

RAFQA DE HIMLAYA, ST.

Maronite nun; also called Rebecca ar-Rayyes, “The Little Flower of Lebanon,” and the “Purple Rose”; b. Himlaya (near Bikfaya, Mten), Lebanon, June 29, 1832; d. Grabta, March 23?, 1914. Born on the feast of St. Peter, her parents named her Boutrosiya (“Petronilla”). Following her mother’s death in 1838, Petra’s father, Mourad Saber Shabaq al-Rayes, remarried (1841). Petra lived and worked as a domestic in Syria, 1843–47.

When it was time to decide her future, her stepmother wanted her to marry her brother (Petra’s step-brother), and an aunt, to marry her son (Petra’s cousin). While the women quarreled, Petra became a Maryamat postulant at the convent of Our Lady of Rescue at Bikfaya. Upon Petra’s acceptance as a novice, Feb. 9, 1855, she was given the name Anissa (“Agnes”).

She was sent to a convent in Ghazir where, while working in the kitchen, she learned to read and write in her spare time. Later she studied at Bait-Shahib, Shuwayr, Hammana, and elsewhere. She was teaching at Dair al-Qamar during the massacre of Christians (1860). When the monastery was attacked, she saved a Christian boy being pursued by armed soldiers by throwing her cloak over him to hide him.

In 1871 her order was united with another to form the Order of the Sacred Hearts of Jesus and Mary. Each sister was offered the choice of staying or leaving. After prayer Sister Anissa decided to become a nun in the ascetic Baladiya Order of the Maronites at Saint Simon Convent at El-Qarn, where she was known as Boutrosiya from Himlaya. At the time she made her perpetual vows, Aug. 25, 1873, she chose the name Rafqa (“Rebecca”), after her saintly mother.

Sister Rafqa was transferred in 1897 to the convent, Mar Youssef ad-Daher (Saint Joseph of Grabta). Under obedience to her new superior Mother Doumit, Rafqa related the story of her life. She told how in 1885 after praying to share in Christ’s suffering, she began to suffer loss of sight and a crippling bone disease. By 1907 Sister Rafqa was totally blind, paralyzed, and in constant pain, but in spite of her cross she remained full of joy until her death seven years later. Rafqa was buried at Saint Joseph of Grabata where she died.

Sister Rafqa was beatified in Rome, Nov. 17, 1985, by Pope John Paul II. Following the acceptance of the required miracle on July 1, 2000, Rafqa was canonized as the first female saint of Lebanon on June 10, 2001.

Feast: Nov. 17 (Maronites); March 23.

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[R. ABOU MOUSSA]

RAHNER, HUGO

Historian and theologian; b. Pfullendorf, Germany, May 3, 1900; d. Munich, Dec. 21, 1968. He entered the Jesuit novitiate of the North German Jesuit Province in 1919, three years before his younger brother Karl, who was later to become a more widely known theologian. Hugo Rahner studied at the University of Innsbruck, Austria, and received doctorates in philosophy and theology.

From 1935 he taught at Innsbruck, specializing in early Church history and patrology but writing on a wide variety of topics. In *Theology of Proclamation* (1939; Eng. tr. 1968) he contended that the priest’s most important task was “the reconstruction of our traditional knowledge, the fashioning out of our dogmatic theology what can be of immediate use in performing the great work to which we are called—preaching” (pp. 12–13). In *Man at Play* (1949; Eng. tr. 1965) he analyzed the significance of play from a religious standpoint. The theme of Mary as a symbol of the Church was developed in his book *Our Lady and the Church* (1951; Eng. tr. 1961). He set forth a Christian humanism in *Greek Myths and Christian Mystery* (1957; Eng. tr. 1963), endorsing the action of the early Church in preserving the culture of Greece and Rome. He also sought to show that the piety of the ancient world had been incorporated and sanctified by the Church. The founder of his order was the subject of several of his literary efforts. He wrote *The Spirituality of St. Ignatius Loyola* (1949; Eng. tr. 1953) and *Ignatius the Theologian* (1964; Eng. tr. 1968), edited *Letters to Women by Ignatius Loyola* (1965; Eng. tr. 1960), and with the photographer Leonard von Matt produced *St. Ignatius of Loyola: A Pictorial Biography* (1956). With his brother Karl he wrote *Prayers for Meditation* (1962).

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[T. EARLY]

RAHNER, KARL

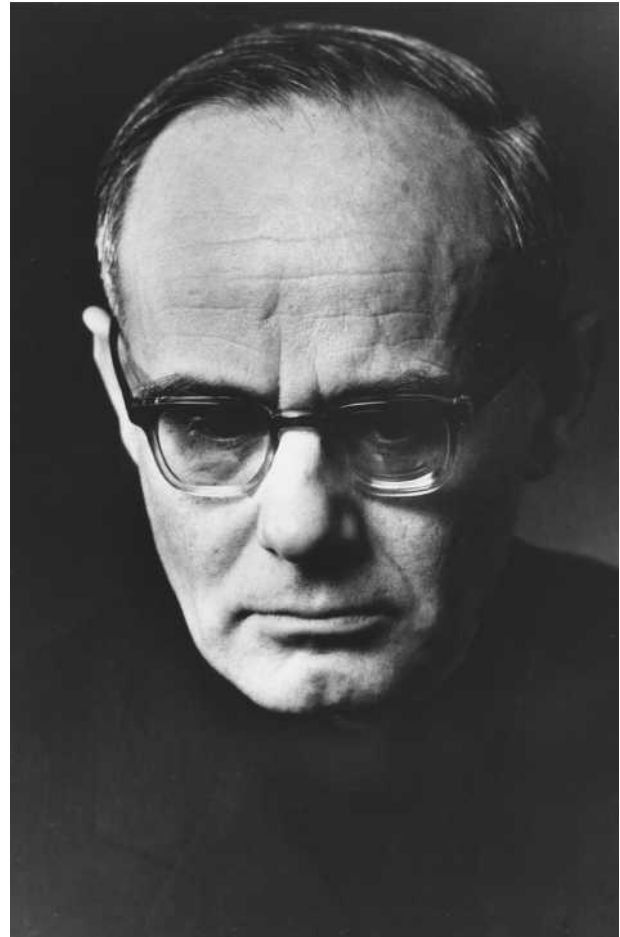
German theologian; b. Freiburg im Breisgau, Germany, March 5, 1904; d. Innsbruck, Austria, March 30, 1984. One of seven children of Karl Rahner, gymnasium professor, and Luise Trescher. After concluding his secondary education he entered the Society of Jesus’ novitiate at Feldkirch in Vorarlberg, Austria, on April 20, 1922, three years after his brother Hugo. During his philosophical studies from 1924 to 1927, first at Feldkirch, then at Pullach near Munich, he was influenced es-

pecially by Joseph MARÉCHAL's Thomistic response to the thought of Immanuel Kant. After teaching Latin at the Feldkirch Novitiate, where Alfred Delp was one of his students, Rahner studied theology at Valkenburg in the Netherlands (1929–33). There his earlier reading of Christian spirituality was deepened through study of the Apostolic Fathers, the patristic period, and medieval thinkers such as BONAVENTURE. He was ordained a priest on July 26, 1932, and pursued his Jesuit tertianship at Saint Andrea in Carinthia, Austria (1933–34).

Early Foundations. Intended by his Jesuit superiors to be a professor of the history of philosophy, Rahner was sent to the University of Freiburg im Breisgau to prepare a doctorate. He attended Martin Heidegger's seminars with other Catholic students such as Max Müller, Gustav Siewerth, Bernard Welte, and Johannes B. Lotz. When his doctoral director, Martin Honecker, rejected his interpretation of Saint Thomas' epistemology, Rahner returned to Innsbruck. In the course of the academic year 1936–37, he was able to satisfy the doctoral and post-doctoral requirements for teaching in the University's faculty of theology and began to lecture the following year. After the Nazis abolished the theology faculty (July 1938) and the Jesuit college (October 1939), Rahner moved to Vienna to work under Karl Rudolph at the Pastoral Institute. For five years he served as a consultant there, also offering courses and occasional lectures. In the final year of World War II he became a pastor at Mariakirchen in Lower Bavaria.

For three years after the war he taught dogmatic theology at Berchmanskolleg in Pullach and then, in August 1948, returned to Innsbruck's faculty of theology, which had just been reopened. Named an *Ordinarius* the following summer, he remained at Innsbruck through the winter semester of 1964, teaching a cycle of courses on the doctrines of creation and original sin; grace and justification; faith, hope and charity; and the Sacraments of Penance, Anointing of the Sick, and Orders. In the early 1950s his doctoral students included Adolf Darlap, Walter Kern, Herbert Vorgrimler, and Johann Baptist Metz.

In these foundational years of Rahner's theological career his interests ranged from the primary philosophical studies elaborated in his doctoral dissertation and his Salzburg lectures on the philosophy of religion, through classic early publications on prayer and the Christian life, to highly technical re-examinations of questions long considered settled by the neo-scholastic theology that dominated most of Catholic thought at the time, and certainly its major official pronouncements. His Freiburg thesis *Geist in Welt* (1939) sought a contemporary retrieval of the Thomistic insight into sense experience as the enduring ground for human knowledge. Heidegger's



Karl Rahner. (©Bettmann/CORBIS)

question of Being also helped to guide his understanding of religion in its historical dependence on the transcendent self-disclosure of a personal God (*Hörer des Wortes* 1941). His first years in Innsbruck saw the publication of the meditations collected in *Encounters with Silence* (1938) and his Lenten sermons in postwar Munich appeared in an eloquent book *On Prayer* (1949).

But it was his probing analyses of human existence in a world permeated by divine grace that gave Rahner's early writings their explosive force. Emphasizing the dynamics of knowledge and freedom yet guided most deeply by the mystery of God's own gift of self, he reconceived the terms of the relationship between nature and grace, took the conciliar definitions as a starting point rather than an end for christological reflection, and renewed ecclesiology by examining the Church in its origin, its sacramental actualization, and its pastoral practice. When his early theological essays were gathered in the first three volumes of the *Schriften zur Theologie* in 1954, 1955, and 1956 (English translation, *Theological Investigations*), it was clear that a wholly original dialectic

tical mind had appeared on the Catholic scene. During this period his prodigious editorial labors began as well, and he was responsible for four editions of Denzinger's *Enchiridion Symbolorum* (1952–57) and seven editions of *Der Glaube der Kirche in den Urkunden der Lehrverkündigung* (1948–65).

Programmatic Years. A second, programmatic phase coincided roughly with Rahner's work as coeditor for the second edition of *Lexikon für Theologie und Kirche* (1957–65) and his contributions to the preparation and course of the Second Vatican Council. Continuing to teach at Innsbruck, he also lectured extensively, undertook new editorial responsibilities, and for a year (1962–63) was subject to a preliminary censorship regulation from Rome. When the University of Munich in 1963 invited him to become Romano Guardini's successor in the Chair of Christian World View and Philosophy of Religion, he received permission from his Order to accept the call and began teaching in Munich in the summer semester of 1964. In that year also, a monumental two-volume Festschrift, *Gott in Welt*, appeared in honor of his sixtieth birthday.

In view of urgent contemporary questions, Rahner had previously sought to re-appropriate Catholic tradition through a dialectical discussion with scholastic theology and the dogmatic tradition. He probed the implication of these studies and began to write more programmatically on the correlation between theology and anthropology within the historical process. In a world that is always and everywhere invited to union with God (the "supernatural existential,") he argued, responsible theology must conduct a continuing transcendental reflection on the structural conditions of possibility for salvation. In *Schriften IV* (1960) he published seminal essays on mystery, the Incarnation, the theology of symbol, and the hermeneutics of eschatological assertions. An analogy of transcendence unifies these essays materially, envisaging history as a response to the Holy Mystery that draws the world toward eternity through self-communication in Word and Spirit. In the essays of *Schriften V* (1962), the analogy was significantly broadened by his discussion of evolutionary science, world religions, and utopian views of the future. *Schriften VI* (1966) continued his effort to express the Church's new self-understanding in a secularized, pluralistic world.

In these same years Rahner published major essays in pastoral theology (*Sendung und Gnade* 1959; English translation, *Mission and Grace* 1963) and gathered a new collection of essays in spirituality (*Schriften VII* 1967). In 1962 he helped to draft a plan for the *Handbuch der Pastoraltheologie*, which subsequently appeared in five volumes (1964–72) with Rahner as one of its editors.

With Heinrich Schlier he conceived the series of *Questiones Disputatae* (1958 ff.) in which appeared some of his own most original contributions on the inspiration of Scripture, the theology of death, the prophetic mission of the Church, the relation between episcopacy and papal primacy, and the renewal of the diaconate. Rahner was a founding member of the editorial committee that planned *Concilium*, chaired its section on pastoral theology, and with Edward Schillebeeckx edited its first issue in 1965. With Adolf Darlap he planned *Sacramentum Mundi* and then supervised its German edition (4 v. 1967–69).

Late Development. When it appeared that Rahner would be unable to direct doctoral students in theology at Munich and also that there were hopes for collaborating on serious reform of theological education elsewhere, he accepted the University of Münster's invitation to become Ordinary Professor of Dogmatics and the History of Dogma and moved to the Westphalian capital in the summer semester of 1967. His years at Münster were fruitful ones during which he continued to reflect on Roman Catholicism's efforts to appropriate Vatican II and developed his response to critics who found his own theological anthropology reductionistic (Hans Urs von Balthasar) or politically impractical (Johann Baptist Metz). Reflecting on the historical concreteness of Christianity and its social responsibility, three further volumes of the *Schriften* (1967, 1970, 1972) offer important insights on theology's place in the human search for meaning; careful situational analysis as a requirement for religious authenticity; the need for a contemporary introduction (mystagogy) to the experience of God; a new understanding of Jesus as humanity's way to God (Christology from below); and reform of the Church as a clericalized, more democratic and socially critical community of service to the world.

Retiring to Munich in 1971, Rahner first lived at the Jesuit writers' residence near Nymphenburg. His major project there was the preparation of his *Grundkurs* or "Introduction to the Idea of Christianity" (1976; English translation, *Foundations of Christian Faith* 1978). Though not an adequate synthesis of his thought, the book does present his typical approach to central topics of Christian doctrine. In the years immediately before it, he published several briefer works on Church reform (1972) and on an ecumenical understanding of Church office (1974), as well as *Schriften XI* (1973), which gathers his early studies on the practice and theology of penance, and *Schriften XII* (1975), which centers on the doctrine of the Holy Spirit. Having participated in the first planning of *Mysterium Salutis* (5 v. 1965–76), he continued to contribute major articles to that new, historically conceived dogmatic theology.

Final Dialectic. After moving to the Berchmanskolleg in Munich and living there for several years, Rahner returned again to Innsbruck and made it his final residence (1981–84). Between 1976 and 1984 he lectured and wrote vigorously, publishing four more volumes of the *Schriften* (v. XII–XVI: 1978, 1980, 1983, 1984); a new edition of his *Dictionary of Theology* (1976); moving essays on prayer (1977), love of neighbor and love of Jesus (1981, 1982); and a dialogical apology for contemporary faith, co-authored with Karl-Heinz Weger (1979). He was also represented by several anthologies, one of which, *The Practice of Faith* (1982), also serves well as a general introduction to his thought. He continued his editorial involvements and, fortunately, allowed himself a new candor in his autobiographical reflections.

Although his final years are remarkably consistent with his previous career, significant developments nevertheless do occur in his consolidation of a thoroughly historical Christology; in his proposal for a “universal pneumatology” that might precede Christology in the future; in his arguments for a truly world church and his pleas for ecumenical seriousness; in a series of moral essays on the virtues required of late twentieth-century Christians. Throughout the writings of this last phase, Rahner noted the deepening relativism and skepticism in European culture and attempted to address it. “The old schoolmaster,” as he styled himself, also became disturbingly frank about the climate of the Catholic Church, which he had served all his life and would serve to the end.

Systematic theologian though he was, Rahner’s thought may be better characterized as a lifelong meditation on the correlation between human experience and God’s self-communication. Because of his insistence that theology analyze the conditions of possibility for divine salvific action, he is most often described as a transcendental theologian. Even from the beginning, however, his method required historical research and reflection, since the dynamics of grace always unfold in an unfinished, temporal world where servitude and suffering are all too obvious. In fact, it may be even more exact to see Rahner as a Catholic dialectical theologian. His career presents a personal response to the religious issues of his day and an enduring effort to conceive human history as destined for an eternal communion with God that can only be achieved through the course of time. Thus, a concrete dialectic of transcendence in history characterized his life as well as his thought and influence.

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[L. J. O’DONOVAN]

RAIMONDI, LUIGI

Cardinal, eighth apostolic delegate to the United States; b. Oct. 25, 1912 in Lussito d’Acqui, a small town in the Piedmont region of northern Italy; d. June 24, 1975 in Rome. At a young age he entered the seminary of the Diocese of Acqui where he received his classical, philosophical and theological training in preparation for the priesthood. He was ordained a priest in Acqui, June 6, 1936.

Immediately after ordination, Fr. Raimondi was sent to Rome by his bishop in order to pursue graduate studies leading to doctorates in canon law and theology. He obtained both at the Pontifical Gregorian University in 1938. While pursuing these studies, he also prepared for a career in the diplomatic service of the Holy See as a student of the Pontifical Ecclesiastical Academy (then the Pontificia Accademia dei Nobili Ecclesiastici). In August of 1938, he received his first diplomatic assignment as secretary of the apostolic nunciature in Guatemala.

In 1942, Monsignor Raimondi became the auditor of the Apostolic Delegation in Washington. He served in this capacity throughout World War II until he was named chargé d’affaires of the Holy See’s mission in New Delhi, India. While in Washington, Monsignor Raimondi worked for the then apostolic delegate, Archbishop Amleto Cicognani, and had an opportunity to travel extensively throughout the United States. On Dec. 15, 1953, Monsignor Raimondi was appointed titular archbishop of Tarsus and apostolic nuncio to Haiti. In 1957, he was transferred to Mexico to become apostolic delegate to the church in that country. Ten years later, on June 30, 1967, Pope Paul VI named Archbishop Raimondi the eighth Italian prelate to become apostolic delegate to the American Catholic Church.

During a term of almost six years Archbishop Raimondi ordained 22 new bishops, installed others as resi-