

C 1 1964 The Church and Mankind

R. Van Kets OP: "The Dialogue between the Church and Contemporary Cultures"

p169 "... the deceptively ~~xxxx~~ simple ~~statement~~ that "Church and world must maintain a dialogue with each other" contains in fact one of the most demanding tasks for both the religious sense and the thinking mind of man."

cf encyclical, Ecclesiam suam

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C § 1965 The Pastoral Mission of the Church

Heinz Schukster, "The Nature and Function of Pastoral Theology"

Original narrow and clerical concept, p5, pastoral theology was 'a course in which the individual "pastor" was given directives for his pastoral practice.'

Approach criticized by Tübingen school mid eighteen hundreds

K Rahner, Plan und Aufbau eines Handbuches der Pastoraltheologie, printed as ms Freiburg 1960

Arnold Rahner Schurr Weber, Handbuch der Pastoraltheologie, 1964-

p6 Xt's redemption is carried on not only by the pastoral activity of the individual priest but by all members of the church

Since 'the nature and function of the church is to ~~xxxxxxx~~ continue the redemptive work of Xt through the grace of God, there exists a practical ecclesiology concerned with this task

The church has no God-given infallible knowledge of the structure of contemporary society in which she has to proclaim her message, fulfill her task, and so reach her own fulfillment. Hence pastoral theology

p7 PT is that branch of theology which deals with the Church's self fulfillment in the ever new contemporary situation. ■.

p8 PT concerned with the pastoral function not merely of the individual pastor, nor of the clergy alone, but of the church itself.

PT an existential theology concerned with  
all those that cooperate in the church's fulfillment  
all the activities through which the Church fulfills herself  
all the communal and sociological aspects of the C's nature and activity  
the formal basic lines along which this fulfillment takes place

C 3 con'd

Hence liturgy, catechetics, homiletics, missiology, practical charity all become parts of pastoral theology p9

The contemporary situation constantly conditions Selbstvollzug  
Clerically minded PT narrowed attention to situation of individual  
Then contemporary reality and social and cultural changes considered  
per accidens, transitory, to be opposed and changed by pastors

p8 'Pastoral theology can therefore rightly be called "existential ecclesiology"....'

p10 'A genuinely theological, methodical, and scientific treatment of the church as a contemporary phenomenon has so far remained an unfulfilled wish.'

p11 Cannot be met by merely secular sociology and sociology

p12 QQ concerning

the church in the world as a whole

the situation and structure of societies within the world

the situation of the individual person in the present world

p13 hence differs from but includes old pastoral theology

item: is practical theology, but not only practical theology, since it adds ~~XXXXXXXXXXXXXXXXXXXX~~ pastoral concern

p89 François Houtart & Jesu Remy, "A Survey of Sociology as Applied to Pastoral Work"

Bibliographies: pp 104-110;141-144.

C 4 The Church and Ecumenism 1965

pp 41-61 Hans X Küng, 'The Charismatic Structure of the Church'

pp 62-86 Gregory Baum, 'The Ecclesial Reality of the Other Churches'

pp 87-93 Walter Kasper, 'The Church under the Word of God'

p88 It is a misunderstanding, even a caricature, of the Catholic position (though not a little ground is given for it by Catholics) to conceive the church as no longer bound to the Word of God that confronts her, but that the content of her belief is to be derived from the plenitude of the Holy Spirit and the accompanying consciousness of that plenitude.

p89 'According to the Thomists, the act of faith finds its last end not in a creedal formula but in the content of the faith expressed in the formula, which for them consists in the very truth of God himself (II-II, q. 1, a. 2 ad 2m).'

'The Church, therefore, can never exhaust the whole of divine truth, which has appeared in bodily form in Christ Jesus (Col ~~19x29~~ ~~XXXX~~ 1 19; 2 9).'

'The Christian faith is neither a Platonic ~~■~~ world of ideas, nor an ideology, nor a philosophy; it is not an abstract system of revealed propositions. Rather it is the healing power of the life /p90/ and truth of God, a definitive and eschatologically final revelation that has been made known in Jesus Christ (Heb 1, 1)...'

p92 'To be sure, later and more recent traditions may have for their intention to preserve the spirit of the apostol<sup>9</sup>c age, but this ~~χ~~ spirit would become a ~~xxxxx~~ pale wraith, an abstraction, unless it were to ve renewed by a conversio ad phantas~~ma~~ from the living pictures, from the events of sacr<sup>3</sup>d history and by the power welling up from the source of the words of Sacred Scripture.'

Hence

There is a legitimate multiplicity of creeds and theologies, and integration within th<sup>is</sup> multiplicity is possible.

.. it is correct not merely to counterpose the thinking of St Thomas Aquinas and Martin Luther

We should rather seek to determine, by a study of the incomparably greater Word of God, and from the greater whole of the Scriptures, what are the relative merits and limitations of the two theologians.

p93 '.. there arises still another consideration for the basis of an ecumenical ~~■~~ dialogue: The living interpretation of the Gispel is to be found in the union between it and the concrete situation of the Church in her preaching and missionary efforts. Therefore, we will have to ask ourselves not only what has separated us in the<sup>xp</sup> past, but also how we are preaching today, what has been the result of our proclamation<sup>of</sup> ~~■~~ the Gospel; whether men are understanding us, whether our message appears to them not like some venerable historical relic, but as something that can have a decisive force for the life of the world today.'

C 7 Historical Problems of Church Renewal 1965

Various questions of organization and authority.

C 6 The Church and the World

pp 79-91 'Human Experience as the Starting Point of Fundamental Theology' by Henri Bouillard

p79f Fundamental theology means ~~w~~ either establishing in faith the science of faith or else laying the foundations in reason for the act of faith.

p 82 "... Pope Paul VI has stated, with all the authority of the magisterium, in the encyclical Ecclesiam suam, that at the heart of non-Christian religions and at the basis of the efforts used by atheists to explain the nature of man, there are authentic spiritual and human values."

p83 Hence "... will it not be possible to say that fundamental theology is essentially the dialogue of Christian faith with human experience in all its dimensions?"

p84 "... in the case that concerns us here, human experience means the consciousness that man has of the relation that exists between his divers activities on the one hand and the global significance of his life on the other. It is the experience of his life in its totality and in its meaning.... .. to give a rational and coherent exposition of it.. is tantamount to proposing a philosophical anthropology."

"In this totality, we can include religious experience itself if we address ourselves to those that profess a religion." Otherwise, abstract from religious experience if we are considering those that call themselves atheists or agnostics.

p85 "If it appeals to human experience, it is the human experience of every man..." But also "... it invites him to go beyond common experience. And it does so in two ways... It presents the signs of revelation. .. it warns him that faith cannot be simply the concluding step in the exposition, that faith is a free commitment in response to the call of divine grace."

p86 The obvious difficulty with the traditional signs of revelation

p87 "... God's revelation would have no meaning for us if it were not at the same time the revelation of the meaning of our existence. For the signs of revelation to be grasped for what they are, the subject must grasp that there is an intrinsic relationship between the mystery they are said to manifest and our own existence."

C 6 Bouillard con'd

p88 "For the word, myth, even with its value restored by the historians of religion, still keeps its pejorative sense, and it is inadequate."

Knowledge of God analogical p 89

CG I 30; ST I 12 13 ad lm

X.. the res significata cannot be arrived at without negating the modus significandi...

p91 "... it is important not to speak solely of the negative aspects of human experience: failure, sin, suffering, death... We would then run the risk of presenting christianity simply as a remedy for failure.. and not as the principle of life which it should be... we must bring out the positive aspects.. love therevove, work, social relations, scientific research, artistic creativity, etc. .."

".. it is important to envisage human existence ~~not~~ not solely under its individual aspect, but in its social and historical dimensions...."

Maurice Nédoncelle, "Philosophy, Handmaid of Theology?"

p98 "... because a uniform vocabulary is needed... because dogma must be based on firm convictions (proof of God's existence)

Heinz Robert Schlette, "The Problem of Ideology and Xtian Belief"  
pp 107-129: broad survey of usage of "ideology"

C 16 Is God Dead? 1966

Fessard, Moltmann, Arniz, Nogar, Ricoeur, Bamberger, Ogden, Vahanian, Welte, Fetscher, Ingo Hermann

Paul Ricoeur, "The Atheism of Freudian Psychoanalysis"

p 60 "It is, rather, a question of a reductionist hermeneutic applied to the "sensual effects" belonging to a culture...

.. the reduction of illusion is only the reverse side of a positive undertaking of liberating and.. of affirming man as man."

p 61 "... interpretation in its negative aspects is simply asceticism."

".. the competence of psychoanalysis extends to the total human reality; secondly, it also embraces religion as a

Ricoeur con'd

manifestation of culture; thirdly, in so far as it is psychoanalysis, it is necessarily iconoclastic."

p 62 "In this role, it (culture) sets out to lighten the burden of the sacrifice of instinct which is imposed on men, to reconcile individuals with those sacrifices which are inevitable, to offer them compensatory satisfactions for these sacrifices. It is in this meaning of the term that culture is a compensating factor. Considered in its cultural grandeur, religion is the supreme instrument of this ascesis and this reconciliation. In this dual role, it encounters /63/ desire and fear: the fear of punishment and the desire for consolation."

p 63 "Psychoanalysis does not speak about God, but only about the god which man has made. For psychoanalysis, religion is the illusion which belongs to the strategy of desire."

1907 Obsessive Acts and Religious Exercises

1912 Totem and Taboo

1939 Moses and Monotheism,  
Civilization and its Discontents  
The Future of an Illusion

p 69 "Psychoanalysis can manifest of the religious man a caricature of himself, but it leaves him the duty of meditating on the possibility of not resembling this hideous double. The value of analogy and, likewise, the limits of analogy seem to me to be decided on this critical point: Is there in the affective dynamism of religious belief the wherewithal to rise above its own archaism?"

"He (Freud) shows how an artist like Leonardo da Vinci is able to transfigure the /70/ vestiges of the past and, with a traumatic memory, to create a work in which his past is at once disowned and surpassed by the strength of art.... Is it not possible for a single phantasm to have vectors which move in opposite directions: the regressive vector which ties it to the past and a progressive vector which makes it a detector of meaning? This is the way which must be explored."

p 71 "He (Freud) has reinforced the faith of unbelievers; he has scarcely begun to reinforce the faith of believers."

"There are two points on which we have still something to be learned from Freud. The first is concerned with the relation between religion and inhibition; the second, its relation to consolation. We will only regain the true biblical dimension of sin when we have destroyed in ourselves all that remains of the archaic, the infantile, and the neurotic in "guilt feelings." Guilt is a snare, an occasion of regression, of incursion into the pre-moral, of stagnation in archaism." From justification in the eyes of the childish archaic father figure to justification before the Father of Jesus Christ.

"There are actually two types of consolation inseparably bound together: infantile consolation and idolatrous consolation... and on the other hand consolation according to the spirit which is free of all narcissism and self-seeking, which is in no way a protection against the calamities of existence or a refuge against the harshness of life. Such consolation is had only at the price of the most extreme obedience to reality. It emerges after the deprivation of the first consolation. The one who plumbs this movement to its depth will have truly taken on himself Freudian iconoclasm within the very movement of faith."

C 17: Historical Investigations, 1966

Victor Conzemius, "The Necessity of a Scientific Treatment of Contemporary Church History" pp 3 - 19

Giuseppe d'Ercole. "The presbyteral Colleges in the Early Church" pp 20 - 33

Boris Ulianich, "Recent Literature on Vatican Council II"

pp 112 f: Quote Tardini, Montini, Felici, John XXIII

p 113 notes obscurantism of official translations of John

p 114 f: curia, Siri, Tromp, Carli

p 115 Schillebeeckx: essentialistic, non-essentialistic

p 116 Chenu "Un Concile Pastorale" in La Parole de Dieu, II L'Evangile dans le temps, Paris 1964. pp 655-672

pastoral is not just application of abstract principles; it is word of God in action; it is interpersonal

Ulianich, Chenu, con'd

p 117 "Theology", science of God, "is inconceivable except through and in an economia, that is, through a coming of God in time, prepared ~~by~~ in the chosen people, consummated in Christ and now realized in the Church" (p 666). This means that history becomes apart of the fabric of the kingdom of God. This is quite a different perspective than the poor and pragmatic interpretation of a pastoral theology understood as "the art ... of grasping and conquering outsiders".

p 118 X John XXIII.."... substantially grasped the theological and historical nucleus of the situation of the Church within the span of his pontificate." G. Lercaro, B Giovanni XXIII -- Linee per una ricerca storica, Rome 1965

pp 120 f: Theological qualifications of Vat II: Betti Ratzinger Conga

Other items of considerable interest.

C 18 Religious Freedom (Canon Law) 1966

Joseph Lecler, Religious Freedom: An Historical Survey 3 - 20

Pietro Pavan, "The Right to Religious Freedom in the Conciliar Declaration" 21-36

C 19 Spirituality in the Secular City 1966

Claude J. Geffré OP

"Desacralization and the Spiritual Life" pp 111 - 131

BL observes: Man's being-in-the-world varies with his differentiation of consciousness.

There follows a variation in his apprehension of the 'holy', the 'divine'

For fully differentiated consciousness (1) heaven and earth show forth the glory of God yet (2) this deeper meaning to everything in no way conflicts with a comprehensive apprehension of secondary causes whether in the order of nature or in the order of human living.

For more or less differentiated consciousness ~~the~~ the foregoing distinction and comprehensiveness is more or less unattainable; this defect may be compensated by <sup>c</sup>sacralization

C 19 Spirituality in the Secular City 1966

de Certeau, Cooke, Gonzalez-Ruiz, Cren, Duquenois, Larkin, Geffré, &amp;c.

Claude Geffré, "Desacralization and the Spiritual Life" 111 - 131  
usingM D Chenu, La Parole de Dieu, II: L'Évangile dans le temps,  
Paris: Cerf 1964J Daniélou, L'Oraison problème politique, Paris: Fayard, 19651 H Urs von Balthasar, "The Gospel as Norm and Test of all Spirituality"  
Concilium 9: 1965Y Congar, Jalons pour une théologie du laïc, Paris: Cerf 1964J. Grand'Maison, Le monde et le sacré, I: Le sacré, Paris:  
Ed. Ouvrières, 19661 P. Ricoeur, "La critique de la religion," Bulletin du centre  
protestant d'études, June 19642 idem "Le langage de la foi," ibid.3 idem "Sciences humaines et conditionnements de la foi,"  
Dieu aujourd'hui, Paris: Desclée de Brouwer, 1965J. Ellul, X "Le sacré dans le monde moderne," Le semeur 2 1963 362 H Urs von Balthasar, "Meeting God in today's world," Concilium 6 19654 P. Ricoeur, De l'interprétation. Essai sur Freud, Paris Seuil 1965J Pohier, "Au nom du Père..." Esprit 1966 480-500, 947-970J Bosc, "Note sur la foi chrétienne et religion," Parole et Mission  
31 (Oct 1965) 584-589.

p 113 "For several years, in a number of articles, Fr Chenu has written of the passage of Christianity to a Church which is purely a presence in the world. He has analyzed the process historically and theologically. He has tried to seek there the ways by which the ~~XXN~~ Gospel is incarnated in time. The more the world /114/ is itself, the more men will be themselves and more the Word of God will be itself. The more, also, is the presence of the Word of God then a pure "presence", following the rhythm of that humanization that lies embedded in history. As a true disciple of St. Thomas, Chenu gladly supports the progress of natural and profane forces all through history, and he is of the opinion that this support, far from jeopardizing the domain of grace, ensures its transcendence and richness."

Geffré, Chenu con'd

p 114 "One senses that the Church's abandonment of past involvements and outdated institutions in order to achieve a "purer" presence in the world as such, is going to create a new kind of Christian in the world. Such a Christian will experience this dialectic of the Church's mission in his daily life. He will take certain Christian institutions with a grain of salt, but only to commit himself to whatever new ways his Christian conscience will dictate. Confronted by these new fields in geography, culture, social life, and politics in the modern world, he wants to be a missionary/of the Gospel and not 'the protector of a civilization that he himself has organized.' Beyond the zone of the Church's influence, the layman, with both his feet in the world, will act as a Christian, led by the dictates of his conscience and without necessarily being able to lean on directives from the hierarchy. Duquoc writes [C Duquoc, Signification ecclésiastique du laïc, Lumière et Vie 1963/ /p 84] that the real vocation of the layman will be to show that "Christianity does not despise the world but lifts it up, consecrates it, and fulfills it." In this perspective he will try to discern as 'signs of the times' the real progress of the world in regard to humanization, socialization, peaceful relations among men, the rise of conscience in the nations and the development of culture. Chenu sees all these secular values as 'Touching stones', a kind of praeparatio evangelica, that will lead to the ultimate destiny of man. Because of his new situation in the world, one can understand that the Christian layman finds himself ill at ease in certain spiritualities of the past that used to insist rather on the 'dangerous occasions' of life in the world.

[Chenu, "Les signes des temps," NRT Jan 1965 p 37]

He now looks for a spirituality that will integrate his life in a world that has become the main field where he must seek his sanctification."

p 115 "If we now turn to the study by J. Daniélou, we observe that he pursues a point of view totally opposed to that of Chenu. Let us take some typical quotations. 'The conversion of Constantine made the Gospel accessible to the poor' (p 12). 'The faith can really take root in a country when it has penetrated its civilization, when there exists a Christendom' (p 14). 'There

Geffré, Daniélou

p 115 can be no Christianity for the masses without a Christendom; there lies the choice' (ibid.). 'In a world threatened by ~~an~~ atheism, we must defend the substance of the sacred wherever it is found' (p 98).... As opposed to those who rejoice in the desacralization of the world (it has even become a slogan), Daniélou insists, in an almost rovocative way, on resacralization of the world before it can be sanctified."

pp 116-119: Pro and con on Chenu and Daniélou.

p 119 Geffré turns to basic issue, clarification.

"The fact that certain thinkers like Daniélou interpret the Christian religion as rooted in the sacred character of the world, ~~while~~ while others like Chenu see in the process of ~~xxxx~~ desacralization the rise of a more genuine Christianity, clearly shows how ambiguous this word, sacred, is."

p 120 "Our two authors reject a disastrous separation of Christianity from civilization. However, Daniélou dreams of a new kind of sacred civiilization while Chenu is glad to see that 'whole fields of economic organization, social relations, international coexistence, and cultural values have found an autonomy of function and institutional character in a technological civilization'." (p 252)

p 120 "But we may ask whether we should not, on the level of creation, assign a place to a sacred element which, far from excluding the profane, demands a provides a basis for it. Through the myster~~x~~ of creation there is already a sacred element at the root that coincides iwth the 'truth' of the world as such in itself. The true religious sacred element is in the nature of a relationship and that is why it does not jeopardize the solidity and autonomy of the profane. One cannot oppose the sarec to the profane as if they were two things in themselves. They only become two opposite things when one confuses the true religious sacred element with the sacred element of magic or taboo."

## Geffré paraphrasing Grand'Maison

p 121 "One should avoid beginning by a definition of the sacred in terms of separation. 'The sacred is not a thing in itself like the profane; it is a relation.' That is why we should avoid the extremism of those that want to localize the sacred and place it in separate zones; this would be a return to the magic kind of sacred of the various religions. But one should also avoid the extremism of those who, in order to ensure the profane character of the world, want to keep only the specifically Christian sacred element, the 'sacred' of the faith. One must show how the Christian 'sacred' is rooted in that original 'sacred' of creation, which is precisely the mystery of man and is, as it were, an opening toward the transcendent. Finally -- and this seems most important in the present debate about faith and religion -- the criterion of the genuine sacred lies in its anthropological value. One may say that the sacred finds its origin in the heart of man, as an opening towards a possible transcendency, a readiness for challenge."

".. it [the genuine religious 'sacred'] presupposes /123/ the earthly condition, ~~mm~~ even demands it and provides it with a basis. It establishes a relation of submission, a seeking of communion with a Being or beings on whom man feels he is dependent, both individually and with all other beings. The awareness of a total, ontological 'belonging' invites a total devotion to or consecration of man himself, his tasks, and the world that surrounds him. In this way the sacred is not a separate reality, a 'thing,' or something independent like the profane, but rather a relationship that is objective, present, coextensive with all being, all reality. While it must be distinct from the profane, it must at the same time invite consecration. This leads us to a better understanding of the dichotomy of the sacred and the profane, two constant dimensions of reality that cannot be opposed because they belong to different levels." Grand'Maison p 26

p 124 "Following in the footsteps of Karl Barth and Dietrich Bonhoeffer, many people today talk about the opposition between faith and religion. This debate is often rather confused because there is no agreement on what the parties mean by religion to start with. However, the debate is not purely accidental, and it did not spring from purely tactical motives of pastoral work.

Geffré con'd

It is no more accidental than the problem of the demythologization of the language of ~~ix~~ faith. This crisis is part and parcel of our present ~~situation~~ culture which has had to swallow and digest such formidable dishes as Marx, Nietzsche, and Freud -- those masters of suspiciousness as Ricoeur calls them -- who devoted themselves to a radical attack on the illusions of consciousness. And they only continued what had been started by Feuerbach, 'the ~~fix~~ first to say and see that man lost himself in the absolute, that the absolute in some way ~~xxx~~ causes real substance to evaporate, and that man therefore now has to reassert his own substance and to stop the process of diluting his own substance in the sacred. And Paul Ricoeur adds: 'I would like to think with Bonhoeffer and others that henceforth a criticism of religion, fed on Feuerbach and those three masters of suspicion, belongs to modern man's mature ~~ix~~ faith. In this sense one can say that this atheism that attacks man-made gods is from now on part of any form of ~~fixth~~ faith. And the first thing we must acquire is a critical sense to deal with that religion which has become a mask -- a mask of fear, of domination, of hatred. A Marxist criticism of ideology, a Nietzschean criticism of resentment, and a Freudian ~~ix~~ criticism of childhood distress have now become some of the ways along which any meditation on the faith must pass.' (Ricoeur 1 p 12)

p 125 "In so far as religion deprives man of his substance ~~ix~~ for ~~ix~~ the sake of something sacred and magic, we may say with Bonhoeffer that religion belongs to man's infancy. By the same token, in so far as mankind has reached adulthood, or at least is coming close to it, modern man can be defined as irreligious. There is an element of truth in this historical statement. Even if modern man is still far from being adult, and even if the function of 'religion' still continues to influence him in ways that differ from those of the great historical religions, it is certain that the whole movement of modern thought tends increasingly to dispossess God of his attributes in order to apply them to man."

p 126 "One can plead for a 'popular Christianity', a Christianity of the simple and the sinners, but one can ~~ix~~ in no way plead for a sociological Christianity that would ignore the personal commitment of faith." (Geffré vs Daniélou)

p 127 Desacralization: For and Against

p 128 "But in so far as it (desacralization) coincides with a radical exposure of the illusions and idolatries of the "religious" consciousness, it may paradoxically serve the sacred element of authentic religion in which the faith must be rooted. In this sense, the conquest of the universe by modern man, and therefore the decline of the sacred, x falls in line with the process of descralization that lies at the heart of our Judaeo-Christian religion." (i e vs ta panta plere theon)

p 128 "As Paul ricoeur has observed, the decline of the sacred in our modern world has been accompanied by a new advance of rationalism (in the strict sense). But this growth in rationalism in turn coincides with an increase in absurdity (Ricoeur 2 p 20). Everything becomes "controllable" in our desacralized universe and no mystery is left. Birth and death are no longer sacred realities; births are planned and death is but a "breaking-off", among the things at a man's disposal. And since this growth in man's rational approach goes hand in hand with man's growing ability in production, enjoyment, and technical transformation of the universe, one can see that the question of meaning, of 'what for?', is becoming more urgent every day. (Ricoeur 3 p 140)"

p 129 "One could x also point out that the desacralization of nature and the overemphasis on the rational element produce, by way of compensation, a kind of resacralization, but this time the sacred is no longer linked up immediately with nature but rather with the great collective myths of social groups. "Society now becomes the arena for those forces which man sees and feels as sacred... The desacralization of nature is accompanied by a sacralization of society. This is a wholly new experience in human history." (Ellul p 36)"

p 129 "What we must restore to its full value is the domain of human existence and the possibilities opened up by the encounter with other people. This differs from sheer inwardness with all its dangers of illusion and from a quasi-sacred communion with the group that exposes us to a magic sacredness.

I would therefore be quite ready to accept the formula that 'the substance of the sacred must be defended wherever it may be ~~fun~~ fpund,x' on condition that we understand the sacred in the sense

of the original truth of man as a mystery of receptiveness and communion. Everything that restores man as 'sacred history' has preparatory value for the reception of the Word of God. We must return to our origin in order to rediscover in man that soil which is full of receptiveness and stands open to the Other, the soil of freedom, not for the unlimited power to disagree, but /129/ rather the power to love and to give. We must encourage the sense of personal encounter with other persons without turning this encounter into a kind of magic. We must turn this encounter into commitment, recognition of the Other as a mystery of freedom that cannot be violated. In this sense we might read again these words of Hans Urs von Balthasar: 'If non-Christians complain that the universe no longer speaks of God today because, it is ~~is~~ said, the universe is no longer orientated toward God but toward man as its goal and meaning, they have only to take the neighbor seriously in the way in which they themselves are taken seriously as neighbors by [true] Christians in order to find the shortest and most convincing way to God.'" (Balthasar C 6 pp 35-36)

p 130 "Faith is an act that involves man's whole existence leaving nothing profane or neutral from the moral point of view. As we ~~we~~ have seen already, there is therefore ~~no~~ room for a criticism of religion which is not only legitimate but is demanded by faith and sanctity in so far as religion means an attempt at self-justification or a refusal to accept responsibility for one's own life. But if by a-religious Christianity we mean to deny that faith is rooted in a religious dimension of man and necessarily will express itself in a religious manner, we are faced with a deadlock.

The Christian faith indeed is the faith of man in his human condition. It is rooted in that original sacred element that is the truth of man as ~~is~~ God's creature. Without his knowing it, God is the very horizon that dominates his existence and his encounter with other people on the personal level. On the other hand, the hearing of the word of God, the reception of the sacramental signs by which the Lord has chosen to commune with us, the prayer that man addresses to his God in adoration, thanksgiving, and demand for his assistance -- all these <sup>are</sup> ~~are~~ human expressions that are bound to have a religious character.

Prayer, particularly, is a decisive criterion by which to unmask all the ambiguities that lurk behind the question of an 'a-religious Christianity' (Bosc~~x~~ 584-89). In other words, Christianity is not pure faith; it is the true religion because it is man's response to the true God: Faith does not oust religion, but takes hold of it and sanctifies it. It compels man to purify all religious manifestations that may tempt him to seek his own justice."

p.131 "And whatever the phase our human culture may go through, faith will always demand a trusting surrender to God. But the true believer knows that the surrender is never a rejection of responsibility or an alienation. The strange truth is that man can only find himself by losing himself and transcending himself in him who is his life, his freedom, and his happiness."

On Bonhoeffer C 19 p 124 n 24

R Marlé "Un témoin de l'Eglise évangélique: Dietrich Bonhoeffer"  
Revue de sociologie 53 1965 44-76

A Dumas "Dietrich Bonhoeffer et l'interprétation du Christianisme comme non-religion" Arch de sociol. des religions 19 1965<sup>1</sup> 5-29

C Geffré "La critique de la religion chez Barth et Bonhoeffer"  
Parole et Mission 31(Oct 1965) 567-583

Hans Waldenfels SJ, Japan's Spiritual Climate and Christianity  
C 19 156-173

C 26 The Evolving World and Theology 1967

Bröker

Werner ~~Bröker~~, "Aspects of Evolution" 7-24

Zoltan Alszeghy, "Development in the Doctrinal Formulation of the Church concerning the Theory of Evolution" 25-34

Andreas Van Melsen, "Natural Law and Evolution" 49-60

Karl Rahner, "Evolution and Original Sin," 61-74

C 9 Spirituality in Church and World 1965

G Neyrand, "Christianity in Japan" 91-110