

Joseph Comblin, "Secularization: myths and REal Issues pp 121- 136
Mainly Gogarten

Dominique Julia, Willem Frijhoff, "The French Priest in Modern
Times" 147-162

Council of Trent, Bérulle, Modern Problems

Concilium General Secretariat & Josef Smolik, "Revolution and
Desacralizatioj" pp 163-180

The Gospel as decralizalizing and so revolutionary.

C 49 Secularization and Spirituality Something about most things

C 57 Church History in Future Perspective 1970

Anton Weiler, Church History and the Reorientation of the Scientific
Study of History 13-32

Interpenetration of history and social sciences

Giuseppe Alberigo, "New Frontiers in Church History" p68 ff.

p 69 '... how necessary it is to read historic events in the light
of scientific accuracy, for it is comparatively recently that
we have stopped reading them purely from the viewpoint of apologetics
Then there is ~~xx~~ the further problem... the habit of taking only
a partial view of the events, and assuming that one aspect of a
reality can be considered dominant when it is in fact the result
of a prejudice, perhaps cultural or ideological or pertaining
to a certain kind of ecclesiology.

'Normally church history gives pride of place to orthodoxy...
The historian must take into account the church's estimate of unorth-
odoxy.../70/ But this attitude has always been overlaid by the
conviction that an allegiance to orthodoxy is the indispensable
condition for an event in the life of the church to be taken
seriously by the historian. It is not by accident that Western
Church history has totally neglected the history of the E~~x~~astern
Churches since the schism.

'Pride of place also went to uniformity, when it was
confronted by pluralism~~x~~... In the same way, established
attitudes were perferred to new re~~x~~searches, and this had a very
bad effect particularly in the spheres of dogma and spirituality.

'Another privileged position has been that of the clerical contingent as opposed to the laity. Church history has often been reduced to a saga of clerical goings-on...

'For a number of reasons, including the gradual disappearance of the early church's eschatological concern, and the influence of Roman law, privilege has been accorded to the Church as an institution. Christian developments that took place on the periphery of the institution, or outside it, have tended to be ignored. Catholic Church history has dwelt upon a multitude of insignificant facts and irrelevant details relating to the institutional church and its more illustrious members with the result that most of us know little or nothing of far more influential happenings that did not involve popes or church dignitaries. And this is the reason why church history /71/ seems often to move in fits and starts (they are of course explained by providence). Instead of being visualized as a dynamic development of X Christian life, it is seen rather statically as life in terms of institutions -- and clearly life can only be partially explained in such terms

p 71 'To some degree this priority overlaps with another, namely, that of authority in respect to the people who are subject to it. We have only to reflect on the way Church history has always represented the teaching magisterium. Theoretically, it has always accepted a magisterium of the people, incredendo, but in practice it has ignored it. And here we cannot discount the influence of Greco-Roman culture in creating all kinds of possibilities for mankind to acquire ~~xxx~~ over his fellow man whether it be a matter of property or politics.

'Then we come to privileges of a more subtle sort, for instance the priority of one authority over another. You have only to open Denzinger or Mirbt to see how papal authority always has pride of place over councils and synods.

'One of the most dangerous priorities, of course, is that of majorities over minorities. Here one must realize that this is not just a distinction between the orthodox and the unorthodox. It happens within the realm of orthodoxy itself. It has the effect of levelling out church history to the benefit of whoever gets the upper hand, so that minority groups and opinions, which so often express ideas of the greatest value, are dismissed as unimportant.'

[Cf M de Certeau, L'Histoire religieuse du XVIIe siècle. Problèmes de méthodes," Rech sc. rel., 57 19'9 231-250]

p 72 'Obviously one accepts canonization as a priority over normal Christian life. But unfortunately there have been historians who have built up the figure of a particular saint to symbolize a whole epoch...

'Fiially, we come to the most unacceptable privilege of all, and one that has been far-reaching in its effects -- namely, the primacy of the West over the East. Church history has consistently put the Eastern churches in a subordinate position, although admittedly it has considered the Greek church as more respectable than the communions of Asia and Africa -- Syrians, Copts, and so forth. It is this attitude that has brought about our almost total ignorance of Christianity as lived and experienced by these people.'

p 73 'Our foremost church historians have made us aware.. that the concept of the church is rapidly changing in the minds of thinking Christians and that, as a result, the status of Church history must likewise change. While remaining a historical discipline, it is /74/ taking on more of the characteristics that classify it under theology [refers to Jedin Aubert Dugmore]..

p 74 'Church history and should remain properly historical. It has its own object, its own proper mode of treating that object, and it has its own method. The object in question is the Church, and therefore all the Christian churches. We have to think of the Church, not in a dogmatic but in a phenomenological sense. Every manifestation of life, of thought, of organization is involved, in so far as it has come about with a specific reference to Christianity. The status of Christianity is ~~an~~ ecclesial, and there is a wide range of meanings to be explored in this word, according to different periods and differing tendencies. ~~THESE ARE THE~~
~~THESE ARE THE~~ It is quite evident that we cannot take seriously any exclusive interpretation of the word. The object of church history cannot be simply "The true church", any more than it can be ~~the~~ a purely spiritual and invisible church. Nor can we limit the concept ~~of~~ ^{to} a church expressed merely institutionally, in terms of what has received legal sanction. The object of church history is not the plan of salvation either, for this involves the history of all creation, nor is it the anticipation of the kingdom which we believe to be present in the life of the church.'

p 75 'Thus, Church history does not appear to be in any case classifiable as a theological discipline, at least not in so far as theology implies that we must always begin with the data of revelation, wherever and however we find it.'

'The usefulness of Church history as a science depends greatly upon the scientific accuracy that goes into its research. We can only bring out all the possibilities of the subject by being aware of its true nature as a science and accept its limitations. If we can accept this, we can reasonably dismiss any attempt that is made to give Church history a status and scope which do not belong to it.'

p 77 'If we have the courage to follow this line with all our critical wits about us, we shall get some really interesting results. We shall in fact arrive at a much more satisfactory view of religious life in the sixteenth century. A vast area of history is waiting to be recovered, involving all the convictions, the behavior and the attitudes which are common to all Christians. The institutional side of Christianity, and the intolerance of both Catholics and Protestants, have effectively managed to conceal much of all this from the attention of historians.'

p 80 '... it would be irrelevant to accept a priori the limits imposed by sixteenth century polemics.'

p 81 '... this approach (theologische Unklarheit) would seem to imply the rejection of pluralism, with pride of place given to what is absolutely certain, and a preference invariably shown towards the monolithic structure, despite the existence of many different formulations of doctrine. It shows an attitude mistrustful of research, and a willingness to overlook the fact that the first fifteen centuries of the Church's history show considerable evidence of pluralism.'

p 84 'I will admit quite frankly that the approach I have outlined implies a full acceptance of the secularization of Church history, as long as we understand by this term a serious acceptance of history as a science with its own scientific method.'

Yves Congar, "Church History as a Branch of Theology" pp 85 --

p 85 'branch = locus theologicus'

p 87

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