The Blackwell Companion to Catholicism

Edited by James J. Buckley,
Frederick Christian Bauerschmidt,
and Trent Pomplun

The Blackwell Companion to Catholicism

Blackwell Companions to Religion

The Blackwell Companions to Religion series presents a collection of the most recent scholarship and knowledge about world religions. Each volume draws together newly-commissioned essays by distinguished authors in the field, and is presented in a style which is accessible to undergraduate students, as well as scholars and the interested general reader. These volumes approach the subject in a creative and forward-thinking style, providing a forum in which leading scholars in the field can make their views and research available to a wider audience.

Published

The Blackwell Companion to Judaism
Edited by Jacob Neusner and Alan J. Avery-Peck

The Blackwell Companion to Sociology of Religion
Edited by Richard K. Fenn

The Blackwell Companion to the Hebrew Bible
Edited by Leo G. Perdue

The Blackwell Companion to Postmodern Theology
Edited by Graham Ward

The Blackwell Companion to Hinduism
Edited by Gavin Flood

The Blackwell Companion to Political Theology
Edited by Peter Scott and William T. Cavanaugh

The Blackwell Companion to Protestantism
Edited by Alister E. McGrath and Darren C. Marks

The Blackwell Companion to Modern Theology
Edited by Gareth Jones

The Blackwell Companion to Christian Ethics
Edited by Stanley Hauerwas and Samuel Wells

The Blackwell Companion to Religious Ethics
Edited by William Schweiker

The Blackwell Companion to Christian Spirituality
Edited by Arthur Holder

The Blackwell Companion to the Study of Religion
Edited by Robert A. Segal

The Blackwell Companion to the Qur'ān
Edited by Andrew Rippin

The Blackwell Companion to Contemporary Islamic Thought
Edited by Ibrahim M. Abu-Rabi'

The Blackwell Companion to the Bible and Culture
Edited by John F.A. Sawyer

The Blackwell Companion to Catholicism
Edited by James J. Buckley, Frederick Christian Bauerschmidt, and Trent Pomplun

Forthcoming

The Blackwell Companion to the New Testament
Edited by David Aune

The Blackwell Companion to Eastern Christianity
Edited by Ken Parry

The Blackwell Companion to Catholicism

Edited by James J. Buckley,
Frederick Christian Bauerschmidt,
and Trent Pomplun

BLACKWELL PUBLISHING
350 Main Street, Malden, MA 02148–5020, USA
9600 Garsington Road, Oxford OX4 2DQ, UK
550 Swanston Street, Carlton, Victoria 3053, Australia

First published 2007 by Blackwell Publishing Ltd

1 2007

Library of Congress Cataloging-in-Publication Data

The Blackwell Companion to Catholicism / edited by James J. Buckley, Frederick Christian Bauerschmidt, and Trent Pomplun
p. cm.—(Blackwell companions to religion)
Includes bibliographical references and index.
ISBN-13: 978-1-4051-1224-6 (hardcover : alk. paper)
ISBN-10: 1-4051-1224-7 (hardcover : alk. paper) 1. Catholic church. I. Buckley, James Joseph, 1947– II. Bauerschmidt, Frederick Christian. III. Pomplun, Trent.

BX880.B53 2007
282—dc22

2006019316

A catalogue record for this title is available from the British Library.

Set in 10 on 12.5 pt Photina
by The Running Head Limited, Cambridge, www.therunninghead.com
Printed and bound in Singapore
by C.O.S. Printers Pte Ltd

The publisher's policy is to use permanent paper from mills that operate a sustainable forestry policy, and which has been manufactured from pulp processed using acid-free and elementary chlorine-free practices. Furthermore, the publisher ensures that the text paper and cover board used have met acceptable environmental accreditation standards.

For further information on
Blackwell Publishing, visit our website:
www.blackwellpublishing.com

Contents

Notes on Contributors

Fr Robert Barron is Professor of Systematic Theology at the University of St Mary of the Lake/Mundelein Seminary outside of Chicago. He received his masters degree in philosophy from the Catholic University of America in Washington, DC, in 1982 and was ordained to the priesthood for the Archdiocese of Chicago in 1986. He received his doctorate from the Institut Catholique de Paris. His recent books include *The Strangest Way: Walking the Christian Path* (Orbis Books, 2002) and *Bridging the Great Divide: Musings of a Post-Liberal, Post-Conservative, Evangelical Catholic* (Sheed and Ward, 2004). His numerous articles on theology and spirituality have appeared in a variety of journals. He also gives frequent retreats, missions, and workshops on various aspects of the spiritual life.

Frederick Christian Bauerschmidt (PhD Duke University) is Associate Professor of Theology at Loyola College in Maryland. He is the author of *Julian of Norwich and the Mystical Body Politic of Christ*, *Why the Mystics Matter Now*, and *Holy Teaching: Introducing the Summa Theologiae of St Thomas Aquinas*, as well as essays in a variety of scholarly journals. He was co-editor of *Modern Theology,* 2001–6. fbauerschmidt@loyola.edu

Fr Charles J. Borges SJ has his doctorate in history from the University of Bombay, India. He has served as the director of the Xavier Centre of Historical Research in Goa and currently teaches European and Indian history, religions, and film at Loyola College in Maryland. He is an editor of *Indo-Portuguese History: Global Trends* (2005). He can be reached at cborges@loyola.edu or 4603 Millbrook Rd/Baltimore, MD 21212.

James J. Buckley is Professor of Theology and Dean of the College of Arts and Sciences at Loyola College in Maryland. He has written *Seeking the Humanity of God: Practices, Doctrines, and Catholic Theology* (Liturgical Press, 1992) and for various theological journals. He is an associate editor for *Modern Theology*, and associate director of the Center for Catholic and Evangelical Theology. He is married to Christine Krajenta Buckley, and their son David would have many interesting opinions about this volume. Jbuckley@loyola.edu

David B. Burrell CSC is currently Theodore Hesburgh Professor in Philosophy and Theology at the University of Notre Dame, and has been working since 1982 in comparative issues in philosophical theology in Judaism, Christianity, and Islam, most recently *Al-Ghazali on Faith in Divine Unity and Trust in Divine Providence* [Book 35 of his *Ihya Ulum ad-Din*] (Louisville: Fons Vitae, 2001). With Elena Malits he co-authored *Original Peace* (New York: Paulist, 1998). He is currently completing a translation of the portion of existence from Mulla Sadra's [Sadr al-Din al-Shirazi] *Asfar al-Arbain*, as well as a theological commentary on the book of Job (Brazos Press series).

Peter J. Casarella received his PhD in religious studies from Yale University. He taught theology for two years at The University of Dallas before moving in 1993 to the Catholic University of America. His most recent edited volume is: *Cusanus: The Legacy of Learned Ignorance* (The Catholic University of America Press, 2006). He lives with his wife Maria and their three daughters. He can be contacted at casarelp@cua.edu or School of Theology and Religious Studies, The Catholic University of America, Washington, DC, 20064.

Angela Russell Christman received her doctorate from the University of Virginia and is currently a member of the Theology Department at Loyola College in Maryland. She is the author of *"What Did Ezekiel See?" Christian Exegesis of Ezekiel's Vision of the Chariot from Irenaeus to Gregory the Great* and a contributor to the Isaiah volume of *The Church's Bible*. She is married and lives with her husband and two daughters in Catonsville, MD. She can be contacted at achristman@loyola.edu

John A. Coleman SJ is the Casassa Professor of Social Values at Loyola Marymount University, Los Angeles. He holds a PhD in sociology from the University of California, Berkeley, and did postgraduate work in theological ethics at the University of Chicago. Among Coleman's 18 edited or written books, his most recent is John A. Coleman and William Ryan (eds.) *Globalization and Catholic Social Thought: Present Crisis, Future Hope* (Orbis Press, 2005).

Gavin D'Costa is Head of Theology and Religious Studies at the University of Bristol. He advises the Roman Catholic Church in England and Wales and Vatican City on inter-religious dialog. Recent books include *Sexing the Trinity* (2000), *The Meeting of Religions and the Trinity* (2000), and *Theology in the Public Square* (Blackwell, 2005). He is currently researching theological social issues raised by religious pluralism in liberal democracies. Department of Theology and Religious Studies/University of Bristol. 3 Woodland Road/Bristol BS8 1TB Email: gavin.dcosta@bristol.ac.uk

Joseph Augustine DiNoia OP has his doctorate from Yale University. He taught for 20 years at the Dominican House of Studies, Washington, DC, and currently serves the undersecretary of the Congregation for the Doctrine of the Faith. He is the author of *The Diversity of Religions* (Catholic University of America Press), and has published in *The Thomist*, *Religious Studies*, *Modern Theology*, *The Journal of Religion*, *Nova et Vetera* and in other journals. He lives in Vatican City and can be contacted at the Palazzo del S. Uffizio, 00120 Vatican City State, and by email at jadop@myrealbox.com

Avery Cardinal Dulles SJ, who was made a cardinal by Pope John Paul II in 2001, is McGinley Professor of Theology at Fordham University. He has authored numerous articles and books, including *Models of the Church*, *The Craft of Theology* (1995), *The Priestly Office* (1997), *The Assurance of Things Hoped For* (1997), *The Splendor of Faith. The Theological Vision of Pope John Paul II* (2003), and *Newman* (2005). dullessj@fordham.edu

Carlos M.N. Eire is the Riggs Professor of History and Religious Studies at Yale University. Before joining the Yale faculty in 1996, he taught at St John's University and the University of Virginia, and resided for two years at the Institute for Advanced Study in Princeton. He is the author of *War Against the Idols* (Cambridge, 1986), *From Madrid to Purgatory* (Cambridge, 1995), and co-author of *Jews, Christians, Muslims* (Prentice Hall, 1997). His memoir of the Cuban Revolution, *Waiting for Snow in Havana* (Free Press, 2003), won the National Book Award in nonfiction for 2003.

Michael Heller is Professor at the Faculty of Philosophy of the Pontifical Academy of Theology, Krakow, Poland, and an adjoined member of the Vatican Observatory. Specializing in general relativity and cosmology, he has published over 300 articles and 30 books on science, philosophy, and religion.

Kelly Johnson holds a doctorate from Duke University and currently teaches theological ethics at the University of Dayton. Her book, *The Fear of Beggars: Stewardship and Poverty in Christian Ethics*, will be published by Eerdmans in 2007.

Luke Timothy Johnson received his PhD from Yale University, and has taught at Yale Divinity School and Indiana University. He is presently the Robert W. Woodruff Distinguished Professor of New Testament and Christian Origins at the Candler School of Theology, Emory University. He has written over 25 books and over 300 articles and reviews, and has contributed frequently to the Catholic journals, *Commonweal* and *Priests and People*. Formerly a Benedictine monk and priest, he is now a lay member of Sacred Heart Parish in Atlanta, Georgia.

Emmanuel Katongole holds degrees from Makerere University, the Pontifical University in Rome and the Catholic University in Louvain, Belgium. He is Associate Research Professor of Theology and World Christianity at Duke Divinity School and the co-director of the Center of Reconciliation at the Divinity School. His published works include: *Beyond Universal Reason*, *African Theology Today* (2002), and more recently, *A Future for Africa* (2005). A priest in the Roman Catholic Church, Fr Katongole has served parishes in Uganda, Belgium, New York, Pennsylvania, Indiana, and currently in Cary, North Carolina. He can be contacted at ekatongole@div.duke.edu

Fergus Kerr OP entered the Order of Preachers in 1956. His books include *Theology after Wittgenstein* (1986, 2nd edition 1997), *Immortal Longings: Versions of Transcending Humanity* (1997), and *After Aquinas: Versions of Thomism* (2002). He is a past president of the Catholic Theological Association and an elected fellow of the Royal Society of Edinburgh.

David Matzko McCarthy (PhD Duke University) teaches at Mount St Mary's University where is the Fr James M. Forker Professor of Catholic Social Teaching. He has written *Sex and Love in the Home: A Theology of the Household* (SCM Press 2004) and *The Good Life* (Brazos 2004), and is the co-editor of *Gathered for the Journey: Moral Theology in Catholic Perspective* (SCM Press/Eerdmans 2007). He lives in Maryland with his wife and five children.

Claire Mathews McGinnis is Associate Professor of Theology at Loyola College in Maryland and director of the College's Center for the Humanities. She received her PhD in Hebrew Bible/Old Testament from Yale University's Department of Religious Studies. She is the author of *Defending Zion* (BZAW, Walter DeGruyter) and co-editor of *As Those Who Are Taught: The Interpretation of Isaiah from the LXX to the SBL* (SBL Symposium Series, Scholars Press). She has published a handful of essays in edited collections, and is currently writing a book on the theological interpretation of Exodus. She lives in Baltimore with her husband, Colin P. McGinnis, and their two children, Killian and Patrick. She may be reached at the Department of Theology, Loyola College, 4501 N. Charles Street, Baltimore, MD, 21210, or by email at CMathews@loyola.edu (note the one 't').

Angel F. Méndez Montoya OP is a native of Mexico. He is a Dominican Friar in the Southern Province (US). He holds an MA in theology and an MDiv. He is currently a PhD candidate in philosophical theology at the University of Virginia, writing a thesis entitled "Food Matters; Prolegomena to Eucharistic Discourse," whose main goal is an analysis of the dilemma of talking about God in contemporary discourse. It suggests using food/alimentation as the analog par excellence to describe God's suberabundant generosity and to challenge theology to recover the discourse of charity. He has been a scholar-in-residence at Cambridge University and currently teaches philosophy and theology at Blackfriars, Oxford.

Sandra Yocum Mize has her doctorate from Marquette University. She has taught at Loyola College of Maryland and Saint Mary's College, South Bend, Indiana, and currently teaches historical theology at the University of Dayton. She edited with William Portier, *American Catholic Traditions: Resources for Renewal.* College Theology Society, Annual Volume No. 42 and has published in *Theological Studies*, *Horizons*, *Church History*, and *U.S. Catholic Historian*. She is married and lives with her husband, Bryan J. Mize. They have two sons, Matthew and Christopher. She can be contacted at mizes@notes.udayton.edu/Religious Studies Department, University of Dayton, 300 College Park Ave, Dayton, OH 45469–1530.

Edward T. Oakes SJ currently teaches theology at University of St Mary of the Lake/Mundelein Seminary, the Catholic seminary for the Archdiocese of Chicago. He earned his PhD in systematic theology from Union Theological Seminary in New York City in 1987. He is the author of *Pattern of Redemption: The Theology of Hans Urs von Balthasar* (New York: Continuum, 2nd edition 1997), the editor of *German Essays on Religion* (Continuum, 1994) and the co-editor, with David Moss, of the *Cambridge Companion to*

Hans Urs von Balthasar as well as translator of many of Balthasar's works into English. He can be contacted through the Mundelein website: www.usml.edu

Mary Aquin O'Neill RSM holds the doctorate from Vanderbilt University. She left the University of Notre Dame to co-found and direct the Mount Saint Agnes Theological Center for Women in Baltimore, Maryland. Her articles have appeared in anthologies and journals, including *Theological Studies.* Some have been translated into Spanish and Polish. The MSA website, www.mountsaintagnes.org, gives all contact information.

Emmanuel Perrier OP, born in 1969, is currently head of the Dominican Theological Studium of Toulouse (France). He is Professor of Dogmatic Theology at the Studium and is invited Professor of Philosophy of Law at the Catholic University of Toulouse. He has published articles in the *Revue Thomiste*, *Liberté Politique*, *Nova et Vetera* (French and English edition), and *Modern Theology.* He is the author of a study in the Trinitarian theology of Saint Thomas Aquinas: *La Fécondite en Dieu* (Paris, 2007). He can be reached at emmanuel.perrier@dominicains.com

Peter C. Phan holds three earned doctorates, one from the Universitas Pontificia Salesiana, Rome, and the other two from the University of London, and an honorary doctorate from Catholic Theological Union, Chicago. He was the Warren-Blanding Professor of Religion and Culture at the Catholic University of America prior to becoming the inaugural holder of the Ignacio Ellacuria Chair of Catholic Social Thought at Georgetown University. His most recent publications include a trilogy on Asian theology: *Christianity with an Asian Face*, *In Our Own Tongues*, and *Being Religious Interreligiously*.

Trent Pomplun is an Assistant Professor of Theology at Loyola College in Maryland. A frequent contributor to *Pro Ecclesia*, *Nova et Vetera*, and *Modern Theology*, he writes about late medieval and early modern Catholicism, with special interests in scholasticism, positive theology, and inter-religious dialog.

Michael Root is Dean and Professor of Systematic Theology at Lutheran Theological Southern Seminary, Columbia, SC, and Director of the Center for Catholic and Evangelical Theology. He served earlier as Research Professor and Director of the Institute for Ecumenical Research in Strasbourg, France. He can be contacted at mroot@ltss.edu; Lutheran Theological Southern Seminary, 4201 N. Main Street, Columbia, SC, 20203, USA.

Associate Professor **Tracey Rowland** is the Dean of the John Paul II Institute for Marriage and Family (Melbourne) and a permanent fellow of the Institute in political philosophy and continental theology. She holds degrees in law, politics and philosophy from the Universities of Queensland and Melbourne and a doctorate from the Divinity School of the University of Cambridge. She is the author of *Culture and the Thomist Tradition: After Vatican II* (London: Routledge, 2003), a member of the editorial board of the international Catholic journal, *Communio*, which was founded by Pope Benedict XVI

and others in 1972, and a member of the Centre for Theology and Philosophy at the University of Nottingham. She is also a regular book reviewer for Blackwell's *Reviews in Religion and Theology*. Her next book, *Keys to the Theology of Benedict XVI*, is to be published by Oxford University Press in 2007. E-mail address: trowland@jp2institute.org Institutional Address: John Paul II Institute, P.O. Box 146, East Melbourne, 3002.

Patrick Sherry has spent most of his teaching career in the Religious Studies Department at Lancaster University, England, where he is now Professor Emeritus. His recent work has been in theological aesthetics, exemplified in two books, *Spirit and Beauty* (2nd edition, 2002) and *Images of Redemption* (2003).

Francis A. Sullivan SJ taught ecclesiology at the Gregorian for 36 years, serving also as dean of the faculty of theology from 1964 to 1970. After being declared *emeritus* of that faculty in 1992, he came to Boston College, where he is now an adjunct professor of theology. He is the author of eight books, the most recent of which are *Creative Fidelity. Weighing and Interpreting Documents of the Magisterium* (New York/Mahwah: Paulist Press, 1996) and *From Apostles to Bishops. The Development of the Episcopacy in the Early Church* (New York/Mahwah: The Newman Press, 2001). E-mail address: sullivft@bc.edu Institutional address: St Mary's Hall, Boston College, Chestnut Hill, MA 02467.

John E. Thiel is Professor of Religious Studies at Fairfield University, Fairfield, CT, USA, where he has taught for 30 years. He has served as Chair of the Department of Religious Studies at Fairfield and currently is Director of the university honors program. His most recent books are *Senses of Tradition: Continuity and Development in Catholic Faith* (Oxford University Press, 2000) and *God, Evil, and Innocent Suffering: A Theological Reflection* (Crossroad, 2002). He can be reached at jthiel@mail.fairfield.edu

D. Vincent Twomey, born 19.07.1941 in Cork, Ireland. Educated at the Christian Brothers' College, Cork. Joined the Divine Word Missionaries in 1963; studied for the priesthood at Donamon, Co. Roscommon, and St Patrick's College, Maynooth, Co. Kildare. After ordination (1970), postgraduate studies first at the University of Muenster, Westphalia, and then at the University of Regensburg, Bavaria, where his doctoral supervisor was the then Professor Joseph Ratzinger. Professor of Dogmatic Theology at the Regional Seminary of Papua New Guinea and the Solomon Islands (1979–81) and at the SVD Theologische Hochschule, Moedling/Vienna, Austria (1982–3). In 1983, appointed Lecturer in Moral Theology, and in 2004 Professor, at the Pontifical University, St Patrick's College, Maynooth (1983). Editor, *Irish Theological Quarterly* (1998–2006), Editor-in-Chief, *The Word* (2004–present), General Editor, *The Irish Theological Quarterly Monograph Series*. Founder (1986) and organizer of The Patristic Symposium, Maynooth, and the international Maynooth Patristic Conferences.

Susan K. Wood (PhD Marquette University) has taught at St John's University, Collegeville, and currently teaches systematic theology at Marquette University. She is an associate editor of *Pro Ecclesia* and serves on the editorial advisory board of *Ecclesiology*. In addition to articles in numerous journals, she has published *Sacramental Orders*

and is editor of *Ordering the Baptismal Priesthood*. She is a member of the Sisters of Charity of Leavenworth. She can be contacted at susan.wood@marquette.edu

Wendy M. Wright holds a doctorate from University of California at Santa Barbara. She is currently Professor of Theology and holder of the John C. Kenefick Faculty Chair in the Humanities at Creighton University. She is author of *Francis de Sales and Jane de Chantal: Letters of Spiritual Direction, Heart Speaks to Heart: the Salesian Tradition, Sacred Heart: Gateway to God,* and *Caryll Houselander: Essential Writings*. She is married and the parent of three young adults. She can be contacted at wmwright@creighton.edu/ Creighton University, Theology, 2500 California Plaza, Omaha, NE 68178, USA.

Introduction

James J. Buckley, Frederick Christian Bauerschmidt, and Trent Pomplun

The *Blackwell Companion to Catholicism* is a volume in the series of Blackwell Companions. We intend this volume on Catholic life and thought to be neither a theological dictionary nor an encyclopedia on matters Catholic. A companion, in its etymological sense, is someone who joins us at the table, someone with whom we share bread, and someone whose conversation we enjoy. The companions in this *Companion*, then, seek to engage their readers in an informed and informative conversation about Roman Catholic life and thought.

The essays in this *Companion* are addressed to educated persons who wish to broaden and deepen their knowledge of Catholic life and thought – whether because they are Catholic or because they have an interest in matters Catholic for personal or other reasons. We hope that the combination of brief surveys and detailed analyses will make the book useful for beginners as well as interesting for those who already know a good deal about Catholicism.

Many readers of this *Companion* will no doubt browse its essays and read only those that interest them. Other readers will use it as an overview that, read in its entirety, can guide them through Catholic life and thought. To help these readers we have organized this *Companion* around two distinctions. The first is the distinction between time and space, and the second is the distinction between theory and practice. Parts I (Catholic Histories) and II (Catholic Cultures) address the first distinction. Parts III (Catholic Doctrines) and IV (Catholic Practices) address the second distinction. We have tried to develop a common structure within each section, even as we allowed authors freedom to develop their topics in ways they saw fit.

Thus we asked the authors in Part I (Catholic Histories) to keep in mind the other sections of the *Companion*, and therefore to describe the cultures, thoughts, and practices of Catholicism historically. The essays in this first Part, and indeed in the *Companion* as a whole, try to walk the line between general introduction and specialized study. We asked the authors to provide a brief survey of the time period being discussed as well as a more in-depth discussion of a person, movement, debate or

event that embodies its distinctive aspects or tensions. We asked the authors in Part II (Catholic Cultures) to provide a "snapshot" or a "thick description" of Catholic life and thought in the diverse countries and cultures of a particular geographical area. Each contains a brief history of Catholicism in the area under discussion (supplementing the histories of Part I), some ethnographic descriptions, and pertinent economic and sociological data. To help strike a balance between a general survey and an in-depth study, we asked authors to devote part of their essay to one or two figures, movements, debates or events that illustrate the distinct shape of Catholicism in that area and the sometimes surprising traits it may share with others. The chapters in Part III (Catholic Doctrines) introduce readers to the major topics of Catholic theology, including both official doctrinal positions and important contemporary debates. We asked each author to address the roots of his or her topic in Scripture and tradition and today. Because the teaching office of the bishops, including the bishop of Rome, is essential to Catholic life and thought, we also asked that all essays should, where appropriate, clearly and accurately present the official teachings of the Church and, where appropriate, candidly recognize places where disagreement exists among the Catholic faithful. Part IV (Catholic Practices) contains chapters on selected activities that constitute Catholic life and thought. Because of Catholicism's long history and present diversity, these essays are even more selective than those in other sections. Nonetheless, we think they capture some of the breadth of Catholic life by showing how it has shaped and been shaped by art, politics, science, and spirituality, among other things. Again, we asked the authors to offer not only a general survey of their topic but also a more in-depth discussion of representative figures, movements, or debates.

The distinctions between Histories and Cultures, Doctrines and Practices are heuristic devices and do not name isolated areas of inquiry. These distinctions cannot be made too neatly. Thus the essays on Catholic histories will have reference to various cultures, doctrines, and practices; the essays on practices will appeal to particular times and places as well as the doctrinal foundations of practices, and so forth. While we recognize that all thought is shaped by life's practices, and all history by culture, we hope that this structure will guide both the reader who desires a comprehensive survey and the one who wishes to focus on specific areas of Catholic life and thought. We invite readers to think, talk, and debate the picture of Catholicism that emerges from these pages.

The cover has one sort of picture: a selection from the icon, designed by Marco Ivan Rupnik SJ that constitutes the Redemptoris Mater chapel a few yards from the residence of the Bishop of Rome. Visitors can view the whole chapel from the website of the Holy See (www.vatican.va). Here they will see that the icon is, in some ways, very traditional: tessera of stone, with scenes from Old and New Testaments, incorporating past and contemporary saints, East and West. But it is in other ways very untraditional. The icon covers everything but the floor of the chapel with 600 square meters of mosaic with no traditional frame to constrain it. Further, the stones are of varying dimensions, placed in motion as if God is here in the process of transforming the material cosmos into the new heaven and new earth envisioned in the Book of Revelation.

This *Companion* makes no pretense to have the unity, much less the beauty, of the Redemptoris Mater chapel. But perhaps it hides a whispered echo. The unity of these

distinctively human Histories, Cultures, Doctrines, and Practices will be complex and imperfect. For example, no *Companion* written in a single language at a single time can reflect the diversity of Catholic life and thought. We also wish we had more artists, activists, pastors, and journalists to complement the dominance of academic authors for Catholic theology and practices. But we remind readers that the unity of Catholicism is centered less on these Catholic Histories, Cultures, Doctrines, and Practices than on the triune God who creates the whole world for communion with God, who elects Israel to be a blessing for the nations, who is incarnate in Jesus Christ, and who sends the Pentecostal Spirit to form a community of Jew and Gentile, male and female, slave and free. Even at its best (which it usually is not), our companionship is mere image of that triune communion.

Our thanks to David Haddad (Vice President for Academic Affairs at Loyola College), Anne Young (Associate Vice President for Academic Affairs), and Loyola College's Center for the Humanities for supporting our work on this volume. Our thanks also in particular to Devon Lynch-Huggins for her invaluable help in preparing the manuscript for publication.

James J. Buckley, Frederick Christian Bauerschmidt, and Trent Pomplun
Loyola College in Maryland

PART I

Catholic Histories

CHAPTER 1

The Old Testament

Claire Mathews McGinnis

Introduction

Christian sacred Scripture – the Bible – consists of a collection of compositions in two major sections, known as the Old and New Testaments. For Roman Catholics, the Old Testament contains 46 books. Produced by the ancient Israelite and Jewish communities in a period spanning roughly from the thirteenth century BCE (for the earliest oral traditions) to the first century BCE, most of these books were written in Hebrew, except for small portions written in Greek and Aramaic. That 39 of the 46 Old Testament books also comprise the Bible of Judaism (often referred to as the Hebrew Bible) serves as a tangible reminder of the context of Christianity's origins.

The Old Testament witnesses to the Israelites' experience of God from the very earliest period, the period of the patriarchs, into the period of the Second Temple, at which point, in the Christian Bible, the New Testament picks up with the life of Jesus. The Israelites' experience of God is marked by a series of covenants through which God and Israel are bound by mutual love and obligation. A central question for the New Testament writers and for the Christian community from early on was how the new covenant that God enacts through Jesus relates to the covenants of the Old Testament, particularly the covenant made at Mt Sinai which serves as a foundation for Jewish observance.

The literature of the New Testament is woven through with allusions and explicit references to texts of the Old Testament. That this is so reflects the attempts of the very earliest followers of Jesus to comprehend the significance of his life and death by means of their (Jewish) Scripture. It also equally reflects their conviction that the "gospel" or good news of Jesus Christ is integrally related to the good news of what God has done for Israel and the world as recounted in the Old Testament. For Christians, the good news of Jesus is, on the one hand, a continuation of the story that begins in the opening chapters of the Old Testament, but, on the other, it is also more than this; for in Jesus is revealed the fullest expression of what God intended for the world in its creation and in the divine election of Israel. In short, Jesus reveals God's intention for humanity, but the meaning of Jesus for humanity is unintelligible apart from the Old Testament.

The Canon of the Old Testament

That the Catholic Old Testament includes more than seven books not found in either the Hebrew Bible or the Protestant Old Testament bears some explanation. The term Bible comes from the Greek *Ta Biblia*, which means literally, "the books," although originally the "books" of the Old Testament would have been written on scrolls constructed of parchment, that is, sheepskin. The size and weight of parchment defined to some extent how much material was included on one scroll. For example, while the 66 chapters of Isaiah could fit on one scroll, the writings of all three of the major prophets could not. As a result, the collected words of the prophets Isaiah, Jeremiah, and Ezekiel would each have circulated on their own scrolls, while the 12 smaller prophetic writings circulated on one. The various scrolls that became the Jewish Scripture evolved into a collection or "canon" over time. Into the first two centuries of the Common Era there was no fixed list of books deemed scriptural. While the contents of the first two sections of the Bible were already stable, that of the third division was not. Hence, we hear of Jesus referring to "the Law and the Prophets," the first two traditional divisions of the Hebrew Bible, but not to its third, "the Writings." (Luke 24:44 refers to the Law, the Prophets, and the Psalms.)

Because a sizeable population of Jews were living in the Greek-speaking Diaspora in the postexilic period it was necessary to translate the Hebrew texts into Greek. The Greek translation of the Hebrew Bible came to be known as the Septuagint because of a legend, recorded in the Letter of Aristeas to Philocrates, of its translation by 72 elders (or alternatively, by 70, hence its abbreviation as LXX). New Testament and early Christian writers primarily depended on the Greek translation of the Hebrew Scriptures, and continued to do so after the number of books in the Jewish canon was fixed. (The number settled on was 24, but this figure is based on a consideration of several two-part books as one (e.g., I and II Samuel); on the Book of the Twelve prophets as one; and on Ezra-Nehemiah as one. Were we to count each of those as individual books, the number would be 39. The Septuagint, counted similarly, contains 46 books, as well as portions of Daniel and of Esther not found in the Hebrew version of those books.) While, from the settling of the Jewish canon at 24 books on, Christian writers variously preferred either the longer (Greek) or shorter (Hebrew) canon of Old Testament books, even those who preferred the shorter canon continued to quote from those books contained in the longer list. At the Council of Trent, in 1546, the Roman Church officially recognized a list of biblical books based on the Septuagint. Martin Luther rejected the books in the Septuagint not found also in the Hebrew canon as Scripture, resulting in a different Old Testament canon for Roman Catholic and Protestant Christians, although Luther did publish these additional works in his German Bible as Apocrypha (non-scriptural works). In the Catholic tradition these books are referred to as deuterocanonical rather than apocryphal books.

A comparison of the contents and order of books in the Old Testament, based on the Hebrew Bible and on the Septuagint, is found in Table 1.1. The table illustrates the following differences between the canons of the Bible of Judaism and the Old Testament of the Christian Churches. First, both the Jewish and Christian canons begin with the five books of Moses and follow the same ordering of books through the "former prophets,"

Table 1.1 Canons of the Hebrew Bible/Old Testament

In the center list, * indicates a deuterocanonical book, i.e., one not counted in the Jewish or Protestant canons.

Hebrew (Jewish) Bible	**Roman Catholic**	**Protestant**
Torah		
Genesis	Genesis	Genesis
Exodus	Exodus	Exodus
Leviticus	Leviticus	Leviticus
Numbers	Numbers	Numbers
Deuteronomy	Deuteronomy	Deuteronomy
Prophets		
Former prophets		
Joshua	Joshua	Joshua
Judges	Judges	Judges
	Ruth	Ruth
I and II Samuel	I and II Samuel	I and II Samuel
I and II Kings	I and II Kings	I and II Kings
Latter prophets	I and II Chronicles	I and II Chronicles
Isaiah	Ezra	Ezra
Jeremiah	Nehemiah	Nehemiah
Ezekiel	*Tobit	
The Book of the Twelve	*Judith	
Hosea	Esther	Esther
Joel	*I and II Maccabees	
Amos	Job	Job
Obadiah	Psalms	Psalms
Jonah	Proverbs	Proverbs
Micah	Ecclesiastes	Ecclesiastes
Nahum	Song of Solomon	Song of Solomon
Habakkuk	*Wisdom of Solomon	
Zephaniah	*Sirach (Ecclesiasticus)	
Haggai		
Zechariah	Isaiah	Isaiah
Malachi	Jeremiah	Jeremiah
	Lamentations	Lamentations
Writings	*Baruch	
Psalms	Ezekiel	Ezekiel
Job	Daniel	Daniel
Proverbs	Hosea	Hosea
Ruth	Joel	Joel
Song of Songs	Amos	Amos
Ecclesiastes	Obadiah	Obadiah
Lamentations	Jonah	Jonah
Esther	Micah	Micah
Daniel	Nahum	Nahum
Ezra	Habakkuk	Habakkuk
Nehemiah	Zephaniah	Zephaniah
I and II Chronicles	Haggai	Haggai
	Zechariah	Zechariah
	Malachi	Malachi

ending with II Kings. In the Hebrew Bible, however, what follows is the collection of latter prophets – three larger and a grouping of twelve smaller prophetic collections; this collection of latter prophets comes last in the Protestant and Catholic canons. Second, while the Protestant canon contains the same number of books as the Hebrew Bible, the books are published in the same ordering as that of the Catholic canon. Third, the books of the Hebrew Bible that constitute the Writings appear in a slightly different order than in the Christian canons. The canons of the Orthodox Christian Churches, like the Roman Catholic Church, use the Septuagint as their bases.

Inspiration and Interpretation

A Catholic perspective on the divine inspiration of Scripture is set forth clearly in the Dogmatic Constitution on Divine Revelation, published during the Second Vatican Council. This document, more commonly known as *Dei Verbum*, recognizes that the books of the Old Testament were written by human authors who "made full use of their faculties and powers," but who, at the same time, were also writing under the inspiration of the Holy Spirit. Thus, although the books are written "through human agents and in human fashion," they also "have God as their author" (*Dei Verbum* 11–12, Béchard, 2002).

This understanding of the inspired nature of the biblical books has important implications for how Catholics approach them. On the one hand, it is important to understand the texts as the work of human authors, paying attention to their culturally conditioned ways of communicating – to language, genre, and modes of narration, for instance. On the other hand, if the Old Testament is to speak as a living text – as the word of God – then the mind of the reader must also be illumined by the work of the Spirit. This means that the task of understanding a biblical text on its own terms, as a document from a particular people, place, and time, is necessary to the process of interpretation but it is not sufficient. Scripture must also be interpreted in light of the Spirit that inspired it, and from this it follows that a reader must pay attention also "to the content and unity of the whole of Scripture" (*Dei Verbum* 12). Attention to the whole of Scripture represents a principle of Christian interpretation from the earliest days on: since the whole of Scripture is inspired by the Holy Spirit, any individual section of Scripture is to be understood in the light of all the rest. For Christians, then, the Old Testament is read in relation to the New, just as the New Testament is read in relation to the Old. *Dei Verbum*, drawing on the words of St Augustine, describes the relationship of the two Testaments such that the New is "hidden in the Old and the Old [is] made manifest in the New" stating further,

> For, although Christ established the New Covenant in his blood, nevertheless the books of the Old Testament, fully taken up in the Gospel proclamation, acquire and show forth their full meaning in the New Testament and in turn shed light on it and explain it. (16)

However, to say that the books of the Old Testament "show forth their full meaning in the New Testament" in no way implies that these books are not of significant

and lasting value in their own right. The God who revealed God's self, in words and deeds, in the long history of Israel's covenantal relationships is the one true God, the same God who raised Jesus from the dead. Thus, not only does the Old Testament offer a compelling portrait of God, it also offers sound teaching about God, wisdom, and instruction for living, and, particularly in the book of Psalms, pedagogy in prayer (*Dei Verbum* 15).

As the living word of God, the Old and New Testaments offer nourishment for the faithful. Not surprisingly then, the reading of, and preaching on, Scripture plays a central role in Christian worship. A Catholic Mass includes both a Liturgy of the Word and a Liturgy of the Eucharist. The former will typically include a reading from an Old Testament book, recitation of a Psalm, a reading from a New Testament epistle or book other than a gospel, and a reading from a New Testament gospel, followed by a homily which expounds on the Word. Personal study of the Scripture is also encouraged for individual Christians, for "Ignorance of the Word is Ignorance of Christ" (St Jerome). However, the interpretation of Scripture is never a wholly personal affair, as a reader must also take into account "the entire living Tradition of the whole Church" attending to the coherence of the truths of faith that have grown out of that tradition (*Dei Verbum* 12).

The earliest Christian interpretation of the Old Testament is that found in the compositions of the New Testament. The interpretive techniques used by the various New Testament writers were generally no different than those of the writers' Jewish contemporaries. For instance, it was not uncommon to read the words of prophetic texts as addressing the situation of one's own day, or to interpret one passage of Scripture by means of another. Similar hermeneutical practices do not render identical results, however. The New Testament writers' conviction that Jesus is the Christ led them to understand various passages from the Old Testament books as pointing toward Christ, where their Jewish contemporaries did not. In as much as nascent Christianity was a Jewish sect rather than the distinct religion that it became, and in as much as the early Christian communities struggled to define themselves in relation to Judaism, it was quite important for the early Christians to search the Scriptures for those passages that illumined their experiences of the crucified and risen Lord, and to articulate the ways in which in him was found the fulfillment of the prophetic hope expressed in the Hebrew Bible. As important as this was, however, the Old Testament was not used simply as a prophetic pointer to Christ, but for ongoing instruction.

Both ways of reading the Old Testament, Christologically and otherwise, are evidenced in subsequent Christian interpretation. Early Christian writers described Scripture as having both a literal and a spiritual sense. These two senses of Scripture enable one to be enriched by the "plain sense" of the words, while also seeing in them prefigurations or allegorical references to the work of Christ. But the two senses have an added benefit: in the face of passages that confound the reader, as when, for instance, they seem to portray something unworthy of God, the reader is pointed beyond the literary obstacle to the spiritual sense of the text. (For a fuller history of the evolution of Christian interpretation in general, see chapter 2 on the New Testament.)

Unlike the New Testament which is uniquely Christian Scripture, the Hebrew Bible continued to serve as the Scripture of Judaism, and so alongside the Christian tradition

of interpretation of the Old Testament stands a lively and robust tradition of Jewish interpretation of those same books, recorded, most prominently, in the Talmud. The acceptance by Catholic scholars of historical critical approaches to Scripture has created common ground for Catholic and Jewish scholars on which to work collaboratively, and official recognition that God's covenant with Israel has never been revoked commands respect among Catholics for the Jewish people and their tradition.

The Contents of the Old Testament

The Torah and former prophets

The Old Testament contains a variety of kinds of material, written over a large span of time. Even within the same book one sometimes finds the work of different authors from different time periods and points of view, along with very ancient material that assuredly circulated orally before being written down. A large segment of the Old Testament consists of narrative. Much of it is of historical value, while other pieces are apparently legendary. It contains a large corpus of legal material governing Israel's religious practice as well as the more mundane aspects of Israelite life, which are also seen as an important aspect of a loving response to God. A substantial portion includes collected sayings of Israel's prophets, proverbs, prayers, and other forms of discourse.

Tradition long held that Moses authored the first five books of the Bible, with the recognition that some parts – such as the report of Moses' death – could only have been added by another hand. These five books, often referred to as the Torah or Pentateuch, are, in Jewish tradition, considered to be the center of Scripture if one imagines the Prophets and the Writings as comprising two concentric circles around it. The reason for the primacy given to the Torah is that in these books are recounted the promises made to Abraham, the liberation of his descendants from Egypt, the covenant that God makes with them on Mt Sinai and the legislation pertaining to that covenant, all of which are foundational for the practice of Judaism. Biblical scholars now recognize that the Pentateuch as a whole could not have been authored by Moses, since, as was noted above, even within its individual books one may find material reflecting different perspectives and different historical periods. Nonetheless the Torah presents a coherent story of God's election of, and relationship to, the people of Israel from the call of Abraham to the eve of their entry into the Promised Land.

Creation and the Fall

The first book, Genesis, opens with accounts of Creation and the rise of civilization. It is clear that the biblical authors' accounts of Creation were not intended as an attempt to scientifically explain the origins of the natural world, if simply because a modern scientific perspective would have been quite alien to an ancient Israelite. Rather, as is the case with other ancient Near Eastern Creation stories, the biblical writers offered