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In Christo Et In Ecclesia: The Meaning of Grace

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Fr. Dubay illustrates how modern nations have applied natural-law principles or deviated from them, thus clearly showing how intimately intertwined are the philosophical and the legal in politico-educational theory.

The power wielded by modern states in the field of education is very real, and, in some countries, painfully so. Natural reason sets the limits to this power, and, where these limits lie, Fr. Dubay has adequately shown in this volume. But legislators do not always see these limits. In their extreme concern for the welfare of the state they tend to forget that the genuine welfare of a state is a regime of freedom where individual persons all have the opportunity of finding self-fulfillment by individual initiative and self-determination. By placing the educational role of the state in proper perspective, Fr. Dubay has done commendable service to freedom in education. This work will serve as a valuable handbook for legislators and educators.

JOAQUIN BERNAS

IN CHRISTO ET IN ECCLESIA

THE MEANING OF GRACE. By Charles Journet. Translated by A. V. Littledale. New York: P. J. Kenedy & Sons, 1960. 127 pp. \$3.50.

Monsignor Charles Journet, the author of this slim volume, has taught dogmatic theology at the Fribourg (Switzerland) Grand Séminaire since 1924 and has written several important theological works, among them his truly monumental and still unfinished *L'EGLISE DU VERBE INCARNE*. He is, at least in the opinion of M. Jacques Maritain, "the greatest living theologian"; a few months back he was appointed to the theological commission for the forthcoming Vatican Council II. No need, then, to insist on the author's qualifications. It might come as a surprise, however, to those who perhaps know Msgr. Journet only from his two massive tomes on the Church, that he joins to his considerable gifts as a speculative theologian those of a remarkably able popularizer.

The eight chapters which make up this book were first delivered as conferences, then retouched a little for publication. "We have tried, very simply, in catechetical fashion," he says in his prefatory note, "to suggest answers to certain questions, both old and new, that the mystery of grace poses to each one of us, in the hope that the reader will go on to a more profound reading of the scriptural

texts." As a compendium of Catholic theology on grace "within the reach of the educated layman", *THE MEANING OF GRACE* is an outstanding piece of work. A reviewer has called it "an example of brilliant popularization", and here the adjective has surely not been underpriced.

The first four conferences, on the *essence of grace*, deal with habitual grace and the divine indwelling, actual grace, predestination, justification, merit and consciousness of grace. Part Two, on the *existential states of grace*, treats of the state of original justice and the fall of man; of the pre-Christian dispensation of salvation; of the age of Christ's presence and the age of the Holy Ghost: grace, i.e., *in Christo et in ecclesia*; and, finally, of what Journet calls "the Church in an initial and restricted state" — grace given to men outside the visible limits of the Church. On all these matters we are given Catholic doctrine and teaching commonly held in Catholic theology, along with positions of the author's own preference — in questions, for example, where there is less than unanimity among Catholic theologians. Some cardinal points of Journet's own theological thought make their brief reappearance here: in the last three chapters, for instance, mention is made of the distinction between graces by contact and graces at a distance; of the magisterium's two powers, the declarative and the canonical; of the Christian grace offered at the dawning of the moral life; of the "two zones" (the complete and the initial) of the Church; of "fully Christian grace" as essentially hierarchically orientated and sacramental. — On the whole, the teaching is in the Thomistic tradition and thus should find welcome everywhere. (A few lines early in the book might cause a combative Molinist some discomfort; but there are no echoes of de Lemos here!)

All this, we must at once add, is written with only an indispensable minimum of technical terminology; the book is admirably readable. There is a freshness, a directness, a skill in the handling of image and metaphor (see, for instance, pp. 11, 21 ff., 57, 58, 77) which lesser and more plodding pedagogues will envy. Everywhere in evidence are the sureness of touch of a master completely at home in his domain, the urbanity and wisdom of a profound and cultured mind which ranges with ease from the texts of Paul and Augustine to Paul Claudel and the masters of contemporary art. (On p. 7, speaking of that love of God which Aquinas calls *common*, even the pebble in Fellini's movie, *La Strada*, comes in for passing mention.) And now and then, in a rewarding aside, one hears the voice of the kindly and understanding priest and spiritual director.

Reviewing the original work in *THEOLOGICAL STUDIES* (21 [1960] 501), Father Thomas Clarke observed that "an English translation of this splendid volume would enable priests to put into the hands of the laity a work of unusual theological excellence and spiritual

charm. For priests themselves it offers a refreshing review of the theology of grace. . . . No brief summary can do justice to the skill with which difficult conceptions are put within the reach of the educated layman." Much credit is due to the translator, A. V. Little-dale, for a fluent and really excellent rendering which retains the accuracy and captures the grace of the original.

THE MEANING OF GRACE is something of a minor masterpiece in its genre. We hope that the success it meets with the English-reading public will encourage the publishers to give us the book's companion volume in the *Desclée TEXTES ET ETUDES* series, *THEOLOGIE DE L'EGLISE*, another remarkable compendium also written *propter occupatos*, by the distinguished and revered ecclesiologist of Fribourg.

C. G. AREVALO

THE POPULATION PROBLEM

LA LIMITATION DES NAISSANCES. By Stanislas de Lestapis, S.J. Paris: Spes, 1959.

Literature on the subject of marriage, the family and sexual relationships is now extensive, and reflects a growing awareness of current demographic problems. Spokesmen of Christian churches, Protestant and Roman Catholic alike, now speak of a population "crisis" and are actively trying to develop demographic policies which will be both doctrinally sound and realistic in a period of rapid population growth. In the face of the extraordinary multiplication of the peoples of China, India, Japan, Southeast Asia, Brazil, Egypt and South America, Roman Catholic demographers are becoming increasingly concerned with the need for a social program which will be practical as well as in conformity with traditional philosophy.

One of these demographers is Father de Lestapis of France, who has written of the threatened population crisis in those regions of the world already suffering from poor nutrition, lack of capital, and low labor productivity. In his book entitled *LA LIMITATION DES NAISSANCES*, Father de Lestapis turns his attention to the essential rights of men and women in matters of sex and rational procreation.

This book is divided into four major parts corresponding to what the author calls an effort at: (1) lucidity; (2) clear-sightedness; (3) reflection; and (4) action. Part I consists of five chapters listing the positions and arguments favorable to the planning of births in the world. The two chapters in Part II contain a critique of the