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## **A Rahner Translation on Christ's Divinity: A Theology of Proclamation**

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and the remodeling of the external structures thereto. In any event "the way of life that an apostolic community must follow, can be described as openness to the Spirit and openness to the world."

Father Orsy's book should be read by all who are in charge of the training of the young members of a religious community, and by all Superiors. Among the book's merits is the balance offered between personal freedom and structural organization, as well as various profound insights into the true meaning of obedience. The subtitle *Religious Life After Vatican II* applies rather to the second part of the book. But it can rightly be considered as a partial commentary on the document *Perfectae Caritatis*. In general it can be said that, in contrast (for instance) with the book by Cardinal Suenens on *The Nun in the World*, Father Orsy's book is more balanced and definitely deeper. It presents a far better balanced view of the whole problem of religious life, emphasizing explicitly the spiritual values which at times are simply presupposed, if not forgotten, by Cardinal Suenens.

A few things may help to improve the book. Even a modest bibliography would have been helpful. The Acknowledgements (p. 8) are not enough. The author's concept of poverty, notwithstanding its originality, is not the commonly accepted one, and is rather reaffirmed than proved. The biblical treatment of some of the topics is rather "compartmental" and seems to be rather glued together than "integrated."

These minor criticisms, however, do not detract from the real merit and value of this book, which presents a balanced synthesis of what the religious life ought to be after Vatican II.

PEDRO S. DE ACHÚTEGUI, S.J.

## A RAHNER TRANSLATION ON CHRIST'S DIVINITY

A THEOLOGY OF PROCLAMATION by Hugo Rahner, S.J. (Translated by Richard Dimmler, S.J., William Dych, S.J., Joseph Halpin, S.J. and Clement Patrick, S.J., adapted by Joseph Halpin, S.J.) New York: Herder and Herder, 1968. 216 pp.

This is a translation of *Eine Theologie Der Verkuendigung (Freiburg im Breisgau—Herder & Co. G.M.B.H., Verlagsbuchhandlung—1939)*. In the Foreword, which is not included in the translation, the author tells us that twelve lectures given to a group of young priests in Austria in the summer of 1937, and published in two numbers of *Theologie der Zeit* in 1938, are newly presented here as a book. One might legitimately ask: why this translation now?

The kerygmatic emphasis in theology was indeed new in the 30's. As Rahner notes in his Foreword many theologians, among them Fr. Lachner, J.B. Lotz, M. Schmaus, were discussing a theology of proclamation in the periodical literature of that day. Even before World War II and much more in the postwar years the insights of these writers were being shared with students by the younger teachers of theology in American seminaries. The 50's saw the appearance of the kerygmatic emphasis in the new catechisms and religion textbooks for grammar schools and high schools in the United States. Side by side with this development, as a fruit of the revolution in biblical studies, the implications of the Gospels as kerygma were being presented in periodicals to the clergy and teaching religious.

And yet this translation would seem to have a place, despite the gap which separates today's priests, young and not so young, from those to whom Rahner first gave these lectures. For the priest of today can greatly profit from this forceful reminder, based upon the kerygma of the great Fathers, of the "indelible unity of the visible and invisible," which is the theme of this survey of the whole field of dogmatic theology. One can hardly say that the "Catholic theologians," whom Rahner so strongly opposes for their exaltation of the invisible Church of love at the expense of the visible and juridical elements are, especially in this latter half of 1968, merely an historical curiosity. We are acutely aware today that the matter was not settled for all time by the teaching of *Mystici Corporis* in 1943.

When Rahner adds that the visible element in the Church "can best be called 'a visibility which is bound to mystery,'" one is reminded that this is what he shares most fundamentally with his younger and now more famous brother. The writings of the brothers Rahner may seem to have little in common in their approach and emphasis, but widely divergent as they appear, they are at one in their tremendous reverence for the mystery of salvation.

Of the book's twelve chapters, the first two are introductory ("Theology and Kerygma" and "Revelation as the Root of Kerygma"). The remaining ten lectures are best summarized by Rahner himself (pp. 108-109):

"Just as the invisible is communicated to us in the kerygmatic structure of revelation in the line: Father—Christ—Church as mystical body—grace—beatific vision, so now the visible as 'temporalized' is joined in the line: the earthly life of Jesus—the Church as a visible organization—the sacraments as the sensible means of grace—bodily resurrection. To make clearer the importance of this total view of dogma in the visibility and perceptibility of the God-man... we must show how, from the beginning of Christianity, the principal source of heresies always lay in the fact that they destroyed the wonderfully balanced

unity... of the dogma on the God-man through an exaggerated 'spirituality'."

It is not, however, the man Jesus, with whom the Christology of the 60's is so concerned, who dominates these pages. The emphasis is on the divinity of Christ, and the preferred interpretation of Scripture is Origen's "spiritual sense." Rahner speaks of "the Alexandrian theology to which we are so indebted" and, referring to the Arians, he sees their doctrine as "the desolate rationalism which stems from Syrian Antioch." One wonders how the young priests of thirty years later, products of Scripture courses which so insist on the primacy of the literal sense, would react. And the author can be very dogmatic in his interpretation of Scripture. In the section, "Christ as Giver of the Spirit to the Church," he develops very beautifully, following Origen, the implications of the "streams of living water" of John: 7, 27-38. But he will tolerate no other view of the disputed punctuation of that passage: "this sublime prophecy... must be read as follows, according to the correct and established punctuation in the ancient Christian kerygma... In this interpretation the otherwise unintelligible speech becomes transparently clear" (p. 84).

Having indicated above that the author does have something of value to offer to the priest of today, it is with regret that I must add that his message does not come through clearly in this translation. To be quite blunt, it is a shoddy job and a very dubious tribute to the author.

First of all, it is marred by not a few typographical errors, ranging from "kerygma" on the book-jacket through such annoyances as "Ingatius," "brethern" and 'purly this-wordly'" to revolution for revelation, earthly for early (Christians), seems for stems (from Augustine), strain for stain (of his race), etc. While in that twilight area between a writer's final typescript and what is handed to the typesetter are errors such as Council of Vienna for Vienne, "has lead us into it," and "takes its principle from the word of Christ" as the rendering of the Latin original, *sumens de Christi vulnere principium*.

The translators, however, must take responsibility for extraordinary carelessness and inaccuracy. There is the carelessness which attaches a footnote to the quotation from the Gospel on p. 84 rather than to the reference to Origen on p. 87, and which transforms the "Scheeben" of the original, too well-known to be identified as Matthias, into a mysterious Joseph Scheeben. Idiomatic English is frequently a casualty, as in the following samples: "point of view **worded out** in the dogmatic tradition," "which once **held the force** prior to the time of the modern," and "marriage **grasps out** into the sanctified domain." On a single page (p. 194), we read "we must newly **inflame** our preaching," where the original has enkindle (*anfachen*); "new life, life that will linger on into eternity," which is hardly the English

for *neues Leben...das in Ewigkeit weiterleben wird*; and "the Church . . . who now . . . wanders into the eternal life" which simply fails to catch the meaning of *hinwandert* in this context.

The art of translation necessarily includes a feeling for the nuances of the language into which one is translating. When we are told "there is danger . . . that our interest in the life of Jesus becomes all too earthy, or as Paul would say, 'fleshy,'" we are forced to reply that Paul would not say 'fleshy,' even in quotation marks. Again, the translation leans heavily, as a word for all occasions, on "fundament," which can of course mean an underlying principle, but has in English strong anatomical connotations. So, we have "one of the really great fundaments of our present-day preaching" for the concerns or aims (*Anliegen*) of our preaching; and "Christ participated at the marriage in Cana in order to sanctify the fundament of human generation" for the source or origin (*Urgrund*) of human generation.

Other errors of the translators make the author say things which he has not said at all. "At the end of the act of faith we pray, 'I believe in the resurrection of the dead.' But the flesh. . ." (p. 195). in the original this passage reads, "*Wir beten am Ende unseres Glaubensbekenntnisses* (at the end of our confession of faith or our creed): *credo in carnis resurrectionem* (in the resurrection of the flesh or body). *Das Fleisch aber. . .*" Or we read of "the theologians of Asia minor such as Tertullian or Hippolytus" (p. 110), where the author has written *Von dieser kleinasiatischen Theologie, von der noch Tertullian und Hippolyt*, meaning by "this theology of Asia Minor" the writings of Ignatius and Irenaeus mentioned in the preceding sentence and adding that the same is true of the theology of Tertullian and Hippolytus.

Often errors could have been avoided by consulting standard English translations of the Bible or the documents of the Church. If the author had written "the sentence which is so frequently misunderstood: 'The bodies of this time cannot be compared with the coming glory which shall be revealed to us' (Rom 8,18)," the reader might well have been confused. But the author, following St. Paul, actually wrote "the sufferings of this time (*die Leiden dieser Zeit*)."  
On p. 92, Vatican I is credited with "an amazing sentence," though the original is content to term the sentence *magistral* (*in einem herrlichen Satz*); namely, the opening words of the Dogmatic Constitution on the Church (D. 1821). The emphasis of the Latin quoted by Rahner is lost in the halting English of the translation, yet this could have been avoided by consulting the standard English translation in *The Church Teaches*, N. 201.

But the most deplorable gaffe of the translators is to have chosen a word, very frequently used, which conveys exactly the opposite of what the author intends. Throughout the book, Rahner is crossing

swords with those whose exaggerated devotion to the Holy Spirit is accompanied by a belittling of the visible sacramental Church. These "spirituals" or "pneumatists" are in the original *die Pneumatiker*. This is translated "pneumatomachists." And so we read of "Luther with his spiritual church and the pneumatomachists of our own days" (p. 130), for *Luther mit seiner Geistkirche und die Pneumatiker unserer Tage* or of 'the pneumatomachists of the *Una Sancta* movement in Germany" (p. 137), for *die Pneumatiker der 'Una Sancta' in Deutschland*. That the ancient "Pneumatomachoi," those "Spirit-fighters" who denied the divinity of the Holy Spirit, should have evolved into proponents of the invisible Church of the Spirit would seem to indicate little history and less Greek in the equipment of those who chose the word "pneumatomachists."

If the defects of this translation have been documented at some length, this has not been done in order to pulverize the translators. They go their ways and from some future eminence will refer, as other writers do, to this first book as "the sin of their youth." No, the purpose is quite other. The "Age of Translation" shows no signs of drawing to a close among Catholic publishers in English-speaking countries. Now Herder is a proud name in Catholic publishing. There are, of course, so many Herders today that any one of them is lost in the crowd and one leans toward parody: "Has anybody here seen—Herder?" Herder of Freiburg did not believe in wasting paper. This led to a layout that was deadly, but the accuracy was equally deadly and this latter is a virtue which might be preserved. Herder of St. Louis, the runaway, had a genius for turning up gifted translators of theology to give us works, among others, like Scheeben's *The Mysteries of Christianity*. Herder of New York seems to have the imagination to turn out books attractive in format. A reading of *A Theology of Proclamation* tempts one to suggest that what is needed is a new "grosse Herder," at least in spirit, combining the virtues of the several "kleine Herders."

JOSEPH F. MURPHY, S.J.

## RELIGIOUS PHILOSOPHY OF MODERN RUSSIA

ULTIMATE QUESTIONS: AN ANTHOLOGY OF MODERN RUSSIAN RELIGIOUS THOUGHT, edited and with an introduction by Alexander Schmemmann. New York: Holt, Rinehart and Winston, 1965. 310 pp.

The essays gathered into this anthology date from the late nineteenth to the first third of this century. The collection is meant to give the non-specialist an idea of Russian "religious philosophy"—