­obligations contracted at the time of their consecration.

Their lamentable state and the private and public consequences which ­flow from it ­lead some to ask whether it is not precisely celibacy which is in some way responsible for such dramas and the scandals which ­flow from them ­for the people of God. In reality, the responsibility lies not with sacred celibacy itself, but with the fact that the qualities of the candidate for the sacer doce ­have not always been satisfactorily and prudently ­evaluated in time, or with the way in which sacred ministers live their total consecration.

*The grounds for exemption. -* 84. The Church is very sensitive to the sad fate of these sons of hers, and considers it necessary to make every effort to prevent or cure the evils which ­come to her ­through their defection. Following the example of Our immediate predecessors of holy memory, We have also willed and disposed that in causes concerning priestly ordination the investigation be extended to very serious reasons not provided for in the present *canonical* legislation (cf, can. 214), - grounds which may give rise to well-founded and real doubts as to the full freedom and responsibility of the candidate for the priesthood and his suitability for the priestly state ­- so as to free those whom a serious judicial process ­shows to be truly unsuited to this state of life.

*Justice and charity of the Church.* - 85. The dispensations which are eventually granted, in a proportion which is indeed minimal in relation to the great ­number of ­good and worthy priests, while justly providing for the spiritual good of individuals, also demonstrate the solicitude of the Church for the safeguarding of sacred celibacy and the integral fidelity of all its ministers. In such cases the Church proceeds only with sadness, especially in those particularly painful cases where the refusal to bear the sweet yoke of Christ is due to crises of faith or moral weaknesses and therefore often involves the responsibility of the person concerned and gives rise to scandal among the faithful.

*Warm call. -* 86. Oh, if these priests knew what pain, what dishonor, what disquiet they are causing the holy Church of God, if they reflected on the solemnity and beauty of the commitments they have undertaken and the dangers to which they are exposing themselves in this life and for the life to come, they would be more prudent and more thoughtful in their decision, more assiduous in prayer, more logical and courageous in preventing the causes of their spiritual and moral downfall.

*Maternal care of the Church.* - 87. The Church shows a special maternal interest in the cases of priests who are still young and who have begun their life of ministry with zeal and enthusiasm. Is it not easy today, in the tension of the priestly commitment, for them to experience a moment of discouragement­, doubt, passion or madness? This is ­why the Church wants all means of persuasion to be tried, especially in these cases, in order to help the faltering brother to regain peace and confidence, to set out on the path of repentance and recovery; only when the case presents no other possible solution is the unfortunate minister of the Church excluded from the exercise of the priestly ministry.

*The granting of dispensations. -* 88. If it appears that the subject is unsuitable for ­the priesthood, but nevertheless presents serious and good dispositions for a Christian lay life, the Apostolic See, after studying all the circumstances and in agreement with the local Ordinary or the religious Superior, still allowing love to prevail over pain ­sometimes grants all the dispensations required, not without accompanying them with ­the ­imposition of works of piety and reparation, so that in this unfortunate but still dear son there ­may remain a salutary sign of the Church's maternal sorrow and a more vivid reminder of the need we have for divine mercy.

*Encouragement and warning. -* 89. Such a discipline, severe and ­merciful at the same time, always inspired by justice and truth, with supreme prudence and reserve, will undoubtedly help to confirm good priests in their intention to live in a blameless and holy manner, and for aspirants to the priesthood it will be a warning which will help them, under the wise guidance of their educators, to advance towards the altar in full knowledge of the facts, with disinterestedness, For aspirants to the priesthood it will be a warning which will help them, under the wise guidance of their teachers, to advance towards the altar with full knowledge of the facts, with absolute disinterestedness, with the generous desire to correspond to divine grace and to the will of Christ and his Church.

*Consolations. -* 90. Finally, We do not want to fail to thank the Lord with deep joy, by pointing out that a good number of those who were unfortunately unfaithful for a time to their commitments, have been able, by having recourse with moving good will to all suitable means, and especially to a life of intense prayer, humility and the sacrament of penance­, to find again, by the grace of the High Priest, the right way and to become again, for the joy of all, his exemplary­ ministers.

1. **- The fatherhood of the bishop**

*The Bishop and his priests. -* 91. Priests, so dear to our hearts, have the right and the duty to find in you, Venerable Brothers in the episcopate, an irreplaceable and very solid help to observe more easily and more ­happily the commitments they have made. It is ­you who have accepted them and destined them for the priesthood; it is you who have laid your hands upon them; it is you to whom they are united in the priestly office and in virtue of the sacrament of Holy Orders; it is you whom they make present in the community of their faithful; it is you to whom they are united with a trusting and magnanimous heart, taking upon themselves, according to their degree, your duties and your solicitude\*\*. In choosing sacred celibacy, they have followed the example of what has been practiced since antiquity 44. Const, dogm. *Lumen Gentium,* 28. by the Bishops of the East and West: this constitutes a new motive for communion between the Bishop and the priest and a reason for living it more intimately.

*Responsibility and pastoral charity. -* 92. All the tenderness of Jesus for his Apostles was evident when he made them the ministers of his real and mystical Body (cf. *Jn* 13-17); you too, in the person of whom "the Lord Jesus Christ, the Supreme Pontiff, is present among the faithful [[[927]](#footnote-927)](#bookmark722) "you know that you owe the best of your heart and your pastoral concerns to the priests and young people who are preparing for the priesthood[[[928]](#footnote-928)](#bookmark723). You can best manifest this conviction by the sense of responsibility and by the sincere and inexhaustible charity with which you will preside over the education of seminarians and will help ­priests in every way ­to remain faithful to their vocation and duties.

*The heart of VEvêque. -* 93. May the human solitude of the priest, a frequent source of discouragement and temptation, be filled above all by your presence and your fraternal and friendly action[[[929]](#footnote-929)](#bookmark724). Before being ­superiors and judges, be for your priests teachers, fathers, friends and brothers, good and merciful, ready to understand, to sympathize and to help. In every way encourage your priests to have with you a personal friendship and a trusting openness which does not suppress but rather dominates the relationship of juridical obedience in pastoral charity, so that obedience itself may be more generous, loyal and sure. Devoted friendship and filial trust in you will enable priests to open their souls to you in time, to confide their difficulties to you, in the certainty that ­you will ­always have your heart at your disposal to confide in you even any sins, without the servile fear of punishment, but in filial expectation of the correction, forgiveness and help which will encourage them to take up again with new confidence their arduous path.

*Authority and paternity.* - 94. You are surely all convinced, Venerable ­Brethren, that to give a priestly soul joy and enthusiasm for its own vocation, interior peace and salvation, is an important and ­magnificent ministry which has incalculable repercussions on a multitude of souls. And if at any time you are compelled to use your authority and just severity against the few who, having resisted your heart, cause scandal to the people of God by their conduct, be careful, in taking the necessary measures, to aim first of all at obtaining their repentance. In imitation of the Lord Jesus, Shepherd and Bishop of our souls *(1 Pt* 2:25), do not break the reed that is already bruised, nor extinguish the wick that is still smoking *(Mt* 12:20); Heal the wounds as Jesus did (cf. 9:12), save ­what was lost (cf. *Mt* 18:11), go, with anxiety and love, in ­search of the lost sheep to bring it back to the warmth of the fold (cf. *Le* 15:24ff) and try, as he did, until the end (cf. *Le* 22:48) to call back the unfaithful friend.

*Magisterium and vigilance.* - 95. We are sure, Venerable Brethren, that you will leave no stone unturned to cultivate assiduously in your clergy, by your pastoral fervor, the ideal of sacred celibacy, and that you will never lose sight of those priests who have abandoned the house of God, which is their true home, whatever the outcome of their sorrowful adventure, for they remain your sons ­forever.

1. **- The share of the faithful**

*Responsibility for the people of God. -* 96. Priestly virtue is a good of the whole Church, a wealth and a non-human glory, which has as its effect the edification and good of the whole people of God; for this reason We wish to address Our affectionate and pressing exhortation to all the faithful, Our sons in Christ, that they too may feel responsible for the virtue of their brothers and sisters who have taken upon themselves the mission of serving them in the priesthood for their salvation. Let them pray and work for priestly vocations and help priests with dedication and filial love, in docile collaboration, with the deliberate intention of offering them the comfort ­of a joyful correspondence to their pastoral concerns. May they help their fathers in Christ to overcome the difficulties of every kind which they encounter in order to carry out their duties with complete fidelity for the edification of the world. May they maintain, in a spirit of faith and Christian charity, a profound respect and a delicate reserve towards the priest, especially with regard to his condition as a man entirely consecrated to Christ and the Church.

*invitation to the lays.* - 97. Our invitation is addressed especially to those laymen who are seeking God more assiduously and intensely and who are striving for perfection in the secular life; with their devoted and cordial friendship, they ­will be able to help the sacred ministers greatly. The laity, in fact, who are inserted into the temporal order and at the same time committed to a more generous and perfect correspondence to their baptismal vocation, are in a position, in certain cases, to enlighten and comfort the priest who, immersed in the mystery of Christ and of the Church, could see the integrity of his ­vocation weakened by ­certain situations and by the disturbing factors of the worldly spirit. In this way the whole people of God will honour the Lord Jesus in those who represent­ Him and of whom 11 said: "Whoever receives you receives me and whoever receives me receives Him who sent me" *(Mt* 10:40), promising a sure reward to those who will exercise, in any way, charity towards those who are sent to them *(ib.,* v. 42).

CONCLUSION

*The intercession of Mary.* - 98. You, Our Venerable Brothers, Pastors of the flock of God scattered under every sky, and you, dearest priests, Our brothers and sons, as We conclude this letter ­to you, with your ­souls open to all the charity of Christ, We invite you to turn your gaze and your hearts to the most sweet Mother of Jesus and Mother of the Church with renewed confidence and filial hope, to invoke ­her maternal and powerful­ intercession upon the ­Catholic priesthood. In her the people of God admire and venerate the figure and model of the Church of Christ in the order of faith, charity and perfect union with Him. Virgin and Mother, may Mary obtain for the Church, also called virgin and mother18 , the humble and everlasting glory of the fidelity of her priests to the sublime gift of ­sacred virginity, and may she see it flourish and be appreciated to an ever greater extent in all walks of life, so that the number of those who follow the divine Lamb ­may grow on earth wherever he goes (cf. *Rev* 14:4).

48. Dogmatic Constitution. *Lumen Gentium,* 63, 64.

***The firm hope of the Church. -* 99. She is aware of the dramatic shortage of priests in relation to the spiritual needs of the world's population, but she is firm in her expectation, based on the infinite and mysterious resources of grace: the spiritual quality of the sacred ministers will also bring about ­an increase in their ­number, because everything is possible with God *(cf. Mk* 10:27; *Le* 1:37).**

**In this faith and hope, may the Apostolic Blessing which We bestow on you with all Our heart be for you all a pledge of heavenly graces and a testimony of Our paternal benevolence.**

PAULUS PP. VI

**Given in Rome, near St. Peter's, on the 24th of June, feast of St. John the Baptist, of the year 1967, the 5th of Our Pontificate.**

**Bibliography**

**SPIRITUALITY**

History - Doctrine - Testimonials

P. Nagel. - Die Motivierung der Askese in der alten Kirche und der Ursprung des Mônchtums. Coll. Texte und Untersuehungen zur Ge- sehichte der altchristlichen Literatur, 95. Berlin, Akademie-Verlag, 1966, 25 X 17, xvrn-120 p., 21 DM.

The author of these pages has proposed to throw light on the nature of asceticism in the primitive Church and in this way to make a contribution to the study of the motives which are historically at the origin of monasticism, coming out of pre-monastic asceticism. His work is therefore divided into two parts. The first is devoted to the motives which, in the early Church, led to a kind of ascetic life. He examines seven of them: the imitation of the "Y"ns  (with its three conditions of abandonment of possessions, separation from the family and readiness to follow Christ in his suffering, which are found in the three synoptics, but are more marked in Luke); the expectation of the imminent end of the world (very marked in ***1 Corinthians 7,*** "the only passage in the letters of St. Paul in which there is a question of an "­interim" morality ­- p. 21) ; - ­the anticipation of the afterlife by means of lascese, especially sexual, whether it be by leading the "vita angehea" which the text of ***Le*** 20:36 allows, it seems - and this was the interpretation of several authors of this period - to be conceived as a possibility already realisable here below, or whether it be for radical eschatological motives, in which ­the words of Jesus on the three kinds of eunuchs ***(Mt*** 19:1-) and encratic considerations of gnostic origin are curiously intertwined; - the restoration of the divine image in man and the return to the earthly Paradise (including perfect familiarity with the wildest animals, attested to in numerous accounts); - the idea of promise and reward (which plays a greater or lesser role according to the case); - the persuasion that the ascetic becomes a "pneu-matophore", the bearer of the Spirit (which explains the importance given to the

"Finally, there is a social motive, charity towards the poor (a motive which ­only begins to play an important role in monasticism).

The second part of this study examines the motivations of the various types of ascetic life in anachoretic and cenobitic monasticism. If the hermit goes into the desert, it is not primarily to protest against a Church that has become too welcoming to the world, but rather because of the difficulty he encounters in practicing asceticism (e.g., the flight from the wife) while remaining in the midst of other men; it is also to be alone with God alone; it is also to go and fight the demons in what he considers to be their last refuge; to this must be added, at least in Egypt, the catastrophic economic situation of this country. Among the Gyrovagian monks, a ­distinction should be ­made between those who push renunciation to the point of rejecting everything, including clothing, and lead a life in the desert close to that of wild beasts, and those who voluntarily exile themselves to a country where they are not known: If the latter are in some way the heirs of the itinerant preachers, it is not without a notable shift of emphasis: the prophetic and missionary core disappears and only the bark remains, exile as a penitential practice. In contrast, the authoritative Scythian monks advocate ­stability: the monk's place is in his cell (which some of them will achieve to the letter by being walled up in it). Manual ­work has multiple purposes: to ensure one's own subsistence, to allow for almsgiving, to escape from idleness, etc., but it plays only a secondary role in the asceticism of the monks. Finally, the cenobitic life is characterized by living in common, living together under a rule and a superior, and earning a living in common through organized work. In the case of St. Pachomius, it seems that the principal motive which impels him to the cenobitic organization is the concern of the Abbot for the spiritual good of those who entrust themselves to him. An influence of the cloistered organization which existed in certain Egyptian temples seems unmistakable to the author. Finally, for St. Basil, the cenobitic life ­strives, through the realization of the Body of Christ, in the fulfillment of the precept of fraternal charity and in the communion of the Spirit, to ­prefigure already in this world the cschatological afterlife whose total fulfillment will take place only at the return of the Lord.

This interesting study, abundantly documented, which ends with good indexes, lacks, it seems to us, a crowning achievement: the chapter of synthesis in which the author would have endeavoured to take stock of his research and to situate in their interaction as well as in their sources and extensions the various tendencies and motivations that his analysis had allowed him to discover. - L. Rcnwart, S.J.

J. B. Tse, O.F.M. - Perfectio christiana et societas christiana iuxta magisterium Pii Papae XII. Coll. Studia antoninna, 21, Rome, Pont. Athenaeum Antonianum, 1963, 24 X 16, xxxi-260 p., 2,500 lire.

This dissertation on spiritual theology has a very precise object: to establish, according to the documents of Pico XII, his doctrine on Christian perfection in itself and in its social achievements. The documentation used is ­immense: thus some 300 allocutions. The work is carried out with clarity and concern for accuracy, as the innumerable references to sources testify. Let us note the original way in which the author believes he can define Christian perfection according to the magisterium of Pius XII: "Hominis viatoris in gratia constituti indefessus conatus ad unionem totalcm cum Deo secundum normam ioialitatis" (p. 57). One of the merits of this work is that it allows us to see, in the teaching of the magisterium in this matter, the continuity between Pius XII and Vatican II. - E. Bergh, S.J.

E. Przywara, S.J. - Deus semper maior. Theologie der Exerzitien, mit Beigabe Theologumenon und Philosophumenon der Gesellschaft Jesu.

2 vols. Vienna, Herold, 1964, 23 X 15, 526 and 414 pp.

This book is a re-edition. For the retreatant who wishes to open himself to the Spiritual Exercises of St. Ignatius and to his spirit, it is one of the most ­appropriate aids.­ The author knows Ignatian spirituality from the inside. But the richness of his biblical culture is even more astonishing. It is ­not, of course, a question of a culture based above all on a knowledge of the latest studies in the field of exegesis. But it is a question of something much more important and, today perhaps, even rarer. Przywara's reading of Scripture is a spiritual reading, deeply, theologically ­spiritual. The texts he quotes with ease and abundance are constantly inhabited by an intention that recognizes their authentic religious and Christian meaning. Such a work will undoubtedly not be read in one go; for those who know how to taste it and penetrate it, it will be a food of great value. - S. Decloux, SJ.

G. Fessard. - The Dialectic of the Spiritual Exercises of Saint Ignatius of Loyola. Volume 2. Foundation - sin - orthodoxy. Coll. Theology, 66, Paris, Aubier, 1966, 23 X 14, 283 p.

In 1956, Father Fessard published in the same collection: "La dialectique des Exercices spirituels de saint Ignace" without a subtitle (cfr *N.R.Th.,* 1956, 1043-1066). For a new edition, the author envisaged adding a few pages. These multiplied. It seemed preferable to him to compose a new volume which would complete the one of 1956 and make a whole with it. The first volume would be republished as is with the subtitle: 'Freedom, Time, Grace. '

The present volume consists of three parts. The first two develop the brief notes that the previous volume devoted to the explanation of the "Principle and Foundation", to the commentary on the meditation on the "triple sin", and to the meditation on "personal sins". A third, entirely new, studies the "role of modesty - *vergüenza -* in the Exercises as a whole and especially in the rules of orthodoxy" (p. 27). We find in this volume the same qualities of penetration, of close analysis which characterize that of 1956. In the first two parts, the pages devoted to the analysis of the sin of the angels, to the historicity of Adam the sinner, to the justification of an etemal punishment for a single mortal sin struck us particularly by their accuracy of vision. The third part describes the spiritual attitude that St. Ignatius calls "vergiienza" and situates its role in the Exercises. An old French word "vergogne" would best translate the Spanish word; failing that, the word "pudeur" is the closest to the reality aimed at by St. Ignatius. 11 intends to point out a "feeling", a "spiritual attitude" which "covers the whole field of human affectivity". On the one hand, it makes it possible to grasp, even before the emergence of present-day sin, "its root in every disordered affection"; on the other hand, it is "all directed towards the summit of divine Love" (cf. p. 130). Such *vergiienza -* the author endeavours to show - proves to be "more apt than any other feeling" to guide the disciple of Ignatius throughout his spiritual journey; it favours, in particular, his discernment of the behaviours which respect and love for the Church demand. In his Rules of Orthodoxy, St. Ignatius describes the main demands of this "ver- gücnza" towards the Church, taking into account the particular circumstances of his time. But if these vary over the course of time, an authentic "modesty" in the sense of St. Ignatius will always be able to guide the behaviour of Catholics in the direction of a true respect and love for the Church. These original pages allow a renewed reading of the Rules of Orthodoxy, force us to deepen our understanding of them and dispose us to put them into practice one day. - J. Delcuve, SJ.

H Coathalem. - Commentary on the book of the Exercises. Coll. Christus. n° 18. Supplements. Paris-Bruges, Deselée Do Brouwer, 1965, 20 X 13, 368 p-, 195 FB-.

In his foreword, the author clearly indicates his intention: "to ­comment on the overall elements and the details of the paragraphs of the little book of St. Ignatius, from the annotations which introduce it to the rules of orthodoxy ­which are its conclusion, ... with the concern to safeguard both the letter of the work and the spirit which animates it" (p. 8). His commentary is ­commended by the value of the sources used, the clarity and solidity of the presentations, the correctness of the directives: it is a sure guide both for the understanding of the "­Exercises" ­and for the manner of doing them. - J. Delcuve, SJ.

M. Giuliani, S.J. - Prayer and Action. Studies in Ignatian Spirituality. Coll. Christus. Essays, 21, Paris-Bruges, Desclée de Brouwer, 1966, 20 X 13, 184 p., 96 FB.

This volume contains the principal articles which the author has dedicated to *the* study of the problem of ­spiritual direction­, its relationship with the spiritual life in general, with apostolic action and with prayer (Preface, p. 8). Fr. Giuliani's aim is to help Christians to discern the calls of the Spirit in the concrete of their lives, so that they may be led by Him in everything. This is what makes it so interesting. Is it not \* this discernment and docility which characterize the spiritual maturity so ­important for the full development of an adult Christian life? The ­appendix contains ­three studies of Ignatian spirituality which do not directly concern spiritual decisions, but which are still of value today. - ­J. Delcuve, S. J.

L. Gonçalves da Câmara. - Memorial 1555. Edit. R. Tandonnet, S.J. Coll. Christus, 20. Texts. Paris-Bruges, Desclée de Brouwer, 1966, 20 X 13, 288 p., 240 FB.

In September 1554, Ignatius of Loyola entrusted Father G. da C. with the office of minister of the Roman residence, an office which made its holder the superior's second in command. From then on, the two men had daily meetings. The result of these contacts is the set of notes which constitute the memorial. They shed light on the text of the Constitutions by showing us first hand how St Ignatius governed the Roman house of the Society a year before his death. An important document for the intimate knowledge of St. Ignatius, founder and first ­Superior General of the Society of Jesus. - J. Delcuve, SJ.

J. Laplace, S.J. - The direction of consciousness or spiritual dialogue.

Paris, Marne, 1965, 18 X 13, 223 p.

This book is commended by the balance of the author's thought and the quality of his experience. After having situated the direction of conscience in the pastoral activity of the priest, Fr. Laplace rightly describes the nature of the relationship which is called to be established and to develop between this "father" and this "son" in the "order of the Spirit". Their dialogue must move with reference to the Spirit invisibly present and acting in them. For this to happen, ­certain qualities are required on both sides; on the one hand: spiritual and psychological knowledge, experience and art of dialogue, above all a true personal spiritual experience, docility to the Spirit, purity of heart, peace of God, ­greatness of soul; - on the other: capacity of expression, transparency, spirit of faith, simplicity. By reading this little book and coming back to it, one will better understand the ­nature and the value of authentic spiritual direction, the conditions that make it fruitful. - J. Delcuve, SJ.

A. Marchetti. - La direzione spirituale. Coll. Biblioteca di seienze ­religiose. Sezione V. Vita spirituale, 9, Brescia, Moreelliana, 1965, 19 X 12, 289 p., L800 lire.

The laity are discovering spiritual direction, the author observes, but although it is a specifically priestly task, the priests available are rare, because many are too busy, or too little prepared. This book proposes to facilitate the initiation of priests to leadership by presenting the general principles of this pastoral function. It defines the nature of ­leadership, its foundation, its necessity, the qualities and obligations of a director, and the method to be followed. Then he considers various problems: the discernment of spirits, the choice of the state of life, the direction of religious, the direction of scrupulous persons. One will find in this exposition both doctrinal principles and excellent practical advice. - J. Galot, SJ.

A. Ravier, S.J. - Dom Augustin Guillerand, Carthusian Prior 1877-1945.

A spiritual master of our time. Paris-Bruges, Desclée de Brouwer, 1965, 20 X 13, 316 p., 6 h.-t., 180 FB.

It is a true spiritual master of our time and for our time that Father Ravier presents to us in the person of Dom Augustin Guillerand. After having introduced us to the man and his vocation, he describes the main lines of his spiritual thought and introduces us, thanks to a judicious choice of texts, into the secret of his prayer. Dom Guillerand reveals himself to be a contemplative impregnated with St. John and St. Paul, a remarkable guide on the paths of union with God, as much for the praying monks as for the apostles at work in the world. - J. Dclcuve, SJ. -

Charles de Foucauld. - Letters to Mme de Bondy. From the Trappe to Tamanrasset­. Edit. G. Gorrée. Paris-Bruges, Deselce de Brouwer, 1966, 20 X 13, 256 p., 150 FB.

On August 15, 1933 a fire ravaged the Château de la Barre. Everything was destroyed except for some furniture and a precious bundle containing the letters written by Charles de Foucauld to his cousin Madame de Bondy. Often consulted by historians of the hermit of the Sahara, this document had not yet been published. And yet its importance is considerable. These very personal letters span the ­period between 1890 and 1916, that is, between his entry into the Trappist monastery and the day of his death. Having in mind above all a better appreciation of the human and spiritual qualities of Brother Charles, the editor has omitted any critical apparatus. Ignorant therefore of the exact value of the texts proposed - complete or unfinished letters, or simple extracts of letters - one can only refer to them with caution. This is regrettable. - J. M. Fisch, SJ.

A. Peyriguère. - A life that cries out the Gospel. Letters from 1920 to 1935.

Spiritual Itinerary. Edit. Dom D. Martin. Coll. Ecrits spirituels. Paris, Ed. du Centurion, 1967, 19 X 14, 288 p., 9 FF.

It is good for us to come into contact with the vigorous Christianity of Fr. Peyriguèrc and to grasp the meaning of the daily life of a Christian who believes in the active presence of Jesus Christ in the world. This monk-missionary did not "shout" the Gospel with words... but with a life given entirely to the people of the desert. He went to them to heal their bodies and to be the presence of Jesus Christ in the Berber world: "I have made myself Berber so that in me you too may become Berber and that in the eyes of your Father all your prayer, your adoration, your atonement may truly be that of a poor Berber...". The profound meaning of this life is repeated to us in the course of this new collection where a spiritual itinerary is already filtering through. Peyriguère maintains a correspondence with Christian women in France and shows the strength of prayer and sacrifice fertilizing the activity of the isolated Christian in a Muslim environment. Some letters to Abbot Ch. Gorrée clearly show the experience of the hermit of El Kbab: he is not a "founder" as Charles de Foucauld wanted. He lives, happy with God, an obscure presence bearing the One who is the Eucharistic Christ already radiating his love on those who approach a life whose meaning is a "cry": the Gospel. - E. Demonty, SJ.

Lucien-Marie of St. Joseph. - How I have loved you. Coll. ­Présence du Carmel, 8, Paris-Bruges, Desclée de Brouwer, 1966, 20 X 13, 134 p., 7,80 FF.

This is a meditation on the precept of the Last Supper that gives a glimpse of how the life and words of Christ challenge our concrete situations. This book is concerned to maintain a simple and relevant dialogue between Scripture and the demands of Christian life today. Chapters III and IV are particularly interesting: the first chapter highlights the "essential rhythm of love" which is first of all identification with the beloved in order to become a free gift. Thus Christ identifies himself with us and loves us; thus we must live charity among ourselves. Chapter IV deals with individual and collective failures to love. It rightly proposes an examination of conscience on the truth of our ­conduct. - C. Franck, SJ.

Ch. Gobert, S.J. - Le monde du péché et la Vierge sans péché. Toulouse, Prière et Vie, 1966, 19 X 14, 144 p., 7,50 FF.

As a student chaplain, Fr. Gobert left the memory of a particularly radiant personality. This radiance continued long after his death, which occurred in 1954, since here is a second volume in which several of his meditations have been brought together. These meditations follow certain themes of the ­Exercises of St. Ignatius: duty, sin and forgiveness, the reign of the Savior, the mystery of the Virgin. The pithy sentences bring out a vigorous thought and the deep reflections reveal a soul fully committed to its faith. - J. Galot, SJ.

K. Rahner. - Prayer for our time. Paris, Ed. de l'Epi, 1966, 19 X 14, 152 p., 9 FF.

At a time when the emphasis is placed more and more on apostolic action and when this tends to be conceived as the exclusive link of union with God, it is good to read these pages and to perceive to what extent Christian prayer is rooted in existence itself. Indeed, it is from this that Fr. Rahner proposes to reflect, showing that far from being an escape from reality, authentic prayer leads, on the contrary, to a true knowledge of it, and that instead of enslaving man, it teaches him to use his freedom. - J. M. Fisch, SJ.

L.-H. GinouL. - Sanctity of the sinner. Brussels, Vromant, 1965, 19 X 12, 242 p.

To say to the cultured men of today that holiness is for them, to say it in words and phrases that they can understand and that really transmit to them what the Council recalled in the Constitution *Lumen Gentium,* that is what Fr. Gihoul's attempt was not without success. He had to insist on the fact that holiness is not inaccessible or reserved for "saints", but that it is truly a participation in the divine life offered to "sinners" for their salvation. Once this vocation of all to holiness has been explained, the author develops its various aspects in a very happy way. Thus everything contributes to making this book a direct and solid exposition of the demands of the baptismal life. - J. M. Fisch, S.J.

Mr. Delbrêl. - Nous autres, gens des rues. Paris, Ed. du Seuil, 1966, 20 X 14, 336 p.

religious education and catechesis

997

Under such a title, one would expect to find a sociological study of the urban working class. In fact, it is a collection of texts on the way in which faith, hope, love of God and man, attachment to the established Church and its missionary work must be lived in today's world. M. Delbrêl was born in 1904 and died in 1964. She practised Christianity as a child and then rejected it. At the age of twenty, after having experienced the absurdity of a life without God, she returned to Him through a violent conversion. In 1933, with some companions, she decided to live in a dechristianized environment and worked for thirty years in Ivry as a social worker. She was exceptionally gifted and gifted, and reacted in an equal way to everything around her, especially to the communist milieu or to the ***ee "***

to the events that have marked the Church in France during the last few years.

nies: invitation of "the outstretched hand", awareness of the situation t

nary, effort and trials of the worker priests, pontificate of John - ,

preparation of the Council... She communicated her life experience in articles and conferences; in 1957 she published a book: "1 " \*-

land of mission".

The volume we are presenting here is a collection of articleset  collected and introduced by Fr. Loevv. One of the first, from whiche  was chosen for this collection, shows how the street, as well as the "street", is a place of worship.

to be a place of sanctification where silence is fillede \*\*P " Others relate to the proletarian condition between Christians and Communists. 1~

It is a fully missionary concern, insisting on what is essential ~ Christian: reference to God in fidelity to the Church, the respect of the Church and the respect of the people. norte iie

person. On many occasions M. Delbrêl insists against the moist deviation that would be the presentation of a truncated message or a behaviorq '- Pt  desire for effectiveness, sc would let itself be drawn into a common actionq "proper to the Christian would be absent, if not denied. This firmness sacco P1 ?" great openness to others; a text like "Hope marxi. , \*

qThis "Christian" book is full of fraternal love and helps us to better understand the Marxist effort. These ardent, realistic pages, vibrant with fidelity to God and man, constitute, as then pl1VPn t

a message for the post-council period. They enlighten and lead to ?

to nourish prayer. A book to know, to know well and to do so .

C. Mertens, S.J.

**RELIGIOUS EDUCATION AND CATECHISM**

1. Délayé, **S. J. and H.** Rondet, **S.J. - What is a Catholic? New edition, Paris, Spes, 1965, 19 X 14, 268 p., 14,40 FF.**

To include in 260 pages a sufficiently complete presentationc trine

The very method of presentation of the first and perhaps most difficult of the choices. The very method of presentation is the first and perhaps the most difficult choice. In such matters, "

How to proceed pedagogically from the most known to the least known, especially when everything is, P less, a mystery or a difficulty? The author has adopted - before the letter of Vatican II in the Constitution *"Lumen Gcittium*". r After the preliminaries \* "

The five pages of the introduction, which should be read carefully, will provide the reader with an excellent summary of the book, pointing out the riches of the Christian Creed and inviting the reader to explore its riches. The five pages of the introduction, which should be read carefully, will provide the reader with an excellent summary of the book, pointing out the riches of the Christian Creed and inviting the reader to explore its riches. The dilemma of faith is put in sharp terms, with sharp edges, with the help of telling examples: unbelief or belief, proposed to the freedom of man. The "reasons for believing" are far from being neglected, but the gift of God, freely accepted, retains all the mystery of a Love, with no other explanation than itself; of a Love that proposes, without imposing it, the only valid solution to man's destiny. The same penetrating clarity applies to the essential dogmas: Creation, Providence, Trinity..­. After a few lines of a necessarily laborious explanation here and there, the problem is readily resolved in a decisive formula. Is it to say that everything is said, that every difficulty receives a definitive solution? The author or rather the authors - for Fr. Rondet has often left his mark - do not claim this. There are still some points which one would like to see developed: original sin, for example, which does not get the space which its importance and its consequences would require and which one would seek, either in connection with creation (p. 83), or in connection with lost grace (p. 107), or in connection with baptism (p. 108). 107), or about baptism (p. 199), where exorcisms intervene only "to drive out the evil spirit" or to heal the effect of "our participation in the sin of humanity", which remains somewhat in the shadows... With regard to the Eucharist, one would have liked to ­see, besides the ­sacrificial aspect ­(today, moreover, too often neglected), ­the "meal" aspect ­more explicitly mentioned­, this table where imitation and charity are forged, as ­we are reminded on p. 211. In order to point out and authenticate the institution of the < priesthood ", one could have had recourse also to the important texts of *Le* 22, 19 and of Paul (Z *Co* 11, 24): *" Do this in memory of me ". Moreover,* the author does not fail to point out many points which a catechesis that is more and more demanding would have to develop (cf. p. 215) either to complete certain ­secondary doctrinal indications, ­or to make applications to life. It is well known that, especially in such matters, the book will never replace the word, but the catechist and the preacher will benefit by referring often to these dense and suggestive pages. The consideration of moral applications was not in the perspectives of the work. It has not, however, been totally overlooked, when it comes to the most demanding or forgotten duties of Christianity. From this point of view, the pages on marriage are enlightening (pp. 222-232). The whole of Part VIIIe (pp. 235-263) - thirty pages to be read and meditated on - forms a small compendium of Christian morality, almost a course in spirituality, with solid theological foundations and ­luminous practical rules. ­Another success of the authors is to close the volume on ­theological ­Hope­, that "nostalgia for the absent Fatherland" (p. 260), which ­will be felt by every unprejudiced reader of this master book. In a future edition an analytical table of the contents of such a rich work would be welcome. - J. E. Janot, S.J.

**A.** Levi, **S.J. - Religion in Practice. Oxford University Press, 1966, 20 X 13, xn-208 p., 30 sh. \***

This is a methodical attempt to renew the traditional presentation in the light of recent theological systematizations (K. Rahncr especially). In the first chapters, the author tries to show how human values and Christian virtues are reconciled: faithful or unbeliever, every man who observes the morality that human experience demands, serves God. The ­foundation of man's encounter with God in the act of faith is then ­examined. From this first discussion, the fact of redemption in Christ and the communication of its fruits through the sacraments are examined­. ­In this ecclesial life, man's justification is also his full human development; his holiness consists in moving further and further away from sin as he becomes more attached to Christ, so that his human maturity becomes a sign of his supernatural life. In this progress towards holiness, which is the authentic practice of religion, man appropriates the fruits of redemption in a community of "saints", who also tend towards a fuller realization of themselves, under the impulse of a charity ever more conscious of the value of others; hence the social role of the Church in the world. The function of the Christian here below is to give religious meaning to human experience, to proclaim concretely the reality of redemption among his contemporaries. In the man who has become perfectly himself, all religious perfection is manifested, but this perfection itself depends entirely on the redemptive act and on the participation which is granted to us in its riches. - At the university level, this book will be of great service to students and even more to their chaplains. - M. M.

M. Van Caster, S.J. - Catechesis and Dialogue. Principles - Approaches - Examples. Coll. Perspectives en catéchèse, 1. Brussels, Lumen Vitae, 1966, 22 X 15, 144 p., 108 FB.

Van Caster gives a shortened version, modified in the light of the present renewal of the world and the Church, and which he considers an ­introduction to ­more in-depth readings. In the face of divine revelation, which incites man to dialogue with God, catechesis has the aim of enabling the personal response of faith. The A. develops the fundamental aspects of catechesis, starting from the Word of God, which can take three forms: the language of events, symbolic gestures and doctrinal formulas. For each of these languages, he develops the special method of catechesis that corresponds to it: biblical, liturgical and doctrinal catechesis. Then he explores the content of ­revelation and its principal characters, and indicates its catechetical consequences: this content is historical, relational, sacramental and dynamic. The third section of the book develops the principles of a "catechesis from human life", placing it in the light of the Word of God. The last section considers the task of the catechist, the act of catechizing and the formation of catechists. Although the A. intends it to be only an introduction to a more in-depth study, and its presentation is necessarily schematic, especially since this book is only the layout of courses, the book will meet the interest of all readers responsible for religious education and the formation of catechists. - M. Coget, S.J.

M. Rousseau. - Mission and Formation of Catechists in a Developing World. Coll. Perspectives en catéchèse, 4, Brussels, Lumen Vitae, 1967, 22 X 15, 120 p., 96 FB; 11,50 FF.

Starting from a concrete situation, that of the diocese of Maranhao where he directs the Diocesan Centre for Catechesis, Father Rousseau asks himself the ­fundamental question­, which precedes that of procedures, methods and projects: what personnel are available to carry out this mission of evangelisation, necessary "in all environments and in all forms"? To answer this question, he defines the functions of the catechist in relation to the mission of evangelization, as "involvement in earthly realities to develop them in and through the community, as a Christian and as an evangelizer". But this function does not exhaust the mission of the catechist: the faith proclaimed must be educated and nourished. This is the principal role of catechists. "If the content of catechesis remains fundamentally the same for all and all environments, the adaptation, the ­approaches and the pedagogy proper to each age and each environment require that this function be diversified...". It seems necessary, therefore, to distinguish different tasks, and therefore different types of catechists: catechist-animators, auxiliary catechists, catechist-teachers, popular catechists. For ­each of these types, a particular formation must be provided, which the A. details: qualities to be developed, psychological and sociological knowledge, ­religious­ situation of the country, doctrinal content, etc. This is a program of formation for its catechists ­that this diocese is trying to carry out now, because "the action of the Church must begin today to be what it will be in 20 years". It ­is with great interest that one reads these dynamic and realistic reflections on the formation and mission of catechists. - M. Coget, S.J.

The first year of parish catechism. A guide for the catechist.

Tournai, Casterman, 1966, 24 X 16, 156 p.

My first year of parish catechism. Tournai, Casterman, 1966, 14 X 21, 81 p.

Intended for children aged 9-10 years, these catechetical plans, drawn up by the diocesan Office for Religious Education of the diocese of Tournai, are constructed in such a way as to take account of what the child learns in the religion course in the school he or she attends. They presuppose the use of the primary 4\*"\*' manual: "God among us" (J. Colomb), but aim at initiating the ­children into ­the life of the parish community. Each catechetical plan follows an identical­ pattern: introduction, essential idea, attitude to be fostered in the child, development of the idea, activities. And the whole follows a line of spiritual life where one goes "to discover the Father", "with Jesus who was born, died and rose", to "live his life". One might wish for a renewal of the general plan of catechesis more centered on the risen Christ, as well as a meeting plan more adapted to the new catechetical methods and to the child's journey. This book can be of good service to ­parish catechists ­because of the simplicity of its presentations. - M. Coget, SJ.

Opening the Bible. Guide 2 for catechists in the third and fourth grades. Fase. A, B and C. 3 phases, Tournai, Casterman, 1966-1967, 24 X 16, 151, 125 and 81 p.

Written by those in charge of the diocesan Office of religious education in Tournai, these booklets of Guide 2 are addressed to catechists of the third and fourth primary classes, who follow the method of Canon Colomb, and refer to the catechism "God among us" of this author. Each booklet, after an introduction in which pedagogical advice is given for the conduct of the lessons, includes the implementation of the catecheses of one ­term, grouped into several "centres of interest". The originality of these catecheses ­lies in the concordance between the biblical program and the rhythm of the liturgical season in which the children live; this allows the biblical facts to be brought up to date. Each lesson includes a "talk" which explains the doctrinal content of the biblical facts to which the catechist refers, a moment of prayer and "activities" where the initiative of the child is guided by "activity cards". Canon Colomb's method has already ­proved its worth­, and the various guides of the Diocesan Office are precious instruments for catechists. - M. Coget, SJ.

Sr M. Saint-Ghislain. - My soul thirsts for the living God". Catechesis and celebrations. Catechumenate for young people from 12 to 15 years. Coll. Brussels, Lumen Vitae, 1967, 22 X 15, 250 p., 195 FB.

These catecheses and celebrations in preparation for the sacraments of "Christian initiation" are the third volume in the collection "Perspectives en catéchèse". They are a response to the demands of a renewal of the catechumenate, especially in the African parishes of today. They are intended for children aged 12-14 years, who have already followed a four-year cycle of religious instruction in primary school and who wish to be baptized. The itinerary of this catechesis ­begins with the proclamation of the risen and living Christ; and through the awareness of God's call and of the salvation that he alone can give, the catechumen discovers Christ, his life and his call. A baptismal retreat during the Holy Days will ensure the final preparation of the newly baptized. ­Post-baptismal catechesis ­will complete his instruction. Resolutely biblical, in accordance with the African mentality, these catecheses follow the same progression: introduction, biblical fact, explanation, actualization and life commitment, activities. These plans, already put into practice since 1963 and enriched by experience, will help priests, catechists in the missions and in Europe, to make access to

to baptism, in full knowledge, of catechumens desiring to be attached to Jesus Christ. - M. Coget, SJ.

Chr. Fournier. - "Dieu, connais pas!" Coll. Christianisme de tous les temps. Paris, de Gigord, 1966, 20 X 14, 254 p.

From a wide variety of questions that meet the immediate interests of young people from 13 to 20 years old (the most beautiful moment of their lives; who do you think is a Chinese; etc.), at random meetings in youth centres, playgrounds, neighbourhood parks, the A. comes to ask the question that occupies him: "what is the meaning of life?" "What do you ask of life? Is religious meaning dead, is it frustrated? Is it just waiting for a spark to rekindle the flame?" This book is above all a testimony to the life of today's youth, the questions that agitate it, the diverse tendencies that animate it. But it is also a trial of the attitude of so many adults, parents or ­regular educators­, who, shirking their responsibilities, abandon young people to their questions. The reader, at the end of his journey with A., will perhaps­ be disappointed not to find the answer to the question, but through the ­testimonies of these young people, he will perhaps understand better how everything in the present world, for the young, concurs in making material success the goal of life, and how the disappointments which it brings about, for many, make them blasé and disillusioned. - M. Coget, SJ.

SOCIAL AND LEGAL STUDIES

CSC Activity Report 1964-1966 and Draft Resolutions. ­Ordinary Congress, Brussels, November 5, 1966. Brussels, Ed. of the CSC, 1966, 21 X 13, 392 and 14-3 pp.

The importance of the Confederation of Christian Trade Unions is well known; with some 850,000 members it is the largest trade union organization ­in the country. What is perhaps less well known is the variety of its activities. In this respect, the present report is edifying and at the same time eludes any attempt at synthesis. After a brief description of the current state of the Confederation's organs and services, it recalls its interventions in some fifty areas as diverse as action in favour of ­foreign workers, working conditions, price and ­financial­ policy, ­etc. The chapter on benefits for union members is particularly noteworthy. This formula, which only five years ago met with very strong opposition, now benefits nearly 900,000 workers. But the most important thing to note in this report is the growing concern for fundamental problems, especially the proper relationship between consumption and ­investment. This shows a sense of responsibility and the right of the trade unions to intervene increasingly, without prejudice to other groups, in the consultation required by present-day social life. In this respect, the chapter on the training of members and activists should also be noted. In the ­next report, we would like to find a chapter on the policy of aid to developing countries; "Populorum Progressio" has insisted on its importance and urgency. The CSC has an International Solidarity Fund, but this is a private institution and necessarily insufficient in scope. Although it is not a political formation, it seems to us that the CSC can apply its remarkable dynamism in favour of more justice at the national and international level, at a time when the social problem has taken on a ­worldwide dimension. - C. Mertens, SJ.

S. H. Scholl. - 150 jaar katholieke arbeidersbeweging in. België 17891939. 3 : De kath. arbeidersbeweging 1914-1939. Brussels, Arbeiders- pers, 1966, 16 X 25, 448 p., 1150 FB the complete work.

It was between the two world wars that the Christian workers' movement really took shape and developed in Belgium; as an indication, ­let us note that the Christian trade unions had 30,000 members in 1919 and 340,000 in 1939. Freed from paternalism, Christian workers were now taking their destiny into their own hands, on the level of social relations and not only through politics. They asserted themselves against the possessing classes and against the socialists. It was the time when the trade unions took off, when the Women's Workers' League, the JOC, the MOC and the corresponding international organisations were founded. As in the previous volumes, the history of these twenty years is conceived within a very broad framework; presentations on economic and cultural developments, on the ­teaching and action of the Church, on political formations and social legislation, on labour conflicts precede the pages devoted to the Christian workers' movement and situate its development. These different studies are very well documented; they focus on precise data rather than on ­general views ­and sometimes one has the impression that the trees hide the forest. They are also critical studies in which one is not afraid to show the limits, the deficiencies ­of persons, behaviours, institutions, the tensions that have arisen; perhaps even the negative aspects are sometimes highlighted more than the others - as in the case of "Quadragesimo Anno", in which only the corporate formula is retained to the detriment of the balanced structure that the encyclical advocates and which was to be realised in our ­joint organisations. The service rendered by this attitude is to guard against the creation or maintenance of edifying myths; persons or institutions appear in their true measure and not with the aura with which they are sometimes surrounded. Looking at this period 1919-1939, one is struck by the leading role still played by members of the clergy, if not by the episcopate­; one thinks of the names of Rutten, Arendt, Colons, Cardijn... But these priests knew how to train lay people who, more and more, took initiatives and responsibilities in the social field. - Here is thus completed, in three volumes, this history of the Christian workers' movement in Belgium. It is a solid, fundamental work that its authors have produced under the direction of Fr. The quantity of data gathered in it makes it a very rich reference work. One can only congratulate those who, in a ­relatively short time, have carried out this undertaking. We would now like to see a shorter work presented to the general public, based on this voluminous and dense work, in which the main lines of a history full of lessons from the social and Christian point of view will be revealed. - C. Mertens, S.J.

1. Baudhuin - Principles of contemporary economics. 2. The circulation.
2. Consumption. Coll. Marabout Service, 43 and 46. Verviers, ­Gérard et Cie, 1966, 18 X 11, 271 and 271 p.

For these "Principles", Prof. Baudhuin kept the clear and long customary division: production, circulation, distribution, consumption. Only volumes 2 and 4 have survived. The first volume, which is more technical, deals with the concepts and problems of money and credit, stock exchanges and exchange. It is full of information that has been kept up to date up to the most recent dates and that we are happy to have at hand. For our part, we would have preferred that more space had been given to the meaning of ­institutions, for ­example to the various roles of money, the market and credit. For "Principles", it would seem to us that there would be an advantage in identifying and synthesizing fundamental aspects, which are indeed mentioned in the text, but scattered among the factual data. The author is attached to the "­classical" conceptions­, for example as regards the close link between money and gold, and free competition; he does not fail to make known opposing points of view; preferential, his presentation is not one-sided. The volume devoted to consumption plunges us into immediate daily life with its realities of food, housing, retailing, ­advertising and so on. It has a much more familiar look and is full of ­practical information, indications of the changes that have taken place over the last century and of their initiators. Même celui qui aurait peu de goût Pour les rations économiques y trouverait une matière

of interest and sometimes of picturesqueness. Our mass consumption economy does not seem to pose much of a problem for 1 author . It seems to me that whether we consume what the general public wants or what un ..ki; nue nas and all is well. Nothing is said about consumption p more about the immense basic needs that remain aP

most of humanity. - C. Mertens, SJ.

Annuaire Démographique-Demographic Yearbook 1365. 1/ ed, New

York, United Nations, 1966, 30 X 24, vni-808 p., $15.00.

We have already pointed out several times the immense wealth contained in this Demographic Yearbook and the care nus a pl'obiet

of the statistical data collected, very variable sunant e: pyent c ia irc  considered. Such qualities, together with a friendly rema qCh presentation

make this publication a premi - volume provides essential data on the population, a " . denen- .

tality, nuptiality, and divortibility in some 20 countries, and

and generally for the last five or ten years.

Once in the series of the Demographic Yearbooks, in the light of some particular studies of the United Nations, the 250 territorieson .t komo \_ eight large zones and 24 regions, forming groups of J.elatvet

genes. Details of their composition can be found on page " GUC cencs

this more realistic division can be taken advantage of and can be used to

by "continent" or by "part of the world". But what distinguishes the 1965 Yearbook above all is the space given to the study of the birth rate - 350 as against 23 in 1964 when the "special subject" was the living population

of resistance are Tables 16 and 17 devoted to the years 1955-1964.

In the latter two countries, there is a resumption of the growth of the number of children born to women, and the number of children born to men is increasing. In the latter two countries, there has been a resumption of

the collapse caused by the Second World War, da .

In addition to the above, there are eighteen other tables which show a more or less profound drop in the number of children born to mothers, with different levels depending on the country. Eighteen other tables,r ^s ;aence  to the birth rate according to characteristics such as the mother's urban or rural location, the father's age, etc. It is known that, in today's demography, the birth rate, or more precisely the fertility rate, is considered as the strategic variable by the government. It is known that the birth rate, or rather the fertility rate, is the strategic variable par excellence and is linked to very important social and economic problems. uclleT JS is therefore justified in drawing particular attention to this yearbook (1966). - C. Mertens, SJ.

Francisco de Vitori a. - Relectio de Indis o libertad de los Hidios. Edit. L. Perena and J. M. Ferez Prendes. Coll. Corpus Hispanorum de Pace, V. Madrid, Consejo superior de investigaciones cientiticas, 1JO/, 21 X 15, cxcn-134-239 p., 450 ptas.

*Pace's Corpus Hispanorum* is a collection of works on law and in particular on international law; in particular, questions of war, peace and conquest. Itc °m £le J fame ux announces 12 others. This one is not unknown; it is even: veryf ameux His then new and courageous positions on the titles™

vrais to a conquest, on the right of the people, even still . et n0"

These passages, if transposed into a modern style, would seem to be speeches made at the international forums of the day. Such passages, if transposed into modern style, would seem like speeches made at the international forums of the day. The interest of the present edition lies in its scientific character. The text (which does not come from Vitoria but from his immediate and faithful listeners) has been prepared with great care according to the main existing reviews; the references have been checked. ­Additional documents shed light on it laterally: correspondence with Charles V, the declaration of the *Salmanticenses* on the necessity of a catechumenate prior to baptism, etc. But what will particularly help the reader are five studies which precede the text and deal successively with: the personality of the Master, the birth of his colonial preoccupations, a synthesis of his doctrine, its value for our time; finally, reflections on the text itself. At a time when war and peace on the one hand, the need to evangelize and the rights of religious liberty on the other are the object of so much research, this new edition gives us a very careful and precious instrument. - J. Masson, SJ.

Annals of the Faculty of Law of Liege. 11th year. 1966, n° 3. Liège, Faculty of Law, 1966, 24 X 16, 246 p.

These "Annals" cover a wide field and are likely to be of interest to many in the social sciences and activities. In the ­first article of this issue, Prof. Lopez-Rey points out the increase of crime in our rich societies with many social services. He argues that criminology has focused too exclusively on the psychological problems of offenders and that it should put more emphasis on the demands of social life, including a sense of responsibility, which has been severely undermined by contemporary institutions and practice. The second article deals with the suspension of the employment contract in French law, an ­important problem in involuntary circumstances - illness, call-up under the flags - but even more so in the voluntary ­circumstance of a strike. Finally, a third article comments on the Belgian law of 1965 on the unseizability and non-transferability of remuneration. This law standardized the norms in this area and strengthened the protection of dependent workers, especially those with a low income. Two long notes are devoted respectively to the Rhodesian crisis before the United Nations and to the birth and death of governments in Belgium in the XIXe century. Criminology, social law, and political science have thus found a place in this booklet, the last part of which is occupied by a chronicle and by reviews of works covering the whole field of social sciences. - C. Mertens, S.J.

**MARXISM**

H. Gollwitzer. - Marxist atheism and Christian faith. Paris-Tournai, Casterman, 1965, 19 X 14, 212 p., 135. FB.

It is from a Christian point of view that the author meets the Marxist critique of religion. His book sheds light on many points of this critique. An important chapter, for example, is devoted to Feuerbach's critique of religion­; the author reveals with great clarity the pantheistic filiation of Feuerbachic atheism - which normally leads to the evacuation of the ­singular to the exclusive benefit of the universal species; Marx will be on this point ­largely dependent on Feuerbach's position. Good pages are also devoted to the historical origin of the expression "opium of the people", which has become commonplace today. Finally, the author has the great merit of underlining the global vision of man and history in which the Marxist critique of religion is embedded. It is a genuine messianic faith substituted for ­religious faith.­ - S. Decloux, SJ.

G. Girardi. - Marxismo e cristianesimo. Coll. Sulle vie del Concilie. Assisi, Pro eivitate christiana, 1966, 21 X 14, 240 p., 1,500 lire.

A. is a professor at the Roman College of the PP. Salesians, director of an encyclopaedia on contemporary atheism, participant in meetings between ­Christians and Marxists organised by the *Paulus-Gcsellschaft.* His book has received the best recommendations, from Cardinal Koenig to R. Garaudy. This book attempts to ­identify the points of encounter or dialogue between Christians and Marxists. The content will not teach anything to those who know Marxism and the Christian­ faith, but it can make them reflect on the conditions of dialogue. It is the tone that is new, resolutely positive. The A. takes a resolute stand in favour of a humanist and open Marxism, thus joining a certain de-Stalinization ­or even philosophical ­"de-Leninization" operated by several ­contemporary Marxists. ­But the imprecision or, if you like, the generality of the ­analyses necessarily raises some questions for the reader. Is it the Marxism of Garaudy, of Lefebvre, of Gramsci? Is it the Marxism of Poland, Cuba or ­China? Is it the young Marx of 1844, whom some discover with ­enthusiasm, but who for others is "the furthest Marx from Marx" (Althusser)? To what extent can we distinguish in Marx ­humanist­ aspirations ­and formulations of dialectical materialism? A. nicely says: "After having demythologized heaven, Marxism proceeds to a demythologization of earth" (216). How far can Marxism evolve without denying itself? These pages, to be added to the file of the dialogue with these new "separated brothers", clearly show that "we are only at the first steps of a long and painful road" (160) - J. Scheuer, SJ.

Gennaro di Grazia. - Of the community. The economic, philosophical, social and religious aspect. Naples, Auria, 1967, 21 X 14, iv-375 p., 2,800 lire.

Without denying the importance of the problems of justice posed to man today on the national as well as the international level (moreover, by ­recalling the importance of these problems), the author intends to question the solutions proposed by communism, on the economic field, in the philosophical, social and religious fields. The first chapter does not only take up Marx's economic theory, but also refers to the economic situation of the workers, as it appears in each of the ­European communist countries ­and in China. As for the philosophical part,^ it places Marx in the filiation of German idealism and continues his investigation through the works of Engels, Lenin and Stalin. The religious question, for its part, invites questions about the reality and necessity of the anti-religious struggle as it is presented in Russia and other communist countries. - S. ­Decloux, S.J.

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1006

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**NEW**

**THEOLOGICAL JOURNAL**

**The Presbyterate, its nature and   
missionaccording to the Second Vatican Council**

"We can say that, since the Council of Trent, the theology of the Order has had no eventful history", we wrote a little before the last war[[[930]](#footnote-930)](#bookmark1265). The situation has changed since then.

The ministry of the Church has become, for Catholic thought, a subject of study not only in its origins, but also in its nature. For Protestantism, the ministry is a problem which is now being addressed in a serious and frank way, now that the time has passed when it ­was sufficient to ­simply dismiss ­Catholic­ theology. [[[931]](#footnote-931)](#bookmark725).

Many factors have contributed to the renewed interest in the problem of ministry: ecumenical issues, the progress of research, the development of the­

We are also aware of the historical and exegetical factors, and even the current events surrounding the "malaise of priests"8 . We do not intend to study these various factors, nor do we intend to analyze the causes of the "malaise", apostolic disillusionment, hesitations about the mission of the priest, about celibacy, about his own vocation to holiness. Others have taken on this task[[[932]](#footnote-932)](#bookmark726).

Our aim is to consider only those questions which ­concern "being a priest", both directly and indirectly. These questions inevitably arise as soon as we ­compare the priesthood of priests and the priesthood of the faithful, the presbytery and the episcopate.

*Episcopate, Presbyter at*

A long-standing classical theology defined the sacrament of Holy ­Orders solely in terms of the power to celebrate the Eucharist and to administer the sacrament of Penance. Therefore, in virtue of the sacrament of Holy Orders, the priest and the bishop are equal in the priesthood. This view is supported by the authority of St. Thomas Aquinas . The Council of Florence and the Council of Trent seem to ratify the doctrine of St. Thomas, especially if one reads these councils only in the ­selected pieces of Denzinger [[[933]](#footnote-933)](#bookmark727).

In this perspective, the priest is the man of sacrifice. Is this definition not illustrated by the existence of monk-priests who have no other ministry than to celebrate Mass within the monastery, the Eucharistic oblation being the crowning achievement of the personal oblation which they accomplish in their monastic life [[[934]](#footnote-934)](#bookmark728) ? Was it not also illustrated by the cases of priestly ordination without a title for the service of a Church0 ?

The priest is thus only the man of sacrifice. For many authors, this perspective remains unique. They hardly feel the need to dwell on it, so common is this conception[[[935]](#footnote-935)](#bookmark729).

But, since the difference between the episcopate and the presbyterate has been abolished at the level of Eucharistic power, it remains to restore it at the level of governing authority. This authority is plenary in the bishop, not plenary in the priest. It is impossible to deny this, it is obvious.

However, some embarrassments arise from this conception. Indeed, has not the difference between episcopacy and presbyterate been reduced to ­the profane level, as much as the authority itself is profane r And how can it be explained that the power to confer the sacrament of Holy Orders is given to the bishop by the mere extension of the authority of government[[[936]](#footnote-936)](#bookmark730) ?

Will the difference between the Episcopate and the Presbyterate be better discerned if it is stated that the bishop sanctifies the local Church as a whole and that the priest sanctifies individual persons[[[937]](#footnote-937)](#bookmark731) ? This ­seems a hopeless attempt.

But an embarrassment of another kind arises from the very texts of the Second Vatican Council. By restoring the importance of the episcopate, does it not definitively consecrate the insignificance of the presbyterate? The Council explicitly declares that to the episcopate alone "is conferred... the total reality of the sacred ministry[[[938]](#footnote-938)](#bookmark1268)". This expression and others like it would go unnoticed, if they did not ­bring to mind formulas such as this one: "The bishop is, in the Church entrusted to his care, *the source of all mediation*[*[[939]](#footnote-939)*](#bookmark732) *".* Then the thesis that the bishop ­gives the priest a share in "his" priesthood also comes to mind[[[940]](#footnote-940)](#bookmark733) .

*The Presbyterate itself*

If the sacrament of Orders confers exclusively the power to "make the sacrament" *{conficere sacramentum),* ­principally the Eucharist­, the presbyterate is defined by the priesthood, and the priesthood, in its turn, by the power to celebrate the sacrifice, to administer the sacraments, and to perform the rites.

It is the image of the priest that is imposed on the general public. The priest is the man of rites, the man of the mass and the liturgy. Littré's *dictionary*, with the words "priesthood" and "priest", had to accept this image. But how could the priest not feel a certain uneasiness in front of the narrow silhouette that he ­discovers for himself [[[941]](#footnote-941)](#bookmark734) ?

The priest is also portrayed with the prerogatives of authority: *Sacerdotem oportet praeesse.* No doubt theology textbooks do not deal much with the question of the "*praeesse*" in connection with the Order - and for good reason - but the priestly life forces us to speak of it and to exercise it.

Cardinal Suhard, in presenting *The Priest in the City,* states that the priest is responsible for presiding, that he is the head of the community[[[942]](#footnote-942)](#bookmark735). Moreover, he seems to resign himself to this rather than to endorse it. In fact, as soon as it is granted that the priest is part of the hierarchy - since the Council of Trent affirms this - he adds that the priest is the head of the community.[1S](#bookmark733) he adds that the priest does not belong to the hierarchy of jurisdiction but to the hierarchy of order, without being for all that "foreign to the power of jurisdiction divinely entrusted to him"10 . So be it! But where do these subtly ­balanced formulas lead ­and where does the priest get the power to "preside"?

But authority does not have a very good reputation. It is, it is said, a legal magnitude. Is not the immediate source of it, in fact, the act of a "hierarch" who "deputes" to a ­determined mission ­and confers the powers necessary for its execution? Now, if the priest derives his power to govern only from the juridical "deputation"[[943]](#footnote-943) , he is brought back to the secular field by the origin and the nature of the authority he holds.

Such a conception would not be satisfactory. Perhaps it would be ­bearable if we could manage to exorcise authority from all the demons that haunt it, if we could, above all, recognize that "authority" has a place in the very mystery of the Church[[944]](#footnote-944) . But are we there yet?

While these discussions were going on, ­Christian thought­, perceiving better that the Church is missionary, that this is a question of truth or falsehood for the Church, came to ­conceive that the priest is an apostle who evangelizes, a missionary in any case[[945]](#footnote-945) . The priest has a prophetic mission, he is a witness to Christ[[946]](#footnote-946) . If one looks for support in Tradition, it is not too difficult to find it in the Council of Trent[[947]](#footnote-947) .

*Presbyterate and Ldicate*

However, a new problem arises. If one claims to define the presbyterate by apostolic action, in what way does the priest differ from the layperson?

The layperson, in fact, is a witness to Christ in virtue of his baptism. His vocation is therefore to evangelize and the Vatican II Council will not contradict this in any way. The priest, because he is baptized, is already a consecrated witness of Christ, already called to evangelize. What does he need the sacrament of Holy Orders? If he needs it, what meaning can be given to the sacrament of Holy Orders in the presbyteral mission of evangelisation?

Let us now turn our attention to the mission and power of the priest in the Eucharistic celebration. Mission and active power, certainly. But we cannot ignore the teaching so often repeated, especially since the encyclical *Mediator Dei* (1947), that the laity have an active part in the Eucharistic action. What ­difference then is there between the role of the priest and that of the laity?

Finally, let us consider that the mission of the priest is to govern the faithful. The priest is the superior. The faithful are the inferiors. What does this have to do with the sacrament of Holy Orders, if anything?

Could we not escape these questions and embarrassments by adopting another point of view? Let us say that, opposite the laity, the presbyterate is constituted and defined by the bundle of activities ­necessary for the growth and safeguarding of a Church community. The presbyterate is functional. Its mission is to express the ­community. It is the representative of the community.

This conception "de-clericalizes", "de-sacralizes" the presbyterate. This is no small advantage in the eyes of some. But then again, what need is there for a Christian to receive the sacrament of ­Holy Orders in order to be "functional", to be a representative of a community in the exercise of its activities?

*Vocabulary question*

Before attempting an answer to the questions about the Presbyterate, a preliminary remark is useful. It concerns vocabulary.

The French language has two nouns to signify the quality and state of being a priest: "sacerdoce" and "prêtrise". Common usage has given these two terms almost identical meanings. "To receive the priesthood" and "to receive the priesthood" are two ­equivalent expressions today.[[[948]](#footnote-948)](#bookmark736). However, a difference remains, at least in theological language, since it says "priesthood of the faithful", but refuses to say "priesthood of the faithful".

The etymology and history of these words justify the difference. *Priesthood* (in Latin, *sacerdotium)* refers to the idea of sacrifice to God, as the Council of Trent noted in connection with the word *sacerdos[[949]](#footnote-949) .* The word *priest* (in Greek, *presbuteros}* evokes the "elders" who, in Scripture, are presented as "dignitaries" to whom various functions can be entrusted2T .

In the Latin vocabulary of the Church there is a difference between *presbyter* and *sacerdos.* If this difference is not obvious from a simple reading of the texts of the Council of Trent[[[950]](#footnote-950)](#bookmark1269)it became so in the Council of ­Vatican II. The schema on priests, first entitled *Schema ­propositionum de Sacerdotibus* (1964), then *Schema decreti de ministerio et vita Presbyterorum* (1965), finally became *Decretum de ministerio et vita Presbyterorum.* By discarding the term *sacerdos*, which expresses only the function with regard to the sacrifice, the Council indicates that the notion of *presbyter* must be broadened. In what sense? It is the council that will say.

After this detour through Latin and Greek, let us return to the French vocabulary. It is ambiguous. Priesthood" and "priesthood" being clothed with the same meaning, we are involuntarily led to confuse "priesthood­" of the priests and "priesthood" of the faithful. The confusion does not diminish, since the same word "priesthood" is applied to Jesus Christ­, as if the term were used univocally in all three cases: faithful, priests, Jesus Christ.

Therefore, in order to avoid ambiguity as much as possible, we ­reserve the word "priesthood" for the state and mission of the one who offers the sacrifice of reconciliation with God. To designate the subject of the priesthood, we will use the Latin word *sacerdos,* since French has no word that accurately translates *sacerdos.* As for "prebyterate", it will designate all the functions which the priest possesses in virtue of his "being-priest". These functions will have to be determined, moreover, in order to understand what the priest is.

*The problem*

We are not approaching the question correctly if we reduce it to the following question: what are the powers of the priest? what are his rights? From the outset, one adopts a distorting perspective ­which risks confining oneself to legal considerations.

We must take a broader view and ask: what is the purpose of the ecclesial ministry in the plan of salvation? From then on, our question becomes: to what end is the priest sent, for what service and purpose?

This question, in turn, is insoluble if we consider the presbyteral ministry outside and apart from the episcopal ministry. But the ­episcopal ministry can only be understood from the ministry of the Apostles and their mission. As for the ministry and function of the

*Theologie Biblique (V.T.B.),* Paris, 1964, 614-617. Comp. with Bornkamm.

npEoPix;, in Kittel, *Theol. Worterbuch s. N. T.,* vol. VI, 1959, pp. 662-72.

Christ alone gives the reason for the apostles, defining them as the perpetual extension of his own mission *(Jn* 20:21).

For this reason it is necessary to speak first of the mission of Christ and that of the People of God, both being inseparable in God's plan (I). Then the proper mission of the Apostles and their successors stands out (II), and finally that of the Presbyterate appears (III).

**I. - Christ, the Sovereign "Sacerdos",   
and the Priestly People**

Now honored by Christian authors, it is an obvious fact that removes many false problems. The evangelical priesthood is not a "special case of the universal kind of priesthood" which, in the Christian domain, would assume the functions which the priest has to fulfil in all religions... It is, in fact, a ministry which is founded with all its functions in the supreme priesthood of Christ[[[951]](#footnote-951)](#bookmark737) ".

This is why we must first carefully consider the ­Sovereign Priesthood ­of Jesus Christso .

**CHRIST, SOVEREIGN "SACERDOS**

It is sufficient, however, for our purpose, to recall the articulations of the doctrine, those which will then allow us to better perceive the nature of the presbyterate.

Jesus is the Supreme and Unique *Priest.* The Epistle to the Hebrews declares this, giving and reserving for Christ the title *of A r chier eus (summus sacerdos),* refusing even to name any of the Christians individually as *hier eus (sacerdos). The* same is true on this last point in all the other scriptural texts[[[952]](#footnote-952)](#bookmark738) .

Now, if Jesus is called *Sacerdos, Pontifex, it is* because he offered a sacrifice, as indeed does every *sacerdos (Heb* 5:1; 8:3). This is the common element between the priesthood of Jesus Christ and the priesthood spoken of in the religion of Israel and in other religions.

But the newness of the priesthood in Jesus Christ is total. As *priest,* Christ offers as a sacrifice not the life of any being but "his own blood" *(Heb* 9:12). The priesthood of Christ is also new because his sacrifice "has purchased for us an eternal redemption" *(Heb* 9:12; cf. 5:9). It is also new because redemption has been procured for the human race once and for all *(Heb* 8:27; 9:12) by the unique sacrifice of Jesus, the power of sin having been overcome at one time *(Heb* 9:26, 28). Finally, the priesthood of Jesus Christ is new, because it is exercised by the only Son, through whom God made the ages *(Heb* 1:2-3)[[[953]](#footnote-953)](#bookmark1270) .

The new priesthood in Jesus Christ is also the Supreme Priesthood­, because Christ has accomplished in his flesh the whole work of salvation *(Heb* 7:24), a work that the priests of the Old Covenant could only imperfectly symbolize and not accomplish *(Heb* 8:5; 10:11).

The priesthood of Christ is unique, because no one but Jesus, the Son of God, has opened and could open the doors of reconciliation *(Heb 7:*25; 9:12-14). And now that Christ has opened them, no one is needed to keep the doors of salvation open to every man.

Having recalled this, it is important to consider the mutation of the priesthood which takes place in the mystery of Jesus Christ, Sovereign and Unique *Priest.* To be a *priest is* no longer to perform an office, a function, purely and simply. It is no longer to perform a few ritual gestures in the assigned order. It is to carry out the sacrifice which, ­detaching from life and earth, leads to the Father *(Jn* 14:28; 16:5, 28), a real, personal sacrifice, "a ransom for the many" *(Mk* 10:45), a sacrifice which, in its movement, leads sinners to conversion and salvation. There is always a victim to be offered, but the victim is the *priest* himself in the movement which detaches him from the world to make him, together with his "human brothers", pass towards God. This is the living reality of the Priesthood in Jesus Christ. It is inseparable from the Sacrifice which ends in the Resurrection.

This mutation brought about by Jesus Christ[[[954]](#footnote-954)](#bookmark739) is irreversible. From now on­ but the priesthood, in its divine and human reality, is the state of one who has been called by the Father to sacrifice himself personally up to and including death, in order to cooperate, in the Unique and Sovereign *Priesthood*, in the reconciliation of sinful men with "the Father of mercies"84 .

**PROPHETIC FUNCTION AND ROYAL FUNCTION OF CHRIST**

If we want to consider the mission of Christ *the Priest in* all its extent*,* we must consider the prophetic and ­royal mission of Jesus Christ.

In fact, already in the prophetic mission the ­priestly mission is inaugurated. ­The preaching of the Gospel is a ­sacrificial­ task ­both because of the real sacrifices it imposes and because of the fruits of salvation it brings. The Word of Christ is already the advance of the Cross and of Redemption. When Jesus instructs and proclaims the message of salvation, it is the Word of God that resounds, and the Word of God is "effective and more incisive than a ­two-edged sword­" *(Heb* 4:12). Christ himself warns: "The words I have spoken to you are spirit and they are life" *(Jn* 6:63). Thus Christ's conversations with his disciples already provide purification ­and reconciliation *(Jn* 15:3)[[[955]](#footnote-955)](#bookmark740) .

As for the royal function of Christ[[[956]](#footnote-956)](#bookmark741)is not foreign to either his priestly or his prophetic mission.

It is easy to see the exercise of the royal function in the prophetic mission. Jesus is "master" when he speaks. His word is accompanied by an unconditional imperative: "He who does not believe will be condemned" *(Mk* 16:16; cf. *Jn* 3:12; 6:29). His word ­pronounces and demands, it even modifies the course of ­concrete­ existence.­ In fact, as soon as Jesus speaks, people come closer or turn away. Some remain with him *(Mk* 3:14). But all are "called" to "his Church" *(Mt* 16:18; cf. *Le* 13:34; *Jn* 10:16). For all, the rhythm of life and the curve of existence change *(Mt* 10:34; 19:3-9; 22:31)3T .

Brogue, *La notion augustinienne de sacrifice invisible et vrai,* in *Rech. de Sc. Rel.* 48 (1960) 134-160.

The royal function is also exercised within the priestly mission­. ­Jesus is the King of Kings *(Rev* 17:4; 19:16), because on Calvary he drives back the power of the world and of sin *(Jn* 16:33), because he delivers man's freedom *(Gal* 5:13; cfr 5:1), because he dominates and transforms, at the deepest level, with his Word and his Sacrifice, the universe of men and reaches creation itself.

**THE FULLNESS OF THE PRIESTHOOD IN JESUS CHRIST**

Thus the life of Christ, the Son of God, is entirely priestly ­even in its prophetic and royal dimensions. All his actions and all his "passions" were redemptive for us[[[957]](#footnote-957)](#bookmark742)because Christ wanted to "be a sacrifice" without withdrawal or reticenceS9 . All the hours of his life were priestly, because all were carried by the sacrificial oblation and oriented towards it.

Now, in the priestly and sacrificial mystery of the Passion-Resurrection­, Jesus Christ, "made perfect" *(Heb* 5:8), became the Head of his Church which is his Body *(Eph* 1:20-22; cf. 2:14-16).

We must meditate on the meaning of these last words.

The expression "Head of the Church" has two levels of meaning. On the one hand, it means that Christ, by offering his sacrifice, has become the principle of life and eternal holiness for the members of his Body (cf. *Col* 2:19; *Eph* 4:15-16; 5:25-26). On the other hand, it means that Christ is the Summit of the Church, the Head, through whom all receive orientation, solidity, organization[[[958]](#footnote-958)](#bookmark743).

Thus, to name the Sovereign Priesthood of Jesus Christ is not only to affirm the Sacrificial Act and Oblation of His Humanity on Calvary, but at the same time to evoke Christ who has become the Head of His Church, the sovereign Head and unique Saviour of His Body. One cannot, therefore, name Christ the Sovereign Pontiff without immediately expressing *VAtictorilas Christi* in the order of the Saiut, without declaring his iranscendent Primacy before the Church and the world, without confessing Christ Indispensable, Unique Necessary for the Church and for the world, Sovereign Governor of his Body.

In the Priesthood of Christ, therefore, there are two points of view that should be noted in anticipation of what we will have to say: on the one hand, the dimension of personal sacrifice for the salvation of all, and on the other, the dimension of sovereignty and *auctoritas in* front of the Church and over the Church.

**THE PRIESTLY PEOPLE**

But there is also the Priestly People.

Taking up the thought of Scripture, the Second Vatican Council affirms that Christ "has made the new people a kingdom and *priests* to God his Father (cf. *Rev* 1:6; 5:9-10)[[[959]](#footnote-959)](#bookmark744) " and that he has ­transmitted his mission to the People of God[[[960]](#footnote-960)](#bookmark745) .

What is the meaning of "priesthood" and "priestly" now that these words are applied to the whole People of God? A reflection will help us to understand this. Christ, who once and for all accomplished the Redemption at the price of his sacrifice, did not exempt us from taking our part in it, nor from being its *sacerdos* in his image and ­likeness, to the glory of God, for the salvation of all. On the ­contrary. It ­is to this work that he calls, since every man is ­predestined to ­become like the image of the Son of God *(Rom* 8:29).

It is a question, therefore, of uniting one's own life and death to Jesus Christ so intimately that they are transmuted into a sacrifice of praise and redemption. It is a question of performing this oblation without reluctance and without respite, of being the *sacerdos* of one's own sacrifice in the very spirit and dispositions of the Lord *(Jn* 10:18; 14:30; 15:13). It is a question of being one with Christ offering his life and death, of being one with Christ passing to his Father through life and death.

Without using the language of the priesthood, Jesus declares it as such. He invites us to assume the sacrifice inherent in life, to be the *priest of* our own victimization, as he himself will be: "If anyone wishes to come after me, let him deny himself and take up his cross and follow me" *(Mt* 16:24). This was the understanding of the Apostles. Peter, in particular, teaches that the People of God are called to a "holy priesthood" *(1 Pet* 2:9) and at the same time he declares that the vocation of all the members of this People is "to offer spiritual sacrifices, acceptable to God through Jesus Christ" *(1 Pet* 2:5). Now, spiritual sacrifices are personal sacrifices, there is no need to look for them outside oneself, outside one's own life. The whole of existence is the subject of them *(1 Pet* 2:11-12, 13-15, etc.). Better still, it is the person himself who is the substance of the sacrifice and the object of the priestly oblation. Thus, St. Paul exhorts the Romans to offer their person "as a living sacrifice, holy and pleasing to God" (7?w 12:1).

Vatican II could do no better than to take up the texts of the two Apostles and to repeat that the priesthood effectively exercised by the People of God consists essentially in making of life, with soul and body, a personal sacrifice offered to God[[[961]](#footnote-961)](#bookmark746). What Christ did is what every man must do, since all, we repeat, are "predestined to reproduce the image of the Son of God" *(Rom* 8:29).

Now, the resemblance between Christ and the Messianic People continues in the prophetic and royal mission of the People of God41 .

For the People of God as for Christ, neither one nor the other is foreign to the priestly function. To be a witness to Christ, to exercise the prophetic mission, is to exercise the priestly mission, because it is already reconciling with God (cf. 7 *Pt* 2:9; 2:12; 3:1-2). As for the royal mission, it opens the way to reconciliation, insofar as the People of God - in the strength of Christ - opposes sin, triumphs over its faults, insofar as it builds a temporal order more in conformity with God's will by impregnating it with the evangelical spirit. For the People of God, as for Christ, the exercise of the prophetic and royal mission entails a procession of sacrifices and thus presents ­multiple opportunities for sacrificial oblation.

the existential problem

But it is here that the impossible arises. The vocation of 1 man is great, it is beautiful, but it is beyond man.

Let us explain. Who can, with the native resources of the mind and heart, who can, with these resources alone, consent to life and death with all their attendant miseries, in an unwavering love for God and neighbor? No one can. - Who can give his own existential sacrifice the merit of reconciliation with Almighty God? - Who can give to this sacrifice the fullness and the sovereign reward, to be "God-with-God", to participate "in the divine nature" *(2 Pet* 1:4)? No one, of course.

To take account of these "impossibilities" is to recognize that no one can rise to the priestly office, as Christ defined it for himself and for men, his brothers. In fact, as the Epistle to the Hebrews warns us, "no one arrogates this honor to himself; he is called to it by God..." (Heb 5:4). *(Heb* 5:4). (Heb 5:4). Christ, moreover, gave an absolute explanation of these "impossibilities": "Apart from me you can do nothing" *(Jn* 15:5).

Only one way out is therefore open. We must find Christ, and in order to find him we must go to where he is, for we must cease to be outside of Christ and unite ourselves to him, become one with him, become in him *sacerdos* and victim of his own sacrifice. In this respect, the scene of the washing of the feet is a symbol and a lesson\*5 . The lesson is simple to understand: no one has a share with Jesus, neither for ­now nor for eternity, neither in his mission nor in his glory, if Christ himself does not make, with his Humanity and Divinity, the gesture of welcome and union: "If I do not wash you, you have no share with me" *(Jn* 13:8)40 .

Now, for today and until the end of history, Christ is in his Church, through his Church, with his Church *(Mt* 28:20). He is always the Head of his Body, Head and Saviour. It is therefore to Christ, the Head of his Body, that we must go, in order to be united to Christ and configured to his priestly being, in order to become, in him and with him, *sacerdos* of the "impossible" sacrifice.

But how can we reach Christ today, as he is in himself, Head of his Body, Head and Saviour of his Church? How can we reach him and become *sacerdos* in him and with him?

**HE - Christ. The Apostles. The successors of the Apostles**

To the questions asked, Christ gave the principle of the answer. It is this principle that the Second Vatican Council develops. It is this answer that we seek to understand through the Council4Î .

**THE APOSTLES**

Scripture attests that the Son of God perpetuates his Action and his Presence in the Church. Jesus transmits his mission to the Twelve, ­the mission of Head and Head, since Christ is both: "­As my Father has sent me, so I send you" *(Jn* 20:21; cfr 17:18). [[[962]](#footnote-962)](#bookmark747).

This declaration of the Lord is decisive. The Council therefore returns to it on several occasions, explicitly or implicitly[[[963]](#footnote-963)](#bookmark748)®. Moreover­, this declaration is capital, essential, and it is essential for the Church. That Christ's mission is perpetuated through the Apostles is indeed the mystery that defines the meaning and nature of the Church.

Through these envoys, the word of Christ will thus remain present to the Church and to the world: "Whoever listens to you listens to me" *(Le* 10:16; cf. *2 Cor* 5:20). Through them, the Lord's redemptive action will be present: "Whose sins you forgive, they are forgiven" *(Jn* 20:23; cfr *Le* 22:19-20). Through them, the authority of Christ will direct the life of the Church: "Whatever you bind on earth will be bound in heaven..." *(Mt* 18:18). Thus, those sent by Christ are constituted instruments of Christ who teaches, saves, governs, instruments of Christ in the Action of Salvation.

Still more, through these same instruments, comes to the Church the Presence of the Lord, the supreme *Sacerdos*, the Head of his Body. On the one hand, in virtue of the mandate he gives, Christ makes himself present to the one he sends: "He who receives him whom I send receives me" *(Jn* 13:20). On the other hand, in virtue of the Eucharistic power conferred on the Twelve, the Presence of the Lord is granted to the Church. Thus, Christ's last words to the Eleven come as no surprise: "Behold, I am with you always, to the end of the age" *(Mt* 28:20; cf. *Mt* 18:20).

From then on, the continuity between Christ and his envoys is established and defined. This is the crux of the matter. The Vatican Council is ­aware of this­:

"Christ the Lord...as he was sent by the Father, so he sent his Apostles, whom he sanctified by giving them the Holy Spirit, that they also might glorify the Father on earth and work for the salvation of ­men, in order to build up the Body of Christ which is the Church[[[964]](#footnote-964)](#bookmark749)".

**THE BISHOPS**

Until the end of time, according to his promise, Christ is therefore Christ with his Church, the Christ-Head of his Body-Church. As he was through the Apostles, so he is through those who take over from the Apostles in fidelity to the Word of God81 . Is not God's plan unique and permanent82 ? Jesus, therefore, who made the first envoys participate in his consecration and ­mission *(Jn* 17:19-20; cf. 6:27), still makes the successors of the Apostles participate, by means of the Apostles, in the same consecration and mission8S . For this reason it must be said that the Bishops "play the role of Christ himself, Master, Pastor and Pontiff, and act as his representatives *(in ejus persona)84 ".*

But they can only rise to this role because they are ­called and constituted to it by the Lord himself. The sacrament of episcopal consecration is the sacrament which, through the Apostles and by their means, establishes the continuity which Jesus Christ, the Head of his Church, wishes to maintain with his envoys85 . Episcopal consecration is therefore the sacrament which signifies and perpetuates the apostolic succession.

It is therefore up to the Bishops to continue, like the Apostles, to build the Church on the Tunic Foundation *(1 Cor* 3:11), to "shepherd the Church of God86 ", to perpetuate the Work of the Son of God.

**THE DIMENSIONS OF THE EPISCOPAL MISSION**

However, these indications are vague. The episcopal mission and the continuity of Jesus Christ in his Church would not be understood without a closer look at the bundle of responsibilities, ­duties and powers of the bishop.

Before the Second Vatican Council, many answers were ­proposed when authors asked about these responsibilities. Many were clearly insufficient[[[965]](#footnote-965)](#bookmark750). Today, the flows of people are more and more...

The Council of Vatican II declares which offices constitute the mission of the Episcopate by divine right. The Second Vatican Council declares which offices constitute the mission of the Episcopate by divine right: "The fullness of the sacrament of Orders" confers, "along with the office of sanctifying", "the office of teaching and governing"5S .

The meaning of these words requires attention and reflection. To receive the sacrament of episcopal consecration is to receive the threefold *munus* which has just been stated. Now this implies and means that the subject, through the sacrament, is ontologically empowered59 to teach the truth of salvation, to sanctify, to lead the People of God, and to provide for the continuity of the Church by perpetuating the succession of the Apostles. To this triple power of duty, the subject is made radically fit by the fullness of the sacrament of Orders, that is to say, by God60 . Episcopal consecration is therefore the place and the moment of a mystery of grace in which man is made a participant in the mission of Christ, because he is made an ontological participant in the consecration of the Lord, in the offices and powers which flow from it61 .

*Preaching the Gospel*

Now, "among the principal functions of the bishops" is "the ­preaching of ­the Gospel" °2 . The conciliar text even adds that Christ "accomplishes his prophetic mission not only through the bishops ­but also through the laity"ü3 .

But how then does the episcopal mission differ from that of the laity? The difference is fairly well known - at least conceptually.

*pope, the bishops,* in *The Bishop in the Church of Christ,* 1963, pp. 192-202. - Previously, G. Martimort, *De l'Evêque,* 1946, followed a better path. Dom Gréa, *L'Eglise et sa divine constitution,* Paris, 1967, vol. II, pp. 13-21, ­announced the balance of the doctrine. - See among recent contributions: P. Anciaux, *L'Episcopat dans l'Eglise,* Descléc De Brouwer, 1963, pp. 38-<>2 :

■ J. Lécuyer, *Orientations présentes de la théologie de l'Episcopat,* in> *L'Episcopat et l'Eglise universelle,* 1962, pp. 781-812.

1. *LG.* n\* 21, § 2 - C£r G. Ramraldi, *Note sul sacerdocio e sul sacramento dell'Ordinc nclla Cost. "Lumen Gentiwn^,* in *Gregorianuni* 47 (1966) 517541­. - Compare with the insufficient paragraph "De *effectif sacramcntali Or- ^'ms >-,* in H. Lennerz, *De Sacramento Ordinis,* Rome, 1953, p. 158.

One could say "juridical-ontological empowerment". since the episcopal c-i- <ecration gives a determined and organic situation in the ­visible community of the Church. ,

1. The word *munus* in Conciliar Latin implies that the subject is elevated to radical a- titude, to fundamental empowerment, to ontological participation. Thus *munus* and *potestas are* distinguished. The latter designates the *potentia ad actum expedita. Potestas* exists only if there is a canonical determination by the hierarchical authority. - Cfr *LG, nota explicativa praevia,* n° 2. Is it necessary to add that "radical aptitude" and "ontological participation" do not imply the disappearance of defects and deficiencies?
2. *LG,* n° 28, § 1; - *PO,* n° 2, § 2. - Cfr J. Lécuyer, *La triple charge de l'évêque,* in *Vatican II, L'Eglise de Vatican II,* t. III, Paris, 1966, coll. Unam Sanctam, 51 c, pp. 891-914.
3. *LG,* no. 25. - Cfr *Christus Dominas,* no. 11, § 2; no. 12, § 1; nn"' 13-14. 63. *LG,* no. 35, § 1, § 2, § 4; - *Apostolicam actuositatem,* n\* 6, § 3.

n. r. th. lxxxix, 1967, no. 10. 38 - so that there is no need to dwell on it. Bishops are not only Christians who proclaim Jesus Christ, they are "authentic teachers clothed with the authority of Christ". It is their responsibility, right, duty and power to "vigilantly remove error", to give voice to *V Auctoritas Christi, the* only Teacher and Teacher *(Mt* 23:8-10).

In this function, the bishops are vested with doctrinal authority­. ­This authority is not theirs, as if it could emanate from their intelligence, their science, their personality. It comes from Jesus Christ alone and from his Word. It belongs to Jesus Christ alone and to his Word. The episcopal body is not its owner but its sign and instrument. It is in this sense that we say: the bishops ­"teach in the name of Christ and with his power" °4 . That is why they alone are "teachers and judges of faith and morals"5 . That is why, finally, they alone can give an official, public, authentic voice to the infallible sense of faith of the People of God.

The specific character of the doctrinal mission of the bishops is not, therefore, to present the message of Christ in a new or learned way, to trace out paths for future theology - so much the better, of course, if the bishops are capable of doing so - but to say with the ­authority of ­the Lord what the truth of the faith is, to say it ­authentically07 , to call, in the name of Christ, the faithful to receive their teaching ®8 .

*Sanctify*

All Redemption, all sanctification, is Jesus Christ. But Jesus Christ comes to humanity through the Apostles and their ­successors. Therefore, the episcopate is the sign and instrument of Christ who saves, sanctifies, and preserves his Church until the end of time; it is so by administering the sacraments and celebrating the Eucharist; it is so also by overseeing the administration of the sacraments and the celebration of the Eucharist in the dioceses. In this sense "the supreme priesthood" resides in the Episcopate®.

64 ***LG.*** n® 35, § 1.

65 ***LG,*** n. 25, § 2 - Cfr ***Christus Dominus,*** n. 2, § 2; n. 13, § 1.

Compare Vatican I: "Romanum Pontificem ***t*** ï ***ea infallibilitate pollere, qua divinus Redemptor Ecclesiam suam ( )***

***instructam esse voluit". DS*** 3074 (1839). - Cfr G. Thils, ***L'infaillibilité du hpitblc chrétien*** " ù" ***credendo". Notes de théologie posttridentinc,*** Louvain, 1963. A7 ***TG*** n° 25, § L - Let us recall the insistence of Paul VI. For example, the

22 February 1967 ***(Doc. M*** 64 (1957) 490).

69. ***< Summum sacerdotium" (LG,*** n® 21, § 2).

But, we must be careful, the words "priesthood" and "priestly" no longer have the same meaning as they have when we apply them to the whole People of God.

The People of God, in virtue of Baptism, is priestly, because the baptized are empowered to offer, in Christ and with Christ, the ­personal sacrifice of life and death, for their own salvation and that of the whole­ human race. The bishop, as bishop, is "*sacerdotal*" in that he is empowered by episcopal consecration to constitute men and women as the People of God through baptism, to unite them to Christ *the Priest* in his passage to the Father, to configure them by the sacraments to Jesus Christ, our sacrifice and justification.

The exercise of the priestly mission of the bishop, as a bishop, does not consist in offering the personal sacrifice of his life and death, even though the priesthood of the bishop demands that he give himself as a sacrifice for his flock[[966]](#footnote-966) . The exercise of the priestly mission of the ­bishop is different: participating in *VAuctoritas Christi Cap'.tis,* he serves the People of God, so that its members may validly and effectively offer their personal and existential sacrifice in sacramental union with the sacrifice of Jesus Christ. This is why the episcopal priesthood is called "ministerial". It is at the service of the Church and, through the Church, at the service of humanity.

But, it must be stressed, the priestly "service" of the Episcopate is real and effective only in order to be the channel and instrument of the /lur- *toritas Christi Capitis,* of Christ the Head, Indispensable and Sovereign Saviour. The Church therefore calls the ministerial priesthood "hierarchical"[[967]](#footnote-967) and, to express it, speaks of *patentas sacra, jus sacrum,* sacred power and right[[968]](#footnote-968) .

How is the priestly function of the bishop the instrument of *VAuctoritas Christi Capitis?* In what way is it? This we shall say later, when we speak of the Presbyterate, the ­principle of the answer being the same in both cases.

*Governing*

With the fullness of the Order is conferred the office, *munus,* of governing the Church[[[969]](#footnote-969)](#bookmark1273). The subject is therefore ontologically empowered to lead the People of God in the name of Christ, in communion with the other bishops and with the Pope. He is constituted radically as a sign and instrument of *VAuctoritas Christi Capitis,* of Christ leading his Church. Undoubtedly, in its function of government, the Episcopate is not a sign and instrument of Christ with the same intensity and efficacy as in the function of sanctification through the divinely instituted sacraments. If, however, the degree is weak in itself, very weak at times for many reasons, in law it is not null[[[970]](#footnote-970)](#bookmark751).

Taking up traditional expressions, the conciliar documents ­confirm this vision of properly ecclesial government. The bishops," says *Lumen Gentium, "*as vicars and delegates of Christ ("not vicars of the Roman Pontiffs"), govern the particular Churches ... by the authority and sacred power ... which they use personally in the name of Christ .70

At the same time, however, the text, by underlining the purpose of ­authority, traces the limits of the power of government and determines the conditions of its validity: the sole purpose of this power is "to build up their flock (the bishops' flock) in truth and holiness70 ".

*Perpetuating the Church of Christ*

We have just recalled the threefold mission of the Episcopate. However, it is opportune to highlight the fourth dimension, which is common to ­the three *munera of* the bishops.

This is the dimension of the future. It belongs to the mission of Christ. The Lord explains: "The gates of Hades will not stand against my Church", because "I am with you always, to the end of the age" (cfr *Mt* 16:18; 28:20). It is the Episcopate that is ­again the instrument of the will and power of Christ. The Episcopate is in charge of the Church not ­only for the present time, but also for the years to come. It is to the Episcopate that belongs the power to ensure that the Church remains, in its structure and in its life, as Christ founded it, in continuity with the Apostles, in continuity with Christ, now and tomorrow. "It belongs to them (the bishops) to ­assume in the episcopal body, through the sacrament of Orders, ­new elected officials[[971]](#footnote-971) ", to watch over the apostolic succession. They are ontologically entitled to this mission.

The episcopal function can be summed up and gathered in this fourth dimension. For this reason, the episcopate deserves to be called "the summit of the sacred ministry[[972]](#footnote-972) ".

**THE** proper character of the episcopal mission

At the end of these considerations, it is useful to underline once again the proper character of the episcopal mission.

Indeed, the mission of Christ, considered as a whole, is entrusted to the whole Church. There is, therefore, among all the members of the People of God "a true equality in the dignity and common action of all the faithful for the building up of the Body of Christ[[973]](#footnote-973) ".

How can the mission of the Episcopate be specified in such a way that it is possible and necessary to distinguish between the Episcopate and the Laity within the People of God? The answer has already been proposed. It is sufficient to recall it. The proper mission of the successors of the Apostles is to actualize the mission of Jesus Christ, according to the fact that Jesus Christ is the Head of His Church, that is to say, the life principle and hierarchical summit of His Body. The function of the Episcopate is therefore to signify and make present *VAuctoritas Christi,* in that it is the Governor and Saviour of His Body.

Also the Second Vatican Council, after recalling that the bishops play the role of Christ, adds the necessary precision: they play the role of Christ himself, Doctor, Pastor, Pontiff - titles ­implying *auctoritas* - and they act in his name and by his authority[[974]](#footnote-974) . To put it all in a nutshell, bishops are "pastors"[[975]](#footnote-975) , or *instrumenta Christi Capitis™.*

**ANSWER TO THE QUESTION ASKED**

From this point on, the principle of an answer to the ­Christian existential problem­, as we have stated above, is given.

How do the people of men become the priestly people ­of the New Covenant? By allowing themselves to be united by Jesus Christ to Jesus Christ, "Head of the Body" *(Col* 1:18). Now, the Lord ­accomplishes this mystery of union only by means of those whom he has instituted as signs and instruments of his *Auctoritas* in sanctification, ­teaching, regency, signs and instruments of the Sovereignty of his Action and of his Presence [[[976]](#footnote-976)](#bookmark754).

This is the Economy of Salvation. This is the mission of the Episcopate in the Economy of Salvation.

1. **- The Presbytery**

What is the priest? What is this intermediate order between the Episcopate and the Laity, if it is indeed an intermediate order? We can now try to answer these questions [[[977]](#footnote-977)](#bookmark752).

**THE PLACE OF THE PRESBYTERAL OFFICE IN 1,'CHURCH**

The situation of the Presbyterate is determined by the Council of ­Vatican II, from the moment in which it affirms that the sacrament of Orders confers a participation in the mission of Christ[[[978]](#footnote-978)](#bookmark753). Furthermore, the reality and function of the Presbyterate are explained in the following terms:

"Having sent the Apostles as He Himself had been sent by His Father, Christ, through His Apostles, made their successors, the Bishops, participate in His consecration and mission, whose ministerial office was, in a subordinate degree, entrusted to the Priests."

With the Council, then, we must conclude: priests "participate for their part *(pro sua parte participant)* in the office of the Apostles[[[979]](#footnote-979)](#bookmark755) ", they participate "in the very ministry of Christ", to build up the Church, the Body of Christ. The same truth will be expressed if we say: they ­participate "in the function of the one Christ Mediator, according to their own degree87 ".

The verb "to participate", as we have noticed, is repeated in the ­conciliar texts. In fact, it has its importance in defining the mission and the nature of the Presbyterate. It means: the Presbyterate, because it takes its share in the mission of the Apostles, also takes its share in the mission and functions of Christ. An event of grace which is nothing other than a mysterious configuration to Jesus Christ, the Primordial Apostle (cf. *Heb* 3:1), an ontological empowerment to fulfill the mission of Christ, according to the degree proper to the Presbyterate. This is the centre of gravity of being a priest. It cannot be ignored.

Thus the narrow conception which reduced the power conferred by the sacrament of Orders to the priesthood alone, that is to say, to the power of celebrating the Eucharist and administering Penance, is overcome. In truth, the Presbyterate participates in the whole mission of Christ, which is to promote the building up of the Church. Constituted < a 1 image of Christ, sovereign and eternal Priest88 ", the priest receives 1 radical aptitude to exercise, according to his degree, the ministry of Christ Doctor, *Priest* and King[89](#bookmark755).

All of this is not new, as one suspects. Twenty-five years ago, Pius XII said so in the encyclical *Mystici Corporis™.*

**THE CHARACTER OF THE PRESBYTERAL MISSION**

However, the mission of Christ is entrusted to the whole Church­. We have already noted this. How then shall we distinguish the mission of the Presbyterate as such from the mission of the Laity as such?

To this question, one will only give the wrong answers, if one starts by making the Presbyterate a step halfway between the Episcopate and the Laity. The truth is that the Presbyterate is on the side of the Episcopate. Priests are united to bishops "in the honor of the priesthood[[[980]](#footnote-980)](#bookmark756) ". Therefore, the words which express the episcopal office come back quite naturally to express the presbyteral office: to assemble the People of God in unity, to feed the faithful, to build up the Body of Christ02 . The priest is therefore, in his own way, the representative of Jesus Christ3 , as he is the servant of the Church.

The proper character of the presbyteral mission is to actualize *VAuctoritas Christi* on its People, to make it present in the threefold domain in which it dominates the life of the Church: sanctifying, teaching, governing. Vatican II is formal:

"Exercising for their part of authority the office of Christ the Pastor and Head..." "The office of priests, in so far as it is conjoined with the episcopal order, participates in the authority with which Christ himself builds up, sanctifies and governs his Body04 ".

Priests, too, are constituted signs and instruments of Christ-Head of His Church, that is, Principle of Life and Hierarchical Summit. They are, in fact, "configured to Christ the Sovereign *Sacerdos,* so that they have the power to act *in persona Christi Capitis05 ".*

However, the difference remains between the Episcopate and the Presbyterate. The latter is a subordinate degree of ministry, the former is the fullness of the hierarchical ministry. ­The authority of the priest is limited since it does not express in fullness the mission of Christ the Head, since it is subordinated to the episcopal authority. This limitation is moreover signified by the words of the sacramental Ordination of the priest: *secundi meriti munusotî .*

a difficulty

The word "authority" has been used once again. It was already pronounced on the occasion of the episcopal functions.

The word causes a certain embarrassment for many, gives a bad conscience.

Let us first acknowledge that if authority is defined by temporal privileges, ceremonial, imperious and solitary functioning, authority is not appropriate in the presbyteral and episcopal mission. But authority cannot be defined in this way. It is justified on the basis of the goal pursued. It is defined by its purpose.

1. ***LG,*** ri\* 28, § 2 (cfr ***PO,*** n° 6, § 1; ***LG,*** n° 11, § 2).
2. St. Thomas, ***In 4 S,*** D. 24, q. 3, a. 2, sol. 1, ad 3; - cfr ***LG,*** n" 28, § 2; - ***PO,*** n° 2, § 3.
3. ***LG,*** n. 28, § 2; - ***PO,*** n. 2, § 3. Comp. with ***PO,*** n" 4, § 1.
4. ***PO,*** no. 2, § 3; cf. ***LG,*** no. 28, § 2.
5. ***DS*** 3860 (2301). Thus the ***Promitto*** adds nothing new to what is signified by the sacramental rite. Cfr A. Aubry, ***A propos de la signification du Promitto, N.R.Th.*** 85 (1963) 1063 ff.

Now, the purpose of authority properly ecclesial is sacramental: "to build up the flock in truth and holiness[[[981]](#footnote-981)](#bookmark757) "through the sacraments, eminently through the Eucharist. The aim is not to ­establish a sociological order, however valid, but to strengthen the supernatural unity of the Church (cf. *Eph* 4:1-16).

Also the extent of this authority is measured by its relation to the sacramental Order, directly or indirectly. Where sanctification ­is not the direct or indirect goal, there too the authority of the Church disappears, as it is®[9](#bookmark758) .

Let us repeat, moreover, that the holders of authority in virtue of the sacrament of Orders never possess it as a personal right and power. They possess only one right and one power: to be signs and instruments of *VAuctoritas Christi Capitis.* They are only the servants of Christ. One would like them to have an obsessive awareness of this, even in the "little things".

Likewise, they are only servants of the Church. This reminder is addressed to bishops. It applies to priests: "Let them be among their own people as those who serve[[[982]](#footnote-982)](#bookmark759) ". Christ, moreover, ­had clearly marked by his words and by his attitudes, that authority is a servant. No one should have been mistaken[[983]](#footnote-983) .

This assured, the Vatican II Council could speak *^auctoritas.* It had to[[[984]](#footnote-984)](#bookmark760)since it wanted to teach that *VAuctoritas Christi Capitis* is signified and actualized through the instruments chosen by the Son of God, that Jesus Christ is thus always in front of his Church, that he is always above her the Only Necessary and the Only Head [[[985]](#footnote-985)](#bookmark761).

**DIMENSIONS OF PRESBYTERAL ACTION**

The mission of the priest is exercised in the triple domain of evangelization, sanctification, and regency, since it participates in the triple ministry of Christ, *Priest,* Teacher, and King. All this we know. But it is appropriate to underline in this triple domain what properly characterizes the reality and the exercise of the presbyteral mission[[986]](#footnote-986) .

*Evangelize*

The mission to evangelize is put first[[[987]](#footnote-987)](#bookmark762)with useful recommendations. We do not stop at these recommendations. The only thing that matters to us is the specific character of evangelization conferred on priests by the sacrament of Holy Orders.

Now, precisely, the word "evangelize" which defines the mission ­devolved to all the members of the People of God100 is not sufficient to define the presbyteral function in this field. Is not the proper character of the presbyteral mission precisely to actualize Christ, the Head of his Church?

It is therefore necessary to clarify. The mission of the priest is to be ­responsible for evangelization in the community and by the community to which he is given[[[988]](#footnote-988)](#bookmark763). It is up to the priest to encourage and ­direct evangelization, to seek out the means, to help the ­pioneers, taking into account, of course, his personal aptitudes. Moreover, one should not conclude from this that this is a new ­justification for clericalism. In order to avoid this misunderstanding, it is sufficient to refer first to the conciliar texts[10S](#bookmark762)To avoid this misunderstanding, it is enough to refer first to the conciliar texts, and then to remember that the best way to exercise responsibility in this matter is often to leave the way clear to others, to learn from their experience, to be informed by their competence, and to take their advice10 ®.

Moreover, priests have a certain doctrinal authority. Indeed, "they exercise, according to their share of authority, the function of Christ, Head and Shepherd[[[989]](#footnote-989)](#bookmark764) ". Now, to be a pastor implies, according to Scripture, the charge to teachM1 .

With what measure of authority? The priest is not *fidei magister, in the* sense in which the expression applies to the Episcopate[[[990]](#footnote-990)](#bookmark765). Everyone knows this. However, through the sacrament of Holy Orders, the priest is ­radically empowered ­with a certain doctrinal mission, which he exercises ­especially in preaching. Without being a "judge of the faith", he is given to the People of God as the "indicative" of the revealed truth. Through Christ, he has the power to make faith, to be "the firm support of the truth, so that the faithful may not be carried away by every wind of doctrine[[[991]](#footnote-991)](#bookmark766) ". In certain circumstances, ­the word of the priest has a public and official character, it ­has authority.

This is the exercise of *Vauctoritas.* The thing is beyond doubt[[[992]](#footnote-992)](#bookmark767). Certainly, the collation of *Vauctoritas does not* exempt the priest from ­learning in order to know. It makes it a stricter duty. It does not confer upon ­him any infallibility, either individually or collectively. However, the presbyteral function, conferred by the Order, gives a certain ontological participation in the doctrinal mission of Christ, a participation which can only be honoured and exercised in communion with the magisterium of the episcopal body and in ­subordination to the magisterium of the episcopal body.[[[993]](#footnote-993)](#bookmark768). On this point, lightness and casualness are not tolerable.

Thus, in the area of doctrinal responsibility, the lay person and the priest are not on the same levelllfl . "By the *ordo* priests are empowered and, by the mission, mandated to announce officially the salvific message. They are the organ of the bishop, but not simply his mouthpiece. Being true doctors11 ', they must have a personal understanding of the message. Through ordination, they participate interiorly in the *magisterium* of the Bishop and in the assistance of the Holy Spirit which the latter enjoys[[[994]](#footnote-994)](#bookmark769) ".

*Sanctify*

The ministry of the priesthood is completed in the sanctification of "poor sinners". Already exercised in the ministry of the word, the mission of sanctifying is fulfilled when the "poor sinner" communes with the Redeeming Sacrifice and the Redeemer.

It was this ministry that gave the "presbyter" the title of *sacerdos,* first reserved for the bishoplie . And rightly so. If the *sacerdos* is the Lord's instrument for introducing men to the One Sacrifice of Reconciliation, the priest, because he is the minister of the Eucharist, well deserves the name of *sacerdos.*

But the same question arises again: in what way is the presbyteral mission of sanctification different from that of the laity? The latter, as we have said, is an active and sacramental mission. It is urgently demanded by the Church, as we have recalled. It is so important that we have been able to speak, in connection with the Eucharist, of a certain concelebration of the faithful[[[995]](#footnote-995)](#bookmark770). Under these conditions, what is the properly priestly role of the priest, for example, in the celebration of the Eucharist?

It is not to perform a religious act which would be of a different kind from that of the faithful, to make a sacrificial offering of himself which would be better than that of the other faithful. His proper function is to exercise *Vauetoritas* conferred by the sacrament of Holy Orders. This *auctoritas* gives him the power to convoke the ­Christian community­, to gather it for Christ in the name of all the members of the Church[[[996]](#footnote-996)](#bookmark771)to pronounce the Eucharistic consecration *in persona Christi Capitis\*.*[*[[997]](#footnote-997)*](#bookmark772)*.* The priest's priestly action is then to ­express and actualize the *VAuctoritas* of Christ, Head of his Church, Head and Savior of his Body[[[998]](#footnote-998)](#bookmark773).

This is the moment to recall that all the sacraments, far from being the acts of the minister alone, are the acts of the whole Body of Christ. Christ, in fact, sanctifies through his Body, the Church[[[999]](#footnote-999)](#bookmark774). Now, the priest has received, with the sacrament of Orders, ­participation in *VAuctoritas Christi Capitis.* He therefore possesses the power to take the initiative of sacramental Faction, that is, the ­power to officially call the Body of Christ to act in union with the Head, so that the fruits of the Redemption may be spread. Only the priest can do this[[[1000]](#footnote-1000)](#bookmark775)since he is "ordained", on the one hand, to "re-present" Christ, the Head of his Body, and on the other, to direct and express the participation of all in the liturgical action.

Obviously, the priesthood of the priest is "ministerial". He is at the service of men to unite and configure them to the Sovereign *Priesthood*, first through baptism, and then to lead them to the decisive oblation in Jesus Christ in the Eucharist, so that there may be one *Priesthood* and one Sacrifice for the salvation of the world and to the glory of God.

Another aspect of the *Yauctoritas* of the priesthood then appears. The priest, in the exercise of his priestly mission, is the guarantor *(auctor)* that the Lord is present to his Church, *hic et nunc,* to save and sanctify her, that he is present to the world to redeem it. The existence of the priest and his priestly mission attest and ­guarantee that Christ is faithful to his Church, that he remains with her to make her the Body of Christ.

But it may be objected that *VAuctoritas Christi Capitis* ­is not the proper character of the priestly ministry of priests, since laymen can also administer baptism. St. Thomas replied that the dispensation of any sacrament does not belong to the laity *ex officio*12C . If the lay person does so, it is "in virtue of a ­divine disposition", St Thomas continues. Now, this disposition can only be signified and applied by those sent by Christ, signs and instruments of his *auctoritas*[*[[1001]](#footnote-1001)*](#bookmark776)*.*

*Drive*

Since the Presbyterate has the power to sanctify, it also has the ­power to lead the faithful first to the Word of God and then to the Eucharistic celebration. He has therefore the power to ­order all things in the Christian community, so that the conditions favourable to the sanctification of the People of God may be assured. In other words, he has the power to govern. It is well known how Scripture has emphasized this responsibility in the ­ministers of the Church by the titles it gives them.

For the priest, as for the bishop, the only goal to be pursued in this area is the supernatural good of the Church, the dispensation of the sacraments and the Eucharist[[[1002]](#footnote-1002)](#bookmark1274). This purpose alone is the foundation of ­presbyteral authority. This authority, as such, is not the authority of a superior in the secular sense, and if the priest is a ­superior in the secular sense, it is not in virtue of the presbyteral mission that he is so.

The power-device to govern, according to the fact that it is properly of the Church, is the sign-instrument of Christ-Head in his Regency over the Church. This is the mission to which the priest is ontologically entitled, this is the function to which he is radically suited in virtue of the sacrament of Orders. For this reason, the exercise of ecclesial regency­, in which so many human elements and so many deficits are involved, is not, however, a sector which is heterogeneous to the presbyteral mission, sign and instrument of Christ.

That this action, when compared with that of the word and the sacraments, is a sign and an instrument of Christ to a small degree, and sometimes none at all because of human insufficiency or fault, is not disputed by anyone. But, in law and according to the Economy of Salvation, if the sufficient conditions are fulfilled, the mission of governing is not self-evident without some sacramental depth12 . And this is because this mission has no other end than supernatural, is not ordered to anything other than the sanctification of the Church.

**THE SOURCE OF THE PRESBYTERAL MISSION**

What is the principle of the configuration of the priest to Jesus Christ, King. Doctor, *Sacerdos*? Many times the answer has already been mentioned­. It is time to state it expressly. Christ alone is the Principle and the Author. He is so in the sacrament of Holy Orders. This is the truth that the Second Vatican Council presents without ambiguity13 .

Thus, even in the case of the Presbyterate, the absolute separation between "hierarchy of order" and "hierarchy of jurisdiction" is set aside.

Thus it is also proclaimed that the radical empowerment to govern, teach, and sanctify in the name of Christ is conferred by Christ himself. How could it be otherwise? Who else but Christ could confer ontological participation in the mission of the Son of God? ,

There is no question, of course, of disputing that a ­canonical determination is necessary. But this is secondary, having no other aim than to situate and delimit the domain in which the triple function conferred by the sacrament of Orders­ will be exercised.

All of this indicates that the presbyteral mission is not simply a functional one, as some language ­would have us ­believe[[[1003]](#footnote-1003)](#bookmark777). In truth, the sacrament of Orders reaches the spiritual being - mysteriously, that is, inexplicably - by conferring a power which is out of all proportion to the ­native powers. It is in his spiritual texture that the priest is configured to Christ-Head of His Church. This is the meaning of the word "character". "The priestly character is a ­special permanent conjunction ­with Christ the Priest which makes him fit to be like an extension of Christ... Character makes certain acts of the priest truly in the strongest sense acts of Christ[[[1004]](#footnote-1004)](#bookmark778) ". Thus the Council could not fail to recall the ­Catholic doctrine ­of the presbyteral character[[[1005]](#footnote-1005)](#bookmark779). Moreover, it is not possible to pass over it in silence as soon as one has recognized in the presbyterate an ontological participation in the mission of Jesus Christ[[[1006]](#footnote-1006)](#bookmark780).

**DIVINE LAW AND ECCLESIASTICAL LAW**

The Presbyterate is of divine right and it is of ecclesiastical right.

He is of ecclesiastical right, insofar as the measure of his powers and the limits of his mission are fixed by the Episcopate calling to him "cooperators" in the mission of Jesus Christ. History shows, moreover, that the extent of the presbyteral mission has varied in the course of time, being enlarged according to apostolic needs, even to the point of including at times the power to confer presbyteral ordination in certain cases[[[1007]](#footnote-1007)](#bookmark781).

The Presbyterate is of divine right, inasmuch as it is a degree of the sacrament of Orders instituted by Jesus Christ, inasmuch as it is a participation in the mission of Jesus Christ and in his consecration. It is therefore erroneous to proclaim that all the consistency of the Presbyterate and its dignity derive from participation in the responsibilities of the bishop­. ­Above all other reasons, the consistency and dignity of the Presbyterate ­are situated in the act of the Son of God who calls a man, configures him to himself, giving him a share in his authority as Christ-Head of the Church.

1. **- Conclusion**

In conclusion, we shall seek to embrace one last time with a single glance, Episcopate and Presbyterate, Laity and Presbyterate, in order to compare them.

*Episcopate, Presbyterate*

"All priests together with bishops participate in the one and same priesthood ­of Christ as in the one and same ministry of Christ13C ."

These words express unequivocally the continuity between the Episcopate and the Presbyterate. A real homology exists between the one and the other. The Vatican Council TT underlines it every time it declares that the mission of the Apostles passes to the bishops to be shared by the priests, that the mission of Christ passes from the Apostles to the Episcopate and the Presbyterate[[[1008]](#footnote-1008)](#bookmark782). This same continuity is again highlighted, when the presbyteral office is defined, like the episcopal office, in terms of an action *in persona Christi Capitis™\*.*

Therefore, the communion between the Episcopate and the Presbyterate, the existence of a *Presbyterate* around the Bishop, is not simply called for by the duties of Christian charity or by the necessities of effective cooperation, but is founded on participation in the one and same mission of Jesus Christ. If one is to speak of collegiality when considering the diocesan totality, bishop-priests, this collegiality has its root not in ­analogous occupations ­and from below, so to speak, but has its raison d'être from above, in Christ, the Head of the Church, whose consecration and mission are shared in virtue of the sacrament of Orders.

The homology between the Episcopate and the Presbyterate we find again under another aspect, namely the sacramental dimension of "being a priest" and "being a bishop". Priests and bishops, as we have repeated, are, through the sacrament of Orders, constituted signs and ­instruments of Christ, empowered to actualize in the Church and with the Church, the Regency, the Word, the Redemption of the One Saviour1M .

This sacramental conception is in line with the thought of St. Paul, when he declares that the apostle is the dispenser of the mysteries of God *(1 Cor* 4:1), that the preacher is the mouthpiece of Christ (2 *Cor* 5:20), that the ministry is a human-divine synergy *(2 Cor* 6:1)[[[1009]](#footnote-1009)](#bookmark783) . This same sacramental understanding remains in the ­Eastern and Western tradition14t . The official teaching of the Church does not ignore this instrumental-sacramental dimension of ministry either. This was recently emphasized in relation to the Episcopate in *Mystici Corporis.* Vatican TT echoes it[[[1010]](#footnote-1010)](#bookmark784).

The Christian presbyterate is therefore sacramental, in the sense that the Order constitutes the priest as a sign and instrument of Jesus Christ, Head of his Church, *Sacerdos,* Doctor, Governor. This sacramental vision ­of "being a priest", as of "being a bishop", reminds the priest and the bishop that they are not the owners of prerogatives, of attributes, in the ecclesial domain of teaching, sanctification­, government. They are signs and instruments of Christ - and this is quite different - in so far as Christ assumes them and sends them to his Church and to the human race. To be a priest, to be a bishop, if one has to explain the one and the other, refers exclusively to the Mystery of Christ the Redeemer and not to the person of the priest or of the bishop.

*Presbyterate and common priesthood of the faithful.*

\* The common priesthood of the faithful and the ministerial or ­hierarchical priesthood... ­each participate in a particular way in the one Priesthood ­of Christ .[[1011]](#footnote-1011)

Every man, from the moment of his baptism, participates in the Priesthood of Jesus Christ[[[1012]](#footnote-1012)](#bookmark785). Every baptized person, in fact, is called to offer his life and death as a sacrifice of redemption with Jesus Christ and in Jesus Christ. Moreover, he is "deputed", that is to say, empowered to do so. He is assured, in virtue of his union with Jesus Christ through baptism, that his sacrifice will be accepted by the Father of mercies. Thus, all the faithful are destined to be one *Priest* with Christ. All, in virtue of their baptism, are called to offer with Jesus the one and only Sacrifice that gives access to the Father for eternity, and all have become fit to do so.

But no one comes to the Lord and attaches himself to him unless Christ himself calls, welcomes, baptizes and binds to his Body[[1013]](#footnote-1013) . No one, in fact - and who does not know this? - can confer baptism on himself140 or grant absolution to himself. Now, this event­ of grace, the Lord accomplishes it through his envoys, signs and instruments of his *Auctoritas* of Head, Prophet, *Priest. This is* where the priesthood of ­bishops and priests is irreplaceable and necessary. ­It is ministerial because it serves men and the Church, it is hierarchical because it is a sign and instrument of the Authority of Christ, the Head of His Church. The priesthood of the baptized as such is neither ministerial nor hierarchical.

Also the episcopal and presbyteral priesthood differs from the common priesthood of the faithful, not merely in degree but in kind[[[1014]](#footnote-1014)](#bookmark786). The priestly act of the faithful is the offering of his own life, body and soul, sorrows and joys, sickness and death, in union with Jesus Christ by means of the sacraments. The properly priestly act of the ­ministers as such is to accomplish, with the authority of Christ and in his name, the sacramental acts of union, to actualize through the sacraments the Christ-Head who calls for union and accomplishes it in the One Redemptive Sacrifice.

*60 - Chantilly* (France) André de Bovis, S.J.

**The Fountains**

**Mortality or bodily immortalityof the   
first man created by God?**

This question naturally arises for every exegete who wonders about the meaning of the Yahwist account of origins. In fact, it is dealt with, at greater or lesser length, by all works of ­biblical theology[[[1015]](#footnote-1015)](#bookmark787)by most of the commentaries on Genesis[[[1016]](#footnote-1016)](#bookmark788) and by numerous particular studies on the first 11 chapters of Genesis[[[1017]](#footnote-1017)](#bookmark789). It has even been approached "ex professo" by a certain number of authors [[[1018]](#footnote-1018)](#bookmark790).

Without taking into account the nuances specific to each author, we can provisionally divide the answers to this question into three main categories.

1. There is what may be called the *traditional position,* according to which man, created mortal by nature, was nevertheless destined to immortality by grace; but his disobedience condemns him to death, which then becomes not only the outcome of his ­natural constitution, but also the fruit of sin.

This position is found in Dom Calmet, for example, who, in reference to *Genesis* 2:*7,* clearly suggests that the body of the ­first man was mortal[[[1019]](#footnote-1019)](#bookmark791). Further on, with regard to the tree of life *(Gn* 2:9), the author asks what Adam's immortality consisted in. He answers: "There is an immortality that consists in not being able to die. This is the immortality of God, who can never suffer death; the immortality of the Blessed, who can no longer die, is somewhat ­different. But there is another form of immortality, which consists in not being able to die: this was the immortality of Adam, who could, by remaining subject to God, avoid the necessity of dying 0

A similar position is found among many exegetes closer to us. Let us note, for example, P. Humbert[[[1020]](#footnote-1020)](#bookmark792)W. Goos- sens[[[1021]](#footnote-1021)](#bookmark793)O. Procksch, whose position is however marked by a

some reservation ® , as well as that of E. Jacob10 , Van Imschootll , Vollbom12 .

1. During the XIXe century, and more precisely according to E. Albert18  following the work of Schleiermacher, a new interpretation of *Gen* 2-3 was born, according to which these chapters would not explain the origin of death at all. The first man was created mortal and his disobedience did not change this in any way; the curse of *Gen* 3:16-19 is only directed at the evils with which human *life* was burdened through disobedience. Death is undoubtedly mentioned in these verses; however, it is not considered as a punishment, but as a ­chronological indication of the duration of the evils that man will have to ­face from now on: during his whole life14 !

In his already old article in the *Theologisches Wôrterbuch,* G. von Rad defended a similar view15 . But he realized that

1. On *Gen* 3:22 he writes: "Life without death was apparently his destination, but this destination was accessible only in innocence", *Gencsis,* Leipzig, 1913, p. 38. Cfr also *Theology,* p. 651: "Would man have enjoyed eternal life in innocence, not only in the version of the tree of life (3:22-24 Ja), but also in that of the tree of knowledge? This is a question that remains .
2. "The first statement of the Old Testament about man, which underlies all the others, is that he is a creature and that\* as such he participates in the weakness and limitations of all creatures: his existence is ephemeral and ends inexorably in death", *op. cit.* P; 123. Cf. also p. 241: "If man had not transgressed the divine prohibition, Yahweh would undoubtedly have granted him, as a grace, added in some way to his original nature, the power to eat from the tree of laughter. but, by his disobedience, man has definitively deprived himself of this ­possibility: he will die ...".
3. *Op. cit.* p. 43.
4. *Op. cit.* passim and especially p. 714: mortal by nature, man, after sinning, dies by punishment.
5. Cfr "Zu Gen. 3:17-19 - I. Der Tod eine Strafe der Sünde?", in *Z.A.W.,* 1913, p. 1.
6. This point of view is represented in particular by E. Albert, whose point of view we have just summarized, cf. *Z.A.W.,* 1913, pp. 10-11; C. Clemen. *Die christliche Lehre von der Sünde,* Gëttingen, 1897: "The conception according to which death, as such, would be a punishment for sin, is foreign to the whole of the Old Testament", p. 242 and many other authors. On this current of exegesis, cf. A. van Hoonacker, *op. cit.* above n. 3; A. Eberharter. *Sünde und Busse im Alten Testament,* Miinster-in-Westfalen, 1924, p. 42 f.; W. Goossens, *op. cit.* col. 298.
7. He writes about *Gen 3:*19: "To the important question of whether, according to Yahwist thought, human life came to an end with original sin, the answer is no. The death sentence is nowhere pronounced; the content of the curse is not death but life made full of gall. Nowhere is the death sentence pronounced; the content of the curse is not death but life that has become full of gall. Moreover, the OT does not know that death itself is the fruit of sin. Only a premature, or shameful, or in any way extraordinary death is considered a punishment," *T.W.N.T.,* art. Çdœ, vol. II, p. 845. in the following that such an interpretation did not respect the deep thought of *Gn* 3:191€ .

3) Finally, there are some exegetes who thought that, according to the Yahwist, the first man to come out of the hands of God was ­directly and solely destined for life. This point of view was defended especially by K. Budde[[[1022]](#footnote-1022)](#bookmark794) and H. Th. Obbink in the study mentioned above n. 3. Their arguments, moreover, are very different, even violently opposed[[[1023]](#footnote-1023)](#bookmark795). According to the first, the immortal destination of man is given in *Gen* 2:7: receiving the breath of Yahweh who is immortal, the first man participates by this very fact in this immortality[[[1024]](#footnote-1024)](#bookmark796). For Obbink, on the contrary, this immortality is ­symbolized by the tree of life *(Gen* 2:9) to which the first couple had access [[[1025]](#footnote-1025)](#bookmark797).

In the following pages we would like to examine some of the arguments invoked by the exegetes whose ­position we have just ­presented summarily in 1 and 3. We will not stop at the position mentioned in 2; we will, however, have the opportunity along the way to point out certain data which prevent us from thinking that the Yahwist, in *Gen* 3:16-19, does not consider the death penalty as part of the sentence of condemnation.

To ask whether the Yahwist conceived man, who came out of the hands of God, as mortal or immortal, may seem, at first sight, to be a question of little importance. In reality it is not, for the answer given to this question necessarily has repercussions on the conception that one will have of the overall religious vision of the Yahwist, outlining the history of origins.

Moreover, we think that if the answer to the question we are asking ourselves must be sought first of all in the text of *Gen* 2-3, it is indispensable to remember the fundamental perspective in which these chapters were written and, more generally, the primitive history according to the Yahwist, in *Gen* 2:4b- 11:32[[[1026]](#footnote-1026)](#bookmark1278). We shall therefore first try to briefly identify the fundamental features of the historical and spiritual context in function of which the Yahwist traced his outline of the history of the origins. We will then try to ­answer the question posed at the beginning of these pages by ­examining whether the answers given by our predecessors always­ respect the Yahwist's perspective. Let us say at once that the answer seems to us to be in line with that proposed by the authors mentioned in 3; but not necessarily for the same reasons that they invoke[[[1027]](#footnote-1027)](#bookmark798).

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♦ \*

Today, it is increasingly thought that the Yahwist synthesis was formed as early as the 10th century B.C.e . According to Fr. de Vaux, it "took shape and was perhaps written down essentially from the reign of Solomon".[[[1028]](#footnote-1028)](#bookmark799). It is not necessary to indicate here the arguments in favour of this position[[[1029]](#footnote-1029)](#bookmark800). Let us simply note that to those which are usually invoked, one could undoubtedly add the very accentuated universalist point of view of the Yahwist work, which has been well highlighted by H. W. Wolff[[[1030]](#footnote-1030)](#bookmark801). This generous openness to the nations (cf. especially *Gen.* 12:1-3) is well understood in the time of David-Salomon, when Israel, at the height of its political power, no longer had anything to fear from its immediate neighbors, while Egypt and Assyria, its future oppressors­, were occupied with other problems. e­It may seem surprising ­that the Yahwist's vision, so clearly universalist, did not find much echo in his successors, especially the great prophets of the eighth century. This is no doubt because Israel, which had already experienced the wound of schism, was then continually under ­threat from Egypt and Assyria. It seems that the political decadence that began with the schism brought about a narrowing of ­Israel's religious horizon. Only ­after the exile will it open up ­again to the dimensions of the world20 . But then Israel would no longer be a political power; it would be a religious community, ­widely open to the world, especially through the groups of the diaspora.[2T](#bookmark802).

Let us leave this problem, which does not immediately interest us, and ask ourselves what are the fundamental religious data which imposed themselves on the conscience of this author who wrote around 950, and how, on the basis of these data, he must necessarily have been led to ask himself a number of questions.

As a son of Israel, the Yahwist is aware that he belongs to a people engaged in a religious history that is quite unique. This history, as it has been handed down through the generations, is present in his mind. Let us recall the most salient moments: Abraham's vocation, linked to the Promise of numerous descendants and the Land28 ; the descent into Egypt and the captivity, the Exodus, the entry into the Promised Land under the leadership of Joshua, the advent of kingship, the conquests of David, the grandiose achievements of the reign of Solomon­, which the Yahwist could already contemplate in part, and which he admires, even if he does not close his eyes to the spiritual dangers that such a policy of greatness could entail29 .

For the Yahwist, this history is essentially the work of Yahweh himself who, through the mediation of Israel, wants to realize a plan of ­salvation which concerns all the nations of the earth30 . Israel is the more or less docile co-operator of this history; Israel's neighbours can help to bring it about, or on the contrary, try to stifle it. But its promoter and the one who leads it is Yahweh; that is why it cannot fail. The story of Joseph is particularly revealing in this regard; God is almost never mentioned, but it is made clear at certain points in the narrative that he is present in the adventure and that he is capable of taking advantage, for his purpose, even of the ill will of men: "The evil that you had planned to do to me, the plan of God turned it around

.28. Cf. *Gen.* 13:14-18; 15:13-18. - The ­historical character of ­the promises made to the Patriarchs has sometimes been disputed; they are said to be a projection into the past of a recent point of view, born towards the end of the royal era or even during the exile, cf. T. Hoftijzer, *Die Verheissungen an die drei Er^atcr.* Leiden, 1956. p. 99 and passim. eBut this is a position which minimizes the hole in Genesis, undoubtedly because it does not take sufficient account of the deep roots of the theme of the promise in the cultural and religious milieu of the second millennium, cfr H. CazELLES, art. *Patriarchs, D.B.S.* (1961), col. 144-145. - Vv. 13-16 of *Gen.* 15, which interrupt the thread of the narrative, are generally considered secondary and much more recent than the rest of the pericope 7-18 which is "of very high antiquity, a tradition ­coming from the patriarchal period itself" (G. von Rad, *ad loc.,* p. 160); this does not mean that they are more recent than the two sources

( Jet E) which is sometimes recognized in this chapter, cfr H. CazELLES, *Con­*

*nexions and structures of Gen. XV,* in *RB,* 1962, pp. 321-349 (especially pp. 347-48), or even that the view they express is an innovation of E . This point of view, according to which the promise of the Earth was to be realized

in time , had to germinate in the Israelite tradition after the conquest of

Joshua. and found its first systematic expression in the Yahwist's treatment of patriarchal history, cf. G. von Rad, *Gesanimelte Studien,* pp. 69-70.

1. Cfr H. W. Wolff, *op. cit.* p. 369; L. Ruppert, *Die Joscphserzâhlung der Gcnesis. Ein Bcitrag sur Theologie der Pentateuchqucllcn,* Munich, 1965, pp. 216-219.
2. All the texts of the Yahwist, with a universalist scope, can be found in the study by H. W. Wolff, cited in note 24.

for good, that he might accomplish what is being done this day, to save the lives of many people" *(Gen* 50:20, and cf. 45:5)n .

In short, the history of Israel on which the Yahwist reflects, ­around 950 B.C., seems to him to be essentially ordered by two factors. On the one hand, there is God's gracious initiative, his active presence in the events, which testifies not only to his sovereign power, but also, and even above all, to his will to save, first of all Israel, and through Israel, all the ­nations of ­the earth. On the ­other hand, there is the resistance of man who opposes God's plan in many ways: by the enmity of those who sought Israel's destruction, by the resistance of the people of Israel itself to God's will.

In the face of this overall situation, a number of questions were bound to arise in the mind of the Yahwist.

And first of all, this one: since it is at the level of Abraham that God intervened in human history, what was the situation with regard to his relations with humanity before Abraham? On the other hand, since for the Yahwist there is only one God82 , who appears to him both as sovereign master of history and friend of man, why is the world of men marred by so many disorders and so many evils; disorders at the level of the relations between peoples, at the level of the institutions which structure social life, such as marriage for example; disorders within man himself and in his relations with the material world in which he lives, as well as with his fellow men? Why death? And more profoundly, since history appears essentially to the Yahwist as a history of salvation, why does man need to be saved?

It is in order to answer these fundamental questions - and many others that are not without interest - that the

1. ***Gen*** 50:20 is often attributed to the Elohist tradition; cf. however Eissfeldt ***(Synapse)*** and already Gunkel ***(Genesis,*** ad loc.) who discerned the presence of "J" there. Whatever may be the case with this text, there are many others in the Yahwist tradition which go in this direction. This theme of the presence of Yahweh at the heart of the history of Israel, which he has brought about and which he directs according to a plan of salvation, must have been born in a reflection on the events of the Exodus. It was exploited in a systematic way by the Yahwist who read the history of the Patriarchs in the light of the events of the Exodus; so he presents it as a hopeful prelude to the history of Israel as a people, and at the same time as a warning against all human pride, in this springtime of the young kingdom of David-Salomon, which could be threatened by such pride, cf. L. Ruppert, ***op. cit.*** especially pp. 217-218, which we have just summarized.
2. The monotheism of the Yahwist is lived, much more than formulated theoretically­. ­As has been rightly written: "One should not ask the Yahwist for clear formulas on natural truths such as monotheism, the omnipotence of God or his omniscience. He knows these truths and lives by them, but he has no mission to formulate them", H. Cazeliæs, art. ***Pentateuch, DJB.S.,*** col. 793. ' Yahvist, using traditions of diverse provenance, sketches his history of origins. Of this sketch, we retain here only *Gen* 2-3 and more particularly the texts of these chapters which are likely to enlighten us on the question posed at the beginning of these pages.

To this question, as we have seen, most authors answer in the negative; the Yahwist would not have thought that man, coming out of the hands of God, was destined only for life. They rely especially on *Gen 2:*7: "Then Yahweh God fashioned the man from the clay of the ground, and breathed into his nostrils the breath of life, and the ­man became a living being" (tr. de Vaux). They point out that the mention of Yahweh's breath does not necessarily connote the idea of immortality; Goossens, for example, replies to Budde that "it is foolhardy to hear of man's bodily immortality, ­expressions which, applied to animals, designate only perishable life­. ­Moreover, Yahweh can withdraw the breath, and this withdrawal immediately leads to death, as it is said in *Ps* 104:29[[1031]](#footnote-1031) ...". It is emphasized that man was fashioned from the dust of the ground *(Qafar mîn ha 'adantah), an* idea taken up again in 3:19, and which ­would imply the mortality of the first man[[1032]](#footnote-1032) . It is therefore concluded from this verse, supported at times by 3:9, that, for the Yahwist, man who came from the hands of God was mortal by *nature,* or by *constitution.* This view is expressed in a particularly clear manner by P- Humbert. He writes:

"In favor of the essential and original mortality of man, there is a very strong argument: the Yahwist tells us at the outset that man was made of the fine powder of the soil, that he is ***Vâdâm*** from ***Yadâmâ, that*** is, the 'earthy' from the 'soil. His very name, which is not a ­superfluous label and which is given to him ***before*** the fall, expresses well the ­essence of his being and characterizes him in principle and forever as 'powder' (2, 7)" 35

This exegesis does not seem to respect perfectly the intention of the Yahwist, for several reasons. Referring to the perspective from which the Yahwist wrote his primitive history, we noted his profound faith in Yahweh as the master of the history of Israel, which he brought about and directs according to a plan of salvation. This same faith, which generates optimism and confidence, is found in primitive history, for it is from his religious experience within the history of Israel that the Yahwehist sketches the beginnings of humanity. It has sometimes been written that this sketch reflects a pessimistic temperament30 . This view is not wrong, in a sense, if one remembers that one of *J'*s main intentions is to show how, through the fault of the first couple, sin had crept into humanity and taken hold like a contagious and increasingly pervasive disease. It is only too one-sided ­in that it forgets the first and fundamental fact which inspires the whole Yahwist vision: God's love for man. In his account of the origins, the theme of divine benevolence towards man has been ­rightly noted, expressed in simple and evocative images: the image of the potter bending over his work with love (2:7), the making of the desert into a garden, the "it is not good that man should be alone" (2:18) [[[1033]](#footnote-1033)](#bookmark803). In short, God wants man's happiness, and this theme of divine benevolence runs throughout primitive history. Only, after the fall, this benevolence becomes mercy, patience (4:15; 8:21-22). Even the defense of 2:17 is to be understood as a paternal warning and not as an act of arbitrary authority. In short, the Yahwist is driven by a fundamental optimism. For, if he doubts man, he does not doubt God and his unfailing love for man, because God is faithful. Man can rebel; he can to a certain extent defeat God's plan. But God's plan remains unchangeable; the "gospel" (3:14-15), the episode of the tower of Babel (11:1-9) to which Abraham's vocation responds (12:1-3)[[[1034]](#footnote-1034)](#bookmark804) are the major texts which prove to us that, if elsewhere the Yahwehist knew how to look at and portray with realism the dark aspects of human destiny, he did so with hope and joy in his heart, because he was already one of those who "recognized the love that God has for us" and believed in it *(1 Jn* 4:16).

Therefore, if this is indeed the fundamental viewpoint of the Yahwist, it is difficult to believe that, in describing God's very first initiative with regard to man, that is to say, his creation, he could have thought that man, having come out of God's hands, was mortal by nature. The word *'afar,* it is said, connotes this idea in most of the biblical texts ­where it is used in connection with man, and it was an object of experience, for every Israelite, that God who gives his breath to every creature30 , also withdraws it, and then it is death, the ­return to dust: "Thou hidest thy face, they (the living creatures) are afraid; thou holdest back their breath, they expire; to their dust they return" *(Ps* 104:29). "If he should draw back his breath to himself... all flesh would expire at once and man would return to ­dust" *(Job* 34:14-15; cf. also *Job* 10:9; *Eccl.* 12:7).

But one may wonder whether it is a good method to try to clarify the thought of the Yahwist by texts which, not only come after him, but above all do not refer to the very precise problematic which commands the Yahwist's approach in *Gen* 2-3. All these texts, in fact, express themselves on the situation of man as it appears to experience, but without trying to explain it, to enlighten it, from *another situation*[[[1035]](#footnote-1035)](#bookmark805)which is precisely the

In the words of the Yahwist, his very particular point of view in these chapters. Moreover, as we have noted[[[1036]](#footnote-1036)](#bookmark1279) , this point of view will no longer be taken up by the authors of the Old Testament. It is therefore not very advisable to refer to these authors to find the ­thought of ­the Yahwist, when he speaks to us of man coming out of God's hands.

When the Yahwist tells us that God "fashioned *V^adam* with the*( afar* taken from *V'adamah",* we think that he does not mean at all that man is mortal by nature, but that he lives only carried by God, that he owes all his life to God.[[[1037]](#footnote-1037)](#bookmark806)but that he lives only because of God, that he owes his whole life to God. There is a nuance here and it is important.

Certainly, as W. Zimmerli rightly points out[[[1038]](#footnote-1038)](#bookmark807)According to the Old Testament, only God possesses immortality. And from this, one is spontaneously led to conclude: every creature, and consequently man, insofar as he owes his being only to God, is by himself mortal. But we could also conclude, just as rightly, that man *therefore lives only through God.* And this is exactly the perspective of the Yahwist. When he presents man to us, he does so in a way that is

and an "after" the fall. The reference to the "before" is very discreet, and its ­function, according to Renckens, is not to describe a historical situation, but to suggest what God's purpose for humanity was, a purpose which was thwarted by the sin of the first man and his descendants. "The biblical data on the state prior to sin do not lend themselves to any ­historical reconstruction of that state, because they want to express a value­ judgment on the present reality. In the end the story ­simply means­: if Yahweh had been able to follow his plan, the world and man would be like this; if they are otherwise, it is not Yahweh's fault, but the consequence of sin, both the sin of the past and the sin of today" ***(The Bible and the Origins of the World,*** p. 188). - In any case, in order to interpret a passage like ***Gen*** 2:7, for example, it is much more important to place oneself in the perspective of the "before", which is that of the Yahwehist, than to invoke texts which, while being very close to ***Gen*** 2:7 in letter, are not enlightening, because their perspective is quite different. " coming out of the hands of God, he does not think of a *mortal* aspect in man; he thinks above all of his *fragile* and *dependent* aspect*[[1039]](#footnote-1039) ;* and even more of the fact that he is created by a thoughtful and gratuitous love of God who, by calling him to life, calls him to participate in his own life, an immortal life.

It is true that the exegetes, who read in *Gen* 2:7 that man is mortal by nature, also rely on *Gen* 3:19 which seems to them to provide a strong argument for their position. We read in this verse: "By the sweat of your face you shall eat bread, until you return to the ground, for you were taken from it. *For you are clay, and to clay you shall return*. The words we have underlined seem, in fact, to take on their full meaning only if we admit that man was mortal even before sin intervened. And this is how P. Humbert understands them, for example, who, after having explained *Gen.* 2:7 in the sense we have indicated above, continues: "The Yahwist specifies, moreover, that death is the natural and necessary end of human life and that the punishment of man is the penalty of forced labor for life, and not death which already results from his very nature (3:19)[[1040]](#footnote-1040) ".

Let us note first of all that it is impossible to think that the Yahwist here does not consider death as a punishment. One can only arrive at such an interpretation by totally forgetting his own perspective, which is to explain the painful, distressing character of ­certain fundamental aspects of the human condition. It is ­by a view of the mind that a distinction is made between the miseries of life which are the fruit of sin, and death which is the ­normal, natural outcome of ­life. How could the Yahwist, if he had conceived death as natural, have mentioned it here, in a context totally dominated by the idea of punishment? All the more so since in 2:17 it is precisely death that is presented as punishment in ­case of disobedience. P. Humbert denies this, but his exegesis of this verse, and more especially of the expression *môth tamûth,* seems to us to be forced, in that it supposes that what is affirmed here, as punishment, is not so much death as *certain* death*4C .*

There is no lack of exegetes, even independent ones, who admit that in this verse death is presented as a punishment[[[1041]](#footnote-1041)](#bookmark808).

We must then recognize that if we admit that the idea of natural death is implied in 2:7 and that in 3:19 it appears ­as a punishment, we end up with a rather paradoxical position. It is true that the same human situation can take on a very different meaning, depending on whether it is faced as a punishment or as a matter of course[[[1042]](#footnote-1042)](#bookmark809). However, one may wonder if, by such a distinction, we are really reaching the intention of the Yahwist. What is in question for him, in fact, is death as a ­human experience ­charged with anguish and distress. Now this tragic aspect of death, which darkens human life, even before death strikes us, is found in this conception of a *natural* ­death which we want to make the Yahwist endorse '9 , and then we no longer see what the punishment adds.

This difficulty was felt by Fr. Lambert who wrote ­about *Gen* 3:19: "With regard to death described here as the punishment ­for sin, the following difficulty ­could be presented: is death not natural to man? If so, how can it be considered a punishment[[1043]](#footnote-1043) ? He answers this question in a manner similar to that which we have just mentioned. He answers this question in a way similar to that which we have just mentioned. Man, he says, was created mortal by nature, but the tree of life was to remedy this mortality; only, by his disobedience, man deprived himself of the grace which was offered to him; thus, death, from being natural in 2:7, becomes a punishment because of sin[[1044]](#footnote-1044) .

But Fr. Lambert does not seem to be very satisfied with this answer, since he adds: "To tell the truth, it would not be to understand the Old Testament in the spirit in which it was composed to formulate the question, 'Is death natural to man? And then he notes that for Israel, as for the peoples of antiquity, life is in the hands of the Godhead. "If God wills, he can make man live indefinitely and triumph over his frailty by the gift of a prolonged life [[1045]](#footnote-1045)

Consequently, we think that we can better respect Yahwist thought by purely and simply rejecting this idea of *natural death* which we think we discover in 2:7 and 3:19. In 2:7, our author sees man as fragile, certainly, but entirely carried by the life and love of God. Disobedience, by cutting him off from the one to whom he owes everything, dooms him to death. For the Yahwist, death is seen only as the fruit of sin. Thus the sentence of condemnation does not refer at all to a "natural" situation, in which ­man would be considered in himself, independently of God, and as mortal by nature. It essentially means: because you have disobeyed, you will die; and your death will be a return to the earth, for from it you were taken[[1046]](#footnote-1046) . In other words, in order to understand the true significance of 3:19, we must read this verse in ­exactly the opposite perspective ­to that implied in 2:7: in 2:7, man is ­considered fragile, but totally oriented towards life, because he is carried by the love of God; in 3:19, he is still considered fragile, but this time doomed to death, because sin has intervened.

If one accepts that, from the very beginning of his narrative, the Yahwist envisages man created by God as solely oriented towards life, one may then ask what the tree of life has to do with the economy of these chapters. We do not intend to examine in detail all the difficulties that the presence of this tree poses in the Yahwist narrative64 . Let us simply mention them, indicating which of the proposed solutions seems to us the wisest.

Most commentaries on Genesis note the unusual construction of *Gen* 2:9. G. von Rad, for example, notes that the mention of the tree of knowledge, after the words "in the midst of the garden" (which refer to the tree of life), clearly comes with a limp *(hinkt sichtlich nach)*[*[[1047]](#footnote-1047)*](#bookmark810) *. In addition, it* can be seen that the tree of life does not seem to play any role in the rest of the narrative; only the "tree of the knowledge of good and evil" is mentioned, and is expressly designated as such in 2:17, while in 3:1 it is presented as being "in the middle of the garden" and plays the role that we know in the following verses. The tree of life only reappears after the drama, in 3:22, which seems to say that the first couple did not taste its fruit, and in 3:24.

In the face of this rather surprising literary situation, some simply suppress the mention of the tree of life, which would be a later contribution. This is notably the case of Budde5e .

K. Budde did not stop at the hypothesis of two sources that were originally ­independent and later amalgamated by an ­editor. After him, on the contrary, this hypothesis will be imposed more and more, under very varied and sometimes contradictory forms. H. Gunkel, for example, believes that he finds at the base of *Gen* 2-3 a secondary source (JJ to which he attributes notably 2:8; 3:22, 24 in part) which mentions two trees and a principal source (Je  with notably 2:9, 15 and the greater part of chap. 3) where only one tree appears. The latter would not be from a single source; it would merge two traditions (a story of the ­origin of beings: man, woman, animals, plants, etc., and an account of paradise) that were originally independent. A redactor - to whom we must attribute the mention of the tree of life in 2:9 - would have harmonized these two sources by reworking them[[[1048]](#footnote-1048)](#bookmark1280). J. Begrich also believes that the present text of *Gen* 2-3 is the fusion of two ­originally independent traditions, one mentioning only one tree while the other had two.[[[1049]](#footnote-1049)](#bookmark1281). O. Procksch also admits a double tradition at the basis of these chapters, but he differs from the two previous authors in that, for him, each tradition mentioned only one tree.[[[1050]](#footnote-1050)](#bookmark811). And these are just a few of the many attempts...

All this research into the sources of *Gen* 2-3 has not been in vain. They have proved at least one thing: the text of the Yahwist narrative is not from a single source. It must be admitted, however, that all these attempts to reconstitute the primitive traditions on which the present text is based leave us dissatisfied. First of all, because, as we have seen, the authors do not succeed in

where the woman repeats Yahweh's words: "But of the fruit of the tree which is in the midst of the garden...". But when the tree of life was introduced in 2:9 it was felt necessary to specify the nature of the tree in 2:17. The tree of life is still mentioned in 3:22 and 24, verses which B. considers ­secondary, notably because they form a doublet with 3:23 (in 3:23 the man is expelled from the garden to go and cultivate the ground, but in 3:22, 24 so that he can no longer gather from the tree of life).

It is not possible to agree on the identification of these sources and the extent of the text belonging to each of them. Secondly, if it is true that the present text of *Gen* 2-3 contains roughnesses, clashes, and inconsistencies ­of detail, it is also certain that it stands out because of the unity of the overall perspective. This is frankly recognized even by Gunkel, who is otherwise so concerned with tracing the ­independent­ units ­from which the present narrative has been formed. Despite the indications of a fusion of different sources, he says, the ­whole *(das Hauptgros) of* the narrative bears the character of a literary unity: the story of the temptation in particular (chap. 3) forms a closely linked whole, and this is also true, though to a lesser degree, of chap. 2. Moreover, these two chapters are linked together by a whole series of cross-references; thus 3:1a refers to 2:19; 3:1b-5:11-17 to 2:16ff; 3:7 to 2:25; 3:12 to 2:21ff; 3:19-23 to 2:700 . Finally, we have become more and more aware that the task of the exegete consists less in tracking down the traditions, the materials used by the sacred authors to give substance to their thought, than in grasping this thought itself as it offers itself to us, in the text we have before our eyes. W. Staerk already insisted on this point; he recognized that the text of the Yahwist is not perfectly consistent. But," he added, "neither penetration nor critical science is capable of reconstructing the mosaic of ingenious and harmonious forms of the legend... And if we want to understand these chapters, it is still better to take them as they have come down to us [[[1051]](#footnote-1051)](#bookmark812) ".

Also, and especially it seems since the detailed work of P. Humbert *(Etudes* ...), we are more and more inclined to seek the intentions of the Yahwist in *Gen* 2-3, starting from the text as it is offered to us02 .

This is the solution that seems to us the wisest, and so we maintain the tree of life wherever it appears, and we believe that it was accessible to man from the beginning[[[1052]](#footnote-1052)](#bookmark813).

There are two real difficulties with this maintenance. First of all, it is undeniable that its presence in 2:9 gives the sentence an awkward look. But this is not a unique case[[[1053]](#footnote-1053)](#bookmark814)But this is not a unique case, and it should not be so surprising for an author who, in order to express a ­very personal message, uses data from very diverse sources. The other difficulty comes from 3:22: "And now *lest he stretch out (pèn yishelah)* his hand and take *(gain) also* of the tree of life...". This is the most common translation (Humbert, Chaîne, Clamer, de Vaux, von Rad, Speiser, etc.). And if we adopt it, it is excluded that man has already eaten from the tree of life. Is it the only one possible? P. Humbert thinks so following Budde, and he objects to Obbink's translation[[[1054]](#footnote-1054)](#bookmark815) that: - 1) the particle *pèn* never carries "the idea of a measure tending to prevent the continuation of an action"; it always introduces "a new fact"; - 2) Obbink, above all, "seriously misunderstands the value of 'also' *(gain)"* by making it "almost synonymous with 'still' or 'no longer'".[[[1055]](#footnote-1055)](#bookmark816).

These are serious objections. Are they decisive? We do not think so because, on the one hand, we find in the Yahwist account other inaccuracies and incorrect details, and on the other hand, by ­following the most common translation, one comes to make the Yahwist assume a much more serious inconsistency: to suddenly mention ­in 3:22 this tree of life which is supposed to be present from the beginning of the drama, but remains unknown to the actors of the drama as well as to the reader [[[1056]](#footnote-1056)](#bookmark817). It is true that some authors (e.g. V. Hamp, *op. cit.,* p. 104) maintain the tree of life in 2:9, but think that the man did not eat of its fruit. This is a surprising position when one remembers, on the one hand, the role of the plant of life in the Ancient East and, on the other hand, the goodness and generosity of Yahweh towards the first man, which our author wishes to emphasize. H. Th. Obbink rightly points out that the Yahwist, by presenting the tree of life as accessible to man from the beginning, wanted to bring out the generosity of Yahweh, by contrasting it with the selfishness of the gods of the nations, who keep the drink, the plant or the tree of life in their own homes *(op. cit.,* pp. 109-110).

Had Obbink already sensed the great inconsistency which the ­current translation lends to the Yahwist? In any case­, he ­maintained his translation, despite Budde's violent attack; and he is still followed by a number of authors08 .

If we maintain, as we believe we must, the text of *Gen* 2:9 as it is, the presence of the tree of life at the very beginning of the drama is a new feature of the Yahwist narrative, which invites us to think that the author of this narrative had only one viewpoint at the time of its publication.­

that he speaks of man coming out of the hands of God: he sees him destined for life and for life alone.

One of the arguments invoked by Budde for the suppression of the tree of life in 2:9 is that this tree is totally useless in the role it is intended to play; is not man, in fact, already immortal by the breath of Yahweh, which he received in 2:7? It would be most surprising, says Budde, if the same narrator had set up a power which, independently of Yahweh and even against his will (cf. 3:28), could have dispensed or even allowed itself to be taken away from eternal life[[[1057]](#footnote-1057)](#bookmark818). But Budde forgets first of all that, according to the ­fundamental perspective of this narrative as of all Yahwistic history, God is the master of history. The tree of life is therefore not independent of the Godhead. And if the narrator has introduced it in 2:9, it is ­to ­express, in a more meaningful way because it is symbolic, what was simply insinuated in 2:7, namely, the generous goodness of God who raises man to life.

It is possible to discern another function of the tree of life in 2:9, if we recall the central idea evoked, also in a symbolic way, by the tree of the knowledge of good and evil. By mentioning this tree in 2:9, the Yahwehist already wants to draw attention to this idea which underlies his whole narrative up to the fall: man who comes out of the hands of God, carried by the life of God, can only be viable if he recognizes himself as such, that is to say, ­dependent on God. In other words, the tree of the knowledge of good and evil symbolizes the test of freedom. In principle, it ­was sufficient in itself ­to symbolize this test. But when we know the Yahwist's penchant for concrete and lively language, his talent for portraying a dramatic and telling scene, we understand that he preferred to symbolize this trial by the theme of the two trees[[[1058]](#footnote-1058)](#bookmark819) Man can go to the tree of life, feed on its fruit, that is to say, advance in this life that God gives him, recognizing that he is carried by God who loves him. But he can also go to the tree of knowledge and take of its fruit, that is to say, no longer recognize himself for what he fundamentally is: a being who lives only through God. This attitude of pride, of self-sufficiency, must necessarily lead to death, because it breaks, by denying it, the fundamental relationship to God, by which man lives.

In this perspective which underlies the Yahwist narrative, the tree of life has its place in 2:9, and if it does not play any role in the rest of the narrative, until the final sentence, it is because all the attention of the narrator is concentrated on the description of the process of temptation and the fall. The function of the tree of life is not only to ­express, in a symbolic form, the immortality to which man is destined, but also to signify, in connection with the tree of ­knowledge, that this immortality necessarily passes through the test of freedom.

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We think, therefore, that the Yahwist, when he speaks of man created by God, sees him only in one perspective: that of life; if man must die now, it is because of sin and of sin alone. This position does not go without raising certain difficulties which we must now examine.

A number of recent studies have drawn attention to a real and important aspect of the Yahwist problem in *Gen* 2-3. In two words: this author intends to tell us much less what the situation of man was before the fall, than to throw light on real existence as man must face it, by bringing out its ­religious significance. This point of view has been well brought out by H. Renckens, who identifies the fundamental intentions of the Yahwist in *Genesis* 2-3: "Human existence," he writes, "is marked by ­suffering. Impassivity is the opposite. The inspired author chooses the most common and characteristic misfortunes revealed by experience, and gives them meaning by making­ them depend on a curse which weighs on humanity as a result of a first sin. His story is intended to be, above all, a religious interpretation and an explanation of the *present concrete reality. It is* only for this purpose that he describes the previous state. We must never lose sight of the fact that this picture serves to make the present situation clear. However, it is common to pose problems by isolating the story that describes the original situation, and then asking what historical reality responded to it .[[[1059]](#footnote-1059)](#bookmark1282)

Sometimes it has even been taken further and doubts have been expressed as to whether the Yahwist distinguished two times in his presentation of the drama of origins: before and after the sin. It is said that we must not forget that in *Gen* 2 there is no mention of the activity of the first man. The fact that he gives a name to the animals in 2:20 should not be considered as an action of man, in the strict sense; it expresses much more the completion of the creative will of God. Therefore, one cannot speak of a period of paradisiacal life; the first action of man is the fall [[[1060]](#footnote-1060)](#bookmark820).

There is some exaggeration in this point of view, which is not presented in a systematic way[[[1061]](#footnote-1061)](#bookmark821). The Yahwist ­clearly distinguishes between a "before" and an "after" the sin. The fact ­remains that it is the "after", that is to say, the concrete situation of man, such as he can observe around him and within himself, which is at the center of his reflection. This situation appears to him to be vitiated, distorted. He expresses his thoughts on this point by pointing out certain dark aspects of human existence (the subjection of women to men in marriage, painful maternity, hard work, death) and also a certain number of facts which seem to him to be curious and to involve a certain disorder (the snake that crawls, the man who dresses himself). All these dark aspects of existence are explained and illuminated by the Yahwist on the basis of a fault committed in the beginning. And if it cannot be denied that for some of these painful aspects of the human condition, the Yahwist at least insinuates that things were different before the sin (compare *Gen* 2:15 and 3:17: work; 2:23-25 and 3:16b: marriage), he is careful not to say what this "different" consisted of. Also, one would certainly distort his thought if, from the facts that he enumerates in 3:14-20 and in ­which he sees a coefficient of evil attributable to sin, one were to conclude purely and simply that these facts did not exist before the sin.

But then, do we not ultimately deny the point of view we have been defending throughout these pages: the Yahvist speaking to us of the first man created by God ­considers him only as destined for life? We do not think so, for it is possible to conceive of an experience of death which ­perfectly respects the ­Yahwist's discretion as to the state of man before the fall, and which does not at all contradict his thought when he presents to us the man who came out of God's hands as oriented ­solely towards life.

It has been pointed out from various quarters that the Yahwist's statements in *Gen* 3:14-19 about the dark effects of sin were, in the end and in spite of appearances, much less about a deterioration in the world than about a change in ­man's own heart. Sin, by breaking the relationship of friendship with God, created in the heart of man a state of division, of disharmony, affecting his relationship with the world, charging all aspects of his existence with "negativity". When the Yahwist, for example, presents the pains of childbirth or the painful work of man on an ungrateful soil as a ­consequence of sin, he does not add that, had it not been for sin, there would have been no painful motherhood and that the earth would have yielded its fruits as if by magic. What he means above all is that man, after his revolt against God, faces the world around him and the various situations of his existence with a divided, painful, poisoned heart, on which he pours out his own poison. "Evil resides in man'. Man has taken on a curse. His religious situation has changed. He sees the ­material world ­with other eyes, his position in front of this world is not at all the same. The story expresses this change in a suggestive way, presenting it as if the world behaved ­differently towards man"[[[1062]](#footnote-1062)](#bookmark1283) .

If we apply these considerations to the reality of death, we see a situation which perfectly respects this aim of the Yahwist, without coming into conflict with his initial perspective when he shows us man coming out of the hands of God, ­fragile no doubt, but carried entirely by the love of God. What the Yahwist is determined to emphasize in *Gen* 2-3 is that death, as a human experience charged with suffering, loss and death, is a human experience that is not only a human experience but also a human experience.­

It is the fruit of sin, the consequence of the rupture of friendship with God. But what would death be like if it were faced in a spiritual climate that had not been vitiated by sin? It would not be a rupture, but the fulfilment of ­a destiny brought about by the generous love of God and carried by him, with the joyful and grateful consent of man.

By placing the tree of life and the tree of knowledge at the beginning of his narrative, the Yahwist presents, in a pictorial form, the test of freedom through which man must necessarily pass if he is to truly assume, as a person, the plan of God calling him to life. Moreover, we who are better informed than the Yahwist about what is involved in the very constitution of man, know that a being, composed of a material body, cannot escape, except by a perpetual miracle, the law of ageing, of wear and tear and finally of death, which is inherent in all biological life. Therefore, if we want to imagine what would have been the situation of the first man, having victoriously overcome the test of his ­freedom and having remained faithful to God, it is not necessary to think of a life which would have been prolonged indefinitely in this state of original justice which the Yahwehist discretely evokes. This life, in God's plan, was normally to end with the assumption of man, a passage to the definitive state of glory which is none other than the beatific vision. The body of the man drawn from *Vadâmâh* would have been brought up to the level of his spirit definitively fixed in God, after the victorious trial of freedom.

But then, can we still speak of death to signify this ­passage, this glorious transformation of the human body? Obviously ­not. The caterpillar that becomes a butterfly passes from one state to another, but it does not die. The man who remained faithful to God would have undergone an analogous metamorphosis which would have promoted him to the ­definitive state of ­glory, in the friendship of God[[1063]](#footnote-1063) .

It is quite true that the Yahwist, who is already so discreet when he evokes the situation of man before the fall, is even ­more so ­with regard to the perspective we have just outlined. He does not ask what would have been the situation of the man who remained faithful to the love of God which bore him; he does not ask whether he would have known this completion in God, through what Ton could perhaps call a *death-metamorphosis,* that is to say, a death not ­charged with that tragic coefficient with which ours is marked. Is it indiscreet to do­ this in his place and to suggest an answer that is an extension of his own reflection? We do not think so, for to ask what would have been the fate of man if he had not sinned is a question that we are necessarily led to ask ourselves when we read *Gen* 2-370 . On the other hand, by means of the ­answer we have sketched out, we can better see how, when the Yahwist presents the first man created by God as destined solely for life, this does not necessarily include the fact that man would have lived indefinitely in his corporeal life; and in the same way, when he tells us that death is essentially the fruit of sin, this does not exclude the fact that, even if sin had not intervened, man would have met a biological end.

As has been rightly written, "death as death is not in man a *necessity* of nature, but a *fact of* history. It is not of the essential and the innate, but of the arrived at and the product"[[[1064]](#footnote-1064)](#bookmark822) . This sentence seems to us to express very exactly the perspective of the Yahwist in his evocation of primitive history. It is also wrong to ­attribute to him ­the conception according to which man, having come out of the hands of God, was mortal by *nature,* and death, after sin, was both a natural event and a punishment for the fault. This language can be defended in the sense that it seeks to take into account the two aspects included in the word death (biological end and tragic human experience). But it does not help us to rediscover the Yahwist approach, which is much more concrete, closer to living reality, simpler without being less profound.

*69 - FranchevilleA* . Chazelle

La Salette Seminar

**Touching up the liturgy of   
Holy Week?**

Some will be surprised, others, somewhat out of habit or tactics, will cry scandal. Would it not be a flagrant sign of instability, an indication of a sickly dissatisfaction and an immoderate desire for novelties for their own sake, to wish for an aggiornamento of a liturgy that was renovated only ten years ago? Has the work of renewal lacked ­serious scientific and pastoral foundations ­and has it so neglected ­contemporary anthropology that it is ­necessary to think of new reorganizations­?

This article, without wishing to be exhaustive, but presenting in a general way the celebrations of Holy Week, would like to bring its readers to react on the possibilities of improvement and the current requirements of certain alterations to be made prudently to correspond to the needs often expressed by pastors and faithful.[[[1065]](#footnote-1065)](#bookmark823)faithful.

In fact, after the shock given in 1952 by the renovation of the Easter Vigil[1](#bookmark823)and then, in 1956, by the renovation of the whole of Holy Week[[1066]](#footnote-1066) , we quickly became accustomed to it, and the modifications, however radical, made at the time, now seem quite natural and self-evident. It is true that in recent years we have become accustomed to profound reforms in many areas. However, those who undertook the renewal of Holy Week needed both a sense of history and a sense of pastoral needs, as well as unfailing ­courage to carry out what now seems very natural. It ­was the first major­ liturgical reform to be carried out since 1570, and it was carried out according to the method that would later be ­advocated by the Constitution on the Liturgys : ­historical, theological, pastoral study. It courageously restored the ­concern for authenticity: the Vigil returned to its normal place at night; the Hour of the Office, which corresponds to the ­celebration of the vespertine Mass or another celebration, was suppressed. These ­decisions went against a still very juridical mentality of prayer imposed by the Church. The concern to emphasize a simple and understandable structure of the celebrations ­still characterizes ­this reform, which was daring in its time. For the first time, a tactic was used which has become familiar and whose results ­can be appreciated: ­new provisions were tested for ­three years. At the ­same time, the practice of a certain pluralism was admitted: this "experimentum" was free, and in the city of Rome the Easter Vigil was celebrated at night according to the new rite in St John Lateran, while in the Vatican Basilica the "ancient" rite was followed, celebrated on Saturday morning.

It is worth recalling these facts. They were sometimes pointed out in their time [[[1067]](#footnote-1067)](#bookmark824). They are too often forgotten nowadays. They marked the birth of a new mentality and the starting point of a ­technique of renewal from which we are now re­aping the benefits. In matters of liturgy as elsewhere, we must avoid forgetting certain things, a particular form of ingratitude and a complacency that we would always like to be naive.

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The renovation of Holy Week was a success. Was it perfect? As the works of men can be. It would be too easy to put it on trial by taking advantage of the hindsight it has given us and with the current mentality for which it is largely responsible. One could, for example, reproach it, especially for the Easter Vigil, for having insisted too much on peripheral rites, such as the incisions in the Paschal candle, and for not having sufficiently emphasized the essential, for not having pushed to the end certain simplifications and, to sacrifice to the current fashion, for having remained too attached to a form of liturgy with a monastic appearance. This would be to forget the circumstances and the spirit in which the renovation took place. Today, the ability to hear the lessons of the Vigil in our own language and to respond to them with songs that are immediately understandable has opened our eyes to what is essential, has made us more demanding and less inclined to indulge in secondary renditions that were more appropriate when the essential was delivered to us with less clarity and force. In some ten years the progress in biblical and liturgical catechesis has been considerable; the Council has ­overturned many obstacles and has made it possible to envisage with serenity achievements whose ­name it would have been inappropriate in 1952 and 1956 to ­even pronounce: let us think of concelebration and communion under the two Species, of a wide use of the living language, of the possibility of controlled experimentation and of the admission as a normal thing of a certain pluralism of liturgical uses. The experience of this first and remarkable renewal, the passage of time, a more open mind, the certainty of a ­better understanding of the essentials of the liturgy, an ever greater desire, and one that was enlivened by this first renewal, for a fuller, more direct, more lively participation in the various celebrations, a more fundamental rediscovery of the mystery of Easter, all lead to a profit from the previous work and to the reworking of certain celebrations of Holy Week here and there.

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What are the problems posed today and to which 1 ­good ten years of experience give exceptional importance?

In general, and taking care to distinguish between different regions and different mentalities, we can see that a certain liturgical refinement and a real deepening of our understanding have made us less ­sensitive to one or another of the more conspicuous re-enactments which were at first warmly welcomed. We think, for example, of the procession of the branches and the washing of the feet on Holy Thursday. From year to year, certain parishes, certain milieus, without being accused of human respect, have felt an indefinable discomfort in reproducing gestures which seem to them, in the context of their own present life, rather inauthentic. Without ­falling into the dryness of a dangerous intellectualism and without repudiating ­the external forms necessary for any liturgy, one feels more inclined towards a greater interiority, a more stripped-down celebration better centred on the essential. The many changes of vestments and liturgical colours are no longer held in high esteem­, nor are the veiled crosses and statues impressive. An obvious lack of adaptation has been felt more so with regard to certain ceremonies, such as those at the beginning of the Easter Vigil, and with regard to certain formularies, such as that of *VExultct,* whose grandiose text is nevertheless too dense. But the crucial problem, the squaring of the circle, remains that of preserving the integrity of the character proper to each celebration and, at the same time, their brevity. How can the character of a celebration be preserved while at the same time being shortened? Such is the difficult problem of the offices of Holy Week and especially of the Easter Vigil. It would be futile to recall that these are celebrations which ­come only once a year and which, therefore, must be ­borne by true Christians. It is ­not so much a question of an attitude of patience and asceticism as of the possibility for ­today's Western­ psychology ­- as it is different, for example, in a good part of Africa - to prolong a celebration by ­participating authentically, fully, without it becoming an exercise in asceticism and not, above all, a privileged moment of union with God through and in an assembly conscious of the sacred action in which it is engaged. If all prayer has an ascetic aspect, asceticism must not take the lion's share and distract from the essential, but it must lead to it.

What has just been succinctly stated should not mislead our thinking. It is not a question of returning to a purist liturgy, reserved for small groups of intellectuals who ­can no longer stand folklore. On the ­contrary, we would like the folklore proper to Holy­ Week to find its place in the liturgy itself in ­each region and country, and not be reduced to taking place alongside it. Nor are we thinking of a hierarchy of values, nor are we placing a more sober and intellectual celebration in the forefront as superior to the others. We think only that a ritual pluralism should be envisaged and that ­the different mentalities should ­be respected, without it being necessary to classify them according to a subjective order of preference. ­A perfect celebration is not one that is in itself, but one that corresponds to the environment in which it takes place.

Let us come to the more specific questions. We raised above that of Palm Sunday. We know that in Rome the liturgy of this Sunday was always above all that of the Passion, an objective and synthetic evocation of what would be detailed in the Easter Triduum. The primitive title of this Sunday best specified the spirit of its liturgy: *Dominica in Pahnas de Passionc Domini3 .* The Passion of Christ was proclaimed. The procession of the branches was always considered an accessory para-liturgy, even though its messianic and parousiatic character was in perfect accord with the triumphant Passion and Death of Christ. The renewal of Holy Week put the blessing of the branches back in its place - it had taken on undue importance - but this time it was reduced to a minimum, while the procession itself was restored and freed from certain local and showy customs, and became more triumphant and more substantial. It must be admitted, however, that the biblical and liturgical refinement of this ­type of procession of local origin has made it more apparent in certain milieus and cities. ­The political processions themselves are becoming more and more a ­matter of leaders or young people, and they are quickly becoming ridiculous and less and less ­enthusiastic. Walking around town, palm in hand, to acclaim Christ the King may seem a little strange, even if one does not carry a palm in one's hand. One can be allergic to exoticism and to a meaningless externalization. Let us not generalize, however: in several regions this procession is well ­received, and it is at this point that one or another pastor wonders whether we should not deliberately abandon the Roman tradition and make this Sunday that of the triumph of Christ. ­This would mean abandoning the proclamation of the Passion of Christ for that of the messianic entry into Jerusalem. But perhaps this would be a short-sighted pastoral approach. Would it not be better to let the triumph of Christ be expressed on Good Friday, Easter night, Ascension Day, leaving all its harmonies to it, rather than artificially constituting a Sunday of the messianic kingship of Christ? The surety of taste and theology that is often verified in the ancient tradition of the Roman liturgy is found here ­again. It would in fact be uneducational for the Christian people not to give them the opportunity to enter Holy Week with the proclamation of ­the Passion of Christ and to give them the opportunity to acclaim too superficially the triumph of Christ, thus depriving the celebrations that follow of something of their freshness, ­diminishing the ­proper value of the Easter Triduum and the Easter season. The problem of adapting the procession of the branches in certain places remains. It is here that ­a pluralistic solution could be ­found. The procession would remain as it is. It could even undergo some alterations to improve it, but where it is not considered opportune and less suitable, it could be replaced in various ways; for example, by a liturgy of the Word on the eve or, on the day itself, by a solemnization of *the* Mass. One can also think, at the moment of the proclamation of the Gospel, of the juxtaposition of two Gospel pericopes­: that of the messianic entry into Jerusalem *(Mt* 21:1-9), at the end of which, in verse 9, the acclamation of the faithful would be introduced quite naturally *(Turbae autem quat praecedebant et quae sequebantur, ckmiabant, die entes: Hosanna Filio David, benedictus qui venit,* etc.), and, easily connected with this pericope, the Passion narrative.

The faithful hardly ever participate in the celebration of Mass on Holy Tuesday and Wednesday. The proclamation of the Passion Narrative in Matthew, Mark and Luke would therefore be spread over a three-year cycle. Let us remember that this Sunday would be called "Passion or Palm Sunday". Care should be taken, and this is not without importance for a theology of the Mass, to include in this proclamation of the Passion of Christ the account of the Last Supper, in order to make the junction between it and the sacrifice of the cross better understood. To avoid excessive length, the singing of the Creed would be omitted on this day and a brief form of the Canon would be chosen.

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When the first renewal of Holy Week was undertaken, it was not even possible to think of questioning the articulation of the Easter Triduum. The habit had been established of including Holy Thursday, Friday and Saturday. The biblical-liturgical refinement of the Christian people was in its infancy, and to return to the articulation of the Triduum as in the time of St. Augustine, the triduum of Christ dead, buried and risen (Friday, Saturday and Sunday) would have been considered a somewhat fanciful and childish archaeological pretension, in any case without interest. The theology of the paschal mystery is now more widespread and better understood. In order to correspond to it, to make it penetrate more deeply into people's minds, should we not ­take up the ancient structure of the Triduum? However, in order to respect the later acquisition in the Roman liturgy of the Eucharistic celebration of Holy Thursday[[[1068]](#footnote-1068)](#bookmark825)However, in order to respect the later acquisition in the Roman liturgy of the Eucharistic celebration of Maundy Thursday, would it be better to begin the Triduum, not on Thursday morning as now, but with the vesper and festive Eucharist, as an initial synthesis and proclamation of the Paschal Mystery.

We know that the ancient custom of Maundy Thursday in Rome involved only and above all the reconciliation of penitents. It would be archaeologism to want to restore the rites as they were. But it would be simplistic to hide behind an excessive fear of archaeologism and not to consider the problem more thoroughly. We know how much the sacrament of Penance causes difficulty for many of the faithful, and not the least fervent, how its theology needs to be reviewed, how it needs to be made more explicit in the sense of the life of the Church and of the community, and how poor its ritual is in this respect. One of the important points on which the renewal of the sacrament of Penance should focus would be to eliminate the somewhat automatic aspect that it has taken on, especially from the moment when it is no longer a response to an attitude of penance but is imposed after absolution. The sacrament of Penance no longer appears as the culmination and crowning of penance-ascension. The Roman Church, by fixing the reconciliation of penitents on Holy Thursday morning, emphasized how absolution followed on from the quadragesimal penance, it highlighted its ­communal and ecclesial aspect­, and its forms as well as the moment when this celebration was held evoked the paschal character of the sacrament. Nowadays, many pastors organize "­penitential celebrations". Would it not be appropriate for the liturgy of this day to provide for one *ad libitum*? It could be celebrated on another day, if deemed appropriate. This would be the occasion to make these celebrations official and liturgical and, after the secret confession of faults, general absolution should be permitted as a sign of reintegration into the community. The beautiful formularies of the Gelasian sacra- mentary would inspire the composition of a euchology in which the paschal aspect of Penance would dominate[[[1069]](#footnote-1069)](#bookmark1284).

It is well known that the Middle Ages insisted on preserving the archaeological details of earlier times for the holy days, and that they attached a certain importance to the omission, for example, of the kiss of peace, because Judas gave it to Christ on that day when he betrayed him. There is probably no point in keeping these customs, which confuse us more than they edify us. It is to be hoped that new prayers will be composed for this day's Mass, and that Communion under both Species will be offered, even if it means having recourse to non-priests and even to laymen to do so.

The washing of the feet, inserted between the liturgy of the Word and the Eucharist, had seemed a bold and interesting innovation. It remains so. However, the rite, even with its optional character, does not fail to provoke reactions. It obviously does not correspond to the customs received today in most countries. Without doubt, it remains a symbol, and care must be taken not to evacuate the liturgy of all symbolic gestures in order to sink into a flat realism. The simple suppression of the use of this rite, which is optional, is not a happy solution. Here again a pluralism of rites is needed. In place of the washing of the feet, it is possible to ­conceive of the offering of gifts in kind for the poor at the same time as the offerings for the Eucharist, while the hymn *Ubi caritas et amor would be* sung in the procession. In ­some regions a sort of liturgical agape could also be organized, a repps, where the food brought by each person would be shared among all and the local clergy would act as organizers and servants.

As for the stripping of the altar, a practical and daily use later elevated to the rank of a symbol, it seems that there is no need to dwell on it. The altar is simply stripped and everything is removed, even the cross, *privately* and without any particular ceremony.

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Good Friday also calls for some adjustments. The service is a little long and the juxtaposition of different celebrations always gives a certain impression of being in place, although the ­celebration of the ­Word, the adoration of the Cross and communion can easily find a close junction between them. The solemn prayers, grand in themselves, prolong the celebration. However, there is a danger of levelling all the celebrations of the year if these orations are simply replaced by the type of universal prayer, as recently restored. A greater updating of ­the solemn prayers, a simplification and abbreviation of the wording of the proposed intentions can obviate this impression of length. The liturgy of the Word should ­also be reviewed. Is ­it not enough, in fact, as is the case in the ancient tradition of certain regions, to have a single prayer before *the Vofficium lectionis*? Moreover, the readings themselves, at least the first one, though very beautiful, seems difficult for the faithful. As for the chants of response, they are much too long.

Adoration of the cross would need some adjustment. The crosses would no longer be veiled during Passiontide, but on Maundy Thursday all the crosses would be removed from the church or veiled if they could not be removed, so that one cross would attract everyone's attention on Good Friday. How would it be done?

1. However, in most documents, except for the ancient Roman structure, there is an oration after the first reading. L. K. Moheberg, *Das frànkische Sacramentorum Gelasianum...* Coll. Liturgiegcschicht licite Quellen. Münster-i.-W., 1939, 96, 519, p. 77. ' the veneration of the cross? A pastor proposed a rite parallel to that of *Lumen Christi.* A cleric coming from the back of the church ­brings the cross; the celebrant, who remains in the choir, indicates the cross three times to the faithful, singing: *Ecce lignum crucis,* while the faithful genuflect towards it. It would therefore no longer be a question of unveiling the cross. Moreover, the cross would be unique in the church. The faithful could, as now, come and kiss it, or it would remain in the nave after the service, so as to allow its veneration by all.

Communion was introduced for all during the renewal of Holy Week. It would be too long and useless to repeat here the discussions which took place on this subject, especially since the masters then gave their way of seeing. It is known that in Rome two customs existed simultaneously: the papal liturgy did ­not know the communion of the faithful, while it was given in the *tituli. Nowadays,* communion or no communion is a ­question closely related to different theological options or, better, to different devotional attitudes. The Eucharistic rhythm of the Church today tends towards daily communion. Moreover, to receive the Eucharist on a day especially destined to ­commemorate the Passion of Christ seemed indicated[[[1070]](#footnote-1070)](#bookmark1285). It has even been ­proposed that Mass should be celebrated on that day, and in fact there is no reason of real propriety to oppose it, as long as Communion can be received. In these discussions, a consideration­ has not entered into play which seems important to us and which should not be treated lightly as archaeology. The ancient Triduum began on ­Good Friday, and on that day the intra-paschal fast began, which had a different meaning from the quadragesimal fast, which ended on Holy Thursday. During this Triduum it was a festive fast in anticipation of the return of the glorified Lord. Moreover, according to the ­very significant realism which was verified in the time of Tertullian, the Eucharist­, being a spiritual­ food, is a truer food than all others, and therefore breaks the fast. In a very similar way, from Good Friday onwards, the Eucharist is no longer received in order to fast while waiting for the Lord. It is the Eucharistic communion ­of Easter night that will break the fast, at the same time as the triumphant glory of Christ is celebrated. It may be said that this sensitivity is no longer ours. No doubt, but we might ask ourselves whether we should not regret this and whether it would not be good, rather than confining ourselves to vain regrets, to make an effort to help our Christians rediscover this Eucharistic sensitivity ­which could help them to understand better what it is, to better celebrate the night and day of Easter. In our opinion, it would be better, "in itself", to return to the "Eucharistic" fast from Friday to Saturday night. While we hope that we do not bend over backwards in the face of these considerations - they are, after all, part of the Church's most ancient tradition - and while we emphasize how a return to such a practice, preceded by a good catechesis, could enrich our faithful's sense and understanding of the meaning of the Eucharist­, it would not seem opportune, at least at this time, to ­abolish Holy Friday communion. It has, in fact, just been permitted and, moreover, we must respect the Church's current "lie" on the Eucharistic rhythm. It is not in one year that the faithful can have understood the reason for the suppression of Holy Friday communion. This suppression would seem to them to be a lack of respect and understanding of the Eucharist, far from instilling in them the deeper meaning of it. It is better, therefore, to keep to the *status quo.* These reflections should be made, however, because they show how a renewal must take into account multiple elements from which to choose, listening to the current rhythm of the Church's breathing.

During communion the singing of a psalm could be performed with an antiphon whose content is not difficult to find; for example, the antiphon *Hoc corpus quod pro vobis tradetur,* which now comes on the first Sunday of the Passion, a celebration which will be replaced by the fifth Sunday of Lent (resurrection of Lazarus). A silence after communion and a single prayer, for example the second, not three, could end the celebration.

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The problems posed by the Easter Vigil obviously remain the most complex. The criticisms that are generally made of it are those of the hour and the length. The question of the hour will not detain us long. It is surprising that no one protests against the midnight Mass at Christmas and the nearby New Year's Mass. Not to place the Easter Vigil at night is to destroy its character of expectation, the same character that justifies the Eucharist on Christmas night and that we do not want to ­recognize on Easter night. No doubt the Easter confessions on Saturday morning and in the afternoon bring with them a ­tiredness that should not be overlooked. But can we not ­gradually­ educate ­the faithful not to wait until Saturday to make their ­Easter confession? The celebration of penance proposed for Maundy Thursday, for example, or another day of the week, could already remedy this situation from which it is possible to escape. In any case, ­the Vigil should not begin before nightfall.

The problem of the length of the service is much more complex. In order to study it, it seems that we must first of all give priority to the essential. This essential is the Vigil itself, made up of readings and prayers, and the celebration of the Eucharist ­which is the crowning glory. The rest is incidental, even baptism, which nevertheless found its place quite early on in the night of Easter, according to a magnificent inspiration of the Church. It is, therefore, first of all to this essential that we must preserve its character at all costs.

The Easter Vigil is a celebration of penitential expectation. This character which has always been attached to it in the Roman liturgy should not be taken away. But it must be recognized that the late admission in Rome of the special ritual of the light and the *VExultet* has created a new problem. Until then, the Office began with the Penitential Vigil, which led to Baptism and the ­Eucharistic celebration. When the rite of the light and *VExultet* was introduced, the articulation of the whole celebration was disturbed. In fact, we now begin with the rite of light and the joy of the announcement of Easter, a very conspicuous rite which, from the ­beginning of the celebration, animates the faithful. Then we fall back into a penitential celebration of Easter expectation and then return to the joy of the resurrection with the baptism and the Eucharistic celebration­. There ­is thus a psychological break which makes the Vigil of readings heavy and, whatever one can do, makes it seem long.

The solution most often proposed, alas, is the suppression of most of the readings, the constitution of a sort of section of the Vigil which, in fact, totally disfigures it and is no more than a witness-organ which one does not frankly dare to get rid of. It is not only a pastoral motive which leads to this ­determination but, much more frequently, a total lack of understanding of the true meaning of the readings, and particularly those of the ­Old Testament. A priest recently said, and he was not the least educated: "When you build a cathedral, you don't keep the barracks that were used before it was built. Thus he wanted to emphasize the accessory character of the Old Testament. We shall not insist on this case, and the ­new generation happily gives us the assurance of a ­perfect understanding of the indispensable character of the Old Testament for the full understanding of the New. It might be said that it would be better to read only the New Testament, provided that the Old is perfectly known and its main lines are constantly present in the mind when the New is proclaimed. This is not the case and the proclamation of the Old Testament is more necessary than ever. I do not want to push open doors, but are they really still open? For a new mentality is emerging. We are constantly being told about "the man of ­today", with a somewhat tiresome insistence, and all the more so because it is difficult to agree on what this "man of today" is. For many, at any rate, he has become like God himself and is the starting point and centre of everything, even of liturgy and worship. It is he who poses his own problems to the Lord, to which God responds as best he can. In ­such a perspective, the celebration of the Word becomes not a ­free and benevolent intervention of God who speaks to us first because he loves us first, but rather a kind of questionnaire where we bring to God our problems of ­today in order to find an answer. We see the reversal of roles. We can also see that to consent to this would be to ruin the liturgy... as well as theology; even more seriously, it would be to ruin the truth of our condition and the clear vision of God's benevolent initiative. No doubt too much exclusivity has been exercised in this sense, resulting in a liturgy so objective that it has nothing to do with the people of God. It is therefore necessary to be attentive to the needs of the people of our time, but the people of our time must also be attentive to the needs of God, and it is incumbent on pastors not to fall into the trap of a pastoral approach which would consist in removing all difficulties, beginning with those of ­understanding the ­meaning of Scripture. This is a duty of elementary­ catechesis. And let us not bring in here the missionary problem­. ­The liturgy is not directly missionary, as has been sufficiently emphasized; it is addressed to believers whom it is our duty to educate in a faith that is ever more enlightened and more based on the treasures of Scripture. Moreover, the new lectionary of the Mass, as it is now being prepared for a forthcoming "­experimentum", as well as the numerous liturgies of the Word carried out in several places, will carry out this primordial work of building faith through Scripture.

Having said this, it remains true that the office of readings should not be too long or contain elements that are too difficult to ingest. The tradition of the readings has been studied at length. We can always discuss indefinitely the conditions of a current choice.

11. H. Schmidt, ***op. cit***; see especially in the bibliography the articles by B. Botte.

We do not enter into this discussion, but we would ­only like to indicate what seems to us to be fundamental. Traditionally, all the Churches have made a point of evoking in this vigil the whole history of salvation starting from Genesis. They have done so in various ways and at varying lengths, but it is certain that the will to go through the fundamental elements of salvation history together is a firm one. It does not seem that this will is no longer valid today, on the contrary. Therefore, we must avoid creating a one-armed vigil, a simple survival of a tradition whose profound meaning has been lost but which we would not dare to kill. The pastoral desire to shorten a celebration must not provoke another defect: that of missing the ­opportunity to let the scriptural synthesis of the history of salvation ­be heard, proclaimed in assembly and on a privileged night.

But how to reconcile the points of view? Two solutions ­could be envisaged. In two readings from the Old Testament, two of the major themes of salvation history would be presented­ . The responsories and songs, for their part, would constitute a kind of fundamental framework. On this background, woven by brief but suggestive evocations of the history of salvation, the two chosen themes would stand out. These would be new compositions of responsories which, somewhat in the manner of the Eastern liturgy, would evoke the history of salvation. After this first part the *Gloria in excelsis* would be sung. It would be followed by an oration which would act as a hinge between the lessons from the Old Testament and the epistle and gospel. This is possible, but difficult, if the faithful are to derive any real benefit from it. For the songs and responses evoking the ­history of salvation should be sufficiently comprehensible in their brevity and not drown in a kind of literary and musical lyricism the essence of their message. A vigil conceived in this way would not exceed 20 minutes at most, including the ­reading of the epistle and the proclamation of the gospel. Another proposal could also win support. Six short readings would be chosen which would concentrate in them the outstanding events and fundamental milestones of salvation­ history in a total of some fifty verses. These would be contracted readings, taken from the ­traditional passages ­read at the Easter Vigil. The ­danger of ­this arrangement, ­however, is the danger of dispersion. The vigil of readings thus conceived would run the risk of constituting a rapid succession of images which would scatter in all directions more than they would gather by concentrating attention on the continuity of salvation history. This depends, therefore, on the quality of the readings themselves and on the skill with which they have been made lighter. The new lectionary for the Mass has itself taken up these ­traditional Easter Vigil readings on various Sundays ­and shortened them. We could draw inspiration from this work. Moreover, in order not to lengthen the ­celebration and make it too dense, it is by no means necessary or ­traditional to follow each lesson with a responsorial or an oration, but a meditative silence can take its place and better concentrate the faithful on what has just been proclaimed. A single oration after the six lessons could form a hinge, after the singing of the *Gloria,* between the Old Testament, the New Testament readings in the epistle and the Gospel.

Let us return to the structure of the entire Vigil. Its summit is unquestionably the Eucharistic celebration to which the liturgy of the Word has led. There is thus a gradation: from a penitential vigil of readings and prayers to the joyful celebration of the resurrection.

But, as we have already noticed, the rite of light and the *Exultet* have disturbed this progression, since, from the beginning of the celebration, the congregation is already singing the joy of the resurrection. The liturgy should not be too Cartesian; it should retain its lyrical character, which allows it to anticipate and to look back. However, the concrete experience of the Vigil shows that the relapse into a series of readings after the enthusiasm of the beginning of the service is psychologically ­harmful to the ­participation of the faithful.

A daring solution would be to begin the office with the vigil of readings, which would be followed by the rite of light with the chanting of the *VExultet,* which could be sung after the proclamation of the Gospel or even after the celebration of baptism, with the *Gloria in excelsis* sung as an acclamation of the faithful and as a kind of response to the chanting of the *YExultet. This* radical change, however, entails practical difficulties: how to ­celebrate the vigil readings in the dark? It also leads to psychological objections: the present order of the elements of the Easter Vigil is nevertheless ancient and there is no trace of the proposed structure. This, however, is not such a decisive objection.

A more moderate solution can also be envisaged: to keep the present structure in its broad outlines, but to abandon the penitential character of the vigil of readings in order to give it a festive and brilliant character which removes the impression of relapsing, after a collective expression of joy, into an anxious waiting. Lights and songs, for example the *Gloria in excelsis,* ­can easily give these moments a festive and joyful character, while preserving the essential: the proclamation of the history of salvation. This solution, however, alters the traditional and ancient character

alterations to the liturgy of the holy week? 1083

of the Vigil. We are thus faced with a dilemma: Which ­tradition should be preferred? That of the ordering of the entire vigil ­from the blessing of the fire and the Exodus or the much older tradition of the penitential character of the Vigil of readings? In answering this dilemma, one must guard against an ­excessive attachment to history and not necessarily give preference to what was practiced in the past. ­All in all, ­we must be guided by adaptation to the psychology of the present day, especially since Christian antiquity itself did not shy away from this adaptation, destroying the progressive order of the ancient Easter Vigil and introducing, in order to satisfy the tastes of the time, after having resisted it for a long time, the rites of the light and of the *Vexultet. It does* not seem that the essence of the vigil of readings is destroyed if joy is introduced into the contemplation of the history of salvation. The proclamation of the latter forms the essential part of this vigil, the penitential character being accessory and the expectation of the resurrection being able to be joyful.

Let us not forget to note the desirable possibility of pluralism in this case too. That it may be possible, in certain circles, to read the ancient readings, even the *corpus of* the twelve primitive readings, perhaps correcting their choice a little, the reading from Daniel being somewhat aberrant and moralising in this vigil. Personally, ­I would have no problem with making it possible to choose between three types of Easter Vigil.

As for the opening rites, they should be reworked anyway. The blessing of the fire should be very brief and not attract too much attention. It should only be done if it is possible without pettiness; let it really be the blessing of a real fire and not of a little stove, otherwise let it be omitted. The ­incisions of ­the candle are not very interesting. They could be replaced by a very brief monition recalling the meaning of the rite of light that is to take place. The service would begin with the procession of the *Lumen Christi* and an abbreviated or ­new *VExultet* chant­, this chant constituting the blessing of the candle. This ­would be followed by the joyful office of the readings, among which the epistle and the gospel take their place. The blessing with a brief formula of the baptismal water ­and the renewal of the baptismal promises would follow. It ­seems that, in this way, the entire celebration would not exceed two hours at the most. ­If the celebration is well conducted without hesitation, it might not exceed one hour and 45 minutes... If the concern about length is legitimate, the way in which a service is conducted can psychologically diminish it by a great deal. If the accessory rites are brief, if the whole celebration has a rising line, without psychological relapse, if the articulation of the rites

It is clear that if the participation of the faithful is aided by frequent acclamations and easy singing, if at any moment the faithful feel that they are actors, the time of the Vigil, already very diminished in itself, will pass quickly.

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As we have seen, there is nothing very revolutionary about these proposals.­ This may disenchant some. An aggiornamento is not an opportunity for us to make our idea of the moment come true, but rather, by starting from existing forms, to make them closer and more alive.

It would, however, be to the advantage of certain countries such as ­Spain, Sardinia, etc., to propose the insertion into the liturgy itself of a certain folklore which has been carefully studied and approved. It is a ­pity that interesting celebrations which are really adapted to a population remain alongside the liturgical celebration and distract from it­, because they are obviously more popular than the classical office. Would it ­not be appropriate to study closely in each of these regions the possibility of integrating these living liturgies, even if it means correcting one or other of their customs or their forms? It is one thing to respect and integrate a tradition that has already proven itself and continues to educate a region, and quite another to create ­subjective celebrations from scratch.

These lines have no other purpose than to make us reflect on the ­difficulties, to briefly expose the complexity of the problems and the ­need to find a solution that does not go against the grain of the Church's ­thinking but is sensitive both to pastoral needs and to the venerable traditions lived by so many Christians in every latitude.

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**"The Church"**

ABOUT A RECENT BOOK

The new series "Ecumenical Research", directed by professors of the Catholic Faculty of the University of Tubingen, begins with a work on the Church by Prof. Küng, who is too well known to need to be introduced to readers[[1071]](#footnote-1071) .

Among the theological differences existing between the Christian churches, the most oblique and acute, if not the most important, is that which concerns the conception and structure of the Church. The author, who is also one of the two directors of the Collection, intends to take up again this theme on ­which he has already published a remarkable work "Structures of the Church" (see ***N.R.Th.,*** 1963, p. 875), but this time from a strictly ecumenical point of view­, that is to say, on the sole basis of Scripture, which is recognized as normative by all Christian confessions.

This ecumenical intention and the path it implies must be constantly before our eyes in order to judge such a work. A Catholic theologian who embarks on this path is well aware that he will not fail to astonish, even scandalize, those who are not accustomed to this method and who fear to abandon the security of their dogmatic entrenchments for the ***no-wan^s land*** of confessional questioning.

Prof. Küng is to be thanked for having taken this risk and for having exposed himself to it with the courage, one might even say the ardour, of a pioneer who knows that the Truth lies at the end of unbeaten paths which less intrepid people will hesitate to follow.

An ecumenical theology is, in fact, also a work of ***cmetanoia\**** and it requires a turning of the mind for which theologians of all confessions have so far been little prepared. The A. explains this in a passage in which he deals ***per transennam*** with infallibility. There is," he tells us, "no ­human affirmation that does not stand in the shadow of error... Therefore, a genuine ecumenical theology, courageous and critical and therefore constructive, will not be satisfied today with simply opposing one dogmatic affirmation ­to that of the other confession, but will make a serious effort to see the truth in the error, or at least the alleged error of the other, and at the same time the possible error in one's own truth which one holds. In this way one would arrive at what one must arrive at more and more: from the rejection of an alleged error to the encounter with a commonly shared Christian truth" (p. 407).

This necessarily entails a kind of perpetual to-and-fro between the truth that one holds and the error to which it gives rise when it asserts itself in its isolation and enclosed in boundaries that are too narrowly drawn. In this respect, Prof. Küng's book is entirely animated by this kind of ­dialectical movement between opposites. We shall have the opportunity to give examples of ­this later on.

**That a reader who conceives of truth only in static form should be ­somewhat bewildered and even, at times, annoyed, is not to be wondered at. Those who seek to justify ­pre-established dogmatic positions­ in all research ­will do well to stay away from this volume; this remark is addressed in particular to those who believe that with the Papacy everything is already settled. "There are ­readers who, in any book on the Church, ­constantly­ refer to this single point: is the author "for" or "against" the Pope? Depending on the answer - for some it must be unconditionally negative, for others unconditionally positive - everything is already settled for them" (p. 522).**

**This question is not avoided in the book, but it is treated in its organic place, that is to say, when the author comes to speak of the ministries in the Church and in particular of that of Peter, to which the New Testament recognizes a special place. It seems to me, however, that it is this last part, devoted to the ministries, which will prove, if not in the eyes of the A. then at least in the eyes of his readers of all denominations, to be the most decisive in view of the ecumenical situation. It is here, in any case, that the A. has gathered together a set of concrete suggestions which are the most innovative and, therefore, the most open to discussion: we shall discuss some of them ourselves. We shall discuss some of them ourselves, but it is impossible to judge them properly without taking into account the whole work which sets them out and intends to justify them.**

**The Church, which must always be kept in view, is not, the A. tells us, an ideal Church "in the abstract spheres of a theological theory", but the real Church, the concrete Church, whose essence appears to us only in a historical form. In the first part, Prof. Küng strongly emphasizes this historical character of the image of the Church: although a "mystery", the Church exists and lives in history; its essence is inseparable from a historical form, a "*Gestalt",* in which it is incarnated. This "form" has varied over the centuries. This evolution, this change, even began very early, from the ­apostolic era. In the New Testament we already find a plurality of forms in which the essence of the Church is manifested. With the most critical exegesis, A admits that the New Testament contains several ecclesiologies, or, if the word seems too pedantic, at least "several images of the Church" which do not overlap. For his part, he retains two very general ones: one he calls the "charismatic conception" which is found in the authentic Pauline writings (he quotes with favour the first epistle to the Corinthians), the other "the institutional conception" which is later and which is found especially in the *Acts* and the pastoral epistles.**

**Both must be accepted, says A.: The main vice of ­confessional controversies is that one is ­privileged over the other. In this regard, there seems to be a permanent tension in ­Christian reflection ­on the New Testament between a Catholic "breadth" and an ­evangelical concentration, which seeks to grasp the periphery from the center *(Ib.,* p. 31).**

**For his part, A. considers that he must reconcile these two legitimate tendencies. However, he sets out from the outset a principle of exegesis which will prove to be of great consequence: it is necessary, he says, to take into account what is more original ("*ur- spnmglich*"), whether it is a question of chronology, authenticity or the content of the witnesses. An example illustrates this principle: the first epistle to the Corinthians ­is earlier than that to the Ephesians; it is truly authentic: it is from the pen of Paul, whereas the epistle to Titus is probably not Pauline; moreover, it is closer in content and substance to the Gospel of Jesus than the epistle to James. We shall see later on what A. will infer from this principle as to the charismatic conception of the Church which he considers the closest to the origins (and thus to the Gospel) and which he will retain all the more as a basis for a constructive dialogue between churches since it has been forgotten for a long time in the Catholic position (at least before ­Vatican II). This is a serious question concerning the exegesis to be adopted in the ecumenical exchange, a question all the more decisive because it lends itself to ambiguity, when it is a question of determining what is meant by "original" in a testimony - the apostolic testimony (not only that of Paul, but also that of the Twelve and other witnesses) - which engages a faith, itself linked to a historical development. We shall return to this important point later.**

**Moreover, A. himself is aware of the limits of the purely critical method. It must always be remembered that we are dealing here with a mystery, the depth of which cannot be grasped by the most trained critical eye: only faith can reach it. The Church is a community of faith, a community of believers who understand it only in the light of the faith received from God.**

**After these preliminaries, the A. addresses the critical question that no churchman can avoid. What is the situation of the Church in relation to the Gospel of Jesus Christ and its action? Under the title "Under the Coming Reign of God", A. presents us with an excellent, learned and nuanced account of the relationship between the preaching of Jesus and the eschatological community Church. Without doubt, the Church is born only with faith in the Resurrection; if it can be linked to the action of the historical Christ, it is because Jesus laid the foundations for it through his preaching and his messianic action. On this point, we can say that a *consensus is* being established today among exegetes of all ­confessions.**

**Despite their relationship, there is nevertheless a difference between the Church and the Reign of God according to the Gospel. The Church is not yet the full advent of the Reign; it is only an instrument for its proclamation to the ­whole of humanity. ­In this sense she is not the last, and the A. rightly insists, following *Lumen Gentium,* on this diaconal character of the Church in the service of Christ and his messianic mission. This whole section on the eschatological community ­of salvation is very welcome.**

**What is this Church, which he has just shown to be present in the central core of the Gospel, and what is its fundamental structure? It is here that confessional differences are most pronounced, and it is here that a preliminary agreement could and should be reached on the basis of the New Testament.**

**In its third part, the book describes this structure for us on the basis of three major biblical themes: the people of God, the creation of the Spirit, and the Body of Christ.**

**According to the A. the first theme is the oldest and coincides with the name "Ecdesia". The notion of "people of God" emphasizes both the communal and historical character of the Church. Although it does not neglect the second aspect, it is on the first, however, that the A. insists more when it comes to describing what the Church should be today as the people of God.**

**It is worth underlining here what this notion entails for the purpose of ­ecumenical rapprochement. First of all, ­it implies that any "clericalization" of the Church is excluded. *All* believers, in fact, are the people of God. As such, they are all equal, the A. tells us, and this fundamental equality is far more important than any differences that exist within this people and that cannot be denied (p. 152).**

Let us beware, however, of an overly sociological notion of the Church, as if it were constituted above all, like any human society, by its ­members. No, what is primary is the call of God; it is God who calls and summons; his summons precedes the members; it is on this basis that it is constituted; therefore, it is not simply a "human" institution, but it is and always remains an institution "of God".

It is not that it should be considered, as is sometimes done, as a kind of hypostasis, hovering above individuals. No, it ­really exists ­only in men, on the basis of a personal commitment on their part. It is not a quasi-substance, but a community of persons which is nothing without the believers who compose it and are part of it. The A. is ­opposed to what he calls an "objectivist" conception of the Church, one that reduces the structure of the Church first of all to a repository: that of faith, sacraments and ministries. All these elements certainly exist in the Church, but they are nothing without the people who live by them and make the most of them.

To this communitarian aspect, which is underlined by the notion of "people of God", the theme of the "Church, creation of the Spirit", adds, if one may use this neologism, a note of "personalization". The Christian is a free man and it is the Spirit who makes him so in the Church. Returning to this theme which is dear to him and which he has already treated in other publications[[[1072]](#footnote-1072)](#bookmark826)In returning to this theme, which is dear to him and which he has already treated in other publications, he underlines the ­sovereignly free character of the ­Spirit's action within the Church. Although he has his home in the Church," he says, "the Spirit is not domesticated in it" (p. 212), but acts wherever and whenever he wishes, even outside its visible boundaries.

This gives A. the opportunity to return to the essentially charismatic conception of the Church: it is the Spirit who constitutes it in a ­permanent way.­ It is understandable why this older conception was so quickly obliterated. All juridicism, in fact, and it quickly spread, is suspicious of a dynamic of the Spirit which cannot be regulated as one pleases. Now, if we define charism in its broadest sense, as a call from God to an individual for a specific ministry in the community, and which at the same time empowers him or her for this task, it must be said that even the so-called institutional ministries are included in this structure. Does this mean that the church is left to the whim of free enthusiasms and that we should end up with a church of "Schwärmer"? No, no doubt, notes the A., for between legalism and enthusiasm there is room in the Church, ­today as in its beginnings, for "order in charity".

The theme "Body of Christ" gives greater emphasis to the sacramental aspect of the Church, and this provides a good presentation of Baptism and Eucharist ­as structuring the Church. Because of the abuses that have arisen from a ­one-sided emphasis on this notion, the A. warns against a ­representation, common enough in the past, of the Church as a continuing Incarnation. In the past, it gave rise to a kind of ecclesial absolutism, because it seemed to blur the boundaries between Christ and the Church that was supposed to manifest­ him. In reality, Christ is distinct from the Church, he does not dissolve in it; the Church remains in a permanent relationship of obedience to her Lord and does not exercise an independent Sovereignty by itself.

**Where is this Church, whose fundamental features have just been traced, to be found? The ancient apologetics sought to establish it, by discerning four notes which characterize the Church founded by Christ and by proving that only the Catholic Church possesses them. Whatever this ­demonstration may have been­, it seems today to be an undertaking doomed to failure, since Vatican II, in its turn, has recognized the ecclesial character of communities separated from the Roman communion. Therefore, the A. prefers to speak of "dimensions of the Church".**

**In the complex ecumenical situation in which we ­now find ourselves, ­where then is the Church? All the communities that claim to be Christ's church cannot claim to be, on their own, exclusively Christ­'s church. But since there are counterfeits of the Church, it must be possible to verify its authenticity within a divided Christendom. In order to respond to the challenge of history, A. is led to develop a concept of unity and catholicity which, based on the New Testament, can nevertheless serve as a criterion for judging the concrete situation.**

**Typical, in this respect, is the way in which it envisages unity. Unity, according to the New Testament, does not mean uniformity or centralization. We know, in fact, that the unity of the Church in the apostolic era covers and embraces a necessary multiplicity: there are different churches and the unity that is recognized cannot ignore their legitimate diversity.**

**However, within this diversity, which in itself could lead to ­separation, where is the unity in the multiplicity? If we understand the A. correctly, this unity lies in the desire for reciprocal communion between < churches ". He writes, in effect: <11 There are, according to the N.T., ­fundamentally diverse ­historical forms of ­the one Church, all of which may be legitimate; they are, in various aspects, variously ­structured­ expressions and forms of the ­one Church. As long as these various churches ­recognize each other as legitimate, as long as they recognize in each other the one and same Church, as long as they maintain ecclesial communion among themselves, and especially communion in worship and the Eucharist­, and as long as they help each other, work together and stand together in need and persecution, there is nothing to object to their multiplicity. However deep the differences may be, they are not a cause of separation, in the assurance that one is in the imitation of the Church... Only exclusive differences which lead to ­opposing confessions could separate­" (pp. 327-328).**

**In the face of the concrete situation, this criterion will seem rather theoretical and it makes rather good use of the differences of faith, which are the *crux œcumenica* of the discussions of "Faith and Order". For it is precisely in the name of faith that the churches are most openly opposed to each other and refuse Eucharistic communion­.**

**How can these differences, which have hardened over time, be remedied in order to restore the total unity that is the task of our time?**

**The A. suggests some norms, inspired, for the most part, by the Decree on Ecumenism, drawn up by Vatican II: recognition of what already unites us: prayer and common action, concern for other communities, respect for the truth, primacy of the Gospel over all theologizing.**

**We can pass more quickly over what A. tells us about the catholicity ­and holiness of the Church to come to apostolicity which remains the decisive criterion giving the mark of authenticity to all the rest. What is meant by apostolicity if not the fact that the Church rests on the foundation of the Apostles? N. R. TH. LXXXIX,** 1967, **11°** 10. **40**

**But how can this mark of the Church of Christ be verified? It is not a question, the A. tells us, of noting in a community the presence of a formal principle such as apostolic succession in the ministry. In fact, there is no apostolic succession: the Apostles have, in fact, a unique and irreplaceable role. Strictly speaking, there is only a ­permanence of the apostolic *mission.* But who carries out this mission? To this question there is only one answer: the whole Church, which stands entirely in the "following" *(Nachfolge) of* the Apostles. What does this fidelity entail? On the one hand, it is a concordance with the apostolic witness (concretely ­with Scripture: the New Testament which implies, in its turn, the Old Testament), and on the other hand, it is an extension of the mission of the Apostles, that is to say, of their salvific mission directed towards the world.**

**These considerations naturally lead to the last part of the book, which is devoted to "ministries" (services) in the Church, and in which Prof. Küng proposes concrete solutions that will seem bold, if not revolutionary, to many.**

**Based on the fact of the common priesthood of the faithful as a ­participation in the one priesthood of Christ - a royal priesthood well attested by the New Testament and recalled by *Lumen Gcntium -* the A. intends to give a wider place than has hitherto been recognized to a universal ministry of *all the* members of the Body of Christ**

**Without doubt, the terms "priests" and "spirituals" have been reserved for a special caste. This state of affairs should cease, thinks A. It is not only a question of words, but of the realities themselves.**

**The primitive Church, the A. asserts, knows no distinction between clerics and laity. The Church, in fact, is *all* believers: that is why all are indiscriminately priests, spirituals and even "clerics", members of the *"elèros"* (this word designates at the beginning the whole people) (p. 457).**

**The only common word for ministries is "diakonia", but this "diakonia" is the work of all, not especially attached to or constituted by any right or power. No doubt it is God who calls to a "service" through the charism he gives; however, no one is excluded. This call is recognized as such by the community, by the fact that "it is exercised and fulfilled in accordance with the right spirit" (p. 473). It is not, therefore, a special rank, a separate order, or even a particular transmission of the Spirit; only service performed according to the Spirit confers ­authority in the community (p. 474).**

**Referring to the charismatic understanding, which he considers the most primitive and in conformity with the Gospel, the A. points to the absence of any ­hierarchical organization ­in the early Pauline communities in order to affirm that such a structure is not essential to the essence of the church (p. 475). If it is true that *1 Corinthians* makes no mention of episcopes or ordination, and that it nevertheless offers us the image of a community which is provided with all that is essential to a church: proclamation of the Word, baptism, Eucharist and various ministries, could it be conceivable, even today, that a true ecclesial community could exist without "ordained pastors"? Wouldn't any member of the faithful, who would assume the responsibility, be the "pastor" of this church (e.g. in a difficult missionary situation, in today's China, or in wartime, in a concentration camp)? Would not the Eucharist that this ­Christian would celebrate be as valid as that of the Corinthians, in the absence of Paul (p. 521). The ecumenical significance of this statement is immediately apparent: could we not recognize the ministries of those who are not, in the "Catholic" sense of the term, in the apostolic succession ­conferred by ordination? If there is a baptism "in voto", can we not also recognize a Eucharist "in voto"?**

**Can the fullness of the spiritual life and the fruitfulness of the ministry of other churches not in communion with the Catholic Church be otherwise justified? Is it possible, moreover, to overcome the divisions of ­disunited Christendom ­otherwise than by this reciprocal recognition of ministries? (p. 522).**

**Among the ministries, according to Scripture, is that of Peter. It is with regard to him that the disputes of the other churches are most vehement. Not without reason: it cannot be denied that the Papacy has, in the course of history, assumed many forms which are rightly open to criticism. On the other hand, one cannot ignore the immense services it has rendered to ­historical Christianity ­(p. 534).**

**Is there room in today's Church for a ministry of Peter? Certainly, on condition that we return to its original meaning, which is a primacy of service, exercised in charity and humility. In any case, it is necessary to renounce the power that has been associated with the accomplishment of this "service" in past centuries. Without this renunciation of "power", no reunion of churches is possible, nor even a radical renewal of the Catholic Church according to the Gospel (p. 553).**

**The model revealed for the exercise of the apostolic function is St. Paul: although he was invested by the Lord himself with apostolic omnipotence, he did not consider this power as a sacred power of jurisdiction, but used it with reserve; he voluntarily limited it, not considering himself "the master of the faith" of the faithful.**

**At the end of his book, the author wonders about the chances of an umon of churches. No one can say today what it will be. What is certain is that each Church must contribute its "speciality" to the common edifice. The Roman Church, which has the Pope, has its "stone" to contribute. Each community has its own value, one could almost say its "charisma"; none of them, however, can pass judgment on itself. All must pass through the purifying fire of the Lord. "Then will appear in each one what is straw and what is precious, what must perish and what will be preserved (cf. *1 Cor* 3:12-15)" (p. 562). (p. 562).**

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**As we finish reading this new work by Prof. Küng, which is animated by such an evangelical spirit, we cannot fail to be sensitive to the "challenge" to which he is challenging us all in the present ecumenical situation since Vatican II. Our Christian brethren of the Reformed tradition will undoubtedly find much to their liking. But all those who claim to be part of the "Catholic" tradition (in the broad sense of that term and not in a confessional sense, since the same church, such as the Anglican Church, includes both traditions) will not fail to ask the A. some questions about some of his statements.**

**We will leave aside the historical aspect of his investigation, which, however well documented it may be, would call for reservations here and there**[**[[1073]](#footnote-1073)**](#bookmark1288)**.**

**We shall limit ourselves to mentioning a major question raised in the book, the solution of which, although still remote today, would be of great help in promoting ecumenical rapprochement.**

**It concerns, as we have already suggested, the "institutional ministry" (the /bnf, according to the established German terminology).**

**Among the excellent things that A. tells us about the nature and meaning of "services" in the Church, it is this point that will undoubtedly cause ­difficulty for ­his "Catholic" readers: a kind of eclipse in his presentation of the hierarchical "ministry" to which some communities attach so much importance as an essential part of the divine structure of the Church.**

**And since this regression is linked in our author's case to a question of method which he does not explain openly, except to tell us that it is based on a critical exegesis of Scripture, it is with it that we must begin our questioning.**

**It is universally accepted that, in any ecumenical discussion, Sacred Scripture is the "norma norma"; but, since the Holy Books do not exist for us apart from their interpretation, the problem of hermeneutics remains the preliminary question, one might almost say the "critical question" at the threshold of any exchange between Christians. Undoubtedly, since we are dealing with ­historical books­, born in a given cultural context and at a given time, the historical-critical method is called to render eminent services to the ­understanding of Scripture. However, it is not sufficient to give us the ­final interpretation: the grasp of the meaning of Scripture is made from the subject who constituted it, namely the believing community. This is well understood by A., who writes: "All reflection on the Gospel must proceed, under the grace of God, from the roots of Christian existence and of the Christian community, from its faith and its love" (p. 33)**[**[[1074]](#footnote-1074)**](#bookmark827) **.**

**What is primary in Christian revelation, and we must always return to it, is a reality: the fact of Jesus Christ and his work, received first and welcomed by the privileged witnesses before being written down. Since it is a living reality, it is not surprising that this grasp is progressive and gives rise to a development, even in its ­redactional stage­, that is to say, within Scripture itself6 . Now, in this progressive awareness of the event of salvation, should we privilege one stage over another? Does spatial and temporal proximity prevail, as in any historical event? In this respect, should not the Twelve, who predate St. Paul, be preferred as witnesses?**

**In reality, the apostolic testimony which is the foundation of our faith is not the simple recording of an event, recorded by the purely natural resources of those who were involved in it, as in the case of any event occurring in the history of mankind; it is a testimony given in the Spirit, in that Spirit which penetrates the depths of God and of Christ. This grasp of the mystery of Christ by the believing community of the Apostles and the first witnesses was progressive; it even gave rise to dramatic confrontations, as the New Testament attests. Now, if the New Testament forms a whole, received in the Church from the first centuries, neither one stage nor one of the various aspects of this witness can be sacrificed on the pretext that it is late.**

**To come at once to the question that concerns us, in a Church in formation, is the absence of a fixed institutional apparatus surprising? Is its late attestation a decisive argument against its ­evangelical authenticity? The "ex silentio" argument on which A. so often relies to justify its purely charismatic conception of the Church is a delicate one. Since there is no mention of ordination in *1 Corinthians, must* we necessarily conclude that the "attendants" of the community of which the same epistle speaks *(1 Cor* 16:19) did not receive any consecration ­or imposition of hands from the Apostle? ­Is it not too much to ask of parish writings to ask for their silence? This is not the place to deal here with this question "ex professe", which, from a historical point of view, ­obviously remains ­complex, given the gaps in the texts. Therefore, our only intention was to show the precariousness of the arguments of the A. in favour of an exclusively charismatic conception of the Church in its beginnings, as an antinomic pole to an "institutional" conception.**

**It is possible that a discussion on this point between the representatives of a liberal mentality and the supporters of a "Catholic" tradition will be bogged down for a long time to come in the sands of a purely literary exegesis of texts detached from the movement that brought them into being and from the environment that saw them come into being. Here, more than elsewhere, it must be recognized that confessional prejudices weigh heavily. If the "Catholics" are reproached for harmonizing the texts too much, can we not make the ­opposite reproach of treating the books of the New Testament as a dust of asteroids, without any mutual relationship between the writings, as if they had been born in purely heterogeneous environments?**

**Prior to any question of method, there is, however, at least as it seems to me, a fundamental option which explains and commands the author's vision of the Church. It is a kind of absolute priority of the "personal" over the "institutional", of "freedom" over any kind of constraint, especially juridical. The Church is, for him, above all, the work of the Spirit, of a Spirit who is freedom and who makes the Christian free. I am very much afraid that this safeguarding of "freedom at all costs" is responsible for a sort of haunting in the face of the alienation which, in the eyes of A., seems to be involved in any mediation, whether personal or objective, within this ­community of free beings which is the Church. It ­is difficult to explain the ­almost permanent ­denunciation, in the ­course of the work, of what A. calls an "objectivist conception" of the Church and of all juridical structures, if there were not, at the basis, this apprehension of a possible screen between the action of the Spirit and the free activity of the members he animates.**

**The fear of juridicism - juridicism which is undoubtedly a regrettable abuse, but a very human deviation in any institution - sometimes turns into an obsession and prevents A. from pointing out the place and recognizing, in a satisfactory way, the legitimacy of Law as a necessary foundation - even if limited and well circumscribed - of a human community which the Spirit animates. Is this the Pauline opposition to the Law, or is it not rather a remnant of the old Reformation allergy to anything that might undermine Christian freedom from without? One has the impression of perceiving, underlying many affirmations, the principle of the radical antinomy of Spirit and Law, so well formulated by R. Sohm.**

**Does not the singular silence with which the A. surrounds the notion of "apostolic succession" conceived as a "purely formal element" - a strange thing since Vatican II, which insisted on its sacramental and collegial aspect, where the community plays a role**[**[[1075]](#footnote-1075)**](#bookmark828) **- does it not find its origin there?**

**We noted above that, in its notion of "people of God", the A.D. did not insist much on the historical dimension of this term which has designated the Church from the beginning. Yet already in the Old Testament, the people of God is a ­structured community, whose continuity is assured by certain mediations and hierarchical functions, exercised in the name of Yahweh.**

**Can a community exist without clicks? Too much separation is made between the notion of "people" and that which structures it. When it addresses, in chapter II of *Lumen Gentium,* the consideration of the "people of God", Vatican II does not forget that it is a question of an organized, structured people, which cannot be detached from that which will be the primordial element of its cohesion and which will only be addressed in chapter III** [**[[1076]](#footnote-1076)**](#bookmark829)**.**

**Now, A. seems to conceive and define the "people of God" only by the "democratic" notion of the fundamental equality between the members - which is true as to their dignity - but also by a strict parity of the rights inherent in ­each one - which is contestable. Isn't defining a community by its members and by them alone a bit short-sighted? There is­, in fact, much more to a community than the members taken separately, but their ­communion itself and the means of establishing and ensuring it. Now, this communion in the Church and the means of obtaining it come from Christ, and if they are assured principally by the Spirit, sent by Him, they are also guaranteed by visible ­mediations, in which the influence of the risen Lord is prolonged. There is no Body of Christ without this visible permanence and this influx of the Head, who both animates and governs the whole Body. Among these means, the Apostles play a primordial role, to which the entire New Testament bears witness. They "­represent" the Lord and their particular ministry, without which there is no Church, is of a different order from that of the other members, since its function is to build up, that is, to build the community on Christ, and it is exercised, in a normative and preceptive way, in the name of the Lord, whom they ­prolong as his "stewards"**[**[[1077]](#footnote-1077)**](#bookmark830) **.**

**To reduce the apostolicity of the Church to a simple fidelity to the written witness of the Apostles - to what remains of their kerygma - without raising the problem of the succession of their preaching ministry seems to me to be a challenge from which the seriousness of ecumenical dialogue can only suffer.**

**It is astonishing, moreover, that at a time when Protestant thought is rediscovering­, beyond the common priesthood, the importance of the pastoral ministry and its specificity, a Catholic theologian treats in this way, by pretense, of what alone can ensure its authenticity. Can we, in the dialogue between Christian churches, leave aside this serious and fundamental question? Without doubt, its solution today is more a matter of Christian anthropology than of a simple confrontation of texts, but can we avoid tackling it, even if it appears to be the stumbling block that cannot be ignored?**

**In highlighting some of the ­problematic points in Prof. Küng's volume ­and challenging some of his answers, we did not ­intend to ­minimize the importance of the questions he poses to us® or to ignore ­the relevance of the directions he suggests for rapprochement and the well-founded reproaches he feels he must make to a certain received theology.**

**It is certain that, on the Catholic side, theologians have not yet sufficiently examined the question of the ecclesiality of Christian communities which are not, in the strongest sense of the term, "churches" (to use the ­terminology of the Decree on Ecumenism, ch. I). However, what they may lack, from a "Catholic" point of view, does not detract from the reality of what they already possess, from those means of grace and salvation which they possess and use to sanctify their members in the order of faith, sacraments­, worship (including the Eucharist) and Christian life in general. However, if there are legitimate diversities within the same Church, the *Wma Sancta* of the future towards which we all aspire, which would bring about full communion among all Christians, cannot differ on what is destined to ensure unity and cohesion within it.**

***Eegenhoven-LouvainG* .** Dejaifve, **SJ.**

**95 Chaussée de Mont-Saint-Jean**

1. **Among other things, the value (not to mention the validity) of sacramental actions ­in Protestant communities. To recognize the spiritual fruitfulness of worship and the Lord's Supper - no one today would dispute this - is to recognize that they are nevertheless performed in full conformity with the ­intentions of ­Christ, as discerned by Catholic tradition? - There is much to be said about this kind of spiritual pragmatism to which the A. often resorts in order to avoid dealing with the question of "law", which is also important for the common good. E.g. the strange reflection of the A. on the unimportance of knowing if a Pope is legitimate and has an authentic family tree, as long as the one who claims this ministry fulfills it well in the eyes of all. An elegant and expeditious solution to the famous Western schism! (p. 543).**

**Acts of the Holy See**

THROUGH THE TEACHINGS OF PAUL VI

**"Believe today"**

**Continuing our theological and pastoral reading of the Sovereign Pontiff's teachings**[**[[1078]](#footnote-1078)**](#bookmark831)**we are struck by the ­constant return of ­the theme of faith. Other topics, no doubt, are frequently addressed in his speeches, addresses and messages. Among them, we must mention first of all world peace, the problems of development, and Christian unity. But these are usually subjects called for by this or that special circumstance. On the other hand, as soon as Paul VI looks at the Church as a whole, he shows concern for the conditions of faith in the People of God.**

**Concerns for the faith**

**Today, faith is threatened in many ways. There is a kind of "spirit of vertigo" "even among Catholics": "even among those who know and study the word of God, the certainty of an objective truth and of the capacity for human thought to arrive at it is being diminished; the meaning of the one and only authentic faith is being altered; the most radical assaults on the holiest truths of our doctrine, still believed and professed by the Christian people, are being admitted; They question every dogma which they do not like and which, in order to be accepted, requires a humble homage of the spirit; they do not take into account the irreplaceable and providential authority of the magisterium; and they claim to continue to call themselves Christians while at the same time reaching extreme denials of all religious content. (...) Fashion is the law rather than truth; the cult of one's own personality and freedom of conscience turns into a gregarious spirit that could not be more eager and servile. The Church is not obeyed, but credit is easily given to the thoughts of others or to the disrespectful ­and utopian audacities ­of the current culture, which is often superficial and irresponsible­. There is ­a danger of disintegration for the doctrine and some ­think that this is fatal in the modern world**[**[[1079]](#footnote-1079)**](#bookmark832)**".**

**The great danger is to want to bend faith to the spirit of the "world" - the latter being taken as "humanity that has become enslaved to the mystery of evil", forming "a conception of life that is deliberately blind to its true destiny, deaf to the call of the encounter with God; it is a self-centred spirit­, drugged by pleasure and fatuity, incapable of true love. In a word, it is < the bewitchment of evil " *(Wis* 4:12), the seduction of ephemeral values ­and incapable of responding to the deep and essential aspirations of man**[**3**](#bookmark1289) **".**

**This spirit of the world, Paul VI had the opportunity to analyze it when he addressed the leaders of the "Marie-Christine de Savoie" movement "It is first of all a conditioning by the social milieu, which plays particularly," observed the Pope, "among those who are called 'people of the world': "The phenomenon of sociological influence, which we observe in all social milieus and which today, with the so-called mass civilization, is becoming impressively accentuated, takes on in your world - you could testify to this better than We could - typically conformist aspects, which seem to be part of the right education. Who can avoid the cultural demands of a certain literature, of certain shows, of certain leisure activities? Who can avoid the imperatives of fashion? Who can remain independent in the face of the influence of the press and the modern forms in which ideologies are spread? And so on.**

**"This phenomenon would not be of serious importance to us if, by its intensity and moral implications, it did not constitute not only a danger but an antithesis of the Christian conception of life. This is the case when the atmosphere becomes philosophy, and philosophy blinds us to the greatest duties, as well as to the truest destiny of human existence­ . Now this is precisely the world that is opposed to the Gospel: "It is the reign of appearance, as opposed to that of reality, the reign of feigned virtues, of mediocre and contingent values, of passions erected as principles and even, in certain particular cases, of moral conceptions and perverted ideals that one strives to legitimize. It is in this sense that St. John the Evangelist said that "the whole world lies in the power of the Evil One" (I *Jn* 5:19). where sin has free reign and a seductive and powerful organization".**

**The temptation then exists for believers to give in to this seduction. Just as Peter denied Christ in order to "conform to the milieu", "so are we all poor when we want to evade our duties as Christians, when we want to adapt our faith, to bend it to the modern mentality, when we want to escape the logic of our belonging to the Church and seek a religion modelled on fashionable opinions, without excluding those of the deniers of Christ".**

**These statements are not purely general. What concerns the Pope is the integrity of the faith in the wake of Vatican II. Indeed, "the ecumenical council has awakened many energies within the Church, it has opened up wider perspectives in the field of her doctrine". This benefit must not be compromised: "What a pity it would be if an arbitrary interpretation not authorized by the Church's magisterium were to turn this reawakening into an anxiety that would disintegrate its traditional and constitutional consistency, if it were to substitute ­new and particular ideologies for the theology of the great and authentic masters­, the result of which would be to take away from the rule of faith all that modern thought, which sometimes lacks even the light of reason, does not understand or appreciate, and which would thus transform the**

1. **General Audience of 5 April: Italian text in *L'Oss. Rom.* of April 6; French translation in *D.C.,* 783-785.**
2. **Alloc. of 22 May; Italian text in *L'Oss. Rom.* of 22-23 May; French translation in *D.C.,* 1167-1171.**
3. **General Hearing of April 12: *D.C.,* 785-787.**

**apostolic concern for charity that saves in agreement with the negative forms of profane mentality and worldly mores".**

**The condition of the believer**

**Faith is threatened, but that is its normal condition in our world: "You are like sailors in a stormy sea: a storm of unbelief, of irreligion, of diversity of opinion, of freedom and license given to manifestations contrary to your beliefs, to the ­Christian way of ­life, to God, to Christ, to the Church. Nothing grieves Us so much as having to attack, undermine, threaten the firmness and salvation of Our children. He who has a fatherly and brotherly heart, as must be the case for the one who is a pastor of souls, suffers and lives continually in greater apprehension the more numerous the members of the Catholic family, and the more intense the violence, the diffusion, the subtlety of the spiritual and moral errors and seductions which surround them. Everyone knows this. But here is the strange phenomenon which occurs in Us: in wishing to comfort you, there is communicated to Us, in a certain sense, the feeling of your danger, which We would like to remedy.**

**Doubt, fear and conformity are normal human weaknesses, and weaknesses that threaten above all a conventional and almost lifeless faith: "In ordinary language, someone is said to keep the faith when he or she still admits certain religious formulas that are not very precise, which are like a residual sediment of a forgotten catechetical instruction and a decadent religious practice, but capable of experiencing an occasional revival. Unfortunately, this is the faith of many people in the world today, a faith kept out of habit, conventional, misunderstood and little practiced, without cohesion with the rest of life, and therefore boring and burdensome. It is not quite dead, but it is by no means alive**[**[[1080]](#footnote-1080)**](#bookmark833)**".**

**This is the true Christian faith, "a response to dialogue with God, to his word, to his revelation": "It is the "yes" which allows the divine thought to enter into ours; it is the adhesion of the spirit, the intelligence and the will to a truth which is justified, not by its direct, ­scientific evidence­, as we say, but by the transcendent authority of a testimony, to which it is not only reasonable but intimately logical to adhere by a strange and vital force of persuasion which makes the act of faith ­extremely personal and satisfying. (...) This is why faith is an act based on the trust we place in the living God; it is the act of Abraham who believed in God *(Gen* 15:6) and thereby obtained his salvation, that faith which "counted to him as justice"; it is an act of conviction and trust which pervades the whole personality of the believer and engages his way of life. It is his best offering to God, to Christ the teacher, to the Church, the guardian and interpreter of the divine message; it is his most personal, intimate, characteristic and decisive choice; it is the step by which the faithful cross the threshold of the kingdom of God and enter the path of his eternal destiny".**

**Reflecting on the martyrdom of Peter and Paul, the Pope observed that "faith involves a danger, a risk. "This is another aspect that makes faith difficult. And today the difficulty becomes very great because, tacitly ­and in our innermost being, we are determined not to get into trouble for our ideas. We are seldom willing to fight for principles that are not linked to immediate interests. We seldom expose ourselves to the judgments, much less the vexations, of others. We like to express thoughts that do not expose us to criticism or danger. And in social relations we like to passively adhere to public opinion, or to give reason to the strongest, even if it is not the most reasonable. We easily become gregarious and conformist. As for religion, we would like it never to cause us trouble. We would often like to have a religion that will protect us from all misfortune in this life and in the next. The Church, as the organ of religion, should then be conceived as a system of spiritual insurance and, in addition, if possible, as a system of temporal utility. Very often we want to agree with others; today we easily adhere to "mass thinking".**

**"This tendency to adhere to a communal thought may be either very good or very harmful, depending on whether or not it is in conformity with the truth; and it is here that critical reflection or the guidance of a wise magisterium may play an important part. But we usually call "human respect" the instinct which leads us to avoid the effort of defending a personal thought, to shirk responsibility or the affirmation of our convictions and actions. This is a weakness, sometimes a hypocrisy and even a cowardice**[**[[1081]](#footnote-1081)**](#bookmark834)**".**

**No doubt faith is a gift, a grace. But it is also a ­responsibility: research and prayer are duties for man[[1082]](#footnote-1082) .**

**And for the believer, faith is a supreme value ("it is worth living if we have higher reasons for living"), to which he must give witness, if necessary, "for the honor of Christ and of God. "Faith requires strength, greatness of soul. It even gives this strength and greatness to the one who applies himself to professing it with simplicity and nobility. And we will conclude by recalling that Christ, who wants his disciples to be strong and militant, also gives them the grace to be magnificently ­so when it is necessary. This is what the history of the martyrs of yesterday and today teaches us".**

**Whatever the circumstances, therefore, "Christianity cannot be lived with fear in the heart. For those who guard against the "false ­prophets" who are the sceptics and the disillusioned, "the tumult of modern society, of the life that goes on around us, all the apprehensions, all the fears that weigh on our days - war, the atomic bomb, what will tomorrow bring, etc. - will be dispelled because the Lord comes to us with his word of salvation: 'Do not be afraid'". - all this will be dispelled because the Lord comes to us with his word of salvation: "Do not be afraid".**

**Adapting the language of faith**

**However, the disarray of some believers in the face of current movements of ideas only expresses the need to adapt the language of faith. A search for new formulations is therefore necessary. The Pope's concern is that this search be carried out in continuity with the past. That is why his encouragement is accompanied by warnings: they must be taken together.**

**The stimulus for this research is an awareness of the gap that exists between the Church and the world: "The Council gave the Church a great and difficult task, that of re-establishing the bridge between herself and the people of today, which, as everyone knows, presupposes and requires many things. In any case, this presupposes that, for the moment, this bridge does not exist, or that it is not very practicable, if not completely broken down. If we think about it, this state of affairs represents a terrible and immense historical, social and spiritual drama. It means that, in the present state of affairs, the Church no longer knows how to present Christ to the world in a sufficient way and to a sufficient extent. This means that the world no longer appreciates the Church as it should, that it no longer sees Christ sufficiently in her, that it no longer has the trust in her that she deserves. In short, there is a gap, and sometimes a hostility, which makes the Church seem foreign, like a survivalist, an enemy of society and of the spirit of the new times. And the Church wonders how she will be able to regain the trust of man .14**

**"Going out to the world is the mission that the Church proposes to herself with a new lucidity, with a new spirit of charity and sacrifice. But this mission poses many internal problems for the Church. Is not adherence to Christ a fundamentally different orientation from adherence to the world? How will the Church remain herself in this encounter? This objection "is perhaps the most serious. If the Church approaches the world of today, does this not demand of her a profound upheaval of her whole being, of her whole doctrine, of her whole moral and canonical law? We have spoken of *aggiamaniento.* Does this mean that one can abandon tradition, dogma, philosophical discipline, the structures of the Church? Does it mean that one can forge for oneself a new conception of the ­constitution of the Church? Does it mean that one can give a new interpretation to its doctrine and draw from it a "modern theology" which, rather than the teaching defined by the Church in an authoritative manner, and ­sometimes even ­rather than the word of Scripture itself, takes more account of**

1. **General Hearing of June 28: *D.C.,* 1358.**
2. **Alloc. of Sept. 3, 1967 to pilgrims from AIbano: *D.C.,* 1648-1652.**
3. **General audience of July 12: *D.C.,* 1361-1363.**

**Is it not easier to accept one's own way of thinking than to accept that of the world? To go towards the world, is it not easier to accept one's way of thinking?**[**[[1083]](#footnote-1083)**](#bookmark835) **? "**

**To do so would be to forget, first of all, that the Church does not have so much to "go out into the world" as to be already there: "The Church is not a "ghetto", it is not a closed society, it is not an institution turned in on itself which isolates itself absolutely from the human environment in which it lives; an institution which does not possess the historical sense of the becoming and multiplication of cultural forms, which is content with occasional and inevitable relations with the world.... The Church does not ignore the fundamental fact that it is immersed in human society, which, existentially speaking, ­precedes it­, conditions it, feeds it1G ". The relationship therefore already exists (despite the image of the "gap") and its deepest reason is that "the Church is humanity itself, raised to a higher degree of new life"; therefore "the Church will never be against society, against the State, against culture, nor against what is modern; the Church will never be a stranger where it sinks its roots, because it springs from humanity** [**[[1084]](#footnote-1084)**](#bookmark836) **".**

**But in this humanity of which she is a part, the Church must accomplish her own task, which is first of all one of discernment. Indeed, the very relationship of man to God is today radically challenged. This is one of the ­dominant trends of modern culture. These conditions, as we know, favour radical negation, destructive criticism, the search for a so-called realism which is fundamentally atheistic. God is presented as a problem, and for a whole series of reasons, the solution of this problem is likely to disappoint the opinion, common today, that God cannot be assigned a place of certainty and a radiant influence on the life of man. In the past, the path of thought tended spontaneously to rise towards a superior and enlightening knowledge of God, and even to establish a relationship with Him which gave life its meaning, its order, its movement. Today, ­this path tends to descend, to move away from God. This descent tends to replace theology with anthropology, that is, to make man the primary being, the absolute value; or else, more logically, it leads towards the abyss of emptiness, or at least of the absurd, and often towards the abyss of madness and despair** [**[[1085]](#footnote-1085)**](#bookmark837) **".**

**The effect of such a movement of thought is not purely negative. Even "in this dark realm" there are masters of thought who "know how to identify phenomena and testimonies that may have some beneficial effect on us and on all. The first of these beneficial effects consists in a deepening and purification of the conception - often childish and anthropomorphic - that we have of God, in order to try to give him back his sublime transcendence, his sovereignly other character, his ­very delicate communicability10 ".**

**This reality, moreover, obliges believers "to appreciate the true grace of being children of the light" *(ibid.).***

**On the other hand, the Christian perspective reveals the uncertainties and gaps in the world's mentality, it penetrates "the labyrinth of humanity deprived of the knowledge of God and of the light of faith" *(ibid.).***

**From this point of view, faith appears as a duty of the Church, not ­only towards God, but also towards the world: "Faith is our wealth, which makes us Christians and assigns us our place as believers in the midst of humanity deprived of this knowledge of God and man. Faith is also our first duty towards God... towards the Church... and towards the world, which asks us at every step: "Do you believe?" and expects us to bear witness to this**[**[[1086]](#footnote-1086)**](#bookmark838) **".**

**If man today awaits this witness of faith, it is because he sees insufficient certainties in the world: this is a difficulty "which characterizes this uncertain and troubled hour of human thought: it has lost ­confidence in itself. It no longer wants either formal logic or metaphysics; neither organic systems of truths, however authoritative; neither conclusive reasoning, nor syllogisms, nor prior and ordered ­schemes. Everything is myth, everything is questionable, everything is uncertain; only scientific thought retains a provisional value, although it cannot shed light on the deep problems of the intc11igencc, and although it cannot usefully meet the spiritual and religious demands of life. Pragmatism makes up for this emptiness in a way, but often more to whet the thirst for supreme truths than to quench it. You are exploring this immense world of opinions contaminated by doubt and negation, that is to say, the world of insufficient certainties all ready to give way under the feet of whoever would ­lean on them** [**[[1087]](#footnote-1087)**](#bookmark839) **".**

**This search, the Pope acknowledges, "is not easy (how can we understand, at times, the meaning of the arbitrary speculative language and totally subjective logical process that we find today in philosophical discussion?), nor is it without danger. The abandonment of the "art of thinking" to which the honest use of common sense and the wise initiation into humanistic and scholastic thought have accustomed us, causes one to lose the compass of truth. One tends towards this truth without being guided by sure criteria of reasoning, but being attracted by certain partial and momentary lights which seem marvellous because they are new, original, without prejudice, formulated in a brilliant way, but which are likely to sow confusion rather than clarity, discouragement rather than ­confidence. This is certainly not the case with you, because you are anchored to the certainties of your Christian­ formation. But perhaps this is the case with so many minds, in the cenacles of culture for the initiated, or in the masses who think with the brains of others and allow themselves to be guided by the currents of public opinion. This look at the situation of contemporary thought allows us to understand that the affirmation of God has become obscured and almost dissolved. And if We contemplate this situation from the solid and friendly shore on which We exercise Our ministry of Christian salvation, the impressive ­spectacle of the intellectual malaise experienced by so many people today, evokes for Us the fearful image of the shifting sands, on which sometimes seem to strive in vain to walk and advance so many men who, instead of the solidity of the old wisdom and Our shore, have preferred the unstable ground of modern philosophies, where they have imprudently ventured**[**[[1088]](#footnote-1088)**](#bookmark840)**".**

**Once again, this situation should not make us live in fear: "This God whom so many forget, insult or deny, this God whom others say is dead and buried, we trust that he defends for himself and will defend for us, the men of today, the theology of his glory and of our salvation. (...) We must remember that, if there is an itinerary that goes from us to God, there is also another - how much more mysterious, how much more beautiful! - that goes from God to us. What is the Gospel, what is the coming of the Word of God into our flesh, if not God coming in search of humanity[[1089]](#footnote-1089) ?**

**That said, the faith must be safeguarded in its integrity, and it is on this point that Paul VI is not without concern, as he expresses on several occasions, referring for example to "certain teachers and ­writers": the faith, the Pope declares at the opening of the episcopal synod, "does not please everyone". Nevertheless, it is necessary that "the whole of Christian doctrine", which "has become like the common patrimony of humanity", be transmitted without amputation: "The concern for doctrinal fidelity, which was expressed so solemnly at the beginning of the recent Council, must therefore guide this post-conciliar period, and with all the more vigilance on the part of those in the Church who have the mandate from Christ to teach, to spread his message and to guard the 'deposit' of the faith, because the dangers threatening the latter are all the more serious and more numerous: very great perils because of the areligious tendencies of the modern mentality, insidious threats which, within the Church itself, ­manifest themselves ­through the action of certain teachers and writers. They wish to give a new expression to Catholic intelligence, but they ­often appear more eager to adjust the dogma of the faith to profane thought and language than to regulate themselves by the ecclesiastical magisterium. Thus they give credence to the view that one can, forgetting the requirements of orthodoxy, choose from among the truths of the faith those which, judging from a personal and instinctive preference, seem admissible, and reject the others, as if one could claim the rights of a free and ­responsible moral conscience over the ­rights of truth, and, above all, those of divine Revelation (cf. *Gal* 1:6-9), as if the ­doctrinal patrimony of the Church could be subjected to a ­revision in order to give Christianity new ideological dimensions quite different from those theological dimensions which the authentic tradition has drawn with total respect for the mind of God.**

**"We know that faith is not the fruit of an arbitrary or purely naturalistic interpretation of the word of God, nor is it the ­religious expression of the ­collective opinion of those who call themselves believers, uncontrolled by an authorized leadership, nor is it the adherence to the philosophical or sociological currents of a passing moment in history. Faith is the adherence of our whole spiritual being to the message of salvation, a ­marvellous and merciful message ­which is communicated to us through the luminous and secret ways of Revelation. It is not only a search, but above all a certainty, and more than the result of our search, it is a ­mysterious gift ­which requires, for the great dialogue with God who speaks, the docility and availability of attentive and trusting souls**[**[[1090]](#footnote-1090)**](#bookmark841)**".**

**To affirm this is not to deny the problem: "Let us recognize," the Holy Father had said shortly before, "that the teaching of the Church has a difficult task before it: to formulate the Christian faith in terms that are just and comprehensible to the modern mentality, and to respond to so many problems posed by the progress of exegesis and religious studies and by the development of scientific thought. It must not, however, fall into the relativism and subjectivism peculiar to a certain modern mentality; it must not give way to everything that human thought either does not understand or refuses to admit; It must not attempt to deform the faith, but rather to enlighten it, to make it shine with a new radiance, so that it may be "the true light which enlightens every man" (cf. *Jn* 1:9). Finally, it must not substitute the arbitrary and the subjective for the true and authentic task assigned to the Council by Our venerated predecessor John XXIII: " .. to reaffirm the ecclesiastical magisterium­"20 .**

**It is in such circumstances that the ­magisterium's function of ­serving the faith is best seen­, maintaining the continuity of tradition while at the same time testifying to the "supernatural character of revealed truth. This character does not allow this truth to be resolved in terms of purely natural rationality, and it demands that even the terminology in which it has been authoritatively stated be respoken. The East gives us an example of fidelity to the doctrinal patrimony and reminds us of a rule which is also our own and which we have often reaffirmed in the face of the present flowering of attempts - often full of good intentions, but not always successful - to express a new theology which is in conformity with today's mentality. This rule is expressed by the first Vatican Council, which hopes for progress in the "intelligence, science and wisdom" of the Church's doctrine, on condition that this doctrine always remains equal to itself**[**[[1091]](#footnote-1091)**](#bookmark842) **".**

**That there are "authorized preachers of the Gospel" is "an ­essential characteristic of Christianity. Indeed, ­"the apostle ... is not ­simply the echo of the religious conscience of the community, he is not the ­expression of the opinion of the faithful, as it were, the voice which clarifies and legalizes this opinion, as the modernists maintain and as some theologians even today dare to assert. The voice of the apostle generates faith". This apparently overbearing affirmation is explained because it is a question of "religious truth which comes from Christ"; as such it "needs an authorized magisterium; and only with the help of this service (the charity of truth) does it retain its univocal divine meaning and its value of salvation**[**[[1092]](#footnote-1092)**](#bookmark843)**".**

**(Paul** Tihon, **SJ.)**

**Bibliography**

THEOLOGY

Theology of Today and Tomorrow. Coll. Cogitatio fidei, 23, Paris, Ed. du Cerf, 1967, 21 X 13, 224 p., 17,40 FF.

**Failure to see a serious problem where there is one can quickly lead to disaster. It is to this premise that this volume owes its origin. Are we asking the real questions? And they are questions of a so-called "theoretical" nature: the inquiry here is based on the further persuasion that practice that is not based, at least implicitly, on some theory is dangerous. The theologians interviewed belong to various denominations: no doubt the aim is the advancement of Catholic theology, but it will gain by incorporating whatever is acceptable in the position of the partner, Orthodox or Protestant. The editor has noted that the responses of the various theologians show almost total agreement in the designation of the themes that require reflection. The articles thus collected are not intended to give definitive answers; they are to be taken as points of departure, stimulants to the creative thinking which the Church needs if she is to preach the Gospel to the world in which she lives. Here are the articles: H. "E** Lubac, ***A double task proposed to the theologian by "Gaudium et Spes": to* ­face contemporary atheism; to bring man to the total sense of his being;** J. Daniélou: ***Christianity and non-Christian religions;*** Y. Congar: ***Religion and Institution;* K.** Rahner, ***Theology and anthropology;* E.** Schii.lebEECKx, ***Intelligence of faith and self-interpretation;* J.-B.** Metz, ***The Church and the world:* C.** Davis, ***Intelligence of the real presence;* A.** Schmemann **(Orthodox theologian­), *Freedom in the Church;* G. A.** Lindbeck **(Protestant theologian), *The Framework of Catholic-Protestant Disagreement;* J. SlTTLER, *The Major Problem in Protestant Theology Today. Of* course, the statement of the questions does not go without attempts at an answer, and these present here and there ­debatable points­; but the fact remains that the work, as a whole, offers a kind of theological prospective (of a rather uncertain method, it is true), and, as such, deserves the most serious attention of all those to whom the exact determination of the tasks assigned to theologians falls. - L. Malevez, S.J.**

H. Urs von Balthasar. - Cordula oder der Ernstfall. Kriterien Coll,

1. 2nd edition, Einsiedeln, Johannes Verlag, 1967, 19 X 11, 128 p.

**A theologian raises the alarm here: in a desire for a misunderstood aggiornamento, too many Christians are tempted to put in brackets the seriousness of the commitment they have made in baptism and in faith. Jesus, their Lord, places them in the presence of his Cross, as if it were the ­permanent form of ­their Christian adherence; the decision for Christ inescapably involves the acceptance of death and martyrdom; one must lose everything in order to be able to find it all again; and if one does not have to go through bloody martyrdom, one must still be interiorly disposed to do so. Where does this requirement come from? From the very love of Jesus, who sacrificed himself for us; God wants to recognize his Son in the Christian; it is therefore necessary that the latter sacrifices himself in turn, and even he must make his own the solitude which was that of Jesus (p. 23). In short, the Christian is always mistaken and unfaithful to his faith if he does not conceive of his life as a response of love to the divine love which was manifested in its glory in the kenosis and on the Cross and which calls us to die for love, following the example of the Savior. Who can fail to see that it is on the way of the Cross that we are best able to serve the world? It is the. It is the Cross that makes us fully available for the work of Jesus, for the establishment of the reign of love among men (p. 125). But what do we see today? All sorts of adaptations of Christianity which run the risk of no longer having any continuity with authentic Christianity: ­personal love ­for Christ is reduced ­to love for one's neighbour; there is a pact with doctrinal pluralism; the content of the faith is so well distinguished from the verbal forms in ­which it is expressed that a sort of levelling of confessions is achieved.­..­ (p. 127). What are the remedies for all this? Not imperative decrees, not even new study commissions, but a generous response to the call to holiness: unlike the eleven thousand virgins, Cordula had first avoided martyrdom; but the next day she spontaneously offered herself to death; for us, too, it is not too late to become saints (p. 113, p. 127). I do not believe that the author's interpretation of Christian commitment can be disputed, nor, certainly, the remedy he recommends for the evils he denounces. But of these, has he not, at least for one or another of them, forced the features? He quotes texts by Karl Rahner which, if taken literally, ­identify love of neighbor and love of God too absolutely, to the detriment of the primacy of the latter. But as far as the reduction of Christology to anthropology is concerned­, does­ Rahner's thought deserve such severity? It could be that Rahner limits himself to stating the need for a presentation of the Christological dogma which manifests its correspondence to the openness of man (see *Ecrits thcologiques,* vol. III, p. 85: there is in us "obediential power in relation to the hypostatic union, to the assumption of nature by the divine person"). Now, one could only agree with this. On the criticism of anonymous Christianity, we would also raise some doubts. The author expressly states that there is an implicit faith and a corresponding supernatural charity outside the Christian and biblical space; it is even possible that both are found in the theoretical atheist (p. 95, n. 1). It is truly regrettable that this assertion appears only in a note and has not received, on the part of the author, even the beginning of an explanation; implicit faith is a faith which, while professing the Savior God, does not explicitly profess Jesus Christ for lack of having received the external revelation (invincible ignorance); consequently, if the author were to do the theology of such a faith, would he not be led, willingly or unwillingly, to give, as well, a sense to the expression anonymous Christianity? - L. Malevez, SJ.**

G. de Broglie, S.J. - The signs of credibility of Christian revelation.

Coll. Je sais - Je crois. Encyclopédie du catholique au XXe s., 9. Paris, A. Fayard, 1964, 20 X 15, 128 p., 5,75 FF.

**The theology of the motives of credibility has yet to be written. The present work intends to make a contribution to this: it aims above all to determine the general role of the signs in the act of faith, as well as the kind of link that unites them and subordinates them to one another. Since it is impossible to list ­the riches offered here, we will limit ourselves to drawing attention to one or another point. It is remarkable that before the signs of credibility ­of a prodigious character, the miracle and the prophecy, the author has not hesitated to designate common and fundamental signs of credibility, among ­which "the excellence of the doctrine proposed": by its content, the message bears witness to its divine origin (p. 53) and thus brings with it the proof of its credibility. Such a notation assures the author's thought of a ­singularly actual character. It is substantially in line with the requirement stated by K. Rahner in a terminology that is more modern in form, but identical in substance: "theological statements" must be "formulated in such a way that man can grasp how what they aim at relates to the understanding of himself that his own experience gives him" (K.**

Rahner, ***Theology and Anthropology,* in P.** Burke . ***Theologie d'aujourd'hui et de demain,* Paris, 1967, p. 115): it is on this condition that the message ­will appear worthy of credence. And is this not in fact what Bultmann himself, in spite of too many statements of fideistic resonance, intends to say when he writes: The Word challenges us in such a way that by asking us to believe in the death and resurrection of Christ as the ­eschatological event, it offers us the possibility of understanding ourselves? Certainly, the content of the message of Christ's death and resurrection is not interpreted by Bultmann in the same way as it is in Catholic theology. But notwithstanding all material differences, Bultmann's thought could well coincide from the formal point of view with the criterion indicated by Fr. de Broglie: the excellence of the message is its correspondence to the secret expectations of man, and its capacity to ensure the authenticity of our existence: thanks to the perception of this excellence, faith becomes - in Bultmann's language ­- an enlightened yes *(cin verstehendes J a, Kcrygma und Mythos,* t. I, p. 46). The second feature strongly emphasized by Fr. de Broglie concerns the subjective conditions of the perception of the signs: without a certain love, a certain inclination, we are not in a position to decipher the signs that ­accredit the message of the resurrection through death; now, according to Fr. de Broglie, this inclination is already a gift of the Spirit: grace is absolutely necessary for a reading of the signs capable of founding the duty to believe as it is asked of us, that is to say, in a theological and absolutely firm adhesion, without prejudice to the - theoretical - possibility of a *natural* moral certainty relative to the divine origin of the revelation. The determined and ­courageous reader ­will profitably complete the study of this volume with an article by Fr. de Broglie: *L'illumination des signes de crédibilité par la grâce,* published in *Recherches de science religieuse,* vol. 53, 1965 (pp. 495-521). 495-521); the author criticizes what he calls the "system of double credibility"; but, in our opinion, the system he designates in this way is in reality a theory of double motivation: motives of credibility and motives of belief: a duality which Fr. de Broglie also admits; and consequently, it seems to us that his criticism is not valid. - L. Malevez, SJ.**

E. Schillebeeckx, O.P. - Marriage. Earthly reality and mystery of salvation. Volume I. Coll. Cogitatio fidei, 20, Paris, Ed. du Cerf, I960, 23 X 14, 368 p., 24 FF.

**The present volume is the first volume of a vast dogmatic treatise on marriage which, we are told, will be limited to the study of current questions: the psychological and social problem, mixed marriage, the secular and profane dimension of marriage, with the related question of civil marriage, celibacy in itself and for the secular priest, the question of the obligation of marriage, family planning, etc. (p. 8). The aim is to ­present a Christian synthesis which is both rooted in faith and nourished by a profoundly human knowledge of married life and sexuality. In the second volume, which has been announced, the author, if we see correctly, will do a work of reflective theology on the teaching of Scripture and Tradition. In this first volume, a work of positive theology, Scripture and Tradition are precisely questioned: this gives us three large chapters: marriage lived in the Yahwist faith of the Old Testament; marriage in the message of the New Testament: the dogmatics of marriage and the conjugal morality which this dogmatics inspires; marriage in the life and history of the Church: the author goes through all the attempts which have been made in the course of this history, to give concrete form to the biblical vision, in changing situations and in the face of ever-renewed questions. This positive survey opens with a sort of introduction in which the author gives a sketch of the ­present situation: a very remarkable sketch in which the features of the conjugal union as it is understood today are rendered with a rare happiness of expression: "­the modern couple has freed itself from the social constraints and 'objective considerations' which dominated over it with all their power; marriage rests on love much more than it did before; the result is that it is, as it were, restored to itself; and no doubt the disappearance of the old supports is not without risk; but the fact remains that its state of relative isolation enables it to 'free' its intersubjectivity and gives it 'a new opportunity for interiorization.­' "­In the end, it seems that the ­global phenomenon­ can be considered in a rather optimistic way, "in spite of the undeniable new dangers", while expressing a regret which is important: "­marriage is ­seen less and less as a vocation to the Absolute" (p. 21). It is within the framework of the present historical situation that the author undertakes a threefold study: Old Testament, New Testament, Tradition, ­combining his great theological knowledge with the existential experience of human­ life. Are not theologians and historians confronted with one or another questionable position? Only an in-depth study could tell us. In his bulletin on sacramental theology *(L'Ami du Clergé,* vol. 77, 1967, pp. 214-217), Mr. J.-C. Schillebeeckx ­thought he could write: "Birth in a Christian family environment was considered, in concrete practice, as a sacramental equivalent of baptism" (p. 167). M. Didier contests the validity of this conclusion, for several reasons, the most valid of which is undoubtedly the fact that the Pauline doctrine of baptism was already categorically affirmed: the necessity of baptism appeared so obvious that some were baptized for their deceased *(1 Cor.* 15:29). Schillebeeckx's work closes with a bibliography ­of his subject; it is surprising that it does not include the work, excellent in many respects, of Father Adnès, *Le Mariage,* Paris, 1961; would one consider ­that this "manual" no longer responds to the recent, postconciliar demands made on the methods of teaching theology? And yet, by its strongly emphasized distinction between positive and historical data on the one hand, and doctrinal synthesis on the other, Fr. Adnès' book already inaugurated the method adopted by Fr. - L. Malevcz, SJ.**

PATRISTICS AND THE MIDDLE AGES

H. Crouzel, S. J. - Origen and "mystical knowledge". Coll. Muséum Lessianum, Theological Section, 56, Paris-Bruges, Desclée de Brouwer, 1961, 27 X 15, 640 p., 420 FB.

**Fortunately, it is never too late to talk about excellent works. The public has been able to take note of this study by P. Crouzel for several years now. But, we think, describing its contents once again, a simple reminder for some or a first contact for others, will always be of benefit to all. - Our study will have three parts. It will first consider *Y object* of knowledge, the mystery..., then it will focus on the *starting point of* knowledge, the *symbols* of the mysteries which are in the sensible world, particularly in Scripture... The third part will consider the *act of* knowing in order to pass judgment on the *mystical* character of Origenian knowledge" (pp. 17-18). Fr. Crouzel has adhered very strictly to this plan. It is therefore very easy to follow the progression of his thought. The *terms* which designate the mystery (puorfiptov,** hüotikôç, **àXf|0eia, npaynara, âppqxa ^Tipaxa, vobç and voqxôç, XoyiKÔç, xvevpaxiKôç, etc.) are first gathered and analyzed. Then, their *content is* studied. The mysteries are the secret realities of the sensible world, the intelligible Xôyot of things, reflections of those contained in the intelligence of the Word, and through Him, of the Father; they are the hidden realities of incorporeal beings, such as the soul, spirits, angels and demons; finally, the divine secrets themselves, those of the incarnate Logos and those of the divine persons. In his third chapter the author deals with the *properties* of mystery. Mystery is *paradoxical,* because as a mystery it is ­unknowable, although there are degrees of this unknowability. Thus for God there are no mysteries, God knows everything. Of divine things the angels know ­more than men. And among men themselves their knowledge is conditioned by both subjective and objective reasons: the depth of the mystery, the perfection of the faculty which confronts it, the progress it has already made in knowledge, and again and above all grace, the divine action which reveals and illuminates. The knowledge of the mystery is not ­necessarily good and useful to all. It can even be harmful. But it nourishes the one who receives it in the required dispositions, for him it is bread, it is wine, and it brings even spiritual intoxication, that is to say ecstasy... - The counterpart of the mystery is the *symbol.* The author begins by studying its ­terminology (**eIkôv, okiA, **oupPoXov, alviypa,** otuieIov, **etc.). If the symbol and its interpretation are possible, it is because everything is either an image or, better still, "in the image". The Word is in the image of the Father, and that is why the Father is reflected in Him, the human soul is in the image of the Word, and so on, even sentient beings, if they are not in the image, are still images. Of the sensible images, one of the most important and effective is Scripture because it is inspired to lead the believer to the knowledge of the mystery. But the symbol is only a means, a contact. All knowledge of the signified is an overcoming of the sign in itself and Fr. Crouzel describes the progress, by successive overcoming, of the soul in the knowledge of the divine mysteries: from Scripture to Christ, then from the humanity of Christ to the Word which is interior to him, etc. - There remains the third point to be treated: *the* very *act* of *knowing.* This last analysis is important. Is it a question of simple intellectual knowledge, of deep science, or of a direct contact with God in a mode of knowledge superior to the usual condition of knowing? All that has been said above already points to the answer: the mystery is spiritual, it is grace, it is inaccessible without divine action, without divine light. Of all the signs and symbols, the most effective is Scripture, which points to the Word. In this last part the author remains faithful to his method. He begins by analysing the terms which express contemplation ­(especially Oeœpeïv), comprehension (voeïv, xœpsïv) and knowledge (yvûotç). He then establishes the conditions of the act of knowing, especially the subjective ones, the graduated effort of meditation, the application to the deepening of Scripture, the detachment from the body and from sin, the growth in virtue. For the act of knowing pushes its demands to the very limits of the moral life. This combined and progressive asceticism will gradually introduce the Christian into a more and more perfect knowledge which will grow to the perfection of the knowledge of faith and wisdom. But the fullness of knowledge will only be reached definitively in the hereafter...**

**Such, in short, is the content of this book. Of course, these ideas, expressed here very schematically, are not all new, and the Origen that Fr. Crouzel presents to us is not a new creation. Other studies before his, that of Vôlker in particular, had already opened wide perspectives in the same direction. But none of them has achieved, in the grouping and analysis of the elements of Origenian knowledge, an exhaustiveness and a fullness of information that are comparable to it. The Origen, a simple philosopher tinged with Christianity of de Faye and H. Koch, gives way definitively to a Christian Origen, essentially a theologian preoccupied with presenting the Christian message, drawn permanently from Scripture. But this Christian Origen is also endowed with vast philosophical knowledge proper to his time, and he admirably measured its capacity to flesh out the message and to open it to the mentality of the time. In short, by "Christianizing", that is, by transposing to the Christian level the assimilable structures of Platonism and Hellenistic eclecticism, Origen played already in the third century the role that the Angelic Doctor would play in his turn ten centuries later with regard to Aristotelianism. Crouzel observes that religious knowledge, according to Origen, is a "mystical" knowledge in the sense that it is based fundamentally on the principle of "mystery" and of the "symbol" that reveals the mystery. And its starting point is Scripture. In this respect it is almost the antithesis of a rational intellectualism based on strictly philosophical premises. But Origen's art was to combine and subordinate this intellectualism of his time with his mystical theology. Origen's religious knowledge is also essentially progressive because the soul is led from symbol to symbol, from the most distant and imperfect to the closest and most expressive of divine realities. And to note that this ­progressiveness in knowledge, which is also conditioned by holiness of life, does not perhaps so much oppose the two "classes" of Christians that it seems to create, the Christians of simple faith and the perfects, for all are called to perfect knowledge or at least are not excluded from it. Another question is whether Origen had in mind and advocated in his lectures "mystical knowledge" in the modern sense of ­immediate experience­, without discursive intermediaries, of divine touches. Fr. Crouzel has been content to deal with this problem from a distance, even though in more than one place he points out the statements of Origen which can easily be interpreted in this sense. Finally, he does not want to pronounce himself firmly on the question of whether Origen was himself a mystic in the modern sense, but to tell the truth, on closing this beautiful volume, one would be tempted to ask those who do not believe this to bring us proof of their judgement... - Ch. Martin, S.J.**

H. Crouzel, S.J. - Origen and philosophy. Coll. Theology, 52, **Paris,** Aubier, 1962, 23 X 14, 238 p.

**"To ask Origen what he thought of philosophy and what use he wanted to make of it" (p. 13) is the theme of this new work by Fr. Origen only rarely, and always briefly, answered this question directly. But his thought is nevertheless apparent throughout his work, in his homilies and his *Counter-Celsus* in particular. The results of the ­investigation have been ­recorded in four well-documented chapters with precise conclusions. 1. what Origen ­thought of the philosophical doctrines of his time (Plato and Platonism, Epicureanism, Aristotelianism, Stoicism, Pythagoreanism, ...): "Origen keeps his freedom with regard to the philosophers; he approves and uses what seems compatible with his faith, he rejects the rest. Scripture is his only standard of judgment... all Greek and barbarian philosophy, when you have examined it, you will say that wherever it differs from the teaching of Christ, it is folly" (p. 65). 2. If systems are human and therefore subject to failure, is not philosophy itself, as an ideal and wisdom of life, to be esteemed and desired? Origen does not deny that taken as a whole the pagans ­profess almost all the virtues which Christ preaches, but it is chiefly in the intention and mentality which animate them, that he sees the inferiority of pagan wisdom. 3. Compared with pagan wisdom, the Christian wisdom offered by Scripture is eminently superior in its origin, its fullness, its certainty. It is God Himself who speaks, it is the fullness of doctrine that He communicates, it is the certainty that He confers by the support of His authority. When pagan wisdom has so many shortcomings, what can it reproach to this wisdom revealed in Scripture? The allegorical exegesis by which it is detected? The poverty of the language in which it is expressed? Apparent grievances, and trifles at that! Let the pagans rather adopt this transcendent wisdom than remain confined to their own and to their quibbles! 4. This does not mean that Christian wisdom can or should *totally* ignore pagan wisdom. For not everything in it is bad. Has not God revealed some of it? What is good in it can therefore be usefully assumed, but let us be careful to assume only the good! At the end of the investigation Origen's position with regard to pagan philosophy thus appears reserved and nuanced. It is not a wholesale condemnation, still less an ­approval. The norm for the use of philosophy - and of secular science in general - is its conformity with the Gospel or the usefulness of its use to better ensure the propagation and implantation of the divine message. Finally, as an appendix to his study, Fr. Crouzel has reproduced and updated an article already published by him: *Origen is he a systematic?* in which he takes a clear stand against the proponents of this opinion. - Ch. Martin, SJ.**

J. Ntedika. - The evolution of the doctrine of purgatory in St. Augustine. Coll. Publications de l'Université Lovanium de Léopoldville, 20, Paris, Etudes Augustiniennes, 1966, 25 X 16, 72 p.

**The author defended a doctoral thesis before the Faculty of Theology of the University of Lovanium (Kinshasa), the object of which was the evolution of the doctrine of purgatory in the Latin Church, from Saint Augustine to Bede the Venerable, via Caesarius of Arles and Gregory the Great. The present publication is an excerpt that benefits from the whole of his research. After the state of the question, the study first places the Augustinian texts to be interpreted in their historical and literary context; then it attempts to clarify Augustine's thinking on the help he hopes for from divine indulgence and ­human suffrages ­for the dead; finally, it deals with the atonement he expects from the deceased themselves. To what conclusions does this investigation lead? Before Augustine, the doctrine of suffrages for the dead and of purifying fire already existed. The Bishop of Hippo did not put any relation between these two doctrines, but he deepened both: before the Last Judgment, he hoped for the salvation of the dead from the mercy of God and the prayers of the living. On the one hand, he hopes for the salvation of the "­condemned criminals", "sinners provisionally damned"; on the other hand, he states as a hypothesis the current doctrine of purgatory, the existence of a purifying expiation of venial sins between death and resurrection. This short monograph clearly and rigorously determines the contribution of the African doctor in the evolution of the doctrine of purgatory and the value he attaches to prayer for the dead; it constitutes a valuable contribution to the study of a difficult question, that of man's last ends. - D. Dideberg, SJ.**

W. Völker. - Maximus Coufessor als Meister des geistlichen Lebens.

Wiesbaden, Fr. Steiner, 1965, 25 X 18, 506 p., 80 DM.

**A serious study of the spiritual doctrine of St. Maximus the Confessor faces many obstacles. This author of the seventh century is a hinge between the patristic age and the Byzantine theological era. Too late for some, and still out of date for others, he has only incidentally tempted criticism and has not yet been the subject of any really systematic study. Considered as a whole, his work remains poorly defined (authentic and non-authentic writings? their chronology?) and badly edited (main edition = Migne). His life was agitated, wandering, mixed with theological and political quarrels, and moreover little known. Finally, this theologian, who was both a scholar and a politician, was also a monk who was strongly attached to the monastic state and a master of ­spiritual doctrine.­ The character is undoubtedly important but complex. However, Völker had an exceptional asset to succeed in his purpose. Maximus the Confessor, as a spiritualist, is a *terminus ad quem* of the great Greek spiritual tradition of the patristic era. For more than thirty years, Völker has been studying all the important links in this ­tradition, namely: the three Alexandrians, Origen (1931), Philo (1938), Clement (1952), and the two principal intermediaries, Gregory of Nyssa (1955) and Ps.-Denys the Areopagite (1958). Thus, at the beginning of his study on Maximus, he already had the whole background of his work. On the first five layers arranged one on top of the other like so many decals, it would be enough to superimpose ­the sixth and last one. At the ­same time, not only the common and permanent good would emerge, but also the successive individual contributions, the influences undergone and exerted, in short, all that marginal element, which usually constitutes the original contribution of individuals. The exceptional interest of his study lies in this constant comparison of the six spiritual authors mentioned above, a comparison pushed to the extreme limit of doctrinal particularities. At the end of the investigation Maximus appears both as a very firm continuator of the great Alexandrian-Cappadocian spiritual tradition, which he seems to have known well, and as a mind capable not only of collecting, but also and above all of assimilating and rethinking in a personal way the traditional data received, and of integrating them into a systematization of his own. Among the salient points of his spirituality, far too numerous to be mentioned here, it is necessary to highlight the centrality of the person of Christ in his spiritual doctrine (as in his theology in general). This undoubtedly stems partly from the interest of Saint Maximus in the theological problems of his time, partly perhaps also from his personal piety (Christ died for *me, for my* sake*,* êi'èpé, he often wrote), but also and above all because he sees in the Incarnation the principle and the beginning of the Geoötç, which man is invited to realize in union with Christ. Particularly great also is his devotion to the Passion and especially to death on the Cross. The Cross is for him not only the instrument of Christ's victory over the demons (Maximus, following Evagrius, attaches great importance to the action of the demons and to the struggle against them) but also the striking demonstration of the divine àyaïrfi or cpiXavOpûMtia. ­Volker's conclusions do not only underline the particularities of St. Maximus, but also his multiple *affinities,* with St. Gregory of Nyssa in particular, and with Evagrius as well (already indicated by Viller, but perhaps too exclusively). They also note that the influence of Ps.-Dcnysius the Areopagite played in the constitution of the theology of St. Maximus, but little in his spiritual doctrine. Finally, the ­observations of details noted by Volker and concerning even the smallest aspects of the spiritual­ life should be counted by the hundreds. It is superfluous to give a brief description of them here. Their observation and use is more the task of the specialist than of the average reader. However, we could not ignore the existence of these treasures of erudition. - Ch. Martin, SJ.**

Itineraria et alia geographica. Indices. Coll. Corpus Christianorum. Series Latina, CLXXV-CLXXVI. 2 vols, Turnhout, Brepols, 1965, 26 X 16, xxrv-863 p., 1.450 FB paperback; 1.650 FB hardback.

***Itineraries* and geographical descriptions have always aroused the greatest interest among historians. Indeed, works of this kind offer them an extraordinarily varied range of choice information from which many historical disciplines benefit: biography, topography, physical and administrative geography, onomastics, not forgetting archaeology, sometimes liturgy and ethnography. The idea of grouping works of this kind in an edition is not new, and in making it their own, the editors of the *Corpus Christianorum* have merely followed and prolonged a ­well-established tradition.­ However, their collection has a particular breadth. It contains three groups of documents usually published separately, the *Itineraria Hierosolymitana,* the *Itineraria Romana,* and, finally, a conglomerate entitled *Geographica;* in all, some thirty texts. The republication itself did not present any major difficulty. For the *Itineraria Hierosolymitana,* Geyer's edition in the Vienna *Corpus* offered an excellent starting point. In fact, exactly the same works are reproduced in both *Corpuses,* starting with the famous *Itinerarium Burdigalense.* However, many texts are reproduced in a more recent edition than that of Geyer (1898). This is the case for *VItinerarium Egeriae* (Franceschini and Weber), the *Breviarius de Hierosolyma* (Weber), *VAdamnani De locis sanctis* (Bieler), *Y Enchéri De situ Hierosolimae* and the *Bedae De locis sanctis* (Fraipont). For the *Itineraria Romana* the edition given by ­Valentini and Zucchetti *(Codice topografico délia Città di Roma,* II, Roma, 1942) has been a sure guide and followed closely from one end to the other. The *Geographica, on the* other hand, required a more marked effort of regrouping. Their content is also more mixed: geographical descriptions, civil or ecclesiastical administrative divisions, maps, etc. A dozen texts are gathered here. Three concern Italy, two Gaul, three the Iberian peninsula, and the rest, the ­whole of the then known world (two maps). The intrinsic richness of these works for historical research is, as we have said above, very considerable. But its possibility of exploitation is linked to the existence of good and numerous *Indices.* The publishers were well aware of this. The volume of texts is followed by another volume of 360 pages devoted to *clues:* biblical quotations, quoted authors, proper names of persons and things, words and expressions worthy of attention, etc. There is an extraordinarily rich mine of information here, particularly worthy of attention. - Ch. Martin, SJ.**

Reimbaldus Leodiensis. - Opera omnia. Edit. C. de Clercq. Coll. ­Corpus Christianorum. Continuatio Mediaevalis, IV. Turnhout, Brepols, 1966, 26 X 16, vi-184 p., 350 FB paperback; 450 FB hardback.

**This volume inaugurates the *Continuatio mediaevalis* of the *Corpus Christianorum.* It is therefore not a bad idea to begin by saying what this new section of the great enterprise of the Benedictines of Steenbrugge is. Benedictines of Steenbrugge. In the intention of the directors of the *Corpus,* it only includes the works of the ­Latin Fathers and ­ecclesiastical writers of the first eight centuries. However, it is known that of the 217 volumes of the Latin Migne, more than half concern authors from later centuries. To redo this collection would require a gigantic effort­. The publishers have therefore decided to limit themselves. "­Only authors for whom a good edition is lacking or difficult to find" will be included in this medieval annex of the *Corpus Christianorum.* Some forty volumes are planned. The first to be published is devoted to a writer from our regions, Raim- baud de Liège. Born in the second half of the 11th centurye , he was a canon in Liège in 1101, in charge of the Holy Cross Church in 1126, and dean of the cathedral chapter in 1141. He died shortly after 1149. A second-rate writer, no doubt, but his spiritual and canonical work is not to be overlooked. Fortunately, it was also relatively easy to publish because of the poverty of the manuscript tradition... The main manuscript was in the abbey of Aulne but disappeared with it. There remain some other manuscripts: Munich, lat. 26452, Vatic. 1059 (Vatic. 276 could not be found), and for the *Chronicon rythmicum Leodiense* which is attributed with some probability to Raimbaud, Arras 1016 and Charleville 117. The edition of the *Thesaurus novus anec- dotorum* by Martène and Durand, which used the Aulne manuscript, serves as a basis for the texts not included in the extant manuscripts. Among the works of Raimbaud are to be quoted mainly the *De vita canonica, a* spiritual *work*, and the *De voto reddendo et de poenitentia non iteranda, a* theological work ­but especially a canonical one.­ - Ch. Martin, SJ.**

P. Bonardi, C.P. and T. Lupo, S.D.B. - L'imitazione di Cristo e il suo autore. I-II. 2 vols., Turin, Soe. Editr. Internazionale, 1964, 24 X 17, xvi-348 and viii-375 p., 17 and 49 reproductions, 4.500 lire and 5.000 lire.

**This work raises a long-standing controversial question on which agreement has never been reached: From what milieu does this little jewel of spiritual doctrine, *the Imitation of Jesus Christ,* originate*?* From what period must it be dated? Who was its author? In addition, there are many subsidiary questions which are also debated: its unity (originally a single work divided into four Books or four different opuscules grouped together artificially?), its plan, its Latinity and style, its literary characteristics, etc. In our western regions (Germany, Holland, Belgium and France), the opinion has become fairly generalized that it was written by Thomas a Kempis (born in 1379 or 1380, died in 1471), sub-prior of the convent of Mont-Sainte-Agnès (Congregation of Windesheim) near Zwolle, in Holland. The most recent promoters of this opinion are mainly Debongnie, Huij ben and Délaissé. In their eyes too, *the* present *Imitation* is formed by the conglomeration of four ­originally distinct opuscules. - ­But as soon as one crosses the Alps and ­enters Cisalpine Italy, the picture is totally different. The author of the Imitation is said to be a certain John Gersen, abbot of the Benedictine abbey of San Stefano in Verceil around 1230. The work is one, its four Books form a truly homogeneous whole. The main defenders of this second way**

**The most recent ones are Pitigliani, Bonardi and Lupo.**

**Would the present work, full of documentation and critical analyses, bring us light? In any case, it possesses a real quality: that of having grouped in its two volumes the almost complete state of the ­documentation currently likely to shed light on the problem. One will find, among many other things: 1. what has been said or written about the work itself: analysis of its content, internal imitation, title, literary form, time and place of composition, literary influences received and exercised, idiotic language (Dutch and Italian!). 2. The tradition: manuscripts, incunabula, translations into living languages. 3. Everything that helps in textual criticism: the list of manuscripts, their meticulous individual description, their classification by dates, families (critics disagree profoundly on this point), regions of origin (Italians, Transalpines, Germans, Dutch ...), religious tendencies of origin or destination (Benedictines, Carthusians, Cistercians, Augustinians, etc.), etc. 4. The history of the controversy with the biographical and bibliographical list of those who took part in it 5. The solutions to the question of authorship: proposed authors; definitively rejected authors; and the only two ­candidates still in the running: Thomas a Kempis and John Gersen. Examination of their respective files and conclusions. But the book is not a pure documentary collection, not by a long shot! It is "engaged" and fully committed to the defense and triumph of the Italianist "thesis". The arguments of the opponents (especially Debongnie and Huijben) are critically examined, those in favour of the Italian origin are amplified and exploited for maximum effect. Although the authors deny it, there is an atmosphere of battle throughout the presentation that their opponents also seem to have shared. When, at the end of our reading, we asked ourselves: "And now what to think? What to ­conclude, indeed, from the extremely small number of precise, indisputable and undisputed facts, and conversely, from the number of facts that remain to be explained? Let us say it frankly, at the risk of disappointing one or another of our readers: we are still not absolutely convinced that the author of *VImitation* is Thomas a Kempis, but even less so John Gersen, abbot of San Stefano in Verceil around 1230. We closed these volumes with the very clear impression that the ongoing process is not over. The solutions put forward ­rely too much on the hypothetical and the arbitrary. There is an ­instinctive demand for ­more information. Perhaps the search for new manuscripts, especially dated ones, as well as the examination of manuscript catalogues of medieval libraries from the end of the 14th centurye , could bring new ­clarifications? We have the impression that this work of approach has not been done until now with all the necessary­ rigour. Thus, all the controversialists seem to ignore the manuscripts described in Seymour de Ricci's *Census of Medieval and ­Renaissance Manuscripts in the United States and Canada*, 3 vols, 1935-1940. Also those mentioned by L. Rosenthal in his Cat. 81 *Imitatio Christi* (1892) and the Catalogue of the Public Sale of the Buxheim Charterhouse Library (Munich, 1883). In these three directories one will find mention of several manuscripts (with handwriting facsimiles) ­from the Carthusian monastery of Buxheim, either ignored or considered lost (II, 94), including Buxheim I with its curious note (Huijben-Debongnie, p. 85, n. 17). - Ch. Martin, S.J.**

PROTESTANT THEOLOGY

R. Bültmann. - Glauben und Verstehen. Gesammelte Aufsätze. IV. Tu- bingue, J. C. B. Mohr, 1965, 23 X 16, v-198 p., 14 DM paperback; 18 DM hardback.

**Like the three preceding volumes, this fourth volume of *Glauben und Verstehen* gathers together studies scattered here and there. The earliest one dates back to 1958 and offers us the German translation *"Jesus Christus und die Mythologie­",* of a text first published in English under the title *Jesus Christ and Mythology; a* precious text in that it endeavours to present, in a widely accessible language, all the principal themes of the author's theology. A few other titles: *Die Erforschung der synoptischen Evangelien* (1961), in which the author brings together what he considers to be the achievements of the history of forms *(Formgeschichte)*; but he acknowledges as well-founded the interest of today's exegetes in the literary activity of each of the evangelists and in the theological motivations which inspired them (p. 39). Two studies deal with the current themes of "secularization" and "the death of God": *Ist der Glaube an Gott erledigt? (*pp. 107-113); *Der Gottesgedanke und der moderne Mensch* (pp. 113-128). Here Bultmann meets *VHonest to God* by the Anglican bishop John A.T. Robinson, who, in Bultmann's opinion, saw that we must search for the divine beyond in the midst of our own existence (das Unbedingte im Bedingten), and following on from this discovery, he also rightly saw in Jesus and in Jesus' availability to mankind the being in whom Love, and thus God, was manifested (p. 108; p. 110). But Robinson has ignored the New Testament theme of eschatology, so decisive, according to which the eschatological event (of divine condemnation and grace) is paradoxically identified with the historical event that is Jesus. Finally, let us mention an unpublished work: *Antwort an Erst Käsemann* (190-198): E. Käsemann had taken a study by Bultmann quite sharply to task: *Das Verhältnis der urchristlichen Christusbotschaft zum historischen Jesus* (published in the *Sitzungsberichten der Heidelberger Akademie der Wissenschaften,* 1960, but not reproduced in this collection); in this pamphlet, Bultmann, while recognizing the necessity of a continuity between the historical Jesus and the apostolic kerygma, disputed that this kerygma, in order to make itself intelligible, needed any reconstruction of the personality of the historical Jesus; The Dass was required, but not the Was and the Wie (without denying that the kerygma proper to Jesus had already substantially offered us the conception of ­human existence ­which the apostolic kerygma would offer us after him). In his study *Sackgassen im Streit um den historischen Jesus* (in Exegetische Versuche und Besinnungen II, 1964, pp. 42-64), Käsemann had criticized these Bultmanian views on the relation of the apostolic message to the historical Jesus; and it is this criticism which Bultmann denounces as his misunderstandings in these few pages from *Glauben und Verstehen.* But it will be noticed that Käsemann­'s reproaches are part of a much wider contestation, in which several Protestant exegetes have made their voices heard, and notably G.** Ebeling, **in his work *Theologie und Verkündigung; Ein Gespräch mit Rudolf Bultmann,* Tubingen, 1963; Bultmann does not say anything about this contestation here. - L. Malevez, S.J.**

G. Ebeling. - Wort Gottes und. Tradition. Studien zu einer Hermeneutik der Konfessionen. Coll. church and denomination, 7, Goettingen, Van denhoeck & Ruprecht, 1964, 23 x 15, 235 p., 16,80 DM.

**We are offered here a collection of studies, some already published elsewhere, others unpublished, grouped around the concept of tradition and its comparative use in the various Christian confessions. The main titles; Church history understood as an interpretation of Holy Scripture; the task and method in the study of the Confessions; Russia and the Roman Catholic Church; Russia and Protestantism; is confessional opposition also philosophical; the New Testament and the diversity of confessions; the meaning of Mariological dogma, a study in which the author shows a good knowledge of the development of Mariology in the Catholic Church, and in which he recognizes that, at least in principle and "theoretically", ­Catholic Mariology ­respects the primacy of Christology, since the Immaculate Conception of Mary is the fruit of the foreseen merits of Christ; the priesthood (das Priestertum­) in the Protestant perspective; considerations on the evangelical understanding of ­the sacrament. But of particular note, among all, is a very ­thorough­ study ­of "Sola scriptura and the problem of tradition" (pp. 91-143) in which the author endeavors to clear up misunderstandings of "sola scriptura" and to define the role of tradition in the light of < sola scriptura"; along the way he encounters the recent Catholic work by P.** Lengsfeld, ***Uberlieferung, ­Tradition und Schrift in der evangelischen und katholischen Theologie des Gegenwart* (p. 104); and more generally, he shows himself to be broadly informed about current Catholic views on the relationship of tradition and Scripture (pp. 117ff.). All this makes his study a ­contribution to ecumenical dialogue ­that deserves the greatest attention. - L. Malevez, SJ.**

W. Marxsen, U. Wilckens, G. Delling, H.-G. Geyer. - Die Bedeutung der Auferstehungsbotschaft für den Glauben an Jesus Christus. 4e , Gutersloh, Gerd Mohn, 1967, 22 x 15, 117 p., 9,80 DM.

**In recent years, the theology of the resurrection of Jesus has attracted the attention of many Protestant exegetes and theologians. The reader will find here, in the "panorama" given by H. Geyer (pp. 93-116), a succinct and well-informed presentation of the progress of their research: R. Bultmann, Karl Barth, W. Marxsen and W. Panncnberg are confronted with the question of the resurrection. Panncnberg are confronted and situated in relation to each other. The whole collection is built around a study by W. Marxsen, "*Die Auferstehung Jesu als historisches und als theologisches Problem", which* has already been published elsewhere in a second edition in 1965, but whose text is given here. According to its author, the disciples did indeed enjoy the appearance, after his death, of Jesus crucified: an appearance in which the Easter event consists. But it was only in a kind of reasoning (Interpretament), based on the apocalyptic traditions of the resurrections of the dead, that they affirmed: Jesus was therefore raised by God. This was not the only expression that the primitive community ­gave to the interpretation of the apparitions: W. Marxsen believes he can establish, on the basis of the New Testament texts, that the community had recourse to other categories, these being purely functional: the apparitions founded the ­constitution of the ­Church, its mission, its preaching (without going through the affirmation of the resurrection?). Now, this other interpretation is undoubtedly given primacy, and must still regulate our faith today: while the affirmation of the resurrection only translates the (subjective?While the affirmation of the resurrection only reflects the (subjective?) persuasion of those who ­formed it­, the other "interpretation" immediately puts us in possession of the essential Christian truth: before death, Jesus had attributed to his kerygma an eschatological value: In his word, man was confronted with the divine event that both condemns and pardons our sinful existences; and so this word of Jesus was truly final and already had eschatological value; precisely, in the functional "interpretament", the disciples understood, in the light of the apparitions, that the kerygma of Jesus was to be perpetuated in and through them: the preaching of the Church addresses us today with the same force and in the same sense as the preaching of Jesus. In these ­conditions, it must be said that the resurrection of Jesus is not the central fact of the Christian faith: it is the presence of God already contained in the word of Jesus, and extended in the mission of the Church. And so we find the truth of Bultmann's word: for him, that Jesus has risen means, in the eyes of faith, that his eschatological message receives all its force in the present preaching of the preaching community. This, at least, is how we believe we should understand the complex thinking of W. Marxsen (and Bultmann). The two studies of U. Wilckens and G. Delling are, in part, critical examinations of Marxsen's theses. Of their reservations, let us retain this one: the faith of the primitive community was well aware that it was immediately focused on the resurrection event: it affirmed that God's power and love had been exercised for the benefit of Jesus, associating him with his glory; and in Jesus' resurrection it affirmed the promise of ours (G. Delling, pp. 85-90); but perhaps the following simple reflection could be made against Marxsen: You agree that faith recognizes both the word of Jesus and the word of the Lord.**

**But what is this salvation if it is not also, and even mainly, the glorification, the "resurrection", the eternal life (glorification which is that of Christ, and of ours in him)? Christian faith is directly concerned with the eternal beatitude of the whole man. - L. Malevez, SJ.**

R. Slenczka. - Geschichtlichkeit und Personsein Jesu Christi. Studien zur christologischen Problematik der historischen Jesusfrage. Forschungen zur systematischen u. Ökonom. Theologie, 18, Goettingue, Vandenhoeck & Ruprecht, 1967, 23 X 15, 368 p., 28 DM paperback; 32 DM bound.

**This thesis, defended before the Protestant Theological Faculty of Heidelberg, consists of an exposition of the controversies on the question of the ­historical Jesus.­ It is not intended to be an analysis of the evangelical data on the person of Jesus, nor a critical study of the dogmatic statements in this area. Rather, ­the author wishes to present the most significant opinions, showing above all the opposition between two tendencies, that which wishes to judge the person of Jesus from "below", that is, from historical data, and that which, on the contrary, proceeds "from above", in a more dogmatic way, by attaching itself to the divinity of Christ and by basing itself on his state as risen. In contrast to Bultmann's position that the starting point is the faith of the community, Jesus being no longer the one who announces but the one who is announced, the author seeks to show the legitimacy of a synthetic view in which the pluralism of the "approaches" to the problem of Jesus is justified, especially the historical approach and the dogmatic approach. For the kerygmatic Christ is at the same time, and without contradiction, an earthly Christ and a glorified Christ. - J. Galot, SJ.**

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**Methodical Tables**

***".^Mr To facilitate research by order of delivery, here are the paginations of the different issues of volume LXXXIX:***

|  |  |  |  |
| --- | --- | --- | --- |
| ***January*** | **1-112** | ***June*** | **561-672** |
| ***February*** | **113-224** | ***July-August*** | **673-784** |
| ***March*** | **225-336** | ***September-October*** | **785-896** |
| ***April*** | **337-448** | ***November*** | **897-1008** |
| ***May*** | **449-560** | ***December*** | **1009-1120** |

**I**

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| --- | --- | --- | --- | --- |
| **TABLE OF ACTS OF THE HOLY SEE1**  **ACTS OF 1965** | | | | |
| **27 Oct** | **Paul VI** | **Disc.** | **General Audience on the Faith after the Council ­(P.T.)**  **ACTS OF 1966** | **67** |
| **24 Jul,** | **Ottaviani Letter (Card.)** | | **To the Presidents of the Episcopal Conferences ­(P.T.)** | **67** |
| **7 Seven** | **Paul VI** | **Disc.** | **General Audience on the Faith after the Council ­(P.T.)** | **67** |
| **22 Oct** | **Paul VI** | **Letter** | **To M. Saint-Paul, ­national president of the ­Union of ­parish ­educators of ­France (P.T.)...** | **646** |
| **4 Nov.** | **Paul VI** | **Alloc.** | **To the Association "Pro civitate Christiana" (P.T.)** | **68** |

1. **Abbreviations used in this table.**

**1. - Authors of the documents.**

**Rites = S. C. of Rites. Sec. One. - Secretariat for the Unity­**

**of the Christians.**

1. **- Nature of the documents.**

**a) *From the Supreme Pontiff :***

**L. Enc. = Encyclical (Litterae**

**Encyclicae).**

**M. pr. = Motu proprio.**

**b) *Congregations, Courts and Offices:***

**Director = Board of Directors.**

**Instr =Instruction .**

**comments.**

**L. R. =Leon Renwart, SJ.**

**p' T. =Paul Tihon, S.J.**

< - ..S. <

**' Z" ' 41'**

**Alloc. = Speech.**

**Const. = Constitution Aposto­**

**lique.**

**Lhsc. - Speech.**

**Exh. = Exhortation.**

**Hom. - Homily.**

**L. Ap. = Letter (Litterae)**

**Apostolic.**

1. **- The authors**

**L- R. = Camille Dumont, S.J.**

**EB. = Emile Bergh, S.J.**

**Georges Dejaifve, S.J.l**

n. R. th. Lxxxïx"' 1967, n° 10.

**ACTS OF 1966 (continued)**

|  |  |  |
| --- | --- | --- |
| **18 -**  **23 -**  **27 -** | **Paul VI Paul VI Paul VI** | **Alloc. Disc. Letter** |
| **30 -** | **Paul VI** | **Alloc.** |
| **1 Dec.** | **Paul VI** | **Letter** |
| **3 -** | **Paul VI** | **Alloc.** |
| **7 -** | **Paul VI** | **Disc.** |
| **8 -** | **Paul VI** | **-** |
| **14 -** | **Paul VI** | **Disc.** |
| **21 -** | **Paul VI** | **Disc.** |
| **25 -** | **Paul VI** | **Alloc.** |
| **28 -** | **Paul VI** | **Disc.** |
| **30 -** | **Paul VI** | **Alloc.** |

**16 Nov Paul VI Alloc.**

**General Audience on the Faith after the Council ­(P.T.)**

**On Religious Life (P.T.) Christ, "Foyer of Light" (P.T.) ... To Dutch Catholics on the occasion of the opening of the Pastoral Council (P.T.) ...**

**On the Church, house of faith (P.T.) ... to Bishop Mercier of Laghouat on religious life (P.T.)**

**The call to the priesthood (P.T.)**

**On the faith of Christians (P.T.)**

**The Rules of the Episcopal Synod (E.B.) Witnessing to the Faith (P.T.) Christ, the Center of History and the ­Universe (P.T.)**

**On the mystery of the Incarnation (P.T.) ... Knowledge of Christ (P.T.) Encouragement given to the ­Catholic school­, "a living and ­effective­ affirmation... ­of academic freedom" (P.T.) ...**

**70 646 637**

**640**

**70**

**646 644 641**

**202 642**

**638 637 638**

**637**

**ACTS OF 1967**

**1 Jan. PaulVI Const.**

**4-PaulVI Alloc.**

**4- PaulVIDisc .**

**6-PaulVIM . pr.**

1. **-Paul VIDisc .**
2. **-Paul VI Alloc.**

**29-Paul VIL . Ap.**

**1Feb Paul VIDisc .**

**23-Paul VIExh .**

**5 March Paul VI Alloc.**

**7 - Paul VI Alloc.**

**8 - Paul VI Disc.**

**15 - Paul VI Disc.**

**19-PaulVI Horn.**

**26-PaulVIL . Enc.**

**5 April Paul VI Disc.**

**7-PaulVI Alloc.**

**12-PaulVIDisc .**

**19-PaulVIDisc .**

**26-PaulVI Alloc.**

**28-PaulVI Alloc.**

**"On the need and fruitfulness of art at the service of the liturgy (P.T.) On the necessity and fruitfulness of art placed at the service of the liturgy (P.T.) ... Knowledge of Christ (P.T.) " Catholicam Christi Ecclesiam" instituting the "Council of the Laity" and the "­Pontifical Commission 'Justice and Peace'" (E.B.) . ..**

**The subjectivism of the moderns and the objectivity ­of the revealed given (P.T.)**

**To the Major Superiors of Italy on religious life (P.T.) . ..**

**IVe centenary of the birth of St Francis de Sales (P.T.)**

**Mystery of the Personality of Jesus (P.T.) Apostolic on the occasion of the XIX0 centenary of ­the martyrdom of Saint Peter and Saint Paul (E.B.)**

**Message for Vocation Day (P.T.)**

**To the Superiors General of ­Women Religious Congregations ­on Religious Life (P.T.)**

**The Doctrine of Faith (W.T.) Faith is meritorious (W.T.) Christ is the joy of the world (W.T.) "Populorum Progressio" on the ­development of peoples**

**Concerns for the faith (P.T.) To the Bishops of Italy, on the faith (P.T.) ... Concerns for the faith (P.T.) ... 1097,**

**On the condition of the believer (P.T.). ..**

**To Dutch pilgrims (P.T.) To the Secretariat for Christian Unity**

**(P.T.)**

**308**

**637**

**639**

**203**

**640**

**646**

**637**

**639**

**421**

**645**

**646 643**

**644 640**

**527 1097 1096 1098 1098 1099**

**T\*BI,E** of the **SAINT-SIEGE** acts

|  |  |
| --- | --- |
| **2 May** | **Paul VI Disc.** |
| **4 -** | **RitesInstr .** |
| **7 -** | **Paul VI Alloc.** |
| **10 -** | **Paul VI Alloc.** |
| **13 -** | **Paul VI Exh.** |
| **13 -** | **Paul VI Hom.** |
| **14 -** | **Sec. One Dir.** |
| **22 -** | **Paul VI Alloc.** |
| **25 -** | **RitesInstr .** |
| **31 -** | **Paul VI Disc.** |
| **S June** | **Paul VI Alloc.** |
| **18 -** | **Paul VI M. pr.** |
| **21 -** | **Paul VI Disc.** |
| **24 -** | **Paul VI L. Enc.** |
| **24 -** | **Paul VI Alloc.** |
| **28 -** | **Paul VT Disc.** |
| **5 Jul.** | **Paul VI Disc.** |
| **12 -** | **Paul VI Disc.** |
| **19 -** | **Paul VI Disc.** |
| **25 -** | **Paul VI Alloc.** |
| **2 August** | **Paul VI Disc.** |
| **6 -** | **Paul VI M. pr.** |
| **9 -** | **Paul VI Disc.** |
| **15 -** | **Paul VI Const.** |
| **16 -** | **Paul VI Alloc.** |
| **23 -** | **Paul VI Alloc.** |
| **29 -** | **Paul VI Alloc.** |
| **3 Sept.** | **Paul VI Alloc.** |
| **29 -** | **Paul VI Alloc.** |

**ACTS OF 1967 (continued)**

**For the World Day of** *the* **Commons i" Constitution on the Liturgy ... ... y yc '\*mmU .**

**To the representatives of the world of ... social communications (P.T.) --- y.**

**On the holy name of Mary** *(P-T-)*

**On Marian devotion (P.T.) --- y**

**During the Mass at Fatima (P-IJ y For the execution of the Vatican 11 Decree on Ecumenism, 1\* part (G.D.) - --**

**To** the **leaders of the "Mane-Christine de Savoie" movement (P.T.)**

* **Eucharisticum Mysterium" on the worship of the Eucharistic mystery (L.R.)**

**Concerns for the faith (P.T.) .... ...**

**To the International Committee of ­Historical Sciences ­(P.T.)**

**On the restoration of the ­permanent diaconate ­in the Latin Church (P.T.)**

**On the condition of the believer (P.T.) 1099,**

* **Sacerdotalis caelibatus" on priestly celibacy**

**To the Sacred College and the Roman Curia (P.T.)**

**On the condition of the believer (P.T.) 1099,**

**Adapting the language of faith (P.T.).. .**

**Adapting the language of faith (P.T.).. .**

**Adapting the language of faith (P.T.).. .**

**To Patriarch Athenagoras, during the journey to Istanbul (P.T.)**

**Progress of Church Doctrine (P.T.) Assignment of Diocesan Bishops as Members to Congregations of the Roman Curia (P.T.)**

**Renovate the Church (P.T.)**

**On the reorganization of the Roman Curia (P.T.)**

**Importance of interiority and prayer (P.T.)**

**On the royal priesthood of the faithful (P.T.) To the members of the ­University Movement ­of Italian Catholic Action (P.T.) HOI,**

**To the pilgrims of Albano (P.T.)**

**To the Episcopal Synod (P.T.)**

**1105**

**647**

**1105 1105 1105 1098**

**868**

**1097**

**862 1098**

**1105**

**1105 1102**

**968**

**1104 1100**

**1105 1100**

**1101**

**1105 1105**

**1105**

**1102**

**1105**

**1105**

**1105**

**1102**

**1100**

**1104**

**n**

TAKT,V, ARTICLES AND NOTES

Aubry A. Should we re-baptize î 183

Bovis (de) A., S.J. The Presbyterate, its nature and mission according to the Vatican Council H 1009

[**Chazelle A Mortality or immortality of the first man created by God î 1043**](#bookmark1276)

**Chenu M.-D., O.P. A Messianic People. Constitution of the Church, chap. 2, n. 9 164**

**Corvez M., O.P. The existence of God today 376**

[**Dejaifve G., S.J. Dogmatic diversity and unity of Revelation ... 16**](#bookmark855)

**- "The Church. About a recent work 1085**

**Dupont J., O.S.B. The chapter of the parables 800**

**- The parables of the mustard seed and the leaven 897**

**Florival B., O.S.B. "His own did not receive him" (Jn 1:11) 43**

**Grelot P. Reflections on the problem of original sin 337, 449**

**Lambert B., O.P. The two approaches to theology 257**

[**Laurentin R. Holy Spirit and Marian Theology 26**](#bookmark860)

**- Faith and Myth in Marian Theology 281**

**- Mary and the Christian anthropology of women 485**

**Lavocat (Abbot) B. Reflections of a Paleontologist on the Original State of Humanity and Original Sin 582**

**Leclercq J., O.S.B. Contested monasticism 607**

**Lécuyer J., C.S.Sp. The Bishop's Prayer of Ordination 601**

**Ligier L., S.J. The sacrament of penance according to the Eastern tradition 940**

[**Luneau A, O.M.I. As an aid to dialogue: the Fathers and non-Christian religions 821, 914**](#bookmark1219)

**Lyonnet S., SJ. Augustine and Rom 5:12 before the Pelagian Controversy 842 - An Ecumenical Event: The "Epistle to the Romans" and the Ecumenical Translation of the Bible 516**

**Malevez L., S.J. The Jesus fact and projective consciousness in the work of Henry Duméry 417**

**-Jesus of history, foundation of faith 785**

[**-The Message of Jesus and US Salvation History**](#bookmark877)

**Montagnini F. The "sign" of Revelation 12 in the light of New Testament Christology 401**

**Morel 0., M.S.F.S. Actuality of Saint Francis de Sales 850**

**Naurols (de) L. Man and private property 619**

**Nocent A, O.S.B. Adjustments to the Holy Week liturgy? 1069**

**Renwart L., S.J. The Eucharist in the light of recent documents ... 225**

[**Thils G. The Ecclesiology of Vatican II and its Ecumenical Scope S**](#bookmark850)

**Tillard J.M.R., O.P. Relations between hierarchy and major superiors according to the directives of the Vatican Council H 561**

[**Vanhoye A., S.J. Structure and theology of the passion narratives in the synoptic gospels 135**](#bookmark883)

**or**

**ANALYTICAL TABLE OF THE   
NOTES OF THE HOLY SEE, ARTICLES AND NOTES**

**Anthropology. - Mary and the Christian woman, 485-515.**

**Apocalypse. - The "sign" of - 12 in the light of ­New Testament Christology­, 401-416.**

**Religious art. - Alloc. of H.H. Paul VI of Jan. 4, 1967 on the necessity and fruitfulness of the liturgy, 637 .**

**Augustine (S.). and Bm 5:12 before the Pelagian controversy, 842-849.**

**Baptism. - Should we re-baptize?", 183-201.**

**Bible. - An Ecumenical Event: The "Epistle to the Romans" and the ­Ecumenical Translation of ­the -, 516-526.**

**Celibacy. - Encyclical Letter "Sacerdotalis caelibatus" of H.H. Paul VI on the priesthood (June 24, 1967), 968-991.**

**Christology. - The "sign" of Revelation 12 in the light of the New Testament, 401-416.**

**Congress. - Dogmatic Diversity and Unity of Revelation (International Theological Congress on the Vatican Council, Rome, 26 Sept. - 1er Oct. 1966), 16-25.**

**Consciousness. - The Jesus Fact and the - projective in the work of Henry Duméry, 417-420.**

**Roman Curia. - Const. of H.H. Paul VI (15 August 1967) on the reorganization of the -, 1105; M. pr. of H.H. Paul VT (6 August 1967) on the assignment of diocesan bishops as members to the Congregations of the -, 1105 .**

**Diaconate. - M. pr. of H.H. Paul VI on the Restoration of the Permanent Diaconate in the Latin Church (18 June 1967), 1105.**

**God. - The existence of - today, 376-400.**

**Dogma. - Dogmatic Diversity and Unity of Revelation, 16-25.**

**Duméry Henri. - The Jesus fact and projective consciousness in the work of -, 417-420.**

**Ecclesiology. - See : Church.**

**Catholic school. - Encouragement given to the "living and effective affirmation... of scholastic freedom" (Alloc. of H.H. Paul VI of 30 Dec. 1966), 637.**

**Scripture. - See: John (Saint).**

**Church. - The Ecclesiology of Vatican EL and its Ecumenical Scope, 3-15; A Messianic People. Constitution of 1'-, chap. 2, n. 9, 164-182; "The -". About a recent work, 1085-1095.**

**Eastern Church. - See : Orientals.**

**Encyclical. - "Populorum Progressio" of 26 March 1967 on the ­development of peoples, 527-549; "Sacerdotalis caelibatus" of H.H. Paul VI on priestly celibacy (24 June 1967), 968-991.**

**Pauline Epistles. - See: Paul (S.).**

**Eucharist. - The - in the light of recent documents, 225-256; Instruction "Eucharisticum Mysterium" on the worship of the Eucharistic mystery (Rites, 25 May 1967), 862-868.**

**Gospels. - Structure and Theology of the Passion Narratives in the Synoptics, 135-163. See also: John (Saint).**

**Bishops. - Rules of the Episcopal Synod (Dec. 8, 1966), 202-203; The Ordination Prayer of 1'-, 601-606.**

**Fatima. - Homily of Pope Paul VI during the Mass in Fatima, 13 May 1967, 1098.**

**Woman. - Mary and the Christian anthropology of the -, 485-515.**

**Faith. ­1966), 642; The Doctrine of the - (Disc, 8 Mar. 1967), 643; The - is meritorious (Disc, 15 Mar. 1967), 644; Concerns for the - (Alloc. of 5 Apr. to 31 May 1967), 1096-1098; The Condition of the Believer (Alloc. of 12 Apr. to 3 Sept. 1967), 1098-1100; Adapting the Language of the - (Alloc. of 28 Apr. to 29 Sept. 1967), 1100-1105**

**Letter of Card. Ottaviani, 24 July 1966, to the Presidents of the Episcopal Conferences. 67.**

**- and myth in Marian theology, 281-307; Jesus of history, ­foundation of the -, 785-799.**

**Francis de Sales (Saint). - Apostolic Letter of H.H. Paul VI of Jan. 29, 1967 for the TV\* centenary of his birth, 637; News of -, 850-861.**

**Hierarchy. - Relations between - and major superiors according to the directives of the Vatican Council H, 561-581.'**

**Holland. - Letter of H.H. Paul VI, Nov. 27, 1966, to the Catholics of - on the occasion of the opening of the Pastoral Council, 640.**

**Man. - The - and private property, 619-636.**

**Humanity. - Reflections of a Paleontologist on the Original State of 1'-and Original Sin, 582-600.**

**Immortality. - Mortality or - corporeality of the first man created by God, 1043-1068.**

**Incarnation. - On the Mystery of the Incarnation (Alloc. of H.H. Paul VI, 25 Dec. 1966), 637-638.**

**Indulgences. - Apostolic Constitution < Indulgentiarum doctrina " of H.H. Paul VI, 1er January 1967, on the revision of indulgences, 308-316.**

**John (Saint). - "His own have not received Him" (Jn 1:11), 43-66.**

**Jesus Christ. - The message of - and the history of salvation, 113-134; The fact - and projective consciousness in the work of Henry Duméry, 417-420; "Focus of Light" (Discourse of H.H. Paul VI of Nov. 23, 1966), 637; Mystery of the Incarnation (Alloc, of H.H. Paul VI of Dec. 25, 1966), 637- 638; Centre of history and the universe (Discourse of H.H. Paul VI of Dec. 21, 1966), 638 eP**

**Jews. - "His own have not received him" (Jn 1:11), 43-66.**

**Justice. - Motu Proprio "Catholicam Christi Ecclesiam" of January 6, 1967, instituting the "Council of the Laity" and the "Pontifical Commission "-and Peace", 203-205.**

**Kting H. - About his work: "Die Eirche", 1085-1095.**

**Laity. - Motu proprio "Catholicam Christi Ecclesiam" of 6 January 1967 establishing the "Council of -" and the "Pontifical Commission 'Justice and Peace'", 203-205.**

**Freedom. - Encouragement given to the Catholic school, "a living and effective affirmation... of the school" (Alloc. of H.H. Paul VI of 30 Dec. 1966), 637.**

**Liturgy. - Alloc. of H.H. Paul VI, Jan. 4, 1967, on the necessity and fruitfulness of art placed at the service of the -, 637; 2e Instruction of the S.C. of Rites, May 4, 1967, for the execution of the Constitution on the -, 647-651; Retouching of the - of Holy Week, 1069-1084.**

**Mary. - Faith and Myth in Marian Theology, 281-307; - and the Christian Anthropology of Women, 485-515.**

**Messianism. - A Messianic People. Constitution of the Church, chap. 2, n. 9, 164-182.**

**Monasticism. - The - disputed, 607-618.**

**Death. - Mortality or bodily immortality of the first man created by God î, 1043-1068.**

**Myth. - Faith and - in Marian theology, 281-307.**

**New Testament. - The "sign" of Revelation 12 in the light of the Christology of -t 401-416. See also: Gospel, Parables.**

**Ecumenism. - The Ecclesiology of Vatican II and its Ecumenical Scope, ­315; An Ecumenical Event: The "Epistle to the Bomans" and the ­Ecumenical Translation of the Bible, 516-526; Directory for the Execution of the Decree of Vatican II on 1'-, lr ® part (Sec. un., May 14, 1967), 868-872.**

**Ordination. - The bishop's prayer, 601-606.**

**Orientals. - The sacrament of penance according to the Eastern tradition, 940-967. "Orthodox. - The sacrament of penance according to the Eastern tradition, 940-967.**

**Peace. - Motu proprio "Catholicam Christi Ecclesiam" of 6 January 1967 establishing the "Council of the Laity" and the "Pontifical Commission for Justice and Peace", 203-205.**

**Paleontology. - Reflections of a Paleontologist on the Original State of ­Humanity and Original Sin, 582-600 .**

**Parables. - The chapter of the -, 800-820; the - of the mustard and leaven, 897-913.**

**Passion. - Structure and Theology of the Passion Narratives in the Synoptic Gospels, 135-163.**

**Paul (Saint). - Apostolic Exhortation of H.H. Paul VI on February 23, 1967 on the occasion of the XIXe centenary of the martyrdom of St. Peter and St. Paul, 421-423; An Ecumenical Event: The "Epistle to the Bomans" and the Ecumenical Translation of the Bible, 516-526; Augustine and Bm 5:12 before the Pelagian controversy, 842-849.**

**Original sin. - Eef lexions on the problem of -, 337-375, 449-484; Béflexions d'un paléontologiste sur l'état originel de l'humanité et le -, 582-600.**

**Pelagius. - Augustine and Bm 5:12 before the Pelagian controversy, 842-849.**

**Penance (Sacrament). - The - according to the Eastern tradition, 940-967.**

**Church Fathers. - To help in the dialogue: the - and non-Christian religions, 821-841, 914-939.**

**People. - Encyclical Letter "Populorum Progressio" of March 26, 1967 on the development of -f 527-549. .**

**Peter (Saint). - Apostolic Exhortation of H.H. Paul VI, February 23, 1967, on the occasion of the XIXe centenary of the martyrdom of St. Paul, 421-423.**

**"Populorum Progressio. - Encyclical Letter of March 26, 1967, on the ­Development of Peoples, 527-549.**

**Presbyterate. - The -, its nature and mission according to the ­Vatican Council ­n, 1009-1042.**

**Priest. - See : Priesthood.**

**Prayer. - The - ordination of the bishop, 601-606.**

**Property. - Man and the - private, 619-636.**

**Social Question. - Encyclical Letter "Populorum Progressio" of 26 March 1967 on the Development of Peoples, 527-549.**

**Non-Christian beligions. - To help in the dialogue: the Fathers and the -, 821-841, 914-939.**

**Bévélation. - Dogmatic Diversity and Unity of the -, 16-25.**

**Priesthood. - The Call to - (Alloc. of H.H. Paul VI of Dec. 3, 1966), 644.**

**"Sacerdotalis caelibatus. - Encyclical Letter of Pope Paul VI on Priestly Celibacy (June 24, 1967), 968-991.**

**Sacraments. - See : Baptism.**

**Holy Spirit. - Holy Spirit and Marian Theology, 26-42.**

**Salvation. - The Message of Jesus and the History of -, 113-134.**

**Holy Week. - Retouching the liturgy of the - î, 1069-1084.**

**Subjectivism. - Discourse, by S.S. Paul VT, Jan. 11, 1967, on the moderns and the objectivity of the revealed given, 640.**

**Superiors. - Relations between the hierarchy and the -majors according to the directives of the Vatican Council n, 561-581.**

**Synod. - The Rules of the Episcopal Conference (Dec. 8, 1966), 202-203.**

**Theology. - Structure and - of the Passion narratives in the synoptic gospels, 135-163; The two approaches to the -, 257-280.**

**Maxial Theology. - Holy Spirit and -, 26-42; Faith and Myth in -, 281-307.**

**Tradition. - The Sacrament of Penance according to the Eastern tradition, 940-967.**

**Vatican H (Council of). - Ecclesiology of - and its ecumenical significance, 3-15; Faith after -t 67-71; A Messianic People. Constitution of the Church, chap. 2, n. 9, 164-182; Relations between hierarchy and major superiors according to the directives of the -, 661-581; Directory for the ­execution of the Decree of - on Ecumenism, lro (Sec. un., May 14, 1967), 868-872; The Presbyterate, its nature and its mission according to the -, 1009-1042**

**Religious life. - On the - (Alloc. of H.H. Paul VI, Nov. 18, 1966), 646; Letter of H.H. Paul VI to Bishop Mercier of Laghouat on the -t  1er Dec. 1966, 646; Letter of H.H. Paul VI, Oct. 22, 1966, to Bde M. St. Paul, national president of the Union of Parochial Educators of France, 646; Alloc. Alloc. of Paul VI, 12 Jan. 1967, to the Major Superiors of Italy on the -, 646; Alloc. of Paul VI, 7 March 1967, to the Superiors General of the Women's Religious Congregations on the -,t 646.**

**Vocation. - The Call to the Priesthood (Alloc. of H.H. Paul VI of 3 Dec. 1966), 644; Message for the Day of the - (Alloc. of H.H. Paul VI of 5 March 1967), 645.**

**IV**

**BIBLIOGRAPHIC TABLE**

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**Aland K. H. Lietzmann. Eleine Schriften. H. Studien zum Neuen ­Testament (Martin) 318**

**- Synopsis Quattuor Evangeliorum (Badermakers) 677**

**Alberto di Giovanni. L'inquietudine dell'anima (A.T.) 441**

**Algermissen K., Böer L., Englhardt G., Schmaus M. and Tyciak J. Lexikon der Marienkunde. Fase. 7-8: Cimabue-Elisabeth (Galot) 878**

**Allard M., S.J. The problem of divine attributes in the doctrine of Al-**

**As'arï and his first great disciples (Decloux) 427**

**Allmen (von) J.-J. Essay on the Lord's Supper (Tihon) 551**

**Aloisiana (Coll.), vol. anal. Studi di scienze ecclesiastiche. U.**

**Altmann P. Erwählungstheologie und Universalismus im Alten ­Testament (Matagne) 691**

**Analecta Biblica (Coll.), vol. anal. Becker J., SS.CC., Le Déaut B., C.S.Sp.**

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**Religious Belonging (Mols) 889**

**Call to holiness and religious vocations (Benwart) 435**

**Archivio di Filosofia (Coll.), vol. anal. Filosofia e informazione.**

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**Aristoteles Latinus. I. 6-7. Categoriarum supplementa. Edit. L. Minio-**

**Paluello (Martin ) 433**

**Armstrong A.H. The Cambridge History of Later Greek and Early**

**Medieval Philosophy (de Give) 667**

**Armstrong a. See: Keller J. and Armstrong B.**

**Arnaldez B. Philo of Alexandria. Works. 18: De mutatione nominum**

**(Martin) 78**

**Arnold F.X., Bahner K., Schurr V. and Weber L.M. Handbuch der**

**Pastoraltheologie. H. 1-2 (Renwart) 762**

**Arntz J. See: Braun C., Arntz J. and Van Luijk H.**

**The Christian Assembly and the Liturgical Year (Coll.), vol. Honoré H.**

**At the very heart of the Church (Fisch) 436**

**On the threshold of theology. Dl (Borremans) 322**

**Auber M. Young People in Faith (M.C.)33 2**

**Aubert J.-M. Philosophy of Nature (Isaye) 773**

**Aubineau M. Gregory of Nyssa. Treatise on Virginity (Martin) ... 663**

**Augrain Ch., P.S.S. Witnesses of the Spirit (J.M.F.) 108**

**Today (The) Church (Coll.), vol. anal. Gaudium et Spes.**

**Baiboni D. See: Ceriani G., Baiboni D., Scarpati B., Brighi M.**

**Balthasar (von) H.U. Love alone is worthy of faith (Malevez) 320**

**- Cordula oder der Ernstfall. 2nd ed. (Malevez) 1106**

**Bampton Lectures in America delivered at Columbia University. Num­**

**ber 14, 1961 (Demonty) 424**

**Baraûna G., O.F.M. La Chiesa nel mondo di oggi (Mertens) 714**

**Barbier M., O.P. Francisco de Vitoria. Lessons on the Indians and on**

**the law of war (Mertens) 328**

**Barry McGrory W. The Mass and the Besurrection (Galot) 745**

**Barth K. Dogmatics. Vol. 4: The doctrine of reconciliation. Volume I,**

**1 (Malevez) 428**

**Barthélemy-Madaule M. Bergson's opponent of Kant (Isaye) 881**

**Bastiaensen A.A.E., C.M. The epistolary ceremonial of Latin Christians.**

**Origin and early development (Lebeau) 875**

**- Observations on the liturgical vocabulary in the itinerary**

**d'Egérie (Lebeau) 873**

**Baudhuin F. Principles of contemporary economics. 2. The circulation.**

1. **Consumption (Mertens) 1002**

**Bavaud (Chan.) G. The Conciliar Decree on Ecumenism (Dejaifve) 73 Bea (Card.) A., Boegner (Pastor) M., Visser 't Hooft WJL, Nissiotis N.,**

**Cullmann O. Ecumenical meeting in Geneva (Dejaifve) ... 73**

**Beardslee III J.W. Reformed Dogmatics (Galot) 214**

**Beauchesne (Coll.), vol. anal. Jeanneau (Dr.) A.**

**Beck H. Der Akt-Charakter des Seins (Decloux) 778**

**Beck M.M., O.P. Der neuen Schöpfung entgegen (H.B.) 333**

**Becker J., SS.CC. Gottesfurcht im Alten Testament (Matagne) 689**

**- Israel deutet seine Psalmen (Matagne) 681**

**Beckmann J., S.M.B., Bühlmann W., O.F.M.Cap. and Specker J., SMB.**

**Die Heilige Schrift in den katholischen Missionen (P.B.) ... 442**

**Becquet (Dom) J. The Abbey of Hénin-Liétard (Mols) 668**

**Behler E. Die Ewigkeit der Welt. I. Die Problemstellung in der ara­**

**bischen und jüdischen Philosophie des Mittelalters (Decloux) 774 Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft (Coll.), vol. anal. Altmann P., Burchard C., Hempel J., Jepsen A. and Hanhart R., Kutsch E., MacDonald J., Maier J., Mowinckel S., Perlitt L., Schmid H.H., Schunck K.-D., Seebass H., Wanke G., Zobel H.-J.**

**Beiträge zur Geschichte der Philosophie und Theologie des Mittelalters ­(Coll.), vol. anal. Wipfler H., S.A.C.; Wölfel E.**

**Beiträge zur historischen Theologie (Coll.), vol. anal. Brecht M.**

**Bender L.f O.P. Casus praetici de iure matrimoniali (de Bonhome) ... 86**

**- Forma iuridica celebrationis matrimonii (de Bonhome) 86**

**-Legitimacy and legitimatio prolis (de Bonhome) 86**

**Benedict P., O.P. Exegesis and Theology (Matagne) 317**

**- and Boismard M.-E. Synopse des quatre évangiles en français avec parallèles des apocryphes et des Pères. I. Texts (Bader-makers) 678**

**Bermejo AM., S.J. The Indwelling of the Holy Spirit according to**

**Saint Cyril of Alexandria (Malley) 83**

**Best E. The Letter of Paul** *to* **the Romans (Radermakers) 701**

**Beumer J. Die katholische Inspirations!ehre zwischen Vatikanum I und H (Radermakers) 681**

**Bibbia e pastorale (Coll.), vol. anal. Ortensio da Spinetoli.**

**Bible and Christian Life (Coll.), vol. Vincent (Mgr) A.**

**Biblica et Orientalia (Coll.), vol. anal. Fitzmyer J.A., S.J.**

**Bibliografía Missionaria Anno XXIX: 1965 (Masson) 217**

**Biblioteca de teologos españoles (Coll.), vol. anal. Ramírez J.M., O.P.**

**Biblioteca di cultura religiosa (Coll.), vol. anal. Blinzler J.**

**Biblioteca di scienze religiose. Vita spirituale (Coll.), vol. anal. Marchetti ­A.**

**Bibliotheca Instituti Historici S.I. (Coll.), vol. anal. Jimenez Oñate A., S.J.**

**Bibliotheca Pontificiae Academiae Romanae S. Thomae Aquinatis (Coll.), vol. anal. De Deo in philosophia S. Thomae et in hodierna philosophia.**

**Bibliothèque d'histoire du droit et droit romain (Coll.), vol. anal. Collot Cl.**

**Bibliothèque d'Histoire et d'Archéologie chrétiennes (Coll.), vol. anaL: Becquet (Dom) J.**

**Library of the Belgian Historical Institute of Rome (Coll.), vol. anal. Ceyssens L., O.F.M.**

**Bibliothèque de philosophie contemporaine (Coll.), vol. anal. Bar-Thelemy-Madaule M.**

**Bibliothèque française de philosophie (Coll.), vol. anal. : Dubois J.M. ;**

**Nicolas J.-H., O.P.**

**Bibliothèque française et romane (Coll.), vol. anal. Duployé P., O.P.**

**Theological Library (Coll.), vol. anal. : Cullmann Ô.**

**Biéler A. Calvin, Prophet of the Industrial Age (C.M.) 445**

**Blachère R. Le Coran (Masson) 425**

**Blandino G., S.J. Vita, ordine, caso (Isaye) 775**

**Blinzler J. Die Brüder und Schwestern Jesu (Radermakers) 681**

**-Johannes und die Synoptiker (Radermakers) 680**

**- The Trial of Jesus (Radermakers) 700**

**- Il processo di Gesù (Radermakers) 700**

**BlondelM . Carnets intimes. II: 1894-1949 (Decloux) 783**

**Bochenski LM. and Menne A. Grundriss der Logistik. 2nd ed. (Isaye) ... 776**

**Boegner (Pastor) M. See: Bea (Card.) A., Boegner (Pastor) M., Visser 't Hooft W.A., Nissiotis N., Cullmann O.**

**Böer L. See: Algermissen K., Böer L., Englhardt G., Schmaus M. and**

**Tyciak J.**

**Bögler Th., O.S.B. Ist der Mensch von heute noch liturgiefähig? (Tihon) 746 Boismard M.-E. See : Benoit P. and Boismard M.-E.**

**Bompols Cl. Concordance of the Four Gospels (Radermakers) 677**

**Bompois L.-N. Synopse. Parallel of the Four Gospels (Radermakers) 677**

**Bonardi P., C.P. and Lupo T., S.D.B. L'imitazione di Cristo e il suo autore. I-II (Martin) 1114**

**Bordachar B. Lourdes Symphony (Mols) 881**

**Bordoni M. Il tempo (Tihon) 737**

**Boros L. The man and his ultimate option (Renwart) 759**

**Bose (Pastor) J. and Lefebvre (Dom) G. Christ our common life (Dumont) 82**

**Bourne V. La Questo de Vérité dTrénée Winnaert (Dejaifve) 76**

**Bouyer L., Orat. Dom Lambert Beaudoin (Dejaifve) 76**

**- Eucharist (Tihon) 551**

[**Brandenburg A. Maria in der evangelischen Theologie der Gegenwart (Galot) 660**](#bookmark1006)

**Braun C." Arntz J. and Van Luijk H. Philia. Wijsgerige Opstellen aan- geboden aan Prof. Dr. J.H. Böbbers, S.J. (Deeloux) 883**

**Brecht M. Die frühe Theologie des Johannes Brenz (Galot) 214**

**Bréhier B. Studies in modern philosophy (Decloux) 557**

**Brighi M. See: Ceriani G., Baiboni D., Scarpati B., Brighi M.**

**British (The) Nuclear Deterrent (C.M.) 445**

**Broglie (de) G." S.J. The signs of credibility of ­Christian revelation (Malevez) 1107**

**Bruckberger EJL. The Story of Jesus Christ (Badermakers) 693**

**Bruckner A. Scriptoria Medii Aevi Helvetica. Denkmäler Schweizerischer ­Schreibkunst des Mittelalters.** *XL* **: Schreibschulen der Diözese Lausanne (Martin) 431**

**Brugnoli P., S.J. La missione dei laici nel mondo di oggi (Tihon) . 713**

**- La spiritualità dei laici dopo il Concilio. 3e ed. (Tihon) ... 713**

**Brunner P. Platonism and Aristotelianism (Thiry) 100**

**Bühlmann W., O.FJM.Cap. See: Beckmann J., S.M.B., Bühlmann W., O.F.M.Cap. and Specker J., S.M.B.**

**Bulletin de la Société Française d'Etudes Mariales, 1965, 22\* year (Galot) 747**

**Bulletin of Medieval Philosophy. 6e year - 1964 (de Give) 100**

**Bultmann B. Glauben und Verstehen, IV (Malevez) 1115**

**Burchard C. Bibliographie zu den Handschriften vom Toten Meer. H.**

**Nr. 1557-4459 (Badermakers) 707**

**Cadet J. The laity and the law of the Church (de Bonhome) 88**

**Cahiers de la Pierre-qui-vire (Coll.), vol. anal. Mannati M. and**

**Solms (de) E.**

**Cahiers de la Bevue Biblique (Coll.), vol. anal. L'Hour J.; Murphy- O'Connor J., O.P.; Benaud B.; Vaux (de) B., O.P.**

**Cahiers lasalliens (Coll.), vol. anal. Maillefer F.E.**

**Cahiers théologiques (ColL), vol. anal. : Allmen (von) J.-J. ; Cour- voisier J. ; Crespy G.**

**Cambridge (The) Bible Commentary on the New English Bible (Coll.), vol. anal. Best E.; Davies J.H.; Grayston K.; Hanson A.T.; Jones C.M.; Lace O.J.; Leaney A.B.C.; Neil W.; Packer J.W.; Thompson G.H.P.**

**Cappanera B., S.J. Justice and Peace (Mertens) 715**

**Caprile G., S.J. Il Concilio Vaticano IL 1: L'annunzio e la preparazione­, 1959-1962, 2: 1961-1962 (Matagne) 711**

**Cardonnel J., O.P. I will go to my father (J.M.F.) 106**

**Carlo Da Sezze, O.F.M. (San). Opere complete. I-H. Edit. B. Sbardella, O.F.M. (Guidotti) 438**

**Carré A.-M., O.P. Mother of Christ, mother of men (Galot) 880**

**Carrier EL, S.J. The Vocation (Jacob) 888**

**Carrillo de Albomoz A.F. The Council and religious freedom (Thiry) ... 712**

**Castelli E. Theological Existentialism (Decloux) 882**

**- Tecnica e casistica (Thiry) 884**

**Catâo B. Salvation and redemption in Thomas Aquinas (Galot) 742**

**Catechesis (Coll.), vol. anal. Fattinger J.**

**Cathedra Sancti Thomae Pontificiae Universitatis Lateranensis (­Decloux) 427**

**Caussade (de) J.-P., S.J. Abandonment to divine providence (Fisch) ... 437**

**Cazeaux J., S.J. Philo of Alexandria. Works. 14: De migratione Abra-**

**hami (Martin) 78**

**Centre d'études Laënnec (Coll.), vol. anal. Human sexuality.**

**Ceriani G., Balboni D., Scarpati B., Brighi M. La Chiesa in Cammino.**

**Edit. P. Pace (Month) 886**

**Ceyssens L., O.F.M. The end of the first period of Jansenism H (1657-1660) (L.B.) ' ... 441**

**Cardinal Mercier Chair (Coll.), vol. Brunner F. '**

**Champagne G. That we may live! ( J.M.F.) 106**

**Liturgical Chant after Vatican II (Dumont) 90**

**Charlesworth M.J. Philosophy and Linguistic Analysis. 2® ed. (Isaye) 775**

**Chauchard (Dr) P. Sexual Dignity and Contraceptive Madness (C.M) 444**

**Paths of Faith (Coll.), vol. anal. Höfer L.**

**Chevalier J. History of thought. IV: Modern thought from Hegel to**

**Bergson. Edit. L. Husson (Jacobs) 102**

**Chevignard B.M., O.P. Reconciled with God (J.M.F.) 107**

**Christians of All Times (Coll.), vol. anal. Colette J., O.P.; Men- nessier A.-L, O.P.**

**Christ F. Oikonomia (Malevez) 661**

**Christianisme de tous les temps (Coll.), vol. anal. Fabrègues (de) J.; Fournier Chr.**

**Christianity on the move (Coll.), vol. anal. Marié R.**

**Christus. Essays (Coll.), vol. anal. Giuliani M., S.J.**

**- Supplements (Coll.), vol. anal. : Coathalem H.**

**- Texts (Coll.), vol. anal. Caussade (de) J.-P., S.J.; Gonçalves da Chmara L.**

**Cita-Malard S. Andalusian and Roman Rafaela (Carpentier) 94**

**Classics of Political Thought (Coll.), vol. anal. Barbier M., O.P.**

**Olercq (de) C. Reimbaldus Leodiensis. Opera omnia (Martin) 1114**

**Coathalem H. Commentary on the Book of Exercises (Delcuve) 993**

**Coffy B. Teilhard de Chardin and socialism (H.J.) 334**

**Cogitatio fidei (Coll.), vol. anal. Cornelis E., O.P.; Jaeger W. ;**

**Jolif J.-Y., O.P.; Schillebeeckx E., O.P.; Seckler M.; Theology of today and tomorrow.**

**Colette J., O.P. Kierkegaard. The difficulty of being a Christian (A.T.) ... 442**

**Collana di scienze filosofiche (Coll.), vol. anal. : Bizzo E.**

**Collection of the Institut supérieur de pastorale catéchétique (Coll.), vol. anal. Martineau S.**

**Taizé Collection (Coll.), vol. anal. Ramsey er J.-Ph.**

**Ecumenical Series (Coll.), vol. anal. Bea (Gard.) A.; Boegner (Pastor) M.; Visser 't Hooft W.A.; Nissiotis N. and Cullmann O.**

**Collot 01. The Pont-à-Mousson School of Public Law (Mertens­) 221**

**Council (The) in Life (Coll.), vol. anal. Gouyon (Mgr) P.; Renard (Mgr) A.C.**

**Council and masses (Coll.), vol. anal. Cappanera R., S.J.**

**Ecumenical Council Vatican H (Matagne) 709**

**Concilie (Het) in kort bestek (G.D.) 440**

**Vatican Council II. Edit. G. Caprile, S. J. 1: L'annunzio e la preparazione, 1959-1962, 2: 1961-1962 (Matagne) 711**

**International Conference on the Sociology of Religion, Königstein, 1962**

**(Month) 889**

**Pan-African Conference on Catholic Education. Leopoldville, 16-23 August 1965. Report (Dubois) 217**

**Conferences of Notre-Dame de Paris, 1966. See : Carré A.-M., O.P.**

**National Conference of Brazilian Bishops. Piano de Pastoral de Con- junto. 1966-1970 (Lepargneur) 95**

**OongarY .M.-J., O.P. Disunited Christians (Dejaifve) 72**

**-Christians in Dialogue (Dejaifve) 72**

**-Faith and Theology (Dumont) 719**

**-Sacerdozio e laicato (L.R.) 105**

**-The life of the living God (L.R.) 105**

**- See : Winninger P. and Congar Y.**

**International Congress in Rome, 10-16 December 1961. Proceedings (Bergh) ... 764**

**Congressus (VI) Thomistici Internationalis. Acta. Il (Isaye) 769**

**Connaître la Bible (Coll.), vol. anal. Deiss L., C.S.Sp.**

**Connolly J.M. Human History and the Word of God (Tihon) 736**

**Convegno indetto dal Centro internazionale di studi umanistici e dall'­**

**Istituto di studi filosofici. Borna 7-12 Gennaio 1964. Atti (Thiry) 884**

**Cornelis E., O.P. Christian values of non-Christian religions (False) 729**

**Corona Lateranensis (Coll.), vol. anal. Bordoni M.; Pole LV.**

**Corpus Christianorum. Continuatio Mediaevalis (Coll.), vol. anal. Baimbaud de Liège.**

**- Series Latina (Coll.), vol. anal. Itineraria et alia geographica­. Indices.**

**Corpus Hispanorum de pace (Coll.), vol. anal. Elorduy E. and Perena L.; Francisco de Vitoria.**

**Correns D. Die Mischna. 1: Seraim, 5: Schebiit (vom Sabbatkahr) (Matagne) 705**

**Cosmao V. Paul VI. The Development of Peoples (Mertens) 716**

**Coste B. The man-priest (Galot) 208**

**The Couple (The) and its fertility (C.M.) 444**

**Cours de philosophie thomiste (Coll.), vol. anal. Aubert J.-M.**

**Courvoisier J. Zwingli, Reformed theologian (Dumont) 213**

**Cramer W., O.S.B. Die Engelvorstellungen bei Ephram dem Syrer (­Martin) 664**

**Crespy G. From science to theology (Decloux) 439**

**Cristianesimo aperto (Coll.), voi. anal. Locatelli G.; Pavan P.**

**Cronin T.J., S.J. Objective Being in Descartes and in Suarez (Decloux) 779**

**Crouzel H., S.J. Origen and "mystical knowledge" (Martin) ... 1109 - Origen and Philosophy (Martin) 1111**

**CESB reprints (Coll.), vol. anal. Turner F.**

**Cruchon G. Educational psychology. I. The transformations of childhood (Thiry) 324**

**Cullmann O. Heil als Geschichte (Malevez) H3**

**: -Salvation in history (Malevez) H3**

**- Vorträge und Aufsätze. 1925-1962. Edit. K. Fröhlich (Malevez) 661**

**- zum 65. Geburtstag gewidmet. Oikonomia (Malevez) 661**

**- See : Bea (Card.) A., Boegner (Pastor) M., Visser 't Hooft**

**W.A., Nissiotis N., Cullmann O.**

**European study cycle on the relationship between social security and social services. Sandefjord. Norway 23 September to 3 October 1963 (C.M.) 446**

**Dabrowski E. Trial Chrystusa w swietle historyczno-krytycznym (Badermakers) 700**

**Dainville (de) F., S.J. Tourism and Pastoral Care (Month) 766**

**Dankelman J.L.F., C.ssB. Christians today. II. The response of**

**Man (Delanghe) 324**

**Dantine W. Glaube und Wissenschaft, ihre kritische Funktion (False) ... 723**

**Davies J.H. A Letter to Hebrews (Badermakers) 701**

**Davies W.D. The Sermon on the Mount (Badermakers) 696**

**- The Setting of the Sermon on the Mount (Badermakers) ... 696**

**De Deo in philosophia S. Thomae et in hodierna philosophie. H (Isaye) 769**

**Debates (Coll.), vol. anal. Biéler A. ,**

**De Becker G., SS.CC. Religious life and the spirituality of the Sacred Heart (J.M.F.) 108**

**Deiss L., C.S.Sp. Synopsis of Matthew, Mark and Luke with parallels from John. 1. introduction, notes and vocabulary. 2. Text (Badermakers­) 676**

**Délayé E., S.J. and Eondet H., S.J. What is a Catholic? Nouv.**

**edit. (Janot ) 997**

**Delbove B. The energetic humanism of Teilhard (H.J.) 333**

**Delbrêl M. Nous autres, gens des rues (Mertens) " 6**

**del Lago G., S.J. Sicologia y gracia (A.T.) 107**

**Delling G. See: Marxsen W., Wilckens U., Delling G., Geyer H.-G.**

**Demoulin J.-P. P. Teilhard de Chardin. I explain myself (H.J.) 333**

**Deninger J.G. See : Hirschberger J. and Deninger J.G.**

**Denis H. The priest of tomorrow (Galot) 764**

**De Waelhens A. Phenomenology and Truth. 2e ed. (Decloux) 881**

**Dexinger F. Sturz der Gottersohne oder engel vor der Sintflut?**

**Dhavamony M., S.J. Subjectivity and Knowledge in the Philosophy of Saint Thomas Aquinas (Decloux) 778**

**Dheilly J. Bible Dictionary (Radermakers) 674**

**Deacon (The) in the Church and the world today. Edit. P. Winninger and Y. Congar (Galot) 746**

**Ecumenical dialogue (Dejaifve) 74**

**Dictionary of ascetic and mystic spirituality. XLI: Godet of**

**Marais-Grecque (Church) (Fisch) 436**

**Dietlind. See: Gabriel L., Dietlind and Dupré W.**

**Dirven E., S.J. From form to act (Isaye) 784**

**di Santillana G. See : Michel P.H. and di Santillana G.**

**Documenti il Concilio Vaticano U. 5th ed. (Matagne) 708**

**Pontifical Documents of Paul VI (Matagne) 710**

**Dodd O.H. Historical Tradition in the Fourth Gospel (Radermakers) ... 698**

**Dolores (Sr.) M., S.N.J.M. Religious life and personal effectiveness (J.D.) 108**

**Dondeyne A. Faith listens to the world (False) 321**

**Donum Dei. Cahiers de la Conférence Religieuse Canadienne (Coll.), vol. anal. Call to holiness and religious vocations.**

**Doudier P. Les Comtois dans la tourmente. I. The reception of Savoy (Month) 667**

**Dubois JM. Time and the instant according to Aristotle (Physic. IV, 10-14) (Decloux) 777**

**Dubois-Dumée J.P. See : Eichinger (Mgr), Dubois-Dumée J.P., etc.**

**Dufort JM. See : Lefebvre M., Dufort J.M., Locas Cl. Dumbarton Oaks Papers. Numbers Seventeen, Eighteen and Nineteen (Martin) 219**

**Duméry H. Faith is not a cry followed by Faith and Institution (Malevez) 417**

**Dumoulin H. Oestliche Meditation und christliche Mystik (Masson) ... 731**

**Duployé P., O.P. La religion de Péguy (Lebeau) 208**

**Dupré W. See: Gabriel L., Dietlind and Dupré W.**

**Duquesne Studies. Philosophical Series (Coll.), voL anal. Charlesworth ­M.J. Durandeaux J. Living Question to a Dead God (from Give) 321**

**Christian dynamics of modern communication (Martinot) ... 892**

**Ebeling G. Wort Gottes und Tradition (Malevez) 1116**

**School of Faith (Coll.), vol. anal. : Jezierski C.**

**Ecrits spirituels (Coll.), vol. anal. Peyriguère A.**

**Church (The) with a hundred faces (Coll.), vol. anal. Carrillo de Albornoz A.F.**

**Church (L\*) in the World (Coll.), vol. anal. Klausener E.**

**Church (The) in its time (Coll.), vol. anal. : Rétif A.**

**Church and Spiritualities (Coll.), vol. anal. Löhr A., O.S.B.**

**Living Church (Coll.), vol. Bouyer L., Orat; King M.L., Jr;**

**Seeds of Unity; Thils G.; Villain M.**

**Eissfeldt O. Kleine Schriften. IH. Edit. R. Sellheim and F. Maass (­Matagne) 319**

**Eichinger (Mgr), Dubois-Dumée J.P., etc. The Courage of Tomorrow (Fisch) 716**

**Ellebracht M.P., C.Pp.S. Remarks on the Vocabulary of the Ancient**

**Orations in the Missale Romanum (Lebeau) 873**

**Ellul J. Le Vouloir et le Faire (Thiry) 216**

**Elorduy E. and Perena L. Fr. Suarez. Defensio fidei. HL 1. Principatus politicus o la soberanía popular (Mertens ) 327**

**Opening the Bible. Guide 2. Phase. A, B and 0 (Coget ) 1000**

**University Encyclopedia (Coll.), vol. anaL: Yinger J.M.**

**Engel E., S.J. Take and read (L.R.) J88**

**Engelmann H. and Terrier F. Romano Guardini (Lebeau ) 731**

**Engels L. Fiducia in the Vulgate (Lebeau ) 874**

**Englhardt G. See: Algermissen K., Boer L., Englhardt G., Schmaus M. and Tyciak J.**

**Catholic Education in the Service of Africa (Dubois) 217**

**Together towards the Lord (Coll.), vol. anal. Merlaud A.**

**Spaniel M.-D. On a mission in the rural world (Fisch ) 83**

**Epimetheus. Philosophical Essays (Coll.), vol. anal. : Henry M.**

**The Priestly Team (Lorent ) 87**

**Erharter H. See : Hesse (Mgr) E. and Erharter H.**

**Esnault B.H. Luther and Monasticism Today (Dumont) 212**

**Spirit (The) Liturgy (Coll.), vol. anal. Oster H.**

**Essays for our time (Coll.), vol. anal. Hinners B.C.; Leahy L., S.J.; Sikora J.J., S.J. - Philosophy Section (Coll.), vol. anal. Finance (de) J., S.J.; Ponceau A.**

**Etudes Bibliques (Coll.), vol. anal. Laurentin R.**

**Studies in History and Religious Philosophy (Coll.), vol. anal. : Gou- nelle A.**

**Studies in Sociology (Coll.), vol. anal. Gritti J., Maître J.**

**Etudes musulmanes (Coll.), vol. anal. Gardet L.**

**Religious Studies (Coll.), vol. anal. Gorrissen N.**

**Theological Studies (Coll.), vol. anal. Lengsfeld P., Schnackenburg R.**

**The student and religion (Coget ) 323**

**Evangile (L') au XXe siècle (Coll.), vol. anal. Chevignard B.M., O.P.; Voillaume R.**

**Bishops and priests. One priesthood. Edit. Mgr A.C. Renard (J.G.) 440**

**Fabrègues (de) J. Christianity and Civilization (Month ) 888**

**Fattinger J. Catechetical Homilies on the Truths of the Faith (J.-P.N.) 333**

**Faupin J. The French mission (Bergh)  --- 88**

**Feiner J. and Löhrer M. Mysterium Salutis. Grundriss heilsgeschichtlicher**

**Dogmatik. I. Die Grundlagen heilsgeschichtlicher Dogmatik (False) 721**

**Feldman L.H. Josephus. IX. Jewish Antiquities. Books XVHI-XX :**

**General Index to volumes I-IX (Martin ) 788**

**Feres (Coll.), vol. anal. Laloux J.**

**Ferrier F. See : Engelmann H. and Ferrier F.**

**Fessard G. The dialectic of the spiritual exercises of Saint Ignatius of**

**Loyola, 2 (Delcuve ) 888**

**Festugière A.-J., O.P. The monks of the East, IV, 1: Survey of the monks of Egypt. 2: The first Greek life of St. Pachome (Martin) 79**

**Family sheets (CoH.), vol. anal. The Couple (The) and its fertility.**

**Filosofia e informazione (Isaye ) 883**

**Finance (de) J., S.J. Knowledge of being (Decloux) 767**

**Fitzmyer J.A., S.J. The Genesis Apocryphon of Qumran Cave I (Ma- tagne) 706**

**- Die Wahrheitder Evangelien (Radermakers) 680**

**Fohlen CL History of Besançon. H. From the French conquest to the present day (Month ) 888**

**Living Faith (Coll.), vol. anal. Balthasar (von) H.U.**

**Background (The) problem (Coll.), vol. anal. : Coffy R.**

**Fons Vitae (Coll.), vol. anal. : Goffi T.**

**Forschungen zur Geschichte und Lehre des Protestantismus (Coll.), vol. anal. Marsch W.-D.**

**Forschungen zur Kirchen- und Dogmengeschichte (Coll.), vol. anal. Nilsson K.O.**

**Forschungen zur systematischen u. Ökonom. Theologie (Coll.), vol. anal. Slenczka E.**

**Forstman H.J. Word and Spirit (Gilbert) 658**

**Foucauld (de) Charles. Letters to Mme de Bondy. Edit. G. Gorrée (Fisch) 995 Toucher L. Madame Desfontaines and the Congregation of Sainte-Clotilde**

**from 1757 to the present (Carpentier) 93**

**Fournier Chr. " God, don't know I > (Coget) 1001**

**Francisco de Vitoria. Belectio de Indis o libertad de los Indios. Edit.**

**L. Perena and J.M. Perez Prendes (Masson) 1003**

**Fransen P., S.J. De genade. 2e ed. (Dumont) 80**

**Freiburger Theologische Studien (Coll.), vol. anal. Lang J., O.F.M. Brother of the World (Coll.), vol. anal. Cardonnel J., O.P.**

**Freund J. The essence of politics (Decloux) 882**

**Fries H. See: Batzinger J. and Fries H.**

**Fröhlich K. 0. Cullmann. Vorträge und Aufsätze. 1925-1962 (Malevez) 661 Fuchs E. Glaube und Erfahrung (Knauer) 215**

**Gabás Pallâs B. Protestant Escatology in the Present (Galot) ... 659**

**Gaboriau Fl., O.P. God in the debate of men (Decloux) 769**

**- New philosophical initiation. V. The great stages of thought. Decisions H (Decloux) 554**

**- VI. God for the world (Decloux) 555**

**Gabriel L. Integrale Logik (Decloux) 768**

**- Dietlind and Dupré W. Nikolaus von Kues. Philosophisch-Theologische ­Schriften. H (Decloux) 434**

**Gaechter P., S.J. Die literarische Kunst im Matthaeus-Evangelium**

**(Badermakers) 680**

**-Das Matthäus Evangelium (Badermakers) 656**

**Galileo. Dialogues. Selected letters. Edit. P.H. Michel and G. di Santillana (Isaye) 777**

**Gallagher J.F., O.M. Significando causant (Benwart) 754**

**Galot J., S.J. The Church and Women (L.B.) 106**

**- Prayer, filial intimacy (J.M.F.) 105**

**- Religious in the Church (Fisch) 435**

**- The New Testament of Religious Life (Fisch) 435**

**Galtier D., O.P. Can we evangelise technicians? 765**

**Gardet L. Dieu et la destinée de l'homme (Masson) 731**

**Gaudium et Spes (Matagne) 713**

**Gebhardt (Dr.) G. Our Children, Our Torment (M.C.) 445**

**Gelineau J., S.J. Chant and music in Christian worship (Dumont) ... 90**

**Gemayel P.-E. Maronite Foreword (Brouwers) 88**

**Genevois (Chan.) F. The Great Sacrament (L.B.) 442**

**Gennaro di Grazia. Del comunismo (Decloux) 1005**

**Gerber W.E. Die Mischna. II: Mo'ed, 7: Besa (Ei) (Matagne) 705 Gevaert J. Contingent en noodzakelijk bestaan volgens Thomas van**

**Aquino (Decloux) 778**

**Geyer H.-G. See : Marxsen W.; 'Wilckens U., Delling G., Geyer H.-G.**

**Gihoul L.-H. Sinner's Holiness (Fisch) 996**

**Girardi G.- Marxismo e cristianesimo (Scheuer) 1005**

**Giuliani M., S.J. Prayer and Action (Delcuve) 994**

**Glaube und Gesellschaft (Mertens) 216**

**Gleason B.W., S.J. Yahweh the God of the Old Testament (Gilbert) ... 689**

**Gobert Ch., S.J. The world of sin and the Virgin without sin (Galot) ... 996**

**Gossmann E. See: Neuhäusler E. and Gossmann E.; Schmaus M., Schlotte H.B. and Gossmann E.**

**Goffi T. Obbedienza e autonomia personale (A.T.) 442**

**Gogarten Fr. Jesus Christus Wendo der Welt (Galot) 659**

**- Die Verkündigung Jesu Christi (Knauer) 214**

**Gohlke P. Die ganzen Zahlen im Aufbau der Welt (Isaye) 776**

**Goicoechea P.M., O.FM. De conceptu "'Ypomonè'> apud S. Paulum (Dideberg ) 703**

**Goldammer K. Theophrast von Hohenheim genannt Paracelsus. Sämtliche ­Werke. H. Theologische und Eeligionsphilosophische Schriften. Band II. Ethische, soziale und politische Schriften. Schriften über Ehe, Taufe, Busse und Beichte (Martin) ... 10\***

**Gollwitzer H. Marxist atheism and Christian faith (Decloux) 1004**

**Gonçalves da Câmara L. Memorial 1555. Edit. E. Tandonnet, S.J. (Del- vat) 094**

**Gorez J. Philo of Alexandria. Works. 20. De Abrahamo (Martin) ... 7®**

**Gorrée G. Charles de Foucauld. Letters to Mme de Bondy (Fisch) ... 095**

**Görrissen N. Father Teilhard de Chardin, Witness to Christ (E.T.) ... 334**

**Gounelle A. Pascal's interview with M. de Saey (Thiry) 101**

**Gouyon (Bishop) P. Declaration on Christian Education (M.C.) 440**

**Grabar A. The Golden Age of Justinian (Lebeau) O77**

**- The first Christian art (200-395) (Lebeau) 877**

**Graecitas Christianorum Primaeva (ColL), vol. anaL: Eeijners G.Q., O.S.C.; Ysebaert J.**

**Graecitas et Latinitas Christianorum primaeva. Supplementa (Coll.), vol. anal. Bastiaensen A.A.B., C.M.; Engels L.; Hoppenbrouwers H.A.M., O.S.B.; Vermeulen A.J.**

**Grand'Maison J. Crisis of prophetism (Galot) 763**

**Grayston K. The Letters to the Philippians and to the Thessalonians (Eadermakers) 701**

**Gregory of Nyssa. Treatise on Virginity. Edit. M. Aubineau (Martin) 663**

**Gritti J. John XXIII in Public Opinion (Mols) 892**

**Guardini B. Christianity and culture (Tihon) 748**

**Guérard des Lauriers M., O.P. The proof of God and the five ways (Decloux) 427**

**Guthrie W.K.C. A History of Greek Philosophy. Vol. H: The Pre- socratic Tradition from Parmenides to Democritus (de Give) 98**

**Haag H. Biblische Schöpfungslehre und kirchliche Erbsündenlehre (Badermakers) 681**

**- Die Handschriftenfunde in der Wüste Juda (B "farmnkerq) ... 680**

**Häussling A. See : Bahner K. and Häussling A.**

**TTamman A., O.F.M. Patrologiae cursus completus a J.-P. Migne editus.**

**Series latina. Supplementum. Vol. IU, fasc. 1-4 (Martin) ... 77**

**Hampsch G.H. The Theory of Communism (Mertens) 329**

**Hanhart E. See: Jepsen A. and Hanhart B.**

**Hanson A.T. The Pastoral Letters (Eadermakers) 701**

**Harenberg W. Jesus und die Kirchen (Malevez) 216**

**Hart H. Communal Certainty and Authorized Truth (Isaye) 781**

**Hayen A. San Tommaso d'Aquino e la vita della Chiesa oggi (Decloux) 778**

**Hegel. Preface to the Phenomenology of Spirit. Edit. J. Hyppolite (Decloux) 781**

**Heilsbetz J., S.J. Theologische Gründe der nichtchristlichen Beligionen (False) ... 728**

**Heimann E. Theologie derGeschichte (Tihon) 735**

**Heinen W. See : Höffner J. and Heinen W.**

**Heising (Dom) A. Die Botschaft der Brotvermehrung (Badermakers) ... 681**

**Hempel J. Das Ethos des Alten Testaments (Matagne) 689**

**Henry A.-M., O.P. The Church's Relations with Non-Christian Religions (False) 726**

**Henry M. Philosophy and phenomenology of the body (Decloux) 780**

**Hermeneutische Untersuchungen zur Theologie (Coll.), vol. anal. Gogarten Fr.**

**Hesse (Bishop) E. and Erharter H. Liturgie der Gemeinde (Tihon) 89**

**Hideschi Kishi A. Spiritual Consciousness in Zen from a Thomistic Theological Point of View (Masson) 425**

**Hinners B.C. Ideology and Analysis (Isaye) 768**

**Hirschberger J. and Deninger J.G. Denkender Glaube (False) 724**

**History of Besançon. Edit. Cl. Fohlen. H. From the French Conquest to the Present (Months) 668**

**History of thought (Coll.), vol. anal. Koyré A., Michel P.H. and di Santillana G.**

**History of dogmas (Coll.), vol. anal. Neunheuser B., O.SJB. Höfer L. For an ecumenical pastoral ministry (Dejaifve) 74**

**Höffner J. and Heinen W. Jahrbuch des Instituts für christliche Sozialwissenschaften ­der Westfälischen Wilhelms-Universität Münster­. ­Band 6. 1965 (Mertens) 330**

**Holte B. Bliss and wisdom (Martin) 665**

**Hombre nuevo (Coll.), vol. anal. : del Lago G., S.J.**

**Hondet J.-B., O.S.B. The mystical poems of St. John of the Cross (Fisch) 436**

**Honoré H. Plans of homilies for a year (P.W.) 332**

**Hoppenbrouwers H.A.M., O.SB. Commodian, Christian poet (Lebeau) ... 875**

**- Conversatio (Lebeau) 874**

**Horizons of Catechesis (Coll.), vol. anal. Martimort A.G.; Moran G., F.S.C.**

**Huillet d'Istria M. The Father of Caussade and the quarrel of pure Love (Fisch) 92**

**Hummer Fr. Orthodoxie und zweites Vatikanum (Dejaifve) 74**

**Husson L. J. Chevalier. History of thought. IV: Modern thought from Hegel to Bergson (Jacobs) 102**

**Hut A., O.M.I. La pastorale du tourisme (Litt) 97**

**Hyppolite J. Hegel. Preface to the Phenomenology of Spirit (Decloux) 781**

**Impact. Science and Society. Vol. XV (1965), No. 4 (C.M.) 446**

**In domo Domini (Coll.), vol. anal. Leeming B., S.J.**

**In lumine fidei (Coll.), vol. anal. Blinzier J.**

**Investigations (Coll.), vol. anal. Morel B.**

**Itineraria et alia geographica Indices (Martin) 1113**

**Jaeger W. At the birth of theology (de Give) 98**

**Jahrbuch des Instituts für christliche Sozial wissen schäften der Westfälischen ­Wilhelms-Universität Münster. Edit. J. Höffner and W. Heinen. Band 6. 1965 (Mertens) 330**

**Jahrbuch für Antike und Christentum. Jahrgang 6 (1963) and 7 (1964) (Martin) 103**

**I know-I believe. Encyclopedia of the Catholic in the XXe s. (Coll.), vol. anal. Broglie (de) G., S.J.**

**Jeanneau (Dr.) A. Initiation to psychoanalysis (A. T.) 107**

**Jepseu A. and Hanhart B. Untersuchungen zur israelitisch-jüdischen Chronologie (Matagne) 687**

**Jeremias J. Infant baptism in the first four centuries (Renwart) 758**

**Jezierskl C. The Eucharist in the lives of young people (Litt) 554**

**Jimenez Onate A., S.J. El origen de la Compania de Jesus (Fisch) . 91**

**Joaquin Blazquez D. See : Lopez Ortiz J. and Joaquin Blazquez D.**

**Jolif J.-Y., O.P. Understanding man. I. Introduction to a ­philosophical anthropology (Scheuer) 770**

**Jones C.M. New Testament Illustrations (Radermakers) 701**

**Josephus. IX. Jewish Antiquities. Books XVUI-XX: General Index to volumes I-IX. Edit. L.H. Feldman (Martin) 708**

**Kahles W. Geschichte als Liturgie (Tihon) 737**

**Kant. Gesammelte Schriften. Band XXIV. Vierte Abteilung. Vorlesungen­. Band I. Vorlesungen über Logik. Erste Hälfte (Martin) 102**

**- - 2. Hälfte (Martin) i 435**

**Keller J. and Armstrong B. Apostolic Benewal in the Seminary (C.D.) ... Kesters H. Kerygmae of Socrates (de Give) Kiefer (Dorn) O. Die Hirtenrede (Badermakers) Kierkegaard. The difficulty of being a Christian. Edit. J. Colette, O.P. (A.T.) King M.L., Jr. The Strength to Love (M.G.)**

**Kinget GJd. See: Bogers C. and Hinget G.M.**

**Kinnor (Coll.), vol. anal. Chant (The) Liturgy after Vatican EE;**

**Gelineau J., S.J.; Sacred music and modern languages.**

**Kirche und Konfession (Coll.), vol. anal. Ebeling G.**

**Klausener E. The Cross in the Land of the Rising Sun (J.M.) Klein K. Der Glaube an der Wende der Neuzeit (False) .. .**

**Konfessionskundliche Schriften des Johann-Adam-Möhler-Instituts**

**(Coll.), voL anal. Brandenburg A.**

**Konfessionskundliche und kontrovers-theologische Studien (ColL), voL anal. Seemann M., O.S.B.; Wiedenmann L., S.J.**

**Kowalsky N., O.M.I. See : Rommerskirchen G., O.M.I., Kowalsky N., O.M.I. and Metzler G., O.M.I.**

**Koyré A. Etudes galiléennes (Isaye) Kraemer H. Theology of the laity (Dejaifve) Krapiec M.A., O.P. Pourquoi le mal î (Decloux) Kremer J. Das älteste Zeugnis von der Auferstehung Christi (Rader- makers)**

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**Küng EL The justification (Dumont)**

**- Die Kirche (Dejaifve)**

**- Freedom of the Christian (Thiry)**

**Kutsch. E. Salbung als Rechtsakt im Alten Testament und im alten Orient (Matagne)**

**Lace O.J. Understanding the New Testament (Badermakers) Laloux J. Manuel d'initiation à la sociologie religieuse (Mols) Lambert P. et M. 3000 foyers parlent... (Carpentier) Lammers K. Hören, Sehen und Glauben im Neuen Testament (Badermakers­)**

**Landmarks in International Co-operation (Mertens) Lang J., O.F.M. Die Christologie bei Heinrich von Langenstein (Galot) Langevin G., S.J. "Capax Dei" (Decloux)**

**Langmead Casserley J.V. Toward a Theology of History (Tihon)**

**Laplace J., S.J. The Direction of Consciousness or Spiritual Dialogue (Del- vat)**

**Latinitas Christianorum Primaeva (Coll.), voL anal. Bastiaensen A.A.R., C.M.; Ellebracht M.P., C.Pp.S.; Meershoek G.Q.A.**

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**Leaney AB.C. The Letters of Peter and Jude (Radermakers) Lebeau P., S.J. Jean Daniélou (Tihon)**

**- The new wine of the kingdom (Tihon) Le Boursicaud H., C.ssB. It's him... The Lord (L.B.) Lebrun B.A. Throne and Altar (Mertens) Leclercq J. Natural Marriage and Christian Marriage (M.C.) Le Déaut B., C.S.Sp. The Easter night (Matagne) Lederer J. Social problems of food (Mertens) ...**

**Leeming B." S.J. The Churches in Search of One Church (Dejaifve) 72 Lefebvre (Dom) G. See: Bosc (Pastor) J. and Lefebvre (Dom) G. Lefebvre M., Dufort J.M. and Locas Cl. Teilhard and Christian thought**

**(E.T.) 334**

**Lelièvre A. See : Maillot A. and Lelièvre A.**

**Lengsfeld P. Tradition, Scripture and Church in Ecumenical Dialogue**

**(Radermakers) 656**

**Léon-Dufour X., S.J. Vocabulaire de Théologie biblique (Badermakers) 675**

**Levi A., S.J. Religion in Practice (M.M.) 998**

**Lexikon der Marienkunde. Fase. 7-8: Cimabue-EIisabeth (Galot) ... 878**

**L'Hour J. The morality of the Covenant (Matagne) 688**

**Library (A) of Protestant Thought (Coll.), vol. anal. : Beardslee 111 J.W.**

**Liesting G.Th.H., S.S.S. Het sacrament der Eucharistie (Busquaert) ... 553**

**Lietzmann H. Kleine Schriften. U. Studien zum Neuen Testament, ed. K. Aland. HI. Studien zur Liturgie- und Symbolgeschichte zur Wissenschaftsgeschichte (Martin) 318**

**Lisowsky G. Die Mischna. VI: Toharot, 10: Tebul Jom (Der am selben**

**Tage untergetauchte (Matagne) 705**

**Liturgie und Mönchtum. Laacher Hefte (Coll.), vol. anal. Bögler Th., O.S.B.**

**Locas Cl. See : Lefebvre M., Dufort J.M., Locas CI.**

**Locatelli G. La pastorale dopo il concilio (Mols) 763**

**Loeb (The) Classical Library (Coll.), vol. anal. Feldman L.H.**

**Löhr A., O.S.B. There was an evening - there was a morning (J.M.F.) 106**

**Löhrer M. See : Feiner J. and Löhrer M.**

**Loersch S. Das Deuteronomium und seine Deutungen (Matagne) 682**

**Lohfink G. Paulus von Damaskus (Radormakers) 680**

**Lohfink N., S.J. Das Siegeslied am Schilfmeer (Matagne) 690**

**Laws and new institutions of the Catholic Church (Matagne) 716**

**Loosll-Usteri M. Practical manual of the Rorschach Test. New ed.**

**(A.T.) 107**

**Lopez Ortiz J. and Joaquin Blazquez D. El colegio episcopal. I-H (De- jaifve) 206**

**Lotz J.B. Seinund Existenz (Decloux) 768**

**Lowe E.A. Codices latini antiquiores. XI: Hungary, Luxembourg, ­Poland, Russin, Spain, Sweden, The United States and Yugoslavia (Martin) 432**

**Lubac (de) H., S.J. Augustinism and Modern Theology (Renwart) ... 738**

**- The mystery of the supernatural (Renwart) 738**

**- Teilhard missionary and apologist (H.J.) 333**

**Lucien-Marie de Saint-Joseph. How I have loved you (Franck) ... 996**

**Lucques Cl. Les chemins de l'homme (Carpentier) 767**

**Light of Faith (Coll.), vol. anal. Augrain Ch., P.S.S.**

**Biblical Lights (Coll.), vol. anal. Schürmann H.**

**Lupo T., S.D.B. See : Bonardi P., C.P. and Lupo T., S.D.B.**

**Luyten N.A., O.P. Research and culture (Decloux) 748**

**My first year of parish catechism (Coget) 1000**

**Maass F. See : Seilheim R. and Maass F.**

**MacDonald J. Memar Marqah. The Teaching of Marqah. I. The Text, n. The Translation (Matagne) 707**

**Maertens Th. The advancement of women in the Bible (Galot) 750**

**Maier J. Das Altisraelitische Ladeheiligtum (Matagne) 685**

**Maillefer F.E. The life of John Baptist de la Salle (Renwart) 437**

**Maillot A. and Lelièvre A. The Psalms. 2: Psalms 51 to 100 (Gilbert) 655**

**Maître J. Les prêtres ruraux devant la modernisation des campagnes (Month) 889**

**Malet A. Spinoza's Theological-Political Treatise and Biblical Thought (Decloux) 779**

**Mannati M. and de Solms E. The Psalms. I. Introductiongénérale .**

**Psalms 1 to 31. II. Psalms 32 to 72 (Gilbert) 654**

**Manual F.E. Shapes of Philosophical History (Decloux) 780**

**Marabout Service (Coll.), vol. anal. Baudhuin F.**

**Marchetti A. La direzione spirituale (Galot) 994**

**Marcus E. See : Salaün R. and Marcus E.**

**Maria en de Kerk (Galot) 879**

**Marriage, family life and customary education among various ethnic groups in Bandundu Province (Masson) 218**

**Marriages in peril ? (Carpentier) 764**

**Mariale dagen gehenden in de norbertijnenabdij van O. L. Vrouw te Tongerlo, 28-30 augustus 1963 (Verslagboek der twintigste) (Galot) 879**

**Maritain J. The mystery of Israel (Degrez) 712**

**- The peasant of the Garonne. 3rd ed. (Delcuve) 749**

**Marié B., S.J. Bultmann and the interpretation of the New Testament.**

**New ed. (Malevez) 429**

**- Dietrich Bonhoeffer, witness of Jesus Christ among his brothers (Malevez) 660**

**Marsch W.-D. Gegenwart Christi in der Gesellschaft (Decloux) 782**

**Martelet G., S.J. The main ideas of Vatican H (Matagne) ... 710**

**Martimort A.G. The Signs of the New Covenant. New edition (Renwart) 757**

**Martin (Dom) D. A. Peyriguère. A Life that Cries out the Gospel (Demonty) 995**

**Martin P.-A., C.S.C. Vatican II. The Sixteen Conciliar Documents. Full text. 2e ed. and pocket edition (Matagne) 710**

**Martineau S. Pedagogy of Ecumenism (Dejaifve) 75**

**Martinelli A., O.P.M. "Maria nella Bibbia" (Galot) 879**

**Marxsen W., Wilckens U., Delling G., Geyer H.-G. Die Bedeutung der Auferstehungsbotschaft für den Glauben an Jesus Christus. 4th ed. (Malevez) 1117**

**Matte-Langlois J. Family, vocation and seminary (Thiry) 96**

**Maurier H., P.B. Essay on a theology of paganism (False) 727**

**Mayer G. Die Mischna. VI: Toharot, 4: Para (Die rote Kuh) (­Matagne) 705**

**McCarthy D.J. Der Gottesbund im Alten Testament (Radermakers) ... 681**

**McKenzie J.L., S.J. The Power and the Wisdom (Radermakers) ... 655**

**McLean G.F., O.M.I. Christian Philosophy and Religious Renewal (­Decloux) ... 555**

**- Christian Philosophy in the College and Seminary (Decloux) 555**

**Measson A. Philo of Alexandria. Works. 4: De sacrificiis Abelis et Caini (Martin) 78**

**Theological Meditations (Coll.), vol. anal. Küng H.**

**Meershoek G.Q.A. Biblical Latin after St. Jerome (Lebeau) ... 876**

**Mehl B. Protestant theology (Malevez) 323**

**Menne A. See: Bochenski I.M. and Menne A.**

**Mennessier A.-L, O.P. Saint Thomas Aquinas. The Christian Man (Piret) 319**

**Menoud P.H. Le sort des trépassés d'après le Nouveau Testament. 2e ed. (Renwart) 761**

**Merlaud A. Human realities and Christian education (Coget) 325**

**Mersch E., S.J. Christ, Man and the Universe (Dumont) 206**

**Merton Th. Life and Sanctity (J.M.F.) 106**

**Metz J.B. See : Rahner K. and Metz J.B.**

**Metzler G., O.M.I. See : Rommerskirchen G., O.M.I., Kowalsky N., O.M.I. and Metzler G., O.M.I.**

**Meyers A.M. The act and the action. H: Evolution in the sense of the creation of man (Isaye) 769**

**Michel P.H. and di Santillana G. Galileo. Dialogues. Selected Letters (Isaye) 777**

**Migne J.-P. Patrologiae cursus completus. Series latina. Supplementum.**

**Vol. IU, fase. 1-4. Edit. A. Hamman, O.F.M. (Martin) 77**

**Minio-Paluello L. Aristoteles Latinus. I, 6-7. Categoriarum supplementa (Martin) - 433**

**Minnn P. Social factors in first school orientation (Month) 887**

**Mischna (Die). I, 5; II, 7; VI, 4, 10 (Matagne) 705**

**Moereels L., S.J. Religieuzen na het Concilie (Carpentier) 94**

**Moingt J., S.J. Trinitarian theology of Tertullian. I. History, doctrine, methods, n. Substantiality and individuality. III. Unity and ­processions (Tihon) .. . 740**

**Moltmann J. Theologie van de hoop (Tihon) 733**

**Monzel N. Katholische Soziallehre. I: Grundlegung (Mertens) 326**

**Moran G. F.S.C. Scripture and Tradition (Radermakers) 657**

**Morel B. Cybernetics and transcendence (Isaye) 776**

**Most G.G. Novum tentamen ad solutionem de Gratia et Praedestinatione (Dumont) 86**

**Mowinckel S. Tetrateuch - Pentateuch - Hexateuch (Matagne) ... 683**

**Mühlen H. Das Vorverständnis von Person und die evangelisch-katholische ­Differenz (Knauer) 209**

**Münsterische Beiträge zur Theologie (Coll.), vol. anal. Willig I.**

**Muldoon Th. Theologiae dogmaticae praelectiones. Vol. V. De gratia Christi (Dumont) 81**

**Murphy-O'Connor J., O.P. Preaching according to St Paul (Matagne) 703**

**Museum 'Lessianum. Ascetic and mystical section (Coll.), vol. anal. Galot J., S.J. ; Thiry A., S.J. - Biblical section (Coll.), vol. anal. Lebeau P., S.J. - Philosophical Section (Coll.), vol. anal. Dirven E., S.J.; SaintJean B., S.J. - Theological Section (Coll.), vol. anal. Crouzel H., S.J.; Mersch E., S.J.**

**Sacred music and modern languages (Dumont) 90**

**Christian Mystery. Dogmatic Theology (Coll.), vol. anal. ­Congar Y.M.J., O.P.; Nicolas M.-J., O.P.**

**Mysterium Salutis. Grundriss heilsgeschichtlicher Dogmatik. I. Die Grundlagen heilsgeschichtlicher Dogmatik. Edit. J. Feiner and M. Löhrer (False) 721**

**Nagel P. Die Motivierung der Askese in der alten Kirche und der Ursprung des Mönchtums (Benwart) 991**

**Neil W. The Letter of Paul to the Galatians (Badermakers) 701**

**Neue Zeitschrift für Missionswissenschaft. Supplementa (Coll.), vol. anal. Beckmann J., S.M.B., Bühlmann W., O.F.M.Cap. and Speaker J., S.M.B.**

**Neuhäusler E. and Gössmann E. Was ist Theologie? (Tihon) 720**

**Neunheuser B., O.S.B. Baptism and confirmation (L.B.) 440**

**- The Eucharist. IL In the Middle Ages and Modern Times (L.B.) 440**

**Nicholas of Cuse. Philosophisch-Theologische Schriften. H. Edit. L. Gabriel, Dietlind and W. Dupré (Decloux) 434**

**Nicolas J.-H., O.P. God known as unknown (Decloux) 426**

**Nicolas M.-J., O.P. Mary Mother of the Saviour (Galot) 878**

**Nieuwe Geluiden (Coll.), vol. anal. Moereels L., S.J.**

**Nilsson K.O. Simul (Dumont) 212**

**Nissiotis N. See: Bea (Gard.) A., Boegner (Pastor) M., Visser 't Hooft W.A., Nissiotis N., Cullmann O.**

**North ChrJL The Second Isaiah (Gilbert) 686**

**Nothomb D., P.B. An African Humanism (Gaparayi) 732**

**New Alliance (Coll.), vol. anal. Dondeyne A., Bobberechts L.**

**Nouvelle série théologique (Coll.), vol. anal. Ellul J., Esnault B.H.**

**Ntedika J. The evolution of the doctrine of purgatory in St. Augustine (Dideberg) 1112**

**Nys H., O.P. Salvation without the Gospel (False) 728**

**ökumenische Forschungen (Coll.), vol. anal. Küng H.**

**The Missionary Work of John XXIII (J.M.) 442**

**Oikonomia. Edit. F. Christ (Malevez) 661**

**O'Malley J.B. The Fellowship of Being (Decloux) 558**

**Opuscula Patrum (Coll.), vol. anal. Tertullian Q.S.F.**

**Orcibal J. Saint John of the Cross and the Rheno-Flemish mystics (Fisch) 91**

**Orientalia Christiana Analecta (Coll.), vol. anal. Cramer W., O.S.B.; Gemayel P.-E.**

**Orientations (Coll.), vol. anal. Laws and New Institutions of the Catholic Church.**

**Ortensio da Spinetoli. Maria nella tradizione biblica, 3e ed. (Galot) 879 Ortkemper F.-J. Das Kreuz in der Verkündigung des Apostels Paulus**

**(Eadennakers) 682**

**Oster H. The Paschal Mystery in Pastoral Care (C.D.) . .. 332**

**Otto S. Gottes Ebenbild in Geschichtlichkeit (Dumont) ... 717**

**Pace P. G. Ceriani, D. Balboni, E. Scarpati, M. Brighi. La Chiesa in**

**Cammino (Mols) 886**

**Packer J.W. The Acts of the Apostles (Eadennakers) "\* ". 701**

**Paracelsus. See: Theophrast von Hohenheim.**

**Parker D. Becoming a witness to unity (Dejaifve) 75**

**Parish and Liturgy (Coll.), vol. anal. Hut A., O.M.I.**

**Word and Mission (Coll.), vol. anal. Nys H., O.P.**

**Participation (The) in the responsibilities of the company. Conclusions (C.M.) 446**

**Paschke Fr. Die beiden gnechischen Klementinen-Epitomen und ihre Anhänge (Martin) 662**

**Patmos Paperback (Coll.), vol. anal. : Trilling W. \* "**

**Patristica Sorbonensia (Coll.), vol. anal. : Eiché P.**

**Paul VL The development of peoples. Edit. V. Cosmao (Mertens) 716**

**Pavan P. Liberté religiosa e pubblici poteri (A.T.) 445**

**Christian Thought (Coll.), vol. anal. Martin P.-A. C.S.C.**

**Perena L. See : Elorduy E. and Perena L. ' ' ' '**

**- and Perez Prendes J.M. Francisco de Vitoria. Eelectio de Indis 0 libertad de los Indios (Masson) 4063**

**Peretti (de) A. Freedom and human relations or the non**

**directive (J.M.F.) r 107**

**Perez Prendes J.M. See : Perena L. and Perez Prendes J.M.**

**Perlitt L. Vatke und Wellhausen (Matagne) 687**

**Catechetical Perspectives (Coll.), vol. anal. Schweitzer R. S.M.**

**Perspectives en catéchèse (Coll.), vol. anal. Eousseau M.. Saint Ghislain (Sr) M., Van Caster M., S.J.**

**Pesch E. Die Vision des Stephanus (Badermakers) 681**

**Pesch W. Matthäus der Seelsorger (Radermakers) 680**

**Peter V.J. The Doctrine of Euard Tapper (1487-1559) rega'rdië Originai**

**Sin and Justification (Dumont) ®34**

**Peyriguère A. A life that cries out the Gospel. Edit. Dom D. Martin (­Demonty) ... 995**

**Philia. Wijsgenge Opstellen in vriendschap aangeboden aan Prof. Dr.**

**J.H. Robbers, S.J. Edit. C. Braun, J, Arntz and H. Van Luijk (Decloux) " 883**

**Philipon M.M., O.P. The Gifts of the Holy Spirit (Dumont) ... ... . 81**

**- In the presence of God (Fisch) 437**

**Philippe (Mgr) P., O.P. Einnovamento e adattamento degli Istituti Religiosi (ED.) ® 108**

**Philip of the Trinity, O.C.D. Rome and Teilhard de Chardin (ïsayë) 438 Philo of Alexandria. Works. 4. De sacrificiis Abelis et Caini. Edit.**

**A. Measson. 14. De migratione Abrahami. Edit. J. Cazeaux, S.J.**

**18. De mutatione nominum. Edit. R. Arnaldez. 20. De Abra- hamo. Edit. J. Gorez (Martin) 78**

**Medieval Philosophers (Coll.), vol. anal. Van Steenbërghën K Philosophica Lateranensis (Coll.), vol. anal. Siwek P., S.J. Philosophie in Einzeldarstellungen (Coll.), vol. anal. Lotz J.B. Political Philosophy (Coll.), vol. anal. Freund J.**

**Philosophy Workshop Proceedings (Coll.), vol. anal. McLean G.F., O.M.I. '**

**Pieszczoch Ks.S. Patrologia (Lebeau) 78**

**Poblete Barth E., S.J. Priestly Crisis (Month) 888**

**Weight of the Day (Coll.), vol. anal. Rimailho A.**

**Points de repère (Coll.), vol. anal. Denis H., Maertens Th.**

**Pole I.V. De origine festi visitationis B.M.V. (Galot) 880**

**Polgâr D. Internationale Teilhard-Bibliographie 1955-1965 (H.J.) ... 334**

**Ponceau A, Studies and testimonies (Decloux) 882**

**Pons A. Ecclesiastical Law and Sacred Music. V: The ­improvement of the juridical code of sacred music (Dumont) ... 90**

**Brades J.A. The sociology of religion in Max Weber (Month) 886**

**First (The) Year of Parish Catechism. Guide for the catechist**

**(Coget) 999**

**Présence chrétienne (Coll.), vol. anal. Durandeaux J.; Martelet G., S.J.**

**Presence of Carmel (Coll.), vol. anal. \* Lucien-Marie de Saint-Joseph, Orcibal J., Philipon M.M.**

**Presence and thought (Coll.), vol. anal. Vancourt B.**

**Priests, how f (J.M.F.) 332**

**Problem (II) of the ateismo (Decloux) 428**

**Problems of the religious today (Coll.), vol. anal. Problems of the confessor.**

**Problèmes de vie religieuse (Coll.), vol. anal. Matte-Langlois J.**

**Problems of the confessor (E.B.) 108**

**Problèmes et Doctrines (Coll.), vol. anal. : Renault M.**

**Problems and figures of the holy school (J.G.) 441**

**Draft resolutions (Mertens) 1001**

**Przywara E., S.J. Deus semper maior. Theologie der Exerzitien (­Decloux) 992**

**- Theologumenon und Philosophumenon der Gesellschaft Jesu**

**(Decloux) 992**

**Psychoguides (Coll.), vol. anal. Sarano J.**

**Psychology and Human Sciences (Coll.), vol. anal. Vergote A.**

**Psychology for our time (Colk), vol. anal. Cruchon G. Pubblicazioni delia Provincia Patavina dei Prati Minori Conventuali (Coll.), vol, anal. Problemi e figure delia scuola scotista del santo.**

**Publications de l'Institut supérieur des sciences religieuses de Louvain (Coll.), vol. anal. Rauwens J.**

**Publications de l'Université de Dijon (Coll.), vol. anal. Malet A.**

**Publications de l'Université Lovanium de Léopoldville (CoÙ.), vol. anal. Ntedika J., Tshibangu T.**

**Publications de la Faculté des Lettres et Sciences humaines de Paris. Etudes et Méthodes (Coll.), vol. anal. Bréhier E.**

**Publications of the Centre d'Etudes Ethnologiques, Banningville (Coll.), vol. anal. Le Mariage (Le), la vie familiale et l'éducation coutumière ­chez diverses ethnies de la Province de Bandundu.**

**University of Ottawa Serial Publications (Coll.), vol. Lebrun R.A.**

**Pucelle J. Nature and mind in the philosophy of T.H. Green. The revival of Idealism in England in the 19th century. H. Politics. Religion. Green and tradition (Decloux) ... 781**

**Quacquarelli A. Q.S.F. Tertullianus. Ad martyras (Martin) 78**

**Quaderni di Rivista liturgica (Coll.), vol. anal. Vagaggini C., O.S.B.**

**Quaestiones Disputatae (Coll.), vol. anal. Heilsbetz J., S.J.; Rahner K.**

**and Haussling A.; Riedlinger H.**

**What do I know? Le point des connaissances actuelles (Coll.), vol. anal. Blachère R., Mehl R.**

**Current issues. Theology. Pastoral. Catechesis (Coll.), vol. anal. Coste R.; Roche J., S. J.**

**Theological issues today. IH. Practical theology (L.R.) ... 441**

**Baffin D. See : Samberger Chr. and Raffin D.**

**Bahner K., S.J. Theological Writings. 4-5 (Dejaifve) 320**

**--6-7 (Renwart) 743**

**Rahner K." S.J. Is it possible today to believe î (Malevez) ... 206**

**-- Intellektuelle Redlichkeit und christlicher Glaube (False) ... 723**

**Prayer of our time (Fisch) 996**

**- See: Arnold FJC, Rahner K., Schurr V. and Weber L.M.**

**-and Häussling A Die vielen Messen und das eine Opfer (Tihon) 652**

**-- and Metz J.B. Hörer des Wortes (Dumont) 717**

**- , Schillebeeckx E., Willebrands (Mgr) J.GM., etc. Christen­**

**dom en wereld (Tihon) 715**

**- and Semmelroth O., S.J. Theologische Akademie, m (Renwart) 713 Raimbaud of Liege. Opera omnia. Edit. C. de Clercq (Martin) 1114**

**Ramirez J.M., O.P. De episcopatu ut Sacramento deque episcoporum**

**collegio (Galot) 742**

**Ramseyer J.-Ph. The word and the image (Lebeau) 876**

**CSC Activity Report 1964-1966 (Mertens) 1001**

**Report of the Second Planning Conference of the Euro Programme­**

**of Social Action. Geneva, 17-19 February 1964 (C.M.) ... 446**

**Ratschow C.H. Lutherische Dogmatik zwischen Reformation und Aufklärung­. ­II (Dumont) 213**

**Ratzinger J. and Fries H. Einsicht und Glaube (False) 724**

**Rauwens J. If anyone hears my voice (Rev. 3:20) (Coget) 325**

**Ravier A., S.J. Dom Augustin Guillerand Carthusian Prior 1877-1945**

**(Delcuve) 995**

**- Mysticism and mystics (False) 730**

**Reallexikon für Antike und Christentum. Lief. 44-48: Erz (Forts.) -**

**Exitus illustrium virorum (Martin) 103**

**Pastoral Research. Interrogations et orientations (Coll.), vol. anal. Equipe (L') sacerdotale, Révision (La) de vie sacerdotale.**

**Reijners G.Q., O.S.C. The Terminology of the Holy Cross in Early Christian Literature as Based upon Old Testament Typology (Lebeau) 875**

**Religion (Die) in Geschichte und Gegenwart. Registerband. Edit.**

**W. Werbeck. 3e ed. (Martin) 104**

**Renard (Mgr) A.-C. Bishops and Priests. A single priesthood (J.G.) ... 440**

**- Marriage, Love, Children in the Teaching of the Council (Carpentier­) 715**

**Renaud B. Structure and literary attachments of Micah IV-V (Matagne) 686 Renault M. Determinism and freedom in Maurice Blon's 'L'Action­**

**del (Decloux) 557**

**Rencontres (Coll.), vol. anal. Galtier D., O. P.**

**Bengstorf K.H. and Rost L. Die Mischna. I, 5; n, 7; VI, 4,10 (Matagne) 705**

**Rétif A. Laïcat missionnaire (Masson) 217**

**- A new future for missions (J.M.) 443**

**Revision (The) of priestly life (Lorent) 97**

**Richardson W.J..M.M. The Modern Mission Apostolate (AS.) 443**

**- Reappraisal: Prelude to Change (A.S.) 443**

**- Revolution in Missionary Thinking (E.T.) 443**

**Riché P. Education and culture in the barbarian West. VF-VHP centuries**

**(Martin) 220**

**Biedlinger H. Geschichtlichkeit und Vollendung des Wissens Christi**

**(Galot) 742**

**Bief J. Reich Gottes und Gesellschaft nach Johann Sebastian Drey und**

**Johann Baptist Hirscher (Mertens) 328**

**Bimailho Has Someone in Lourdes (Mols) 880**

**Bingel E. Einführung in die Grundprobleme der Neurose (B.C.) 107**

**Bito H., O.F.M. Recentioris theologiae quaedam tendentiae ad con­**

**ceptum ontologico-personalem gratiae (Dumont) 84**

**Bizzo E. La problematica di Teilhard de Chardin (Decloux) 439**

**Bobberechts L. The myth of Adam and original sin (Dumont) ... 744**

**Bobbers J.H., S.J. Philia. Wijsgerige Opstellen in vriendschap Hän­**

**geboden aan. Edit. C. Braun, J. Arntz and H. Van Luijk (De­**

**cloux) 883**

**Boche J., S.J. Church and Religious Liberty (Thiry) 712**

**Bogers C. and Kinget GM. Psychotherapy and human relations. I. General overview. II. The practice. 2nd ed. (A.T.) 107**

**Bommerskirchen G., O.M.I., Kowalsky N., O.M.I. and Metzler G." OMX**

**Bibliografia Missionaria Anno XXIX-1965 (Masson) 217**

**Bondet H., S.J. Essays on the theology of grace (Dumont) 80**

**- End of man and the world (Renwart) 760**

**- Hegelianism and Christianity (Decloux) 656**

**- See : Délayé E., S.J. and Bondet H., S.J.**

**Bost L. See: Bengstorf K.H. and Bost L.**

**Rousseau M. Mission and formation of catechists in a developing world (Coget) 999**

**Bubin B. Das Zeitalter lustinians. Band I (Martin) 665**

**Sacerdoti e laici (Galot) 763**

**Sagitta (Coll.), vol. anal. Sacerdoti e laici.**

**Saint-Ghislain (Sr) M. "My soul thirsts for the living God" (Coget) . 1000 Saint-Jean B., S.J. Genesis of the Action. Blondel 1882-1893 (Legros) ... 783**

**Salaün B. and Marcus E. What is a priest?**

**Samberger Chr. and Baffin D. Catalogi codicum graecorum qui in mino­**

**ribus bibliothecis italicis asservantur, I (Martin) 431**

**Sarano J. Human balance (Delcuve) 324**

**Sauter G. Zukunft und Verheissung (Tihon) 733**

**Sbardella B." O.F.M. San Carlo da Sezze, O.F.M. Operated completed. I-U**

**(Guidotti) 438**

**Scarpati B. See: Ceriani G., Baiboni D., Scarpati B., Brighi M.**

**Scharbert J. Fleisch, Geist und Seele im Pentateuch (Matagne) 681**

**Scharlemann B.P. Thomas Aquinas and John Gerhard (Stevens) 83**

**Schillebeeckx E., O.P. Theological approaches. I. Revelation and Theology**

**(False) 722**

**- The wedding (Malevez) 1108**

**- Theologische Peilingen. I. Openbaring en Theologie (False) 722 - See : Bahner K., Schillebeeckx E., Willebrands (Mgr) J.G.M., etc.**

**Schlotte ELB. Epiphany as History (Tihon) 735**

**- See: Schmaus M., Schlette H.B. and Gossmann E.**

**Schmaus M. Katholische Dogmatik. IV. 1: Die Lehre von den Sakramenten­. 6e ed. (Renwart) 756**

**- See: Algermissen K., Böer L., Englhardt G., Schmaus M. and**

**Tyciak J.**

**- Schlette HE. and Gossmann E. Theologie im Laienstand (Tihon­) 750**

**Schmid H.H. Wesen und Geschichte der Weisheit (Matagne) 692**

**strhmi thaïs W. Die Theologie Rudolf Bultmanns (Malevez) 430**

**Schnackenburg B. Gottes Herrschaft und Reich (Radermakers) 679**

**- Reign and Kingdom of God (Badermakers) 679**

**Scholl SEE. 150 jaar katholieke arbeidersbeweging in België (1789­**

1. **. 3: De kath. arbeidersbeweging 1914-1939 (Mertens) . 1001 Schürmann H. The story of the last supper (Tihon) 550**

**Schuler B. Die Materie als lebende Kraft. I-II (Isaye) 774**

**Schunck K-D. Benjamin (Matagne) 685**

**Schurr V. See: Arnold F.X., Rahner K., Schurr V. and 'Weber L.M.**

**Schutz B. and Thurian M. The Living Word at the Council (Radermakers) 658 Schweitzer R., S.M. The Prayer Psalms of All Times (J.M.F.) ... 105**

**Scriptoria Medii Aevi Helvetica. Denkmäler Schweizerischer Schreibkunst ­des Mittelalters. XI : Schreibschulen der Diözese ­Lausanne. Edit. A. Bruckner (Martin) 431**

**Seckler M. Das Heil in der Geschichte (Dumont) 718**

**- Salvation and history (Dumont) ... ... 718**

**Seebass H. Der Erzvater Israel und die Einführung der Jahwe­**

**verehrung in Kanaan (Matagne) 684**

**Seelmann K How children are born (C.M.) 444**

**Seemann M., O.S.B. Heilsgeschehen und Gottesdienst (Tihon) 653**

**Seidensticker P. Paulus, der verfolgte Apostel Jesu Christi (Badermakers­) --**

**Seiler J. Das Dasein Gottes als Denkaufgabe (Decloux) 770**

**Sellhelm B. and Maass F. O. Eissfeldt. Kleine Schriften. HI (Matagne) 319**

**Selvaggi F., S.J. Causalità e indeterminismo (Isaye) 773**

**Selvaggi P., S.J. Cosmologia (Isaye) 773**

**Semaine (lre ) d'études ethno-pastorales, Banningville (Congo-Leo), 1965. Reports and proceedings (Masson ) 218**

**Unity seed (Dejaifve) 75**

**Semmelroth O., S.J. See: Bahner K., S.J. and Semmelroth O., S.J.**

**- and Zerwick M., S.J. Vaticanum H über das Wort Gottes (Badermakers­) 681**

**Human sexuality (Carpentier) 772**

**Shine D.J., S.J. An Interior Metaphysics (Isaye) 656**

**The Apostolic See and the Missions (Coll.), vol. The Missionary Work of John IX" 11.**

**The Sign (The) (Coll.), vol. anal. Philippe de la Trinité, O.C.D.**

**- Les grandes études religieuses (Coll.), vol. anal. Bondet H., S.J.**

**Sikora J.J., S.J. The Scientific Knowledge of Physical Nature (Isaye) 774 Simon G., SS.CC. Die Achse der Weltgeschichte nach Karl Jaspers**

**(Decloux) 558**

**Siwek P." S.J. Aristotelis Tractatus de Anima (de Give) 99**

**Six J.-F. A priest, Antoine Chevrier, founder of Prado (Demonty) 92 Slenczka B. Geschichtlichkeit und Personsein Jesu Christi (Galot) 1118 Solms (de) E. See: Mannati M. and Solms (de) E.**

**Sources Bibliques (Coll.), vol. anal. Viard A., O.P.**

**Christian Sources (Coll.), vol. anal. Gregory of Nyssa.**

**Specker J., S.M.B. See : Beckmann J., S.M.B., Bühlmann W., O.F.M.Cap. and Specker J., S.M.B.**

**Spirituality of yesterday and today (Coll.), vol. anal. Bouyer L.**

**Spirituality of the laity (Coll.), vol. anal. Grand'Maison J.**

**Splett J. Die Trinitätslehre G.W.F. Hegels (Decloux) 782**

**Stiglmayr E., S.VJ). Verstossung und Gnade (Dumont) 84**

**Stommel J.A. The unification of reality (Isaye) 776**

**Strolz W. Widerspruch und Hoffnung des Daseins (Decloux) 772**

**Studi critici sulle scienze (Coll.), vol. anal. Selvaggi F., S.J.**

**Studi di scienze ecclesiastiche. It (Malevez) 743**

**Studia (Coll.), vol. anal. Langevin G., S.J.**

**Studia Antoniana (Coll.) vol. anal. : Tse J.B., O.F.M.**

**Studia Friburgensia (Coll.), vol. anal. Gallagher J.F., CM.**

**Studia psychologica (Coll.), voL anal. Bogers C. and Kinget G.M.**

**Studia sociala. Texts and documents (Coll.), vol. anal. Carrier H., S.J.**

**Studien zur Geschichte der kath. Moraltheologie (Coll.), vol. anal. Weber H.**

**Stuttgarter Bibelstudien (Coll.), voL anal. Becker J., Beumer J., Blinz- ler J., Fitzmyer J.A., Gaechter P., Haag H., Heising (Dom) A., Kiefer (Dom) 0., Kremer J., Lammers K., Loersch S., Lohfink ­G., McCarthy D.J., Ortkemper F.-J., Pesch B., Pesch W., Scharbert J., Seidensticker P., Semmelroth O., S.J. and Zerwick M., S.J., Vaux (de) B.**

**Suarez Fr. Defensio fidei. HL 1. Principatus politicus o la soberania populär. Edit. E. Elorduy y L. Perena (Mertens) 327**

**Sulle vie del Concilie (Coll.), vol. anal. : Girardi G.**

**Symposion (Coll.), vol. anal. Splett J.**

**Tandonnet B., S.J. L. Gonçalves da Câmara. Memorial 1555 (Delcuve)**

**Teilhard de Chardin P. I explain myself. Edit. J.-P. Dem or lin (H. J.) ---$3®**

**- Letters from Hastings and Paris 1908-1914 (H.J.)**

**Tertullian W.S.F. Ad martyres. Edit. A. Quacquarelli (Martin) 78**

**Texte und Untersuchungen zur Geschichte der altchristlichen Literatur**

**(Coll.), vol. anal. Lietzmann H., Nagel P., Paschke Fr.**

**Texts and Theological Studies (Coll.), vol. anal. Küng H.; Philipon M.M., O. P.; Questions théologiques aujourd'hui. III. Practical Theology; Rahner K.; Trembelas P.N.**

**Theologica Montis Regii (Coll.), vol. anal. Hideschi Kishi A.**

**Theology (Coll.), vol. anal. Catâo B.; Crouzel H., S.J.; Fessard G. ;**

**Lubac (de) H., 8.J.; Moingt J., S.J.**

**Theology of today and tomorrow (Malevez) 1106**

**Theology and practice of concelebration (Tihon) 745**

**Theology. Pastorale et Spiritualité (Coll.), vol. anal. Touilleux P.**

**- Recherches et synthèses (Coll.), vol. anal. Rondet H., S.J.; Van Delft M., C.ss.R.**

**Theologians and Contemporary Spirituals (Coll.), vol. anal. Engelmann H. and Ferrier F.; Lebeau P., S.J.**

**Theologische Fragenheute (Coll.), vol. anal. Schmaus M., Schlette H.E. and Gossmann E.**

**Theophrast von Hohenheim. Sämtliche Werke. H. Theologische und Religionsphilosophische Schriften. Edit. K. Goldammer. Band H. Ethische, soziale und politische Schriften. Schriften über Ehe, Taufe, Busse und Beichte (Martin) 101**

**Thiele W. Dio lateinischen Texte des 1. Petrusbriefes (Martin) 652**

**Thils. G. Proposals and problems of the theology of non-Christian religions ­(False) 424**

**Thiry A., S.J. Religious Liberty and Christian Freedom (Decloux) ... 748**

**Thompson G.H.P. The Lotters to the Ephesians, to the Colossians and to Philomon (Radermakers) 701**

**Thurian M. See: Schutz R. and Thurian M.**

**Tillich P. Christianity and the Encounter of the World Religions (Demonty) 424**

**Tooke J.D. The Just War in Aquinas and Grotius (Mertens) 326**

**Touilleux P. Introduction to a critical theology (Dumont) 720**

**Tradition and Renewal (Coll.), vol. anal. Nothomb D., P.B.**

**Travaux de l'Institut Catholique de Paris (Coll.), vol. anal. Villette L.**

**Travaux de l'Institut de Sociologie de la Faculté de Droit de Liège (Coll.), vol. Minon P.**

**Theological works. II. Edit, of the Moscow Patriarchate (Dejaifve) 322**

**Trembelas P.N. Dogmatics of the Orthodox Catholic Church. I (Dejaifve­) 322**

**Tresmontant Cl. How the problem of God is posed today (Decloux) 425**

**Trilling W. Fragenzur Geschichtlichkeit Jesu (Malevez) 694**

**Tse J.B., O.F.M. Perfectio Christiana et societas Christiana iuxta magisterium Pii Papae XTT (Bergh) 992**

**Tshibangu T. Positive and speculative theology (Dumont) 718**

**Turner F. Preaching communication (Mols) 891**

**Tussen atheist en gelovige (Mols) 890**

**Tyciak J. See: Algermissen K., Böer L., Englhardt G., Schmaus M. and Tyciak J.**

**U (Coll.), vol. anal. Weil B.**

**Unam sanctam (Coll.), vol. anal. Congar Y.M.-J., O.P.; Henry A.-M., O.P.; Winninger P. and Congar ¥.**

**Universe (The) of Forms (Coll.), vol. anal. Grabar A.**

**Université catholique de Louvain. Faculté des sciences économiques et sociales (Coll.), vol. anal. Prades J.A.**

**Vagaggini C., O.S.B. Il canone della messa e la riforma liturgica. ­Problem! e progetti (Tihon) .... -** /'tut **T 207**

**Valkovic M. L'uomo, la donna e il matnmonio nella teologia di ­Matthias Joseph Scheeben (Galot) 751**

**-ya.n Caster M., S.J. Catechesis and Dialogue (Coget) . 999**

**Van Court B. The crisis of contemporary Christianity (Delcuve) 749**

**Van Delft M., C.ss.R. The parish mission (Month) ... 765**

**yan de Pol W.H. Het Anglikanisme in Œcumenisch Perspectief (Boey) 210**

**- Het Getuigenis van de Reformatie (Boey) 211**

**Van Luijk H. See: Braun C., Arntz J. and Van Luijk H.**

**Van Steenberghen F. Philosophy in the XIIIe century (from Give) 99**

**Vatican II. The sixteen conciliar documents. Full text. Edit.**

**P.-A. Martin, C.S.C., 2e ed. and paperback ed. (Matagne) ... 710**

**Vaux (de) B." O.P. Die Patriarchenerzählungen und die Geschichte (Radermakers) 680**

**- The sacrifices of the Old Testament (Matagne) 690**

**Vergote A. Religious psychology (Thiry) 323**

**Verhandelingen van de koninklijke vlaamse Academie voor Weten- schappen. Letteren en Schone Künsten van Belgie. Klasse der Letteren (Coll.), vol. anal. Gevaert J.**

**Vermeulen A.J. 'Epiphaneia (Lebeau) 874**

**Vertreibung und Versöhnung. Edit. E. Wilkens (Mols) 766**

**Vetus Latina (Coll.), vol. anal. : Thiele W.**

**Vetus Latina. 24/1. Epistula ad Ephesios. Lief. 5: Eph 6, 12-24. Register. 24/2. Epistulae ad Philippenses et ad Colossenses. Lief. Einleitung, Phil 1, 1-25. 26/1. Epistulae catholicae. Lief. 4-5: 1 Jo 1, 1-3 Jo 3 (Martin) 652**

**Viard A." O.P. Saint Paul. Epistle to the Galatians (Dideberg) 702**

**Victoriensia (Coll.), vol. anal. Gabâs Pallâs R.**

**New Life (Coll.), vol. anal. Cadet J.**

**The Virgin Mary in the Constitution on the Church (Galot) 747**

**Villain M. Portrait of a precursor: Victor Carlhian (1875-1959) (De- jaifve) 76**

**- Vatican II and Ecumenical Dialogue (Dejaifve) 73**

**Villette L. Faith and sacrament. 2.' From St. Thomas to Karl Barth (Ren- wart) 752**

**Vincent (Mgr) A. Biblical Lexicon (Radermakers) 674**

**Visser 't Hooft W.A. See : Bea (Card.) A., Boegner (Pastor) M., Visser 't Hooft W.A., Nissiotis N., Cullmann O.**

**Vitoria (de) P. Lessons on the Indians and the Law of War. Edit.**

**Mr Barbier, O.P. (Mertens) 328**

**Vocation and Vocations in the Light of ­Vatican II Ecclesiology ­(Renwart) 96**

**Religious Vocations and the Modern World (Bergh) 764**

**Völker W. Maximus Confessor als Meister des geistlichen Lebens (Martin) 1112**

**Voillaume B. On the path of men (Fisch) 93**

**Voice of the Church (Coll.), vol. anal. Renard (Mgr) A.C.**

**Wainwright A.W. The Trinity in the New Testament (Tihon) 739**

**Wanke G. Die Zionstheologie der Korachiten in ihrem traditionsgeschichtlichen ­Zusammenhang (Matagne) 692**

**Weber H. Sakrament und Sittlichkeit (Renwart) 755**

**Weber L.M. See: Arnold F.X., Rahner K., Schurr V. and Weber L.M.**

**Weihnachts-Seelsorgertagung 28.-30. Dezember 1965 (Tihon) 89**

**Weil B. Politics of Aristotle (Decloux) 434**

**Welte B. Auf der Spur des Ewigen (Decloux) 725**

**- Heilsverständnis (Decloux) 725**

**- Im Spielfeld von Endlichkeit und Unendlichkeit (Decloux) ... 725**

**- Vom Geist des Christentums. 2e ed. (Decloux) 725**

**Wenham J.W. The Elements of New Testament Greek (Badermakers) 653 - Key to the Elements of New Testament Greek (Badermakers) 653 Werbeck W. Die Beligion in Geschichte und Gegenwart. Begisterband.**

**3® ed. (Martin) 104**

**L., S.J. Mission und Eschatologie (Galot) 659**

**Wiener Beiträge zur Theologie (Coll.), vol. anal. Dexinger F.**

**Wilckens TT. See: Marxsen W., Wilckens U., Delling G., Geyer H.-G.**

**Wilkens E. Vertreibung und Versöhnung (Mols) 766**

**Wilkinson J. Interpretation and Community (Gilbert) 682**

**Willebrands (Bishop) J.GM. See : Bahner K., Schillebeeckx E., Willebrands (Mgr) J.G.M., etc.**

**Willig I. Geschaffene und ungeschaffene Gnade (Dumont) 85**

**Winckelmans de Cléty Oh., S.J. The World of Persons (Decloux) 771**

**^yinninger p. and Congar Y. The deacon in the Church and the world of today­**

**Today (Galot) 746**

**Wipfler H., S.A.O. Die Trinitätspekulation des Petrus von Poitiers und**

**die Trinitätspekulation des Bichard von St. Viktor (Tihon) 741**

**Wölfel E. Seinsstruktur und Trinitätsproblem (Tihon) 741**

**Yale Publications in Beligion (Coll.), vol. anal. Scharlemann B.P.**

**Yinger JM. Beligion, society, person (Mertens) 885**

**Young (The) Adult Offender (Mertens) 33!**

**Ysebaert J. Greek Baptismal Terminology (Lebeau) 872**

**Zaehner B.C. India, Israel, Islam (False) ... 730**

**ftfljnhra.no Fr., S.J. Diccionario Bio-Bibliogräfico de la Compañía de**

**Jesús en México. Volumes V and VI: Siglo XVH (1600-1699) (Martin) 105**

**Zerwick M., S.J. See : Semmelroth O., S.J. and Zerwick M., S.J. Zobel H.-J. Stammesspruch und Geschichte (Matagne) 684**

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5. Paris, 1937 (rced. 1965), pp. 59-73....

10. We have begun the theological elaboration of this in a note to be published

16. *Unity, Holiness and Truth,* in *Ecuin. Rcvicw,* January 1962, p. 191.

9. "Divina Revelatione Deus seipsum atque aeterna voluntatis suae decreta circa hominum salutem manifestare ac communicare voluit" ("Dei Verbum \*. c. 1, n. 6, § 1 )....

11. Cfr "Dei Verbum", c. 1, n. 3 and 4.

6. Two significant examples would be the title *mater Ecclcsiac* and the Mariological thesis which affirms the belonging of the Virgin to the hypostatic order: "The mother of the Church is the grace of the Holy Spirit", says Luke of Montcomillon (Pseudo-Philippe de Harvengt), *Moralitates in Canticum, PL* 203, 564 C. Texts in this sense can be found in the East as well as in the West (from Catherine of Siena to Fr. Lemonnyer).

The oriental counterpart of the thesis on "Mary's belonging to the ­hypostatic order­" is the "hypostatic maternity" of the Holy Spirit, of which S. Bulgakov, chapter on the Trinity (in Russian) and P. Evdokimov, La femme et salut du monde, Paris, Casterman, 1958, p. 216-217, speak. Bulgakov, chapter on the Trinity (in Russian) and P. Evdokimov, *La femme et le salut du monde,* Paris, Casterman, 1958, p. 216-217, who cites it and takes it up again.

One could also study the parallels between the title of the Holy Spirit and that of the Virgin who is also called: *Columba* (an extremely frequent title: more than 150 uses cited in the *PolyanJhed Mariana* of H. Maracci), *fons, advocata, consolatrix* to note only the particularly frequent titles.

9. H. Bremond who launched the *"theocentric"* tern in *Histoire littéraire du sentiment religieux en France,* Paris, vol. 3, 1921, p. 29, and *"christocentrisme",* in the ensuing controversy with Cavallera in *Revue d'ascétique et mystique,* 3 (1922), pp. 301-311. See R. Lack, in *Etudes Mariales,* 21 (1964) 18-19.

16. Y. M. J. Congar, *Le Saint-Esprit et le corps apostolique, réalisateurs de l'œuvre du Christ,* in *Revue des Sciences Phil, et Thcol,* 36 (1952) 613-625 and 37 (1953) 24-28; *L'Esprit Saint dans l'Eglise,* in *Lumière et Vie,* 1953, n' 10, pp. 51-74.

21. Constitution *Lumen gentium,* 59. Other mentions of the Holy Spirit in *De Beata* are limited to the Trinitarian enumeration of the three ­persons (nn. 53-66) and the formula of the Creed: "conceived by the Holy Spirit" (nn. 52-64, 65).

26. A strange paper was distributed to the fathers on this subject during the last two sessions of the Council. Similar attempts are to be found in the ­ecclesiological field, but rectified and contained. Thus, for example, H. E. Manning, *The Temporal Mission of the Holy Ghost,* London, 1865, considers the union of the Holy Spirit with the Church as a substantial union analogous to the hypostatic union (p. 58). He defends a "communication of idioms" between the Holy Spirit and the mystical body as a *whole,* but not with the ­members, because the body is incorruptible, one, holy and infallible. Similarly, M. J. Scheeben speaks of "the Incarnation of the Spirit in the Church," *Dogmatik,* 5, § 276, n. 1612.

32. Constitution *Lumen Gentium,* n. 50, n. 53: "She received into her heart and body the Word of God"; n. 63: "By believing she became a father *(credens ... genuit)*"; cfr n. 64.

2. O. Cullmann. - *Heil als Geschichtc.* Heilsgcschichtlichc Existenz im Neuen Testament. Tubingen, J. C. B. Mohr, 1965, 23 X 10, xi 1-328 p., 31 DM bound; 25 DM paperback; to be quoted: *Heil.* The French translation by Pastor Marc Kohler was published under the title: *Le salut dans l'histoire.* Coll. ­Bibliothèque Théologique. Neuchâtel, Delachaux et Nicstlé, 1966, 16 X 22, 337 p.; it can be quoted as follows *Le salut.*

5. In this paper I distinguish between the relationship of Jesus to Old Testament history on the one hand and to New Testament history on the other; this distinction is not made in Cullmann's book, but it helps to clarify matters without betraying the author's thought.

6. Cullmann does not make this omission; but the terms in which he distinguishes Bultmann from his school are too vague to be very illuminating. Cfr *Salvation,* p. 103.

8. *Salvation, ibid.*

9. *Salvation,* pp. 103, 106. Bultmann speaks rather of an *implicit Christology,* in *Glauben und Verstehen,* vol. I, Tubingen, 1933, pp. 174, 204, 266 .

11. *Salvation,* p. 106 ,

16. *Salvation,* p. 106.

26. *Salvation,* pp. 38, 39.

36. *Salvation,* p. 211.

43. *Salvation,* p. 210.

46. *Salvation,* p. 222.

49. *Salvation,* p. 221.

54. I have sought to define this higher plane of history in *The Dimensions of Salvation History,* in *N.R.Th.* 86 (1964) 574-578.

56. *Salvation,* pp. 304, 306. On the cultic presence of Christ evoked in the Eucharistic prayer *Maranatha,* one can read some very beautiful pages in *Christologie du Nouveau Testament,* pp. 180 ff.

Is it more profound and true than has been admitted? Card. Agaggianian, *XXVe Session of pastoral aggiornamento,* Milan, 1963, in *Catholic Doc.* 1963, col. 1308 .

9. Cfr C. Jaimc Snoek, *Tiers Monde, Révolution et Christianisme,* in *Con- ciihan,* 15 (1966), p. 31-44.

11. It is because Novatus, to whom only clinical baptism had been conferred, had never received this "imposition of hands" that Pope Cornelius ­took advantage of it ­to vilify him *(Hist. Eccl.,* VI, xun, 15). We have here, then, an eminently traditional point of view. It is the occasion, in this context, to ­underline the importance of this "welcome" of which the old man of Denys speaks. Cfr previous note and the hesitations of Bardy for his translation.

16. Cfr Héfeeé... I, 1\* part, p. 1000. The Council of Arles of 452 will want to rebaptize them. The recension of this canon by Ferrandus *(P.L., 67,* 958) in the VIe s. does not include the mention of these Photinians.

19. Mansi, II, 472, and VII, 880. The first Council of Arles speaks explicitly of the Novatian and Donatist quarrel *(de Afris).*

29. There is nothing strange about this practice. Thus, St. Francis of Assisi would go so far as to advise his brothers to sell their liturgical books if this was the only resource they had left to offer hospitality to the poor or to grant them relief. E.g. *Legenda Anliqua,* ms. 1046 of Perugia, ed. Delorme, *La France francise,* Paris, 1926, no. 56 (translated into French by Abbé Fagot, Paris, Edit francise, 1927, p. 105). Cfr Celano, *Vita 2a ,* c. LVIII, Quaracchi, Ed. Analecta Francise, t X, n° 91, trans. VorEUX, p. 300.

33. *Decree. Greg. IX,* lib. III, tit. XLIII, cap. III, Friedberg, II, 648 f. (cfr *ibid.,* II, p. XLV on the censure of S. Raymond).

36. *Ibid,* solut. III.

37. We refer to the dozen or so Thomistic references which Fr. Congar lists in *Faits, problèmes et réflexions à propos du pouvoir d'ordre et des rapports entre le presbytérat et l'épiscopat,* in *La Maison Dieu,* 14 (1948), p. 121, n. 34. For the Summa, see. III", q. 64, a. 3 ad 3um; q. 84, a. 5 ad 3um and a. 7 ad 4um.

39. We have not discussed this period. However, for the sake of completeness, we summarize here the conclusions of the art. cit. of PP. Dupuy and Clement. Let us recall here only can. 14 of the Council of Trent: "Si quis dixerit, baptismum, qui etiam datur ab haereticis in nomine Patris et Filii et Spiritus Sancti, cum ­intentione faciendi quod facit Ecclcsia, non esse verum baptismum, A.S." *(DB.* 860).

6. *Images et symboles,* Paris, 1952, pp. 12 and 31.

8. L. Lévi-Bruhl, *La mythologie primitive,* Paris, 1935. And also the works of R. Otto, G. Van der Leeuw; and already the works of G. F. Creuzer, at the beginning of the XIXe century.

9. C. G. Jung, *Métamorphoses et symboles de la libido,* Paris, 1932; *L'homme à la découverte de son âme,* Geneva, 1950. On Jung, see R. Hostie, *Du mythe à la religion. La psychologie analytique,* in *Etudes carmélitaines,* n° 34, Paris, Desclée De Brouwer, 1935 and J. M. Pohier, *Psychologie et religion de C. G. Jung,* in *Rev. Sc. phil. théol.* 44 (1960) 639-645.

16. We will dispense with citing here the whole pleiad of representatives of the new criticism (Roland Barthes, etc.) and the new novel.

19. "Myth is an element of all religion, myth is a religious category\*, P. Tillich, *Mythus,* in *Die Religion in Geschichte und Gegen- ivart,* IV, 2e ed., 1930, p. 365.

23. *Marian Theology and Problem of Myth,* in *Marian Studios,* 15 (1964) 127-156. Cf. also the book by V. White cited below in note 37.

26 "It is trite to recall that the sanctuaries of modern religions are often built in places considered already sacred in the time of paganism­", Romain Roussel, *Histoire des pèlerinages à travers les siècles,* Paris, Payot, 1954, p. 79 (a work which is sometimes biased). A. Lecoy de la Marche, *Saint Martin,* Tours, Marne, 1881 .

On these transfers, see the review *Sanctuaires et Pèlerinages* n" 3, p. 15 (on Chartres); n. 20, p. 111-125; n. 32-33, p. 98 (on the cult of the Virgin in the diocese of La Rochelle); n® 35, p. 87-92 (on the figurine of Prunay and the *J'irgo paritura* of Chartres); n® 38 (concerning the church of Sainte-Maric of Toulouse established on the foundations of a pagan temple), etc.

28. T. O'Meara, in *Marian Studies,* 15 (1964) 140-144 and *Mary in the Protestant and Catholic Theology,* New York, 1966, pp. 233-242; 256-257.

31. Significantly, when J. Guitton re-edited (Paris, Apostolat de la presse, 1957) C. Flachai re's book, *La dévotion à la Vierge,* Paris, 1916, he expurgated several passages: e.g. p. 145-146 (ed. 1916, p. 101) on Marie Rousseau "figure of the Virgin" and the milk she "feels drawn from her breasts... whenever" Olier exercises his apostolic activity: "She is a woman of the Church". 101) on Marie Rousseau "figure of the Virgin" and the milk she "feels drawn from her breasts... every time" Olier carries out his apostolic activity: "She feels her breast swollen and her milk pouring out of me that it seems to her that I am disgorging afterwards on the persons to whom I speak". See also, p. 153 (ed. 1916, pp. 107-108); p. 154 (ed. 1916, p. 109). On p. 19, the editor explains the deletion of these passages which are offensive to the lay reader. He has honestly marked them with suspension points in square brackets.

34. On Jung, see the study by T. O'Meaka in *Mar. St.,* 15 (1964), pp. 132-140.

36. *The Psychology of the Transference,* in *Collected Works,* vol. 16, p. 174 (T. O'Meara, *ibid.,* Î36).

38. On the neuroses that result from a frustration of the archetypes, see for example *Collected Works,* 8, p. 218-219 (On *the Nature of the Psyche')* and 9, 1, p. 48 *(The Concept of the Collective Unconscious).* Concerning the ­Protestant attitude­, whose evolution Jung wishes to see, see for example *Réponse à Job,* translated by R. Cahen, Paris, Buchet-Chastcl, 1964, p. 228-234.

39. *Reply to Job,* ibid, p. 228.

42. R. Laurentin, *Marie, l'Eglise et le sacerdoce,* Paris, vol. I, 1952, pp. 55-62.

44. C. Wessels, *The Mother of God,* River Forrest, Illinois, The Aquinas Library, 1964.

49. A. D. Sertillanges, *La Vie catholique,* 2nd series, Paris, Gabalda, 1922, p. 29.

3. The definition was less clear in the encyclical *Mirae caritatis* of Leo XIII, to which the Constitution refers. There it was simply stated, ­rather along the lines of neutral objects: mutual communication of help, atonement, prayers and benefits (efr D.S., 3363).

6. The last words "per modum suffragii" are, however, included in norm 3 which speaks of the application of indulgences to souls in Purgatory. This confirms the idea that the absence of the words "per modum absolutionis" is indeed intentional.

11. *Ibid,* 371-372.

16. Denz-Schön, 1512 and 1514.

19. This degree of accuracy obviously varies with the nature of the ­documentation available and the literary conventions accepted in the milieu for which the historian is writing. Both elements must be assessed in each particular case according to the circumstances; inspired books cannot be an exception to this fundamental law of the historical genre.

26. H. Gunkel, *Genesis übersetet und crklarP,* Gôttingen, 1917, p. 15: "The knowledge or non-knowledge that is taken into consideration here is also primarily that which concerns the distinction of the sexes" (cf. p. 17). The idea was already present in Philo, Clement of Alexandria and Saint Ambrose (cf. L. Ligier, *op. cit.,* pp. 176-177). J. Coppens *(La connaissance du Bien cl du Mal et le péché du Paradis,* p. 10) finds only a weakened echo of it in the present text of Genesis, but supposes its presence at the level of its sources.

29. *The Bible, Word of God,* pp. 82 ff.

34. P. Dhorme, *op. cit.* pp. 182-325; G. Contenait, *L'épopée de Gilgamesh : Poème babylonien,* Paris, 1939. Since then, the material has increased significantly, especially on the Sumerian side. The bulk of the material can be found in A. Heidel,

36. 36 The terminology of Heidegger and Bultmann is very useful here to distinguish between what is the experience of existence as we know it and what is not.

It is not a question of what we live with ("existential") and what is a question of reflection on existence ("­existential"). To apply an "existential" interpretation to the mythical expression of thought is to identify the understanding of existence that has found expression in this *sui gencris* language. As far as the Mesopotamian epic is concerned, "Gilgamesh is the typical representative of our own humanity, while Ustadishtim is an exceptional man, favored by the gods with an exceptional and unique destiny. There is no other way out for us than to "make a name for ourselves", and then to die... This is the order of things, as the gods wanted it when they created our race. It would be a great mistake to read the epic of Gilgamesh as a free work. A whole conception of existence is expressed in it, and the legendary figure of the hero of the Flood, who became the support of a mythical immortality, plays a significant role in this reflection on the meaning of life. It represents the impossible dream of which mortal humanity is animated. In fact, the jealous divinity has reserved immortality for itself as an exclusive privilege, granting an arbitrary exception in favor of Out-napishtim only to make his descendant feel the weight of the destiny in which he is enclosed" *(R.S.R.,* 1958, p. 202). We can see at once how different the orientation of thought is in the biblical revelation.

Let us just mention one of the famous mathematical predictions of Einstein *(Relativity,* 1955, p. 121): "It follows from the theory of general relativity that every planetary ellipse must necessarily rotate around the sun (in a definite way); this rotation amounts for Mercury to 43 arc seconds per century, exactly as observation has established" .

And finally, with Louis de BroglïE *(Reception of Professor L. Leprince - Rin- guet at the Académie Française,* 20 October 1966), let us recall the discovery of the pi meson, whose existence had been predicted in a remarkable way by the Japanese theorist Yukawa, in seeking to interpret the very short-distance interactions that take place between the particles inside atomic nuclei, and also ensure their stability.

9. The growing complexity of organisms testifies that < the law takes precedence over the fact, that the order of things imposes itself as a rationality". Gaston Bachelard, *La philosophie du non,* Paris, 1949, p. 57.

11. Einstein, Langevin, Planck, Schrôdinger, etc.

13. The increase in entropy could represent, in the eyes of some, a kind of apparent disorder, evoking a fundamental disorder, of which the ­visible harmony of the world would be a "by-product", in the style of the order expressed by the laws of large numbers, or statistical laws based on the calculation of probabilities. In this hypothesis, it would be this macroscopic order, with uncertain origins but always so marvellous, which would require to be founded in reason.

16. Cfr E. Kahane, *La vie n'existe pas!* pp. 125, 126.

19. A primordial chance leading to a certain number of natural necessities, which then reduce, in the continuation of evolution, the field of the ­improbable, leaves the problem of total convergence and overall significance unresolved, since it is to this chance that everything, in the final analysis, must be related (the regular sequences themselves), and this is properly absurd. The final result goes too far beyond what, by chance, it is believed, could have been established, according to certain defined "valences", on the successive levels of evolution.

**N. R. TH. LXXXIX, 1967, II0 4. 15**

29. "The physical world consists, so to speak, of groups of measurements re­ posing on an obscure background which lies outside physics", and again: "Something unknown is doing we do not know what... The nature of the activity, like the nature of what produces it, is not defined..." (A.-S. Eddincton).

4. *Das Messiasgeheinmis in den Evangelien,* Tubingue, 1903.

6. Cfr L. Algisi, in *Introduzione alla Bibbia,* IV, Turin, 1959, pp. 145-147

1. *La foi n'est pas un cri followed by Foi et institution,* Paris, Ed. du Seuil, 1959, 14 X 20, 398 p.

4. H. Duméry, *op. cit.* p. 246.

6. H. Van Luijck, *op. cit.* p. 115, n. 1.

n. r. th. lxxxix, 1967, No. 4. 16

9. Id. at 256.

16. Cfr H. Duméry, *La foi n'est pas un cri,* second edition, p. 113, n. 1: "Jesus is the true founder of the Church, since in organizing it the apostles limit themselves to recovering his thought and action" (p. 113, n. 1).

19. Id. at 89.

53. We know what traces this view expounded in the *Tinteus* left in Origen *(De principiis,* 2, 8, 3-4; *Against Celsus,* 1, 32, where Pythagoras, Plato and Empedocles are ­expressly mentioned).

n. **R.** th. lxxxix, **1967, no. 5.** 17

67. I take here the terminology of E. Boné, *"Homo habilis, nouveau venu de la paléontologie",* in *N.R.Th.,* 1964, p. 619-632.

69. *Ibid,* p. 627.

83. Here I take up the principle laid down in *Christian Meaning of the Old Testament,* p. 99, note 3.

89. This is what the ecclesiastical documents mean when they speak of a "special intervention" of God at the origin of the human race. This "special" intervention is in fact part of a creative act which alone explains the *entire* evolutionary process; it is also found at the origin of all new human life.

98. Otherwise it would be necessary to suppose that evil would already be present in the being who reaches the life of man.

99. I would not, however, dare to say on my own authority that, in the present state of anthropological and theological research, the first hypothesis I have considered is surely contrary to the faith. To decide this, the problem of human unity and its foundations would undoubtedly require further study.

100. Perhaps it would be necessary to consider here the conditions under which the *possibilities of subsistence* would present themselves to a new race reduced to the ­thickness of a single couple, in the midst of an animal world from which it would be radically ­cut off and a nature of which it would be far from having acquired mastery. No doubt the new phenomenon of the spirit should be taken into account in assessing such a situation. But this spirit would have as its support and means of expression only a rather rudimentary psychic life, and the disproportion between fallen humanity and its environment would be no less crushing. From this point of view again, the existence of a *society* would undoubtedly be more satisfactory to satisfy the data of the problem.

104. St. Gregory of Nyssa, *On the Creation of Man,* trans. by J. Laplace, coll. "Sources chrétiennes", 6, Paris, 1943.

105. *Summa Theologica,* 1", q. 65-102.

106. The example is given by St. Augustine. *De Genesi ad litteram,* 8, 1 and St. Thomas, *S.Th.,* I\*, q. 102, who refers to St. John Damascene, *De fide orthodoxe,* 2, 11 *(PG,* 94, 909-18) .

107. Book of *Jubilees,* 3 (in R. H. Charles, *Apocrypha and Pscudepigrapha,* II, p. 16 f.); *Revelation of Moses,* 15-34 *(ibid.,* pp. 145-149). This development of the legend (which preludes Du Bartas' *Weeks* and Milton's *Paradise Lost*) is more developed in the apocrypha than in the rabbinic commentaries on Genesis collected in *Bereshit Rabbah,* 13-23.

108. On this particular point, the very comprehensive survey of W. Goossens, art *Bodily Immortality,* in *D.B.S.,* vol. 4, col. 298-351, confines itself to an exegetical study of the question.

109. Denz.-Schonmetzek, *223.*

119. See the beautiful text of *VAdverstts haereses,* 4, 38, quoted by H. de Luhac, *Catholicisme,* p. 186 f. (with other references to St. Irenaeus); cfr. *Démonstration ­de la prédication apostolique,* 12 and 14 (Sources chrétiennes, 62, p. 50-53).

121. We can see, then, how much unreality is involved in the picture of primitive integrity, as it is often painted in the wake of medieval theologians, as soon as we forget to include the factor of "time". Now time is the fabric of our existence, and man's choice in the face of God has qualified this existence and its mode of realization from the beginning, "in a moment, in the twinkling of an eye", to use the word of Saint Paul *(1 Cor* 15:52).

Ch. Péguy, *Eve,* in *Oeuvres poétiques complètes,* Paris, 1957, p. 938. We know that the whole beginning of Eve is a nostalgic evocation of Paradise lost: <0 mother buried outside the first Garden, // you no longer knew this *climate of grace... ".*

126 *Supra,* pp. 371 ff.

129. Dante, *Divine Comedy, Paradise,* Canto 33, 145. Dante ­certainly understood ­this "motion" in a timeless sense, according to the medieval metaphysics that showed in God the "First Mover" on which the universe is suspended. But the image acquires greater force when applied to the evolving universe, all of which is tending towards the Parousia of Christ.

9. Luke uses the same Greek participle ¿H vq error evi] to express ­Mary's situation with ­regard to Joseph: at the Annunciation on the one hand (1:27) and at Christmas on the other (2:7). The Jerusalem Bible translates by fiancée in both cases, which is strange for the second. Other authors prefer to ­translate bride in both cases. It is Matthew who distinguishes two situations (betrothal and marriage) separated by the moment when Joseph "takes Mary into his arms" *(Mt* 1:24). In any case, the distinction between betrothal and marriage is not the one we would make today. According to Deuteronomy 20:23-24 if a man "lies with a *virgin betrothed to* a man" (same words as in *Le* 1:26), "... he has violated *his neighbor's wife",* for she legally belongs to the betrothed as a wife.

On the subject of virginity according to *Le* 1:34, see note 5 above.

11. *Jn* 19:25-27 seems to us to be understood in the sense of a spiritual motherhood. But this meaning was only recognized late by Tradition, and the universal character of this maternity is not explicit. After the popes, the Council taught the spiritual motherhood of Mary, but it did not base it on *Jn* 19:25-27, so as not to close the exegetical discussion prematurely *(Lumen Gentium,* Chap. 8, passim. R. Laurentin, *J^a Vierge au Concile,* chap. 9, § 2, p. 151-168).

16. *1 Pet* 2:9; cf. 61:6; *Rev* 1:6; 5:10; 20:6. On the genesis of these texts, R. Laurentin, *Mary, the Church and the Priesthood,* vol. 2, 1953, p. 56.

n. **R. TH. LXXXIX,** 1967, No. 5. 19

26. *MT* 13:10-11 and *Jn* 20:11-18. *Mt* inserts, visibly afterwards, into the common framework, the account of the first appearance to the women: 28, 9-10. Cfr *Mk* 16, 6-7.

It is not obvious that female courage is less when a woman is put in a situation that calls for courage. It would be more accurate to distinguish between male and female ways of being brave or cowardly.

30. J. Sonnemans, *Towards the ordination of women,* in *Spiritus,* 1966, n\* 29, p. 403-422, and T. Maerïens, *La promotion,* p. 195, 216-217 hesitate in the same way. See below p. 507-510.

35. This seems to be the meaning of *Ephesians* 5:21, which commands the whole passage concerning men and women: "Be subject to *one another" (Ib.,* p. 134).

36. And this in the most "subordinatist" passages, if one can say so: *1 Cor* 11:11; *Eph* 5:21. Cfr *1 Cor 7:*4. In the same line, we must quote this affirmation concerning the relationship between Christ and the Church, which Paul assimilates to the relationship between man and woman: "The Lord is for the body" (which is the Church), "as the body is for the Lord" *(1 Cor* 6:13).

44. As it is a question of seeing things clearly and not of making fire of any wood in favour of

of the priestly ordination of women , let us put aside here a false trail (which I have

already discarded in *Marie, l'Eglise et le Sacerdoce,* t. 1, Paris, 1952, p. 662).

According to M. J. Scheeben, *the hierarchical priesthood exercises the maternal function in the Church.* If this were so, it would have to be said that the priesthood is suitable *for women* and not for men. In reality, according to the symbolism of the Fathers, it is the act of faith by which the faithful conceive God in their hearts that realizes the feminine symbolism: faith of the faithful, faith of the Church, baptismal pool. But the sacramental act performed in the name of Christ, and with his authority, by the ministers of his priesthood, is a male symbolism. This perspective is clear and consistent in Tradition. We touch here one of the weak points of Scheeben, a brilliant theologian, but not very sensitive to the proper value, the nuances, and the coherence of symbols. Thus he went so far as to say: "The priesthood is the only *spouse* of Christ: Christ fecundates *her womb* so that she may *beget* and nourish the children of the Church; the priesthood is therefore also *the only mother of the faithful.* But all the priests together *constitute this motherhood* only insofar as their head, the pope, alone constitutes it*. Mysterien des Christcn- tums,* 1865, translation A. Kekkvoorde, *Les mystères du christianisme,* Bruges, Desdée de Brouwer, 1947, p. 560. If it were so, the pope should be a woman...

45. Good material can be found in E. Beaucamp, *Sous la main de Dieu,* Paris, Fleurus, 1957, pp. 44-69. The ideal woman is praised for her wisdom *(Prov* 31:10, 26, 30) and there are perpetual symbolic shifts from woman to Wisdom and vice versa *(Prov* 19:14; 40:12; compare also: *Prov* 2:6 and 19:14; *Wis* 3:12 and *7:28).* Wisdom and marital fidelity are identified *(Pr* 5:1-2; *7:*4-5). The contrast between the happy love of the man who is faithful to the wife of his youth and the misfortune of the one who allows himself to be seduced by prostitutes *(Pr* 5:15-19; cfr 31:12 and *Si* 26:1-4, in contrast with *Pr* 5:20; cfr 2:18; 5:20; 7:21-23) is similar to the contrast between the banquet of Wisdom and that of Folly *(Pr* 9). In the background, the theme of sacred prostitution, opposed to faithfulness to the Covenant.

46. This is what emerges in particular from the contacts between *1 Sam* 11:2-5 and *Prov* 8:15. *Wis* 1:6, 9, 17 (and the variant in 7:22) seem to identify wisdom and Spirit (see the Jerusalem Bible note to *Wis* 8:22, p. 877).

49. This theme, and that of Jesus' presence on Calvary, are common to *Mk* 14:3-9 and *Mt 27:*56.

5. This is why the Council did not accept the "modi" which asked for the introduction of an explicit mention of tradition in the title of the chapter; for the formal object, the commission explained, is "Sacred Scripture not only because it is inspired (unlike Tradition which is not) but also because it is contained in a single volume which is more accessible than the writings of the Fathers". Moreover, a previous chapter (n. 8) dealt ex ­professe with Tradition and in chapter 6 itself it is mentioned in n. 20, when he speaks of Scripture "as the supreme rule of faith".

17. See, for example, *Quaestiones in epistulam ad Romanes,* II, 2e ed., Rome, 1962, pp. 9-15; or *L'attualità della lettera di san Paolo ai Romani e il problema ecumenico,* in *La Civiltà Cattolica,* 1958, III, pp. 365-377.

3. Cfr *A. A. S.,* 53 (1961), pp. 401-464.

6. Cfr Encyclical *Mater et Magistra,* 15 May 1961, *A. A. S.,* 53 (1961) n 440

16. 2 *Thess.* 3:10.

26. Encyclical *Quadragesimo anna,* 15 May 1931, *A. A. S.,* 23 (1931), p. 212.

28. Letter to the Semaine sociale de Lyon, in *Le Travail et les travailleurs dans la société contemporaine,* Lyon, Chronique sociale, 1965, p. 6.

29. Cfr, for example, M.-D. Chenu, O. P., *Pour une théologie du travail,* Paris, Editions du Seuil, 1955.

36. *L'Osservatore Romano,* 11 September 1965; *Documentation catholique,* vol. 62, Paris, 1965, col. 1674-1675.

39. Cfr *ibid.* n. 50-51 (and note 14), and n. 87, § 2 and 3.

43. *Ibid,* n. 19, § 2.

46. *Pensées,* Brunschvicg ed., 434. Cfr M. Zundel, *L'Homme passe l'homme,* Cairo, Editions du Lien, 1044.

49. Cfr *Mater et Magistra, A. A. S.,* 53 (1961), p. 440 f.

57. Cfr *Acta Leonis XIII,* vol. XI (1892), p. 131.

63 Address by Lean XXIII at the award of the Balzan Prize, 10 May

1963, *A. A. S.,* 55 (1963), p. 455.

64. *A. A. S., 57* (1965), p. 896.

65. Cfr Encyclical *Paccm in terris,* April 2, 1963, *A.A.S.,* 55 (1963), p. 301.

66. *A. A. S., 57* (1965), p. 880.

67. Cf. *Ephesians* 4:12; *Lumen Centium* 13.

11. Let us recall that Saint Thomas affirms that, if man had not sinned, God would not have become incarnate, and specifies: "Praedestinatio praesupponit praescientiam ­futurorum; et ideo sicut Deus praedestinat salutem alicujus hominis per orationes aliorum implendam; ita etiam praedestinavit opus incarnationis in remedium humani peccati" *(S. Tk.,* 3" pars, qu. 1, art. 3, ad 4um).

1. For a brief summary, see: J. Lécuyer, *Le Sacerdoce dans le mystère du Christ,* Paris, 1957, pp. 366 ff.

5. Origen has a long homily on the clothing of the high priest: *In Levit. Homil. VI; P.G.,* 12, 466-475.

6. The passage from *mysterii* to *ministerii* was made, it seems, around the 10th centurye (cfr M. Andrieu, *Les Ordines Romani du Haut Moyen Age,* IV, p. 45). The passage from one word to the other is frequently attested by the manuscripts: cfr C. Mohrmann, in *Ephem. Liturgy,* 1952, p. 274.

9. It is not without interest to note also that the only Latin prayer of ­episcopal ordination which does ­not depend on the Leonian scheme, and which is ­preserved in the *Leofric Missal* (ed. F. E. Warren, *The Lcofric Missal,* Oxford, 1883, p. 217), has several points of contact with the text of Hippolytus.

15. *Ibid,* n. 19-21.

16. ConsL *Lumen Gentium,* n. 22.

9. This is true from the Prologue of *Gatcditn et spes,* n. 2, and elsewhere. And since then, Paul VI in his address at the general audience of 5 April (cf*.* 64 (1967) 784-785.

6. On clumsiness as a source of liability, see my article in the *N.R.Th.,* 85 (1963) 598 ff.

16. Dated 18 November 1966; Italian text in *L'Oss. Rom.* 19 Nov. 1966; translated into French in *La Doc.* 1484 (18 Dec. 1966) col. 2113-2118.

18. 18. letter to Rde M. Saint-Paul, national president of the Union of ­parish educators of France, October 22, 1966; French text in *La Doc Catholique, ibid.* col. 2127-2128.

19. Allocution of 12 January 1967; Italian text in *L'Oss. Rom.* of 13 January 1967; translated into French in *La Doc. cath.* n° 1487 (5 Feb. 1967), col. 225-230.

5. Id. *at* p. 49. It seems to us that the author is referring here only to contemporary or recent miracles, the evangelical miracles, works of Christ the wonder-worker, being the second common fundamental sign.

6. Id. at 59.

*7.* Here and further on, we understand by the absolute communication of God that in which God does not limit himself to revealing himself through his creatures, as their cause, but in which he gives himself in himself, unchanged in grace and fully in glory.

19. "Revelatio divina est essentialiter et absolute supernaturalis. Hinc sequi videtur revelationem divinam non potuisse dari nisi in hypothesi destinationis hominis ad finem supematuralem : nam ordo mediorum corresponderé debet ordini finium : videtur quod sensu et ratione finali careret quod Deus institueret elementum aliquod absolute et essentialiter supcrnaturale (scii, revelatio et fides), nisi in ordine ad finem supematuralem". These lines are taken from J. B. Alfaro, S.J., mimeographed course ad usum privatum: *Adnotationcs in tractatum de virtutibus,* Rome, 1959, pp. 98, 99. See also R. Latoureele, *Theology of Revelation,* Bruges, 1963, p. 339: "If God wants to reveal himself, it can only be in order to establish with man bonds of friendship and love and to associate us with his life... The fact of revelation and the fact of our supernatural vocation coincide in God. -

26. J. Jeremias, *Le message central du Nouveau Testament,* Paris, 1966, p. 28.

30. J. Jeremias, *op. cit.* p. 29.

31. Id, *ibid,* pp. 25, 26.

36. Let us understand: no request to refer to the works separately considered, and as detached from their author. But Jesus cannot refer to himself without also referring to his works, insofar as these are not distinguished from his humanity in act.

4. J. Jeremias, *Les Paraboles de Jésus,* Le Puy-Lyon, 1962, p. 18, n. 4.

6. E. Haenchen, *Der Weg Jesu. Eine Erklärung des Markus-Evangeliums und der kanonischen Parallelen* (Sammlung Töpelmann, II, 6), Berlin, 1966, p. 161, n. 2.

15. riverai èv, "comes into", does not mean "dwells" (Jeremias, *The Parables of Jesus,* p. 20), but "becomes" (Gnilka, *Die V crstockung Israels,* pp. 25-27).

25. Cfr A.-M. Denis, *De parabels over het kotûnkrijk (Mt 13),* in *Tijd- schrift voor Théologie,* I (1961) 273-288. The author believes that he finds in this ­chapter a theological treatise on the Kingdom of Heaven, envisaging successively its foundation in the heart of man, its progressive development, its ­importance in the life of man, its consumption. ..

29. With *ïva: Mt* 1:22; 2:15; 4:14; 12:17; 21:4; 26:56; with ôtccdç: 2:23; 8:17; 13:35.

30. *Mt* also avoids the final conjunction in 2:17 and 27:9: he does not want to suggest that the crime of Herod and that of Judas were willed by God "so that it might be fulfilled...". He clearly rejects the idea of predestination ­to evil. Cfr G. Strecker, *Der Weg der Gerechtigkeit. Untersuchung sur Theologie des Matthäus* (Forschungen zur Religion und Literatur des A und N".T., 82), Goettingue, 1962, pp. 106-107.

5. These include: *general studies :*

- E. Corn ELI s, *Valeurs chrétiennes des religions non chrétiennes.* Paris, Cerf, 1965.

- J. A. Cuttat, *La rencontre des religions.* Paris, Aubier, 1957.

- H. Kraemer, *La foi chrétienne et les religions non chrétiennes.* Neuchâtel­, Delachaux-Niestlc, 1956.

- H. de Lubac, *L'homme devant Dieu.* Paris, Aubicr, 1964, vol. 3.

9. *Mt* 25:31-46 and *Le* 14:26.

16. *Ibid.* VI, 5, 42; *G.C.S.* 15, 542; *ibid.* I, 14, 59, 2. *Protr.* 6, 71, 4.

19. Justin, *I Apol.* 44, 8-9; 59-60 with concl. 60, 10; *II Apol.* 10-13. Clement of Alexandria, *Str.* II, 1, 1; *G.C.S.* 15, 113; *ibid.* I, 14-16; 21, 101-147; 24, 158-164; 26, 167-170; II, 5, 20; 18; V, 5, 27; 14; VI, 1, 2. J. Ruwet, *Clément d'Alexandrie ...*, in *Biblica,* 1948, p. 82, note 6 against Cl. Mondésert, *Clément d'Alexandrie, Introduction à l'étude de sa pensée religieuse à partir de l'Ecriture.* Paris, Aubier, 1944, p. 228-229 who refuses this solution. It seems to us that if, by temperament, Clement inclines to the second solution, if it is in the logical line of his mind, the solution of borrowing prevails nevertheless, out of respect for Tradition.

26. *Civ. Dei,* VII, 18; *CSEL* 40 (1), 327; *ibid.* VI, 8, 1.

29. P. Decharme, *La critique ...*, p. 392.

35. *Protr.* 2, 14, 1; *GCS* 12, 12 (tr. Mondésert).

39. *Vita Moys; PG* 44, 393 B and 341 C; *Or. cat.* 18, 2-3.

43. *Civ. Dei,* IV, 11; *CSEL* 40 (1), 177-180. Analogous reasoning: *de cons. ev.* I, 45.

46. *Ibid.* IV, 27; *ibid.* 198; IV, 31-32. See also: *cp.* 102, 32-35; *En. Ps.* 93, 8. This is why paganism uses the "simulacrum" which is vitiated in its very nature, for it is, in the beginning, a lie: *s crm.* 197, 1.

49. *C. Gent.* 8; *PG* 25, 17 B.

*Ibid.* 19; *PG* 25, 40 C. See the following explanation: *ibid.* 20-21.

51. Compare: *Protr.* 2:26 *(GCS* 12:19-20) and ch. 2-4:11-63 *(ibid.* 10-48).

55. See: P. de Labrioixe, *La réaction païenne. Etude sur la polémique anti-chrétienne du Ier au VF siècle.* Paris, Artisan du livre, 1942, especially the 4e  part; *The conflict between paganism and Christianity in the Fourth Century,* Essays cd. by A. Momigliano, Oxford, Clarendon Press, 1963, p. 17-37.

57. *Cod. theod.* XV, 10, 11-12.

58. Sozomen, *H.E.,* VII, 25.

60. *Senn.* 62, 17-18; *PL* 38, 422-423; *C. ep. Parm.* I, 16.

61. *Ep.* 104, 1; *CSEL* 34, 582.

62. *De s. Babyla,* 3 *(PG* 50, 537); *De incomp. Dei,* I, 7 *(PG* 48, 708).

63. See: *Ep.* 93, 17; *CSEL* 34, 461-462. Cfr P. Batiffol, *Le catholicisme de saint Augustin,* Paris, Gabalda, 1920, t. 2, p. 332-333. Compare with the letter of the Fathers of the Council of Sardique to the emperor Constantius who persecuted the Catholic Church for the benefit of the Arian Churches *(CSEL* 64, 181-184).

76. *Or.* 8, 20; *PG* 35, 812 C.

84. *Ad Adol.* 2; *PG* 31, 565 A - 569 B. On this work: S. Giet, *Les idées et l'action sociale de saint Basile.* Paris, Gabalda, 1941, pp. 217-232. See also: Y. Courtonne, *Saint Basil and Hellenism. Etudes sur la rencontre de la pensée chrétienne avec la sagesse antique dans l'hexameron de Basile le Grand.* Paris, Firmin-Didot, 1934.

85. *In Jo.* h. 51, 3; *PG* 59, 286; *ibid.* 8, 1; 62, 3.

86. *Ibid.* 62, 4; *PG* 59, 347.

90. Vg. Origen, *C. Cels.* V, 10 *(GCS* 3, 9-10); Tertuluan, *Adv. Prax.* 16 *(CSEL* 47, 256); Basil, *Adv. Eun.* III, 2 *(PG* 29, 656 A - 657 B); ­Chrysostom, *In Gen.* h., 24, 3 *(PG* S3, 209); Hilary, *Tr. ps. 67, 27 (CSEL* 22, 302); Ambrose, *Exp. Luke.* I, 49 *(CSEL* 32 (4), 41-42)...

91. *De s. Babyla,* 2: *PG* 50, 535; likewise: Hilaire, *Tr. ps.* 143, 6.

92. *II Apol.* 13, 3.

95. *Str.* I, 28, 1, 1; *GCS* 15, 17. Justice inferior to that of the Jews, however: *ibid.* I, 20, 99.

99. *Div. Inst.* VII, *7; CSEL* 19, 606-608; *ibid.* III, 16, 10. Cfr R. Pichon, *Lactantius. Etude sur le mouvement philosophique et religieux sous le règne de Constantin.* Paris, Hachette, 1901, p. 91-92; G. L. Elespërmann, *The attitude of the early Christian Latin writers towards pagan literature and learning,* Washington, Cath. Univ. 1949, pp. 79-100.

112. *A pot.* 37, 4-6; 42, 1-3; *Ad Nat.* 1, 1; 1, 8. The ­commentary of H. I. Marrou, *"Les chrétiens dans le monde",* in "/4 *Diognète",* Sources Chrétiennes, 33 bis, p. 119-176, is worth reading.

116. *Ibid.*

119. *Col* 2:17.

122. *Ibid.* II, 8, 1; 5. *chr.* 53, pp. 94-96.

*I Apol.* 22, 6; *Dial.* 69, 3.

129. Vg. *I Apol.* 54-55; 64-65; *Dial.* 69.

131. *Protr.* 6, 71, 4; *GCS* 12, 54.

137. Th. Deman, *Le " De Officiis " de Saint Ambroise dans l'histoire de la théologie morale,* in *R.S. Phil. 37* (1953), 410-424 ; R. Thamin, *Saint Ambrose et la morale chrétienne au IVn \* siècle. Etude comparée des traités "Des Devoirs ­> de Cicéron et de saint Ambroise.* Paris, Masson, 1895.

138. See J. Daniélou, *Message évangélique ...,* pp. 74-101.

139. *Ad Autol.* Il, 36; *PG* 6, 1109C-1116A; *ibid.* II, 2; 31. A number of ecclesiastical authors who have taken up this or that verse can be found in *Sources chrétiennes* 20, p. 117 and 123-125, in the notes

143. Thus Cclase answers Justin, Origen answers Celsus, Porphyry answers Origen and

Porphyry method. A. Strenna notes about Augustine: "Nothing is more personal than the confrontation between Varro and St. Augustine, who, with esteem

and respect, with ardour and violence, but always with sympathy, attempts a real dialogue, even if exasperation or irony makes him go from apolo­

(mimeographed notes). A. Strenna is preparing a book

on *"Varro and the Latin Church Fathers from Tertullicn to Saint Augustine* (in

147. *Smym.* 1, 2.

149. The distinction between the various ages is crucial in patristic literature. See : A. Luneau, *L'histoire du salut...,* passim.

150. for the latter, cfr J. Wang Tch'ang Tche, *Saint Augustine et les vertus des paiens.* Paris, Beauchcsne, 1938, p. 154 ff.

2. Canon A. Vanneste, *Le Décret du Conseil de Trente sur le péché originel,* in *Nouv. Rev. Théol.* 88 (1966), p. 590, even thinks that St. Augustine created the expression which in Augustine always means "original sin in us" and "never Adam's sin" *(art. cit.,* p. 591), in any case he did not come across it anywhere before the *De diversis quaestionibus ad Simplicianum* (c. 397). St. Augustine writes *"original peccatum"* in I q., 1, 10 and again in n. 11; a little later, I q., 2, 20, *"originalis reatus"* with the same meaning. Note also the very significant parallels "*ex traduce mortalitatis ... ex poena originalis peccati"* (I q., 1, 10) and *"de traduce peccati et de poena mortalitatis*" (I q., 2, 20). It is especially noteworthy that in none of these passages does Augustine refer to *Rom* 5:12, but in the first two explicitly to *Rom 7:*18, which he is commenting on and where he rightly considers that St. Paul was speaking of sinful man, not yet regenerated by grace; In the third, the formula "universum genus humanum tan- quam totam et unam conspertioncm" evokes no less certainly *Rm* 9:21, from which come, as we know, the expressions "massa luti", "massa peccati", "massa damnata" and which he always understands apart from grace: "misericordia Dei remota" *(De 83 quaest.,* 68, 3), "remota Dei gratia" *(De quaest. ad Simpl.,* I q., 2, 19).

6. B. Aetaner, *Précis de Patrologie,* adapted by H. Chirat, 1961, pp. 612 f.

9. This one is approached, with *Rom* 5:12, only from ch. 11 where, in fact, the problematic is visibly inspired by the negations of Pelagc: baptism of children (ch. 11); "vita acterna" (ch. 15). It is known that, according to the Letter to Evodius (letter 159 which is certainly later than letter 158 which is of ­about 414), the work, begun in 401 and more or less completed in 411, was only published in 414-415 with some alterations. Cfr *Mélanges de Lubac, art. cil.* p. 330.

**6.** *Gaudrum et Spes,* **n. 20, § 1.**

9. Cfr *1 Jn* 4, 10-11.

19. *Introduction ...*, lrc part, c. 3, pp. 19-20.

25. *Treatise on the Love of God,* book 7, c. 7, vol. V, p. 32.

26. John xxiii, Bull of Indiction of the Second Vatican Council "Humanae salutis", 25 December 1961. *Cath. Cath.* of 21 January 1952.

1. We will refer to this document by the acronym *EM* followed by the paragraph number.

8. It is precisely because union with Christ, which is the very purpose of this sacrament, must extend to the whole Christian life, conducted in thanksgiving under the guidance of the Holy Spirit, that it is recommended to all < those who have been nourished with Holy Communion to remain in prayer for a certain period of time" *(EM* 38). There is, in this simple remark, a whole theology of "thanksgiving".

13. Even if he is not fasting, a condition which the text does not prescribe.

16. To them may be equated the prolonged expositions which the local Ordinary may order for a serious and general need, in the churches most ­frequented by the faithful *(EM* 64).

1. See our article on *the parable of the sentence that grows by itself (Mark 4:26-29),* in *Recherches de Science Religieuse,* 55 (1967).

6. See also *Mt 7:*9; *7:*16; 11:17. Although separate at present, the parables of the weeds and the net *(Mt* 13:24-30, 47-48) could have originally formed a couple; likewise the parables of the importunate friend and the importunate widow *(Le* 11:5-8, 18:1-8).

**9. The insertion of this explanation forces a second repetition of "when it was sown".**

*edition,* **in** *Zeitschr. für Theol. und Kirche,* **54 (1957) 277-296 (288).**

26. W. G. Kümmel rightly observes that (in its present state) the parable ­emphasizes not the fact that there is little leaven and much dough, but the extraordinary efficiency of the leaven: *Perhcissung und Erfiillung,* 3rd ed., Zurich, 1956, p. 124.

154. *Ep.* 50; *CSEL* 34, 143. Note, however, the reason: the Christians had destroyed the statue of Hercules. See also: *ep.* 111.

157.^ We note with Mandouze: "In *Les religions orientales dans le paganisme romain* (p. 245), Franz Cumont finely points out that *apologetics ... has difficulty keeping up with the progress of the doctrines it combats* and that *its blows often reach only the dead.* However, given that Augustine was not a man to respond to the 'event' of 410 with ­gratuitous religious criticism­, it may be appropriate to qualify this­. ­As much as we can be certain that, at that time, *the futile and fallible deities of the old pontifical litanies no longer lived except in the books of antiquarians,* it seems to us an exaggeration to claim that *the gods and heroes of mythology had no more than a literary existence. Indeed,* even though the religious feeling of the people is not necessarily measured by the number and sumptuousness of the temples, it remains that all the restorations of the fourth century are not solely within the framework of Julian's policy" *(Saint Augustine* .... p. 190, note 18).

159. *Or.* 18, 6; PG 35, 992 B.

160. *de Trin.* I, 3 - 4; *PL* 10, 27 B - 28 B.

161. *In Col.* h. 8, 5; *PG* 62, 358.

162. *In Ps.* 26, *scrm.* 2, 19; *PL* 36, 209 = *CC* 38, 165. See: F. Van der MEER, *Saint Augustine, Pastor of Souls.* Paris, Alsatia, 1955, vol. 1, pp. 93-138.

163. *De vera roi.* 108-109; *PL* 34, 169- 170. *Scrm. Murin,* 8, 2-3; *Denis,* 21, 4; *Guelf.* 18. 2; *En. Ps.* 70, *scrm.* 1, 17; *tr.* See: A. Mandouze, *Saint Augustine,* p. 204-205*.*

164. *En. ps.* 133, 2; *PL 37, V737 = CC* 40, 1936.

165. *de cat. nui.* 11; *PL* 40, 318. .

167 Fr. Daumas rightly notes: "When the dying Socrates asks Crito to sacrifice a white rooster to Asclepius, what exactly was he thinking? It is that one can conceive of a monotheism made of violent exclusion, a respect for transcendence such that any acceptance of religious tradition, however minimal, seems idolatrous. But it is also possible to conceive of a way of thinking which, starting from a multitude of gods, gradually purifies itself and rises, through both reason and experience, to the metaphysical conception of the divine unity. This time it is a natural process... there is no conversion, but rather an ascent to a point from which the particular gods do not seem to blaspheme the One, but rather to be charged with only a tiny particle of the divine which is concentrated elsewhere.' *(Les dieux de l'Egypte,* Paris, PUF, 1965, p. 118).

175. *Prep. ev.* V, 1 - 2; *CGS* 43 (1), 219-224.

179. *Civ. Del,* VIII, 24, 2; *CSEL* 40 (1), 398 (tr. G. Combès). Also: *ep.* 102, 19-20; *C. Faust.* XXI, 9; *C. adv. leg. prop.* Il, 29.

196. *Exp. Luke.* X, 10; *CSEL* 32 (4), 458 - 459 (tr. Tissot); *ibid.* X, 2. Already: *De fide,* II, 16, 137; *de exces. Satyr* I, 30.

199. Vg. Augustine, *De cat. nid.* 9; Chrysostom, *Cat.* I, 1-8; Cyril OF JERUSALEM, *PrOCat.* 1-9 ....

209. *Jdg* 2:11-23; *1 Sam 7:*2-14. *Books of Kings and Chronicles,* passim.

215. *II Apol.* 10, 1-3; *ibid.* 13, 2-6. See *ibid.* 8:1.

216. W. A. Visser 't Hooft, *The Church in the Face of Syncretism* (coll. oec. 7).

Geneva, 1954; J. Jomier, *Islam et théologie chrétienne,* in *Par. et Miss.* 7

224. *Ad Gent.* 5; *Lum. Gent.* 1; 9; 13; efr P. SmuldErs, *L'Eglise sacrement ­de saint,* in *L'Eglise de Vatican II,* t. 2, p. 313 - 338.

226. *Ibid.* See also: Paul VI, *Speech at the public meeting of December 7, 1965.*

234. *A Diogn.* 6. 11:3-4.

235. *Co. J o.* VI, 59 (38); *GCS* 10, 167 - 168. Likewise: *Co. scr. in Matth.* 37 *(GCS* 38, 70); *fragm. in Matth.* 90-91.

246. According to Theodoret of Cyr, *Eccl. Hist.* V, 29-31; *PG* 82, 1257 B - 1260 A.

249. In this sense: Irenaeus, *Adv. hacr.* IV, 34, 1; *PG 7,* 1083 C- 1084 A; *Dem.* 95; Justin, *I Apol.* 13, 6. See our work: *L'histoire du salut...* (study of the third age).

250. see : H. I. Marrou, *A Diognète,* p. 137-166.

256. We deliberately say "ecclesial" and do not endorse such an affirmation. On the other hand, a return to the previous forms, very much marked by the secular power of the Church, would seem to us to be a definite step backwards.

259. *Gaud. Spes,* 33-39. See M. D. Chenu, *Pour une théologie du travail* (coll. Esprit), Paris, Seuil, 1955; O. Rabot, *Valeur spirituelle du profane. Les énergies du monde et l'exigence religieuse* (coll. Cogitatio Fidei, 7). Paris, Cerf, 1963; J. Y. Calvez, *Eglise et société economique* (coll. Théologie, 40 and 55). Paris, Aubier, 1959 (Leo XIII - Pius XII) and 1963 (John XXIII).

260 H. Rondet, *Eléments pour une théologie du travail,* in *N.R.Th.* 77 (1955) 27-48; 113-143 with bibl.; W. Bienert, *Die Arbcit nach der Lchrc - Bibcl. Eine Grundlcgung evangelischer Socialethik.* Stuttgart, 1954.

261. G. Martelet rightly says: "Such an integration of values has nothing to do with a politico-religious subtraction of autonomy" (in *The Church of Vatican II,* vol. 2, p. 538).

262. See: H. Urs von Balthasar, *Dieu et ¡. homme d'aujourd'hui,* Paris, DDB, 1958, pp. 17-27. He adds: \* "It also appears that if, in the course of history, a divergent evolution and an increasingly marked independence of the two extremes, science and Christianity, are undeniable, modern man nevertheless feels very keenly the need not to detach the sciences from the vision of the world and from religion, which originally found and justify human action and decisions" (p. 27).

263. "The Church's service to the world and to the world's religions cannot be decried as if God were not greater than the Church; as if it were not God but the Church that gave salvation; as if God's victories should always be the Church's victories; as if therefore where the Church did not triumph, God's grace could not triumph either." (H. Küng, *Freedom of the Christian,* p. 200).

264. See: R. Schnackenburg, *La Bible et le mystère de l'Eglise.* Tournai, Desclée, 1964, pp. 129-134. "It is not the Church but the Kingdom of God that is the final goal of the divine plan of salvation and the perfect form of salvation for the whole world. To this is related the wish expressed in the Pater that Jesus taught his disciples: "Thy kingdom come! \* ... Until then, everything is in the process of becoming and moving, not as if we were living ­only in expectation... But the Church still belongs to the time of ­growth and maturation and, however full she may be of the "forces of the coming eon, she has not yet obtained the glory of the Kingdom of God, which has reached its perfection. If we forget these truths, we come to a glorification of the Church which is often not in harmony with what the New Testament says about the Church and for the Church. *(Ibid.,* pp. 128-129). See also: Id. *The Church in the New Testament. Réalité et signification, nature et mystère de l'Eglise* (Coll. Un. Sanct. 54). Paris, Cerf, 1965, pp. 327-349.

266. *Gen* 9:8-17. See G. Thit.s, *Propos et problèmes* .... p. 67-80.

267. *Sir* 44, 17 - 18.

268. *2 Pt* 2, 5.

269. *Is* 13-21; 65-66; *Jer* 46-51; *Ex.* 25-32; *Dan. 7.*

276. See: J. Jeremias, *Jesus and the Gentiles,* pp. 15-33. We have used this as a basis for the following lines.

279. *Mk,* 12, 35-37. Cfr J. Jeremias, *Jesus* .... p. 46-47.

284. *Eph* 2:14-18.

286. In the same vein, M. Blondel writes: "Faced with the horizons enlarged by the sciences of nature and humanity, one cannot, without betraying Catholicism­ licism, remain with mediocre explanations and limited views which make of Christ a historical accident which isolates him in the Cosmos like a postictal episode and which seem to make of him an intruder or a displaced person in the overwhelming and hostile immensity of the universe. Long before the loisysm of the little red books, I was, in intense clarity, aware of this alternative: either to retrograde towards a murderous symbolism or to advance towards a consistent realism to the end, towards an integral realism ... we are led to the instaurare omnia in Christo ... " (H. de Lubac, *Blondel et Teilhard de Chardin,* Paris, Beauchesne, 1965, pp. 21-22).

6. *1 Jn* 5:16-17.

11. The two homilies of Origen on *Ps. 37* show that the "­correptiones" could occasionally be unjustified *(honi.* 2, 3; *P.G.,* 12, 1383). One could be subjected to it for faults of "negligence and weakness" *(hont.* 1, 1; *ibid.,* 1370, B-C). The "physician", i.e. the priest, had to determine whether the sin accused was of such a nature that, if treated in public, it could both edify the community and bring about the recovery of the guilty party *(hom.* 2, 6; *P.G.,* 12, 1386 B-C).

11, 528-529); *In Exod. hom.* IV, 8 *(P.G.,* 12, 323-324); *In Lcv. hom.* II, 1

*(P.G.,* 12, 412-413); *In Num. hom.* XXVIII, 2 *(ibid.,* 803); *Selecta in Ps.* 24, *7 (ibid.,* 1269 D and 1272 A); Nemesius of Emesa, *De natura hominis,* ch. XXIXXXXIII *(P.G.,* 40, 718-735); Epiphanius, *Adversus Haercses,* lib. III, 1, *hacr.* 75, 8 *(P.G.,* 42, 513 B-C): where he justifies the prayers made for the deceased and their sins; Cyril of Alexandria, *In Ps. 7,* 10-11 *(P.G.,* 69, 752C-D and

14. *Catechetical Homilies of Theodore of Mopsuestis* (ed. R. Tonneau, O.P.-R. Devreesse, Rome, 1949), *Homily* XVI, 33, 34, 35, 39, pp. 587-597 (cfr. *Penance and Eucharist in the East,* in *Or. Per.* 29 (1963) 7-8).

15. Each had its own point of view, distinct from the other. In the OT, the introduction of the notion of the sin of ignorance presupposes the existence of the law of extermination, *karet.* Its purpose was to allow forgiveness.

16. *Ex* 34:6-7. This passage is the heart of the invocations of forgiveness, or *selihot,* in the synagogue liturgy. It also appears in certain prayers of ­Christian absolution ­in Egypt, notably in the famous "prayer of absolution to the Father" of the Coptic rite (cf. *infra* p. 959).

25 "As a wise and compassionate physician, Christ healed everyone, especially those who were wandering in sin, for "it is not the healthy who need a physician, but those who are very ill. And you, O bishop, are made a physician of the Church, so do not stop the medicine to heal ..." *(The Didascalia of the Twelve Apostles,* ch. VII, *On the Bishops [= Const. Apost.* Il, xx, 8-11 and xxi, 1-2] translated from Syriac by F. Nau, Paris, 1912, p. 65). #

26 "Hi ... qui in certamine nostro vulnerantur, pro remedio habent paeni- tentiam, quo vulneribus suis imposito, sanantur. O vos, medici, discipuli sapientis Medici nostri 1 remedium istud adsumite" *(Dcmonstratio* VII, 2. *De Paeniten- tibus, Patr. Syr.,* 1, 315). "Vos igitur, medici, qui insignis Medici nostri estis discipuli, non dcbetis medidnam iis denegare quibus curatione opus est" (VII, 4, *ib.* 318).

46. *Epistola* XI *(P.G.,* 91, 457 A).

**53. The text of John says in fact: "There is a sin that leads to death,** *for which I do not ask to pray" (1 Jn* **5:16). And before that: "­If anyone sees his brother committing a sin that does not lead to death,** *let him pray and he will give him life". . .*

**54. Fr. d'Alès happily pointed out that here <the rite of anointing is framed ... in the discipline of sacramental penance"** *(Dictionary of the Bible, Supplement,* **vol. 3, c. 267).**

56. This passage is preserved in Eusebius of Caesarea, *Ecclesiastical History,* VI, xlii, 5 *(S.C.,* 41, p. 152; *P.G.,* 20, 613 C-616 A).

60. *The Spiritual Prc,* ch. 145 *(S.C.,* 12, p. 196; *P.G.,* 87 ter, 3009).

61. *The Ancient Life of St. Symeon Stylite the Younger,* ch. 221 (ed. Van den Ven, pp. 191, 20-192, *44* [cfr. *Recent Life, P.G.,* 86 ter, 3188 A - 3189 Bj). A ­public confession, less significant however, already appeared in the life of Symeon Stylite the Elder: it has been quoted above (Theodoret, *Histoire Phi- lothée, P.G.,* 82, 1477 D). More obvious is the case reported by John Climacus *(S cala paradisi,* Gradus IV; *P.G.,* 88, 681 C - 684 A-D).

**68.** *Le Pré Spirituel,* **ch. 78** *(S.C.,* **12, p. 122;** *P.G.,* **87 ter, 2933 B).**

76. *Euscbii Alcxandrini rita, P.G.,* 86, 304-305.

79. The *Personal and Communal Dimensions of Penance in the East,* La Maison-Dieu, No. 90 (1967) 164-170.

85. Brightman, *l.c.,* p. 183, *1 - 20;* Renaudot, *l.c.,* I, pp. 76-77 and 21.

86. Brightman, *l.c.,* p. 183, *30 - 34;* Renaudot, *l.c.,* I, pp. 77-78: "'EoopcOa...

Eapev KàvxEç keXuiiévoi".

89. *Euchologion to mega,* Rome, 1873, p. 205. *Micron Euchologion e Agias- niatarion,* Athens, 1956, pp. 130-134.

96. Brightman, *Le.,* pp. 288, 20-289, *15;* cf. *Pénitence et Eucharistie en Orient,* pp. 24-29; D. Dahane, *Liturgie de la Sainte Messe selon le rite chal- déen,* Paris, 1937, pp. 72-74. #

99. A. Rücker, *l.c.,* pp. 210-211.

106. eThus did Patriarch Michael in the 12th century against the priest Mark ibn Kanbar, and then, in the following century, Patriarch Cyril ibn Laklak.

5. Cone. Vat. II, Const, dogm. *Dei Verbum,* n. 8.

20. Cfr Tertullian, *De exhor. castitatis,* 13: *P.L.* 2, 930; S. Epiphanius, *Adv. haer.* II, 48, 9 and 59, 4: *P.G.* 41, 869, 1025; S. Ephrem, *Carmina nisibena,* XVIII, XIX, ed. G. Bickell, Lipsiae 1866, p. 122; Eusebius of Cesaree, *Demonstr. ruang.* 1, 9: *P.G.* 22, 81; S. Cyril of Jerusalem, *Catech.* 12, 25: *P.G.* 33, 757; S. Ambrose, *De of fie. ministr.* 1, 50: *P.L.* 16, 97 ff; S. Augustine, *De moribus Eccl. cath.* 1, 32: *P.L.* 32, 1339; S. Jerome, *Adv. Vigilant.* 2: *P.L.* 23, 340-41; Sinesio Vesc. di Tolomv *Epist.* 105: *P.G.* 66, 1485.

21. The first time at the Council of Elvira in Spain (c. a. 300), c. 33: Mansi II, 11.

36. Deer. *Presbyter. Ordinis,* n. 3.

39. Decree *Optatam totius,* n. 12.

3. Pope Paul VI himself alludes to this *(Cath. Doc.,* 63 (1966) 481). Likewise, during the Council, Archbishop Leven *(ibid.,* 338-339), Archbishop Guyot *(Cath. Doc.,* 62 (1965) 2192), Card. Lefebvre, etc.

5. The studies devoted to the ecclesial ministry are extremely numerous, either in the scientific order or at the level of popularisation. It is impossible to draw up a bibliography of them. However, we should mention the works in the collection *U nam Sanctam.* As for reviews, scholarly or not, they do not fail to address the question, especially in recent years. Let us quote: *N.R.Th.,* 1966 (J. Galot); *Vocation,* no. 236 in 1966, but also the years 1965 and 1964; *Revista española de Teología,* 1964 (pp. 127-136); *Lumière et Vie,* no. 76-77; 1966; *La Pensée Catholique,* no. 101, 1966; *Parole et Mission,* no. 33, 1966; *Rivista di Ascética e Mística,* no. 5-6, 1966; *Man resa,* no. 149, 1966; *Gregoria- num,* 1965 and 1966; *Angelicum,* 1965; *Christus,* no. 48, 1965; *IVort und Wahrheit­,* 1965; *Cahiers d'Action Religieuse et Sociale (Cahiers of Religious and Social Action),* 1965; *Etudes,* 1965; etc. - Unless I am mistaken, it is above all the French who seem to be agitated by the problems of ecclesial ministry, its nature and its exercise.

6. *GC* IV, 74, end; 75. - *In 4 S,* Dist. 24, qu. 1, art. 2, sol. 1 and sol. 2, ad 1; *ibid,* qu. 2, art. 1, sol. 2. - Cfr J. Périnelle, *La doctrine de saint Thomas d'Aquin sur le sacrement de l'Ordre,* in *Rev. Sc. Phil. et Théol.* 19 (1930) 236-250. - On the meaning of the doctrine of St. Thomas, see the article by H. Bouessé, *Episcopat et Sacerdoce,* in *Rev. des Sc. Rel.* 28 (1954) 368-391.

9. Cfr *Weihetitel,* in *Lexikon für Theol. u. Kirche,* X, 1965, col. 983.

18. *DS.* 1776 (966).

19. *The Priest in the City,* p. 21, note 2.

27. P. Benoit, *Les origines apostoliques de l'Episcopat,* in *L'Evêque dans l'Eglise du Christ,* Desclée De Brouwer, 1963, pp. 19-58; - P. Greixjt, *Le Sacerdoce chrétien doits l'Ecriture,* in *Bulletin du Comité des Etudes,* 1962, n® 37, pp. 291-309; art. *Ministry,* in X. Léon-Dufour, *Vocabulaire de*

30. See Cl. Dillenschneider, *L'unique prêtre et nous ses prêtres,* vol. II, Alsatia, 1960. - From the scriptural point of view, cf. A. Vanhoye, *Structure littéraire de l'épître aux Hébreux,* Desclée De Brouwer, 1963, as well as the articles by the same author in the review *Perbum Domini,* 43 (1965) 3-14; 49-61; 113-123; 44 (1966) 113-134; 176-191; cf. Bonsirven, *Saint Paul. Epître aux Hébreux,* Paris, 1943, pp. 40-75; - C. Spicq, *L'épître aux Hébreux,* Paris, 1952, vol. I, pp. 291-301, 302-310; vol. II, pp. 195-299.

34. The Dogmatic Constitution *De Ecclesia* (Vatican II) does not give any definition of the priesthood .

37. Cfr A Schulz, *Nachfolgen und Nachahmcn. Studien über das Verhältnis der neutest. Jüngerschaft sur urchristlichen Vorbildethik,* Munich, 1962. - Id. in *Suivre et imiter le Christ,* Paris, 1966.

39 "*Sacrificium inaluit esse quant accipere,"* writes St. Augustine *(De Civitate ­Dei,* 10, 20; *PL* 41, 298).

45. Cfr R. Boismard, *Le lavement des pieds,* in *R.B.,* 71 (1964) 5-24.

-16. Symbol and lesson repeated by many gospel scenes, especially in John.

47. The following pages are not, therefore, an exegetical or apologetical study.

51. *LG,* n° 21, § 1.

52. Given the purpose of these pages, we do not have to establish, against its opponents, the reality and quality of apostolic succession according to Scripture. We are collecting the faith of the Church with the Second Vatican Council *(LG,* no. 20, § 3).

53. *LG,* no. 28, § 1; cfr. n. 21, § 2; - *PO,* no. 2, § 2.

54. *LG,* n° 21, § 2.

55. *LG,* no. 21, § 2; - *Christus Donùnus,* no. 2, § 2.

56. *LG,* no. 20, § 2; cfr. no. 20, § 3; n# 23, § 1. \_

75. ***LG,*** n° 27, § 1, § 2.

76. ***LG,*** no. 27, § 1 - From this comes to the Episcopate the power-duty to regulate

83. These words which imply the necessity of the Church are to be understood in the sense of ***LG,*** no. 14, § 1, § 2.

86. ***PO,*** no. 2, § 2, § 4; cf. ***LG,*** no. 28, § 1.

87. ***PO,*** n® 1; ***LG,*** n® 28, § 2.

90. < ... cum per eosdem (qui sacra potestate fruuntur), ex ipso Divini ­Redemptoris mandato, munera Christi Doctoris, Regis, Sacerdotis perennia fiunt" ***A.AS.,*** 35 (1943) 200. '

98. Cfr T. Neumann, *Dcr Thcologische Grund fiir das kircMiche ïorste- heramt nach dem Zeugcn der Apostolischen Vàter,* in *Miïnch. Theol. Zeitschrift­,* 14 (1963) 253-255 .

99. This is not to deny the existence and validity of the dominative power in the Church. But this power is not identified with the proper ecclesial authority. - Cfr Palazzini, *Dictionarium morale et canonicum,* t. III, Rome, 1966, pp. 722-723.

106. See ***LG,*** n. 10, § 1; n. 35, § 2; - ***Ad gentes,*** n. 21, § 3; - ***Apostolicam ­actuositatem,*** n. 16, §§ 4-5.

108. ***PO,*** n® 9, §§ 1-3, where the presbyteral ***priesthood is*** commented on.

109. "It is the task of priests, as educators in the faith, to ­watch over others or ­themselves...***", OP,*** no. 6, § 2. - Cf. also ***OP,*** no. 9, § 2; - ***Apostolicam actuositatem,*** no. 8, § 4.

111. Cfr ***Jn*** 10, 4. 16. 27.

116. Cfr J. Pascher, ***L'évêque et son presbyterium,*** in ***Concilium,*** n® 2, 1965, p. 33 - It is clear that a layman can be a better theologian than a priest. This does not change the nature of the responsible mission conferred on the priest.....

117. "True doctors" is not to be understood in the sense of ***fidei magister,*** but in the sense explained: having a public doctrinal mission.

119. P.-M. Gy, *Remarques sur le vocabulaire antique du sacerdoce chrétien,* in *Etudes sur le sacrement de l'Ordre,* Paris, 1957, pp. 133-145.

126 *In 4 S,* D. 23, q. 2, a. 1, sol. 1 .

129. The word "sacramental" is applied here in the broad sense only. "Sacra - mental" might be preferred. See on this question some remarks by J. Hamer, ***L'Eglise est une communion.*** Paris, 1962, pp. 128-129 and the note on page 129. - Apparently, Ch. Journet, ***L'Eglise du Verbe Incarné,*** vol. I, 1955, pp. 157-160, would hardly be in favour of what we have just said. Longer developments and more ample justifications would be needed to show the validity of this conception. The principle is stated in ***Col*** 2:19, explained by ***Eph*** 4:11-13. 15-16 (cf. ***Ml*** 16:19; 18:18; ***Le*** 10:16).

130. ***LG,*** no. 28, § 1; - ***PO,*** no. 2, § 3.

136. ***PO,*** no. 7, § 1; - cfr ***LG,*** no. 28, § 1.

138. ***PO,*** n" 2, § 3; - ***LG.*** n. 21, § 2.

139. But is it happy to say that the priest or bishop is a sacrament ­of Christ, as we read in such a "Cahier de La Pierre-qut-Virc" (n\* 8, 1955, pp. 67-79)? - ­It is the whole Church that can be said to be the "Sacrament ­of Christ" and not a single individual, even if he is a bishop. Words are ­devalued by multiplying their uses and applications.

141. Cfr 1. Daniélou, *Le ministèresacerdotal chez lesPèresGrecs ,* in

*Etudes sur le Sacrement del Ordre,*  Paris, 1957, pp. 150, 15L157 ; - cfr.

J. Lecuyeh, *Le Sacerdoce dans le Mystère du Christ,* Paris, 1957, pp. 288-299. - Cfr Saint Thomas, *In 4 S,* D. 24, q. 3, a. 2, sol. 1, ad 3; cfr *ibr.* D. 24, q. 1, a. 3, sol. 3, ad 2. Idea already presented in the words *in personaChristi :*

3 a, q. 22, a. 4, c; q. 82, a. 1, c; etc.

145. Cfr St. Augustine, ***In Joannis evang.*** Tract. VI, no. 7; ***PL*** 35, 1428. - PiE xii, ***Mediator Dei,*** in ***A.A.S.*** 39 (1947) 532-533; ***DS*** 3845.

146. Recall Innocent III's response to the self-baptized Jew: ***DS 788*** (413).

6. *Ibid,* p. 79.

16. Cfr ***Das erstc Buch Mose,*** p. 76 f. He writes about 3:19: "In the way it is uttered, this word is striking to the ears of man; in this form - whatever else might have been the case with the ­mortality or immortality of man - it would never have been addressed to man ***before*** his fault; that is why, with all its force, it is inserted thematically ­into the sentence of punishment " ....

26. Cf. A. George, *Micah (The Book of), D.B.S.,* vol. V, col. 1252-1263. "Micah did hope for a conversion and a glorious liberation of Jerusalem (4:*7*, 8, 10, 13). But neither in him nor in Isaiah do we find an unquestioned oracle announcing the conversion of the Gentiles and their coming on pilgrimage to Zion. It is only after the return from exile, and especially in the oracles of Isaiah on the new Jerusalem *(Is* 49:22-23; 55:4-5; 60; 66:18-23) that the hope of Israel takes on this universalist form" (col. 1257). In the same sense, cf. Lindblom­, *Prophecy in Ancient Israel,* Oxford, 1963, p. 400. It is true, however, that the date of the oracle of Micah 4:1-2 (= *Is* 2:2-3) remains a ­disputed question­, cf. de Vaux, *Jerusalem and the Prophets,* in *R.B.,* 1966, pp. 505-506, which gives the recent bibliography.

27. Cfr A. Causse, *Du groupe ethnique à la communauté religieuse,* Paris, 1937, p. 277 f. - *Les Dispersés d'Israël. Les origines de la Diaspora et son rôle dans la formation du. Judaism,* Paris, 1929, p. 129 f.

35. ***Op. cit.*** p. 136. - See also L. Ligier, ***Péché d'Adam et péché du monde,***

I, pp. 170 f.; the author does not dwell especially on ***Gen*** 2:7; his presentation

is based on both ***Gen*** 1 and ***Gen*** 2-3. Moreover, it does not say that the pre

that the first man was mortal by nature or by constitution, but that "in spite

his image of God, (he) is appointed to death and a miserable condition­

rable" (p. 172), because of sin, but already because he is ***'afar,*** cf. p. 167. - R. Martin-Achard: "By his disobedience, Adam transformed ­the human condition into a curse­; death, by the threatening shadow it constantly casts over his life, is really, in this sense, the wages of sin. Man thus becomes, by accident, that 'being-for-death' which is at the heart of Heidegger's thought" ***(op. cit.,*** p. 24). - W. Zimmerm, on ***Gen*** 3:22 and 24: "Man's death is not only the entirely natural outcome of human life, as in 2:7; it is punishment" ***(Mose 1-11,*** p. 187).

36. Weelhausen, for example, writes of the primitive Yahwist history: "It is dominated by a dark pagan tendency (Stimmung); man shakes off his chains from time to time, but this only aggravates his state of subjection­; the alienating chasm which separates man from the Godhead cannot be bridged" ***(Prolegotnena zur Geschichte Israels,*** 5e ed., p. 320).

39. The notation of ***Gen*** 2:7 (God "breathed into his nostrils the breath of life") is therefore not sufficient, on its own, to prove, as K. Budde thought, that J. conceived the first man as immortal. Budde thought, that ***J*** conceived the first man as immortal. However, it is good to note, which is sometimes forgotten by the partisans of the natural mortality of the ­first man (cfr v.g. P. Humbert, ***op. cit,*** p. 136), that of man ***alone, it*** is said that God breathed "into his nostrils the breath of life"; what J wants to underline by this is, at least, that man is superior to the animals, but on the nature of this superiority, our author is less precise than ***Gn*** 1:27 saying that "God created man in his own image". On the other hand, if we take into account the very precise perspective of the Yahwist in these chapters, and which is peculiar to him, we must recognize that this notation is well in line with that followed by Budde.

46. P. 140: "the infinitive absolute *môth* before the finite mode *tamûth* "yes igneous - . less the idea of death itself than the certainty of this death . P. 142 : " ... God says in 2:17 *môth tmnûth* ("you will *certainly* die*"),* which implies that man was already susceptible to *death,* that his *death* was already possible. And this is perfectly consistent with the premise articulated in 2:7 (cj>. also 3:19c), i.e. that man was essentially "powdery. thus subject to decay". - P. Humbert is logical with himself; but his logic does not seem to us to cover exactly that of the Yahwist. It is because he assumes that the idea of natural mortality is implied in 2:7 that he is led to force the meaning of the expression *môth tamûth* in 2:17, by making the statement focus on the *certainly,* whereas the latter is only a nuance of the statement centered on the idea of death (cf. P. Jouon, *Grammaire de l'hébreu biblique,* 1947, p. 349). E. A. Speis'-r renders well the Yahwist's 1? persea when he translates *"môth tamûth"* by : "You will be condemned to die". And he continues: "Once again we encounter the Hebrew infinitive absolute. It is not necessary to translate this expression, as is invariably done, by: "you will certainly die". In the case under consideration there was no (immediate) death. The point of tou: the narrative is clearly man's ultimate punishment rather than instantaneous death" *(Genesis,* 1964, p. 17).

49. To this end, the texts of the OT are invoked, in which death, at the end of a long and happy life, is envisaged with great serenity. But once again, these texts accept the fact of death as a given of human existence; for the Yahwist, on the contrary, it is a question, and his answer is that this fact as it is experienced is not part of God's plan.

54. These difficulties are part of a larger problem: that of the literary unity of ***Gen*** 2-3. On this problem, see especially K. Budde, studies ­mentioned n. 17; J. Begrich, ***Die Paradicserzàhlung. Eine literargeschichtlichc Studie,*** in ***Z.A.W.,*** 1932, pp. 93-116; J. CoppEns, ***La connaissance du bien et du mal et le péché du paradis,*** 1948, pp. 50-72; A. Lefèvre, ***Genèse II, 4 b to III, 24 est-il composite?*** in ***R.S.R.,*** 1949, pp. 465-480; G. Pidoux, ***Encore, les deux arbres de Genèse 3 l,*** in ***Z A.W.,*** 1954, pp. 37-43; L. Licier, ***Péché d'Adam et Péché du Monde,*** t. I, chap. VI, with abundant bibliography.

56. Here are his essential arguments according to ***Die biblische Paradiesgeschichte,*** 1932, pp. 16-20. The tree of life in 2:9 was added later against the will of the narrator. This is evident from 2:17; it is not possible that Yahweh here referred to the tree whose fruit he forbade man to eat as the "tree of the knowledge of good and evil"; it is only in 3:5 that the woman learns of this power of the tree from the serpent and is thereby ­led to sin. What was originally in ***2:***17, we learn in 3:3

***Genesis,*** p. 21.

62. We know that among the numerous doublets that we thought we had found in ***Gen*** 2-3, H. retains only two: 2:8 and 2:9 (double plantation) and ***2:***8 and 2:15 (double installation of man); moreover, they would not be doublets strictly speaking, for they do not refer to the same theme, but to two different themes: that of paradise and that of ***Vadamah*** or of creation; the w. 8. 9 b on the one hand, and 9 a on the other, point to two subjects, not parallel, but fundamentally distinct: a ­paradisiacal myth ***(gan)*** and a myth in which it is a question of the development of cultivable soil in general ***(adamah),*** cf. pp. 49-54. Similarly, ***2:***8 and 2:15 do not speak of the settlement of man in the same place; in 2:15, H. following Begrich ***(Z.A.W.,*** 1932, p. 110), reads ***bâ9 damah*** instead of ***b°gan ' eden,*** as the feminine suffixes of the two verbs invite. Thus ***2:***15 speaks of the installation of ­man in ***Vadainah*** and thus belongs to the theme of creation (cf. p. 54). "In conclusion, writes H., the doublets 2:8 and 9a and 2:8 and 15 do not testify in favor of two continuous and parallel versions of the paradisiacal narrative, but in favor of the distinction of a creation myth and a paradise myth, myths originally independent of each other and secondarily merged by the Yahwist who subordinated the whole to the paradisiacal perspective, but not so systematically and perfectly that the original divergences of the two myths did not show through in the weft of his compilation " (p. 55).

68. I. Engnell, e.g. (cf. "***Knowledge" and "Life" in the Creation Story,*** in ***Supp. to V.T.,*** vol. III, pp. 103-119) adopts a translation similar to Obbink's and adds in a note: "It goes without saying that Obbink is right on this point; the narrator does not mean to say that Adam never had access to the 'tree of life'; cf. his excellent article in ***Z.A.W.*** 46 (1928) 105 ff. Staerk joins him in ***R.H.Ph.R.*** 8 (1928)" (p. 116, n. 1). - See also Junker, ***Genesis,*** p. 20; Pidoux, in ***Z.A.W.,*** 1954, p. 43; Michaéli, ***Le Livre de la Genèse, Chapters 1 to 11,*** p. 59.

75. V. Hamp presents a similar view, ***op. cit.*** p. 103. But he then asks what information is contained in the mention of the tree of life in 2:9 and 3:22; he replies that: < to hold to the revelation, one can at most conclude that man, in the paradisiacal state, would have been preserved from death \* (pp. 104-105). But then, he adds, it must be recognized that the

The story does not support the distinction made above between our sinful death and death in paradise. Rather, we would say that this distinction is not present

to the mind of the narrator, but that it fits without difficulty into the line of his

76. St. Augustine expressly asked this question in "***De peccatorum ineritis et remissione et de baptismo parvulorum,*** I, 11, 2; ***P.L.*** t. 44. Here is, in essence, the argument of St. Augustine. He first attacks some who maintain that Adam would have died even if he had not sinned. And he objects to them in ***Gen*** 3:19; this condemnation of God after disobedience shows that it is sin that is the source of bodily death. St. Augustine then considers what the situation of the first man would have been if he had not sinned, and he writes: "Although he was indeed earthly in his body and had an animal body from creation, yet if he had not sinned he would have been transformed into a spiritual body, attaining that state of incorruptibility which is promised to the faithful and the saints, without having to pass through the trial of death... Therefore, if Adam had not sinned, he would not have had to shed his body, but would have put on immortality, incorruption; thus, the mortal would have been absorbed by life, the animal body would have become a spiritual body" (col. 109-110).

*2. Constitution on the Liturgy,* Chapter 1, n. 23.

5. L. K. MohlhErg, ***Liber sacramentorum romanae ecclesiae ordinis circuli (sacramcntarrum gelasianum),*** Roma, Hcrder, 1960, ***Dominica in palmas de passione domini,*** XXXVII, p. 53.

6. Maundy Thursday received its solemnity towards the end of the Vv century. As a reminder: The Easter Triduum in the time of St. Augustine included Friday, Saturday and Sunday: ***De consni.m Evang,*** III, 66 ***(P.L.,*** 34, 1199); ***Ep.*** 55, 24 ***(P.L.,*** 33, 215). It is with Amalaire that the Triduum is confused with the last three days of Holy Week, because of a certain rubrical parallelism, and Saturday being celebrated in the morning and no longer being an aliturgical day. Such ­confusion ruined the theological value of the ancient Triduum, which was otherwise considered a single celebration.

**5. We explained this in our article " Diversité dogmatique et unité de la Révélation ", in *N.R.Th.t* 1967, especially pp. 19-20.**

**6. Homily during the Mass at Fatima, May 13. Portuguese text in *L'Oss. Rom.* of 14 May; translated into French in *D.C.,* 976-980. Same theme in the general audience of May 31 (cfr. *D.C.,* 1071-1074): "Unfortunately, it is easy to find educated people who are always ready to claim their title of Catholics, but who take very little account of the indispensable teaching function of the Church, who imprudently seek to adapt the doctrines of the faith to the mentality of the modern world, not only in a laudable effort to have these doctrines accepted and to facilitate their understanding, but also by bringing to these same doctrines reticences, alterations, negations, according to the theories or tastes of the opinions currently in vogue. Faith is free in the act that expresses it. It is not free in the ­formulation of the doctrine which it expresses, when this has been defined with authority" (can. 1073). And the Pope concludes: "Do not think that you have faith if you do not adhere to the content of the faith, to the *Creed, to* the symbol of the faith (that is, to the schematic synthesis of the truths of faith). Do not believe that you will have a more intense religious life or that you will approach those who are far away by minimizing or distorting the precise teaching of the Church. Do not believe that docile adherence to this teaching mortifies thought, paralyzes ­research, and closes off the paths of knowledge and of Christian progress" (c. 1074).**

**7. General Hearing of 12 April, supra note 5.**

**9. *Ibid.* In his address to Dutch pilgrims on 26 April, the Pope gave them as a model the response of St Peter to Jesus: "Lord, to whom shall we go? You have the words of eternal life" (n. 6:68): "This, my dear children, is the model of what a Christian soul should think and say in ­times of ­trouble and disarray. It may see misunderstandings and hesitations around it, but it does not lose confidence for all that (...) Have confidence in Christ. Have confidence in the Church, to which divine assistance is promised... Have confidence in your spiritual leaders..." *(D.C.,* 1175-1176).**

**16. General Hearing of July 19: *D.C.,* 1363-1366.**

**19. *D.C.,* 1635.**

**25. Alloc. to the Sacred College and the Roman Curia, 24 June 1967: *D.C.,* 1292. Cf. also General Audience of 9 August: "This does not mean that everything is perfect and definitive in the famous 'structures', but on the contrary that this search for and discovery of their interior roots makes the need for their progressive and ­coherent improvement better and more intensely felt. ­But this option, rather than being external, is internal; rather than being suggested by the imperfections of the Church, it is convinced of its unfailing fruitfulness­; rather than by weariness and criticism of the life of the Church, rather than by some charismatic presumption, it is guided by humble, untiring love, seeking its perfection in joy" *(D.C.,* 1483-1484).**

1. Cfr*.* Oct. 20, 1963, c. 1353; *N.R.Th.,* 85 (1963) 976. [↑](#footnote-ref-1)
2. *Catholic Doc.* 1963, c. 1354; *N.R.Th.* 1963, 976. [↑](#footnote-ref-2)
3. *Catholic Doc.* 1963, c. 1351; *N.R.Th.* 1963, 974. [↑](#footnote-ref-3)
4. *Theologia fundamentalis,* ed. 4, 1954, p. 208. [↑](#footnote-ref-4)
5. R. Mehl, *< Ecclesia quoad substantiamd in Rcv. Hist. Phil. Relig.* 1956, p. 323. [↑](#footnote-ref-5)
6. Speech of September 29, 1963, according to Catholic *Doc.* Oct. 20, 1963, c. 1355.

   Cfr *N.R.Th"* 1963, 977. [↑](#footnote-ref-6)
7. *Mission in the theology of the1 Church,* in *Missionaries of Tomorrow,* 1966, p. 20, n. 15. [↑](#footnote-ref-7)
8. Words in italics are also italicized in the text of the *Note.* The ­following quotations are all taken from this n. 2. [↑](#footnote-ref-8)
9. in the *Festschrift* published by Herder (Freiburg im Breisgau) in honour of Mgr J. Hôfer. [↑](#footnote-ref-9)
10. *De gradibus "Communionis" in Doctrina Concilii Vaticani II,* in *Grc- gorianum,* 1966, pp. 286-305. [↑](#footnote-ref-10)
11. *Art. cit.* pp. 295-304. [↑](#footnote-ref-11)
12. *Still,* not *already,* because this "imperfect communion" has never been interrupted. [↑](#footnote-ref-12)
13. That which is aimed at by and through *all* ecumenical activities. [↑](#footnote-ref-13)
14. We hope to return to this subject at greater length in a small study devoted to *U Church and the churches.* [↑](#footnote-ref-14)
15. "Quae supra de legitima diversitate dicta sunt, eadem placet etiam de diversa theologica doctrinarum enuntiatione declarare. Etenim in veritatis revelatae ­exploratione methodi gressusque diversi ad divina cognoscenda et confitenda in Oriente et in Occidente adhibiti sunt. Unde mirum non est quosdam aspectus mysterii revelati quandoque magis congrue percipi et in meliorem lucem poni ab uno quam ab altero, ita ut tunc variae illae theologicae formulae non raro potius inter se compleri dicendae sunt quam opponi" *(Ib.,* can. 3, n. 17). [↑](#footnote-ref-15)
16. "Vehementer etiam exoptat ut ad eam paulatim consequendam omnes conatus ­exinde intendant in variis institutis et formis vitae Ecclesiae praesertim oratione et fraterno dialogo circa doctrinam... Quod si hoc opus toto animo promoveatur, Sacrosancta Synodus sperat fore, ut sublato pariete occidentalem orientalemque Ecclesiam dividente, unica tandem fiat mansio angulari firmata lapide, Christo Jesu, qui faciet utraque unum" *(lb.,* c. 3, n. 18). [↑](#footnote-ref-16)
17. For the history of the Council of Florence, see the fine volume by Fr. Gux, SJ, *The Council of Florence,* 1959.

    **N. R. TH.** lxxxix, **1967, No. 1. 2** [↑](#footnote-ref-17)
18. "Ex his formulis unus et idem elicitur veritatis sensus... (ideo) eodem sensu eademque mente unionem unanimiter concordarunt et consenserunt" (Mansi, XXXI, 1030). [↑](#footnote-ref-18)
19. "Kai yàp tô fjpérepov eùaepéç ètmv <bç TtapaSeSopévov napà tûv àyiœv narépœv, àXX\* où8èv ?îttôv ècrn KàKelvœv ôti và Kai toüto dyiot narépeç eloiv ol Xéyovreç" (Concilium Florentinum, *Acta graeca,* II, yol. V, n. 2, 405). See also what the bishop of Mytilene says *(Ib.,* 405-406). ' [↑](#footnote-ref-19)
20. "Svo œcpa KaKà Kai ôûo ôXeOpoi èmKÎvôüvoi, èàv pi'i évœOûpev ôpOœç Kai èàv Siaipeôûgev SiKalœç" *(Ib.,* 425). [↑](#footnote-ref-20)
21. "Haec Revelationis oeconomia fit gestis verbisque intrinsece inter se connexis ita ut opera, in historia salutis a Deo patrata doctrinam et res verbis significatas manifestent et corroborent, verba autem opera proclament et mysterium ­in eis contentum elucident" *(Ib.,* c. 1, n. 2). [↑](#footnote-ref-21)
22. "Quapropter Ipse... tota suiipsius praesentia ac manifestatione, verbis et operibus, signis et miraculis, praesertim autem morte sua et gloriosa ex mortuis resurrectione... revelationem complendo perficit" *(Ib.,* c. 1, n. 4). [↑](#footnote-ref-22)
23. "Ideo Christus Dominus... mandatum dedit Apostolis ut Evangclium... omnibus praedicarent. Quod quidem fideliter factum est... ab Apostolis qui in praedicatione orali, exemplis et institutionibus ea tradiderunt quae sive ab ore, conversatione et operibus Christi acceptant, sive a Spiritu Sancto suggerente didicerant..." *(Ib.^* c. 2, n. 7, § 1). [↑](#footnote-ref-23)
24. See the text quoted in note 2. [↑](#footnote-ref-24)
25. "Inde fit ut Populus Dei... ex diversis populis congregetur" ("Lumen Gentium", can. 2, n. 13, § 3). [↑](#footnote-ref-25)
26. "Inde etiam in ecclesiastica communione legitime adsunt Ecclesiae ­particulares, propriis traditionibus fruentes" *(Ib.).* [↑](#footnote-ref-26)
27. See text in note 2. [↑](#footnote-ref-27)
28. See text cited in note 3. [↑](#footnote-ref-28)
29. "Haec quae est ab Apostolis Traditio sub assistentia Spiritus Sancti in Ecclesia proficit : crescit enim tam rerum quam verborum traditorum perceptio, tum ex contemplatione et studio credentium, qui ea conferunt in corde suo (cfr. *Lk* 2:19 and 51), tum ex intima spiritualium rerum quam experiuntur intelligenlia, tum ex praeconio eorum qui cum episcopatus successione charisma veritatis certum acceperunt" ("Dei Verbum", c. 2, n. 8, § 2). [↑](#footnote-ref-29)
30. Among others: VI. Soloviev, *La grande controverse et la politique chrétienne Orient-Occident,* ch. 2, p. 41-43, ch. 4, p. 84; A. von Harnack, *Der Geist der morgenländische Kirche,* S.B. P.A., 1913, VI, 157-183; Baumstarck, *Grundgegensätse morgenländischen und abendländischen Christentums,* 1932 (pro manuscripto); Aufhauser, *Die Theologie der getrennten Kirchen und die Frage der Wiederbegegnung,* in *Das morgenländische Christentum,* 1940, p. 79. [↑](#footnote-ref-30)
31. There is some truth in what Bulgakov says about the Petrine spirituality of the Roman Church and the Johannine spirituality of the Eastern Churches (cf. his booklet in Russian: *Sv. Petr i Joann,* Ymca, 1926). Many Protestant writers have often noted that the spirit of the Reformation has a distinctly Pauline ethos. [↑](#footnote-ref-31)
32. In addition to what we have said above about "Dei Verbum", one can refer to our article "Revelation and Church", in *N.R.Th.,* 85 (1963) 563-575, especially 573-575. [↑](#footnote-ref-32)
33. For this aspect we refer to the very suggestive article by K. Rahner, *Was ist ein dogmatische Aussage?* in *Schriften sur Theologie,* Bd. V, pp. 54-81. We have taken this passage, translated directly from the German original: "The (revealed) reality contained in theological formulas is of infinite fullness and richness. On the other hand, the linguistic instrument *(Matcria F)* which designates it is finite and determined; it always remains so, since it develops with the history of concepts and words. It remains so all the more so since it is a question here (in the case of a dogmatic formula) of a formulation which must be concise, ­intelligible and *adapted to the faith experience of a fairly large group.* Through this language one cannot lose sight of the reality signified and its fullness, for such terminology *can* never be *adequate to the "given"...* The formula, ­inadequate to reality, highlights - in its ­communal­ use ­- only certain specific characteristics of the reality signified and leaves others in the dark. The terminology, historically conditioned and limited, gives the dogmatic formulation in its theological form a certain historical, concrete and contingent character. In addition, it is impossible to provide a single, reflexively determined definition of the terms used, since theology does not proceed, like geometry, from ­definite and precise axioms. ­The same must be said of the definitions of the Magisterium, which contain a precise terminology whose ­truth ­cannot, of course, be questioned, but rather its functional ability to express the 'given' *(Zzveck- massigkeit)" (Schriften,* V, pp. 68-69). [↑](#footnote-ref-33)
34. "Dogma is formulated as a liturgical statement" in *Eastem and Western Traditions far the Christian Church,* in *Ecumenical Review,* XII, 2, p. 137. [↑](#footnote-ref-34)
35. See, however, what E. Schunck says in *Die Struktur der dogmatischen ­Aussage als œkwnenisches Problem,* in *Der kommende Christus und die kirchlichen Traditionen,* pp. 68-72. The least that can be said is that these [↑](#footnote-ref-35)
36. M. J. Congar, *Marie et l'Eglise chez les protestants,* in *Etudes mariales,* 10 (1952) 91; cf. p. 105 (note). [↑](#footnote-ref-36)
37. L. Biluît, Preface a. R. M. de la Broise and J. V. Bainvel, *Marie, Mère de grâce,* Paris, Beauchesne, 1921, p. IX. [↑](#footnote-ref-37)
38. On the personal character of the Holy Spirit in 1:35, there is some hesitation among the early Fathers, but the interpretation of Irenaeus, Origen, Athanasius, Gregory of Nyssa and John Chrysostom, according to which it is a personal intervention of the Spirit, becomes common in the East. In the West, the work of the Incarnation is attributed to the divine nature, but the formula "the Holy Spirit will come upon you" is conceived in the sense of a personal appropriation to the Holy Spirit. [↑](#footnote-ref-38)
39. According to the periodical bibliographies edited by G. Besutti, under the title *Bibliografia Mariana,* Rome, Marianum, the number of studies on the co-redemption is 21 for 1948-1950; 18 for 1950-1951; 97 for 1952-1957. [↑](#footnote-ref-39)
40. H. Mühlen, *Una Mystica persona. Die Kirche als das Mysterium der Identität ­des Heiligen Geistes in Christus und den Christen: Ein Person in vielen Personen,* Munich, 1964. [↑](#footnote-ref-40)
41. The Council returns four times expressly to the imity of the mediator in numbers 60 and 62 of the Constitution on the Church: "Unicus mediator\*, "unus mediator", "un ica mediatio", "unus mediator". [↑](#footnote-ref-41)
42. G. Dejaifve, *Un tournant dans ¡'Ecclésiologie,* in *N.R.Th.* (1965) 961-9ü3. [↑](#footnote-ref-42)
43. *Acts* 16:7; *Rom* 8:9; *1 Pet* 1:11; cf. *2 Cor* 3:17; *Gal* 4:6; and the Encyclical *Mystici corporis, A AS* 35 (1943) 219. Edition S. Tromp, *Textus et documenta,* Series theologica, no. 26, Rome, Gregoriana, 1958, p. 35, n. 54 and p. 129. [↑](#footnote-ref-43)
44. J. A. Moehler, *Die Einheit in der Kirche,* Tübingen, 1825, translation by A. Lilienfeld, in Collection Unam Sanctam, n. 2. Lilienfeld, in the Collection *Unam Sanctam,* n. 2, Paris, Cerf, 1938. On the role of the Holy Spirit, see the introduction by P. Chaillet, p. XXV, and the foreword by Moehler, p. 1: "It might seem strange that I should begin with the Holy Spirit when the centre of our faith is the person of Christ. Moehler starts from the pneumatological aspect of the Church to reach the Christological aspect: the most radical approach possible in this matter. [↑](#footnote-ref-44)
45. Leo XIII, *Divinum illud. A.S.S.* 29 (1896/97) 650: "Hoc affirmare liceat quod cum Christus caput sit Ecclesiae, Spiritus Sanctus sit ejus anima". Text taken up by Pope Pius XII, *Mystici corporis, 29* June 1943, *AAS* 35 (1943) 220 (Tromp edition, p. 37, no. 55). Note that Leo XIII also calls the Eucharist "the soul of the Church": "Ipsum (sacramentum Eucharistiae) ... est veluti anima Ecclesiae", Encyclical *Mirae caritatis,* 28 May 1902, *AAS* 34 (1902) 650. [↑](#footnote-ref-45)
46. G. Caprile, *Il concilia Vaticano,* Vol. I, parte 1, *Annunziazione e prepara- zionc,* gives the principal documents on this subject p. 39-45. [↑](#footnote-ref-46)
47. The mentions of the Holy Spirit are very numerous in the texts of Vatican II: too numerous to allow us to give the references. But there is hardly any development on the subject, except within ­Trinitarian developments. Significantly, the monumental commentary published in four languages under the title *L'Eglise de Vatican II: Etudes autour de la ­constitution conciliaire sur l'Eglise* (Coll. Unam Sanctam, Paris, Cerf, 1966), which includes sixty-one monographs on the various aspects of the constitution, devotes none of them to the Holy Spirit, no doubt because the contribution of the ­constitution did ­not seem significant on this point to the authors of this symposium, directed by Y. Congar and G. Baraùna. [↑](#footnote-ref-47)
48. S. Tromp, *De Spiritu Sancto, anima corporis mystici. Testimonia selccta 1. E patribus graecis,* 2" ed. Romae, 1949. *2. E Patribus latinis,* Romae, 1952. [↑](#footnote-ref-48)
49. *De Spiritu Sancto et Ecclesia in theologia contemporanea,* pro inanuscriplo, Louvain. 18 works cited by H. Mühlen and G. Dejaifve, cited above, notes 5 and 8. [↑](#footnote-ref-49)
50. Book cited above note 5 and report cited above note 8. [↑](#footnote-ref-50)
51. This idea that Jesus and Mary are one total principle of salvation was launched by Archbishop G. Lebon in the "resounding" article entitled: *Comment je conçois, j'établois et je défends la doctrine de la médiation mariale,* in *Eph. Thcol. Lov.* 16 (1939) 704: "Christ and the Virgin are associated by the will of God... in a total principle of salvation and life for humanity." Lebon took up his thesis in the article entitled: *L'élaboration d'un traité théologique de Mariologie est-elle possible,* in *Journées Sacerdotales mariales,* Dinant, 1951, pp. 13-30: Christ and the Virgin are "a total principle of salvation and life for humanity". G. Philips, *Perspectives mariologiques,* in *Marianum,* 15 (1953) 465-466 strongly criticized this theory: "However intimate one may conceive the union of the Son and the Mother, one will never find oneself before a coalition of two causes of the same kind...", etc. [↑](#footnote-ref-51)
52. G. Philips, in *Eph. Theol. Lov.* 41 (1965) 320 and 607 for example. [↑](#footnote-ref-52)
53. Decree on Missions, n. 4. [↑](#footnote-ref-53)
54. Bernardine of Siena, sermon 8, *Opera,* ed. Venice, 1591, I, 515 C: "Quamdam (ut sic dicam) jurisdictionem scu auctoritatem obtinuit in omni Spiritus Sancti processione temporali, ita quod nulla creatura aliquam a Deo obtinuit gratiam, vel virtutem, nisi secundum ipsius matris dispensationem. > Grignion de Montfort echoes this text in n. 27 of his *Treatise on True Devotion­,* but with all sorts of corrections. According to my first surveys among the authors of the XVII\*-XVIIIC centuries, the theme of *Mary and the Holy Spirit* is rare, and, where it is found, treated especially in this line. [↑](#footnote-ref-54)
55. L. M. Grignion de Montfort, *Treatise on True Devotion,* no. 20. Franck Duff, that charismatic man, intensely perceived this link taught by Grignion de Montfort. The Legion of Mary is consciously in search of a deepening of its pncumatology. [↑](#footnote-ref-55)
56. S. Bulgakov, *On the Incarnate Word,* Paris, 1943, p. 102. [↑](#footnote-ref-56)
57. "You shall honor the deaconess as a type of the Holy Spirit (...). She will neither do nor say anything without the deacon, just as the Holy Spirit neither does nor says anything of himself *(Jn* 16:13) ... And just as one cannot believe in Christ without the doctrine of the Spirit, so no woman will approach the deacon or the bishop without a deaconess", *Didascalia* (last quarter of the IIIe century), II, 26, 6, ed. F. X. Funk, *Didascalia,* Paderborn, 1905, vol. Let us also note *Apostolic Constitutions* (end of IVe century), VIII, 19, 2, *ibid.* p. 525 (ordination of deaconesses): "God (...) who filled Mary, Deborah, Anne and Holda with your Spirit (...) now cast your eyes on your servant (...) Give her your Holy Spirit".

    "The assimilation of the deaconess to the Holy Spirit is, it seems, of Asian origin: the term *Roucho* (Hebrew *rouah)* = Spirit is feminine. The Holy Spirit being a feminine name, it is natural that he should be personified in the Church by a function devolved to women". J. Coi.son, *La fonction diaconale aux origines de l'Eglise,* Paris, Desclée de Brouwer, 1960, p. 128.

    Hippolytus, quoted by St. Jerome, *Ep. 36, ad Damasum, PL* 22, 460 compares Rebecca to the Holy Spirit: "Isaac ponat imaginent Dci Patris, *Rebecca Spiritus* *Sandi...* Plena Spiritu sancto... forma Spiritus Sancti quae futura noverat in Christo, in Jacob ante meditatur". [↑](#footnote-ref-57)
58. Paul Evdokimov, *La femme,* Paris, 1958, p. 215. [↑](#footnote-ref-58)
59. S. Petrement, *A suggestion by Simone Weil about Rev. 12,* in *New Testament Studies,* 11 (1965) 291-296. [↑](#footnote-ref-59)
60. S. Weil, *La connaissance supernaturelle,* Paris, 1950, p. 268: "The woman *(of Rev.* 12) must be the Holy Spirit. [↑](#footnote-ref-60)
61. H. Asmussen, *Maria die Mutter Gottes,* Stuttgart, 1951, p. 13: "Denn dann müsste ihnem daran liegen, das Bindeglied fest in der Hand zu halten, welches Jesus mit der Menschheit verbindet. Und welches Bindeglied Jesus Christi zur Menschheit sollte wohl so stark, so sichtbar, so bedeutsam sein, wie eben Maria?!" [↑](#footnote-ref-61)
62. *Ibid,* n. 68. Expression of L. Boyer, "eschatological icon of the Church" *(Le culte de la Mère de Dieu,* Chevetogne, 1954, p. 33), was difficult to ­translate into Latin. The Council says equivalently: "Sign of hope for the people of God on the march". [↑](#footnote-ref-62)
63. This symbolism is furthereconfirmed by the fact that the only other place in the Fourth Gospel which also speaks of *his own* is at the junction of the first and second parts of the Gospel, in 13:1. Now, in this text, *his own no* ­longer represent the unbelieving people of God, but the small remnant who believed in Jesus, the Son of God: the group of the Twelve. We owe this remark to Father Franco Festograssi; cf. his article *I Giudei e il quarto Evangelo,* in *San Giovanni,* Atti della XVII Settimana Biblica, Brescia, 1965. [↑](#footnote-ref-63)
64. Cf. the admirable text of Péguy, *Noie Conjointe,* Pléiade, II, pp. 1389 ff: "Because they are not wounded, (honest people) are no longer vulnerable. Because they lack nothing, nothing is brought to them (...) Charity, even from God, does not bind up the one who has no swelling (...) The 'honest people' do not wet themselves with grace (...) That is why nothing is contrary to what is called religion as well as what is called morality. Morality coats man against grace (...). [↑](#footnote-ref-64)
65. Italian text in *L'Oss. Rom.* of December 25, 1964. [↑](#footnote-ref-65)
66. General Audience of 27 October 1965; translated into French in *La Doc.* 62 (1965), col. 1967 f. [↑](#footnote-ref-66)
67. Gen. Audience of 7 September 1966; Italian translation in *L'Oss. Rom.* of 8 September­ *La Doc. cath.* n° 1479 (2 Oct. 1966) col. 1639-1641. Let us mention here the letter addressed by Card. Ottaviani on 24 July 1966 to the Presidents of the Episcopal Conferences (Latin text in the *A.AS.* of 30 Sept. 1966, p. 659 ff. *Cath. doc.* 1481, Nov. 6, 1966, col. 1843-1846). Observers have stressed both the positive character of this consultation of the Bishops "who, under Peter as Head, have the responsibility of teaching with authority", but also the somewhat archaic literary style of this catalogue of "strange and daring opinions­", drawn up "according to the reports of learned men and public writings". It ­should be noted, however, that this letter was not intended for publication and that its addressees were probably better able to appreciate its significance than the general public. The latter could hardly see in it anything but a return to the processes of "­intellectual inquisition­" which paralyzed so many Catholic thinkers during the first half of this century. The threatening tendencies highlighted by the letter are: 1. a study of Scripture cut off from tradition and reducing *V inspiration and incrrance;* 2. the historically relative character of *dogmatic formulas* ("so subject to historical evolution that their objective meaning itself is subject to change"); 3. the practical neglect of the ordinary *magisterium*, especially of the Pope; 4. *relativism* rejecting any absolute objective truth; 5. "a certain *Christological* humanism*"* in the way of rethinking the dogma of Chalcedon, the consciousness of Christ, the virginal conception, the miracles, the resurrection; 6. an exaggerated insistence, in *Eucharistic theology,* on the sym- [↑](#footnote-ref-67)
68. 8. a "dormancy" of Trent's doctrine on *original sin;* 9. errors in *morality* (situational morality, sexual morality); 10. a "dangerous irenicism" in ecumenical matters. As is often the case in such cases, this list provides a good picture of the main areas where theology is indeed making progress. And it is normal that progress is not without trial and error.

    4. Italian text in *L'Oss. Rom.* of 5 Nov. 1966; translated into French in *La Doc. cath.* 1483 (4 Dec. 1966) col. 2024-2028. [↑](#footnote-ref-68)
69. Published in Neuchâtel in. 1947; the German original *Christus und die Zcit,* Zurich, 1946. [↑](#footnote-ref-69)
70. *Salvation,* p. 10. [↑](#footnote-ref-70)
71. Cullmann refers to the "post-Bultmannians" as the Bultmann School *(Salvation,* p. 15), *die Bullmann-Schule (Heil,* pp. 2, 3); he includes G. Ebeling, E. Fuchs, P. Vielhauer, E. Grasser, H. Conzelmann, E. Dinkler, etc. *(Salvation,* pp. 40, 103 ...).

    **N. R. TH. LXXXIX, 1967, 11° 2. 5** [↑](#footnote-ref-71)
72. *Salvation,* p. 103. [↑](#footnote-ref-72)
73. At least this is how I think I should interpret G. Ebeling, *Theologie und Verkündigung,* Tubingen, 1962, p. 63, n. 1, where we read that "Jesus did not become Son of God after his death, but the historical Jesus was and is Son of God. [↑](#footnote-ref-73)
74. *Der inkarnierte Jesus,* another way for Cullmann to designate the historical Jesus: *Heil,* pp. 84, 93; *Salvation,* p. 98. [↑](#footnote-ref-74)
75. *Salvation,* p. 104. [↑](#footnote-ref-75)
76. Published in 1958. [↑](#footnote-ref-76)
77. *Salvation,* p. 104. [↑](#footnote-ref-77)
78. *Salvation,* p. 106. [↑](#footnote-ref-78)
79. *Salvation,* p. 105. [↑](#footnote-ref-79)
80. *Salvation,* pp. 106ff. [↑](#footnote-ref-80)
81. *Salvation,* p. 108. [↑](#footnote-ref-81)
82. *Salvation,* p. 108. [↑](#footnote-ref-82)
83. Cullmann distinguishes "Erfüllung in der Gegenwart" (fulfillment in the present time) and < Vollendung in der temporalen Zukunft" (completion in the temporal future), *H cil,* p. 173; *Salvation,* p. 195, weakly translates: (tension between) the present and fulfillment in the temporal future. [↑](#footnote-ref-83)
84. And for Cullmann, as they appear not only in Luke and in the Acts of the Apostles - which the Bultmannians will agree with - but also in St. Paul *(Salvation,* pp. 247-264) and in the Gospel of St. John *(Salvation,* pp. 265-284). We will return to this remark later on. [↑](#footnote-ref-84)
85. *Salvation,* pp. 38, 177, 184. [↑](#footnote-ref-85)
86. *Salvation,* p. 178, citing *1 Cor.* 15 and *Rom.* 8. [↑](#footnote-ref-86)
87. *Salvation,* p. 178. [↑](#footnote-ref-87)
88. *Salvation,* p. 185. [↑](#footnote-ref-88)
89. *Salvation,* p. 184. [↑](#footnote-ref-89)
90. *Salvation,* p. 185. [↑](#footnote-ref-90)
91. *Salvation,* p. 30. [↑](#footnote-ref-91)
92. It was *Consehnann* who, in his work, *Die Mille der Zeit,* Tubingen, 1954, devoted exclusively to Luke's theology, attempted to make Luke responsible for the temporal interpretation of Christian eschatology. Without agreeing with this thesis, Cullmann nevertheless admits that <his (Con- zelmann's) analysis does seem to me to prove how much Luke contributed to the enlargement and completion of the notion of salvation history": *Salvation,* p. 40. [↑](#footnote-ref-92)
93. Thus, at least, Bultmann, for whom the personality of Jesus remains historically indeterminable in its *Was* and *Wie* and is not, as such, of interest to the understanding of the apostolic kerygma. See R. Bultmann, *Das Verhaltnis der urchristlichen Botschaft sum historischen Jésus,* in *Silzungs- berichte der Heidelberger Akademie der Wissenschaften,* second edition, Heidelberg, 1961. But the post-Bultmannians contest this view and try to show the theological importance of a certain reconstruction of the ­historical Jesus­: without it it is impossible to interpret the apostolic kerygma correctly. See, among others, the already quoted study by G. Ebeling, *Theologie und Verkündigung.* [↑](#footnote-ref-93)
94. *The sahit,* p. 214. [↑](#footnote-ref-94)
95. "The history of salvation in the mind of Jesus", *Salvation,* pp. 190 ff, in *Heil,* pp. 167 ff: "Die heilsgeschichtlichen Ansätze bei Jesus". [↑](#footnote-ref-95)
96. *Salvation,* p. 196. [↑](#footnote-ref-96)
97. *Salvation,* p. 197. [↑](#footnote-ref-97)
98. *Salvation,* p. 198. [↑](#footnote-ref-98)
99. *Salvation,* p. 204. [↑](#footnote-ref-99)
100. *Salvation,* p. 205. [↑](#footnote-ref-100)
101. *Salvation,* p. 208. [↑](#footnote-ref-101)
102. *Salvation,* p. 210. [↑](#footnote-ref-102)
103. *Salvation,* p. 219; *Heil,* p. 197. [↑](#footnote-ref-103)
104. *Salvation,* pp. 220, 221. [↑](#footnote-ref-104)
105. *Salvation,* pp. 222, 223. [↑](#footnote-ref-105)
106. *Salvation,* pp. 235, 236; *Heil,* pp. 213, 214. [↑](#footnote-ref-106)
107. *Salvation,* p. 8; p. 15; *Heil,* p. VI, p. 2. [↑](#footnote-ref-107)
108. I. de la Potterie, *"I am the Way, the Truth and the Life" (Jn 14:6),* in *N.R.Th.* 88 (1966) 928. [↑](#footnote-ref-108)
109. Id . at 63 . [↑](#footnote-ref-109)
110. Cfr supra, p. 119 .- [↑](#footnote-ref-110)
111. *Salvation,* p. 223. [↑](#footnote-ref-111)
112. *Salvation,* p. 234. [↑](#footnote-ref-112)
113. The idea of such blind faith in Jesus hardly seems reconcilable with the demands of his divinely enlightened human conscience; and this faith would have been directed, in this case, to a term which would have been refused to him; it would not have been fulfilled: the mission did not succeed in a very short time. [↑](#footnote-ref-113)
114. G. Ebeling, *Wort und Glaube,* Tubingue, 1960, p. 242; H. Schlier, art. àpqv' in *Theol. Wörterbuch sum N.T.,* vol. I, pp. 341-342. [↑](#footnote-ref-114)
115. J. Calés, *Rétribution individuelle, vie des justes et mort des pécheurs diaprés le livre d'Eséchiel (chap. III, 16-21; XVIII; XXXIII, 1-20),* in *Recherches de Science religieuse,* 11 (1921) 368, 369. This way of reading the prophets is done by many other historians; see B. Rigaux, O.F.M., *L'Antéchrist ­et l'opposition au Royaume messianique dans l'Ancien et le Nouveau Testament,* Paris, 1932, p. 6, n. 1. Fr. Rigaux quotes in particular H. GrEssmann, *Der Messias,* p. 14: "Die Propheten haben sich nie um das bekümmert, was spätere Geschlechter angeht; alle ihre Weissagungen galten der eigenen ­Generation und bezogen sich auf die Gegenwart oder die unmittelbare Zukunft, auch da wo sie vom Ende der Tage verkündeten." This must be taken into account in the ­interpretation of the New Testament: "The prophets did not know the date of the messianic advent ­any more than the writers of the New Testament knew the time of the parousia of Jesus. Their ignorance left the field open to a double possibility: the imminence or the remoteness of the expected event" (B. Rigaux, *op. cit.,* p. 7). [↑](#footnote-ref-115)
116. For a more complete study, see the commentaries and the article "Passion" in the *Supplement to the Dictionary of the Bible,* vol. VI, col. 1419-1492 (published in 1960, written by X. Léon-Dufour). See also: P. Benoit, *Passion et Résurrection ­du Seigneur,* Coll. Lire la Bible, n. 6, Paris, Ed. du Cerf, 1966. [↑](#footnote-ref-116)
117. The particular orientation which we have just noted for each of the three synoptics is not only verified in the passion narrative, but ­commands the organization of the whole of each gospel. To limit ourselves to a few observations, let us recall that Mark is the gospel of facts (he reports fewer words and teachings, but his accounts are more detailed); he is also the gospel of the messianic mystery. Matthew, on the other hand, presents in great discourses a very complete ecclesial and Christological doctrine. As for Luke, he tends to personalize the words of Jesus; being careful not to agglomerate the traditions in long speeches, he rather specifies to whom each of the ­teachings is addressed. ­Matthew's beatitudes have a general tone (3e person), those of Luke have a direct tone (2" person). 1 [↑](#footnote-ref-117)
118. Cfr *Is 7:*14; 9:5ff; 11:1ff; Jer 23:6; *Ezek* 34:23, comp. 34:15; 37:24-28; *Zech* 12:8. [↑](#footnote-ref-118)
119. Cfr P. Lamarche, *Le " blasphème " de Jésus devant le Sanhédrin,* in *Rech. Sc. Rcl.* 50 (1962) 74-85, or in *Christ vivant, essai sur la christologie du Nouveau Testament,* Paris, 1966, pp. 147-163. [↑](#footnote-ref-119)
120. Anti-Semitism also played a role in exegesis. The severe criticisms of ­medieval theologians ­against the *Judaizers* who, attached to the letter of Scripture, rejected the spiritual meanings, were certainly not without foundation; but they did not spare the permanence, in the Christian economy, of the original and original values of the Old Covenant. [↑](#footnote-ref-120)
121. Not to mention his admirable *L'existence juive,* Paris, 1962. [↑](#footnote-ref-121)
122. Cf., among others, G. Scholem, *Les grands courants de la mystique juive,* Paris, 1950; and in the collection "Présences du Judaïsme", the very suggestive monograph on *La théologie dialectique du Maharal de Prague (1512-1609). Le puits de l'exil,* Paris, 1966, by A. Néher. [↑](#footnote-ref-122)
123. A. Gelin, *L'âme ¿Israël dans le Livre,* Paris, 1958, p. 82. [↑](#footnote-ref-123)
124. A. G ELI N, Article *Messianism* in the *Supplement to the Dictionary of the Bible,* vol. 1166. z [↑](#footnote-ref-124)
125. Some reservations have been made about the over-extended use of the word "*Zionism" and* the more generic term "prophetic-salvific movements" has been preferred. But this very extension is not without a ­profound meaning. ­Cfr Don Guariglia, *Semaine de missiologie de Louvain,* 1961, p. 15-16. For a descriptive classification of these movements in history and geography, cf. H. Desroche, *Les messianismes et la catégorie de l'échec,* in *Cahiers internationaux de sociologie,* July 1963, p. 61-84, and the classic work of V. Lanternari, *Les mouvements religieux de liberté et de salut des peuples opprimés,* Milan, 1960 ; trad. Paris, 1962; Spanish translation, Barcelona, 1965. [↑](#footnote-ref-125)
126. This report was published in the magazine *Monde non chrétien,* March 1962. [↑](#footnote-ref-126)
127. Cfr for example H. Desroche, *Messianisms and Utopias. Note sur les origines du socialisme occidental,* in *Socialismes et sociologie religieuse,* Paris, 1965, p. 117-142; and *A propos de quelques catégories d'interprétation* (­messianisme et millénarisme), *ibid,* p. 76-85. [↑](#footnote-ref-127)
128. The comparison of the text of the Pastoral Constitution on the "signs of the times" with the text of the Dogmatic Constitution on the Church as a "­messianic people­" (n. 9) seems to us to be most significant, and called for by the coherence of the two constitutions. [↑](#footnote-ref-128)
129. In fact, in the new distribution of materials, the priestly and prophetic role appeared in chapter 2, n. 10-12, and in chapter 4 on the laity, the three priestly, prophetic and royal roles (n. 34, 35, 36). It is obviously important, for a complete understanding, to keep these two texts together, with their variants. We cannot fail to refer expressly to the chapters of Fr. Congar's book, *Jalons pour une théologie du laïcat,* Paris, 1953, chapters 4, 5, 6, on the priestly, royal and prophetic function. This is one of the principal sources of the conciliar work. [↑](#footnote-ref-129)
130. Cf. report on No. 9, as drafted on 3 July 1964 and discussed in September, p. 41 D, as amended by E. 993. [↑](#footnote-ref-130)
131. It is of the greatest interest to follow, through the successive redactions, the delicate elaboration of this text, n. 39. "Transibit quidem figura hujus mundi per peccatum deformata; sed, manentibus caritate et fructibus ejus, confidere licet ipsam substantiam mundi manere, quam Deus propter hominem creavit et Filius incarnatione sacravit": such was the redaction proposed (Nov. 1965). After numerous amendments, the commission modified the text, while retaining that "eschatologia aliquo modo jam praesens est", and refusing that "omnis continuitas inter terram nostram et futuram negetur" (Report on the amendments, pp. 223-225).

     Since we have referred to Fr. Congar, let us refer to his analysis of the dialectic of the Kingdom, already come, but still to come, "in a ­continuity not only of an outline with regard to a work of art, but that of a preparation for the gift from on high, a preparation without which the World ­would not take on, with regard to this gift itself, all its dimensions as a ­receiving ­subject­" *(Op. rit.,* pp. 110-145). [↑](#footnote-ref-131)
132. Translation. G. Bardy in Eusebius of Caesarea, *Hist. eccl*. II *(Sources Chrétiennes­,* 41), Paris, Cerf, 1955, n. 2-4, pp. 174 ff . , [↑](#footnote-ref-132)
133. Cfr Fliche and Martin, *Histoire de l'Eglise,* t. 2, p. 200, n. 2. On the irenicism ­of Denys of Alexandria, cfr *Hist. Eccl.* VI, xliv-xlv; *op. cit.* pp. 159 ff. [↑](#footnote-ref-133)
134. On this subject, see the commentary by G. Bardy *(op. cit.,* vol. IV, p. 118). The references that Bardy has omitted are the following: S. Athanasius, *Ep. de Sent. Dion.* 13 and *De Decretis Nie. Syn.* 26. See the dossier on this question in J. Quasten, *Initiation aux Pères de l'Eglise,* vol. II, Paris, Cerf, 1955: a) pp. 127-131; b) pp. 283ff. [↑](#footnote-ref-134)
135. See the indications of Fr. Lebreton in Fliche and Martin, *op. cit.* [↑](#footnote-ref-135)
136. Fliche..., *ibid.* at 200, n. 2. [↑](#footnote-ref-136)
137. Mgr Duchesne, *Origines du Culte Chrétien,* 3e ed., Paris, 1903, p. 340, n. 3. In the same sense, G. Bardy *(op. cit.,* p. 174, n. 4, which we would willingly bring closer to p. 167, VII, u) shares with us his doubts about the interpretation of this "reception", napaSoxf), which liturgically involved the laying on of hands: "this word is difficult to translate. It could designate the admission into the Church, or perhaps the reception of the Holy Spirit" (by confirmation); cfr. the ­following note ­and our 3e paragraph. [↑](#footnote-ref-137)
138. G. Bardy, *op. cit*. IV *(Sources Chr.,* n® 73, Paris, 1960), p. 117. [↑](#footnote-ref-138)
139. We are borrowing the translation that Fr. Papillon, S.J., wrote for vol. 5 of *Lettres Chrétiennes* (Grasset, 1962, p. 243 ff). [↑](#footnote-ref-139)
140. We quote Van der Meer, S. *Augustine. Pasteur d'âmes,* Alsatia, 1965, II, p. 143 and we transcribe his endorsements: *Sermon* Guelf. 15, 2; *Serm.* 249, 3; 250, 3; 251, 6; 269, 2; 270, 5; *De Bapt.* 3, 16, 21; *In ps. 1 Jo.* 6, 10. [↑](#footnote-ref-140)
141. D.B. 55. [↑](#footnote-ref-141)
142. He is absent from several witnesses: Dionysius the Lesser (550), John the Scholastic ­(t 667) and Simeon the Metaphraste (Xe c.). Cfr Mansi, III, 564 and Héfelé, II, 1st part, p. 35. [↑](#footnote-ref-142)
143. ... They are gradually made: a) "Christians", b) catechumens, c) *audicts* after having exorcised them by blowing on their faces and ears, d) and finally baptized after a long instruction. [↑](#footnote-ref-143)
144. Text dated 458 *(ep.* XC, al XCII ad Rusticum). Cfr Decree of Gratian, IIP p. *De Consecratione,* Dist. IV, c. 38, Friedbêrg, I, 1375. - Quoted by Burchard of Worms, *Decree,* IV, 42 *(P.L.,* 140, 734) and by Yves of Chartres, *Decree,* I, 236 *(PL.,* 161, 116). The latter gives this text the following summary: *De illis qui nesciunt qua fide baptisati sunt.* This is exactly the problem of the old man of whom Denys of Alexandria speaks. [↑](#footnote-ref-144)
145. For all this context, important for the understanding of our texts, one can consult: Fournier-Le Bras, *Hist. des collections canoniques en Occident,* t. I, Paris, Sirey, 1931, pp. 78-99. [↑](#footnote-ref-145)
146. Mansi, XII, 558 ff. "Quae cum in Francia esset in Carisiaco villa, Brit- tannico monasterio dédit ad varia consulta, de quibus fuerat interrogatus, anno Christi DCCLIV. Mansi refers to the ms. Landeusi edited by Sirmondus. [↑](#footnote-ref-146)
147. Information provided by Fr. Gy. [↑](#footnote-ref-147)
148. E.g. Burchard de W., *Dccrct,* IV, 100 "Romanus Pontifex judicat non hominem qui baptizat sed Spiritus Dei subministrare gratiam baptismi licet paganus qui baptizat. [↑](#footnote-ref-148)
149. Friedberg, II, *ibid,* c. 1. [↑](#footnote-ref-149)
150. For all this, see S. Thomas Aquinas, Soit. St. Thomas Aquinas, *Soit.* IV, dist. XXIV. [↑](#footnote-ref-150)
151. *Ibid,* Q. 1, a. 3; q. III ad luu \*. [↑](#footnote-ref-151)
152. As regards the period from the Council of Trent to the present day, we refer to the two in-depth studies by B. Dupuy and R. Clément: *Qui est baptisé* [↑](#footnote-ref-152)
153. This deserves some explanation: we are speaking of the *official* authorities. The usual practice of the diocesan curia is to have people re-baptized ­conditionally (cf. *C.J.C.,* 732, par. 2). But the *Administrative Directory* of the French episcopate stipulates: a) that "subjects born and baptized in the schism are never to be re-baptized, *even conditionally, since* their baptism is certainly valid" (n. 82); b) that "it is *forbidden to confer or reiterate baptism conditionally, either out of a simple scruple or systematically,* in order to avoid an arduous search for written *or oral* proof of baptism. But whenever a prudent or reasonable doubt persists as to the conferral or validity of Baptism, it should be conferred or reiterated conditionally. A doubt can only reasonably persist if *all* possible sources of proof of baptism have been exhausted without success" (n. 81). The practice is, unfortunately, too often ­exactly the opposite of this official document, since any baptism conferred outside the Catholic Church is generally considered by the diocesan archives ­as doubtful. This text expressly targets this erroneous custom by recalling what a *canonical* ­doubt is. [↑](#footnote-ref-153)
154. Decree *Unitatis Redintegratio,* n. 2 and 22. [↑](#footnote-ref-154)
155. Constit. *Lumen Gentium,* n. 1. [↑](#footnote-ref-155)
156. Constit. *Sacrosanctum Concilium,* 59. [↑](#footnote-ref-156)
157. *N.R.Th.,* 1965, 975-978. [↑](#footnote-ref-157)
158. *L'Oss. Rom,* Dec. 24, 1966. *Catholic Doc,* 1967, col. 97-108. [↑](#footnote-ref-158)
159. *N.R.Th.,* 1965, p. 977. It should be noted, however, that the regulation provides for the ­presence at the special­ Synod of the Cardinals, heads of Roman dicasteries, concerned with the question to be dealt with, which was not stated in the Motu proprio (art VII). [↑](#footnote-ref-159)
160. A. Wenger, A.A., *La Croix,* 5 January 1966. [↑](#footnote-ref-160)
161. Nothing is said about the preparation of the Synod by the clerical religious who will have to take part in it. One might think that by analogy the Roman Union of Superiors General would have to form an opinion on the questions to be treated.

     1. Cf. Constitution *Lumen Gentium,* chap. 3; Decree *Apostolicam Actuositatem* on the Apostolate of the Laity; Decree on Missionary Activity, nn. 21, 36, 37; [↑](#footnote-ref-161)
162. *A.A.S.,* 1966, 837-864; *N.R.Th.,* 1966, 622-641. [↑](#footnote-ref-162)
163. *Gaudium et Spes,* n. 90, § 3; *N.R.Th.,* 1966, 758. [↑](#footnote-ref-163)
164. *The Osscrvatore Ramano* of February 11 gives the composition of the two ­bodies. The common president is Cardinal Maurice Roy, Archbishop of Quebec; the vice-president is His Excellency Alberto Castelli. Alberto Castelli. The Council of the Laity has twelve members, all lay people, including several women; twelve consultors, including six bishops, the Rector General of the Pallotines, and five lay people. The Justice and Peace Commission has thirteen members, of whom three are clergy and ten are lay people; twelve consultors: four bishops, two clergy, two religious, four lay people. [↑](#footnote-ref-164)
165. We quote from the translation which appeared in the *N.R.Th.,* 1965, pp. 860-872, possibly also from the official Latin text in *A.A.S.,* 1965, pp. 753-774. [↑](#footnote-ref-165)
166. Cfr *N.R.Th.* 87 (1965) 857-859. [↑](#footnote-ref-166)
167. This classical affirmation had already been well brought out by Fr. Lebreton in the controversy which opposed him to G. Tyrrell (cf. Tyrrell (cf. *Revue pratique d'Apologétique,* vol. 4, 1907, pp. 499-526 and 527-548). We read, for example: "... dogma is not ... ... dogma is not formulated in technical language by scholars, for their exclusive use; it is written in the vernacular by Christians, for all mankind" (p. 529); and again (after an example, the application of the categories of matter and form to marriage or penance, where "the analogy is so remote that it is difficult to distinguish it"): "When they are demarcated to this point, the [↑](#footnote-ref-167)
168. J. Maréchal, *Le point de départ de la métaphysique,* Cahier V, *Le thomisme ­devant la philosophie critique,* Bruxelles-Paris, 1926, p. 461. [↑](#footnote-ref-168)
169. Casternuui, 1965, pp. 194-195. [↑](#footnote-ref-169)
170. In *Mythe et Foi,* Paris, Aubier, 1966, p. 461-479: "To demythologize is to understand that behind the aim of extracting the pure meaning of the text is that of gaining access to the divinity in order to take its place". [↑](#footnote-ref-170)
171. *Variété II,* Paris, 1930, 29e , p. 250-253. [↑](#footnote-ref-171)
172. "The ancestor of all demythization was called Oedipus... Oedipus, whose very demythization contains within it the demythization of all demythization" (J. Brun, *art. cité,* p. 477). [↑](#footnote-ref-172)
173. *Reflections on Violence,* Paris, 1908. [↑](#footnote-ref-173)
174. G. Bachelard, *Psychoanalysis of Fire,* Paris, Gallimard, 1938; *Water and Dreams,* Paris, Corti, 1952; *Air and Dreams,* ibid, 1943; *The Earth and the Dreams of the Will; The Earth and the Dreams of Rest,* ibid, 1945. [↑](#footnote-ref-174)
175. Pius XII himself seems to have been frightened for a moment by this ­radical demystification­, which dates back to the 13th centurye . The speech of Assisi, dated September 22, 1956, attacked the theory which explains the real presence by "a supposedly real and essential relation" of the Eucharistic species ­to the body of "the Lord in heaven" *(A.A.S.,* 48 (1956) 719-720). These ­statements caused a stir among Thomistic theologians. In fact, shortly after this date, Pius XII had the opportunity to learn that the proponents of this theory were only faithful followers of Saint Thomas Aquinas. From then on, he ceased the warnings made in this line, and certain printing permits, left in abeyance, were immediately released.

     On the doctrine of Saint Thomas, see for example *IV Sent.* 10, a. 1, ad 4, ed. Paris, Lethielleux, 1947, t. 4, p. 402-404; d. 11, q. 1, a. 1: *"Quad corpus Christi sit mutation saltem localiter (...) amnino esse* non potest", *ib.* p 436, a. 2, corpus, end, p. 441, etc. [↑](#footnote-ref-175)
176. H. Cordin, *L'Imagination créatrice dans le soufisme d'Ibn Arabi,* Paris, Flammarion, 1958. [↑](#footnote-ref-176)
177. M. Eliade, *Aspects du mythe,* Paris, Gallimard, 1963, etc. [↑](#footnote-ref-177)
178. P. Ricoeur, *Finitudc et culpabilité.* Paris, Aubier, 1960. 2 vols. *De l'­interprétation. Essai sur Freud,* Paris, Seuil, 1965 and the articles: *Le symbole donne à penser,* in *Esprit,* July-August 1959, pp. 60-76. *Le conflit herméneutique,* in *Cahiers internationaux du symbolisme,* 1 (1963), etc. [↑](#footnote-ref-178)
179. Claude Lévi-Strauss, *La structure des mythes.* in *VAnthropologie structurale,* Paris, 1958, pp. 227-255. *La pensée sauvage,* Paris, 1962 and the issue of *Esprit* on this volume: *La pensée sauvage et le structuralisme,* November 1963, n° 11. [↑](#footnote-ref-179)
180. Jacques Lacan, *Ecrits,* Paris, Seuil, 1966. [↑](#footnote-ref-180)
181. L. Althusser, *Pour Marx,* Paris, Maspero, 1966. [↑](#footnote-ref-181)
182. Michel Foucault, *Les mots et les choses. Une archéologie des sciences humaines,* Paris, Gallimard, 1966. [↑](#footnote-ref-182)
183. On Bultmann see the thesis of R. Marlé, *Bultmann et l'interprétation du Nouveau Testament,* Paris, Aubier, Théologie 33, 2e cd., 1966; cfr *Le problème théologique de FHerméneutique,* Paris, Orante, especially pp. 33-77. L. MalEVEZ, *Le message chrétien et le mythe. La théologie de R. Bultmann,* Museum Lessia- num, Paris, 1954. [↑](#footnote-ref-183)
184. Particularly important was the series of international congresses organized in Italy by E. Castelli, which gave rise to valuable publications: *Demitizzazione e immagine,* Padova, 1962; *Ermeneutica c Tradizione,* Roma, 1963 . *Demythisation et morale,* Paris, Aubier, 1965; *Mythe et Foi,* ibid, 1966. [↑](#footnote-ref-184)
185. G. Durand, *Les structures anthropologiques de ¡'imaginaire,* Paris, Alcan, 1960, 2e ed., 1963, p. 31.

     Although he minimizes the importance of the objective contribution to the structure of myths (according to the criticism of D. H. Salman, in *Rev. Se. Phit. théol.,* 49, 1965, p. 695- 699). Cl. Lévi-Strauss admits them in a way, notably in this formula: "The myths signify the spirit which elaborates them *by means of the world of which it is itself a part" (Le cru. et le cuit,* Paris, Plon, 1964, p. 246). [↑](#footnote-ref-185)
186. J. Geiselmann, *Marienmythus und Marienglaubc,* in *Maria im Glaube und Frömmigkeit,* Rottenburg, Bischöfliches Seelsorgeamt, 1954, pp. 39-91. The position of the problem is striking, the conclusions seem hasty, in line with Bultmannian presuppositions. [↑](#footnote-ref-186)
187. K. Prümm, *Die Christliche Glaube und die althcidnische Welt,* vol. I, 1935, pp. 253-333. J. Daniewu, *Le culte marial et le paganisme,* in *Maria,* I, 1949 pp. 161-181. [↑](#footnote-ref-187)
188. Epiphanius, *Panarion,* 78, 23; *PG* 42, 736 B. [↑](#footnote-ref-188)
189. See on this the study of T. O'Meaha, *Mariait Thcology and the Probleiii of Myth,* in *Mar. Stud,* 15 (1964), pp. 145-149; Id. in *Mary in the Protestant and Catholic Thcology,* New York, Shced and Ward, 1966, pp. 242-250 and 257-258. - The main texts are *Kcrygma und Mythos,* Hamburg, I, 1951, pp. 21, 41 (English edition, pp. 9, 34, 35). *Geschichte der Synoptischcn Tradition* (1931), 4e ed., Gôttingen, Vandenhoeck, 1958, pp. 331-332; *Theology of the New Testaments­,* Tübingen, Mohr, 1948, p. 51 (§ 7); p. 130 (§ 12); cf. p. 176 (§ 15). For Bultmann, the virginal conception is of Hellenistic origin. [↑](#footnote-ref-189)
190. André Dumas, *La pensée de Bultmann,* in *Esprit,* n" 12, Dec. 1965, p. 1197. [↑](#footnote-ref-190)
191. Alanus de Rupe, *Sponsus novcllus bcatissime Virginis Mariae* (Bibl. Nation. Res. D. 6102) fol. 2, r° A and fol. 10 r\* A : < Hune Domino lesu Cristo présente et multis sanctis rcalissime desponsavit in sibi annulum virginitatis virginibus crineis ipsius marie virginis adomatum (...) Ac post haec domina hec suavissima osculum sibi dédit, et ubera virginea ad sugendum de quibus avide sugens videbatur sibi irrigari cunctis in membris et potenciis et transferri ad celestia. Et sepius postmodum maria eamdem sibi graciam contulit" (...) The Virgin then said to him (fol. 11 r.v.): "... Affinitas inter me et te jam sit tanta quod si me desponsasses carnali desponsacione sancta tociens quot sunt mulieres in mundo non tantum tibi esscm alligata ut nunc per spiritualem hanc desponsacionem tibi sum divinitus copulata..." .

     This devotion of mystical marriage with the Virgin is practised with more refined representations in the esteemed authors of the XVIIe -XIXe  centuries. R. Laurentin, *Marie, VEglise et le sacerdoce,* Paris, 1953, t. I, p. 358360­. Since then, it has continued to lose ground. [↑](#footnote-ref-191)
192. Strange as the formula is, one cannot deny the interest and the density of Scheeben's developments on this theme. One of the censored passages of Flachaire's book (ed. 1916, p. 109), quoted in the previous note, develops on a [↑](#footnote-ref-192)
193. The idea that Scheeben treats on a conceptual level is on an affective level. For Olier, "the Blessed Virgin is the Dalila of the great Samson who lets himself be blinded by his love. She pleases him so much that he cannot refuse anything she wants... She is our true jubilee, for as soon as she... appears before him full of tears... immediately this lover sees himself with a heart full of tears: he is impatient to wipe away the tears and to soften the tears of his lover, and for this reason he immediately hands over the sins of men to her presence alone" *(Collection of the Virgin,* p. 18).

     33. *Krisc in der Marienverchrung,* in *Erbe und Auftrag* (Benediktinische Monatschrift) 41 (1965) 5-18. [↑](#footnote-ref-193)
194. T. O'Meara, in *Mar. St.,* 15 (1964), pp. 135-137. [↑](#footnote-ref-194)
195. *Psychology of Religion,* English translation in *Collected Works,* vol. 11, p. 59. - Other references to this theme in this ­particularly convenient and accessible English edition: *Psychological Approach of the Trinity,* ib.,

     *The Problem of the Fourth,* especially p. 170-171: "The Assumption Mariac paves the way not only for the divinity of the Theotokos, i.e. her ultimate recognition as a goddess, but also for the quaternity"; *Answer to Job,* ib, p. 398-400, 407, 442, 458, 461-470 (French edition: *Réponse à Job.* traduction R. Cahen, Paris, Buchct-Chastcl, 1964, p. 88-91, 93, 109, 157, 181, 216-217, 223-235). *Psychology and Alchbny,* ib, 12. p. 400; efr *Psychological Aspects of the Mother Archetype,* ib. 9, 1, p. 107-109; *Lion,* ibid, 16, p. 86. - See also V. White, O.P., *Sotd and Psyche,* London, Collins, 1960, pp. 95-141, especially pp. 134-135. [↑](#footnote-ref-195)
196. See for example *Psychological Aspects of the Mother Archetype,* in *Collectcd Works,* 9, 1, p. 108-109 (T. O'Meara, in *Mar. Stud.,* 15, 1964, p. 140), and *Réponse à Job,* translation, Paris, 1964, p. 90: "Mary (...) is elevated, so to speak, to the rank of divinity, and by this, her total humanity is *deprived of something* (...) Both the Mother and the Son *are not really men,* but gods. - It is true that Jung adds many nuances, for example, this one, which is important to quote so as not to caricature what he is saying: "By the proclamation of the dogma of the Assumption, Mary has not attained, it is true, according to dogmatic opinion, the status of a goddess, even though (...) she is as Queen of Heaven and *Mediatrix ...* functionally, so to speak, of equal value to him, the King and Intercessor. In any case, her position meets the requirements of the archetype", *Answer to Job,* Paris, 1964, p. 230. [↑](#footnote-ref-196)
197. H. Marracci, *Polyanthea mariana,* lre ed. (posthumous), Cologne 1683; republished in J. Bourassé, *Summa aurea,* Tours, 1862, t 9-10. [↑](#footnote-ref-197)
198. M. Emade, *Traité d'histoire des religions,* Paris, Payot, 1949, chapter *7.* La terre, la femme et la fécondité, pp. 211-231; cfr. ch. 5. Les eaux et le ­symbolisme aquatique, pp. 168-190. [↑](#footnote-ref-198)
199. Above notes 27, 29. [↑](#footnote-ref-199)
200. P. Claudel, *La Rose et le Rosaire,* 4th edition, Fribourg, Paris, Egloff, 1946, p. 91. P. Halte R, *La Vierge Marie dans la vie et l'œuvre de Claudel,* Paris, Marne, 1957, p. 97. [↑](#footnote-ref-200)
201. *Oss. Rom-.,* 17-18 August 1964; commentary by L. Drxwnlvk, *Virgo deutens,* in *Königsteiner Blätter,* 10 (1964) 65-77. [↑](#footnote-ref-201)
202. Cfr*.* 63 (1966) col. 349-360. There is a summary of the "Positio de sacrarum indulgentiarum recognitione", which served as a basis for the discussion, the full text of the report read by Patriarch Maximos IV, and a summary of the intervention of Cardinal Döpfner. [↑](#footnote-ref-202)
203. Cfr*.* 64 (1966) 106-107. [↑](#footnote-ref-203)
204. "Ipsa enim Ecclesia ut unum corpus, Christo capiti iuncla, in singulis membris satisfacere credebatur" (no. 6). [↑](#footnote-ref-204)
205. The Constitution clearly indicates that for the remission of punishment the Church acts "in communione et sub auctoritate Pastorum" (ibid.). [↑](#footnote-ref-205)
206. "In indulgentia enim Ecclesia, sua potestate utens ministrae redemptionis Christi Domini... auctoritativc dispensat thesaurum satisfactionum Christi et Sanctorum ad poenae temporalis remissionem. The same expression is found in the first of the norms, which gives the definition of the indulgence, cf. below. [↑](#footnote-ref-206)
207. Inasmuch as there is here not only charity, but struggle against sin: which brings about a virtue distinct from theological charity. This opinion supposes, therefore, that a special virtue of penance is distinguished, the object of which is ­precisely to struggle positively against sin and its consequences. [↑](#footnote-ref-207)
208. Text in *La Doc.* No. 1476, col. 1345-52. Cfr R. Rouquette, in *Etudes,* October 1966, p. 381-391; P. Tihon, in *WR.T h.,* 1966, p. 1091-93; A. Michel, in *L'Ami du Clergé,* 1966, p. 506-510.

     n. **R.** th. lxxxix, **1967, no. 4.** 13 [↑](#footnote-ref-208)
209. This concern is evident everywhere today. Let us mention only the studies of A. Vanneste, *La préhistoire du décret du Concile de Trente sur le péché originel,* in *N.R.Th.,* 1964, pp. 355-368, 490-510; *Le décret du Concile de Trente sur le péché originel,* in *N.R.Th.,* 1965, pp. 688-721; - that of Z. Ai.szeghy and M. Flick, *Il peccato originale in prospettiva evoluzionistica,* in *Gregorianum,* 1966, pp. 201-225 (where a recent bibliography of the question can be found); - the chronicle by A. Michel, *Péché originel et monogénisme: Solutions acquises et tendances nouvelles,* in *L'Ami du Clerqé,* 1966, pp. 35-362 and 376-382. [↑](#footnote-ref-209)
210. See the survey by A. M. Dudarle, *Le péché originel dans l'Ecriture,* Paris, 1958 (with supplements in English translation: *The Biblical Doctrine of Original Sin,* London, 1964). [↑](#footnote-ref-210)
211. We are entering here a moving field, where new discoveries rapidly modify the general views accepted as a provisional hypothesis. Two *Status quaestionis* can be found in the International Colloquia organized by the CNRS: *Paléontologie et transformisme* (ed. Paris, 1950) and *Processus de fhominisation* (Paris, 1958); a presentation accessible to the general public, accompanied by a succinct bibliography, in M. H. Alimen, *Les origines de l'homme,* Paris, 1962. But the data provided in recent years by central and southern Africa have forced a readjustment of previous hypotheses­. ­Readers of the *Nouvelle Revue Théologique* have been kept abreast of these questions by the chronicles of Fr. E. Boné, since *L'homme: genèse et cheminement,* 1947, pp. 360-389; see : *Les nouveaux "hommes" fossiles du Tanganyika,* 1961, pp. 400-404; *Un siècle d'anthropologie préhistorique: Compatibilité ­ou incompatibilité du monogénisme,* 1962, pp. 622-631, 709-734; *^Ho-mo habilis", nouveau venu de la paléoanthropologie,* 1964, pp. 619-632. [↑](#footnote-ref-211)
212. I have explained this elsewhere: *Exegesis, Theology and Pastoral Care,* in *N.R.Th.,* 1966, pp. 139-143. [↑](#footnote-ref-212)
213. Here again, I take up a fact studied elsewhere: *La Bible, Parole de Dieu,* Toumai-Paris, 1965, pp. 28-32, 386-388. [↑](#footnote-ref-213)
214. Denzinger-Schônmetzer, *Enchiridion Symbolorum,* 222-224. [↑](#footnote-ref-214)
215. *Ibid,* 1510-1515. On the latter texts, see the studies by A. Vanneste cited in note 1 . [↑](#footnote-ref-215)
216. S. Lyonniît, art. *Original Sin,* in *Dictionary of the Bible, Supplement (= D.B.S.),* vol. 7, col. 524 f. [↑](#footnote-ref-216)
217. *Enchiridium Biblicum3 ,* 617. [↑](#footnote-ref-217)
218. The necessary bibliography can be found in A. M. Dudari.e, *Le péché originel dans l'Ecriture* (quoted *above,* note 2) and S. Lyonnet, art. *Sin,* in *DJB.S.,* vol. *7,* col. 524 ff. [↑](#footnote-ref-218)
219. In addition to the commentaries on Genesis and the work of A. M. Durarle cited in note 14, see: by the same author, *Les Sages d'Israël,* Paris, 1946, pp. 8-24; P. Humbert, *Etudes sur le récit du Paradis et de la Chute dans la- Genèse,* Ncufchâtel, 1940; J. Coppens, *La connaissance du Bien et du Mal et le péché du Paradis : Contribution à l'interprétation de Gen., 2-3,* Bruges-Paris-Louvain, 1948; Ch. Hauret, *Origines : Genèse J-3,* Paris, 1950; G. Lambert, *Le drame du jardin d'Edcn,* in *N.R.Th.,* 1954, pp. 917-948, 1044-1072; J. De Fraine, *Adam et son lignage,* Bruges-Paris, 1959, and *La Bible et les origines de l'hoinnie,* Bruges-Paris, 1961; L. LigiER, *Péché d'Adam et péché du monde,* Paris, 1960, pp. 161-231; L. Aixjnso-Schökel, *Motivos sapienciales y de alianza en Gn 2-3,* in *Bíblica,* 1962, p. 295-316; H. Renckens, *La Bible et les origines du inonde (Genèse 1-3),* Tournai-Paris, 1964; without forgetting the older article by M. J. Lagrange, *L'innocence et le péché,* in *R.B.,* 1897, p. 340-379. [↑](#footnote-ref-219)
220. Briefly explained in *The Bible, Word of God,* pp. 112-120, 126-133. [↑](#footnote-ref-220)
221. For the analysis and appreciation of the material used in these chapters, I can only refer to the commentaries on Genesis. I use the word "legend" here in a technical, purely literary sense, which does not involve any pejorative appreciation and which may even include historical content presented in a *sut generis* form (cf. *The Bible, Word of God,* p. 127, note 3). On the significance given to these materials in the context of holy history where the inspired authors placed them, see: *Christian Meaning of C Old Testament,* pp. 115-120. A detailed study of one of these "legends" can be found in the following article: *La légende d'Hénoch dans les Apocryphes et dans la Bible: Origine et ­signification,* in *Recherches de Science Religieuse,* 1958, pp. 5-26, 181-210 (see in particular the conclusion, pp. 195-210, some ­elements of which I will take up later­). [↑](#footnote-ref-221)
222. *The Bible, Word of God,* pp. 115-119. [↑](#footnote-ref-222)
223. J. Chaîne, *Le livre de la Genèse,* Paris, 1948, pp. 31-55; R. De Vaux, *La Genèse,* Bible de Jérusalem, p. 43, note *d*; H. Gazelles, art. *Pentateuch,* in *D.B.S.,* vol. 7, col. 771; Ch. Hauret, art. *Origins,* in *D.B.S.,* vol. 6, col. 817-924. [↑](#footnote-ref-223)
224. 23 H. Cazelles, incol . 800-803; in A. Robert - A. Feuillet,

     *Introduction to the Bible,* vol. I, p. 361 (cfr. 352). [↑](#footnote-ref-224)
225. A. Lefèvre, *Genèse 2,4b à 3,24 est-il composite,* in *Recherches de Science Religieuse,* 1949, p. 454-480. [↑](#footnote-ref-225)
226. P. Humbert, *Etudes sur le récit du Paradis et de la Chute dans la Genèse,* p. 82-116, opts for the meaning of "Knowledge" in general, excluding the moral appreciation of values. [↑](#footnote-ref-226)
227. J. Hanin, *Sur le péché d'Adam considéré comme \* péché de magic* ;>, in *Revue Diocésaine de Namur,* 1947, p. 203-234.

     N. R. TH. LXXXIX, 1967, H° 4. 14 [↑](#footnote-ref-227)
228. *The Bible, Word of God,* pp. 124-126. H. Fries, *Le mythe et la révélation,* in *Questions théologiques aujourd'hui,* tr. fr., t. I, Paris, 1964, p. 13-59. [↑](#footnote-ref-228)
229. One can cite as a topical example the spatial representation of "Sheol", a concrete expression of the experience of death (cf. *La théologie de la "tort dans VEcriture sainte,* in *Supplément de la Vie Spirituelle,* 1966, pp. 148-154). However, I would give this language, in the biblical context, a lesser extension than that envisaged by P. Barthel, *Interprétation du langage mythique et théologie biblique,* Leiden, 1963 (whose ­conclusion can be read, in particular, on ­pp. 351-362). [↑](#footnote-ref-229)
230. Text and translation in P. (E.) Dhorme, *Choix de textes religieux assyro-babyloniens,* Paris, 1907, pp. 2-81. R. Larat, *Le poème babylonien de la création,* Paris, 1935. Translation only by E. A. Speiser, in J. B. Pritchard, *Ancient Near Eastcm Texts Relating to the Old Testament,* pp. 60-72. ­Translation, related texts and biblical parallels in A. Heidel, *The Babylonian Genesis: The Story of the Creation2 ,* Chicago, 1951. [↑](#footnote-ref-230)
231. Tablet 6, lines 1-40, translated by P. Garelli and M. Leirovici, in *La naissance du monde,* Sources orientales, I, Paris, 1959, p. 143-145 . [↑](#footnote-ref-231)
232. *Ibid,* p. 126-127: "Man is therefore not at birth an ­innocent and pure being­. In his veins undoubtedly flows the blood of a god, but of a guilty and condemned god. It is a vitiated blood that carries sin and death. Man, in the end, assumes the punishment of a crime he did not commit. It is the gods who have released into the world the couple Sin-Death ... It is ... It is through the gods that evil entered the world and one cannot oppose divine purity to human imperfection. The two planes are not separate, for this world forms a whole." [↑](#footnote-ref-232)
233. *The Gilgamesh Epi and Old Testament Parallels,* Chicago, 1949; translation by E. A. Speiser, in Pritchard, *op. cit.* pp. 72-99 (cf. pp. 42-59, Sumerian texts ­translated by S. N. Kramer). Translation only: A. Schott - W. von Soden, *Das Gilgamesch Epos,* Stuttgart, 1958; F. M. Th. De Liacre Böhl, *Het Gilgamesj Epos : Nationaal Heldendicht van Babylonie3 ,* Amsterdam, 1958. H. Schmökel, *Das Gilgamesch-Epos, cingefiihrt, rhytmisch übertragen und mit Anmerkungen versehen,* Stuttgart, 1966. The epic provided the theme for the VH", ° rencontre assyriologique (Paris, 1958) : *Gilgamesh et sa légende,* Paris, 1960. [↑](#footnote-ref-233)
234. F. M. Th. De Liagre Böhl, *Das Problem ewigen Lebens im Zyklus und Epos des Gilgamesch,* in *Opera minora,* Groningen, 1953, pp. 234-262 (for a comparison with biblical ideas, cf. *R.S.R.,* 1958, *art. cit.,* pp. 199-202). [↑](#footnote-ref-234)
235. See finally the discussion of this question in L. Ligier, *Péché d'Adam et péché du monde,* L I, p. 174-194. [↑](#footnote-ref-235)
236. This interpretation was already retained on the basis of Greek parallels by H. Gressmann, *Dcr Mcssias,* Gottingen, 1929, p. 158. Also in the commentary of W. Herntrich, *Dcr Prophet Jesaiah,* Das Alte Testament Deutsch, 17, p. 130 f. The context, however, gives the image a certain ­ambiguity, as noted by S. Mowinckel, *He That Cometh,* Oxford, 1956, p. 112 [↑](#footnote-ref-236)
237. *Christian Meaning of the Old Testament,* pp. 383ff, 386-388. This theme of the return to Paradise naturally occupies an essential place in prophetic eschatology, and its images reappear in the New Testament *(Rev* 2:*7;* 22:1-2). [↑](#footnote-ref-237)
238. Cfr P. Humbekt. *Démesure et chute dans [ Ancien Testament,* in *Maqqél shâqédh : Hommage à Wilhelm fischer,* Montpellier, 1960, p. 63-82 : "The titanic aspect of the hybris fades away... in *Gen* 3, but the fundamental irreligion of the ­hybris and its gravity remain in the foreground of the theological thought of the Yahwist... Wanting to be like God is not, in *Gen* 3, the violation of an article of the moral law, it is the opposite of faith, that is, sin (original, then universal), an irreligious act... It is no longer the folly of an exceptional being, it is the act of the first man, an act of guilty ­independence which his descendants will inherit. It is not an occasional, exceptional fault, it is the original sin itself, the origin of all the misery of the human condition, it is Sin. The Yahwist, therefore, does not bring back ­any tradition of human excess, he goes deeper and *concentrates in the fault of Adam alone, in his excess, the very notion of sin.* Nor is it one fault among many, it is sin, disobedience, in its very essence" (p. 69). [↑](#footnote-ref-238)
239. St. Paul, therefore, directs us positively towards an "exis- tential" interpretation of the old text. But insofar as he personifies Sin and Death (cf. also *1 Cor.* 15:54-56), in order to introduce them on the scene of the world as evil powers of which we are captives (cf. *1 Cor.* 15:24-26), he himself uses a "mythical" language whose conventions we must pinpoint in order to see its theological significance. [↑](#footnote-ref-239)
240. I am taking up here some of the data presented elsewhere from a different perspective: *Le couple humain dans ¡'Ecriture'2 ,* Paris, 1964, pp. 39-44. [↑](#footnote-ref-240)
241. It is not unimportant to note the parallelism and the kinship of *Gen* 11:1-9 and *Gen* 3, two stories of "Yahwist" origin. The same sin of excess on both sides, here in the protoplasts, there in the society that creates urban civilization. The same repercussion on the human condition that we know well, here at the level of individuals and the family institution, there at the level of social institutions: peoples, nations and languages. Thus the story of Babel presents us with what must be called *the original sin of society and civilization.* The two narratives of *Gen* 3 and *Gen* 11 must therefore be seen as complementary and both must be taken into account when studying the question of original sin from the sinful condition in which we are now *(pcccatum original origination).* However, the two narratives can only be linked together if the Tower of Babel (dispersion of races and civilizations) is placed at the end of a sequence of generations, so that the multiplication of the human race has time to take place­. ­From this point of view, the episode is therefore situated in the history of a society on which the heredity of the sin of origins *(peccatum originans)* ­already weighs. [↑](#footnote-ref-241)
242. *Supra,* p. 356. [↑](#footnote-ref-242)
243. I leave aside in this study the role of the "Ancient Serpent, who is the Devil and Satan" *(Rev* 12:9). My purpose is not to elucidate the presence of evil in the spiritual creation, but its entry into the world of human history. \_ [↑](#footnote-ref-243)
244. On this paradisiacal symbolism, see M. Eliade, *Traité d'histoire des religions,* Paris, 1949, pp. 327-329; *Mythes, rêves et mystères,* Paris, 1957, pp. 80-98; *Le mythe de l'éternel retour,* Paris, 1949, pp. 181-183. G. Van der Leeuw, *Urzcit und Endzeit,* in *Eranos Jahrbuch,* 17 (1949). This symbolism is naturally constructed as a repulsor, in relation to our experience of evil in all its forms. It is very revealing, for it is the dynamism of our deepest tendencies that is expressed in it, and Scripture teaches us that this dynamism is not deceptive: man was indeed created for this paradisiacal life, of which he can only form a symbolic representation. [↑](#footnote-ref-244)
245. It should be noted that at this point the social aspects of human evil do not come into play: they will appear progressively in the following chapters, notably in the episode of the Tower of Babel *(supra,* note 42). This separate presentation of the elements that constitute our condition and this ­separate mention of ­their origin is made necessary by the method adopted to describe prehistoric humanity. It is quite obvious that a systematic theological study must bring them together in an overall picture and proceed in another way to throw light on the problem of their cause and beginning. [↑](#footnote-ref-245)
246. B. Pascal, *Pensées,* ed. L. La fuma, n"' 131, 149, 278, 695. It goes without saying that the presentation of this apologetic depends on the biblical science of the XVIIe century. Taking the chronology of Genesis literally, it establishes a continuous chain from Adam to Moses, as if the attestation of the origins in the Bible rested on an uninterrupted tradition: "Shem who saw Lamcch who saw Adam also saw Jacob who saw those who saw Moses: therefore the flood and the creation are true" *(Pensées,* n° 296). This kind of consideration, familiar to Jewish and Christian apologists, has lost all value today. But it does not constitute the nerve of Pascal's reflection. [↑](#footnote-ref-246)
247. I am aware that I am largely in agreement with the analyses of P. Ricoeur, *Finitudc et culpabilité.* II. *La symbolique du mal,* pp. 217-243. However, I have systematically avoided the expression "Adamic myth" because of its ambiguity. If this means that the character of Adam and the description of the primitive drama are conventional "symbolic" representations (in the strong sense of the word symbol), used to give a certain teaching, and that there is therefore reason to criticize this language in order to bring out the teaching it expresses from an "exis- tential" perspective, I am in complete agreement. But if one wants to say that, as a result, the idea of *an event* underlying the narrative of *Gen* 3 is completely reduced to a "symbol of the rupture between two ontological regimes" and that the idea of a "past fact" (p. 221, note 1) must be totally abandoned, I think that one empties the text of a content which is essential to it: the evocation of the first *experience which* has occurred in the history of human freedom. We must certainly avoid undertaking an impossible sorting of real and symbolic elements in this page: this would be to misunderstand the very notion of symbol. But the reality aimed at through the symbol is not only a *general* truth about the *present* situation of human freedom; it concerns its awakening and its first use in the human race. Returning to this problem in a communication to the Philosophical Congress of Rome *(Hermeneutics of Symbols and Philosophical Reflection,* in *II problema delia demitizzazione,* Padouc, 1961, pp. 51-73), P. Ricoeur himself may have laid the foundations of a theological reflection that would make it possible to go beyond the historical interpretation of *Gen.* 3. "The Adamic myth," he writes, "tells of the emergence of [↑](#footnote-ref-247)
248. Louis de Broglie, *Physique et micro physique,* Paris, *1947,* pp. 229, 230. [↑](#footnote-ref-248)
249. If nature is "homogeneous to our thoughts", it is because, first of all, our thoughts themselves proceed from experience. Their logical development in us reproduces the logic of nature, from which it allows us to know by anticipation certain consequences. As Alain *(Ideas,* p. 228) puts it: < In the mechanical and inert world we find as it were a tracing, and almost without deviation, of our most abstract thoughts. Beings that only fall or gravitate are like theorems in action. So that the world in its variety does not offer us the image of logic and the divisions of logic.

     One could multiply the examples of predictions of a physical nature, based on theoretical constructions, which experience has brilliantly confirmed. [↑](#footnote-ref-249)
250. Jean Rostand, *Ce que je crois,* p. 75. [↑](#footnote-ref-250)
251. This first way is the one that St. Thomas sets out as the fifth argument. It would form the first chapter of a book that we would like to devote to the whole of the proofs. [↑](#footnote-ref-251)
252. Among other works likely to give a feeling of the ­harmonious complexity of the world, one can consult: H. Rouvière, *Vie et finalité,* Paris, 1947; *De l'animal à l'homme,* Paris, 1949; *L'Energie vitale,* Paris, 1952. - A. Vandel, *L'homme et l'évolution,* Paris, 1949. - L. Cuénot, *Invention et finalité en biologie,* Paris, 1941; *L'Evolution biologique,* Paris, 1951. - R. G. Simpson, *Rythme et modalités de l'évolution,* Paris, 1950. - L. Bounoure, *Déterminisme et Finalité,* Paris, 1957. [↑](#footnote-ref-252)
253. A. I. Oparin, *The Problem of the Origin of Life.* [↑](#footnote-ref-253)
254. "In the mammalian embryo are prepared the interior architecture of the bones, their articular extremities, a plantar sole, lines of the hand, serous bursae, calluses, etc., answering to mechanical necessities or uses which will appear only later: how is it that the future conditions the present?" Cuénot and Tétry, *L'évolution biologique,* p. 308. [↑](#footnote-ref-254)
255. P. Teilhard de Chardin, *Science et Christ,* 1965, p. 238. - Edgar Morin *(Semaine des Intellectuels Catholiques,* 1965, p. 23) cannot choose between the two aspects of the universe he perceives: "For me, the world is organized and disorganized. I see the order of the cosmos and, at the same time, I see the clash of galaxies, the hecatomb of billions of life seeds. - Etienne Borne, too *(of>. cit.,* p. 155), believes that "the course of nature and the train of the world, even and especially explained and dominated, remain tragically neutral between sense and non-sense".

     Yet success so wonderfully outweighs waste and physical ruin, necessary though it is! As for man's evil, its ­plenary justification is a matter of theology alone. A. Einstein wrote: "I am content... to have an awareness and intuition of the marvellous architecture of the existing world and to aspire humbly to understand an infinitesimal part of reason, of the sublime and marvellous order which reveals itself in nature" (Italian Review *Orrisonti,* April 1965). [↑](#footnote-ref-255)
256. Louis de Brogue, *New Perspectives in Microphysics,* p. 226. [↑](#footnote-ref-256)
257. "To allude to the stroke of luck which, out of trillions and quadrillions of ­combinations, may have formed by chance precisely that ­indispensable­ sequence ­which protein synthesis requires is irrational. The structure of these proteins is not only very complicated, but it is also extremely well adapted to the performance of defined catalytic functions that play an important role in the life of the entire organism; this structure is ­strictly designed <for this purpose>, for this. Such an adaptation to its biological function, such a structure in accordance with its purpose, characterizes also the nucleic acids of the present organisms, and, that it appeared by chance, is as impossible as the assembly by chance, from its elements, of a factory capable of outputting any particular product" (A.-I. Oparin, *The Origin of Life on Earth,* pp. 252-253).

     These reflections of the Russian scientist are impressively illustrated by the calculation of another scientist, who estimates that the volume of substance required for the probable appearance of a single molecule, of given dissymmetry, would be "that of a sphere whose radius would be so great that light would take 108 - years to travel through it; that is to say, of a material sphere which would be incompa- [↑](#footnote-ref-257)
258. The materialist scientist who would like to reduce *everything to* chance, even the order of human inventions, is he not sensitive to the famous example of the "typing monkeys"? That is, an extremely rich library. An army of monkeys covers with characters a surface of paper equivalent to that of all the pages. What is the probability that the result is as significant as that of the entire library? The improbability is expressed by a hyperastronomical number: instead of a few hundred digits, as in the case of biological macromolecules, this number will have billions of digits. ,

     As E. Borel has pointed out on several occasions, such a number exceeds immensely ­the maximum number of elementary events that can be admitted in the history of our universe: the latter number has only a few hundred digits.

     A limited arrangement, improbable if considered in isolation, can become probable if it is integrated in a number of elementary events that is large compared to the improbability of this arrangement. But in the case of the library, the law of large numbers cannot play out, because the (astronomical) number of elementary events is ridiculously small, if we compare it to the number expressing the improbability. The sovereignly improbable arrangement of the ordered typefaces in a large library cannot therefore be explained by chance, not even as a by-product.

     The order of the library is the work of a power of arrangement whose emergence must be explained. To say that it is due to pure chance would be to admit that pure chance, deprived by definition of any intention, is capable of constructing a reality that possesses a faculty of arrangement immensely superior to anything that chance can produce. And if, instead of a library, we speak of all the libraries in the world, and of all the works and ­constructions of the human mind, all that remains is the desperate recourse to infinitesimal inaccessible, hypothetical elements... But then we ­are no longer in the real world. [↑](#footnote-ref-258)
259. A. I. Oparin, *The Origin of Life on Earth,* p. 303. [↑](#footnote-ref-259)
260. E Kahane, *op. cit,* p. 127 , [↑](#footnote-ref-260)
261. Paul Janet, *Les causes finales,* Paris, 1876, p. 73. [↑](#footnote-ref-261)
262. Once the rosebush is given, it is not surprising, it is said, that it produces roses. Why roses, rather than daisies? Because the nature of the rose-tree is ordained for that purpose. Precisely; but from where does it get this ordination. When Marx claims to subject matter alone to a dialectic, which can only be a matter of intelligence, he forgets that he began by enriching this matter with everything that is spirit. It is then easy to dispense with him, and to find in matter what one has first incorporated into it. [↑](#footnote-ref-262)
263. Recent advances in biology reveal that man is an abyss of cellular complexity. Each human cell (the human body contains about a hundred million billion cells) has a molecular structure in its nucleus that would require a whole library (a million pages of printed material in common format) to adequately express the amount of genetic information contained therein. It is at this level that most of the organization occurs. [↑](#footnote-ref-263)
264. If there are many, at least a unifying principle is indispensable. We shall see what the nature of this principle should be. [↑](#footnote-ref-264)
265. Among the best known are the Englishman Samuel Alexander and, in the tradition of William James, F. C. S. Schiller, A. N. Whitchead, Charles Hartshome, H. N. Wieman, etc. Let us also mention for the record the ­anthropomorphic, conditioned god­, the "Supreme Person", of neo-criticism.

     Charles Renouvier, *Histoire et solution des problèmes métaphysiques,* p. 15 and *Dilemmas of Pure Metaphysics,* p. 53. [↑](#footnote-ref-265)
266. In order to evoke the mathematical symbolism adopted in nuclear physics, let us note, for example, that the mass of the proton at rest is 1.6609 X 10-24 gram; that of the electron, 9.107 X 10-2S gram. The unit of energy is 1.59 X 10-12 erg and corresponds to the kinetic energy of a hydrogen atom moving at a speed of 20 kms per second.

     Matter" (or < mass) and "energy" are also physicomathematical entities­, constructed by the mind to express reality, to which they correspond only symbolically. Louis de Brogue has just underlined the enigmatic character of our current theories: "The world of known particles, the fact that they are individually characterized not only by two quantities, their mass and their electric charge, but by at least three other quantities, all this makes that today the problem of particles has become frighteningly complex. A great work of ­theoretical interpretation based no doubt on new ideas remains to be done in this field." *(Reception of Professor Le prince - Ringuet at the French Academy).* [↑](#footnote-ref-266)
267. Henri Poincaré, *Science and Hypothesis,* pp. 245, 246. [↑](#footnote-ref-267)
268. There is no need for us to dwell on a critical examination of the [↑](#footnote-ref-268)
269. Whatever its existential condition in relation to the mind, it is sufficient for us that the real, the truly real and existing, be recognized in its own actuality and originality. Whether it exists outside of our thought, or only within the mind, whether it is a substantial thing or only a phenomenon, it matters little, in the end, as far as our problem is concerned. It is necessary and sufficient that existing reality be understood with its unique character of presence and consistency. That reality be distinguished, accepted, in its irreducible density, in front of the knowing mind: we do not ask for more, but not less, to build our proof of the existence of God. Fire burns: it is a fact, real, existing. Thing or phenomenon, in me, out of me, as long as its typical structure is experienced in a "feeling of reality", clearly distinct from imagined or ­conceptual illusion­, from pure appearance or abstraction, we have here a sufficient starting point, the solid base required to go back to God.

     This "something real", acting as a real presence, wherever it exists, it is this something real, with its original thickness, which is ordered, oriented, to constitute an organic, evolving, unified world.

     32. Whether existence is mode or state, act or actuation (this precision does ­not matter here), it represents the most intimate and most precious value, since it is through it that being is real, truly being, as opposed to the merely possible. [↑](#footnote-ref-269)
270. J. P. Sartre recounted in *La Nausée* (p. 161) his experience of the ­existence of things. "I used to say the sea is green; that white dot up there is a seagull, but I didn't feel that it existed, that the seagull was a "seagull-existing"; ordinarily existence hides itself. It is there, around us, in us, it is us, we can't say two words without talking about it and ­finally we don't touch it. And then there it was: all of a sudden existence had ... unveiled. It was the very dough of things: this root was kneaded into ­existence, or rather the root, the garden gates, the bench, the rare grass of the lawn, all that had vanished: the diversity of things was only an appearance, a varnish."

     Sartre's intuition, in its excessive abstraction, ignores the intimate character of the union of existence and things. It remains that the existential index of these things is, by him, vigorously perceived. [↑](#footnote-ref-270)
271. For Plato, the real being par excellence, the true reality, is the general essence, not the sensible being, which is almost non-existent, because it is not stable and therefore cannot, in his eyes, be the basis of a certain knowledge. This ­Platonicessentialism ­is well outdated today: the real is the empirical given, what I see, touch, etc. [↑](#footnote-ref-271)
272. For studies published between 1954 and 1961, see F. Montagnini, *Problcmi deli'Apocalissc in alcttni stndi degli ultinii anni,* in *Riiista Biblica,* 11 (1963) 400-424 (for *Ap* 12: pp. 413-424). [↑](#footnote-ref-272)
273. A short study by S. Bartixa, *La cales te 'inujer cnemiga del dragon.* in *Ephcmcridcs Mariologicac,* 13 (1963) 149-155, and a more developed study: A. Roets, *"Een vrouw omklccd met de son..." Maria en de Kcrk in de Apoc. 12,* in *Coll. Brugen and Gandavcn.* 8 (1962) 332-360. We can add the recent article by T. Stramare, *La donna rawolta di sole,* in *Tabor,* 28 (1965) 118-132; the author takes up the presentation he had already given in *Intro- ducione alla Bibbia, V/2,* pp. 475ff. [↑](#footnote-ref-273)
274. *Die Christologie als das Grundlegende der Apokalypse,* in *Tüb. Theol. Quartalschrift,* 140 (1960) 257-290. [↑](#footnote-ref-274)
275. In *L'attente du Messie* (Recherches Bibliques), Bruges, 1954, pp. 61 f. [↑](#footnote-ref-275)
276. J. G. H. Hoffmann, *Jésus Messie juif,* in *Aux sources de la Tradition chrétienne. Mélanges offerts à M. Maurice Gogucl* (Bibl. théol.), Neuchâtel-Paris, 1950, pp. 103-112. [↑](#footnote-ref-276)
277. E LÔVESTAM, *Die Davidssohnf;agc,* in *Svensk Exegctisk Aorsbok, Tî* (1962) 72-82. [↑](#footnote-ref-277)
278. Cfr W. Grundmaxn, *Thlï'XT,* II, 39, 4 ff. [↑](#footnote-ref-278)
279. G. H. P. Thompson, *The Son of Man,* in *Journ. of Theol. St.,* NS 12 (1961) 203-209. [↑](#footnote-ref-279)
280. Cfr J. Dupont. *L'ambassade de Jean-Baptiste,* in *N.R.Th.,* 83 (1961) 805-821; 943-959. [↑](#footnote-ref-280)
281. According to J. Jf.remias, *GH Agrapha* (ed. it.), p. 74, it is a rule of purification for the Passover pilgrims. [↑](#footnote-ref-281)
282. Cfr M. Rissi, *Das Judcnproblem hn Lichte der J ohanncs-Apokalypse,* in *Theol. Zeitschr.* 13 (1957) 241-259. [↑](#footnote-ref-282)
283. Cfr *La femme de l'Apocalypse,* in *La Mère des fidèles, 2\** cd, Tournai, 1954, pp. 131-176. [↑](#footnote-ref-283)
284. Cfr *Maria Santissima nell'Apocalisse,* in *Tabor,* 13/25 (1959) 213-222. [↑](#footnote-ref-284)
285. H. Van Luijck, S.J., *Philosophie du fait chrétien. L'analyse critique du christianisme de Henry Duméry,* Coll. *Museum Lessianum,* Paris-Bruges, 1964. Fr. A. Thiry has devoted an extensive note to this work, *Philosophie du fait chrétien, A propos d'un livre récent,* in the *N.R.Th.,* 88 (1966) 693-697. [↑](#footnote-ref-285)
286. H. Van Luijck, *op. cit.* p. 115, n. 1. [↑](#footnote-ref-286)
287. Id. at 243. [↑](#footnote-ref-287)
288. H. Duméry, *op. cit.* p. 259, n. 41. [↑](#footnote-ref-288)
289. 8 Id. at 258. [↑](#footnote-ref-289)
290. We would say, for example, the title of Jesus the Saviour, which we can think with M. Cullmann that Jesus did not expressly apply to himself (without ignoring its content). Cfr O. Cullmann, *Christologie du Nouveau Testament,* Neuchâtel, 1958, p. 209. [↑](#footnote-ref-290)
291. H. Duméry, *op. cit.* p. 254. [↑](#footnote-ref-291)
292. O. Cullmann, *Le salut dans l'histoire,* Neuchâtel, 1966, p. 106. [↑](#footnote-ref-292)
293. H. Duméry, *op. cit.* p. 256 , [↑](#footnote-ref-293)
294. G. Dejaifve, *La foi n'est pas un cri, A propos d'un ouvrage récent,* in *N.R.Th.,* 80 (1958) 493. Dejaifve was referring to chapter V: "Unity of Christ and the Church" (pp. 113-140 of ther edition of *Faith is not a Cry).* [↑](#footnote-ref-294)
295. G. Dejaifve, *loc. cit.* p. 493, n. 27. [↑](#footnote-ref-295)
296. H. Duméry distinguishes psychological intention from real and profound intention, *op. cit.* p. 111 . [↑](#footnote-ref-296)
297. J. Mouroux and H. Duméry, *Postface à un dialogue,* in *Revue des Sciences philosophiques et théologiques,* vol. 44, 1960, p. 89. [↑](#footnote-ref-297)
298. Id. at 94.... [↑](#footnote-ref-298)
299. H. Duméry, *La philosophie de la religion,* Paris, vol. II, 1957, p. 182, n. 1. [↑](#footnote-ref-299)
300. These terms appear in *The Philosophy of Religion, loc. cit.* [↑](#footnote-ref-300)
301. Chap. V, 1-2. Funk, I, p. 105. [↑](#footnote-ref-301)
302. *Catholic Doc,* **1967, col. 491-494.** [↑](#footnote-ref-302)
303. The patristic commentaries on *YHexaemeron* and *Gen.* 2-3 are in reality expositions of Christian cosmology and anthropology, where all the knowledge of the time is integrated into theological reflection. The apologetic intention ­is often strongly marked (cf. J. P. Bouhot, art. *Pentateuch,* in *D.BS.,* vol. *7,* col. 702-708). The medieval commentaries, which are very numerous, ­proceed from the same spirit and turn into a scientific encyclopedia, produced with the means of the time (C. Spicq, *Esquisse d'une histoire de l'exégèse latine au moyen âge,* Paris, 1944, p. 58 f.). [↑](#footnote-ref-303)
304. It should be noted that *Gen* 2-3 and *Gen* 1 did not do anything else in relation to the myths and Wisdom of the ancient East; cf. *supra,* pp. 350-358. [↑](#footnote-ref-304)
305. The concept of *threshold* must be understood correctly*.* In the two cases where it is applied here, it is not a matter of raw *scientific observation*, but of a *reflection* based on these data, which requires a certain distance from them. It is possible that the crossing of the threshold separating the non-living from the living was done, in the beginning, in a real *continuity* of physico-chemical phenomena, so much so that an observer from the outside would have had, at the very moment, some difficulty in discerning the absolute novelty of what was taking place under his eyes. We know that a series of experiments carried out in ­America since 1960 has led to the synthesis, in conditions imitating the supposedly "primitive" atmosphere of the earth, of certain fundamental elements that enter into the macromolecules of RNA and DNA, so that we can now imagine an almost imperceptible crossing of the *threshold* separating the non-living from the living. To imagine is not to demonstrate; but we know the necessity and fruitfulness ­of working hypotheses in the natural ­sciences. In the same way, ­artificially reproducing the physico-chemical process that allowed the appearance of organic compounds integrated into the constitution of the living is not the same as manufacturing the living in their synthetic unity; but it would be wrong to deny a priori the possibility of crossing this threshold by putting into action certain virtualities hidden in nature. In short, the recognition of a creative activity of God in the appearance and development of the world of the living does not have as its basis the *quasi-miraculous* character of the phenomenon of life, where God would make his intervention in the world quasi experimental. As far as the above-mentioned physical-chemical experiments are concerned, an intelligent presentation, suitable for a wide audience and accompanied by a bibliography, can be found in J. de Rosnay's little book, *Les origines de la vie. de l'atome à la cellule,* Paris, 1966. The author specifies in these terms the object of his presentation: <I believe that the problem of the origin of life, if one wishes to respect its multiple implications and avoid reducing it to one particular field ..., must be considered at *once under its scientific, philosophical and religious aspects.* I have confined myself strictly to the scientific aspect of the question, hoping, however, that everyone will be able to use and interpret, in the field he or she sees fit, the information I have tried to provide" (p. 5). [↑](#footnote-ref-305)
306. We will return later to the relationship between technicalactivity (use of tools) and moral and spiritual experience in prehistory. We simply want to emphasize here the interdependence of the two domains of psychic activity. [↑](#footnote-ref-306)
307. E. Boné, *art. cit.* p. 624. [↑](#footnote-ref-307)
308. Needless to say, the following considerations are not strictly speaking theological, but rather philosophical, and I do not expect all philosophers to follow me into the terrain I am somewhat unwisely entering. [↑](#footnote-ref-308)
309. E. Gilson, *Le thomisme\*,* Paris, 1942, p. 284 f., cfr 333 f. [↑](#footnote-ref-309)
310. If the fire, of which traces have been found in the sinanthrope caves, did indeed originate from this population layer (as seems probable), a considerable technical step has been taken since the use of carved pebbles. [↑](#footnote-ref-310)
311. Under these conditions, purely morphological observations cannot be used to decide the question of hominization. The reaction of hominization on the body of the race in which it occurred will accentuate the evolutionary process which had prepared it. But the moment of passage, metaphysically the most important, is scientifically unobservable. [↑](#footnote-ref-311)
312. For a recent *Status quaestionis,* see the articles mentioned *above,* in notes 1 and 2, with their bibliography. [↑](#footnote-ref-312)
313. *Supra,* pp. 367 ff. [↑](#footnote-ref-313)
314. Let us specify that by *phyhmi* we mean an evolutionary *group*, more or less extensive, but closely associated in its submission to the action of the same ­factors. The hypothesis thus discarded seems to have been taken into consideration by Z. Alszeghy and M. Flick in their remarkable study: *Il peccato originale in prospettiva cvolusionistica* (cfr *supra,* note 2). They write: "In evolutionism­, the unity of common descent is not denied, even if one admits polygenism, but rather it is extended and anchored beyond hominization. In fact, all men, even if they had crossed the threshold of human existence *through various genetic phyhtms,* would come from a common primordial 'matter', created by God to become the substratum of hominization­" (p. 222). Or should *phylum be* ­understood here in a more restricted sense (descendants of a couple) ? [↑](#footnote-ref-314)
315. The nuances brought by the encyclical *Humant generis* in its refusal of polygenism have been noted: "... cum ncquaquam apparent quomodo huius- modi sententia componi queat cum iis quae fontes revelatae veritatis et acta Magisterii Ecclesiae proponunt de peccato originali...". *(Enchiridium Biblicum3 ,* 617). A tutiorist position of this kind would not be unheard of in the documents of the Magisterium. The decrees of the Biblical Commission on the Mosaic authenticity of the Pentateuch, dated June 27, 1906 *(Enchiridium Biblicum,* 181-184) were of this nature. A better position on the question has since made it possible to overcome the obstacle. The same can be said of the 1909 decrees on the "­historical" character of ­the first three chapters of Genesis: the exegetical approach to this problem has progressed considerably in the last half century, and the prudential formulations of 1909 now appear to be related to an ­outdated problem. ­The encyclical *Humani generis* bears explicit witness to this in regard to the evolutionary thesis *(Ench. Bibl.,* 616). Is the problem of monogenism in a different situation, and do not the difficulties encountered in it come first of all from the fact that it is not possible to pose it in a fully satisfactory manner? [↑](#footnote-ref-315)
316. *Supra,* p. 350. [↑](#footnote-ref-316)
317. On this point, the scholastic procedure of demonstration, which resorts to scriptural *aucloritates* cut off from the sets to which they belong, is frankly insufficient, and its results risk being illusory. This is why the texts of the Magisterium in which a reasoning of this kind, constructed from *Rom* 5:12-19, constitutes the nerve, show their limits on this point. This is the case especially with *Hwnani generis (Ench. Bibl.,* 617). [↑](#footnote-ref-317)
318. It is quite clear that St. Paul's aim was not to deal with a ­problem of ­prehistoric anthropology, but to affirm the universality of the ­redemption brought to mankind by Christ. His text forms an organic whole in which all the elements are not on the same level. [↑](#footnote-ref-318)
319. Cfr J. De Fraine, *La Bible cl l'origine de l'homme,* p. 95 f. Same ­position of Z. Alszeghy and M. Flick, *art. cit.* p. 208-211. [↑](#footnote-ref-319)
320. Cfr H. Renckens, *La Bible et les origines du monde,* trans. in French, Toumai - Paris, 1964, p. 62-169. The same position of K. Rahner, *Le monogénisme et la théologie,* in *Ecrits théologiques,* vol. 5, p. 9-85, who even looks for a ­metaphysical argument ­to support his position. [↑](#footnote-ref-320)
321. For H. Lennerz, *De hominis creatione... et de peccato originali,* Rome, 1948, "The doctrine of the unity of the human race, the common origin of all men from one Adam, in other words, monogenism is the foundation of the dogma of original sin and the redemption of Christ." The strict identification of monogenism with the doctrine of the unity of the human race may have been noticed in passing: it is this point which requires some reflection. [↑](#footnote-ref-321)
322. A. Michel,, art. *Traducianism,* in *D.Th.Cath.,* vol. 15/1, col. 1350-1365 (especially 1365). [↑](#footnote-ref-322)
323. J. Rivière, *Le dogme de la rédemption,* Paris, 1931, pp. 85-90.

     **N. R. TH. LXXXIX, 1967, No. 5. 18** [↑](#footnote-ref-323)
324. "The data of genetics lead us to admit that the biological unit that evolves is not the individual but a *population,* a natural group of ­individuals. By this we mean that new hereditary characteristics ­appear here and there in a population and end up being found in all individuals, after a greater or lesser number of generations" (G. Vandenbroek - L. Renwart, *Uencyclique \* Humani Generis > et les sciences naturelles,* in *N.R.Th.,* 1951, p. 341). [↑](#footnote-ref-324)
325. Let us recall that the encyclical rejects two representations: "vel post Adam hisce in terris veros homines extitissc, qui non ab eodem prouti omnium ­protoparente, naturali generatione originem duxerint, vel Adam significare multitudinem ­quamdam protoparentum" *(Ench. Bibi.,* 617). [↑](#footnote-ref-325)
326. *Supra,* pp. 372 ff. [↑](#footnote-ref-326)
327. *Supra,* pp. 448-449. [↑](#footnote-ref-327)
328. *De Gcncsi contra nwmichacos,* in 388-390 *(P.L.,* 34, 173-220); *De Gcncsi ad litteram liber imperfeettu,* in 393 *(P.L.,* 34, 219-246); *De Gcnesi ad Itticrain,* between 401 and 415 *(P.L.,* 34, 245-486). One will compare, for example, the allegorical interpretation of Paradise proposed in the first work (2, 9; col. 202 f.) and the realistic interpretation adopted in the second (8, 1-7; col. 371-378). The ­oscillations in ­Augustine's thinking show the embarrassment. [↑](#footnote-ref-328)
329. *Ibid,* 1511. [↑](#footnote-ref-329)
330. "Si quis non confitetur, primum hominem Adam, cum mandatum Dei in paradiso fuisset transgressus, statim *sanctitatem et justitiam,* in qua ­constitutus fuerat, amisisse... \* (Denz., 223). [↑](#footnote-ref-330)
331. "... totumque Adam per illam praevaricationis offensam secundum corpus et animam in deterius commutatum fuisse..." *(Ibid.).* [↑](#footnote-ref-331)
332. *Supra,* p. 354; cfr *Christian de l'T.,* p. 386 ff. [↑](#footnote-ref-332)
333. It can be seen that I make a difference between the criticism of the "mythical" language ­of Scripture where its presence can be recognized, which seeks to ­clarify the thinking underlying this perfectly acceptable mode of expression, and the "demythologizing" of speculative constructions based on an incorrect appreciation of this language and on its undue ­historicization. The first operation is technically the most difficult; but the second is psychologically the most troublesome for some minds, which conceive of progress in theology only in the form of new conclusions drawn from the premises laid down by theologians of old. Here we must go back much further than the theologians ­of old, to take up their underwork from Scripture ­itself. % [↑](#footnote-ref-333)
334. *Dato, non conccsso!* We only want to say that the present problem is independent of the solution adopted for that of monogenism. [↑](#footnote-ref-334)
335. The hypothesis took shape among theologians of old only because they gave a significant amount of time to the life of Adam and Eve in Paradise. [↑](#footnote-ref-335)
336. *I* am placing myself here in a perspective that is quite different from that of Z. Alszeghy and M. Flick, *1/ peccato originale in prospettiva evoluzionistica,* pp. 217-218: the state of original justice and the preternatural gifts are considered there as having had only a "*znrtuclle* existence*,* inasmuch as the paradisiacal state should have been the end of human evolution". In my opinion, man was indeed created in a state of justice and holiness. His dignity as a free being demanded a positive response to the grace which thus provided for him. At this level of the problem, the relation of this grace to the future Christ is out of the question; but one cannot exclude the hypothesis that this grace was given because of Christ, *J-'erbunt incarnaturum* (cfr. *infra,* p. 483 f.). \* [↑](#footnote-ref-336)
337. *Supra,* pp. 455 ff. [↑](#footnote-ref-337)
338. *Supra,* p. 459. [↑](#footnote-ref-338)
339. Cfr K. Rahner, *Pour une théologie de la mort,* in *Ecrits théologiques,* vol. 3, p. 103-167; P. Grelot, *La théologie de la mort dans l'Ecriture sainte,* in *Supplément de la Vie Spirituelle,* 1966, p. 143-193. [↑](#footnote-ref-339)
340. K. Rahner, *art. cit.* p. 128 f. \_ [↑](#footnote-ref-340)
341. S. Lyonnet, "*Thou shalt not covet" (Rom. 7:7),* in *Neotestamcn- tica et patristica* (Festschrift O. Cullmann), Leiden, 1962, pp. 157-165; *Quaestiones ad Rom. 7:7-13,* in *Verbum Domini,* 1962, pp. 163-183. [↑](#footnote-ref-341)
342. Cfr *supra,* p. 372. [↑](#footnote-ref-342)
343. Bibliography. I have compiled a bibliography on the question of women which includes thousands of records. We have to settle for a strictly ­limited option­: a few articles on the theological aspect of the problem (in chronological order):

     Rondet, H., *Eléments pour une théologie de la femme,* in *N.R.Th.,* 79 (1957) 915 to 940 - Evdokimov, P., *La femme et le salut du monde. Etudes d'anthropologie chrétienne sur les charismes de la femme,* Paris, Castemian, 1958. - *Le problème féminin,* Collect. *Documents pontificaux...* by the monks of Solesmes, Paris, Desclée, 2nd ed. 1955. - Phiups, G., *La femme dans l'Eglise,* in *Ephemerides Theologiae Lovanienses, 37* (1961) 597-603.

     At the time of the last revisions, I became aware of two works which are a milestone: the double special issue of *Spiritus,* Sept.-Dec. (1967), no. 28-29, and the book by Thierry Mærtens, *La promotion de la femme dans la Bible. Ses applications au mariage et au ministère,* Paris, Casterman, 1966. This book brings new perspectives, especially in sorting out the norms of faith from sociological data. An excellent bibliography can be found in *Spiritus* 29, pp. 432-440. [↑](#footnote-ref-343)
344. See the survey by Menic Grégoire, *Le Métier de femme,* Paris, Pion, 1905, P-"-32..... [↑](#footnote-ref-344)
345. It is known that the Council took up these themes in the *Constitution on the Church and the World,* no. 60, § 3 (Centurion ed., 3, p. 164) and in the *Decree on the Apostleship of ­the Laity* (no. 9, § 1; *ib.,* p. 281). The texts remain short and vague. The question was too new, not mature enough, for the Council to be able to specify.

     It is striking: In the collection of *Pontifical Teachings* on the *­Female Problem,* published at Solesmes in 1955, and which has 244 pages, the texts of Pius XII occupy 224 pages, cl all the previous popes, only 20 pages (including 6 blank pages). One of the reasons seems to be that information on this subject ages quickly and does not stand up well to reprinting. The teaching of Pius XII, so anxious to adapt to his time that he was, has already undergone, in many pages, this law of ageing... [↑](#footnote-ref-345)
346. R. Laurentin*, Structure et théologie de Luc 1, 2,* Paris, Gabalda, 1957. [↑](#footnote-ref-346)
347. This anticipation drama features a woman who wants to have and obtain a child by means of parthenogenesis with all the monstrosities that such a project implies. The title refers this case to the Virgin Mary. [↑](#footnote-ref-347)
348. *Decree on the renewal of the religious life,* no. 12, § 2: "Candidates for the profession of chastity should decide to do so or be admitted to it only after a truly sufficient probation, and if they have the necessary *psychological and affective maturity*". , [↑](#footnote-ref-348)
349. See, for example, M. Grégoire (cited above, note 2, pp. 126-128). T. Maertens, *La promotion de la femme,* pp. 9-10, 151-153, 164. [↑](#footnote-ref-349)
350. "Thou shalt not covet thy neighbor's wife ... nor his ox, nor his soul: nothing that is his," *Ex* 20:17 and *Deut* 5:21. [↑](#footnote-ref-350)
351. That a woman leaves her home to live with her husband is often attested to in the Bible, for example *Ps* 44:11, and again *Mt* 1:20-24, where Joseph takes Mary into his home.

     The Bible, however, bears witness to a different archaic custom in which the wife remained in her clan: Jacob waited 20 years before being able to take his wives away *(Gen 29:*18, 30; 31:22-41). Again, this departure takes the form of an abduction, and the wives take with them the gods of the paternal home. See also the case of the wife of Gideon (*Gen* 8:31); cf. 9:1-12; 14:8-10; 15:1-2; 21:15-25. [↑](#footnote-ref-351)
352. T. Maertens, *La promotion,* p. 16, quotes these striking texts:

     All are obliged to appear before God, except the deaf, the fool, the child, the man with blocked organs, the androgynous and women *(Hagiga* 1:1).

     Women, children and slaves are not included in the number of persons for whom a blessing is given *(Berakot 7:*2).

     The presence of women in the assembly in *Ne* 8:2 is an extraordinary fact linked to a daring undertaking of renovation. [↑](#footnote-ref-352)
353. *1 Cor* 11:5 and *1 Tin* 2:9-15. [↑](#footnote-ref-353)
354. "Christ addresses himself without distinction to men and women. One might even say that he addresses himself especially to women, for he says he was sent especially to the poor; and poor they were All, without exception, are invited to the kingdom; no need for Circumcision, no need to be an ­intellectual, nor to have knowledge of the law forbidden to women. The only thing required is faith in Jesus. From then on, there is no obstacle for women. Christ himself converses with women as well as men: the Samaritan woman, the adulteress, the prostitute, the pagan woman of Tyre, Mary of Bethany. Women accompany him; he heals women; it is to women that he appears the first time resurrected, although their testimony had no legal value in Israel...". J. Sonnemans, in *S pi ri lus,* 1967, no. 29, p. 404. And the more detailed study by T. Maertens, pp. 123-144. [↑](#footnote-ref-354)
355. *Mk* 15:41; *Le* 8:1-3; 23:49; *Mt 27:*55-56; cfr *Jn* 19:25. [↑](#footnote-ref-355)
356. *Le* 10:38-42; *Jn* 11:1-44; 12:2-3. [↑](#footnote-ref-356)
357. *Jn* 4:27; cf. *Le 7:*39. [↑](#footnote-ref-357)
358. *Jn* 8:1-11; cf. *Le 7:*36-50. [↑](#footnote-ref-358)
359. *Mk* 10:1-12; *Le* 16:18; *Mt* 5:31-32 and 19:1-9. The restrictive clause of *Mt,* to which the conciliar intervention of Mgr. Zoghby brought attention (R. Laurentin, *Bilan du Concile,* Paris, 1966, p. 81-91; 394-397), seems to come not from a word of Jesus himself, but from Matthew: a sort of Matthaean privilege, analogous to the Pauline privilege, according to the most oblique interpretation. [↑](#footnote-ref-359)
360. Speaking in the sense of teaching *(1 Cor* 14:24-35; cf. *1 Tim* 2:11) but the woman can prophesy (1 *Cor* 11:5). [↑](#footnote-ref-360)
361. On this progressive emphasis, see T. Maertens, *La promotion,* chap. 4, especially p. 133-140. ­The original texts (or those with an original presentation in relation to the common background) are: *Mt* 1:3, 5, 6 (the women of the genealogy); 8:14-15 (new context); 13:33; 16:1-4; 27:19, 55-56. 7:36-50; 8:1-3. 51; 13:10-17; 15:8-9; 21:1-4; 23:*ZI-7S;* 24:10-11. In many of these texts, women appear as hearers of the Word, members of the new assembly that Christ constitutes, beneficiaries and witnesses of the kingdom. [↑](#footnote-ref-361)
362. Compare especially v. 8 and 12. Cfr *1 Tim 2:*13. [↑](#footnote-ref-362)
363. L. Buytendijk, *La femme, ses modes d'être, de paraître et de penser,* Bruges, 1954. [↑](#footnote-ref-363)
364. *1 Cor* 15:28. [↑](#footnote-ref-364)
365. 33 T. Maertens, *La promotion,* p. 121-122, 132, *'154-155,* 164-165, 184, 194, 198, 212-215. [↑](#footnote-ref-365)
366. *Ibid.* at 154-155. T. Maertens has emphasized the fact that there is no gradation from woman to man to Christ. The statement that the man is head of the woman has the character of an incision. Paul seems to situate this rabbinic clause in relation to the twofold Christological principle which relativizes it. [↑](#footnote-ref-366)
367. Y. Concar, "La hiérarchie comme service dans le Nouveau Testament et les documents de la Tradition", in *L'Episcopat et l'Eglise universelle,* Unam Sanctam, 39, Paris, 1962, pp. 67-100. [↑](#footnote-ref-367)
368. R. Laurentin, *Bilan du Concile,* Paris, 1966, pp. 52-53, 413. J. Sonnenans, in *Spiritus,* no. 29, pp. 405-406 and 421-422, gives numerous references. [↑](#footnote-ref-368)
369. *1 Tin* 3:8-12. Cf. *Rom* 16:1 (Phebea a deaconess of Cenchreae); 16:3 (where Prisca is called a "cooperator"), as is Timothy *(ib.,* 16:21), who is a bishop. In 16:*7* Junia is even called *an apostle,* and it seems too ­ingenious to get rid of the difficulty by seeing there a man's name (T. Maertens­, *La promotion,* p. 173). [↑](#footnote-ref-369)
370. *Apostolic Constitutions,* 8, 19, 2, ed. Funk, Paderborn, 1905, p. 524-525: "Concerning the deaconess, you shall lay hands on her in the presence of the presbyterate and the deacons and deaconesses, and you shall say", etc. Funk gives further references in the note, p. 125. See also the text of the same *Didascalia,* quoted in my previous article: *N.R.Th.,* 89 (1967) 39, note 27. [↑](#footnote-ref-370)
371. This is not clear in the Septuagint text. It is very clear in the Hebrew text discovered at Qumran (edited by J. Sanders: *Discovcries in the Judacan Desert of Jordan IV. The Psahns Scroll of Qumran,* Cave 11-11 Q Ps\*. p. 80). Sanders' translation, however, exaggerates the eroticism of the images. J. Dupont-Sumer emphasized the symbolic and spiritual character of the passage in his 1966-1967 Sorbonne course , [↑](#footnote-ref-371)
372. In reference to the Egyptian custom of Pharaohs marrying their sisters. [↑](#footnote-ref-372)
373. I have already studied this text in *Mary, the Church and the Priesthood,* vol. 2, Paris, 1953, p. 70, note 43. The verb èXeiroupyrioa, which by itself has the meaning of a service or ministry, takes on a specifically liturgical and priestly meaning by association with the expressions: "before God " and "in the tabernacle".

     (èv oioivfï âyiçt: *Ex* 4:30, 37, 41; 16:9; 18:6, 23, etc.). [↑](#footnote-ref-373)
374. On *La nouvelle Eve,* see *Etudes mariales,* 12-15 (1954-1957), Paris, Lethielleux. [↑](#footnote-ref-374)
375. R. Bloch, *Judah begat Phares and Zara, of Thamar,* in *Mélanges Robert,* Paris, 1957, p. 381-389. [↑](#footnote-ref-375)
376. This structural role is analysed in the still unpublished thesis of André Laurentin, *La glorification du Christ (Jn 17:5),* to be published by Bloud et Gay, col. des travaux de l'Institut catholique, 1967. [↑](#footnote-ref-376)
377. Even the text of *1 Tim 2:*13, particularly marked by the antifeminist mentality of the time, underlines in its own way the *priority of* the feminine initiative in the fall: "It was not Adam who allowed himself to be seduced, but the woman who was seduced and became guilty of transgression." [↑](#footnote-ref-377)
378. *Lumen Gentiuni,* no. 56, and R. Laurent in, *La Vierge au Concile,* Paris, Lethielleux, 1965, pp. 94-98. [↑](#footnote-ref-378)
379. Paul Claudel, *L'Ecriture Sainte.* Allocution aux étudiants des Sciences Politiques, in *Vie Intellectuelle,* May 1948, pp. 6-14 (see p. 100). [↑](#footnote-ref-379)
380. Cfr*.* 62 (1966) 353-370 (see pp. 354 and 362). [↑](#footnote-ref-380)
381. R. Schutz and Br. Max Thurian, *The Living Word at the Council.* Text and Commentary on the Constitution on Revelation, Taizé (1966) p. 165. [↑](#footnote-ref-381)
382. The Constitution on the Liturgy already spoke, but in two separate paragraphs, of the "mensa Corporis Domini" (n. 48) and the "mensa Vcrbi Deii" (n. 51). The Constitution on Revelation speaks only of a single table - "The Church does not cease, especially in the sacred Liturgy, to take from the one table of the Word of God and the Body of Christ the bread of life to offer to the faithful" (n. 21). And Pastor Thurian emphasizes "the considerable ecumenical significance" of "this close link between the Word and the Eucharist" *(op. cit.,* p. 167). [↑](#footnote-ref-382)
383. See especially the last pages of the encyclical "Spiritus Paraclitus" of Benedict XV and the "Divino afflantc Spiritu" of Pius XII, both of which already quote the phrase of St. Jerome *(EB,* n. 491 and 568); all the more so the instructions of the Biblical Commission of May 13, 1950, and November 15, 1955. In the same vein, the explicit encouragement given by Benedict XV in the same encyclical to the Society of St. Jerome, in whose foundation he had taken part and whose aim was "to distribute to every Christian family the Gospels and the Acts of the Apostles" *(B.S.,* n. 478). [↑](#footnote-ref-383)
384. The restrictions imposed in the past on the reading of Scripture, the Old Testament and even the Gospels, must be interpreted according to the circumstances in which they were enacted. The fact remains, however, that the formulation of certain propositions seems to us today singularly strange. A comparison between the attitude of the Church in the past and today shows, in any case, how much the climate has changed. See for example. Pascal's 80th Qucsncl proposition condemned by Clement XI in 1711: < The reading of Sacred Scripture is for everyone" *(DB,* 1430); or proposition 85e : "To forbid Christians the reading of Scripture ­and especially of the Gospel is to forbid the use of light to the children of light and to make them suffer a kind of excommunication" *(DB,* 1435); or the retraction imposed by Pius VII on Bishop Stanislaus of Mohilcv, September 3, 1816: "indeed, he is not only asked to 'declare that it has not been his intention to recommend among the versions of the Bible in the vulgar tongue, those which would not be in conformity with the holy Canons and Constitutions of the Church', but it is added: "You will make known and you will declare that in recommending and inculcating the reading of the Holy Books, you had not in view all the faithful indiscriminately, but the clergy and those among the laity who have received according to the judgment of their pastors a sufficient instruction." Texts quoted by *J.* P. Majx>u (the future bishop of Bruges), *La lecture de la Sainte Bible en langue vulgaire,* Louvain, 1946, t II, pp. 521 and 531 (cfr pp. 520, 523, 526). [↑](#footnote-ref-384)
385. Preface by Ni. Gocuei, to the manual edition of the New Testament (Bible du Centenaire) by M. Gocuel and H. Monnier, Paris, Payot, 1929. [↑](#footnote-ref-385)
386. S. Thomas, *In 1 Tint,* lect. 3; ed. R. Cai (Marictti) n. 21. [↑](#footnote-ref-386)
387. This was also the exegesis recently defended by Bro. J. Leenhardt against "Luther, K. Barth", but with Calvin whom he quotes and who is, in fact, very explicit: "There was never a nation so barbarous nor so far removed from all humanity, that did not put itself under some form of law. Since, therefore, all nations by themselves, and without being advertized, add themselves to the establishment of laws, it is clear from this that there are certain early conceptions of [↑](#footnote-ref-387)
388. Quoted in W. G. Kümmel, *Römer 7 and die Bekehrung des Pendus,* 1929, p. 94. [↑](#footnote-ref-388)
389. Here again, Br. J. Leenhardt is categorical: "The exegetes are rare among the defenders of this opinion which gathers the support of quite diverse dogmaticians, such as Thomas Aquinas, Luther, Karl Barth, with many others" (p. 104). [↑](#footnote-ref-389)
390. Of "most ancient exegetes", however, we must exclude ­most of the Greeks and even the Latins, including Augustine, before the Pelagian controversy; likewise, a number of Catholic exegetes from the sixteenth century onwards, such as the Jesuits Tolet or Giustiniani. As for these "few moderns", they are exclusively Protestant exegetes. [↑](#footnote-ref-390)
391. The verbs "to desire" and "to wish" translate very exactly the particular meaning of the Greek verb OeXciv used by Saint Paul, which designates a ­tendency of the will more than a decision of freedom; this double affirmation serves to determine the degree of corruption of human nature due to sin: absolutely incapable of accomplishing the good, it is nevertheless still capable not only of discerning it from the evil, but also of "desiring" and "­wishing. [↑](#footnote-ref-391)
392. In his commentary on *Romans* 9:17, Calvin wrote: "The Lord not only foresaw the loss of the ungodly, but they were purposely created to perish, *sed impios fuisse destinato crea J os ut peririr. Likewise,* in *VInstitution of the Christian Religion* (1539 edition), Calvin wrote: "They were raised up by a just but inscrutable judgment of God in order to glorify God by their damnation, *insto et inscrutabili Dei iudicio suscitali sunt, ad gloriavi eius sua damnatione illustrandovi" {Opera omnia,* I, p. 887). [↑](#footnote-ref-392)
393. H. Strohl, *Luther until 1520,* Paris, 1962, pp. 119-120. [↑](#footnote-ref-393)
394. J. D. Benoit, Critical Edition of *the Institution of the Christian Religion,* by J. Calvin, vol. I, p. 7. [↑](#footnote-ref-394)
395. Luther, *De servo arbitrio,* Weimar edition, vol. 18, p. 606. [↑](#footnote-ref-395)
396. M. Goguel, *Introduction to the New Testament,* IV, 2, p. 172, n. 1. [↑](#footnote-ref-396)
397. Quoted by W. N. Abbott, *Alla ricerca di una Bibbia comune,* in *La Civiltà Cattolica,* 1967, I, pp. 331-338 (see p. 338). [↑](#footnote-ref-397)
398. Cfr *Acta Leonis XIII,* vol. XI (1892), pp. 97-148. [↑](#footnote-ref-398)
399. Cfr *A. A. S.,* 23 (1931), p. 177-228. [↑](#footnote-ref-399)
400. Cfr *A. A. S.,* 55 (1963), p. 257-304. [↑](#footnote-ref-400)
401. Cfr, in particular, radio message of 1er June 1941 for the 50" anniversary of *Rerum Novarwn,* in *A. A. S.,* 33 (1941), p. 195-205; radiomessage of Christmas 1942, in *A. A. S.,* 35 (1943), pp. 9, 24; address to a group of ­workers on the anniversary of *Renom Novarwn,* 14 May 1953, in *A A* Ç 45 (1953), pp. 402-408. \* [↑](#footnote-ref-401)
402. *Gaudium et Spes,* 63-72, *A. A. S.,* 58 (1966), pp. 1084-1094. [↑](#footnote-ref-402)
403. *Mo tu proprio "Catholicam Christi Ecclesiam*", 6 January 1967, *A. A. S.,* 59 (1967), p. 27. [↑](#footnote-ref-403)
404. Encyclical *Rerum Novarum,* 15 May 1891, *Acta Leonis XIII,* vol. XI (1892), p. 98. [↑](#footnote-ref-404)
405. *Gaudium et Spes,* n. 63, § 3.

     **N.R.TH. LXXXIX, 1967, No. 5. 20** [↑](#footnote-ref-405)
406. Cfr *Luke, 7, 22.* [↑](#footnote-ref-406)
407. *Gaudium et Spes,* n. 3, § 2. [↑](#footnote-ref-407)
408. Cfr Encyclical *Immortale Dei,* 1er November 1885, *Acta Leonis XIII,* t V (1885), p. 127. [↑](#footnote-ref-408)
409. *Gaudium et Spes,* n. 4, § 1. [↑](#footnote-ref-409)
410. L.-J. Lebret, O.P., *Dynamique concrète du développement,* Paris, ­Economie et Humanisme, les Editions Ouvrières, 1961, p. 28. [↑](#footnote-ref-410)
411. Cfr, for example, J. Maritain, "Les conditions spirituelles du progrès et de la paix", in *Rencontre des cultures à l'U. N. E. S. C. O. sous le signe du Concile œcuménique Vatican II,* Paris, Marne, 1966, p. 66. [↑](#footnote-ref-411)
412. Cfr *Matth.* 5, 3. [↑](#footnote-ref-412)
413. *Gen.* 1:28. [↑](#footnote-ref-413)
414. *Gaudium et S pes,* n. 69, § 1. [↑](#footnote-ref-414)
415. *1 John,* 3, 17. [↑](#footnote-ref-415)
416. *De Nabuthc,* c. 12, n. 53, *P.L.,* 14, 747. Cfr J.-R. Palanque, *Saint ­Ambrose and the Roman Empire,* Paris, de Boccard, 1933, p. 336 sq. [↑](#footnote-ref-416)
417. Letter to the Semaine sociale de Brest, in *L'Homme et la révolution ­urbaine,* Lyon, Chronique sociale, 1965, pp. 8-9. [↑](#footnote-ref-417)
418. *Gaudium et Spes,* n. 71, § 6. [↑](#footnote-ref-418)
419. Cfr *ibid.* n. 65, § 3. [↑](#footnote-ref-419)
420. Cfr, for example, Colin Clark, *"The conditions of économie progressa,* 3e ed, London, Macmillan & Co., New York, St-Martin's Press, 1960, p. 3-6. [↑](#footnote-ref-420)
421. *Mater et Magistra, A. A. S.,* 53 (1961), p. 423. [↑](#footnote-ref-421)
422. See, for example, O. von Nell-Breuning, S. J., *Wirtschaft und Gesellschaft­,* vol. 1: *Grundfragen,* Freiburg, Herder, 1956, pp. 183-184. [↑](#footnote-ref-422)
423. *Ephesians* 4:13. [↑](#footnote-ref-423)
424. Cfr *Matth.* 19, 6. [↑](#footnote-ref-424)
425. *Gaudium et Spcs,* n. 52, § 2. [↑](#footnote-ref-425)
426. *Ibid.* n. 15, § 3. [↑](#footnote-ref-426)
427. *Matth.* 16, 26 . [↑](#footnote-ref-427)
428. *Gaudium et Spcs,* n. 57, § 4. [↑](#footnote-ref-428)
429. Cfr, for example, *J.* Maritain, *l'Humanisme intégral,* Paris, Aubier, 1936. [↑](#footnote-ref-429)
430. H. de Lubac, S. J., *The Drama of Atheistic Humanism,* 3rd ed., Paris, Spes, 1045, p. 10. [↑](#footnote-ref-430)
431. Address to the Representatives of Non-Christian Religions, 3 December 1064, *A. A. S.,* 57 (1965), p. 132. [↑](#footnote-ref-431)
432. *James,* 2, 15-16. [↑](#footnote-ref-432)
433. Cfr *A. A. S.,* 56 (1964), p. 57-58. [↑](#footnote-ref-433)
434. Cfr *Encicliche e Discorsi di Paolo VI,* vol. IX, Rome, ed. Paoline, 1966, pp. 132-136; *Documentation Catholique,* vol. 43, Paris, 1966, col. 403-406. [↑](#footnote-ref-434)
435. Cfr *Lue,* 16, 19-31. [↑](#footnote-ref-435)
436. *Gaudium et Sfics,* n. 86, § 3. [↑](#footnote-ref-436)
437. *Luke,* 12, 20. [↑](#footnote-ref-437)
438. Message to the world given to journalists on December 4, 1964. Cfr *A. A. S., 57* (1965), p. 135. [↑](#footnote-ref-438)
439. Cfr *ibid,* p. 98. [↑](#footnote-ref-439)
440. *Gaudium et Spes,* n. 85, § *2.* [↑](#footnote-ref-440)
441. By this we mean in this case a certainty that excludes all prudent doubt, such as the most solid historical certainties can be. [↑](#footnote-ref-441)
442. Z. Alszeghy, SJ. and M. Flick, SJ., *H peccato originale in prospettiva cvolutionistica,* in *Gregorianiun* 47 (1966) 201-225. [↑](#footnote-ref-442)
443. The number of individuals involved is probably not very ­large. The dimensions of the human group were probably modest for a long time. [↑](#footnote-ref-443)
444. *Art. cit.* p. 213 and n. 42. [↑](#footnote-ref-444)
445. This is for biological reasons that modern science has shown to be inaccurate. [↑](#footnote-ref-445)
446. In the state of the glorious body, there will be no suffering or death, but all theology affirms that there will be no more physical subjection. [↑](#footnote-ref-446)
447. S. *Th.,* IIP, q. 1, art. *2,* corp. : \* Homo autem purus satisfacere non poterat pro toto humano genere; Deus autem satisfacere non debebat; unde oportebat Deum et hominem esse Jcsum Christum." [↑](#footnote-ref-447)
448. F. Floëri (Diocese of Paris) whose suggestions and hypotheses, even if we have undoubtedly deviated from them, were the starting point for the reflections which led to the hypothesis which we are presenting here. [↑](#footnote-ref-448)
449. "Ad finem aliquem dicitur aliquid esse necessarium dupliciter ... alio modo per quod melius et convenientius pervenitur ad finem... Secundo autem modo necessarium fuit Deum incarnari ad humanae naturae reparationem" 5. *Thesis,* IIP, q. 1, a. 2, c. [↑](#footnote-ref-449)
450. Cfr L. C. MohlbERG, *Sacramcntariuni Veronensc,* Rome, 1956, p. 119-120. [↑](#footnote-ref-450)
451. Cfr *Missale Francorum,* ed. L. C. MohlbERG, Rome, 1957, p. 13, n. 40, lines 10 SG; *Liber Sacra mentor uni Romanae Ecclcsiae,* ed. MohlbERG, Rome, 1960, pp. 121-122; etc . [↑](#footnote-ref-451)
452. For a brief analysis, see: J. Lécuyer, *Etudes sur la Collégialité épiscopale.* Le Puy-Lyon, 1964, pp. 66-74. [↑](#footnote-ref-452)
453. *Sac rament. Veronense,* ed. MohlbErg, p. 120, 2-3. [↑](#footnote-ref-453)
454. The alternative formula is already found in some manuscripts of the ­Roman Pontifical ­of the 12th century; it becomes obligatory in the 13th century. [↑](#footnote-ref-454)
455. For a more detailed analysis, see the article: *Episcopate and Prcsbyterate in the Writings of Hippolytus of Rome,* in *Recherches de Sc. Rclig,* 41 (1953) 30-50 . [↑](#footnote-ref-455)
456. We shall follow here the text restored by Dom B. Botte in his two editions of the Apostolic Tradition: 1) *Sources Chrétiennes,* 11, Paris, 1946, p. 27-30; 2) *Liturgiewissenschaftliche Quellcn und Forschungcn,* 39, Münster-i.-W., 1963, p. 6-10. [↑](#footnote-ref-456)
457. *Lumen Gentium,* n. 9. [↑](#footnote-ref-457)
458. *Dei Verbum,* n. 14. [↑](#footnote-ref-458)
459. *Lumen Gentium,* cap. Ill, n. 18. [↑](#footnote-ref-459)
460. Translated by J. M. Hanssens, *Les oraisons sacramentelles des ordinations ­orientales,* in *Orient. Christ. Periodica,* 18 (1952) 314-316. [↑](#footnote-ref-460)
461. Translated by B. de Smët, in *U Orient Syrien,* 8 (1963) 202-204. [↑](#footnote-ref-461)
462. In two articles entitled *Contemplative Life and Monasticism after Vatican II,* in *Grcgorianum,* 47 (1966) 496-516, and *Contemporary Testimonies on the Theology of Monasticism, ibid,* 48 (1967), 69-78, I have collected texts. [↑](#footnote-ref-462)
463. This question of whether one can have confidence in contemporary monasticism was already being asked, in terms which are not without analogy with those of today, during the great monastic crisis of the 12th century, in which the author of the formula quoted here took part in a text which I edited in *Recueil d'études sur S. Bernard,* II, Rome, 1966, p. 75; on the context, see *ibid.* p. 72-73. [↑](#footnote-ref-463)
464. P. Brlgnou, *La spirilualitâ (ici laici,* Brescia, 1965, p. 18. [↑](#footnote-ref-464)
465. *Ibid.* at 19-20. [↑](#footnote-ref-465)
466. 5 Second de Turin, *L'emprise de l'idéal monastique sur la spiritualité des - laies au XV1P siècle d'après le P. Philippe d'Angoumois + 1638,* in *Revue des sciences religieuses,* 40 (1966), p. 234.

     **N. R. TEL LXXXIX, 1967, n° 6. 23** [↑](#footnote-ref-466)
467. Under the title *Monasticism and Angclism,* in *Downside Review,* 85 (1967), 127-137, I presented texts. [↑](#footnote-ref-467)
468. Already quoted by M.-J. Scheehen, *Les merveilles de la grâce divine,* trans. A. Kerkvoorde, Paris, 1940, p. 71. On the author, efr *P.G.,* 86, II, 3313. [↑](#footnote-ref-468)
469. In the first half of the 16th centurye , in the midst of the Renaissance, a congregation of nuns called "Angelicas" was founded, to whom one addresses oneself by saying to them: "My Angelic"; the "Angelicas" were founded at the end of the 19th century and approved in the 20th centurye . Cfr *Lexikon fiir Theol.w . Kirche2 ,* I (1957), c. 532-533. [↑](#footnote-ref-469)
470. J. ChÂ'Hllon, *Le moyen âge f nt-il civilise,* in *Réflexion chrétienne et monde moderne,* Dcsclée de Brouwer, 1966, p. 184. [↑](#footnote-ref-470)
471. Cf. the encyclical *Pacem in terris* and the *Universal Declaration of Human Rights* of 1948. I also refer to my article: *Introduction to the Study of Human Rights and Freedoms,* in *Revue de Droit Canonique,* 14 (1964) 221 ff. [↑](#footnote-ref-471)
472. On the intcr-personal obligations of justice based on solidarity, see my article: *Juristes cl -moralistes en présence des obligations inter-personnelles ­de justice,* in *N.R.Th.,* 85 (1963) 598 ff. [↑](#footnote-ref-472)
473. Doerr case, Court of Appeal of Colmar, 2 May 1855. *Recueil Dallas,* 1856, 2\* part, p. 9. [↑](#footnote-ref-473)
474. Clément-Bayard case, Chambre des Requêtes, 3 August 1915. *Recueil Dallos,* 1917, lr \* part, p. 79. [↑](#footnote-ref-474)
475. 5 Civil Court of Nevers, 18 March 1952. *Gasettc du Palais,* 1952, lpe part, p. 322. [↑](#footnote-ref-475)
476. The field of application of the theory of abuse of rights is immense in French law. In contractual matters, the difficulty is not very great, as the Civil Code states (art. 1134) that 'obligations must be performed in good faith', which at least enshrines the application of the theory of liability for malicious use of a right. The problems are more complex with regard to the right to sue, which is frequently used maliciously­, carelessly (one uses the remedies to delay the outcome of the trial which one knows is lost in advance, when it is not simply out of animosity towards the adversary); I think that the problem can be solved fairly easily in the following way: the right to sue is at the service of the right ­claimed; it is inconceivable that the lawsuit exists if the right does not exist (the litigant may believe that the right exists, and then the lawsuit is lawful); one should not absolutize the right to sue. Finally, there are "rights-functions": paternal power in particular; these are "competences" ­attributed by the Law to certain persons with a view to specific ends; there is ­obviously room here for abuse of rights and liability, if the holder of the right uses it with a view to an end other than that provided for by the Law (­personal advantage­, desire to harm, etc.); this is what in public law is called "­misuse of power", punishable by the nullity of the act. It may seem paradoxical that, in the field of inter-personal relations (the right of ­paternal power in particular), the courts hesitate to sanction the abuse of right, the misuse of power (opposition by parents to the marriage of a child, refusal to authorise the marriage of a minor child, without valid reasons); these rights are deemed to be "discretionary". In reality, this attitude can be explained very simply by the desire of judges not to interfere in family quarrels; this does not prejudge the solution to be given in moral terms; the competences of the father of the family are at the service of his educational mission, which is itself directed towards the good of the child; they disappear as soon as the father uses them for another purpose. [↑](#footnote-ref-476)
477. Judgment reported in *Recueil Sirey,* 1899, 2e part, p. 1 , [↑](#footnote-ref-477)
478. The problem of *necessity* or *exception of necessity* also arises in inter-personal relations outside the scope of any criminal offence; see Paliard, *L'exception de nécessité en droit civil,* Paris, 1949. The cases in which this exception is admitted are numerous, both in legislation and in the practice of the courts, and they are far from being limited to offences against the property of others. An act performed under the influence of necessity ceases thereby to be wrongful; this does not mean that its author, or more ­precisely its beneficiary (it may not be the same person), must not make reparation for the damage caused to the 'victim', not on the basis of fault, but by virtue of the idea that the person who benefits from an operation must bear the costs (I have alluded to this problem in my above-mentioned article on ­inter-personal obligations of justice, *loc. cit,* p. 608); there is no need to consider the question here. [↑](#footnote-ref-478)
479. See in particular P. B ico, *La doctrine sociale de l'Eglise,* Paris, 1965, p. 244. This doctrine as a whole is taken up by the Constitution *Gaudium et Spes,* a 69, of Vatican II. The encyclical *Populorum Progressio* refers to it. [↑](#footnote-ref-479)
480. I refer again to my article on the inter-personal obligations of justice, with apologies for quoting myself so often [↑](#footnote-ref-480)
481. If one accepts that community solidarity is primary in relation to inter-personal solidarity, one should also accept that the person who has given assistance, because he alone is in a position to do so effectively, may be compensated by the community (failing the beneficiary of the assistance himself, who is supposed to have returned to a better situation), which would be difficult to achieve in practice at times. Cfr Carronnier, *Droit civil,* t. II, vol. I, *Les biens,* p. 145. [↑](#footnote-ref-481)
482. The "property instinct" obviously works in the opposite direction. 80% of French people, it is jokingly said, want to become homeowners; and the other 20%? They already are! Will this accommodate the hardly avoidable displacements in totality that the future suggests? In any case, the instinct to own a home is causing so many "unprofitable" investments: cars that don't run smoothly enough, washing machines that can't be used to their full capacity, all of which put a heavy burden on certain budgets. But "I have *my* car, and my wife has *her* washing machine"; advertising cleverly exploits the ownership instinct! [↑](#footnote-ref-482)
483. This selection is therefore far from deserving the title of "chronicle"; it must leave out many texts which are remarkable in more than one respect. Among others, let us mention the Apostolic Letter of 29 January 1967 dedicated to St. Francis de Sales for the 4th0 centenary of his birth (Latin text in *L'Oss. Rom.* of 29 January 1967; translated into French in *La Doc. cath.* n° 1489, 5 March 1967, col. 385-398); the address of 4 January to the Italian Diocesan Commissions for Liturgy and Sacred Art, on the necessity and fruitfulness of art placed at the service of the liturgy (Italian text in *L'Oss. Ram.* of 5 January 1967; translated into French in *La Doc. cath.* no. 1487, 5 February 1967, col. 235-238); the encouragement given to the Catholic school, "a living and effective affirmation... of scholastic freedom" (Allocution of 30 Dec. 1966; Italian text in *L'Oss. Ram.* of 31 Dec. 1966; tr. in *La Doc. cath.* n° 1488, 19 Feb. 1967, col. 308-310). [↑](#footnote-ref-483)
484. Gen. Audience, 23 November 1966; Italian text in *L'Oss. Rom.* 24 Nov. 1966; translated into French in *La Doc.* 1484, 18 Dec. 1966, col. 2121-2123. [↑](#footnote-ref-484)
485. Allocution during the midnight Mass, 25 Dec. 1966, in Florence; Italian text in *L'Oss. Rom.* of 26-27 Dec. 1966; translated into French in *La Doc.* No. 1486 (15 Jan. 1967) col. 113-118. [↑](#footnote-ref-485)
486. Gen. Audience of 21 December 1966; Italian text in *L'Oss. Rom.* 22 Dec. 1966; French translation in *La Doc.* 1486 (15 Jan. 1967), col. 121. [↑](#footnote-ref-486)
487. Gen. audit of 28 Dec. 1966; Italian text in *L'Oss. Rom.* 29 Dec. 1966; tr. in *La Doc.* 125-128. [↑](#footnote-ref-487)
488. Gen. Audience, *7* Dec. 1966; Italian text in *L'Oss. Rom.* of 8 Dec. 1966; tr. in *La Doc. cath.* 1486 (15 Jan. 1967) col. 119-121.

     **N. R. TH. LXXXIX, 1967, No. 6. 24** [↑](#footnote-ref-488)
489. Gen. Audience of 8 March 1967: Italian text in *L'Oss. Rom.* of 9 March 1967; translated into French in *J^a Doc. cath.* n.v 1492 (16 Apr. 1967) col. 713-716. [↑](#footnote-ref-489)
490. General Audience of March 15, 1967; Italian text in *L'Oss. Rom.* of March 16

     1967; translated into French in *La Doc Catholique, ibid.* col. 717-719 . [↑](#footnote-ref-490)
491. Allocution of 3 December 1966; Latin text in *L'Oss. Rom.* of 4 Dec. 1966; tr. in *La Doc. cath.* n° 1485 (lor Jan. 1967) col. 7-10. [↑](#footnote-ref-491)
492. Dated March 5, 1967; translated into French in *La Doc. cat. h.,* No. 1491 (April 2, 1967), col. 577-580. [↑](#footnote-ref-492)
493. Letter to Mgr Mercier, Bishop of Laghouat, dated 1er Dec. 1966; French text in *La Doc. cath. ibid.* col. 2117-2119. [↑](#footnote-ref-493)
494. Allocution of 7 March 1967; French text in *La Doc. cath.* n. 1491 (2 April 1967), col. 581-584. [↑](#footnote-ref-494)
495. Id. at *ibid.* [↑](#footnote-ref-495)
496. Id. at 60; these words are taken from Vatican Council I, ­Constitution *de fide catholica,* c. III *(Dcnz.* 1794). [↑](#footnote-ref-496)
497. *"signum levahon in nationes",* Conc. of Vat. I, *ibid.* [↑](#footnote-ref-497)
498. K. Raiinkr, *Est-il possible aujourd'hui de croire,* Paris, 1966, p. 207. [↑](#footnote-ref-498)
499. Vatican Council II, *Dogmatic Constitution on Divine Revelation,* c. 1, n. 4. We borrow the translation from the *N.R.Th.,* 88 (1966) 173. [↑](#footnote-ref-499)
500. R. LatoureeeE, S.J., *Le Christ signe de la révélation selon la constitution "Dei Verbum",* in *Gregorianum,* 47 (1966) 695. [↑](#footnote-ref-500)
501. Second Vatican Council, *Dogmatic Constitution on the Church,* c. 1, n. 1 *(N.R.Th.,* 87 (1965) p. 133). [↑](#footnote-ref-501)
502. R. Latûurelle, *op. cit.* p. 688. [↑](#footnote-ref-502)
503. G. de Broglie, *op. cit.* p. 34. [↑](#footnote-ref-503)
504. Id. at *L'illumination des signes de crédibilité par la grâce,* in *Recherches de science religieuse,* 53 (1965) 180, 181 [516, 517]. [↑](#footnote-ref-504)
505. Cfr J. Maréchal, S.J., *De naturaii perfectae beatitudinis desiderio,* in *Mélanges Maréchal,* Brussels, 1950, t. I, pp. 328, 329; G. de Broglie, S.J., *Du caractère mystérieux de notre élévation surnaturelle,* in *N.R.Th.,* 1937, pp. 337ff. [↑](#footnote-ref-505)
506. This word (which renders well the idea of a faith-response to the perception of a ­duty) is the one that Scripture frequently associates with the notion of faith: *Rom* 1:5; 10:17; 6:16, 17; 15:18; 16:26; 2 *Cor* 9:13. See also *Rom 2:*8; 10:21; 11:30. 32. On this point, see J. Alfaro, *Fidcs in terminología biblica,* in *Gregorümum,* 42 (1961) 489. [↑](#footnote-ref-506)
507. Vatican Council II, *Dogmatic Constitution on Divine Revelation,* c. 5: *N.R.TH.,* 88 (1966) 183. [↑](#footnote-ref-507)
508. Vatican Council II, *ibid.* [↑](#footnote-ref-508)
509. This does not exclude the help of an interior grace, but acts by way of an inclination to faith (or returns to this later, p. 798, n. 41), that is to say, in a different way than the dogma of inspiration acts in the believer, in so far as it commands the affirmation of the historical value of the Gospels. [↑](#footnote-ref-509)
510. P. H. Simon, *Ce que je crois,* Paris, 1966, pp. 86-87. ­Equivalent remark ­in K. Rahner, *op. cit.* p. 181. [↑](#footnote-ref-510)
511. **P. H.** Simon, *op. cit.* **p. 88.** [↑](#footnote-ref-511)
512. J. M. Robinson, *A New Quest of the Historical Jesus,* London, 1959, p. 10. [↑](#footnote-ref-512)
513. G. Ebeling, *Wort und Glaube,* Tubingen, 1960, p. 243. [↑](#footnote-ref-513)
514. G. Ebeling, *Theologie und Verkündigung, Ein Gespräch mit Rudolf Bultmann,* Tubingen, 1962, pp. 69ff. To be sure, Bultmann himself had already expressed the relationship between the preaching of Jesus and the apostolic kerygma in terms of implicit and explicit Christology; G. Ebeling refers to specific texts of Bultmann, *op. cit.* p. 69; but after that, one is surprised, adds Ebeling, to hear Bultmann declare this relationship to be inessential *(op. cit.,* p. 70). [↑](#footnote-ref-514)
515. Id, *ibid,* p. 27. [↑](#footnote-ref-515)
516. Benoit, O.P., *Passion et Résurrection du Seigneur,* Paris, 1966, pp. 31,32. [↑](#footnote-ref-516)
517. Id. at 223. [↑](#footnote-ref-517)
518. Id. at 222. [↑](#footnote-ref-518)
519. D. Bonhoeffer, *Resistance and Submission,* Geneva, 1963, p. 184. [↑](#footnote-ref-519)
520. Id. *at* 185. [↑](#footnote-ref-520)
521. G. de Broglie, *Les signes de crédibilité de la Révélation chrétienne,* pp. 53ff. [↑](#footnote-ref-521)
522. K. Rahner, *op. cit.* p. 25. [↑](#footnote-ref-522)
523. Is this love, this inclination necessary for the interpretation of the sign that is the Jesus of history, immanent in our spirit or can it onlycome from a free gift, from an action of the Spirit of Christ in our spirit, putting us in consonance with the external message? This is too complex a question to be dealt with here. Fr. de Broglie defends the thesis according to which the inclination of *grace* is absolutely necessary for a reading of the signs capable of founding the duty to believe as it is asked of us, that is to say, in a theological and absolutely firm adhesion (without prejudice to the - theoretical - possibility of a *natural* moral certainty relative to the divine origin of revelation); an inclination to grace which is none other than what theology calls the "light of faith" (cf. *L'illumination des signes de crédibilité par la grâce,* in *Recherches ­de Science religieuse,* 53 (1965) 161ff.). We note only that "light of faith" does not mean "act of faith": a reading of the sign that is Jesus, in the light of the inclination of grace, is perfectly conceivable before the commitment properly so called of faith; a reading founding the duty of adherence, to which man, thus enlightened, still retains, nevertheless, the power to evade. In short, the discernment, even supernatural, of signs is not in itself the act of faith. [↑](#footnote-ref-523)
524. R. Bultmann, *Glauben. und Verste*. Tubinguc, vol. II, 1952, p. 230. Bultmann reproduces here some lines from Kaufmann, *Geschichtsphilosophie der Gegenwart (Philosoph. Forschungsberich. \* 10), 1931, p. 41. [↑](#footnote-ref-524)
525. R. Bultmann, *Kerygma und Mythos* (collection edited by H. W. Bartsch), Hamburg, t. I, p. 42 (We borrow the translation from R. Marlé, *Bultmann et ^interprétation du Nouveau Testament,* Paris, 1956, p. 153). [↑](#footnote-ref-525)
526. J. Jeremias, *op. cit.* pp. 46-53. [↑](#footnote-ref-526)
527. W. Marxsen, *Redaktionsgcschichtlichc Erklärung der sogenannten Para­ beltheorie des Markus,* in *Zeitschr. für Theol. und Kirche,* 52 (1955) 255-271. [↑](#footnote-ref-527)
528. J. Gnilka, *Die Verstockung Israels. Isaias 6:9-10 in der Theologie der Synoptiker* (Studien zum A. und N.T., III), Munich, 1961: cf. pp. 53-62. [↑](#footnote-ref-528)
529. V. Taylor, *The Gospel according to St. Mark,* London, 1952, pp. 93-94. [↑](#footnote-ref-529)
530. E. Linnemann, *Gleichnisse Jesu. Einführung und Auslegung,* Gocttingue, 1961, p. 174. [↑](#footnote-ref-530)
531. Let us simply mention G. H. Boobyer, *The Redaction of Mark IV, 1-34,* in *New Test. St.,* 8 (1961-62) 59-70, who concentrates his interest on the thought of *Mk. in* order to show the coherence of the chapter from this point of view; this perspective is perfectly legitimate, but it seems that it should not make one neglect what one can know of the genesis of the text.

     **N. R. TH. LXXXIX, 1967, 11° 8. 30** [↑](#footnote-ref-531)
532. *Zeitschr. für Thcol. und Kirchc,* **1955, pp. 259-263.** [↑](#footnote-ref-532)
533. By transposing v. 25 of *Mk. to* place it between the two parts of the statement of *Mk.* 4:11-12, *Mt.* 13:12 shows that the first evangelist understood very well the complementary character of the sentences of *Mk.* 4:21-25 with respect to ­4:11-12. [↑](#footnote-ref-533)
534. *The Parables of Jesus,* p. 18. [↑](#footnote-ref-534)
535. G. H. Boobyer, in the article already quoted, has seen this aspect of the problem well, and he has endeavoured to clarify *Mk's* idea of the nature of "parables". [↑](#footnote-ref-535)
536. On this difficulty, see 4:13; 7:15, 17; also 8:14-21 (without the word "parable"). It should be noted that Jesus speaks in parables to his adversaries (3:23; 12:1) or to the crowd (4:33; 7:14-15); if the disciples understand, it is because of the explanations reserved for them (4:34; 7:17). [↑](#footnote-ref-536)
537. *Mk* 's view may have been influenced by the apocalyptic view, where it is normal for God to give his revelations in two stages: first an obscure and ambiguous revelation, then its interpretation. The Book of Daniel illustrates this view well. [↑](#footnote-ref-537)
538. This does not prevent us from recognizing that the expression rà navra ylverai, "everything happens", cannot refer only to the parabolic process; it obviously has a much wider scope. [↑](#footnote-ref-538)
539. *The Parables of Jesus,* p. 20. [↑](#footnote-ref-539)
540. This is certainly not how *Le* understood ppaore, since, suppressing ­this last part of the verse in 8:10, he reintroduces the equivalent in 8:12, where he writes Iva HÙ" whose final meaning is obvious; the will to blind is attributed here, no longer to God, but to the devil. In *Mk. it does* not seem prudent to interpret the pûtcote independently of the meaning to be given to iva at the beginning of the same verse. [↑](#footnote-ref-540)
541. *Die Formgeschichte des Evangeliums,* 3e , Tubingen, 1959, p. 232. [↑](#footnote-ref-541)
542. The works most useful for this study are those of J. Gnilka, *Die Verstocktmg Israels,* pp. 119-126, and W. C. Robinson Jr., *On Preaching the Word of God (Luke 8:4-21),* in *Siudics in Luke-Acts. Essays Presented in honor of P. Schubert,* Nashville-Ncw York, 1966, pp. 131-138. [↑](#footnote-ref-542)
543. Cfr *Le* 20, 45: "And when all the people heard him, he said to the disciples > *(Mk* 12, 37-38: < And the great crowd listened to him with pleasure. And in his teaching he said"); 16, 1. 14: "Now he also said to the disciples... Now the Pharisees who were friends of money heard all this"; 12:1: "And when the crowd had gathered by tens of thousands, so that they were crushing one another, he began to say, to his disciples first". The Sermon on the Mount is introduced by the words, "And he, looking up to his disciples, said" (6:20); in v. 24, we read, "But woe to you rich people," an apostrophe obviously no longer addressed to the disciples; in v. 27, connect: < But I say to you who hear"; and finally *7:*1 concludes, "After he had finished all these words in the ears of the people." [↑](#footnote-ref-543)
544. We have devoted two articles to it: *La parabole du Semeur dans la version de Luc,* in *Apophoreta. Festschrift für E. Haenchen* (Beiheft zur Zeitschr. für die neutestl. Wiss., 30), Berlin, 1964, pp. 97-108; *Le Semeur (Le 8, 4-15),* in *Dimanche de la Sexagesime* (Assemblées du Seigneur, 23), Bruges, 1964, pp. 37-54 [↑](#footnote-ref-544)
545. The same point of view is found in *Le* 13:28-29: see on this subject our study *"Many will come from the east and the west..." (Matthew 8:11-12; Luke 13:28-29), in Sciences Ecclésiastiques (Montreal), 19 (1967) 153-167. (Matthew 8:11-12; Luke 13:28-29),* in *Sciences Ecclésiastiques* (Montreal), 19 (1967) 153-167. [↑](#footnote-ref-545)
546. *Mariage et Divorce dans l'Evangile (Matthew, 19, 3-12 and parallels),* Bruges, 1959, p. 183, n. 2. 178-183 of this work study the chapter of the parables according to *Mt .* [↑](#footnote-ref-546)
547. P. Bonnard, *L'Evangile selon saint Matthieu* (Commentaire du N.T., I), Neuchâtel, 1963, p. 207. [↑](#footnote-ref-547)
548. F. Van Segbroeck, *The scandal of unbelief. The meaning of Mt. XIII, 35,* in *Ephem. theol. Lov,* 41 (1965) 344-372. [↑](#footnote-ref-548)
549. Cfr A.-M. Denis, *art. cit.* pp. 274-275. [↑](#footnote-ref-549)
550. The authenticity of these two verses has been discussed by several authors, but has been well defended by F. Van Segbroeck, *art. cit.* pp. 349-352. [↑](#footnote-ref-550)
551. On the meaning of the verb "to understand" in *Mt,* see G. StrECKER, *op. cit.* pp. 228-230. By insisting on the active character of this "intelligence", one obviously does not exclude that it remains a gift of God, as H. Con- zelmann, art. CTUVÎqui in the *Thcol. Wortcrb. stun N.T.,* VII (19ô4), pp. 892-893. [↑](#footnote-ref-551)
552. The meaning of K£Kpujipéva in *Mt* 13:35 is happily clarified by a ­comparison with 11:25: "You have hidden these things from the wise and the clever and revealed them to the very young [↑](#footnote-ref-552)
553. The pages of this article are to be published later in a volume entitled: *"Church of yesterday and today: pastoral reflections from the Fathers".* It is therefore an essay, and the author will gratefully receive any comments made. [↑](#footnote-ref-553)
554. Vg. Decree on Ecumenism *(Unitatis redintegratio)*; Declaration on the Relationship of the Church to Non-Christian Religions *(Nostra aetatc)*; ­Declaration on Religious Freedom *(Dignitatis humanac);* Decree on the ­Missionary Activity ­of the Church *(Ad Gentes);* and above all, the Pastoral Constitution on the Church in the Modern World *(Gaudium et Spes),* not to mention various passages from the Dogmatic Constitution on the Church *(Lumen Gentium). e* [↑](#footnote-ref-554)
555. *Nost. Aetatc.* See also: *Lum. Gcnt.* 16-17; *Ad Gcnt.* 7-8; He; *Dign. hum.* 4. [↑](#footnote-ref-555)
556. The name "*Secretariat for Non-Christians" was* preferred to *"Secretariat for Non-Christian Religions".* In this way it was possible to include all those who have a sincere faith but refuse to identify themselves with one or other religion. [↑](#footnote-ref-556)
557. - H. Madrier, *Essai d'une théologie du paganisme.* Paris, Ed. Orante, 1965. - H. Nyss, *Le salut sans l'Evangile. Etude historique et critique du pro-* [↑](#footnote-ref-557)
558. On the pagan religious milieu in the time of the Fathers : *General History ofrCt ^' Z™' ^iUet '1W4 '* 2' Greece and Rome.

     O\*™' P- 160-162 with bibl.; *TWB, II, 362-370 (ethnê);* [↑](#footnote-ref-558)
559. M4-5I4 (ethnicoi). It is worth reading: E. Dhanis, What is *religion?* in *L'Eglise et les religions,* p. 17-50 [↑](#footnote-ref-559)
560. *Mt* 10:34-39 and *Jn* 11:52 or 14:27. [↑](#footnote-ref-560)
561. 6, 20-26 and *24,* 50 or *Jn* 11. [↑](#footnote-ref-561)
562. See : A. Luneau, *Uhistoire du salut chez les Pères de l'Eglise. La ­doctrine des âges, du inonde (Coll. Théologie historique, 2). Paris, Beauchesne,* 1964. This preparation already consists in the reason given to man, but it can also be a superior help given to pagans. See on this subject: *J. Daniélou, Message évangélique et culture hellénistique aux IP et IIP siècles.* Tournai, Dcsclée, 1961, pp. 41-72. [↑](#footnote-ref-562)
563. *II Apol. 8:3; 13:3.* See also 10:*2.* [↑](#footnote-ref-563)
564. *Str.* VI, 17, 159 ; *G.C.S.,* 15, 513-515; *ibid.*  5, 42; 6, 44, 1. .. For

     Origen: *C. Cels.* V, 10 ; *in Nunk* h. 12, 2; *in J os.*  h. 2, 1. [↑](#footnote-ref-564)
565. *Str.* VT, 8, 67; *G.C.S.* 15, 485; *ibid.* 5, 41, 6. See J. Moingt, *Lagnose*

     *of Clement of Alexandria in his relationship with faith and philosophy,*  in

     *RSR, 37* (1950) 195-251; 398-421; 537-564. [↑](#footnote-ref-565)
566. *Protr.* 6, 71, 4; *G.C.S.* 12, 54. Hence the conclusion of P. Dausch: "Clement knows a revelation which extends far beyond Judaism and Christianity. He parallels Greek philosophy with the Old Testament, which is also the work of God. He believes in ancient inspired traditions preserved in the Sibyl and the secret writings of Zoroaster. In a word, he shares the belief of all antiquity, that all extraordinary intellectual forces and arts like poetry, song, wisdom, are of divine origin, of divine inspiration." *Dcr neutcstamcntliche Schriftkanon und Klcnicns von Alexandrien,* p. 51, quoted by J. Ruwet, in *Biblica,* 29 (1948) 77-78. [↑](#footnote-ref-566)
567. See A. Luneau, *L\*Histoire du salut ....* p. 91, 117, 131, 196, 197, 223 .... [↑](#footnote-ref-567)
568. In his work *"Hicra agraphê"* which ENNius translated into Latin: Cfr E. H. Warmington, *Remains of old Latin, I, Ennius and Caecilius,* London, 1935, p. 414-431. See: P. Décharné, *Les critiques des traditions religieuses ches les Grecs,* Paris, Picard, 1904, p. 371-393. [↑](#footnote-ref-568)
569. *De nalura dcorum,* I, 42: "utrum igitur hic confirmasse religionem videtur an penitus totam stisttilisse? [↑](#footnote-ref-569)
570. *Apol.* 10, 3-4; *CSEL,* 69, 28. See the whole passage 10-15. Already: *Wis* 14:15-16. [↑](#footnote-ref-570)
571. Cyprian, *Quod idola dii non sint,* 1-2; *CSEL* 3 (1), 19-20; Lactantius, *Div. Inst.* I, 10; 13-15; *epit.* 13; Eusebius, *Eu. prep.* II, 2, 53-62. See also: Arnobius, *Adv. Gent.* IV, 29; Athanasius, *C. Gent.* 9-10 .... [↑](#footnote-ref-571)
572. *Ad pop. Ant.* h. 1, 7; *PG* 49, 25; h. 8 *habita postq. presb. Gothus ...,* 4; *PG* 63, 506. [↑](#footnote-ref-572)
573. *Protr.* 2, 24; *GCS* 12, 18. See further details: *ibid.* 23 and 26. [↑](#footnote-ref-573)
574. *Civ. dei,* VIII, 26, 2; *ibid.* 40 (1), 402-464. See also: *ibid.* XVIII, 5, 14, 19; *senn. 273,* 3; *de cons. ev.* I, 32-35. [↑](#footnote-ref-574)
575. *Epist.* 17, 1; *CSEL* 34, 40. [↑](#footnote-ref-575)
576. *Senti.* 105, 12; *PL* 38, 624; *ibid.* 24, 2-6; *Civ. Dei,* VI-VII. [↑](#footnote-ref-576)
577. *Civ. Dei,* IV, 27; *CSEL* 40 (1). 198. [↑](#footnote-ref-577)
578. Theophilus, *Ad. Autol.* II, 1; Tertullian, *Apol.* 9-15; Cl. Alex, *Protr.* [↑](#footnote-ref-578)
579. *Apol.* 14, 2; *CSEL* 69, 37. Note the "ludibria" which means both foolishness and immorality. [↑](#footnote-ref-579)
580. *Ibid.* 11, 2; *ibid.* 32. [↑](#footnote-ref-580)
581. *C. Gcnt. 9-29.* [↑](#footnote-ref-581)
582. *Or.* 4, 115-124; *PG* 35, 652-664; *Or.* 28, 15. [↑](#footnote-ref-582)
583. *Exp. Ps.* 49:1; *PG* 55:241; *in Is.* 1:29 *(PG* 56:26); w *Act. Ap.* 4, 4. [↑](#footnote-ref-583)
584. *Tr. Ps.* 118 (tzed), *7; CSEL 22,* 519; *in Ps.* 52, 14, 20; 61, 2; 64, 3;

     67, 21. *Co. in Matth. 7,* 24; 9, 10; 18, 2; 21, 2; .... [↑](#footnote-ref-584)
585. *Civ. Dei,* IV, 8-10; *CSEL* 40 (1), 171-177; VII, 20-35. [↑](#footnote-ref-585)
586. See p. 825. On all that follows, read: A. Mandouze, *Saint Augustine et la religion romaine,* in *Rech.* I (1958), pp. 201-203. [↑](#footnote-ref-586)
587. *Ibid.* IV, 12-13; *ibid.* 180-181. Other explanation: *ibid.* VII, 6 and 9; 16-17. On the rejection of the star-gods: *ibid.* VII, 15. [↑](#footnote-ref-587)
588. *Ibid.* IV, 14-21; *ibid.* 181-190. [↑](#footnote-ref-588)
589. See, for example, how, "without renouncing the use in a Heno-theistic sense of the Stoic views on natural theology ... Augustine draws to himself the testimony of Varron and deduces that civil theology ... is, in short, reduced to the mysticaltheology ... which is that of poetry and theatre and whose ­immorality is well known." (A. Mandouze, *Saint Augustine ...,* p. 199). Cfr *Civ. Dei,* V, 5; *CSEL* 40 (1), 278-280. [↑](#footnote-ref-589)
590. *C. Gent.* 7; *PG* 25, 16 C. See also: Ci. Alex, *Protr.* 9, 102. [↑](#footnote-ref-590)
591. *Or. Cat.* 2; PG 45, 9 B (tr. Méridier). [↑](#footnote-ref-591)
592. *Cod. theod.* XVI, 10, 4; cfr. Ambrose: *ep.* 17, 5. See: H. Dudden, *The life and times of St. Ambrose.* Oxford, Clarendon Press, 1935, vol. 1, p. 241269 (West); vol. 2, p. 403-411 *(East).* More generally: *Histoire de l'Eglise* (coll. Fliche et Martin), Bloud et Gay, 1936, t. 3, ch. 4, with bibl. [↑](#footnote-ref-592)
593. Symmachus, *Relatio* 3, 4 and 6: see Ambrose: *ep.* 18, 32 . [↑](#footnote-ref-593)
594. See: Rufin, *H.E.,* II, 22-23: Socrates, *H.E.,* V, 16-17; Sozomen, *H.E.,* VII, 15. [↑](#footnote-ref-594)
595. *Ep.* 91, 9; *CS EL* 34, 434; *ibid.* 101, 1-2 (in 409); *senn.* 357 (in 411); 144, 13 (in 411); *c. Cresc.* III, 55. In the same sense, he would often intervene with the authorities so that the laws would be applied with great moderation ­towards Donatists: vg. *ep.* 134, 2-3. See: D. Burt, *Teoria agustia- niana sobre la tolerancia en niateria de religio,* in *Augitstinus* 5 (1960), pp. 369^404. [↑](#footnote-ref-595)
596. *Ep.* 185, 19; *CSEL* 34, 17-18: "non considerabant aliud fuisse tune tempus et omnia suis temporibus agi" (p. 17). [↑](#footnote-ref-596)
597. *Ibid.* [↑](#footnote-ref-597)
598. *Serm.* 62, 18; *PL* 38, 423. [↑](#footnote-ref-598)
599. *Civ. Dei,* V, 24-26; *CSEL* 40 (1), 260-265. See the details of F. J. Thonnard, *Le problème de l'Etat chrétien,* in *Bibl. Aug.* 37, pp. 748-752, note 18. [↑](#footnote-ref-599)
600. Father Battifol will say: "He knew that, if those led by love are the best, those corrected by fear are the most numerous. He resigned himself to this." *(Le catholicisme,* t. 2, p. 336). [↑](#footnote-ref-600)
601. *Or.* 18, 6; *PG* 35, 992 B-C. [↑](#footnote-ref-601)
602. *Ep.* 201: *PG 37,* 328 D - 329 A (tr. P. Gallay). Nemesius was a magistrate, a fine scholar. See also: *ep.* 198-200. We omit here, because doubtful, the voluminous mail exchanged between Basil and the famous rhetor Libanius (fourteen letters between 335 and 349): cfr R. J. Deferrari, *Saint Basil, the letters.* Harvard Un. Press, 1961, vol. 1, p. xvn; vol. 4, p. 284-328. [↑](#footnote-ref-602)
603. *Ep.* 91, 1-2; *CSEL* 34, 427-428. [↑](#footnote-ref-603)
604. *Ep.* 233; *CSEL* 57, 518. See also: *ep.* 234-235. [↑](#footnote-ref-604)
605. *Ep. 232,* 1-2, *7; CSEL* 57, 511-512, 516-517. [↑](#footnote-ref-605)
606. *En. ps. 2S* (il), 2; *PL* 36, 189. [↑](#footnote-ref-606)
607. *I Apol.* 46, 1-4; *II Apol.* 10, 2 ; 13, 3.... [↑](#footnote-ref-607)
608. A. Méhat, *Etudes sur les Stromates de Clément d'Alexandrie.* Paris, Seuil, 1966, p. 195 . [↑](#footnote-ref-608)
609. *Ibid.* [↑](#footnote-ref-609)
610. A. Orbe, *San Ireneo y el conocimento natural de Dios,* in *Gregorianum 47* (1966), 710-747. [↑](#footnote-ref-610)
611. H. de Lubac, *Catholicisme* (coll. Unam Sanct. 3). Paris, Cerf, 1947, 4"\* ed., pp. 3-17; P. Charles, *Les dossiers* ..., pp. 45-48. [↑](#footnote-ref-611)
612. *Str.* VI, 17, 159, 1: *GCS* 15, 513-515 (tr. Camelot). J. Daniélou notes: "If we compare Clement with Justin, we see the difference. Whereas Justin, with one exception, indiscriminately related to the same action of the Logos all truths known by the pagans before Christ, Clement distinguishes two different themes. On the one hand there is a common knowledge due to the Logos, to reason which is itself a gift of God. This knowledge is natural and accessible to all. But on the other hand there is the action of the Logos with certain Greeks, which makes them a kind of prophet of the pagan world and which requires a special assistance from God. *Gospel Message ...*, p. 53. [↑](#footnote-ref-612)
613. *Ibid.* VI, 5, 42, 3; *GCS* 15, 452; *ibid.* I, 14, 59, 2; *Protr.* 6, 71. 4. Gregory ­of Nazianzus will say for his part that certain philosophers, such as Plato and Aristotle, "glimpsed" the Holy Spirit *(Or.* 31, S; *PG* 36, 137 B-C). [↑](#footnote-ref-613)
614. *Ibid.* I, 18, 89, 1; *GCS* 15, 57.

     **N. R. TH.** lxxxix, **1967, No. 8.** 31 [↑](#footnote-ref-614)
615. *In Gen.* h. 6, 3; *GCS 29,* 69. See: J. Denis, *De la philosophie d'Origène,* Paris, 1884, pp. 219 and 241. [↑](#footnote-ref-615)
616. *De spect.* 2; *CSEL 29,* 2-3; *ibid.* 21; *adv. Mark.* IV, 16. [↑](#footnote-ref-616)
617. *Or. Cat.* 5, 4-6; *PG* 45, 21 C-D; *de infant.* (46, 173 C - 176 A); *in Cant.* h. 15 (44, 1100 D - 1101 C). Also Justin: "the seed of the Word is innate (emphuton) in the whole human race *(II Apol.* 8, 1); Clement: There is an obscure knowledge of God, even among the pagans *(Str.* VI, 8, 64, 6); every race has one and the same premotion (prolêpsis) about the one who imposes his authority *(Str. V,* 14, 133, 9)...; Gregory of Nazianzus: There is in man an unquenchable thirst for spiritual realities and a lively desire for the First Cause, the starting points of a return to God *(Or. 28,* 13; 28, 17; *Carm.* I, 8, v. 75-77). [↑](#footnote-ref-617)
618. Vg. *Adv. haer.* IV, 13, 2; *PG 7,* 1008 A; *ibid.* 14, 2-3; 21, 3; 32, 2 .... [↑](#footnote-ref-618)
619. *C. Ceis.* V, 10; *GCS* 3, 9-10; *in Num*. 12, 2; *in Jos*. 2, 1. See: H. Koch, *Pronoia und Paideusis, Studien über Orígenes und sein Verhältnis siem Platonismus,* Berlin, de Gruyter, 1932, pp. 50-52. [↑](#footnote-ref-619)
620. *Dem.* IV, 9; *PG* 22, 148 D - 149 B. [↑](#footnote-ref-620)
621. Recurs as a leitmotif: *C. Gent.* 8; 9; *29; de inc. Verbi,* 5-12. [↑](#footnote-ref-621)
622. *Eph.* 60:4; *CSEL* 54:552; *in Is.* 18:31; *in Is.* 61:6-7; *in Matth.* 21:4-5. [↑](#footnote-ref-622)
623. Polytheism: *Civ. Dei,* VIII, 24; *CSEL* 40 (1), 397; *ibid.* XIX, 17 Rites: *de 83 div. quest, 79,* 13 *(PL* 40, 91)*; Conf.* IV, 3; X, 56; 67; *de util. jef* 10; *Civ. Dei,* VII, 5 .... [↑](#footnote-ref-623)
624. *Civ. Dei,* IV, 25; *CSEL* 40 (1), 195. See also: *ep.* 102, 13, 18-20. [↑](#footnote-ref-624)
625. *In Num.* h. 16, 1; *PG* 12, 691 A-B (tr. Mehat). [↑](#footnote-ref-625)
626. *Ep.* 102, 18; *CSEL* 34, 559-560. [↑](#footnote-ref-626)
627. *Acts* 10:28-29; 21:27-28; *Gal* 2:11-14; *Eph* 2:14. [↑](#footnote-ref-627)
628. *A Diogn.* 5, 1-2 (tr. H. I. Marrou). Note the words: "they do not use any extraordinary dialect". These words remain relevant for those who claim a "Church language" or who no longer find contact with their time because they do not know the language. [↑](#footnote-ref-628)
629. *Ep. 96. . .f .* [↑](#footnote-ref-629)
630. P. Charges notes: "Trades: Christianity did not favour any of them. It confined itself to discarding what was immoral... It was especially medicine, which, despite the anathemas of Tertullian and Tatian, was favoured. Priests and bishops who were doctors were very numerous. On the other hand, the profession of teacher was suspect. Entirely condemned by Tertullian, who also suppressed the militia and trade, it was maintained among the Christians. *Records of ­Missionary Action­. Manuel de missiologie.* Louvain, Aucam, 1938, 2e , t 1, p. 52. [↑](#footnote-ref-630)
631. See P. Charles, *Les dossiers ...*, pp. 49-52. [↑](#footnote-ref-631)
632. *A Diogn.* 5, 9. # [↑](#footnote-ref-632)
633. See: S. Lyonneï, *Perfection of the Christian "animated by the Spirit" and action in the world according to Saint Paul,* in I. de la PottëriE and S. LyonnET, La vie selon l'Esprit, condition du chrétien (coll. Un. Sanct. 55), Paris, Cerf, 1965, p. 239-262. LyonnET, *La vie selon l'Esprit, condition du chrétien* (coll. Un. Sanct. 55), Paris, Cerf, 1965, pp. 239-262. [↑](#footnote-ref-633)
634. See: *DA CL* XII, 2, col. 2736-2738 (Orpheus). [↑](#footnote-ref-634)
635. *Vision,* I, 2, 2 (tr. R. Joly); S. *chr.* 53, pp. 82-83; III, 2 with II, 8, 1 and III, 11, 3. On the importance of the sibyls in the early centuries of the Church, see: *Sibyllinische Orakel,* in Pauly-Wissowa, *Realencyclopädie,* II, 2117-2120. [↑](#footnote-ref-635)
636. *I Apol.* 22, 2 (tr. L. Pautigny). [↑](#footnote-ref-636)
637. *I Apol.* 54, 9. [↑](#footnote-ref-637)
638. See: J. Daniélou, *Message évangélique ...,* pp. 77-79. [↑](#footnote-ref-638)
639. *DACL* XII, 2, col. 2738-2746. [↑](#footnote-ref-639)
640. *Vis.* II, 8, 1 (tr. R. Joly); S. *chr.* 53, pp. 95-97). See: H. de Lubac, *Meditation ­sur VEglise* (coll. Théologie^ 27). Paris, Aubier, 1954, 3rd ed. p. 47-56. [↑](#footnote-ref-640)
641. Vg. *Col* 1:15-18 and *Prov* 8:22-30. See: A. Feuillet, *Le Christ, Sagesse de Dieu d'après les épitres pauliniennes* (coll. Etudes bibliques). Paris, Gabalda, 1966, pp. 163-274 and 396-399. [↑](#footnote-ref-641)
642. *Civ. Dei,* XVIII, 47; *CSEL* 40 (2), 346; *c. Faust.* XIX, 2; *ep.* 102 *(ad Deogratias) quaest.* 2. [↑](#footnote-ref-642)
643. Providence: *Prep. cv.* XII, 52; *GCS* 8 (n), 153-162 - unlike Aristotle *(ibid.* XV, 5; 359) - Resurrection of the dead: *ibid.* XI, 33; 71-72 - Trinity: *ibid.* XI, 20, 3; 46. See also: Paradise, *ibid.* XII, 11, 1; 101 - Being, *ibid.* XI, 9; 24-25 - Good: *ibid.* XI, 10, 26-27, etc. And more ­generally Plato's philosophy coincides with that of the Hebrews on the essential points *(ibid.* XI, 1, 1; 5-6). Other pagan authors are also found with the Hebrew writers, such as Plutarch *(ibid.* XI, 36; 74-75). [↑](#footnote-ref-643)
644. *Or.* 31, 5; *PG* 36, 137 B-C. [↑](#footnote-ref-644)
645. *Ad Adol.* 2-3; *PG* 31, 568-571. [↑](#footnote-ref-645)
646. Vg. *in Gai.* 5, 22; *PL.* 26, 420 A-B; *in Matfh.* 10, 9-10; 13, 33. See: H. Hagendahl, *Latin Fathers and the classics, a study on the apologists, Jerome and the other Christian writers.* Goteborg, Elanders Boktryckeri Aktiebolag, 1958, pp. 298-309. "The Bible and the Classics are Jerome's two sources of inspiration, and it is not unusual to find both of them quoted in the same ­passage though not with the same affect of pathos as in the previous case. The two quotations serve so to speak to give double evidence" (p. 302). See also: P. Antin, *Touches classiques et chrétiennes juxtaposées chez saint Jérôme,* in *R. Ph.* 34 (1960) 58-65. - See in the same sense: Augustine: *Civ. Dei,* VIII, 11-12; *ibid.* II, 7; X, 1; 17; XI, 25: XVIII, 41; XXII, 22. Theophilus ­of Antioch: *Ad Autol.* II, 37-38. [↑](#footnote-ref-646)
647. *Div. Inst.* IV, 6; *PL* 6, 462 *A; ibid.* VII, 17. Already: *Ad Autol.* II, 31. [↑](#footnote-ref-647)
648. *Civ. Dei,* X, 27; *CSEL* 40 (2), 493; *ibid.* XVIII, 23; *Ram. inc. exp.* 3; *ep.* 104, 11; 258, 5. See: H. SchelklE, *Virgil in der Deutung Augustins* (Tübinger Beitrager zur Altertum-wissenschaft zweiunddreissigstes hcft) Stuttgart, Berlin, 1939, pp. 16-22. On the Sibyl, read the details of A. Kurfess, *Die Sibyl in Augustinus Gottesstadt,* in *Th. Q.* 117 (1936) 535537; B. Altaner, *Augustinus und die neucntestamentlichen apocryphen Sibylüen und Sextussprüche,* in *R.B. 67* (1949) 244-247. - Already Clement, *Str.* VI, 5, 42, 3; *ibid.* I, 14, 59, 2; *Protr.* 6, 71, 4. [↑](#footnote-ref-648)
649. See: Pauly-Wissowa, *Realencycl,* II, 2073-2183 (Sibyllen). [↑](#footnote-ref-649)
650. to be published by the Ed. Augustiniennes). [↑](#footnote-ref-650)
651. *I Apol.* **46, 1-4.** [↑](#footnote-ref-651)
652. *Ep.* **102, 15;** *CSEL* **34, 557 (tr. Ch. Couturier). Ch. Couturier**, *Les saints païens selon saint Augustin,* **in** *Spiritus 17* **(Dec. 1963), pp. 392-404. Also:** Chrysosimus, **in** *Jo.* **h. 8, 1** *(PG* **59, 67);** *Exp. ps.* **144, 2-3; in** *Rom.* **h. 5, 5; in ZZ** *Cor.* **h. 5, 3.** [↑](#footnote-ref-652)
653. *Ep.* 102, 12; *CSEL* 34, 554 (tr. Couturier). [↑](#footnote-ref-653)
654. *Matth.* I, 5; n, 1, 4; III, 1-5; VIII, 5; IX, 2; XX, *7*; XXIV, 5-6, min. C; *de Trin.* II, 8, 10, 13-23; III, 1-4, 9-17, 20, 22-23; VI, 25, 27, 30, 33-34, 37, 39 ...; VII, 9-14; VIII-IX, passim ... *Tr. Myst.* I, 3-11 ... [↑](#footnote-ref-654)
655. *Letter of St. Augustine to Boniface, bishop of Catagnes on the baptism of infants,* in *La Maison-Dieu,* n. 89 (1967, 1), pp. 9-20. This is *Yepistola 98; PL* 33, 359 f.; *CV* 34/2, p. 521. f , [↑](#footnote-ref-655)
656. I would like to refer to the *Mélanges Henri de Lubac,* vol. I, pp. 327-339, *Rom. V, 12, in St. Augustine,* with the complementary note which appeared in *Biblica* 45 (1964) pp. 541-542 and which unfortunately was not used by Chan. A. Vanneste *(art. cit.,* p. 594). The article in the *Mélanges de Lubac* ­was based on a partial investigation; I had not yet had access to the exhaustive analysis of M.cl,c La Bonnardière. It is not enough to say with Canon A. Vanneste that before the Pelagian controversy "Augustine only rarely quotes *Rom* 5:12", which perhaps, indeed, would not be "­so significant" *(art. cit.,* p. 594). In fact, Augustine at least until 408 never quotes the verse, not once, in connection with original sin. Before the Pelagian controversy he quoted the words *in quo omnes peccaverunt* only three times in all, and he never quoted them in direct connection with the doctrine of original sin. . [↑](#footnote-ref-656)
657. This is perhaps what the translation of the editors implies: "at the moment when what he inherited was accomplished" *(quando quod traxit admission est).* [↑](#footnote-ref-657)
658. The opposition between "semel generatus per aliomm carnalem voluptatem" and "semel regencratus per aliorum spiritalem voluntatem" is thus, for St. Augustine, capital. It commands, if not his very doctrine of original sin, which in fact rests on the persuasion of Christ's universal redemption, then the explanation he gives of it, at least at this point in his life. This is what he explains, for example, in the text of the *Quaestioncs ad Simplicianum* I, 2, 20 quoted (incompletely) by Canon Vanneste *(art. cit.,* p. 590, note 52). Augustine comments on *Rom* 9 and *Sir* 33:10-17. When God drove Adam out of paradise and "immutavit vias eorum" *(Sir* 33:11), so that henceforth they lived as mortals, "*tune facta est una massa onmium veniens de traduce peccati et de poena mortalitatis,* although God formed and created that which was good in them. Augustine lists some of these goods of the body and soul. Then he adds: "Sed *concupiscentia carnalis de pcccati poena* iam regnans, *universum genus humanum tanqumn totam et unam conspersioncm* originali reatu in omnia permanante confuderat" *(PL* 40, 125). [↑](#footnote-ref-658)
659. The spiritualist traducianism, that of Saint Augustine, is thus exposed by A. Michel: "If God cannot be held responsible for the defilement of the soul, it is necessary that this soul defiled by the original stain comes from the parents themselves. Transmitting the life of the body, they simultaneously transmit the life of the soul and, with this life, the blemish which attaches to it after the fault of the first man" *(DTC,* 15, 1, c. 1353). In other words, carnal concupiscence, which is the penalty of Adam's sin and is at the origin of all birth, has made the whole human race a 'massa damnata', 'massa peccati', as is stated in full in the text of the *Q. ad Simpl.* I, 2, 20, quoted in the previous note. ' [↑](#footnote-ref-659)
660. *De Genesi ad litteram* X, 3; *PL* 34, 410. The formula will be found again later, for example in letter 166 to Saint Jerome where he asks himself how the creationist explanation, defended by Saint Jerome, can be reconciled with the doctrine of original sin: "Obsecro te, quomodo haec opinio defenditur, qua creduntur animae non *ex ilia una primi hominis* fieri omnes, sed sicut ilia una uni ita singulis singulae?" *(Epist.* 166, 10; *PL* 33, 725). [↑](#footnote-ref-660)
661. E. J. Lajeunie, O.P., *Saint Francis de Sales. L'Homme, la Pensée, l'­Action,* ed. Guy Victor, Paris, 1966 , [↑](#footnote-ref-661)
662. Cfr*. Cath.* of March 5, 1967. All quotations without further reference are taken from this letter. [↑](#footnote-ref-662)
663. Lajeunie, **vol. 2, p. 18.** [↑](#footnote-ref-663)
664. Cfr Roger Devos, *Correspondence course. Interconfessional ecumenical formation.* [↑](#footnote-ref-664)
665. **Id.** [↑](#footnote-ref-665)
666. *Traite de l'Amour de Dieu,* liv. 2, c. 4; Ed. Annecy t. IV, p. 100. [↑](#footnote-ref-666)
667. 8 *Treatise on the Love of God,* Liv. 1, c. 15; vol. IV, p. 74. [↑](#footnote-ref-667)
668. *Treatise on the Love of God,* liv. 2, c. 4; t. IV, p. 102. [↑](#footnote-ref-668)
669. Title of Book 2 of the *Treatise on the Love of God.* [↑](#footnote-ref-669)
670. *Treatise on the Love of God,* Book 2, c. 9, p. 116. [↑](#footnote-ref-670)
671. *Treatise ...*, liv. 2, c. 22, p. 163. [↑](#footnote-ref-671)
672. *Treatise ...*, liv. 2, c. 22, p. 164. [↑](#footnote-ref-672)
673. *Treaty ...***, liv. 1. a 1, p. 25.** [↑](#footnote-ref-673)
674. *Treaty ...***" liv. 2, c. 22, p. 165.** [↑](#footnote-ref-674)
675. *Introduction to the Devout Life,* **preface, p. 6, vol. III.** [↑](#footnote-ref-675)
676. *Id.* at 5. [↑](#footnote-ref-676)
677. *Introduction ..*., 2n,r part, c. 12, p. 92. [↑](#footnote-ref-677)
678. *Interviews,* vol. VI, p. 15. [↑](#footnote-ref-678)
679. *Sermons,* vol. IX. For the Feast of Saint Anne, p. 173. [↑](#footnote-ref-679)
680. *Constitutions of the Visitation,* vol. XXV, p. 52. [↑](#footnote-ref-680)
681. *Sermons,* vol. X. For the Feast of St. Mary Magdalene, p. 87. [↑](#footnote-ref-681)
682. Constitution " Paenitemini >. *Cath. Cath.* of 6 March 1966. [↑](#footnote-ref-682)
683. *L'Osservatore Romano,* 7 May 1967 (Latin text and Italian translation); cfr *NR.Th.,* 1967, pp. 647-651, for the French translation. [↑](#footnote-ref-683)
684. In order to translate this close union of Eucharistic sacrifice and communion into the rubrics, pastors are invited to lead the faithful to approach the holy table at the liturgical moment of the ­Eucharistic celebration *(EM* 31 and 33a), preferably to receive communion with [↑](#footnote-ref-684)
685. Related to this concern are, for example, the prohibition of two separate liturgical ceremonies celebrated at the same time in the same place of worship *(EM* 17) and the rules for radio or television broadcasts *(EM* 22) or the use of cameras during ceremonies *(EM* 23). [↑](#footnote-ref-685)
686. It is, as far as possible, by gathering around the bishop or the parish priest that this unity must take visible form (which is best achieved by the Mass sung by all). From this flow the norms given for the number and time of parish Masses (not to be multiplied too much so as not to fragment the ­community), for Masses celebrated in other churches or chapels (to be ­combined in ­such a way as to help the parish action), for small ­active communities (whose attendance at Mass in the parish on ­Sundays is preferred) and for groups and associations (whose group Masses should preferably be celebrated during the week or inserted into the common parish celebrations) *(EM 2b* and 27). [↑](#footnote-ref-686)
687. We are pleased to emphasize this statement, which seems to us to be the only true response to the generous impatience which sometimes arises at ­ecumenical meetings. Because the Eucharist is the source of perfect and total communion, effectively signifying it (like every other sacrament, it causes what it signifies), it must necessarily be a true sign. Insofar as there are disagreements among us which contradict the very unity we claim to signify by this common gesture, it would be to put ourselves outside the truth to want to perform it anyway. This is why all Christians can pray together, for they are united in the royal priesthood conferred by Baptism; Catholics and Orthodox can, in certain cases, receive Holy Communion from one another, for they ­thereby recognize the reality of the Eucharistic presence, which is assured in them as well as in us. ­However, precisely because the Eucharist is the sign and source of this ­perfect unity, being obliged to celebrate it still "apart" should awaken in us a deep sorrow for our divisions and an ardent desire to see the mystery of unity which we proclaim finally realized. [↑](#footnote-ref-687)
688. This is the occasion for the *Instruction to* recall the doctrine of the Council and of *Mysterium fidei* on the manner in which priests should take part in this celebration: "Priests themselves are, because of a special sacrament, that of Holy Orders, deputed to a function proper to them in the celebration of the Eucharist. It is therefore normal *(consentancum)* that, because of the sacramental sign, they participate in the Eucharistic celebration by ­fulfilling the function which is theirs according to their proper order (cfr *SC* 28), that is to say, by celebrating or concelebrating, and not only by communicating in the manner of the laity" *(EM* 43). Note the interesting clarification "by reason of the sacramental sign", introduced by the Instruction. When the occasion presents itself, concelebration is, of itself, preferable to Masses said in private (whose licitness - *EM 47 -* and public character - *EM* 3 d - are nevertheless ­recalled), unless the usefulness of the faithful opposes it *(EM* 47). [↑](#footnote-ref-688)
689. That is to say, we believe, in the age of communion (cfr *C.I.C.* canon 854). [↑](#footnote-ref-689)
690. The text does not limit this privilege to patients who are communicated at home [↑](#footnote-ref-690)
691. It is not said that this purification must be done on the spot (or even, as the French text rather insinuates, that the priest must take care of ithimself): the Latin reads "debitas ablutiones perficiendas curet", he will see to it that the required purifications are done *(EM* 41). [↑](#footnote-ref-691)
692. Therefore, in the case of exposition for one or more days, it "must be interrupted during the celebration of Mass, unless the latter is celebrated in a chapel separate from the vessel where the ­exposition takes place ­and at least some of the faithful remain in adoration" *(EM* 61). Where the immediate suppression of the old custom would risk causing a scandal, the local Ordinary may allow a certain delay, not too long, in order to ensure the education of the faithful first *(ibid.).* [↑](#footnote-ref-692)
693. Good overview of these parables in R. Schnackenuurg, *Règne et Royaume de Dieu. Essai de théologie biblique* (Etudes théologiques, 2), Paris, 1965, pp. 120-134. t [↑](#footnote-ref-693)
694. Bibliography. It is obviously necessary to consult the commentaries devoted to the synoptic gospels; it is useless to enumerate them here. There are also the works, which are very numerous, which deal with the parables; let us remember especially: A. Jülicher, *Die Gleichnisrcden Jesu,* t. II, 2e ed., Tubingue, 1910, 'pp. 569581; C. H. Dodd, *The Parables of the Kingdom,* London, 1935 (2nd ed., 1961), pp. 189-191; J. Jeremias, *Die Gleichnisse Jesu, T* ed., Goettingue, 1965, pp. 145-149 = *Les Paraboles de Jésus,* Le Puy-Lyon, 1966, pp. 149-152 (incomplete translation, based on the 6e ed.); L. Algisi, *Gcsù e le sue parabole,* Turin, 1964, pp. 174-180. To this must be added the important article by N. A. Dahl, *The Parables of Growth,* in *Studia Theologien* (Lund), 5 (1951) 132-165. Important studies can be found in more general works; here are only a few indications: E. Percy, Die Botschaft Jesu, The Bible of the Church. Percy, *Die Botschaft Jesu. Eine traditionskritischc und exegetische Untersuchung* (Lunds Univ. Arsskrift, N.F., Avd. 1, Bd 49, Nr 5), Lund, 1953, pp. 207-211; W. G. Kümmel, *Verheissung und Erfüllung. Untersuchungen cur cschatologischen Verkündigung Jesu* (Abhandlungen zur n. r. tu. lxxxix, 1967, No. 9. 33 [↑](#footnote-ref-694)
695. For more details, see J. Jf.remias, *The Parables of Jesus,* pp. 94-96. [↑](#footnote-ref-695)
696. **55 words at** *Mc,* **38 at** *Le. .* [↑](#footnote-ref-696)
697. **Cfr T. W.** Manson, *The Sayings of Jesus as Recorded in the Gospels according to St. Mattheiv and St. Luke, arranged with Introduction and ­Commentary,* **London, 1949, p. 123; C. H.** Cave, *The Parables and the Scnptures,* **in** *New Test. St.,* **11 (1964-65) 374-387 (386) =** *The Parables and the Scriptures,* **in** *Bible and Christian Life,* **14/72 (1966) 35-49 (49) .** [↑](#footnote-ref-697)
698. **Cfr C. H.** Hunzinger, **art.** *sinapi, Theol. Wôrterb. zum N.T.,* **VII (1964), pp. 286-290. " \_** [↑](#footnote-ref-698)
699. **Cfr H. L.** Strack **- P.** Biixërbeck, *Komnientar zwn Neuen Testament aus Tahnud und Midrasch,* **I, Munich, 1922, p. 669.** [↑](#footnote-ref-699)
700. M. Black, *An Aramaic Approach to the Gospels and Acts,* 2e , Oxford, 1954, p. 123. Resume in Jeremias, *Die Gleichnisse Jesu,* p. 146, n. 1 (omitted in the French edition). [↑](#footnote-ref-700)
701. *Mt* writes "field", *The* "garden". According to the *Mishnah,* the mustard seed is a field plant, not a garden plant (Strack-Billerbeck, I, p. 669). One hesitates, however, to attribute the alteration to *Le,* who does not use the word *kèpos* elsewhere*; it* would be easier to understand that *Mt.* wanted to introduce the word *agros,* to which he gives a great deal of space in this chapter (13:24, 27, 36, 38, 44), giving it an allegorical value, at least in v. 38. H. Schürmann ­prefers to explain the "field" spoken of in *Mt. from the* "land" spoken of in *Mk.: Sprachliche Reminiseenzen an abgeänderte oder ausgelassene Bestandteile der Spruchsammlung im Lukas- und Matthäusevangelium,* in *Nezu Test. St.,* 6 (1959-60) 193-210 (206). [↑](#footnote-ref-701)
702. "Plants"; *Mc* wrote: "*all* plants". [↑](#footnote-ref-702)
703. **Cfr W.** Michaelis, ***Theol. Wôrlerb. zwn N.T.,* VII (1964), p. 391.** [↑](#footnote-ref-703)
704. **The ending is a little different in the** *LXX:* **"All kinds of wild beasts shall rest under him, all kinds of fowl shall rest under his shadow, his branches shall be restored." The Aramaic Targum ­completely transposes ­these two verses, making them an oracle referring to the ­Messianic­ king­: "Thus says the Lord God: I will take from the kingship of the house of David one who is like a tall cedar, and I will raise­ him up­, a child from among the sons of his sons, and I will magnify him. By my word I will set him on a high mountain, I will set him on the holy mountain of Israel. He will gather an army and bring help; he will become a mighty king, and all the righteous will lean on him, the humble will dwell under his shadow." In Qumran,** *1 Q H* **8:8-9 seems to echo this oracle of Ezekiel.** [↑](#footnote-ref-704)
705. **Cfr P.** Grelot, *Les versions grecques de Daniel,* **in** *Biblica,* **47 (1966), 381-402 (387-388).** [↑](#footnote-ref-705)
706. **The procedure is particularly striking in the case of the parable of the workers in the vineyard and that of the prodigal son; we have sought to highlight it in the commentaries published in** *Assemblées du Seigneur,* **no. 22 (Bruges, 1965, pp. 28-51) and no. 29 (Bruges, 1966, pp. 52-68).** [↑](#footnote-ref-706)
707. **As does, for example, R. Bultmann, rejecting the explanations given by N. A. Dahl (R.** Bultmann, *Geschichte der syn. Trad.,* **Supplement, P-30 >- . ,** [↑](#footnote-ref-707)
708. **In the following explanations we draw very closely on the studies of N. A.** Dahl, *art. cit.* **p. 148; J.** Jeremias, *Les Paraboles de Jésus,* **p. 155; E.** Lohse, *Die Gottesherrschaft in den Gleichnisse Jesu,* **in** *Evangelische ­Theologie,* **18 (1958) 145-157 (157); G.** Bornkamm, *Jesus von Nazareth* **(Urban-Bücher, 19), 2nd ed., Stuttgart, 1957, p. 65; see also K. G.** Kuhn, *Achtzehngebet und Vaterunser und der Reim* **(Wiss. Unters, zum N.T., 1), Tubingue, 1950, p. 43.** [↑](#footnote-ref-708)
709. **The expression is Dahl's.** [↑](#footnote-ref-709)
710. **Cfr H.** Conzelmann, *Gegenwart und Zukunft in der synoptischen Tra­* [↑](#footnote-ref-710)
711. 24 Cfr F. Hauck, *Das Evangelium des Lukas* (Theol. Handkomm. zum N.T, III), Leipzig, 1934, p. 182. [↑](#footnote-ref-711)
712. For the structure of this development, see our article on *The Chapter of the Parables,* in *N.R.Th.,* 89 (1967) 800-820. [↑](#footnote-ref-712)
713. A loaf of bread, corresponding to 0.675 litres of flour, represents two meals: J. Jeremias, *Les Paraboles de Jésus,* Le Puy-Lyon, 1966, p. 150, n. 3. Palestinian housewives normally bake bread three times a week: D. Buzy, Les Paraboles (Verbum salutis, VI), Paris, 1932, p. 71. Buzy, *Les Paraboles* (Verbum salutis, VI), Paris, 1932, p. 71. [↑](#footnote-ref-713)
714. Cfr H. Windisch, art. *zymè, Theol. Wôrterb. ami N.T.,* II (1935), pp. 904-908 (907). [↑](#footnote-ref-714)
715. *Ep.* 126; *PG* 52, 685-687. [↑](#footnote-ref-715)
716. H. Dudden, *The life .*.., I, p. 244. [↑](#footnote-ref-716)
717. *Ep.* 91, 8; *CSEL* 34, 432 - 433. [↑](#footnote-ref-717)
718. *Ep.* 77, 9; *CSEL* 55, 46 "procax et maledicta lingua". [↑](#footnote-ref-718)
719. *In. ps.* 34, *serm.* 2, 8; *PL* 36, 338 = *CC* 38, 317 - 318; *ibid.* 68, *serm.* 1, 12; 93, 15; 136, 9. See also: 80, 17. Cfr P. CourceixE, *Propos antichrétiens rapportés par saint Augustin,* in *Rcch. Aug.* I (1958), p. 149-186. [↑](#footnote-ref-719)
720. *Scrm.* 359, 8; *PL* 39, 1596. [↑](#footnote-ref-720)
721. Vg. Chrysostom, *in Jo.* h. 18, 4*; PG* 59, 118-120; *ibid.* 1, 4; *c. circus and theatre games,* passim - Augustine: *de cat. rud.* 48; *ser.* 250, 3; 252, 4; *en. ps.* 30, *ser.* 2, 2. Cf. F. Van der Meer, *Saint Augustine,* t. I, p.\_95- 108. The Fathers, therefore, reject all pagan games and spectacles, those of the theatre, the stadium and the amphitheatre. The theatre was generally obscene, and was rightly condemned; so was gladiatorial combat. But what harm could there be in watching the games of the stadium or the races of the circus? The arguments of the Fathers are not very convincing. The faithful would refuse to go. The voice of the Church... is also the voice of the Christian people. [↑](#footnote-ref-721)
722. *Ep.* 233 - 235; *CSEL* 57, 517-523. [↑](#footnote-ref-722)
723. *Ep.* 135-138; *CSEL* 44, 89-125. [↑](#footnote-ref-723)
724. *Ep.* 17-18; *PL* 16, 961-982. [↑](#footnote-ref-724)
725. See: *V.T.B.,* p. 198 (demons). [↑](#footnote-ref-725)
726. *Ibid,* 199-200: vg. fights against magic and superstitions of all kinds *(Acts* 13:8ff; 19:18ff), against the belief in divining spirits *(Acts* 16:16), against idolatry where demons are worshipped *(Rev* 9:20) and invite men to their table *(1 Cor* 10:20ff). [↑](#footnote-ref-726)
727. *I Apol.* 5:2 (tr. L. Meridier); *II Apol.* 5:2-6; cfr. *I Apol.* 54; 62; 66; *Dial.* 69 - 70. Likewise: Tatian: *Or. ad Grace,* 8 - 9; Athenagoras: *Legal, pro chr.* 23 - 24; Minucius Feux: *Oct.* 27; Origin: *In Ex.* h. 6, 5; Ambrose: *De Inc. Dont.* 83 .... [↑](#footnote-ref-727)
728. *In Nient.* h. 27, 8; *PG* 12, 789 B (tr. A. Mehat). [↑](#footnote-ref-728)
729. *Apol.* 22 - 23; *CS EL* 69, 60-67. [↑](#footnote-ref-729)
730. *Or.* 4, 88; PG 35, 617 A. [↑](#footnote-ref-730)
731. *Ad pop. Ant.* h. 1, 7; *PG* 49, 25: Similarly*: de s. Babyla,* 1, 10, 13; *in Jo* h. 84, 3 .... [↑](#footnote-ref-731)
732. *Ibid,* VII, 33; *CSEL* 40 (1), 348 (tr. G. Combès). See also: *de doct. chr.* II, 20, 30-31; *de 83 div. quaest.* 78. [↑](#footnote-ref-732)
733. *Relat. Symn.* 6, 9, 10; *PL* 16, 966 B -969 B. Maximus of Madaurc will say the same thing to Augustine: *ep.* 16, 1. [↑](#footnote-ref-733)
734. *Nostra aet.* 2. [↑](#footnote-ref-734)
735. *Ep.* 17, 1, 14; *PL* 16, 961 B, 964 C. [↑](#footnote-ref-735)
736. *Ep.* 18, 2 and 8; *PL* 16, 972 C and 974 A-B. [↑](#footnote-ref-736)
737. What we are about to say can be compared with the affirmations of Christostom when he comments on the first epistle to the Thessalonians: h. 9 *(PG 62,* 445 - 449). See also: *ibid.* h. 7 and 8. For the Greek Fathers as a ­whole, cfr A. Luneau, *L'histoire du salut,* p. 205 - 206. [↑](#footnote-ref-737)
738. Vg. Irenaeus. *Adv. haer.* V, 28, 3; *PG 7,* 1199C-1200B; Hippolytus, *In Dan.* 23, 1-6; Lactantius, *D'vu. inst.* VII, 14, 9-11; Hilary, *Co. Matth.* 20, *6; Tr. Myst.* II, 10 .... [↑](#footnote-ref-738)
739. Vg. *Mk* 13 and par. *1 Thess* 4:13-17; 1 *Jn* 2:18; *Rev* 1:1; 22:20. [↑](#footnote-ref-739)
740. *Dem.* 3; *CSEL* 3, 352 - 353; *de mort.* 25. See also: *de unit.* 16. [↑](#footnote-ref-740)
741. *Ep.* 199, 24; *CSEL S7,* 264. See also: *ibid,* 199, 17. [↑](#footnote-ref-741)
742. *Or.* 31, 25-27; *PG* 36, 160 D-164 C. [↑](#footnote-ref-742)
743. *Ep.* 126; *PG* 52, 685-687. [↑](#footnote-ref-743)
744. *Ep.* 17 - 18; *PL* 16, 961-962. . [↑](#footnote-ref-744)
745. opponents: Cl. Geffre, *"Désacralisation et sanctification",* in *Concilium* 19, 93 - 108; Peuchmard, *"L'Eglise n'est pas à côté des autres*", in *ICI* 244 (1966), 3-4 and 24-95; J. P. Jossua, in *RSPh* 50 (1966) 374 - 377 (C/R. of the book by J. Daniélou).

     holding: J. Daniélou, *L'oraison, problème politique.* Paris, Fayard, 1965, with a reply by the same author, "*Religion et civilisation, Réponse à quelques objections",* in *Etudes,* March 1967, pp. 418-431. [↑](#footnote-ref-745)
746. See : J. Fourastié, *Essais de morale prospective.* Paris, Gonthier, 1966, pp. 11-39. [↑](#footnote-ref-746)
747. Egypt: the king-god, cfr S. Morenz, *La religion égyptienne.* Paris, Payot, 1962, p. 58-67; Babylonia and Assyria: the king - supreme pontiff, cfr E. Dhorme, *Les religions de Babylonie et d'Assyrie.* Paris, PUF, 1945, pp. 198-203; Middle East: H. Frankfort, *Kingship and the Gods, A study of Ancient Near Eastern Religion and the integration of Society and Nature,* Chicago, Univ. Chic. Press, 4m \* ed., 1962. [↑](#footnote-ref-747)
748. P. Fabre, *La religion romaine,* in *Histoire générale des religions.* Paris, Quillet, 1944, t. 2, p. 301 - 386. [↑](#footnote-ref-748)
749. Since Augustus who took this title at the death of Lepidus : cfr G. Boissier, *La religion romaine d'Auguste aux Antonins.* Paris, Hachette, 1900, 5n \*° edition, p. 67-186. [↑](#footnote-ref-749)
750. J. de Fraine, *L'aspect religieux de la royauté Israélite. L'institution monarchique dans l'Ancien Testament et dans les textes mésopotamiens* (Anal, bibl. 3). Rome, Biblicum, 1954 (recognizes the similarities between the kingship of the Old Testament and that of the peoples of Mesopotamia but stresses the ­profound difference between them: in Israel the king is the simple lieutenant of a personal God) p. 392-396. See also: R. de Vaux, *Les institutions de l'Ancien Testament.* Paris, Cerf, 1957, vol. 1, pp. 174-176 and vol. 2, 196-199. [↑](#footnote-ref-750)
751. *Jos* 24:2. [↑](#footnote-ref-751)
752. *Is* 5:6; *Isa* 14-16. [↑](#footnote-ref-752)
753. *Deut 7:*1-26; 12:19-31; 13:13-19. Note the difference in attitude according to whether the pagan cities are near or far, i.e., whether they constitute a real danger of idolatry for Israel: *Deut* 20:10-18. [↑](#footnote-ref-753)
754. *Rom* 1:18-32; 6:20-23; *Eph* 4:17-19; *Col* 3:5-10. [↑](#footnote-ref-754)
755. J. Wang Tch'Ang Tche notes of Augustine: "Let us recognize, then, that in spite of his tendency not to see salvation granted to pagans ­contemporary with the Catholic Church, St. Augustine never denied them, either openly or ­implicitly, any possibility of believing in Christ in order to save­ themselves, and thus to have the true virtues. On the contrary, the principles which he expounded on the salvation of the ancients can easily be applied to the heathen of the time of Christianity; and his attempts to explain fa faith and the part which Christ plays in it would lead us to conclude that there is a possibility of an implicit faith in Christ, which is necessary and sufficient for a heathen to be saved." *St. Augustine ...,* pp. 162-163. [↑](#footnote-ref-755)
756. The same could be said of unbelief or what is currently called neo-paganism. An article such as this cannot address this topic. We hope, however, that the following reflections will help those who are considering this importantissue. [↑](#footnote-ref-756)
757. (Oct. 1959), pp. 616-626; Id. *Une nouvelle vision de l'Islam, ibid.* 20 (Jan. 1963), pp. 113-126; Mercier, *L'hindouisme et la conversion chrétienne, ibid. 7,* pp. 542-559; G. Thils, *Syncrétisme aie catholicité,* Tournai, Casterman, 1967. [↑](#footnote-ref-757)
758. M. Buber, *Life in Dialogue.* Paris, Aubier, 1959, pp. 78-79. [↑](#footnote-ref-758)
759. *Conf.* I, 1: *CS EL* 33, 1. [↑](#footnote-ref-759)
760. From J. T. Robinson, *H west to God.* London, SCM Press, 1963, to W. Hamilton, *Radical Theology and the Dcath of God,* ­Indianapolis, The Bobbs Merrill Comp. 1966. See: E. Schiu.EbEECKX, *Dieu et l'homme.* Brussels, ed. Cep, 1965; F. Leboeuf, *La théologie de la mort de Dieu,* in *RSR* 41 (1967) 129 - 149 . [↑](#footnote-ref-760)
761. Note the "first". We are not denying the other aspect, but we are deliberatelyinsisting on it. We believe that man needs God, but we believe that this need, in our society, will be perceived only by those who have met God in another way, the personal way. A bit like two spouses who have had a long personal life together: they still need each other and they perceive this perfectly. But they are far from the atmosphere of need that two engaged couples naturally experience. [↑](#footnote-ref-761)
762. This is the best way, moreover, to rediscover the realism of the Augustinian phrase, which has an entirely different depth: "In addition to this idea of ­waiting for God, I am interested in the search for a language foreign to the categories of need and problem. Perhaps the Augustinian distinction will prove fruitful. If we don't need God ..., perhaps God will come. [↑](#footnote-ref-762)
763. See: *Bilan du Monde,* Tournai, Castcrman, 1964, 2",p ed. 2 vols, especially t. *2,* p. 25 - *21* and 38 - 49. Also: H. Küng, *Freedom Says Christian,* pp. 145-154. [↑](#footnote-ref-763)
764. *Nostra act.* 1-2. [↑](#footnote-ref-764)
765. *Nostra act.* 2. [↑](#footnote-ref-765)
766. See on this subject: *L'Eglise et les religions,* pp. 9-63; H. Küng, *Liberté du chrétien,* pp. 177-198; P. Cren. *La rencontre des religions,* in *Lumière et Vie,* 80 (Nov.-Dec. 1966), pp. 75-104. [↑](#footnote-ref-766)
767. For example: Daya Krishna, *Trois idées fausses sur la philosophie indienne,* in *Diogenes,* 55 (July-September 1966), pp. 94-109. Note also the difference between known ideellcmcnt religion and religion as it is lived and understood concretely by its followers. [↑](#footnote-ref-767)
768. This is the only way to avoid syncretism, i.e. confusion. [↑](#footnote-ref-768)
769. The reflections of P. Teilhard de Chardin, *Science et Christ,* Paris, Seuil, 1965, passim, can be read with fruit. Let us note this sentence: "By force, Christian dogma had adapted itself, at birth, to a Cosmos of a fixist type. ­How could it have done otherwise, since human reason did not conceive of any other figure for the world at that time? But what would happen if we tried, following a path already outlined by the ancient Greek Fathers, to transpose the revealed fact into a mobilistic universe? \* (p. 239). [↑](#footnote-ref-769)
770. *Le,* 21, 24; *Rom* 11, 25-32. [↑](#footnote-ref-770)
771. This is true not only for the religious man but for every ­man: "We should speak of our Christianity in such a way that the other has the feeling of being in front of that which he carries in his heart" (K. Rahner, *Mission et Grace,* Paris, Marne, 1963, vol. 1, p. 223). The famous formula: "Outside the Church there is no salvation" should be abandoned because it has become incomprehensible and ambiguous for too many people: cf. H. Küng, *Liberté du chrétien,* p. 155-164. On the meaning of this formula in ­relation to ­non-Christians, see: J. Masson, *" Hors de l'Eglise, pas de salut ",* in *Sein. miss.* Louvain, 1965, pp. 105-126. [↑](#footnote-ref-771)
772. Cfr p. 835 - 836. [↑](#footnote-ref-772)
773. *Apol.* 16. Likewise: Justin, *I Apol.* 28, 2; 45, 1; *H Apol. 7,* 1. See: H. I. Marrou, *Epistle to Diognetus, S. Chr.* 33 bis, p. 150 ff. [↑](#footnote-ref-773)
774. *Pedaq.* I, 6, 42; *GCS* 12, 115. [↑](#footnote-ref-774)
775. *Co.Rom.* VIII, 5; *PG* 14, 1166 C.. . [↑](#footnote-ref-775)
776. See : K. Delahaye, *Ecclesia nia ter chez les Pères des trois premiers siècles. Pour un renouvellement de la pastorale d'aujourd'hui* (Coll. Un. Sanqt. 46). Cerf, 1963. [↑](#footnote-ref-776)
777. *Dial.* 39, 2. [↑](#footnote-ref-777)
778. *I Apol.* 28, 2 and 45, 1. [↑](#footnote-ref-778)
779. *Vis.* I, 1, 7 and II, 4, 1 (cfr. S. *chr.* 53, p. 79 and 97). [↑](#footnote-ref-779)
780. *Co. ser. Matth. 37; GCS* 38, 70. Similarly: *Co. Jo.* 59 (38); *GCS* 10, 167-168. [↑](#footnote-ref-780)
781. *C. Cels.* IV, 23; *GCS* 2, 292 - 293. [↑](#footnote-ref-781)
782. In order to better understand the meaning of our statement, we can compare Vatican I, or even the plans submitted to Vatican II, with the final expressions of this same Council, especially the *Pastoral Constitution on the Church in the Modern World.* One can also compare the patristic writings with the declarations of Pius Xii, John xxiii and Paul vi. There is no question here of criticizing anyone. Every pastor is of his time. [↑](#footnote-ref-782)
783. *Civ. Dei,* H, 29; *CSEL* 40 (1), 106-109. [↑](#footnote-ref-783)
784. See : D. Rops, *L'Eglisc des temps barbares.* Paris, Fayard, 1953, p. 100-113; H. I. Marrou, *Nouvelle histoire,* t. 1, p. -164-465. [↑](#footnote-ref-784)
785. This is why the missionary vocation is essential to the Church*: Lum. Gcnt.* 17; *Nosf. act.* 2; *Ad Gcnt.* 2-9. Nyss will say: "One could define mission as the exercise of the Church's conscious responsibility towards its own unconscious dimension of anonymous Christians." *(Salvation without the Gospel,* p. 269). [↑](#footnote-ref-785)
786. We do not claim, of course, that man's fear of a hostile nature is the cause of religious feeling. It is certain, however, that it colours it and contributes to its development, while at the same time distorting it. This means that the presentation of the Christian or simply the religious message can no longer be, in our time, what it was for thousands of years. ,. [↑](#footnote-ref-786)
787. Fr. Teii.hard wrote at the end of his life: "What, in reality, should make superiors think twice before sending a young person to the laboratory (or to the factory, which amounts to the same thing, basically), is not so much the fear of seeing him develop a "critical spirit", as the certainty of exposing him to the fire of a new faith (faith in Man) to which he is not accustomed. \* *(Science and Christ,* p. 285: last pages sent before his death.) Th. Steeman, *Psychological and Sociological Aspects of Modern Atheism,* in *Concilium* 23 (1967) 45 - 56; K. Rahner, *The Doctrine of Vatican II on Atheism­. ­Essay on interpretation, ibid.* pp. 13-28. [↑](#footnote-ref-787)
788. The theme of the Montreal EXPO, whose title "Terre des ­Hommes" is significant. Those who were able to visit the various thematic or national ­pavilions were struck by the human, earthly messianism that emerged from them. [↑](#footnote-ref-788)
789. The Council itself recognizes this: *Gaud. Spcs,* nn. 7 and 20. [↑](#footnote-ref-789)
790. One recalls the dream of Saint Jerome: "ciceronianus es, non christianus" *(ep.* 22, 30; *CSEL* 54, 190). See on this subject: P. de Labriolle, *Le songe de saint Jérôme,* in *Miscell. Geron,* Rome, 1920, p. 227-235, to be completed by F. CavallERA, *Saint Jerome, his life, his work.* Paris, Champion, 1922, t. 2, p. 77-78. [↑](#footnote-ref-790)
791. See : *Lum. Gent.* 13; *Gaud. Spes,* passim, especially, 1, 3, 21, 36, 53-62 On *L. Gent,* cfr G. Martelet, *L'Eglise et le temporel. Vers une nouvelle conception,* in *L'Eglise de Vatican JJ* (Coll. Un. Sanct. 51 b), Paris, Cerf, 1966, t. 2, p. 517 - 539 . [↑](#footnote-ref-791)
792. E R. Dodds, *Pagan and Christian in an Age of Anxicty.* Cambridge, Un. Press, 1965, pp. 136-138. ' [↑](#footnote-ref-792)
793. See : R. Martin - Achard, *Israel and the Nations. La perspective ­missionnaire de rAncien Testament, dams. Cah. Theol.* 42 (1959), especially pp. 13-53; J. Jeremias, *Jesus and the Gentiles, ibid. 39* (1965), pp. 51-55. [↑](#footnote-ref-793)
794. *Ps 87:*5. [↑](#footnote-ref-794)
795. *Is* 19:16-25. See also: *ibid.* 2:2-5; 42:1-4, 6; 45:14-16, 20-25; 49:6 *Zech 2:*15; 8:20-23; 14:9-16; *Jon* 3-4. [↑](#footnote-ref-795)
796. On the universalist aspect of the Second Isaiah, R. Martin-Achard, *Israel ...*, pp. 13-30. [↑](#footnote-ref-796)
797. *1 Tim* 2:3-6; *Tit* 2:11; *Tit* 2:14-16; 11:32. Already: *Mk* 15, 39 where all the account of the passion converges towards the act of faith of the pagan centurion at the foot of the cross; *Ml* 1, 2-6 (pagan women in the genealogy of Jesus); 2, 1 -11 (Magi); 4, 12 - 16 (inauguration of the ministry in the Galilee of the nations); *Le* 3, 23, 38 (JC is the son of Adam) ....; *Jn* 4,42 (He is the Saviour of the world); 12,20 - 32 (episode of the Greeks who want to see Jesus), etc. [↑](#footnote-ref-797)
798. *Jn* 1:12-13; 3:16-17; 10:11-18; 19:37. *Rin* 8:28-39; 11:30-32; 2 *Cor* 5:19. [↑](#footnote-ref-798)
799. V.g. *Mt* 17:9; 24:30; 25:31; *Jn* 3:13-14; 12:34. Cfr *Dan 7:*13-27. [↑](#footnote-ref-799)
800. *Mk* 11:1-10 and par. Cf. *Zech* 9:9-10. [↑](#footnote-ref-800)
801. *Mk* 1:9-11 and par. and *Jn* 1:29. 36 with 19:36-37. Cfr *Is* 42, 1 - 4 and 53, 12. [↑](#footnote-ref-801)
802. *Mt* 8, 11-12. Cfr J. Jeremias, *Jesus .*.., p. 49-56. [↑](#footnote-ref-802)
803. *Jn* 12:20-32. [↑](#footnote-ref-803)
804. *Jn* 19:37. [↑](#footnote-ref-804)
805. See: *Col* 1:15-20; *Eph* 1:9-10; *Rom* 5:12-19. We understand the word "Church" here in the sense of "ecclesial community founded by Jesus Christ, according to its double face of visible society and spiritual community". Cfr *Lum. Gent.* 5; 8; 14. [↑](#footnote-ref-805)
806. See: J. Wang Tch'Ang Tche, *Saint Augustine and the Virtues of the Pagans,* passim. [↑](#footnote-ref-806)
807. Vg. on the centurion Cornelius: *De div. quaest. Simpl.* I, q. 2, 2; PL 40, 111-112 (in 397) and *De praed. sanct.* 12; *PL* 44, 969 - 970 (in 428-429). [↑](#footnote-ref-807)
808. *Ep.* 102, q. 2, 12-15; *CS EL* 34, 554-558. [↑](#footnote-ref-808)
809. *De ord.* II, 29; *PL* 32, 1008. [↑](#footnote-ref-809)
810. *Tr. Jo.* 35, 7; *PL* 35, 1659. Note the continuity of thought with the *De ordine* of much earlier. [↑](#footnote-ref-810)
811. *Ep.* 164, 17; *CS EL* 44, 536-537. [↑](#footnote-ref-811)
812. *Rom* 2:14-16. ., [↑](#footnote-ref-812)
813. See in this sense: E. Mersch, *Le Christ, l'howme et l'univers. Prolegomena ­to the Theology of the Mystical Body* (Museum Lessianum, sect. th. 57). Louvain, DDB, 1962; A. Feuillet, *Le Christ, Sagesse de Dieu .*.., pp. 202-217; 238-246; 376-385; J. L. Witte, *L'Eglise "sacramcntum unitatis" du cosmos et du genre humain,* in *Eglise de Vatican II,* vol. 2, pp. 457-491. [↑](#footnote-ref-813)
814. The following books and articles will help to situate and complete this presentation: J. Hörmann, *Untersuchungen sur griechischen Laienbeicht. Ein Beitrag sur allgemeinen Bussgeschichte.* Donauwörth, 1913 (the pa- tristic documentation of this work needs to be historically criticized); C. Korolevskij, *Administration of the Sacrament of Penance in the Byzantine Rite,* Stoudion (1925) pp. 36-45, 97-110, 125-136; Cl. Kopp, *Glaube und Sakramente der koptischen Kirche,* Rome, 1932; W. de Vries, S.J., *Sakramcntcntheologie bei den syrischen Monophysitcn,* Rome, 1940; Idem, *Sakramcntcntheologie bei den Nestorianern,* Rome, 1947; I. Hausherr, S.J., *Pcnthos. The Doctrine of Compunction in the Christian East,* in *Or. Chr. Analecta,* 132, Rome, 1944; Idem, *Spiritual Direction in the East in the past,* in *Or. Chr. Analecta,* 144, Rome, 1955; A. Raes, *Les rites de la pénitence ches les Arméniens,* in "*Misccllanea Guillaume de Jer- phanion",* in *Or. Per. chr.* 13 (1947) 648-655; PI. de Meester, O.S.B., *Studi sui Sacramenti amministrati seconda il rito bizantino,* Rome, 1948; E. Herman, S.J., *Il più antico penitcnsiale greco,* in *Or. Per.* 19 (1952) 71-127; C. VoGEE, ¿a *discipline penitenticlle dans l'Eglise orthodoxe de Grèce,* in *Rev. Sc. Rcl. 27* (1953) 374-399; A. Raes, S.J., *Les formulaires grecs du rite de la Pénitence,* in *e Mélanges Andrieu", Rev. Sc. Rel.* (hors série) 1956, pp. 365-372; I.-H. Dalmais, O.P., *Le Sacrement de pénitence chez les Orientaux,* in *La Maison- Dieu,* No. 56 (1958) 22-29; H. Dörries, *Die Beichte im alten Mönchtum,* in *Judentum, Urchristentum, Kirche. Festschrift für Joachim Jeremias,* Berlin, 1960, pp. 235-259. L. Ligier, S.J., *Penance and Eucharist in the East. Theology on an Interference of Prayers and Rites,* in *Or. Chr. Per.* 29 (1963) 5-78; A. Raes, S.J., *Un rite penitentiel avant la communion dans les liturgies syriennes,* in *L'Orient Syrien,* 10 (1965) 107-122; L. Ligier, S.J., *Dimension personnelle et dimension communautaire de la pénitence en Orient,* in *La Maison-Dieu,,* n° 90 (1967) 155-188. [↑](#footnote-ref-814)
815. Abbot Nil, *Epistolarum liber* I, 3, *To Ptolemy (P.G., 79,* 84 C). [↑](#footnote-ref-815)
816. Isidore of Peluse, *Epistolarum liber* IV, 170. *To the priest Zosymus (P.G.,* 78, 1261 D-1264 A) . [↑](#footnote-ref-816)
817. Origen, *De Oratione,* 28 *(P.G.,* 11, 528 C); Isidore of Peluse, *Epistolarum liber* III, 203, *To the deacon Eutonius (P.G.,* 78, 885 A-B). # [↑](#footnote-ref-817)
818. The Mishnah lists thirty-six offences that are subject to this penalty *(Kcritot* I, 1-2). They are listed in the following passages of Scripture: *Gen* 17:14; *Ex* 12:15-19; 30:33, 38; 31:14; *Lev 7:*18, 25, 27; 15:31; 17:4, 9, 14; 18:6-29; 19:6-9; 20:5-6; 22:3; 23:29-30; *Num* 9:13; 15:30-31; 19:13, 20 (cf. *Bible, Kippur, Eucharistie­,* t. II, *Le Nouveau Testament, " Théologie ",* n° 48, 1961, Paris, pp. 280-281. [↑](#footnote-ref-818)
819. *Mk 7:*21-22; *Mt* 15:19; *1 Cor* 6:9-10; *Gal* 5:19-21; *Rom* 1:21-32; *Eph* 5:3-5; *Col* 3:5-8; *1 Tim* 1:9-10; 6:4; 2 *Tim* 3:2-5; *Tit* 3:3 (cf. A. VogtlE, *Die Tugende und Laslerkataloge im Neucn Testament,* Münster-in-Wcstf., 1936, pp. 28-35); *Rev* 21:8; 22:15 . [↑](#footnote-ref-819)
820. Origen, *De Oratione, 28 (P.G.,* 11, 529 A); Isidore of Peluse mentions adultery and murder: *Epist. lib.* V, 253, *To Alypios (P.G.,* 78, 1485 A); Similarly the abbot Nil: *Epist. lib.* I, 3, *To Ptolemy (P.G., 79,* 84 C) . [↑](#footnote-ref-820)
821. The question arose after the persecution of Decius (250-253). It led to the canonical legislation of the *Letter of Dionysius of Alexandria to Basilides* (J. B. Pitra, *luris ecclesiastici Graecorum Historia et Monumenta,* t. T, Rome, 1864, pp. 541-545); these rules remained in force (cfr *Canons* of Peter of Alexandria, *ibid.,* pp. 551-561). And the whole of this legislation is still recalled in the middle of the fifth century by the letters of Theodorst of Cyr to two bishops of ­Armenia at the time of the Sassanid persecution *(P.G.,* 83, 1249 A- 1253 D; cfr Y. Azéma, *S.C.,* 98, pp. 172-183). It is surprising that these last two documents escaped the sagacity of Fr. J. Mecerian *(History and Institutions of the Armenian Church. National and doctrinal evolution - spirituality - monasticism,* "Recherches", vol. XXX, Beirut, 1965, pp. 53-56). [↑](#footnote-ref-821)
822. Hence Origen's irritation with those who seem to him to be making light of "priestly science" *(De Oratione* 28; *P.G.,* 11, 529 B). [↑](#footnote-ref-822)
823. The most synthetic text is that of *Numbers* 15:20-31, which distinguishes between " the sin of inadvertence\*, *bi-segagah,* and the deliberate sin, said to be " with a free hand ", *be-yad ramah.* The former is forgiven, whether committed by the individual or by the community, by sacrifice. The second, marked by contempt and contempt for the Lord, is punished by *kareit.* The same distinction is made in the book of Leviticus, notably in ch. 4, 2. 13. 22. 27; - in ch. 5, 4. 15. 17.

     Given such a discipline, one can guess the problem of the transition to the New Testament. After the coming of Christ bringing the "knowledge of the truth", after the profession of faith in baptism, is there still room for the "sin of ignorance", that is to say, for the sin which is inherently forgivable? This is the question posed by *Heb* 10:26 (cf. 6:4-6). [↑](#footnote-ref-823)
824. It is necessary to mention first of all, for its antiquity and its Greek addressees, Clement of Rome who escapes the distinction between East and West: *Ad Corinthios,* II, 3, ed. Funk, I, p. 100. Then: Clement of Alexandria, [↑](#footnote-ref-824)
825. 753 A); Isidore of Pelusa, *Epistolarum lib.* III, 14, *To Thcoctistos (P.G., 78,* 741 B-C); *lib.* IV, 170, *To Zozyme (ib.,* 1261 C-D and 1264A); *lib.* IV, 213, *To the monk Thomas (ib.* 1308 A-B); *lib.* V, 74, *To the deacon Lampetios (ib.* 1369 C); 203, *To Cassianos (ib.* 1456 A); 241, *To Nil (ib.* 1477 C-D); Theodoret, *Quaestiones in Lcviticum, Interrogatio* I *(P.G.,* 80, 300 C-D); *Quaestiones in Num. cap. J7 , Inter.* 9 *(ib.* 356 C - 357 A-C); *in Num. cap.* XV-XVI, *Inter. 29 (ib.* 380A-B): comments on the *be-yad ramah* of *Num.* 15, 30; *Interpretatio epist. ad Hebr. cap. X, 26-27 (P.G.,* 82, 753 B); *Graecarum affectionum curatio,* XII *(P.G,* 83, 1148D-1149C); Anonymous Author, *The Early Life of S. Symeon Stylitc the Younger* (521-592), ch. 113 (ed. Van den Ven, pp. 91-93; cfr. *P^->* 86 bis, 3093 D - 3096 C); Anastasius the Sinaitic, *Quaestio* LIV: on sin *ad mortem* and *not ad mortem (P.G,* 89, 616 C-D-617 A); *Quaestio* LXXXV: on the sin of ignorance *(ib.* 712 B); *Quaestio* CXXX: same subject *(ib.* 781 D- 784 A); *Maximus the Confessor, Loci communes,* 55 *(P.G.,* 91, 964-965). [↑](#footnote-ref-825)
826. *Jn* 20:22-23. [↑](#footnote-ref-826)
827. *1 Cor* 2:10. [↑](#footnote-ref-827)
828. *Jn* 14:16. 26; 15:26; 16:7. [↑](#footnote-ref-828)
829. *Acts* 5:3. [↑](#footnote-ref-829)
830. Isidore of Peluse, *Epist. lib.* IV, 145, *To I'evcquc Theodosios {P.G.,* 78, 1228 C-D). [↑](#footnote-ref-830)
831. Symeon the New Theologian, *De Confcssionc,* 13 *(P.G.,* 95, 300 C). Cfr K. Holl, *Enthusiasmus und Bussgewalt beim griechischen Mönchtum,* Leip- trop severe.

     **N. R.** th. lxxxix, **1967, n" 9. 35** [↑](#footnote-ref-831)
832. *Homilia XIII. Adhortatio ad paenitentiam (P.G.,* 40, 360, C-D). He observes, moreover, that this word of the Gospel does not take away from us the faculty of judging with benevolence, but only that of condemning with an excessively severe judgment. [↑](#footnote-ref-832)
833. So said Theodoret, *Quaestioncs in Lev.* XIII-XIV, *Inter.* 15 *(P.G.,* 80, 320 C). So when later penitentials ask for all sins to be accused, it will be less out of disciplinary obligation than out of the pastoral need to adapt the treatment to the illness. [↑](#footnote-ref-833)
834. *Ibid.* 1369 D. Theodoret calls them "*spiritual* mededns*" (De paeniteniîa, P.G.,* 83, 549 C). [↑](#footnote-ref-834)
835. *Homilia I in Ps* 37:1 *(P.G.,* 12, 1369 B-D). [↑](#footnote-ref-835)
836. "Look around you carefully to whom you can confess your sin. Begin by testing the physician, to whom you will have to expose the cause of your illness" *(Homilia II in Ps.* 37, 6 [P.G., 12, 1386 A-B]). [↑](#footnote-ref-836)
837. "Let him know how to suffer with the one who suffers, weep with the one who weeps and be trained to sympathize with others" *(ibid.,* 1386 B) . z [↑](#footnote-ref-837)
838. Thus he speaks to bishop Theodoulos, reproaching him for turning priestly authority into tyranny when he strikes innocent people with anger: he ­then reminds him ­of Paul's warning to Titus [1, 7] *(Epist. Hb.* II, 285; *P.G.,* 79, 341 C). The letter to the bishop Olympios *(lib.* II, 190; *ib.* 300 B-C) can be compared. [↑](#footnote-ref-838)
839. *Hatnilia XIII. Adhortatio ad paenìtentiam (P.G.,* 40, 353 B). [↑](#footnote-ref-839)
840. *Ibid.* 360 *C.* [↑](#footnote-ref-840)
841. *Ibid.* [↑](#footnote-ref-841)
842. *Ibid.* 356 C. [↑](#footnote-ref-842)
843. *Ibid.* 361 B-C. [↑](#footnote-ref-843)
844. *Epist. lib.* V, 307, *A Evangelos {P.G.,* 78, 1516 A). [↑](#footnote-ref-844)
845. *Ibid.* [↑](#footnote-ref-845)
846. This was the whole meaning of conversion according to Jesus' preaching. He ­asked the active: *"Metanocite,* repent..." *(Mt* 4:17). [↑](#footnote-ref-846)
847. Thus he speaks in the letter, already quoted, to bishop Olympios *(Epist. lib.* II, 190; *P.G.,* 79, 300 B-C). [↑](#footnote-ref-847)
848. The first is especially famous for his three *canonical Letters to Amphilochios* (J. B. Pitra, *luris Ecclesiastici Graecorum Historia et Monumenta,* t. I, pp. 576-612; cfr. also *P.G.,* 32, 664-684 *(P Epistle),* 716-732 (2" *Ep.), 793­* 809 *(3' Ep.).* The second, John Chrysostom, is well known for his concern for mercy. His celestial glory is said to be so high that even those who have the vision of heaven cannot see it, as this anecdote from the Spiritual Meadow relates. Alypius, led by an angel, complains that he has not seen John Chrysostom among the other doctors. The angel replies: "You mean John of Penance? Man still living cannot see this one: for he stands where the throne of the Lord is" (John Moschos, *The Spiritual Meadow,* ch. 128 [S.Ç., 12, p. 181; *P.G.,* 87 ter, 2993 A-B]). [↑](#footnote-ref-848)
849. *Paraenesis sive adhortatio ad Theodorum, lapsum,* I *(P.G.,* 47, 284 D). [↑](#footnote-ref-849)
850. *Ibid,* 285 A. [↑](#footnote-ref-850)
851. "Sin autem unusquisque eorum qui in praedictis peccatis fuere, paenitens bonus evaserit, et is cui a Dei benignitate ligandi et solvendi credita est potestas, si fiat dementior, videns summam eius qui peccavit confessionem, ad ­diminuendum poenarum tempus, non erit dignus damnatione, cum relata in scripturis nobis historia significet, eos qui cum maiori labore poenitentiam agunt. Dei misericordiam celeriter apprehendere" *{HP Canonical Epistle to Amphilochios,* can. 74, J. B. Pitra, *l.c.,* p. 598). [↑](#footnote-ref-851)
852. *The Early Life of St. Symeon Stylite the Younger* (521-592), 221, 30-44, ed. Van den Ven, pp. 191-192 [cfr. *Recent Life, P.G.,* 86bis, 3188 A]. [↑](#footnote-ref-852)
853. So does the famous "absolution to the Father" of the Mass (F. E. Brightman, *Liturgies Eastern and Western,* 1. *Eastcrn Liturgies,* Oxford, 1896, pp. 183, *21 -* 184, *12;* Renaudot, *Liturgies Orientales,* t. I,2 1847, pp. 21-22, 77-79; likewise, in the ritual of the sacrament of penance, H. Denzinger, *Ritus Oricn- taliwn,* vol. I, pp. 437 and 439; *Pénitence et Eucharistie en Orient,* pp. 43 and 46. [↑](#footnote-ref-853)
854. At the beginning of the XIIIe century. In the East the life of Symeon Stylite the Elder, written by Theodoret, gives a significant example of the role of the confessor. In it we see a sinner who, after having first hidden his fault - a breach of a vow - confesses it to him and, asking God for forgiveness, awaits his forgiveness through the intercession of the all-powerful prayers of the stylite: "proclaiming to all his transgression, he asked God for forgiveness of his fault and invoked the help of the saint, so that *by his all-powerful prayers* he might snatch him from the bonds of sin: œç dv raïç TtavroSvvàpoiç aùtob EÙxaïç tûv ôcapûv aùràv rfjç àpaprlaç éXKvoeiE..." *(P.G.,* 82, 1477D). [↑](#footnote-ref-854)
855. This theological conception, in fact, which will manifest itself in Syria during the early Middle Ages in the canonical collection *Kitab al-Huda* or *Book of the Direction* (Maronite code of the early Middle Ages, translated from Syriac into Arabic by the Maronite bishop David in the year 1059. Published by Pierre Falied, Aleppo, 1935, p. 86 [cfr. *Pénitence et Eucharistie en Orient,* in *Or. Chr. Per., 29* (1963) 15]), is attested earlier in Egypt in the *Canons of St. Athanasius (The Canons of Athanasius, Arabic and Coptic versions,* ed. W. Riedel and W. E. Crum, 1904, London). It is linked to a theology of priesthood ­and sacrifice (§ 3 and 4, pp. 8-9). The priest is a mediator between God and the congregation: he intercedes for the sins of the people by presenting to the Lord the offerings brought to him by the faithful and on which he feeds, as did ­the priests of the Old Testament ("they feed on the sin of my people" [O.R. 4:8]): "As for you, O priest, you have received the ministry of the Son of God on the earth. Take care of those whose sins you retain and those to whom you remit them: for you present their offering before God" (§ *37-^,* pp. 54-55 of the Arabic version [pp. 138-139 of the Coptic version]). This sacrificial and priestly theology, thus attested in Egypt, is based on the Old ­Testament. It will not be difficult to see it prefigured in Origen, about whom we shall now speak. The warning to beware of the sins which are ­forgiven and those which are retained, could indeed be an allusion to the passage of the *De Oratione* which will be quoted in the following note. A theology of similar inspiration is found in several Syriac liturgical hymns ­attributed to St. Ephrem and published among his works by St. E. Assemani *(Opéra amnia. Syriac and Latin,* vol. III, Rome, 1743, pp. 493-496, 508, 528-532). Similarly, in the VIIe c. in *VOratio de sacra synaxi* of ANASTASE THE SINAIST *(P-G-,* 89, 837). a [↑](#footnote-ref-855)
856. "So then the apostles themselves and the successors of the apostles, priests according to the high priest, having received the knowledge of divine therapeutics, know, instructed by the Church, for what sins the sacrifice (àva<pépetv Oüoiaç) should be offered, when and in what manner, and they know the sins for ­which it should not be done." *(De Oratione,* 28, *P.G.,* 11, 529A, trans. G. Bardy *[Origen, De la Prière, Exhortation to Martyrdom,* Paris, 1932, pp. 157-158]). Cfr *In Exod. hom.* IV, 8 *(P.G.,* 12, 323 C-D) . [↑](#footnote-ref-856)
857. "The priests of the law are forbidden to offer a sacrifice for certain sins, that the iniquities of those for whom the sacrifice is offered may be forgiven. And the priest, who has power to offer *for certain unintentional sins,* does not offer for adultery, for wilful murder, or for other very grievous sins, the burnt offering and the sin offering" *(ib.* 528 D - 529 A). This passage clearly refers to the distinction noted above, n. 12 and 13. [↑](#footnote-ref-857)
858. This is clearly expressed in the following passage: "I do not know ­how some, arrogating to themselves a more than priestly power, though perhaps lacking in priestly knowledge, boast of being able to repent of the sins of idolatry, adultery and fornication, as if the prayer they pronounce on those who have dared to commit these crimes would erase even mortal faults *(ad mortem).* They do not read Scripture: "There is a sin that leads to death; it is not for this that I say to pray" *(ibid.,* 529B, G. Bardy, *l.c.,* pp. 158-159). [↑](#footnote-ref-858)
859. Let us mention first of all the canonical documents of the Fathers: Dionysius of Alexandria, *Epistola ad Basiliden episcopum* (J. B. Pitra, *l.c.,* I, pp. 54-1545­), *Epistola ad Cononem (ib.,* pp. 545-548); Gregory the Thaumaturgist, *Epistola canonica (ib.,* pp. 562-565); Peter of Alexandria, *Canones de Poenitentia (ib.,* pp. 551-561); Athanasius, *The Canons of Athanasius, Arabia and Coptic Versions* (edit., W. Riedel and W. E. Crum, 1904, London, pp. 1-80); Basil the Great, *Canonical Epistles* to *Amphilochios* (J. B. Pitra, *l.c.,* pp. 576-601); Timothy of Alexandria, *Responsa canonica (ib.,* pp. 630-643). This canonical legislation was already law at the time of Theodoret, who invokes it in one of the letters, cited above, to the bishops of Armenia *(P.G.,* 83, 1252 A; *S.C.,* 98, p. 182, 5).

     Among the conciliar and synodal documents, let us mention those of the Councils of Ancyra (J. B. Pitra, *l.c.,* pp. 441-448), Neo-Caesarea *(ib.,* pp. 451-454) and Nicaea *(ib.,* pp. 427-437). [↑](#footnote-ref-859)
860. The story is also preserved by Eusebius *(Ecclesiastical History,* VI, xliv, 1-6 *(S.C.,* pp. 159-160; *P.G.,* 20, 629 B-633 A). [↑](#footnote-ref-860)
861. Eusebius of Caesarea, *Ecclesiastical History,* VI, xlvi, 2 *(S.C.,* 41, p. 162; *P.G.,* 20, 636 A). Cfr J. Mecerian, *l.c.,* pp. 23-24. [↑](#footnote-ref-861)
862. *Ad Theodorum lapsum* I, 17 *(P.G.,* 47, 303-304). [↑](#footnote-ref-862)
863. *Scala paradisi. Gradus* V *(P.G.,* 88, 764-781; esp. 773 D: ­description). [↑](#footnote-ref-863)
864. *De peccatorwn confessione (P.G.,* **87 ter, 3366 A - 3368 A).** [↑](#footnote-ref-864)
865. *Ibid,* **3366 B.** [↑](#footnote-ref-865)
866. *The Ancient Life of S. Symeon Stylite the Younger,* **221 (ed.** Van den Ven, **pp. 190-192 (***recent* **edition***,* **ch. 217-218;** *P.G.,* **86 bis, 3185 B-3188 A-B). At this point in his life, Stylitus had received priestly ordination.** [↑](#footnote-ref-866)
867. Morin, *l.c.,* **p. 115 C-E.** [↑](#footnote-ref-867)
868. Morin, *l.c.,* **p. 94 E - 95 A;** *P.G.,* **88, 1924 C-D (during absolution, the penitent is on his knees, head uncovered), 1925 C-D (then, when the mo­** ment of determining the epitimy **comes**, the spiritual father raises him up and invites him to cover himself). We interpret the words: "he accepted his prayers", npooESé^aro ràç èkeîvoü 8et|0Eiç *(Ancient Life,* 221, 41, Van den Ven, p. 192), as the collation of absolution. The *Recent Life* underlines even better: ovyxcùnrjCTeœç.., nv ô oo- <pôç tûv yuxûv iarpôç èkeïvoç eùOùç èiù rr|XiKauTU SiSœoi pEzavoÎQ. *(P.G.,* 86 bis, 3188 A). [↑](#footnote-ref-868)
869. *Ib.* 221, *38-44* (Van den Ven, p. 191-192); *P.G.,* 86 bis, 3188 A-B. [↑](#footnote-ref-869)
870. J. Quasten, *Initiation aux Pères de l'Eglise,* French translation, vol. III, Paris, 1963, p. 564. [↑](#footnote-ref-870)
871. He was a monk in the monastery of St. Theodosius, near Jerusalem (B. Altaneu. *Précis de Patrologic,* French translation, Mulhouse, 1961, p. 717). - Before Sophronius­, Martyrios and Helias, who became patriarchs of Jerusalem, should also have been mentioned. And outside this see, the monks Sergius and Paul of Melitene, John the Hesychast, Ahrahamios, Theognios, Julian, Palladio", Ammonas, Nonnus, Philo, Monéi, etc., all of whom became bishops in Armenia, Palestine or Egypt. [↑](#footnote-ref-871)
872. This celebration was not, however, that of the reconciliation of public sinners: for this rite was only the last part of the penitential process. [↑](#footnote-ref-872)
873. S. Basil, *Epistle 207, To the clerics of Neocesarea* (in Yves Courtonne, *Saint Basil: Letters,* t. II, Paris, "Les Belles Lettres", 1961, pp. 186-187). An analysis of this letter, its liturgical interpretation and some proposed corrections to Courtonne's version can be profitably used in J. Mateos, S.J., *L'office monastique à la fin du IV' siècle : Antioche, Palestine, Cappadocia,* in *Oriens Christianus,* 4e Ser., 11 (1963) 80-87. [↑](#footnote-ref-873)
874. Morin, *l.c.,* p. 115 A-E; the same structure is found in the *ms. Athon. Dionysiou 489,* published by A. Dmitrievskij, *Opisanic liturgiceskich rukopisej,* t II, *Euchologia,* Kiev, 1901, pp. 642-643.. . [↑](#footnote-ref-874)
875. G. Graf, *Ein Reformversuch innerhalb der koptischen Kirche in XII. Jahrhundert,* Paderborn, 1923, pp. 147-180; cfr *Dimension personnelle et ­dimension communautaire de la pénitence en Orient,* pp. 167-1721 [↑](#footnote-ref-875)
876. Cfr *supra,* n. 50-52. [↑](#footnote-ref-876)
877. "Absolution to the Father": Brightman, *Eastern Liturgies,* pp. 183, *21-184, 12;* Renaudot, *Liturgies Orientales,* vol. I, pp. 77-79 and 21-22. "The absolution to the Son \* is found in two different places: either after the Pater in the liturgy of S. Gregory addressed to the person of the Son (Renaudot, *l.c.,* I, p. 35; E. Hammerschmidt, *Koptisch-bohairische Texte sur ägyptischen Gregoriosana- phora,* in *Oriens Christianus,* 44 [1960] 94-96; *Pénitence et eucharistie en Orient,* in *Or. Per. 29* [1963] 41-42); or at the beginning, during the rite of incense (Renaudot, *l.c.,* I, pp. 3-4). [↑](#footnote-ref-877)
878. H. Denzinger, *Ritiis orientalium,* I, pp. 436-438; cfr *Penance and Eucharist ­in the East, Le.,* pp. 32-48. [↑](#footnote-ref-878)
879. Clemens Kopp, *Glaubc und Sakrainmte der koptischen Kirche,* Rome, pp. 147-149 (cf. already H. Denzinger, vol. I, p. 439). [↑](#footnote-ref-879)
880. P. E. Gemayel, *L'Avant-Messe maronite. Histoire et Structure,* Rome, 1965, p. 312 , [↑](#footnote-ref-880)
881. Here is the text, borrowed from the Syriac recension of the anaphora of St. James: \*

     [Celebrant 1: Through him then [Jesus Christ] to us [the living] and to them [the departed] , ,

     [Remit, acquit, and forgive us and them for the sins we have committed before you voluntarily and involuntarily­, knowingly and in ignorance

     (Celebrant): Remit, acquit, forgive our sins, which we have ­committed voluntarily, involuntarily, knowingly, ­in ignorance, in deed, in word, in thought, in secret, openly, by design, by error, those known to your holy name (O. Heiming, *Anaphora Sancti lacobi fratris Domini,* in *Ana- phorac Syriacae,* P.I.O., vol. Il, Rome, 1953, pp. 167, 9-169, *13).* [↑](#footnote-ref-881)
882. This prayer, while originating from the anaphora of S. James, has passed into the commonplace of Syrian anaphoras. .. . [↑](#footnote-ref-882)
883. This rootedness in Jewish prayer and in the Christian tradition of Jerusalem has been shown in our two articles: *Penance and the Eucharist in the East,* pp. 48-57 (cf. already pp. 16-24); *Personal and Community Dimension of Penance in the East,* pp. 173-174 . , . [↑](#footnote-ref-883)
884. Cfr *Personal and communal dimensions of penance in the East,* pp. 175-176. [↑](#footnote-ref-884)
885. Brightman, *Le.,* pp. 293.15-295.*20;* cf. *Penance and Eucharist in the East,* pp. 30-32; D. Dahane, *l.c.,* pp. 77-79. [↑](#footnote-ref-885)
886. Adolf Rücker devoted a short but fundamental liturgical study to this rite: *Die feicrliche Kniebeugttngszcremonie an Pfingsten in denoricn- talischen Ritcn,* published in *Hcilige Übcrlicfcrung on the* occasion of the ­silver jubilee ­of Fr. - In the Coptic Rite this rite had already been studied by O. H. E. Burmester, *The Office of Genuflection on IPhitsunday,* in *Le Muscon,* 47 (1934) 205-257. It has just been called to attention again by Robert Cabié in his book, *La Pentecôte. L'évolution de la cinquantaine pascale au cours des cinq premiers siècles,* Paris, 1965, pp. 111-113. [↑](#footnote-ref-886)
887. This is the case of the fourth prayer, which presents here the same prayer as the anaphora of St. James at the end of his intercession for the dead (cf. *supra,* n. *92):* J. Goar, O.P., *Euchologion sive Rituale Graccorum,* Graz3 1960, p. 602; Mercenier-Paris, *La Prière des Eglises de rite byzantin,* II. *Les Fêtes, 2,* Chevetogne, 1948, p. 392. [↑](#footnote-ref-887)
888. Two allusions are traditionally retained: *Treatise on the Holy Spirit,* XXVI *(S.C.,* 17, Paris, 1945, pp. 237-238); *Homilia X1P, in Ebriosos,* 8 *(P.G.,* 31, 460-464). - A. Rücker concludes with doubt, but he believes that Basil's words may have contributed to the development of the rite *(l.c.,* p. 195). [↑](#footnote-ref-888)
889. As required by a testimony of Severus of Antioch (James of Edessa, *The Hymns of Severus of Antioch, and others,* 108, ed. and trans. E. W. B rocks, *Pair.* 6, p. 147). [↑](#footnote-ref-889)
890. *La Pie ancienne,* ch. 113 (ed. Van den Ven, pp. 91-93); cfr. *Pie récente,* ch. 116 *(P.G.,* 86 bis, 3093 D - 3096 C). [↑](#footnote-ref-890)
891. *Old Pius,* 113, *10*: Tfj àyvoiqt aÙTCbv nepi nàcmç àvTtXoYÎaç (ed. Van den Ven, pp. 91-92). [↑](#footnote-ref-891)
892. The Eastern Churches believe, as firmly as the Latin Church, that grave faults exclude from communion: they even give this interdict more length and rigidity than the Latin Church. But, conforming to the rules of ancient discipline, they identify these sins with those which the public penitence struck with canonical sanctions: the "epitimies" of the penitentials are only a resumption of the sanctions of the conciliar and patristic canons as well as of the later nomocanons. As for the other sins, venial at first, and even possibly serious ("voluntary and involuntary", "committed with ­knowledge or in ignorance", "manifest and hidden"), but situated below public penance, the East does not seem to have subjected them obligatorily to a specific confession nor withdrawn them from general absolution, always requiring a determined and individual accusation before each communion.

     *Cçs* Churches have kept a classification of sins closer to the biblical sources, patristic and pastoral, common to the Jewish liturgy of the Day of Atonement and to the first Christian discipline. These three ­categories of sins are as follows­:

     1) The great "crimes", idolatry, apostasy, homicide, adultery and fornication: first expiated by the rite of sprinkling blood in the Holy of Holies, they were then subjected to the canonical penitential discipline. ,

     2) At the other end of the spectrum are the so-called "sins of ignorance and weakness", "­unconscious and involuntary": forgiven by any sacrificial atonement in the old law, they did not prohibit access to communion in the early centuries.

     3) In between, the "voluntary and conscious" transgressions of the Law, which did not go as far as the seriousness of major crimes. According to the Mishnah, these were remitted by the rite of the scapegoat on the Day of Atonement.

     It seems that it is this last category of faults which is referred to as "voluntary and conscious" sins in the Eastern rites, especially in the prayer quoted above, n. 92. In practice, these sins ­are remitted, along with the faults of ignorance and weakness, and it would seem, like them (cf. *Penance and the Eucharist in the East,* pp. 7-17 and 70-77; *­Personal and Communal Dimensions of Penance in the East,* pp. 180, 183-184). \_ [↑](#footnote-ref-892)
893. *Penance and Eucharist in the East,* in *Or. Per.* 29 (1963) 5-78; *Dimension personnelle et dimension communautaire de la pénitence en Orient,* in *La Maison-Dieu,* 90 (1967) 154-187. [↑](#footnote-ref-893)
894. These variants appear in the canons of patristic and conciliar legislation. [↑](#footnote-ref-894)
895. Cf. *supra,* n. 105. [↑](#footnote-ref-895)
896. For it is in their tradition that the contact between the penitent and the confessor most closely resembles the meeting between the disciple and the spiritual father for the opening of conscience or direction. [↑](#footnote-ref-896)
897. Cone. Vat II, Decr. *Christus Dominus,* 35; *Apostolicam actuositatem,* 1; *Presbyterorum Ordinis,* 10, 11; *Ad Gentes,* 19, 38. [↑](#footnote-ref-897)
898. Cone. Vat. II, *Gaudium et Spes,* n. 62. [↑](#footnote-ref-898)
899. 4' Decr. *Presbyter. Ordinis,* n. 16. [↑](#footnote-ref-899)
900. Cone. Vat. II, Const, dogm. *Lumen Gentium,* n. 28; Deer. *Presbyterorum Ordinis,* n. *2.* [↑](#footnote-ref-900)
901. ' 7. Deer. *Presbyter. Ordinis,* n. 16. [↑](#footnote-ref-901)
902. Deer. *Presbyter. Ordinis,* n. 16. [↑](#footnote-ref-902)
903. Const, dogm. *Lumen Gentium,* n. 42. [↑](#footnote-ref-903)
904. Cfr Const, dogm. *Lumen Gentium,* 42; Dccr. *Presbyter. Ordinis,* n. 16. [↑](#footnote-ref-904)
905. Deer. *Presbyter. Ordinis,* n. 14. [↑](#footnote-ref-905)
906. Cfr Deer. *Presbyter. Ordinis,* n. 13. [↑](#footnote-ref-906)
907. Deer. *Presbyter. Ordinis,* n. 5. [↑](#footnote-ref-907)
908. Decree *Optatam totius,* n. 10. [↑](#footnote-ref-908)
909. 15\*. Decr. *Presbyter. Ordinis,* n. 16. [↑](#footnote-ref-909)
910. Past. *Gaudium et Spes,* 39. [↑](#footnote-ref-910)
911. 17' Const, dogm. *Lumen Gentium,* n. 5. [↑](#footnote-ref-911)
912. 1& Dogmatic Constitution *Lumen Gentium,* n. 48. [↑](#footnote-ref-912)
913. Cone. Vat. II, Decr. *Perfectae caritatis,* n. 12. [↑](#footnote-ref-913)
914. Sess. XXIV, can. 9-10. [↑](#footnote-ref-914)
915. S. Pius X, Exhort. *Haerent animo,* 4 Aug. 1908: *A.S.S.* 41 (1908) 555-557; Benedict XV, Leti. all'Arciv. di Praga F. Hordac, 29 Jan. 1920: *A.A.S.* 12 (1920) 57 f.; Alloc, consist. 16 Dec. 1920: *A.A.S.* 12 (1920) 585-588; Pius XI, Enc. *Ad catholici sacerdotii,* 20 Dec. 1935: *A.A.S.* 28 (1936) 24-30; Pius XII, Adhort. Ap. *Menti Nostrae,* 23 Sept. 1950: *A.A.S.* 42 (1950) 657-702; Enc. *Sacra ­virginitas,* 25 March 1954*: A.A.S.* 46 (1954) 161-191; John XXIII, Enc. *Sacerdotii Nostri primordia,* 1 Aug. 1959: *A.A.S.* 51 (1959) 554-556. [↑](#footnote-ref-915)
916. Const, cit, n. 29. [↑](#footnote-ref-916)
917. Const, cit, n. 42. [↑](#footnote-ref-917)
918. Deer. *Presbyter. Ord inis,* n. 16. [↑](#footnote-ref-918)
919. Deer. *Optatam totius,* n. 2; *Presbyterorum Ordinis,* n. 11. [↑](#footnote-ref-919)
920. *Confess.* X, 29, 40: *P.L.* 32, 796. [↑](#footnote-ref-920)
921. Cf. *1 Thess* 2:11; *1 Cor* 4:15; 2 *Cor* 6:13; *Gal* 4:19; *1 Tim* 5:1-2. [↑](#footnote-ref-921)
922. S. Thomas Aquinas, *Summa th.* ir-II\*", q. 184, a. 8 c. [↑](#footnote-ref-922)
923. Decr. *Prcsbyt. Ordinis,* nn. 16, 18. [↑](#footnote-ref-923)
924. Decr. *Presbyter. Ordinis,* n. 18. [↑](#footnote-ref-924)
925. Deer. *Presbyter. Ordinis,* n. 8. [↑](#footnote-ref-925)
926. Deer, cit, *ibid.* [↑](#footnote-ref-926)
927. Const, dogm. *Lumen Gentium,* n. 21. [↑](#footnote-ref-927)
928. Deer. *Presbyter. Ordinis,* n. 7. [↑](#footnote-ref-928)
929. Deer, cit, *ibid.* [↑](#footnote-ref-929)
930. A. Michel, *Order,* in *Dict. de Théol.* XI, 1932, col. 1378. , [↑](#footnote-ref-930)
931. Some indications: *Foi et Vie,* 1964, no. 1 (reproduces the expositions of "Foi et Constitution" in Montreal, 1963); - *Verbum Caro,* no. 47, 19o8 (­publishes: Th. F. Torrance, *Le sacerdoce royal),* no. 71-72, 1964 (see also no. 49, 1959 and no. 69, 1964); - *Revue d'Histoire et de Philosophie Religieuse,* 1967 (pp. 111-149, article by F. J. Leenhardt). In addition: M. A. Chevallier, *Esprit de Dieu, Paroles d'hommes,* Neuchâtel, 1966; - J--J-V0N Allmen, *Prophétisme sacramentel,* Neuchâtel, 1964; - H. Riesenfeld, *The ministry in the New Testament,* in A. Fridrichsen. *The Root of the Vine. Essays in the biblical theology,* Westminster, 1953; - Ph. Menoud, *L'Eglise et les ministères selon le Nouveau Testament,* Neuchâtel, 1949.

     It is useful to consult the studies made by Catholics on the Protestant doctrine of ministry: - Al. Ganoczy, *Calvin, théologien de l'Eglise et du ministère,* Paris, 1964 (cf. P. Lebeau, SJ, *Vers une réflexion œcuménique sur le ministère,* in *N.R.Th.,* 1965, pp. 949-960); - J. Budillon, *Le ministère ches les Réformés de langue française,* in *Istina,* 1961-1962, pp. 359-380 and 461-496; 1963, pp. 87-98 and 165-190; - B. B. Rask, *Le ministère néotestamentaire ­et l'exégèse suédoise,* in *Istina,* 1960, pp. 205-232. Various articles can be found in the review *Irénikon,* 1961 and 1964.

     Also worth mentioning are the Protestant studies on Catholic theology by P. E. Peterson, *Repraesentatio Christi. Der Amtsbegriff in der neueren römisch katholischen Theologie,* Göttingen, 1966 and U. Valeske, *Votum Ecclesiae,* Munich, 1962, pp. 115-193.

     **N. R. TH. LXXXIX,** 1967, No. 10. 37 [↑](#footnote-ref-931)
932. Insights into the "malaise" can be found in H. Denis, in *Pacalions sacerdotales et religieuses,* no. 227, 1964; - Paul Cochois, in *Vocation,* no. 230, 1965; - J. Duquesne, *Les prêtres,* Paris, 1965; - R. Salaün and E. J. M. Carretero, *La desilusión apostólica y el decreto " Prcsbyterorum Ordinis" del concilio Vaticano II,* in *Manrcsa,* 38 (1966) 331-348. - Cf. the bibliography drawn up by M. Peuchmaurd, in *Parole et Mission,* 1966, no. 33, pp. 258-278 and the excellent critical reflections of O. de la Brosse on some publications in the *Revue des Sc. Phil. et ThéoL* 51 (1967) 258-271. [↑](#footnote-ref-932)
933. Florence, cfr *DS* (= Denzinger-SchoenmetzEr, *Enchiridion* ...) 1311 (695); Trento, *DS,* 1764, 1771 (957, 961) . , [↑](#footnote-ref-933)
934. Dom Alain Real, quoted by J. Leclercq, *Le sacerdoce des moines,* in *Ircnikon,* 36 (1963) 33-34. \_ [↑](#footnote-ref-934)
935. For example*: Thcologia Wirceburgensis,* vol. V, 1854, p. 333; - F. Sola, *De Ordine,* in *Sacrac Thcologiae Swnma,* Madrid, 1953, vol. IV, p. 606, no. 2; - *Enciclopedia del Saccrdozio,* Florence, 1953, p. 643. So the authors can spend their time and effort discussing the matter and the form of the sacrament of Orders. Cfr C.M. Van Rossum, *De essentiel sacramenti Ordinis,* Vatican, 1914 (see the presentation made by A. Michel, *Order,* in *D.T.C..* XI, 1932, col. 1322-1333 ) ...... [↑](#footnote-ref-935)
936. The explanation was all the more unsatisfactory because of the refusal to see episcopal consecration as the highest degree of the sacrament of Holy Orders. [↑](#footnote-ref-936)
937. Cari Sträter, *The Episcopate: Its Relationship to the Priesthood and the Papacy,* in *Ecclesiastical Science,* 12 (1960) 42-43, 50-51. [↑](#footnote-ref-937)
938. *LG (= Lumen Gentiwn)* no. 21, § 2; cfr. no. 21, § 1. In *LG,* a" 28. § 2, we read: "all priests are articulated to the body of bishops [↑](#footnote-ref-938)
939. A. Liégé, art. *Evêques,* in Jacquemet, *Catholicisme,* vol. V, 1950, col. 797 (emphasis added). The formula is surprising. [↑](#footnote-ref-939)
940. This thesis, whose authorship can be attributed to E. Masure, *De l'éminente ­dignité du Sacerdoce diocésain,* Paris. 1938 (a little book in which there are some very good things), inspires some rather clumsy words from Bishop Guerry, in *Doc.* It is time to remember that St. Thomas Aquinas said that only Christ is *fons totius sacerdotii* (3a, 22, 4, c). [↑](#footnote-ref-940)
941. Already E. Masure was already protesting *(De l'éminente dignité dit Sacerdoce diocésain,* 1938, pp. 74-77, 86). - Let us add that the protest did not remain ­inside the books. It inspired the discontented. [↑](#footnote-ref-941)
942. Paris, Lahure, 1949, pp. 17, 45. [↑](#footnote-ref-942)
943. A firm defence of the clear separation between hierarchy of order and hierarchy of jurisdiction can be found in "La Pensée Catholique", no. 87, pp. 42-45. Cfr. also H. Bouessé, *Le Sacerdoce chrétien,* 1957, pp. 118, 152, with reference to St. Thomas, 3 a, 82, 1, c. [↑](#footnote-ref-943)
944. This is the place that *Le Prêtre dans la Cité,* 1949, suspected. [↑](#footnote-ref-944)
945. Cfr H. Denis, *Reflections on the Sacrament of Holy Orders,* in *Vocations Religieuses et Sacerdotales,* n° 227, 1964, pp. 334-336. Already, E. Masure, *op. cit.* pp. 95ff. [↑](#footnote-ref-945)
946. *Le Prêtre dans la Cité,* pp. 30-32; - J. Lécuyer, *Le Sacerdoce dans le Mystère du Christ,* Paris, 1957, pp. 321-326 (about the Apostles); - H. Bouessé, *Le Sacerdoce chrétien,* 1957, pp. 135-165. [↑](#footnote-ref-946)
947. Cfr *Etudes sur le Sacrement de l'Ordre,* Paris, 1957, pp. 288-308. [↑](#footnote-ref-947)
948. Thus the *Grand Larousse Encyclopédique* hardly distinguishes between "priesthood" and "priesthood", although it seems to be inspired by the *Dictionnaire de Théologie Catholique.* [↑](#footnote-ref-948)
949. *DS,* 1764 (957). - See P.-M. Gy, in *Etudes sur le sacrement de l'Ordre,* 1957, pp. 141-143. [↑](#footnote-ref-949)
950. XXX, *Contemplation and Priesthood,* in *Angelicum,* 42 (1965) 486, note 3. [↑](#footnote-ref-950)
951. This statement was made by a Lutheran theologian, Fr. Meinhold­, *La Constitution "De Ecclesia" du point de vue évangélique,* in *Irénikon,* 38 (1965) 316. a [↑](#footnote-ref-951)
952. It is known that *hiereus* in the plural, *hierateuma* are applied only to the whole Christian people, inasmuch as they are the People of God (cf. *Rev* 1:6; 5:10; *1 Pet* 2:5, *9).* [↑](#footnote-ref-952)
953. J. Colson, *Ministre de Jésus-Christ ou Sacerdoce de l'Evangile,* Paris, 1966, pp. 99-109, 206-207; cf. A. Vanhoye, *Structure littéraire de l'épitre aux Hébreux,* Desdée De Brouwer, 1963, pp. 115-182. [↑](#footnote-ref-953)
954. This mutation is prepared in the Old Testament and in Judaism. Cfr J. Colson, *Ministre de Jésus-Christ ...*, pp. 13-161; - Ch. Hauret, *Sacrifice­,* in *V.T.B.,* Paris, 1964, col. 970-971. - On sacrifice, see G. de [↑](#footnote-ref-954)
955. Cfr A. Bea, *Valeur pastorale de la Parole de Dieu dans la liturgie,* in *La Maison-Dieu,* n° 47-48 (1956) 129-148; - O. Semmelroth, *Parole efficace. Pour une théologie de la Prédication,* Paris, 1963. [↑](#footnote-ref-955)
956. Cfr *Mt* 21, 5; 25, 24; 27, 11; *Le* 19, 38; *Jn* 12, 13; 18, 37; *Rev* 1, 6. [↑](#footnote-ref-956)
957. *Salutiferae,* writes St. Thomas, *In ep. ad Rom.* IV, lect 3; Parma edition,t XIII, p. 47. - Cfr 3 a, 48, 1, ad 2; 3 a, 34, 3, c. [↑](#footnote-ref-957)
958. *EP* 1. 22 î *Col,* 1, 9; comp. with *1 Co* 3, 11; 12, 12-28; *Ep* 2, 20; 4 9-13. - Cfr P. Benoit, *Corps, Tête et Plérômc dans les ¿pitres de la captivité­,* in *Rev. Bibl.* 63 (1956) 3-44. [↑](#footnote-ref-958)
959. *LG,* n° 10, § 1 . [↑](#footnote-ref-959)
960. *Presbyterorum Ordinis (= PO),* no. 2, § 1; no. 9, § 1; - *Apostolicam Actuositatem,* no. 2, § 2; no. 5; - *Ad gentes,* no. 5, § 1-2. On the priesthood of the People of God, cfr P. Dabin, *Le sacerdoce royal des fidèles dans les livres saints,* Paris, 1941; - *Le sacerdoce royal des fidèles dans la Tradition ancienne et moderne,* Brussels, 1950; - Y. Congar, *Pour une théologie du laicat,* Paris, 1953, pp. 159-308; - G. Philips, *Pour un christianisme adulte,* Tournai, 1962. [↑](#footnote-ref-960)
961. *LG,* no. 10, § 1; no. 34, § 2. \_ .

     -14. On the prophetic function, *LG,* no. 12, § 1; n\* 35. On the royal function, *LG,* no. 36. - Let us note that the royal function is not developed - hardly presented' - in the chapter on the People of God. The presentation of it is reserved for the chapter on the Laity. It is permissible to regret this. [↑](#footnote-ref-961)
962. The strength of this text lies largely in the "as" often used by Christ to qualify the condition of his disciples (cf. *Jn* 17:14, 18, 21, 22; 13:34). [↑](#footnote-ref-962)
963. *LG,* no. 18, § 2; no. 19; - *Christus Dominus,* no. 1; - *PO,* no. 2, § 2. - Previously: Pius xi, *Ad catholici sacerdotii,* in *A.A.S.,* 28 (1936) 10; *DS* 3755 (2275). [↑](#footnote-ref-963)
964. *Christus Dominus,* no. 1. - Cfr *Sacrosanctum Concilium,* no. 6; *LG,* no. 20, § 1; no. 24, § 1; no. 28, § 1; - *PO,* no. 2, § 2; - *Ad Gentes,* no. 5, § 1, § 2, etc. [↑](#footnote-ref-964)
965. For the record, we refer to the definition of the bishop by E. Vai.ton, *Evêques,* in the *D.T.C.,* vol. V, 1913, col. 1702, a definition based solely on the power to govern. See also certain already outdated explanations by H. Bouessé, *Le Sacerdoce chrétien,* 1957, pp. 119-123, and even the somewhat narrow presentation by Ch. Journet, *Les pouvoirs hiérarchiques chez les Apôtres, le* [↑](#footnote-ref-965)
966. The specifically episcopal priestly mission thus adds a new title to the baptismal obligation to offer one's life and death in sacrifice of praise and redemption in union with the Sacrifice of Jesus Christ. The same remark obviously applies to the priesthood of the presbyterate, a virtue of its "homology" with the episcopal priesthood, as we shall say later. - On the vocation of priests to holiness, cfr ***PO,*** nn°\* 12 and following. See also by O. Durwell, some reflections in ***Masses Ouvrières,*** no. 20, 1959. [↑](#footnote-ref-966)
967. ***LG,*** no. 10, § 2 - Cfr. Pius xn, ***Mediat or Dei,*** in ***AAS.*** 39 (1947) 553-554; ***DS*** 3850 (2300). [↑](#footnote-ref-967)
968. ***LG,*** n° 27, § 1. [↑](#footnote-ref-968)
969. ***LG,*** n° 21, § 2; - Cfr ***Christus Dominus,*** n° 2, § 2; n° 3, § 1; - Cfr G. Bektrams, ***De gradibus cammunionis in doctrina Concilii Vaticani II,*** in ***Grcgorianum*** 47 (1966) 299-301 and the notes on these pages. [↑](#footnote-ref-969)
970. We will return to this subject, briefly, on the occasion of the Presbyterate. [↑](#footnote-ref-970)
971. all that concerns the administration of the sacraments. ***-. LG,*** no. 26, §§ 1-3; - ***Christus Dominas,*** no. 15, § 1. [↑](#footnote-ref-971)
972. 77. ***LG,*** n\* 21, § 2, end. [↑](#footnote-ref-972)
973. LG\* no. ?2, §§ 1; ***~~ Ad Gentes,*** no. 36, § 1; - ***Apostolicam actuositatem,*** no. 2, § 2; - ***PO,*** no. 2, § 1 L [↑](#footnote-ref-973)
974. q^n^THOMV'D'AQ^ In 4 s> 24, Q- 3, a. 2, sol. 1, ad 3; cfr. Council *a*8 vS T ***DS3050*** (1821); Vatican Council II, ***LG,*** n" 18, § 2; no. 20, of Vahran I, ***Da Christies Dominies,*** n" 2, § 2. [↑](#footnote-ref-974)
975. § Q9\*\*8227 , § 1, § 2; ***Christies Dominies,*** n\* 2, § 2; n\* 16, § 1.

     Pi\****C ^stlhai0 de Ordine, DS*** 3858 (2301). - Cfr \*D -241 \*11 " 11 SoL 2' ad 3 : soL 4 and ad \*- [↑](#footnote-ref-975)
976. ***LG,*** n® 28, § 2. [↑](#footnote-ref-976)
977. R. Salaün and E. R. Salaün and E. Marcus, ***Qu? est-ce qu'un prêtre,*** Paris, 1965, especially pp. 139-187; - Y. Congar, ***Le sacerdoce chrétien,*** in ***Vocation,*** no. 236, 1966, pp. 587-613; - two excellent articles by H. Denis, ***Réflexions sur le sacrement ­de l'Ordre,*** in ***Vocations Sacerdotales et Religieuses,*** no. 227, 1964, pp. 323-362, especially pp. 337-348; ***Approches théologïques du sacerdoce ministériel,*** in ***Lumière et Vie,*** n\* 76-77, 1966, pp. 147-173. - As for the scriptural bases, ­cfr***.*** Colson, ***Les fonctions ecclésiales aux deux premiers siècles,*** Desclée De Brouwer, 1956, pp. 92-162; P. Grelot, ***Le ministère de la Nouvelle Alliance,*** Paris, 1967; C. Romaniuk, ***Le Sacerdoce dans le Nouveau Testament,*** Le Puy, 1967. [↑](#footnote-ref-977)
978. This idea was already expressed by Pius Xi, ***Ad catholici sacerdotii (DS*** 3755). [↑](#footnote-ref-978)
979. ***PO,*** n® 1; n® 2, § 3. [↑](#footnote-ref-979)
980. ***LG,*** n" 28, § 2. [↑](#footnote-ref-980)
981. *LG.* n" 27, § 1. [↑](#footnote-ref-981)
982. *Christus Dominus,* no. 16, § 1, which quotes *Le* 22:26-27. [↑](#footnote-ref-982)
983. Cfr S. Légasse, *L'exercice de l'autorité dans l'Eglise d'après les Evangiles ­Synoptiques,* in *N.R.Th.,* 85 (1963) 1009-1022; - J.-M. Le Blond, *Problèmes nouveaux d'obéissance et d'autorité dans l'Eglise,* in *Etudes,* t. 325 (1966) 100-114; - J. M. R. Tillard, *Autorité et Vie religieuse,* in *N.R.Th.* 88 (1966) 786-806. [↑](#footnote-ref-983)
984. "Authority" imperfectly translates *auctoritas.* Applied to Jesus Christ, *auctoritas* immediately says the Sovereignty of the Lord, inasmuch as He is the One^ Guardian^ of Salvation, the One Author of Salvation, the One Way of Salvation. Applied to the bishop and the priest, the term *auctoritas* immediately says that they are signs and instruments of *VAuctoritas Christi.* [↑](#footnote-ref-984)
985. Those who are bothered by the "authority" of the Church with which they are clothed are not necessarily those who exercise it with the most delicacy and skill. [↑](#footnote-ref-985)
986. J. Giblet, ***Les prêtres,*** in ***Vatican II, L'Eglise de Vatican II,*** Unam Sanctam series, SI c, pp. 919-940. [↑](#footnote-ref-986)
987. ***LG,*** n. 28, § 2; - ***PO,*** n. 4; - cfr ***Sacrosanctum Conciliwn-,*** n. 9, § 1, § 2. [↑](#footnote-ref-987)
988. Cfr ***Apostolicam actuositatem,*** n® 24, § 1; n® 25, § 1; - ***PO,*** n® 9, § 2. [↑](#footnote-ref-988)
989. ***LG,*** no. 28, § 2; - ***PO,*** no. 6, § 1; cfr. no. 2, § 3. [↑](#footnote-ref-989)
990. ***Christus Dominus,*** no. 2, § 2. [↑](#footnote-ref-990)
991. ***PO,*** No. 9, § 2. [↑](#footnote-ref-991)
992. Cfr ***Apostolica™ actuositatem,*** n® 3, § 4; n® 7, § 4; - ***LG,*** n® 28, § 2; ***- PO,*** n® 2, § 3. [↑](#footnote-ref-992)
993. ***OP,*** No. 4, § 1. \_ [↑](#footnote-ref-993)
994. W. Bartz, ***Le magistère de l'Eglise d'après Schecben,*** in ***L'Ecclésiologie au XIXme siècle,*** Paris, 1960, pp. 318-319. [↑](#footnote-ref-994)
995. Y. Congar, *Jalons pour une théologie du laicat,* Paris, 1953, p. 277, note 314. - Cfr. G. de Brogme, *La messe, oblation collective de la communauté chrétienne,* in *Gregorianum* 30 (1949) 541-543. [↑](#footnote-ref-995)
996. Pius xii, *Mediator Dei,* in *A.A.S.* 39 (1947) 556, 557. [↑](#footnote-ref-996)
997. Pius XIII, *Mediator Dei, ibid,* p. 555. [↑](#footnote-ref-997)
998. Ibid, pp. 555-556. [↑](#footnote-ref-998)
999. Cf., among others, two texts by St. Augustine, *De baptismo,* VII, 51, 99; *PL* 43, 241; *Ep.* 98, 5; *PL* 33, 562. See B. Leeming, *Principles of sacramental theology,* London, 1956, pp. 355 ff; - J. Gaiijard, *Les sacrements de la foi,* in *Revue Thomiste* 59 (1959) 5-31; 270-312; *St. Augustine and the sacraments of faith, ibid.* 59 (1959) 644-703. - Rapprocher *Mediator Dei, A.A.S.* 39 (1947) 554-557. [↑](#footnote-ref-999)
1000. *LG,* n" 10, § 2; n\* 26, § 2; n 28. §§ 1-2. - PiE xu. *Mediata l>ci. A A S.* 39 (1947) 553, 555, 559. [↑](#footnote-ref-1000)
1001. All Christians can baptize, recalls *LG,* n" 17. 11 does not seem impossible that the Christian can also be called to give confirmation - Cfr Y. Congak, *Sainte Eglise,* Paris, 1965, p. 291. [↑](#footnote-ref-1001)
1002. Cfr ***PO,*** n° 2, § 4; n° 6, § 5. [↑](#footnote-ref-1002)
1003. For example, J. DE Bacciochi, *Ministère et médiation sacerdotale,* dmw *Verbum Caro,* n° 60, 1961, p. 381. - On the contrary, Y. Congar, *Le Saccrd \ - chrétien,* in *Vocation,* n° 236, 1966, pp. 611-612. [↑](#footnote-ref-1003)
1004. XXX, *Contemplation and Priesthood,* in *Angelicita* 42 (1965) 468. [↑](#footnote-ref-1004)
1005. We say "presbyteral character" and not "priestly character" to underline that the character conferred by the Sacrament of Holy Orders empowers not only to the strictly priestly mission, but also to the mission of teaching and government. [↑](#footnote-ref-1005)
1006. *LG,* n. 21, § 2; - *PO,* n" 2, § 3. [↑](#footnote-ref-1006)
1007. On this occasion, Y. Congar speaks of the progressive deconcentration of the powers of the Episcopate. Cfr *Sainte Eglise,* Paris, 1964, pp. 292-295. - For the ­historical facts, cf. Congar, *ibid,* pp. 278-284, and JF. Soia, *De ordine.* in *Sacrac Theologiac Summa,* Madrid, 1950, vol. IV, pp. 700-704 . [↑](#footnote-ref-1007)
1008. Cfr ***PO,*** no. 2, § 2, § 4; - ***Christus Dominus,*** no. 2, § 2, to be compared with ***PO,*** no. 1; no. 2, § 2. [↑](#footnote-ref-1008)
1009. 1-10. j. Colson, *Minister of Jesus Christ...,* Paris, 1965, pp. 180-189. Ctr *Col 2:*19; *Eph* 4:11-13. 15-16; *Mt* 16:19; 18:18; *Le* 10:16. [↑](#footnote-ref-1009)
1010. Pius Xii, *Mystici Corporis,* in *A.A.S.* 35 (1943) 209. 210, 211. - Cir *LG,* n. 21, § 1. ROTH, *The ­Spiritual Ministry­. ­Explication de son sens théologique " in domo Domini "*, Paris, 1965. [↑](#footnote-ref-1010)
1011. *LG,* n° 10, § 1. [↑](#footnote-ref-1011)
1012. PiE xii, ***Mediator Dei,*** in ***A.A.S.*** 39 (1947) 55. [↑](#footnote-ref-1012)
1013. ***A.A.S.*** 46 (1954) 669. [↑](#footnote-ref-1013)
1014. ***LG,*** no. 10, § 1; - cfr Pius xii, Alloc. ***Magnificate Dominum,*** in [↑](#footnote-ref-1014)
1015. Let us mention only among the most recent works: Quell, art. ôpapTâv© in Th.W.z.N.T., p. 267-288. - G. von Rad, art. Çd© in T.W. z N.T., p. 844-850 - L. Köhler, *Theologie des Alten Testaments.* Tübingen, 1936. p. 134 f. - Procksch, *Theologie des Alten Testaments,* Gütersloh, 1950, pp. 649 f. - W. Eichrodt, *Theologie des A.T.,* 4e , Berlin, 1950, Teil II. P- 58 f.; Teil III, p. 93 f. - E. Jacob, *Theologie de l'Ancien Testament,* Dela- chaux et Niestlé, 1955, p. 240 f. - A. M. DubarlE, *Le Péché Originel dans l'Ecriture,* Ed. du Cerf, 1958, p. 39 f.; the English translation of this work *(The Biblical Doctrine of Original Sin,* translated by E. M. Stewart, London, G. Chapman, 1964) includes a new chapter on "Le Péché Originel dans une perspective biblique et moderne", chap. 7. - R. Martin-Achard, *De la Mort à la Résurrection d'après l'Ancien Testament,* Delachaux et Niestlé, 19o6, p. 11 f. - P. Van Imschoot, *Theologie de l'Ancien Testament,* t. II, *L'homme,* Desclce et Cic, 1956, Chap. I and II. - G. von Rad, *Theologie des Alten Testaments­.* Band I, Die Theologie der geschichtlichen Überlieferungen Israels. Munich. 1958, pp. 385-89 and passim. - Th. C. Vriezen, *An Outline of Old ­Testament Theology,* Oxford, 1961, pp. 202 f. [↑](#footnote-ref-1015)
1016. Cfr H. Gunkel, *Genesis übersetzt und erklärt.* 2e , Göttingen, 1902. - J. Chaîne, *Le livre de la Genèse,* Paris, 1948. - H. Junker, *Genesis* (Editer Bibel), Würzburg, 1949. - A. Clamer. *Genesis* (The Holy Bible under the direction of L. Pirot-A. Clamer), Paris, 1953. - G. von Rad, *Das Erste Buch Mose,* Kap. 1-12, 9 (Das Alte Testament Deutsch, 2), Göttingen, 1950. - F. Michaeli, *Le livre de la Genèse* (Chapitres 1 à 11), Delachaux et Niestlé, 1957. - R. de Vaux, La *Genèse* (La Sainte Bible traduite en français sous la direction de l'Ecole Biblique de ­Jerusalem). 2e , Paris, 1962 . [↑](#footnote-ref-1016)
1017. A. van Hoonacker, *Connexion of dcath with sin according to Gen. II-III,* in *The Expositor,* vol. IX (1915), pp. 131-143. - W. Staerk, *The Tree of Life and the Tree of the Science of Good and Evil,* in *R.H.P.R.,* 1928, pp. 66-69. H. Th. Obbink. *The Tree of Life in Eden,* in *Z.A.W.,* 1928, pp. 105-112. - K. Budde, *Die biblische Paradiesesgeschichte,* Giessen, 1932. - C. Haurei, *Origins,* Genesis, I-III, Luzon, 1950. - H. J. Stoede, *Gut und Böse in der Jahzüistischen Quelle des Pentateuchs,* in *Z.A.W.,* 1953, pp. 188-204. - G. Pidoux, *Encore les deux arbres de Genèse 3 !* in Zu4.Wz , 1954, p. 37-43. - G. Lambert, *Le drame du jardin d'Edcn,* in *N.R.Th.,* 1954, pp. 917-948 and J044-1072. - W. Zimmerli, *Mose 1-11. Die Urgeschichte,* 2e ed. in Zuridi, 1957. - A. Weiser, *Die biblische Geschichte vom Paradies und Siindenfall,* in *Deutsche Theologie,* 1937, pp. 9-37; this study is\_ reproduced in A. This study is reproduced in A. Weiser, *Glaube und Geschichte,* Göttingen, 1961, pp. 228-257; we will quote it from the latter work. - P. Morant, *Die Anfänge der Menschheit,* 2e  ed. Lucerne, 1962. - H. Renckens, *The Bible and the Origins of the World. When Israel looks at its past.* Coll. Questions actuelles. Theology-Pastoral-Catechesis. Tournai, Desclée et Cie, 1964. [↑](#footnote-ref-1017)
1018. P. Humbert, *Etudes sur le récit du Paradis et de la chute dans la Genèse,* Neuchâtel, 1940 (Chap. IV: Mortalité ou immortalité de l'homme primitif?) - W. Goossens, *Immortality of the Body,* danst . IV (fase. 19. 1943).

      col. 298-351. - W. Voixrorn, *Das Problcm des T odes in Génesis 2 nul 3,* in *TJL.Z.,* 1952, 710-714. - V. Hamp, *Parodies and Tod,* in *Feschriff fur Prof. J. Schmid* (Edit. T. Blinzler, O. Kuss, F. Mussner), Rati<bonnc.1 .9\k pp. 100-109. \* [↑](#footnote-ref-1018)
1019. *Literal Commentary on ... Genesis, 2"* edition, 1715, p. 49. The author, after rejecting the opinion of Grotius, who maintained "that the immortality of the soul cannot be proved by this place taken literally," adheres to the teaching of the Fathers, "who remarked that God animates man by his breath, and that he puts into his body a spiritual substance independent of the body, coming forth from God immediately, and consequently incorruptible and ­immortal. - ­This distinction between the body and "a spiritual substance independent of the body" will not generally be taken up by later exegetes, who are more aware of the characteristics of Hebrew anthropology which, unlike that of the Greeks, does not envisage the soul independently of the body. See, e.g., L. Kc'HLER, *Theology ...,* pp. 128 f. < There is a soul only in connection with the body. The soul does not exist before the body, so that it would receive from the latter as its garment," p. 131. [↑](#footnote-ref-1019)
1020. "Actual mortality is consistent with the 'nature' and condition of man.... Immortality would have been a grace of God granted to the childlike obedience of man who is mortal in himself, of man who lives by faith alone and not by knowledge" *(op. cit.,* p. 146). [↑](#footnote-ref-1020)
1021. *Gen 2:*7 and 3:19 "clearly express that man is mortal by ­nature" *(op. cit.,* col. 306). [↑](#footnote-ref-1021)
1022. K. Budde dealt with this question for the first time in ***Die biblische Urgeschichte*** (Gen., I-XII, 5), Giessen, 1883, and then in ***Die biblische Paradiesesgeschichte­,*** 1932; since the former work was not accessible to us, we refer only to the latter. [↑](#footnote-ref-1022)
1023. Cfr K. Budde, *Zu* ***H. Th. Obbink Aufsatz "The Tree of Life in Eden",*** in ***Z.A.W.,*** 1929, p. 54-62. B., whose argument is not always ­convincing, concludes his attack by stating that Obbink's article is a tissue of errors. [↑](#footnote-ref-1023)
1024. He writes of 2:7, that man, receiving the breath of Yahweh, is virtually created immortal. "For it is self-evident that the breath of Yahweh is immortal; man animated by this breath therefore lives as long as it pleases Yahweh to leave it in him" (p. 11). [↑](#footnote-ref-1024)
1025. He writes about 2:9: "Each of the two trees has its own marked characteristic; they express two different ideas. Eating the fruit of one tree gives divine knowledge, eating the fruit of the other gives eternal life" ***(pp. cit.,*** p. 107). [↑](#footnote-ref-1025)
1026. This history, by its internal framework and the intentions which animate it, if not by the materials which it uses, is an initiative which goes back to the Yahwist, cf. G. von Rad, *Das Formgeschichtliche Problem des Hexateuch,* Stuttgart, 1938, p. 58 f., a study reproduced in *Gesammelte Studien zum Altcn Testament,* Munich, 1961, p. 71 f. Within the framework of this primitive Yahwist history, various elements of the priestly tradition were inserted­. ­But should the first account of creation ­still be attributed to the latter? Cfr D. Hermant, *Analyse littéraire du premier récit de la création,* in *V. T.,* 1965, pp. 437-451. .. [↑](#footnote-ref-1026)
1027. Let us also make it clear from the outset that if, in the remainder of these pages, we happen to say that the Yahwist conceived the first man to come out of the hands of God as *immortal*, it is only with a view to being brief and not having to repeat too often the expression *"only destined for life", which* we prefer. There is indeed death and death, and correlatively, immortality and immortality. And if, as we believe, the Yahwist envisages the first man created by God solely in the perspective of life, we shall also see that he does not question the modalities of this life. But since, according to S. Paul, "death is the wages of God", we will see that he does not question the modalities of this life. But since, according to St. Paul, "death is the wages of sin" *(Rom.* 6:23), which seems to us to be exactly the perspective of the Yahwist, minus the words, we can very well conceive, for a humanity that has remained faithful to God, a biological death that no longer has much in common with the tragedy of our death such as we experience it in fact. [↑](#footnote-ref-1027)
1028. A similar position is found in von Rad, *Das Erstc Buch Mose,* Kap. 1-12, 9, p. 16 ("One can situate the Yahwist around 950"); H. Gazelles, in *Introduction à la Bible,* Desclée et Cie, 1957, t. I, p. 352 and the authors cited n. 24. - There are however ­exceptions; O. Eissfeldt, for example, considers that it is not impossible that T was born before the schism; however, he leans more towards a date around 850, cfr *Die Genesis der Genesis,* 2e ed, Tubingen 1961, p. 37-38. And one is a little surprised when Th. C. Vriezen casually says: "Gen II-1II may belong to recent Yahwist historiography (perhaps around 700 B.C.)" *(op. cit.,* p. 205). [↑](#footnote-ref-1028)
1029. Statements to this effect can be found in H. Cazelles, art. *Pentatcuquc,* in *D.B.S.* col. 796 f.; P. Grelot, *La formation de l'Ancien Testament,* in *Introduction à la Bible,* t. I, pp. 793-801; W. Richter, *Urgeschichte und Hofthcologie,* in *Bib. Zeitsch.* 1966, pp. 96-105; M. L. Henry, *Phänomene religiöser Lebensbewegungen in der J atavistischen und priesterlichen Überlieferung;* H. Schmökel, *Zur Datierung der Pentateuchquelle J,* in *Z.A.W.* 1950, pp. 319-321; H. W. Wolff, *Das Kcrygma des Jahwisten,* in *Evangel. Th.,* 1964, pp. 73-98; study reproduced in *Gesammelte Studien ¡nun Alten Testament,* Munich, 1964, pp. 345-373 (especially pp. 77 f. or 348 f.). [↑](#footnote-ref-1029)
1030. Cfr *Das Kcrygma des Jahwisten. -* See also G. von Rad, *Theologie des AT,* t. I, p. 165; *Das Erste Buch Mose,* fase. I, p. 127-129. [↑](#footnote-ref-1030)
1031. t 33. See also Gunkel, ***Genesis***: "The idea that, in creating man, God would have destined him for immortality or at least predisposed him to it - an idea which has been sought to be derived from the fact that man is animated by the breath of God - is foreign to the account (and more generally to ancient Hebrew thought) which simply wishes to explain the fact of life" (p. 5); W. Volldorn, op. cit. Volldorn, ***op. cit.*** p. 714; A. Weiser, p. 234: "That man was originally created immortal or with a disposition ***(Anlagc)*** to immortality (thus: Wellhausen, Budde, Procksch among others): this too finds no foundation in the context. [↑](#footnote-ref-1031)
1032. C. Hauret: "Man by his constitution carries death in his sides. He is dust" ***(op. cit.,*** p. 136); P. Morant, ***Die Anfange ... P. Morant, Die Anfange ...:*** "Even if, by a special grace, he (man) had not had to die, his nature would always have remained mortal" (p. 109); H. Renckens, in connection with 2:7, and more especially with the fact that the first man is formed from dust, writes: "The writer wants above all to establish how insignificant man is in himself, how mortal (i.e., destined to the grave) he is by nature" ***(The Bible and the Origins of the World,*** p. 130). [↑](#footnote-ref-1032)
1033. Cfr G. von Rad, ***Theology ..***., I, p. 153. [↑](#footnote-ref-1033)
1034. As Procksch has noted, the universal destination of the blessing which God gives to Abraham in ***Gen*** 12:1-3 responds to the universal misfortune of peoples, suggested by the episode of the Tower of Babel (cf. ***Gcnesis,*** p. 91. - See also G. von Rad, ***Das Erste Buch Mose 1-12, 9,*** pp. 127-129; ***Theology ...,*** I, p. 165 f.) . [↑](#footnote-ref-1034)
1035. A certain number of recent authors (notably A. Weiser, W. Zimmeru, Renckens) insist that we should not ask the Yahwist to inform us about the situation of man before the fall. There is much truth in this point of view to which we shall return. Let us simply note here that in the Yahwist problematic of ***Gen*** 2-3, there is clearly a "before". [↑](#footnote-ref-1035)
1036. W. Eichrodt finds it remarkable, from a theological point of view, that in the writings of the Old Testament there is no explicit reference to the profound conception of ***Gen.*** 3; there are only allusions to it, and these are rare, cf. ***Theologie des A.T.,*** III, p. 98. - See also G. Pidoux, ***Encore les deux arbres de Genèse 3,*** in ***Z. A AV.,*** 1954, p. 37-38: "Apart from the myth of the primitive man or king in Ezekiel, a myth entered in the ­context of ­a hymn on the king of Tyre ... one finds nowhere any allusion to the drama of G" 2 and 3" (p. 37). - L. Ligier, on the other hand, considers that in the other books of the OT there are many more references to the story of ***Gen*** 2-3 than is generally believed, cf. ***op. cit. In any case***, one does not find any that, in speaking of the mortal situation of man, place themselves in the perspective of the Yahwist. [↑](#footnote-ref-1036)
1037. As W. Dantine rightly points out, the concept of "nature" is foreign to the Bible. Dantine, the concept of "nature" is foreign to the Bible, cf. ***Creation et Rédemption,*** in ***Verbum Caro, 73*** (1965), pp. 40-41. - See also: A. Cuttat, ***La Rencontre des Religions,*** Aubier, 1957, pp. 106; 148; 178-79. - W. H. Schmidt, ***Die Schöpfungsgeschichte der Priesterschrift. Zur Überlieferungsgeschichte von Genesis 1, 1-2, 4 a,*** Neukirchen, 1964, p. 134. [↑](#footnote-ref-1037)
1038. ***Op. cit.*** p. 115. [↑](#footnote-ref-1038)
1039. Th. C. Vriezen has noted this nuance of ***Gen*** 2:7 in ***Ondersoek naar de Paradijswoorstelling bij de onde semietische Volken,*** Thesis of Utrecht, Wageningen, 1937, pp. 188-190. We know this work only from the presentation made by P. Humbert ***(Etudes ...,*** notably p. 122-124). The latter, presenting Vriezen's point of view, writes on p. 124: "Instead of accusing man of 'mortality', it is therefore of his 'fragility' that we should only speak ***(loc. cit.,*** p. 189). - It seems, however, that Vriezen modified his point of view later on; he writes: "Death is the punishment for the sin of man, who originally received from God the ­possibility of living eternally on earth, ***even though by his origin he was mortal and earthly"*** (emphasis added) (cf. ***An Outline*** ..., p. 205). [↑](#footnote-ref-1039)
1040. ***Op. cit.*** p. 136. - See also L. Köhler, ***Theologie,*** p. 135: "Man's punishment consists in the penalty of his work. This punishment will last until he dies, ***Gen.*** 3:17-19. [↑](#footnote-ref-1040)
1041. Cfr F. Michaeli: "The ultimate consequence of sin is the death of man in his entire being" *(The Book of Genesis, Chapters 1 to IL* p. 58); G. von Rad, see above p. 2-3; E. A. Speisek, see note 46. [↑](#footnote-ref-1041)
1042. O. Procksch, for example, writes: "While death, as a natural event, is part of human destiny... from which no human being is exempt, it is, as an expression of God's wrath, a religious event, which concerns religious annihilation. Temporally, the two events may meet at the same point; qualitatively, however, they are quite different. *Theology* pp. 651-652. - See also W. Goossens, *op. cit.* col. 306. [↑](#footnote-ref-1042)
1043. *Le Drame du jardin d'Edcn, N.R.Th.,* 1954, p. 1054. [↑](#footnote-ref-1043)
1044. *Ibid,* p. 1055; see also pp. 929-930. [↑](#footnote-ref-1044)
1045. *^2. Ibid,* p. 1055. The same point of view is found in Heidel, *The Gil- gamesh ....* p. 143; in G. von Rad, though in a more ­restricted perspective­, *Theology,* 1, p. 386. - We shall see later that the Yahwist, if he ­considers the first man who came out of the hands of God as destined only for life, does not question the modalities of this life, and consequently does not say that the first man "would have lived an endless biological life, but for sin. [↑](#footnote-ref-1045)
1046. We believe that A. Heidel renders very exactly the thought of the Yahwist. He also renders the thought of all the OT writers when he writes: "Contrary to what F. Schwally thinks *(Das Leben nach dem Todc,* Giesse.i, 1892, p. 83), *Gen.* 3. 19 does not attribute the cause of death to the original composition of the human body, so that in the end man would have died anyway; this text simply expresses one of the *consequences* of death: since the human body was formed from the dust of the earth, it will become earth again, at death. Nowhere in the Old Testament is death considered to be part of the history of mankind. LXXXIX, 1967, R° 10. 3'> of the constitution given to man by God, or as the natural end of life. And nowhere is it said that death already existed before sin. ***Ps*** 49:8-11; 89:48 and ***Eccl*** 3:19 prove nothing at all about the condition of man ***before*** the fall", ***The Gilganicsh Epi and Old ­Testament Parallels,*** First Phoenix Edition, Chicago and London, 1963, p. 143. r [↑](#footnote-ref-1046)
1047. ***Das Erste Buch Mose Kap. 1-12, 9,*** p. 63. [↑](#footnote-ref-1047)
1048. Cfr ***Genesis,*** 1902, pp. 21-23. [↑](#footnote-ref-1048)
1049. But the reasons he gives are not exactly those of Gunkel. On the other hand, the traditions he believes to be the basis of these chapters are also different. The tradition with only one tree had as its central theme the fault of the woman seduced by the serpent; by far the longest, it would include the following texts: 2, 4 b. 5 -p. 6 -p. 7. 8. 16. 17 -p. 18-25 ; 3, 1-17. 19 a. b. (21) 23. 24 + (+ = in part). The tradition with the two trees told of the fall of man tempted by science and immortality; this tradition has a much more schematic appearance since it was sacrificed for the benefit of the first. It appears in 2:5-p. 9. 15 ; 3, 18. 19 c. 22. 24 4-. [↑](#footnote-ref-1049)
1050. See his commentary on Gh 2:9 - According to P., in ***Gen*** 2:9-15 only the tree of life was mentioned, while ***Gen*** 2:4b-8. 16 f. mentioned only the tree of knowledge. The mention of the tree of knowledge in 2:9 would be a harmonizing gloss inserted perhaps by the Yahwist himself. [↑](#footnote-ref-1050)
1051. ***R.H.P.R.,*** 1928, p. 67 and 69. - See also H. J. Stoebe, in ***Z.A.W.,*** 1953, p. 192: there is no really cogent reason to admit that in ***Gen 2-3 there is a*** fusion of a creation myth and a paradise myth, originally distinct. It is ***J*** the author of the story; A. Weiser: "We must never lose sight of the fact that the task of biblical exegesis is not to reconstruct ancient traditions, but to understand what the Yahwist has done with them" ***(op. cit.,*** p. 231 or p. 12 in ***Deutsche Theol,*** 1937); Quell: "(The narrative of ***Gen*** 2-3) is no doubt not lacking in roughness or features reflecting a certain mentality ***(kulturelle Bedingtheitcri),*** for it is very strongly ­marked by mythological motifs ***(Mythologenien).*** But for a ­theological interpretation, such as the one attempted here, it is the coherence of the whole complex that must be decisive, a coherence that is evident in these chapters", art. âpapTàvœ, in ***T AV.N.T.,*** p. 285; J. Coppens: "... I have the right to search for the meaning of the narrative in the actual writing of Genesis and according to the mentality of the definitive compiler of the sources, if these, as far as ***Gen*** 2-3 is concerned, ever existed" ***(La Connaissance ...***, p. 14). [↑](#footnote-ref-1051)
1052. Humbert, following Budde, thinks that its mention in 2:9 is a later gloss. He maintains, however, against Budde, that in the other passages it is part of the primitive narrative. Only this tree was hidden, he believes, and therefore inaccessible to man; only after eating the fruit of the tree of knowledge did the first couple discover the existence of the tree of life. And it is to prevent the guilty from eating from it that God intervenes in 3:22, 24; "God fears that after acquiring knowledge man will not stretch out his hand to taste the fruit of the tree of life" ***(Studies ...***, p. 144). [↑](#footnote-ref-1052)
1053. To cite but one example: in v. 15, the Yahwist does not hesitate, in order to impose the^ theme of paradise which is especially dear to his heart, to replace "in the adâmâ" by "in the garden of Eden"; this results in a ­grammatical incorrectness­, cf. above n. 62. - See, however, A. Lefèvre, in ***R.S.R.,*** 1949, p. 465-66. [↑](#footnote-ref-1053)
1054. Instead of the most common translation: "... and now lest ***(pèn)*** he stretch out his hand and take ...", Obbink proposes: "... and ­now lest he ***continue to stretch out*** his hand ...", ***op. cit.*** p. 106 (emphasis added). [↑](#footnote-ref-1054)
1055. ***Studies ...***, pp. 131-132. [↑](#footnote-ref-1055)
1056. "... the tree of life existed from the start in paradise ... but it was hidden there and practically inaccessible to man" ***(Studies ...,*** pp. 135 and ***passini).*** H. considers that the motif of the ***hidden*** tree of life receives some support from Babylonian tradition (plant of life hidden at the bottom of the ocean, in the epic of Gilgamesh; the drink of immortality located in the heaven of Anu, in the myth of Adapa, etc.), cfr. p. 22. But as has been pointed out (cfr. H. J. SïOEBE, ***op. cit,*** p. 193), this argument is not absolutely convincing because, in the Babylonian tradition, the plant or the beverage of life are not so much hidden as placed in an inaccessible place. - Moreover, it is worth noting that H.'s interpretation of the tree of life is linked to his interpretation of the prohibition of the tree of the knowledge of good and evil: in order to remain faithful to God, man would have had to remain a perpetual child, "ignorant in every respect, as well as in morality as in intelligence and sexual pleasure" (p. 114). [↑](#footnote-ref-1056)
1057. ***It*** is certain that 3:22, considered in isolation, has a certain magical flavour: it seems as if the mere fact of eating of the fruit of the tree of life has an absolute efficacy by itself, independently of any moral attitude and the will of God himself. This feature, which is really surprising ­in a story which otherwise bears witness to a keen sense of moral values, is one more indication that the Yahwist does not always cut the material he uses to the last detail. ­­And this remark is valid even if one follows the interesting suggestion of G. von Rad *(Dos* ***Erste Buch Mose,*** p. 79), followed by V. Hamp ***(op. cit.,*** p. 104), according to which v. 22 b has a ­symbolic rather than a literal significance­: the words which the Yahwist attributes to God are intended to express, above all, the thirst for immortality which burns in man even after his ­condemnation. [↑](#footnote-ref-1057)
1058. If the tree of life in 2:9 comes limping in as has been said, it could perhaps be because the Yahwist did not have all the materials he uses on hand from the beginning. [↑](#footnote-ref-1058)
1059. ***The Bible and the Origins of the World,*** p. 188. - A similar position is found in W. Zimmeru: to the question: "What is the teaching of the Yahwist on the primitive state?", Z. answers: "He does not want to give any; and that is why he has not bothered to answer, by a pictorial description, the difficulties we encounter when we try to reflect on this state" *(Mosc 1-11* p. 197). See also V. Hamp, *Parodies und Tod,* p. 103; A. M. Dubarle insists on the "sober reserve of the narrator - when he speaks of the state that preceded sin *(Le Péché originel ...*, pp. 63 f., 69). In the chapter added to the English translation of the previous work, he writes: "The author of this page wished to suggest much more than to describe in detail a state in which the hardnesses of our empirical human condition (death, mutual distrust, bondage, the pain of labour, the suffering of motherhood, the hostility of surrounding nature, moral struggles) were not felt" (pp. 233-234). [↑](#footnote-ref-1059)
1060. Cfr A. Weiser, *op. cit.* p. 235 (or p. 16 in *Dadsche Theol.,* 1937). [↑](#footnote-ref-1060)
1061. "Although man before the fall is never presented in the exercise of an activity, we can nevertheless know man's initial attitude towards God and his creation: in man's joyful acclamation at the ­creation of woman (2:23), for example, or in woman's acceptance of God's command, which she first defends against the insidious question of the serpent (3:2ff.)," *ibid,* pp. 246-247 (or pp. 27-28 in *Deutsche Theol.,* 1937). [↑](#footnote-ref-1061)
1062. H. Renckens, ***op. cit,*** In the same vein, V. Hamp, speaking of the dark realities which make up the punishment described in ***Gen.*** 3:14-19, writes that "it is only subjectively and qualitatively that man, after the fall, experienced these realities in another way: after the loss of supernatural friendship with his creator, creation itself appeared to him as charged with enmity and disordered, because of its own interior disorder" ***(op. cit.,*** p. 103). - See also A. Weiser, ***op. cit.*** pp. 237-238 or pp. 18-19 in ***Deutsche TheoL,*** 1937). [↑](#footnote-ref-1062)
1063. This is the only way to think: man, created only for life, does not leave it by passing through this death-assumption which fixes him definitively and totally in God. [↑](#footnote-ref-1063)
1064. G. MartelET, ***Victoire*** jzer ***la mort. Eléments d'anthropologie chrétienne, Chronique Sociale,*** Lyon, 1962, p. 110. [↑](#footnote-ref-1064)
1065. See documents in H ScHMinr. *Hebdómada Sancia.* Herder. Volumen Primum. [↑](#footnote-ref-1065)
1066. ***Ibid.*** [↑](#footnote-ref-1066)
1067. **See the considerable bibliography on Holy Week in H.** Schmidt, ***op. cit. and* also in the current bibliography of the Review: *Questions liturgiques ­et paroissiales.*** [↑](#footnote-ref-1067)
1068. On this Eucharistic celebration and the historical problems it raises, see: H. Schmidt, ***op. cit.*** vol. altcrum, pp. 710-736, which gives the bibliography and discusses the points of view. [↑](#footnote-ref-1068)
1069. L. K. Monr. BERG, ***Sacred Gel, op. cil,*** XXXVIII, XXXVIIII, p. 55-60. [↑](#footnote-ref-1069)
1070. For the bibliography of this issue, see H. Schmidt. <"/>. rit, ­including articles by B. Caph.ix [↑](#footnote-ref-1070)
1071. H Küng. - ***Die Kirche.*** Ökumenische Forschungen Coll. 1, Freiburg in Bremen, Herder, 1967, 23 X 16, 606 p. [↑](#footnote-ref-1071)
1072. For example in "Liberté du chrétien" (translation of "Freiheit in der Welt and Kirche in Freiheit"), Paris-Bruges, D.D.B., 1967, 232 p. (see ***N.R.Th.*** 1967, p. 747). [↑](#footnote-ref-1072)
1073. **For example, on the non-distinction between clerics and laity in the ­earlyChurch­, on the historical significance of the testimony of *Acts, which is* really too much depreciated.** [↑](#footnote-ref-1073)
1074. **This amounts to posing the problem of the relationship between Scripture and Tradition, in the sense of the Faith and Order Conference in Montreal (see on this subject the article by Fr.** Villain **in *N.R.Th.,* 1963, pp. 834-839).** [↑](#footnote-ref-1074)
1075. **Fr. Congar has just reminded us that one cannot separate "apostolicity of ministry" from "apostolicity of doctrine": cf. his contribution to the collective work *Volk Gottes,* dedicated to Bishop Hofer, edited by R.** Bâumer **and H. Dolch, Fribourg-en-Br. R. Bâumer and H.** Dolch, **Freiburg im Breisgau, Herder, 1967, pp. 84-111.** [↑](#footnote-ref-1075)
1076. **Chapter II of *Lumen Gentium* mentions, as structuring the priestly people, the ministerial and hierarchical priesthood: "Sacerdos quidem ­ministerialis, potestate sacra qua gaudet, populum sacerdotalem efformat ac regit" (no. 10) and further on the expression "indoles sacra et organice extructa communitatis ­sacerdotalis...". (n° 11).** [↑](#footnote-ref-1076)
1077. **We touched briefly on this point in our contribution "Apostolic College and Primacy", in the collective volume *Episcopal Collegiality,* especially pp. 210-212.** [↑](#footnote-ref-1077)
1078. **Cfr *N.R.Th.* 89 (1967) 637-646, and previously 87 (1965) 964-975; 88 (1966) 189-193; 1088-1097; 89 (1967) 67-70.** [↑](#footnote-ref-1078)
1079. **Alloc. to the Bishops of Italy, 7th April: Italian text in *L'Oss. Rom.* of 8 April; translated into French in *La Doc.* 64 (1967) 773-779. In the following notes, we will refer to this volume by the abbreviation *D.C.,* immediately followed by the indication of the corresponding columns.** [↑](#footnote-ref-1079)
1080. **General Hearing of April 19: *D.C.,* 787-790.** [↑](#footnote-ref-1080)
1081. **General Hearing of June 28: *D.C.,* 1356-1358.** [↑](#footnote-ref-1081)
1082. **This was the theme of the General Audience of June 21: *D.C.,* 1353-1356.** [↑](#footnote-ref-1082)
1083. ***D.C.,* 1362.** [↑](#footnote-ref-1083)
1084. ***D.C.,* 1364.** [↑](#footnote-ref-1084)
1085. **Alloc. of 29 August 1967 to the members of the University Movement of the Italian Catholic Action who participated in a week of study on "The problem of God in today's theological thought": Italian text in *L'Oss. Rmn.* ofr Sept. 1967; translated into French in *D.C.,* 1633-1637.** [↑](#footnote-ref-1085)
1086. **General Hearing of June 21, 1967: *D.C.,* 1353-1355.** [↑](#footnote-ref-1086)
1087. **Alloc. of Aug. 29, *D.C.,* 1635-1636.** [↑](#footnote-ref-1087)
1088. ***D.C.,* 1636-1637. Cf. also the General Audience of 9 August: "In order to renew the Church, some think, it is necessary, if she wants to go with the new times and make herself heard by the world of today, to detach herself from many serious things of the Church, which are nevertheless hers, but now seem** [↑](#footnote-ref-1088)
1089. **In a word, it is said that it is necessary to free oneself from "structures" and to ­come closer to the life lived, to the way of thinking and to the customs that are in vogue, to renounce even the sacred, the confessional aspect of Catholicism and so on. This way of looking at things seems attractive; and certainly no one disputes, with the Council, that many contingent forms of the Church's life can and must be prudently and courageously abandoned and replaced by others that are better. But if this process of detachment­, to which those responsible for the hierarchy and the laity in the Church of God are laboriously applying themselves, becomes an end in itself, if it is left to the initiative of each individual, it can happen that the Catholic's ­own authentic conscience gives ­way to a consciousness of non-Catholicism. And it can happen that the presence of the mystery of Christ gives way in him, as if to a substitute sought after with a sort of obsession, to the mythical presence of this world to which he wanted to bring the message of salvation and from which, on the contrary, he borrows, as from a new master, the principles and style of his Christian life. The probable and distressing consequence is that one's faith, security, strength and peace are thus lost in a dangerous metamorphosis­" *(D.C.,* 1482).**

      **23. *D.C.,* 1637.** [↑](#footnote-ref-1089)
1090. **Alloc. to the Episcopal Synod, Sept 29, 1967: *D.C.,* 1729-1735; quoted text: 1732. Cf. also the General Audience of August 9 *(D.C.,* 1481-1483), which speaks of "unexpected currents of opinion within the Church": "certain disturbing problems are raised by the actions of members of the Church who, by reason of their formation, their obligations, and the functions ­entrusted to them­, should be more supportive of and attached to the Church than others. The Pope then recommends vigilance to the faithful, "a vigilance that is not suspicious, but ... that knows how to draw from everything that is observed, even if it presents unpleasant and perfectly unjustified aspects, a reason for examination of conscience and a stimulus for ever better resolutions. And finally, a vigilance that knows how to recognize the positive aspects of these ­spiritual movements and what may be good in them.** [↑](#footnote-ref-1090)
1091. **General hearing of August 2: *D.C.,* 1480.** [↑](#footnote-ref-1091)
1092. **General Audience of July 5: *D.C.,* 1359. Let us also mention various statements made by the Supreme Pontiff, without claiming to be complete. We will group them by theme, quoting one or other key phrase: the address to the Secretariat for Christian Unity on 28 April, which is both encouraging and realistic ("The Pope, as we know, is undoubtedly the most serious obstacle on the road to ecumenism". Cfr *D.C.,* 865-871); the address to Patriarch Athenagoras on 25 July, during the trip to Istanbul ("Charity must help us ... to recognize the identity of the faith beyond the differences in vocabulary". Cfr *D.C.,* 1381-1383); the Apostolic Exhortation of 13 May on Marian devotion *{D.C.,* 961-972) and the address of 10 May *(D.C^* 972-974; "The holy name of Mary has become today, in a certain sense ... a sign of contradiction"; even though, fortunately, Marian piety is no longer for separated Christians "the Catholic heresy" ... "In recent years the tone of the Marian controversy has become calmer and its content more doctrinal"); two lengthy texts on social communications: the May 2 message for World Social Communications Day *(D.C.,* 993-997) and the May 7 address to representatives of the world of social communications *(D.C..* 998-1002); the address to the International Committee of Historical Sciences on June 3 *(D.C.,* 1163-1168; "the Catholic Church ... does not fear, but calls for and desires the manifestation of the truth ... she makes her own, as you do, the golden rule of the historian enunciated by Cicero: *ne quid falsi dicere audeat, ne quid von non audeat*"); the address at the audience of 16 August *(D.C.,* 1539-1541) on the importance of interiority and prayer; that of 23 August on the royal priesthood of the faithful *(D.C.,* 1542-1545). Let us note the publication of the Motu Proprio *"Sacrum diaconatus ordincm"* on the restoration of the permanent diaconate in the Latin Church, 18 June 1967; Latin and Italian text in *L'Oss. Rom.* of June 28; Fr. trans. in *D.C.,* 1279-1286), of the Apostolic Constitution *"Regimini Ecclesiae universae"* on the reorganization of the Roman Curia, August 15, 1967 (Fr. trans. in *D.C.,* 1441-1473) and of the Motu Proprio "Pro *comperto sane^* deciding on the assignment of diocesan bishops as members to the Congregations of ­the Roman Curia, 6 August 1967 (Latin and Italian text in *L'Oss. Rom.* of 13 August; French translation in *D.C.,* 1475-1478).** [↑](#footnote-ref-1092)