

***Catholicism: Christ and the Common Destiny of Man.* Henri de Lubac. San Francisco: Ignatius Press, 1988.**

**Introduction**

Modern thinkers' critique of the individualism of Christianity (concern for personal salvation) to the exclusion of social concern. [13-14]

Contra this, de Lubac quotes E. Maasure : "Fundamentally the Gospel is obsessed with the idea of the unity of human society. " [15]

"...prayer is essentially the prayer of all for all." [16]

**PART ONE**

**Chapter 1: Dogma**

"...the unity of the Mystical Body of Christ, a supernatural unity, supposes a previous natural unity, the unity of the human race." [25]

The Fathers wrote extensively on the creation of humanity as a race. [25]

"...the divine image does not differ from one individual to another. The same mysterious participation in God which causes the soul to exist effects at one and the same time the unity of spirits among themselves." [29]

Augustinianism: "...one spiritual family intended to form the one city of God." [29]

Ruysbroek: "In this way we are all one, intimately united in our eternal image, which is the image of God in all of us the source of our life and of our creation." [30]

"...monotheism postulates the brotherhood of all men." [31]

Clement: "Come unto me and gather as one well-ordered unity under the one God." [33]

Thus sin – any breach with God – is a breach of human unity. [33]

By original sin, humanity is "turned into a multitude of individuals." [33-34]

Re: sin – "inner disruption went hand in hand with the social disruption." [34-35]

"...the redemption being a work of restoration will appear to us by that very fact as the recovery of lost unity." [35]

Hippolytus: "Like the queen bee, Christ comes to muster humanity around him." [36]

"Christ from the very first moment of his existence virtually bears all men within himself." [37]

"Not in vain does John assert that the Word came and dwelt among us, for this way he teaches us the great mystery that we are all in Christ and that the common personality of man is brought back to life by his assuming of it." [39]

John: Jesus gathering the sheep..... Paul: Christ came to bring unity and peace, indeed is this peace in person. [42]

Paul: Body of Christ..... John: Vine and branches [44]

Social dimension of "the new man" in Ephesians and Colossians. [45]

Clement: "The whole Christ... is not divided; for he is neither barbarian, nor Jew, nor Greek, nor man, nor woman, but the new Man, wholly transformed by the Spirit." [46]

Cyril: "God cannot be worshipped save in one edifice, and his straying children can only find the way to the Father if they are gathered together in one Body, the new Man whose head is our Redeemer." [47]

"Henceforward one living being grows under the action of a single life-force, and vivified by the one Spirit attains to the status of perfection." [47]

## **Chapter 2: Church**

The church is "Jesus Christ spread about and communicated." (Bossuet) [48]

The church completes the work of spiritual reunion made necessary by sin. [48]

"The Church in each individual calls on the whole man, embracing him as he is in his whole nature." [49]

Augustine opposed the Donatists' "sectarian spirit and parochialism." [52]

"Humanity is one, organically one by its divine structure; it is the Church's mission to reveal to man that pristine unity that they have lost, to restore and complete it." [53]

Maximus: "Men, women, children, profoundly divided in nationality, race, language, walk of life, work, knowledge, rank or means..... all these she recreates in the Spirit. On all in the same measure she imprints a divine character. All receiver of her a single nature which cannot be divided and by reason of which their many and deep differences can no longer be held in account. By it all are brought up and united in a truly Catholic manner. For (in the Church) no one is in the slightest degree separated from the community, all are fused together, so to speak, one in another, by the mere and undivided strength of faith..... Christ is also all in all, for he encloses all in himself by his sole power, infinite and all-wise in its goodness, like the center to which all lines converge, so that all the creatures of the one God should not be strangers or enemies to each other without common ground whereon to show their friendship and the peace between them." [53-54]

"...this Catholicism found expression in the miracle of Pentecost." [55]

"... the Holy Spirit... is about to reestablish mutual comprehension among men, since each individual will understand in his own language the one truth which is to reunite him to his fellows." [55]

Compared/contrasted to Babel. [55]

"... as Yahweh bestowed adoption on no individual as such, but only insofar as he bestowed universal adoption on the people of the Jews, so the Christian obtains adoption only in proportion as he is a member of that social structure brought to life by the Spirit of Christ." [60]

Judaism passed on to Christianity its concept of salvation as essentially social." [61]

The Church "is a *convocatio* before being a *congregatio*." [64]

Barth: "If we seek to solve the question of the unity of the Church by appealing to an invisible church, we speculate as Platonists instead of listening to Christ." [67]

"The Church, without being exactly co-extensive with the Mystical Body, is not adequately distinct from it." [72]

There are many dangers both in identification and disjunction of the two. [67-72]

"... so the Church which lives and painfully progresses in our poor world is the very same that will see God face to face." [73]

"...destruction of unity is a corruption of truth." [77]

Baldwin of Canterbury: "Through the communion of grace truly the communion of nature begins to be restored." [80]

### **Chapter 3: Sacraments**

#### **Baptism and Penance**

Sacraments as "instruments of unity." [82]

"As they make real, renew or strengthen man's union with Christ, by that very fact they make real, renew or strengthen his union with the Christian community." [82]

"...it is through his union with the community that the Christian is united to Christ." [82]

"To be baptized is to enter the Church." [83]

Concorporation: "Baptismal regeneration... is not confined in effect to one soul alone." [85]

"... so that through each one of us this one Church ever appears as the chief object as well as the chief minister of all the sacraments." [87]

Pseudo-Haymo: "Sacraments make the Church." [87]

Penance: Reconciliation with the Church is an efficacious sign of reconciliation with God. [87]

#### **Eucharist**

Many patristic texts on one bread, etc. [88-92]

E.g., John Damascene: "If the sacrament is a union with Christ and at the same time a union of all, one with another, it must give us real unity with those who receive it as we do." [92]

Despite their enormous diversity, all the medieval schools "agreed in this: the result of the sacrament is unity." [93]

Thus, the name 'communion.' [93]

“...the outward signs of the mystery, the bread and the wine, proclaims that the faithful ought to come together in this sacrament in one love.” [95]

Suffering is “the very crucible wherein unity is forged. That man who will not remain isolated must pass through it.” [95]

Medieval sacramental theory involved three stages of depth: (1) outward sign: bread and wine, rige; (2) what is contained under the sign, the Body of Christ; 3) the definitive fruit of the sacrament, the unity of the Church. [96-97]

“And just as the body of Christ was signified more exactly by the bread and his blood by the wine, so the Church, which is also the Body of Christ, seemed signified by the consecrated bread, whilst the wine changed into the blood of Christ was naturally the symbol of love which is like the blood wherein is the life of this great Body.” [97]

“Gradually the doctrine was forgotten.” [98]

“...the idea of the relationship between the physical body of Christ and his Mystical Body came to be forgotten.” [99]

Re: the Fathers and medieval: “They could see a profound identity between the mysteries of the ‘real presence’ and of the ‘mystical body.’” [100]

Liturgical texts which focus on the sacramental effect of unity. [102-108]

Impact of the *Didache* on subsequent Eucharistic texts – “so may thy church be gathered.” [107-108]

A martyr of Saragossa at his execution: “I must keep in mind the Catholic Church spread from the rising to the setting of the sun.” [109]

“True Eucharistic piety... is no devout individualism.” [109]

“... it cannot conceive of the action of the breaking of the bred without fraternal communion.” [110]

#### **Chapter 4: Eternal Life**

“The Christian, helped by the sacraments that the Church dispenses to make of him a freer, more vital member of the great body, and by the grace that he continually receives through and for this community sets out on his journey toward his last end.” [112]

“Christian tradition has always looked on heaven under the analogy of a city.” [113]

Hilary of Poitiers: “Their [the saints’] joy is derived from their community.” [113]

“Among those who are received within this heavenly city there is a more intimate relationship that subsists among the members of a human society, for among them there is not only outward harmony, but true unity.” [115]

Paul held “the hope of a social salvation.” [120]

De Lubac's explanation for numerous theologians (even popes) who had held that no soul could enter heaven until the end of time and the Last Judgment: "If it was possible to believe – mistakenly – that the soul could not arrive at the beatific vision before the end of the world, was it not, in part at least, because it was held, and rightly, that the salvation of the individual could only be obtained within the salvation of the community?" [123]

Origen: "...Christ himself could not enjoy perfect blessedness as long as even one of his members was ensnared by evil or was in a state of suffering." [126]

"Should we not pay more attention... to that consortium which is a real part of beatitude...?" [129]

Thomas Aquinas: "... the end of a reasonable creature is to attain to beatitude, and that can consist only in the kingdom of God, which in its turn is nothing else than the well-ordered society of those who enjoy the vision of God." [130]

As the elect await the final judgment, "the separated soul is so in a twofold sense. It is separated from its body and so it is also cut off, in some sort, from the natural medium through which it communicates with its fellows." [130]

Origen's homily on Ezekiel's vision: "When shall come the resurrection of the real, whole body of Christ, then the members of Christ will be knitted together, joint to joint, each on in its place, and the multitude of members will form at last, completely and in full reality one single Body." [131]

"... the resurrection of the dead can be described by the word already used for the formation of the church – *congregatio*." [131]

"... we must surely affirm that the one and only Church will remain incomplete until the last day." [133]

## **PART TWO**

### **Chapter 5: Christianity and History**

Other religions offer "an individualist doctrine of escape." [137]

Also in Platonism and Plotinus. [137]

"... the world from which escape must be sought is meaningless, and the humanity that must be outstripped is without a history." [138]

"... the human mass thrashes about vainly in the same unchanging state of servitude." [140]

"Christianity alone continues to assert the transcendent destiny of man and the common destiny of mankind." [140]

The *historic* character of Christian dogma is closely related to its *social* character. [141]

"For if the salvation offered by God is in fact the salvation of the human race, since this human race lives and develops in time, any account of this salvation will naturally take a historical form – it will be the history of the penetration of humanity by Christ." [141]

"The world has a purpose and consequently a meaning." [142]

“The entire human race... by those two hands of God, the Word and the Holy Spirit, that despite its mistakes have never entirely loosened their hold, in this one great movement sets forth to the Father.” [142]

“Of necessity we must find a foothold in time if we are to rise into eternity; we must use time.” [144]

Christians may indeed withdraw, but only to find this foothold. [144]

“The Word of God... came to deliver us from time, but by means of time.” [144]

“Contemplation of heaven will not distract the attention that must be given to the divine work which goes forward on earth, carried out with earthly materials but not for earthly purposes.” [147]

“... the stages of history” henceforth “are in reality stages of an essentially collective salvation.” [148]

Patristic division of history into ages. [148-152]

“... nothing of the divine work shall be lost. The work of the Son completes and restores the work of the Father; the gifts of the Holy Spirit consecrate it.” [152]

“... it is neither the natural cycle nor some extra-cosmic deliverance that is portrayed by her liturgical year: it is the vast history of our redemption.” [153]

“... the idea of a divine work that the whole movement of the world should bring to fruition, the idea of the progress of mankind in its entirety toward a determined end, finds vigorous expression in the Hebrew world.” [157]

## **Chapter 6: Interpretation of Scripture**

“... if salvation is social in its essence it follows that history is the necessary interpreter between God and man.” [166]

Aim of patristic interpretation: “to understand the spirit of history without impairing historical reality.” (Clement of Alexandria) [168]

Origen: Christians accept the law of Moses, but as interpreted by Jesus. [178]

Patristic interpretation finds figures of the Church throughout the Old Testament. [183ff]

“In the privileged history of the patriarchs and the faithful people they saw the long betrothal of Christ with his Church which preceded thy mystic marriage of Nazareth and Calvary.” [190]

“For them, in fact, in a certain sense the Church was nothing else than the human race itself, in all the phases of its history, in so far as it was to lead to Christ and be quickened by his Spirit.” [191]

This “is the central symbol, the guiding spirit, as it were, of the whole interpretation of the Old Testament.” [192]

Augustine: “The prophets speak more obscurely of Christ than they do of the Church.” [193]

Many characters in the gospels are interpreted by the Fathers as figures of the Church. [196-200]

The parables are interpreted in terms of our collective history. [200ff]

The personal interior life is not neglected: “if all that happens to Christ happens also to his Church, ‘whatever happens to the Church happens also to each individual soul.’” (Pascal) [206]

“For there is no authentic spiritual life which does not depend on the historical fact of Christ and the Church’s collective life.” [206]

“...this twofold but single mediation.” [207]

Ambrose: “Paradise, which is the Church together with all her saints, is at the same time the inner life of these saints together with their virtues.” [207]

Eucherius: “... whatever in Scripture fits the Church, can also be applied to the soul.” [209]

“There is a correspondence between the spiritual growth of the world and that of the individual soul, for both are caused by the same divine light.” [209]

Interpretation of the Canticle of Canticles as referring both to the Church and to the soul. [210-211]

“Origen establishes a constant parallelism between the soul and the Church” – “what he says about the soul is attributed to it as a member of the Church.” [211]

“... the law of the Incarnation, which is both individual and social, governs the whole spiritual life.” [211]

Epiphanius: “At the beginning of all things is the holy Catholic Church.”

## **Chapter 7: Salvation through the Church**

Irenaeus: “... the Son, from the very beginnings in every part of the world, gives a more or less obscure revelation of the Father to every creature, and that he can be the ‘Salvation of those who are born outside the Way.’” [218]

Chrysostom: “... that grace is diffused everywhere and that there is no soul that cannot feel its attraction.” [218]

“... the grace of Christ is of universal application.” [219]

The problem de Lubac poses: if the status of ‘unbelievers’ is sufficient for salvation, why the need to seek to bring them explicitly to the Church? [220-222]

De Lubac’s solution pertains to the social dimension of salvation – needed is more than the individual salvation of unbelievers – needed to be kept in view is the destiny/end/purpose of humanity, to be conjoined in unity as the Body of Christ. [222-225]

“God did not desire to save mankind as a wreck is salvaged; he meant to raise up within it a life, his own life.” [226]

Human cooperation is necessary for redemption. [226]

“He came not to win for us an external pardon – that fundamentally was ours from all eternity and is presupposed by the Incarnation itself; for redemption is a mystery of love and mercy – but to change us inwardly. Thenceforth humanity was to cooperate actively in its own salvation, and that is why to the act

of his sacrifice Christ joined the objective revelation of his Person and the foundation of his Church.” [226]

The Church is “necessary to transform and complete human endeavor.” [227]

“As long as the Church has not covered the whole earth and bound all souls together, to increase is a very necessity of her nature.” [227]

“Her Catholicity is both her strength and at the same time a continual demand upon her.” [229]

“So long as the Church does not extend and penetrate to the whole of humanity, so as to give it the form of Christ, she cannot rest.” [230]

Human development, both in Israel and the rest of the world (past and present) was/is preparatory for Christ’s revelation to be received.” [230-231]

Unbelievers “can be saved because they are an integral part of that humanity which is to be saved.” [233]

De Lubac emphasizes that, “*for humanity taken as a whole*, there can be no salvation outside the Church.” [235]

De Lubac wants to harmonize two things: (1) the necessity of the Church for salvation; and (2) the universal action of Christ as Savior. [237]

The Fathers on Jewish prophets and righteous Gentiles: “... all prepared for the universal Church; and she does not hesitate now to recognize them as her members.” [238-239]

Key word is “collaboration” – The Christian must cooperate with God and men in God’s work in the world and among humanity. There is but one end: and it is on condition that he aims at it together with all men that he will be allowed a share of the final triumph, that he will find a place in the common salvation.” [240]

“The grace of Catholicism was not given to us for ourselves alone, but for those who do not possess it.” [240]

“The city of the elect does not welcome ‘profiteers.’” [240]

“Fidelity to that grace by which we are members of the Church makes two demands upon us: we must cooperate in the collective salvation of the world by taking part, each in accordance with his own vocation, in the construction of that great building of which we must be at once the workmen and the stones; at the same time we must cooperate, by the impact of our whole Christian life, in the individual salvation of those who remain apparently ‘unbelievers.’” [241]

“The rest of the world is bound up with us, and it cannot be saved without us.” [243]

Massignon: “Judgment will be given to the privileged, according to what their privileges have yielded for the common good in favor of those who have been excluded.” [244]

“No one is a Christian for himself alone.” [244]

Mechtilde of Magdeburg’s “universal prayer for salvation” – she “would take on herself the fears and the hopes, the sorrows and the joys of the whole of humanity.” [244-245]

Methodius of Olympus: "The Church is in the pains of childbirth until all people shall have entered into her." [245]

### **Chapter 8: Predestination of the Church**

General thesis of the chapter to this point: "... human understanding had to make much progress so as to be able to receive the object of revelation." [262]

"... the providential harmony of history." [265]

"Christianity, for those who lived in its first period, was at one and the same time, both spring and autumn." [268]

"it was both an achievement and a hope." [268]

Augustine: both harvest and sowing. [268]

"In the evening of the world the Cross was the consummation of all things, but on Easter morning a new day was born for mankind." [268]

"The necessary preparations were of long duration, wisely spaced out in stages; but the bright light of the Word made flesh shone forth all at once, for it was the sudden beginning of a stupendous revolution." [269-270]

Tertullian: "O Christ both old in what is new and new in all that is old." [271]

"... the Church is nothing else than humanity itself, enlivened, unified by the Spirit of Christ." [279]

### **Chapter 9: Catholicism**

Initial thesis: Just as there are historical preparations for Christ and the Church, so too can positive elements of cultures/religions be accepted in Catholicism as a people is evangelized. [282-284]

"How marvelous it is to see the 'elements of the world' slowly forming, growing to maturity, evolving - no man knowing - to provide a body for the Christianity of the future." [285]

"Christianity transformed the old by absorbing it." [285]

"The Docetist heresy, even in mitigated form, by destroying his humanity destroys our salvation." [286]

Newman: "To the objection 'these things are in heathenism, therefore they are not Christian,' we, on the contrary, prefer to say, 'these things are in Christianity, therefore they are not heathen.'" [287-288]

"As long as growth is spontaneous and centers of Christianity gradually increase in number, spreading out like an oil stain, these human contributions, with their local differences, appear of themselves, spontaneously, as matter of course; it is, too, a spontaneous reaction that eliminates whatever is unwholesome in them." [288]

"... twofold desire to entertain whatever can be assimilated and to prescribe nothing that is not of faith..." [289]

More than mere outward adaptation is required, rather "a whole inner transformation." [290]

“... revealed truth, because it is Catholic, makes its own and completes a man’s genuine thinking...” [290]

This method “calls in question so many things that long habit has made sacred, some of them seeming almost bound up with dogma.” [290]

Re: Islam – “... for long Christians have been unable to make that indispensable effort at comprehension.” [291]

Severus of Antioch: “Truth must endue each individual on the basis of his own thoughts.” [292]

An Indian missionary, Pere Calmettie re: Hinduism: “It is by no means pure gold, but like gold as it comes from the mines; the brilliance shed by certain ideas and passages shows that there is really gold in it...” [292]

“How pressing is the need for such an effort at understanding when it concerns those features of a civilization whose chief fault is merely that they are unfamiliar to us!” [293]

Nineteenth century = “only too often a century of barbarous blindness.” [293]

Re: expansion of the influence of Western culture: “This apparent unification is no obstacle to the continued existence of certain outstanding varieties of spiritual experience... which are logically irreducible.” [294]

“... all races, all centuries, all centers of culture have something to contribute to the proper use of the divine treasure.” [295]

The Church “believes in fresh providential harmonies for her further expansion.” [295]

Just as with such harmonies with the classical cultures of Greece and Rome.

“... a fresh assimilation is prepared in the silence of prayer and study.” [296]

“She is Christ’s seamless coat, but she is too – and it is the same thing – Joseph’s coat of many colors.” (Gregory of Elvira) [296]

“... this visible catholicity is the normal expression of her inner riches, and that her beauty is resplendent in its variety.” [296-297]

The Church is “the very opposite of a ‘closed society.’” [298]

“... a flexibility of infinite comprehensiveness.” [298]

The Church is at home everywhere, and everyone should be able to feel herself at home in the Church.” [298]

“... great spiritual asceticism” is required to overcome the identification of Christianity with a specific culture (European). [299]

Needed is “a systematic desire to study sympathetically those forms of thought that are most remote from us.” [300]

“It would be wrong to obscure the gentle severity of the Gospel, but it is not lawful either to load it with additional burdens.” [301]

“We must give souls to God, not conquer them for ourselves.” [301]

### **PART THREE**

#### **Chapter 10: The Present Situation**

“Fidelity to a tradition, moreover, is never servile repetition.” [306-307]

Restatement and adaptation are needed in order to strengthen and clarify doctrine. [307]

Aristotelian logic and Roman law were great instruments of precision, but held inherent dangers..... “the danger of a legal outlook in expounding the mysteries – an outlook entirely foreign to their nature.”.....

Aristotelian logic is “unsuited to those organic, unitary ideas” more suitable to Platonism. [307]

After noting the way individualism has eaten away at the natural collectivity of humanity, de Lubac notes the way in which theology and Church teaching often focuses too much in the refutation of effort, which has often led to a narrowing of focus. [308-314]

“... the modern theology of the Church has reflected the Protestant individualism which it sought to correct in too extrinsic fashion.” [314]

E.g., Ecclesiology has so focused on opposition to imperial/royal jurists, first, and then in opposition to Gallican and Protestant doctrines.” [314]

There has resulted an emphasis on ecclesiastical authority “that the spiritual unity of the members of the Mystical Body has been more than once practically forgotten.” [314]

The name ‘Catholic’ is at times lost in its significance, as the focus on authority becomes a principle of limitation. [315-316]

At times there has been such focus on proving the Real Presence in the Eucharist that the Eucharist as symbol of Unity became suspect. [318]

“It is only when we have realized very keenly how different we necessarily are in our human reactions, even toward revelation, and in our human methods of thought, even about dogma – from St. Paul or Origen, St. Thomas Aquinas or Bossuet, a monk of Thebaïd, a medieval craftsman or a Chinese neophyte – that we shall be conscious of the full intimacy of our profound union with them all in this same dogma by which they lived as we live today.” [322]

“Many are already growing impatient with the new scholasticism, the mixture of abstractions and metaphors in which it tends to be entangled.” [324]

#### **Chapter 11: Person and Society**

Tension between ‘Catholicism’ and personalism – both of which are affirmed. [326]

“The whole of dogma is thus but a series of paradoxes, disconcerting to natural reason and requiring not an impossible proof but reflective justification.” [327]

“... it is not enough for it (the mind) to seek refuge in an ‘absence of contradiction’ by an absence of thought.” [327]

“True union does not tend to dissolve into one another the beings that it brings together, but to bring them to completion by means of one another.” [330]

“It is not necessary to fear unitary values in order to preserve personal ones.” [330]

Pascal: “All is one, one is in the other, like the three Persons.” [330]

“The summons to personal life is a *vocation*, that is, a summons to play an eternal role.” [331]

“Now perhaps it will be understood how the historical character that we have found in Christianity, as well as the social, emphasizes the reality of this role: since the flow of time is irreversible nothing occurs in it more than once, so that every action takes on a special dignity and an awful gravity; and it is because the world is a history, a single history, that each individual life is a drama.” [331-332]

“If there is not admitted beyond all visible mortal societies a mystical and eternal community, beings are left in their solitary state or crushed into annihilation.” [333]

Quoting Fessard: Christian revelation “has extended to the utmost the confines of the human community into which every ‘I’ is born.” [338]

The Holy Spirit “personalizes and unifies.” [339]

“By revealing the Father and by being revealed by him, Christ completes the revelation of man to himself” ..... cf. Galatians 1.15-16. [339]

“Henceforth the idea of human unity is born. The image of God, the image of the Word, which the incarnate Word restores and gives back to its glory is ‘I myself’; it is also the other, every other. It is that aspect of *me* in which I coincide with every other man, it is the hallmark of our common origin and the summons to our common destiny. It is our very unity in God.” [340]

Abstract thought can never overcome the dilemma of identity and participation: “There must be basically a real apperception which seizes at a single glance, beyond all spatial intuition, the bond between personal and the universal.” ..... Incarnation..... [341]

All authentically Catholic spirituality will always share in both an “interior” and a “social” tendency. [343]

The ‘interior’ enables recognition of the image of God in myself, which I then recognize in others. [344]

“In the end it is an ever more real and more widespread spiritual society that must be rediscovered in the deepest, most abandoned interior silence.” [349]

Paul Claudel: “No one of our brethren, even should he desire it, can separate himself from us, and in the meanest miser, in the heart of prostitute or the most squalid drunkard there is an immortal soul with holy aspiration which, deprived of daylight, worships in the night. I hear them speaking when we speak and weeping when I fall on my knees. I accept them all! I take and understand them all; there is not one of them I do not need, not one that I can do without! There are many stars in the heavens and their numbering is beyond all my power of calculation, and yet there is not one that I do not need in my praise of God. There are many living beings, yet we see scarcely any give forth their light, while the rest are whirled around in the dark chaos which contains them; there are many souls, but there is not one of them with whom I am not in communion in that sacred apex where it utters its *Pater Noster*.” [349]

## Chapter 12: Transcendence

Due to both the human sciences and genetic method in the hard sciences: “We see every individual rooted in humanity as humanity itself is rooted in nature, and the scientific enrichment of this perception provides a natural basis of great value for a better understanding of our Catholicism.” [353]

Regarding the Fathers’ scientific knowledge and lack thereof: “The material narrowness of their view was no hindrance to its formal breadth.” [352]

“Thus we can be assured that the fresh conclusions forced upon us about our history and our empirical origins will help us, after their own fashion, to probe more deeply into the meaning of our Catholicism, its concern for the whole history of man and its solicitude for each member of the human family.” [353]

“For a transcendent destiny which presupposes the existence of a transcendent God is essential to the realization of a destiny that is truly collective, that is, to the constitution of this humanity in the concrete.” [353]

“It is absolutely necessary, then, that history should have a meeting-place in which, in every generation it can be gathered together, a center to which it can converge, an Eternal to make it complete, an Absolute which, in the strongest and most real sense of the word, will make it exist. It needs a magnet to attract it. It needs – but this last point would involve us in fresh considerations – Another to which it can give itself.” [354]

“If we want to renew our hope of the coincidence of these two terms, new and perfect, which together and indissolubly sum up our human ideal, we must go back to St. Paul: we too must believe in Christ.” [355]

Regarding the movements toward unity in our time – Catholicism recognizes the “genuinely human characteristics” of these movements, and “seeks to set it right by making plain both its end and the conditions of its development.” [357]

But the inadequacies of this movement in a purely secular concept of society must also be criticized: “we must have the courage to show ourselves resolutely reactionary.” [357]

“... it is the role of the Christian, a man among his brother men, buoyed up by the same aspirations and cast down by the same anxieties, to raise his voice and remind those who forget it of their own nobility; man is only himself, he only exists for himself *here and now* if he can discover within himself, in silence, some untouched region, some mysterious background, which whether gloomy or cheerful, commonplace or magic, is not encroached upon by the cares of the present.” [357]

“... it is to make him have a respect for man wherever he is found. It is to forbid his ever making use of the man of today as a mere instrument for the purposes of the man of tomorrow.” [358]

Critique of Marxism [358-359]

“The happiest and more perfect form of social existence would be the most inhuman of conditions if it were not ordered to the spiritual life, just as the latter would be, on a final analysis, only a mystification if it retired into itself in a sort of refined egoism.” [360]

“For in truth the hereafter is far nearer than the future, for nearer than what we call the present. It is the Eternal found at the heart of all temporal development which gives it life and direction.” [362]

“If modern men are so *absent* from each other, it is primarily because they are absent from themselves, since they have abandoned this Eternal which alone establishes them in being and enables them to communicate with one another.” [362]

‘Social Catholicism... defines an attitude, a trend, rather than a doctrine settled in all its particulars.’ [362]

“But among Catholics there was not always to be found enough men living their faith so intensely and intimately in touch with the life of their time as to feel at once particular difficulties as they arose, and to find, within their own province and on their own responsibility, the required solutions.” [363]

Gregory the Great: “In Holy Church each bears the other and is borne by him.” [364]

“Charity has not to become inhuman in order to remain supernatural; like the supernatural itself it can only be understood as incarnate.” [365]

### **Mysterium Crucis**

“Pasch means passing over. It is a transmutation of the whole being, a complete separation from oneself which no one can hope to evade. It is a denial of all natural values in their natural existence and a renunciation even of all that had previously raised the individual above himself.” [367]

“Christian humanism must be a *converted humanism*.” [368]