

Although he had given up the sciences on his conversion in 1654, Pascal returned to them in 1658 at the urgent request of friends who persuaded him that publication of a worthwhile discovery would add weight to the arguments of his apologetic. Thus it was that he published (1658) some investigations on the curve called *roulette*, or cycloid, that provided the foundations for differential and integral calculus. But this episode was unique; following it Pascal withdrew from all lay activity. His illness, which returned in 1659 and from which he would never again be free, prohibited from that moment on any mental effort. His only writing of this period, a "Prayer asking God to make good use of his illness," expresses an ardent desire for a conversion still more perfect. In his last years Pascal accomplished one final spiritual ascension, which, reaching its culmination during the course of a terrible agony, brought him to a sort of sainthood.

Significance of his Work. He left a diversified life's work touching on the sciences, philosophy, theology, and spirituality, but at the same time extending beyond them because it was the work of neither a savant nor a specialist, but of a man gifted with a winning personality and a mind of profound insight. He owed to science his rigorous regard for truth, based on geometric reasoning or the experimental method, but he had come quickly to the conclusion that science was powerless to discern the condition of humanity, to fix the objectives of human life—in a word, powerless to attain those truths essential to man. One may properly say that the two fundamental traits of Pascal's mind were the strict demands of the absolute and the need of a living truth.

It is not surprising that he fervently embraced the Christian message, especially in the form in which it was made known to him. A devout Catholic, Pascal at the same time adhered to the thought of Port-Royal, that one need not be too rigid in the formulation of theological propositions, and as a fervent Augustinian, he believed that in the domain of religion knowledge is inseparable from love. The certainties of faith are not grasped through reason, but through the heart, the mainspring of love, which submits to revealed truth and fosters its manifestation. (See AUGUSTINIANISM.)

From this conviction springs the deep feeling of the *Provinciales*. If Pascal grappled with the "casuistry" of the Jesuits, it was not because he was ignorant of certain difficulties and the necessity of resolving them, but because he wished to use only the light of revelation and not that of a reason corrupted by the Fall, which tends, understandably, to define duty as a function of self-interest. He was hostile to any compromise between humanism and Christianity, and refused to place any faith in a human nature sustained only by its own strength.

The impotence of man's reason is no less clearly set forth in the *Pensées*. Granted that impotence, how can the verities of Christianity be demonstrated? As a matter of fact, Pascal does not propose a rational demonstration. If the reason is too weak to achieve the absolute, it is at least strong enough to prove "that there are an infinite number of things which surpass it." It can realize the contradiction of man—his weakness and his nobility—but it cannot explain them; only revelation can resolve the problems imposed by the reason. In addition, reason can grasp revelation as a historical fact surrounded by certain wonderful events that guarantee its supernatural character. The method of the physician, who from some facts arrives at an explanatory hypothesis, is equally applicable to apologetics.

Through his sensitivity to the human drama, and the exalted ideal he propounded of a religion that rejects any compromise with worldly standards of value, Pascal impregnated his work with a ferment whose power is far from being exhausted.

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PASCENDI

Encyclical letter of PIUS X (Sept. 8, 1907), which, along with the Holy Office's decree *LAMENTABILI* and the Oath against MODERNISM, forms the basis of the Church's condemnation of Modernism. Presenting a logical synthesis, not found wholly in any one Modernist's work, *Pascendi* emphasized root tendencies and principles. Successively it considered various roles of the Modernist.

As philosopher the Modernist proposed an agnosticism that limited all knowledge to phenomena and a vital immanence that made religion, revelation, and faith simply a sense springing from the collective subconscious and the Church its product apart from historical events. As believer he resorted to an intuition of the heart to find the divine reality. DOGMA he considered a series of secondary symbolic formulas that must be continually adjusted to the religious sense. As theologian he postulated an immanence that often savored of pantheism. As historical critic he based his work on a concealed philosophy of vital immanence. *Pascendi* termed Modernism "the synthesis of all heresies." The encyclical concluded with a list of disciplinary measures to be taken in the training of priests and in the censoring of written works.

The various statements of the encyclical should be interpreted in the context of its major preoccupation, which is to condemn (1) agnosticism, both in natural theology and in the symbolic, nonobjective approach to dogmatic content; (2) vital immanence, an exclusive immanence of the divine and a consequent natural, vital evolution of revelation; (3) total emancipation of exegesis from dogma and of political-religious movements from ecclesiastical authority.

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PASCHAL, ANTIPOPE

Pontificate: 687. Nothing is known of archdeacon Paschal until he attempts to bribe the imperial exarch at Ravenna into confirming his election as successor to Pope Conon (686–7). At this time, since the Roman church was still part of the empire, it was customary for papal elections to be ratified by the emperor's administrator in Ravenna. This exarch, John Platyn, agreed to support Paschal, but the election was contested by the military aristocracy, which put forward the archpriest Theodore (Antipope, 687) as its candidate. Both rivals occupied the Lateran palace between October and December 687. The stalemate was ended after a meeting of city officials, clergy, and leaders of the militia. They elected Sergius I (687–701) as a compromise candidate, and he was forcibly installed in the Lateran. Theodore recognized the new pope (who would eventually be named a saint), but Paschal remained obstinate and complained to the exarch. John Platyn soon appeared in Rome, but seeing the broad support for Sergius, he ratified his election. For his part, Paschal continued to oppose Sergius, attempting to replace him. Soon Paschal was tried and imprisoned in a monastery, where he died in 692.

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PASCHAL I, POPE, ST.

Pontificate: Jan. 24, 817 to Feb. 11, 824. Little is known of Paschal's life before he became Pope, except that he was of Roman origin, was educated at the papal curia, was ordained to the priesthood, and was appointed abbot of the monastery of St. Stephen Major. Perhaps during part of his early career he played a role in papal administration. The surviving evidence suggests that his election to the papal office had general support in Rome.

At the time of Paschal I's election there remained a variety of unanswered questions about the relationship between the Pope and the Papal States and the recently created western Roman emperor and his empire. During the last years of his reign CHARLEMAGNE (768–814) had done little to clarify that issue; neither had the tumultuous pontificate of Pope LEO III (795–816) contributed to a solution. Apparently concerned about his relationship with the Franks, one of Paschal's first actions as Pope was to establish communications with Emperor LOUIS I THE PIOUS (814–840), who had assumed the imperial office less than three years earlier and had already shown signs of moving in new directions in his political and religious policy. Paschal dispatched two letters to Louis. The first sought to explain the circumstances surrounding his election and consecration, which had occurred without the involvement of the emperor. This enigmatic letter seems to reflect uncertainty about the role of the western emperor in papal elections and a strong desire on the part of Paschal to avoid any sign of impropriety with respect to the emperor. The second requested that Louis renew the friendship pact that had existed between the papacy and the Carolingian rulers since the time of King PEPIN III (751–768) and reconfirm the territorial concessions granted to the papacy by Pepin III and Charlemagne. Again the pope seemed anxious to define the boundaries of the Papal States and to clarify its role in the Carolingian empire. Louis responded promptly by issuing in 817 a document called the *Pactum Ludovicianum* which set forth in writing the terms that Louis and Pope STEPHEN IV (V) (816–817), Paschal's immediate predecessor, had agreed upon during their meeting in 816. Although the authenticity of this important document has been challenged many times by modern historians, it is now generally accepted as authentic in its main provisions. The *Pactum* renewed the friendship pact between the papacy and the Franks and confirmed the exact territories and patrimonies that pertained to the papacy in a way that sanctioned papal claims to a large part of Italy. Louis recognized papal sovereignty in administrative and judicial functions in the Papal States, except in cases where the Pope asked for imperial assistance or where inhabitants of the Papal States who claimed to be oppressed sought justice from the emperor. The emperor pledged to protect