

# MELITA THEOLOGICA



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# PASTORAL PLANNING IN MALTA

**Benjamin Tonna**

Pastoral planning has been going on, in some form or other, in Malta, ever since the Church embarked on its mission to our Islands. During this century it became more rational. Cana, the Social Action Movement, and a number of diocesan commissions cultivated the fields entrusted to their care in a systematic and forward looking manner. Their sectorial endeavours were complemented by a holistic approach to church activity in view of concerted pastoral action..

The emergence of this type of pastoral planning can be reconstructed by reviewing the documents of the 1966, 1976 and 1985 Plans. The three documents touched most of the sectors of pastoral activity in the Archdiocese. Indeed, the 1966 document was commissioned for the whole Maltese province. The ten year intervals which marked the appearance of the documents witnessed to a steady, even if slow, evolution of the concept of comprehensive planning in Malta.

A scrutiny of the common points of the three Plans and of the specificity of each throws light on the nature of that evolution. A closer look at their respective theologies, at their objectives, and at their strategies helps clarify the process of planning for the “pastoral d’ensemble” of our people.

## *Three Documents*

### *The 1966 Document*

Comprehensive pastoral planning in Malta became public on Pentecost Day of 1966, when Archbishop Gonzi in a homily relayed over the national network, announced that he had initiated a systematic process “to implement the recommendations of the Vatican Council in Malta”. Later during the year, the details of his initiative were circulated in a fifty page document which revealed a fully fledged plan. In the words of the overview included in the document:

“The scope of the Pastoral Plan is to activate the conclusions of the Second Vatican Council in Malta by building the body of the Baptized into a community of life with the Father, in Christ, by the Holy Spirit, through the

visible mediation of the Church. The Plan approaches the challenge by distributing the work involved into eighty projects, each targeted at a particular dimension of the life of the People of God, and proposing a series of initiatives for Clergy, Religious and Laity. The Plan revolves around four general projects and provides the four, highly linked, programmes of specific projects. The *survey* programme leads to the *reflection* programme, while the *formation* programme passes on the recommendations of the *reflection* stage to the People of God, thus paving the way for the changes demanded by the *organisation* projects. All projects are coordinated and steered to converge on the objectives of the Plan by the *Pastoral Council*, by the *Interdiocesan Council*, by a system of *central funding* and by a *common time table*.<sup>1</sup>

### *The 1976 Document*

Ten years later, Archbishop Gonzi, in a Lenten pastoral letter, announced that he had approved a second attempt at comprehensive planning. The fifteen page document that described it was published, with the Lenten letter and with the Maltese translation of *Evangelii Nuntiandi*.<sup>2</sup> It invited Clergy, Religious and Laity to join in a common effort to clarify

“where we have to set our sights in order to achieve salvation, the way to get there, the resources needed for the journey, the stages of that journey and the signs of progress.”<sup>3</sup>

### *The 1985 Document*

In 1985, Archbishop Mercieca signed a decree that authorized a Plan for the period 1986-91. The twenty one sections of its hundred and eighteen pages, revealed its broad scope and ranged from catechesis, liturgy and *diakonia* to all categories of pastoral workers and to all forms of situations:

“I: Preparing the Plan, II: Theology, III: Objectives, IV: Heralding the Word, V: Catechesis, VI: Education, VII: The Media, VIII: Liturgical life, IX: Charitable work, X: Emigration and tourism, XI: Presbyters, XII: Consecrated

1. Pastoral Research Services, *L-Ewwel Abbozz tal-Pjan Pastorali tal-Provincja Maltija*, (Valletta 1966) ii.
2. Segreteria Pastoral, *Evanġelizazzjoni*, (Valletta 1976) 82-96.
3. *Ibid.*, 83.

life, XIII: Vocations, XIV: The Laity, XV: Culture, XVI: Work, XVII: The family, XVIII: material resources, XIX: The Tribunal, XX: Diocesan structures, XXI: The Parishes.”<sup>4</sup>

### *The Theologies behind the Plans*

The 1966 and 1985 documents stressed the horizontal dimensions of the life of the People of God by anchoring their conclusions to a Theology inspired by the mediation of the Church in the story of salvation. The 1976 Plan accentuated the vertical dimension by developing a theology of the gratuitous nature of that salvation.

The 1966 document appealed directly to *Lumen Gentium*. It sought to respond to the concept of a church called to be the privileged *locus* of the communion of the Baptized among themselves and with God. It strove to free the energies of the faithful and to help them step up their efforts to achieve this communion.

The 1976 document referred explicitly to the existence of a plan of salvation and sought to prompt the Baptized to raise the level of their faith in it and thus to let it work more effectively on them. It tried to free God’s own energies in view of a new Pentecost.

The 1985 document was squarely built on the ecclesiology of Vatican II. It insisted on the duty of the Church to bring unity to the diversity of the activities of the faithful. It privileged organization as particularly helpful in bringing about this unity. It tried to find the right mix of structures to free and channel the energies of the faithful towards an effective response to God’s plans for the diocese.

While the 1976 document seemed to be more interested in the individual dimension of this response, the 1985 plan privileged its collective dimension:

“Quite often, our times have generated situations of humiliation and mortification for the Church and for its members. Poverty of the spirit leads the Maltese Church to accept as signs of the times these humiliations and mortifications and to become capable of offering to society that humble service that the Lord wills it to give. A Church that is truly humble seeks the realities of God - as the Lord clearly desires it to seek and as the Second Vatican Council taught it to do. In it, each member, in communion with the Pope and with the Bishops, feels co-responsible for the common good. Poverty of the

4. Arcidjoċesi ta’ Malta, *Pjan Pastorali*, (Floriana 1985)

spirit, humility, participation must appear in all and everywhere in the Church.”<sup>5</sup>

These and other implications let the theology behind Maltese pastoral planning appear in sharper focus in the declared objectives of the three plans.

### *The Objectives of the three Plans*

#### *The 1966 Objectives*

The 1966 Plan derived its main objective straight from its theology of a mediating Church, describing it as that of all of us joining

“a communion of life, with the Father and among ourselves, in Christ, by the power of the Spirit, through the visible mediation of the Church... that mediation is realized when we build a community of Faith, Worship and Love.”<sup>6</sup>

From this overall objective, it drew its three specific goals and assigned its priorities. The first was

“The proclamation of the **Good News**, by word and by witness to a Gospel life, so that every Maltese may achieve a personal and conscious commitment to Christ and, consequently, to the Father, through the gift of the Spirit and thus may join fellow Maltese in a community of faith to accomplish his/her mission with Christ the Prophet. It is this that builds the strength of the community of faith.”<sup>7</sup>

The second goal was to

“edge the People of God towards a higher level of communion through a life of worship of God and of holiness in Christ, by the gift of the Holy Spirit and through a **liturgical cult** that is integrally celebrated by the Church through the active participation of the People of God, who thus enact their mission with Christ as Priest. In this way the community of cult grows and prospers.”<sup>8</sup>

The third goal was described as that of moving

5. Ibid., 18:3.13 and 3,14.

6. Pastoral Research Services, *L-Ewwel Abbozz*, 20 p 6.

7. Ibid., 21, p 5.

“the People of God in Malta towards a higher level of communion of life of love in Christ by the gift of the Holy Spirit, the Spirit of Love, through a relationship of life among all members of the People of God in these islands and through an insertion of this People as **leaven** in building a world that reflects God’s will. In this way the People of God in Malta accomplish their mission of becoming one with Christ the King and thus express and enhance the community of charity.”<sup>9</sup>

The document based its priorities on the consultations held during the preparation of the plan. These

“had shown that first priority be assigned to the third objective, and the second to the first objective, because they had revealed that the most acutely felt pastoral need was that of strengthening the community of charity.”<sup>10</sup>

### *The 1976 Objectives*

The three goals of the 1966 Plan pointed at Maltese Catholics - first as a body and then as individuals.

They were stated in terms of building the community of faith, worship and charity. They reflected the traditional understanding of pastoral care as structured for the three functions of preaching, sanctifying and building community. They also followed the then current trend of the Catholic church to approach the faithful *en bloc* rather than, like most Protestant Churches, to care for them on a one by one basis.

In contrast to the 1966 Plan, but in line with its theology, the 1976 Plan formulated its objectives on strictly individual and personal terms. Their overarching purpose was that

“each Maltese, several times in life, be given the opportunity to enjoy the experience of salvation through the experience of faith in Christ.”<sup>11</sup>

Each of the three objectives selected a specific dimension of salvation and offered it to a specific category of individuals:

8. Ibid., 22, p 5.

9. Ibid., 23, p 6.

10. Ibid., 24, p 6.

“To respond to the signs of God’s Plan for Malta we aim, together, at a *Salvation for Adults, a Promise for Young People, a Love for Children.*”<sup>12</sup>

Personal salvation stood at the the heart of each objective. It was not meant, however, to be pursued on purely individual terms. An essential aspect of salvation was belonging to that communion of persons which is the Body of Christ:

“These objectives are expected to draw us closer to a situation where all activity will be directed to build the Church as a communion of persons with Christ, in the Holy Spirit. This communion of persons in Christ is the heart of the Church”.<sup>13</sup>

Still, the first purpose of the objectives was to make possible, for each individual, a personal appropriation of the one salvation of Christ:

“the aim of pastoral work is to bring to our midst an experience of such a Church, an experience that would allow each of us to feel and enjoy that communion.”<sup>14</sup>

The point inspired the whole strategy of the 1976 Plan.

### ***The 1985 Objectives***

The 1985 Plan developed objectives to constitute a veritable self image of the Maltese Church of the eighties. They were targeted at the emergence of a Church

- “i) in a stance of ongoing conversion, of true witness to Christ among men and women, to his spirit of poverty, to his humble service to people; of his work for people to promote, with courage, truth, justice and freedom, of becoming a sign and an instrument of reconciliation and unity; a community in which each member is and feels co-responsible for the mission to the world entrusted to it;

11. *Evanġelizzazzjoni*, 7 p 85.

12. *Ibid.*, 4 p 84.

13. *Ibid.*, 5, p 84.

14. *Ibid.*, 5, p 84.



- ii) in a state of ongoing formation that involves all its members: priests, religious and laity and that leads them to achieve personal holiness and to fulfil their mission;
- iii) strengthened by its liturgical life, especially by its Eucharist and its Sacrament of Reconciliation;
- iv) with coordinated human and institutional resources geared to the accomplishment of its mission, according to the charisms showered on it by God.

In this way, the Church, strengthened within, will be in a position to accomplish its evangelization mission in Maltese society and in its relationships with the world, with authentic holiness before God, with more credibility before people, with good use of its resources.”<sup>15</sup>

The last objective reflected a concern with resources, and with their good management through the right institutions. Other aspects of planning were taken care of by the comprehensive statement that linked the four objectives:

“the fundamental objectives (of the Plan) are based on the development of the great potential that the Archdiocese commands and simultaneously, the solution of its no less serious problems.”<sup>16</sup>

### ***The Strategies of the Three Plans***

#### *The 1966 Strategy*

“The Maltese Church draws closer to these goals in the measure that it mobilizes available pastoral forces. This is the heart of the Pastoral Plan. With it, in fact, the People of God commits itself to the same goals by designing a chain of projects, each of which is intended to become a link to draw it closer to them.”<sup>17</sup>

Each project, consequently, shows what the People of God intends to do in a defined sector to move closer to the objectives. The ensemble of the projects, then,

15. *Pjan Pastorali*, 4.3, p 24.

16. *Ibid.*, 4, p 84.

17. *L-Ewwel Abbozz*, n. 25.

linked together by the Pastoral Plan traces the journey of this People towards what it desires and wills. In this way each project becomes another “stone” in the building of the Conciliar Church in Malta:

“The Malta Pastoral Plan envisages four programmes of projects: a) *Survey* or situation reports and trend reports for specific pastoral sectors; b) *Study* or assessment and formulation of recommendations and policies for specific pastoral sectors; c) *Formation* or the training of persons who would implement the recommendations and policies of the Plan and d) *Organization* or change in existing structures and the creation of new ones to facilitate the implementation of the recommendations and policies of the plan. The four programmes of projects are linked. Surveys provide study projects with hard information about the pastoral situation in a defined sector. Studies compare it with the mind of the Council and with available resources and no help attitudes to decide what could be done. At this point, the formation projects take over to prepare for what has to be done. Finally changes are initiated and the necessary steps taken through the organization projects. Each project, then, represents a specific aspect of the mobilization of our pastoral resources. In this way, it shows what the four categories of pastoral human resources - namely Clergy, Religious, organized Laity and Faithful - can contribute. It shows how these categories act through institutions. It also shows which pastoral material resources, like properties, funds and investments can be expected to contribute.”<sup>18</sup>

The confrontation of objectives with resources must also be seen in a time dimension. Things do not happen all at once and so each project would indicate when it can be implemented and how long it will take to activate.

“The surveys would touch the following categories of people: children, students, teachers, young people, farmers, fishermen, workers, parents, managers, professionists, media operators, people in need, tourists and emigrants(41). They would also cover thirteen sectors of the national context: Family, youth, education, culture, work, agriculture, management, politics, poverty, emigration, tourism, leisure, local communities. As it moves in the world, the Church would respect the autonomy of human values and structures. It hopes to serve, not to dominate. Consequently, all traces of clericalism - for example in politics and in the economy of the country(21)... The Pastoral Plan does not only aim to mobilize pastoral forces but also to coordinate

18. Ibid., 27-28

them so that their particular objectives converge on the general objective of the building of Concilian Church into a community of life (167)... This will happen when the projects which together mobilize present and latent pastoral forces in Malta, meet at some point.”<sup>19</sup>

### *The 1976 Strategy*

The strategy of the 1976 Plan was based on empowering of people: rather than on strengthening of structures:

“Such situations will not happen just by issuing new rules and providing modern tools. They are life situations. Life can only happen through people. Among the Maltese people, there are about 5,000 ready to do something to help create these situations. They already work on them and we can consider them as *pastoral workers* (*operaturi pastorali*). Pastoral planning sees in them how we can achieve our objectives and so insert ourselves more firmly in God’s Plans for Malta.”<sup>20</sup>

It then proposed two lines of action, by, with, on and for people:

“The first line of action seeks to place them in a *state of ongoing formation* and thus transform them into “objects” of pastoral work. In this state, they would be evangelized, catechized and constantly invited to conversion to Christ. Ongoing formation, in fact, includes initiation and training in prayer, the Cross, hearing of the Word of God, discipleship and apostleship skills. For example, Priests would listen to homilies before they preach theirs, receive the Sacraments before they administer them. In this way, pastoral workers would experience the effect of pastoral work within them before they deliver it to others.

The second line of action leads pastoral work to a *state of mission* by orienting them towards the three objectives of the Plan and making them “subjects” of the pastoral endeavour. The same pastoral formation prepares those who receive it for mission among Adults, Young People and Children. There is no “before” and “after”: Christ sent his disciples to herald the Kingdom while he was still training them. Because their very mission pushes them back towards the formation state. This

19. Ibid., 21-167.

20. *Evanġelizzazzjoni*, p 87.

tension brings new life into the Church - making it both a formative and a missionary community.

This pastoral strategy will be applied by highlighting aspects that open to the spirit of the three objectives. In this way ongoing formation would stress first, the biblical catechesis of pastoral workers, because this is built on the story of salvation (objectives 1 and 2). It would offer pastoral groups seminars linked with the same objectives in order to enable them to form themselves in the very process of forming others: Among the topics of such seminars there would be, first, *communal discernment*, the use of the Bible in pastoral work, the administration of the sacrament according to the new rules, the Sunday precept, the care of the sick, the use of the 'media', socio-economic commitment, family life, education, work, consecrated life, the Catechumenate and small groups.

In view of an integral experience, more stress will be laid on human development, in such a way as to empower the ecclesial community to propose, inspire and criticise the human development as it is occurring among the Maltese people, to fulfil all the requirements of our own educational, social and media services (schools, children's homes, old people's homes, hospices and other services).

The first result and condition of the ongoing formation process would be the mission. This would reach the Maltese people in the environment where they live, through the parishes, the places of worship, especially where new 'estates' have been or are being built and... through special apostolates for which an "ad hoc" formation would be necessary. Feedback between the experiences and the reflections of pastoral operators will be ensured... during seminars and new pastoral lines of pastoral action drawn for the different environments."<sup>21</sup>

### *The 1985 Strategy*

The strategy of the 1985 Plan is based on a realistic assessment of the concrete situation of the Maltese people during the eighties:

"The signs of the times are clear enough for the Maltese Church to read as calls for action...

The faith of the Maltese people is short of that sound doctrine that strengthens and makes them, as the people of God, ever more aware of the great realities

21. Ibid., n 12 and 13.

already present in them and of those that they must aspire to as well as of that kind of teaching that allows them to live their faith fully in their daily lives, both in public and in private. It is also short of that deep sacramental life. Their external manifestation of faith needs the power that comes from the sacraments, a power that engages people in witness and work. The Maltese Church must give more witness to poverty of the spirit, to humble service of the brethren, to reconciliation with God and with other men and women."<sup>22</sup>

It identifies the points where action has to be initiated:

"The organization of the Maltese Church, although considerable, needs a sense of direction; it lacks coordination, its structures and the personnel who man them are short of communication. The mobilization of its structures must mean and must appear to mean that the Church is all the People of God and each one of its members. Each of these is and must feel part of it."<sup>23</sup>

### *Outcomes of the Three Plans*

The theologies, objectives and strategies of the three Plans were put to the test by the events that followed their drawing. The 1966 Plan never went beyond its first draft. It was discussed by the Pastoral Council during 1967 and its Hope section (106 to 166) was eventually approved. It was criticized by the Catholic press, mostly on the grounds that planning would end by strangling creativity. Coordination was understood as an imposition from above on the autonomy of the various commissions and movements by the new authority that an approved Plan would enjoy.

The 1976 Plan did get to the official approval and was directly promulgated by Archbishop Gonzi on the 18th January of 1976. In line with its thrust to involve individual Church members, personal commitments to it were solicited from the grassroots and the Pastoral Secretariat began to enlist the 5000 pastoral workers who would inject into it life and momentum. With the resignation of Archbishop Gonzi and the succession of Archbishop Mercieca, new pastoral policies came into effect and the Pastoral Secretariat itself was folded and, with it, the Plan which had become its main responsibility.

22. *Pjan Pastoral*, n 4.1 pp 23-24.

23. *Ibid.*, n 4.1, B ii, p 23.

The 1985 Plan met a different fate. It was drafted, discussed, re-drafted, approved, promulgated and activated by a new Pastoral Secretariat. By 1991 most of the structures it had envisaged were in place.

The 1966 and 1976 Plans were not a total loss. They had the effect of convincing the ecclesial community that comprehensive pastoral planning had become a must. While the first reactions to the 1966 Plan could be summed up in the statement “we do not need it”, subsequent developments inspired a general demand that was exactly the opposite. During those years, Malta had already embarked on its second development plan and people could already see that planning could change the course of history. Above all they enriched the discussion of and consequently clarified the theology, objectives and strategies of comprehensive pastoral planning.

### *Theology*

It is significant that the notion of failure, so central to the theology of salvation was fully incorporated and, indeed, given a central place in the *theology* of the 1976 Plan. In its introduction, this Plan makes explicit reference to the current sense of failure in the local ecclesial application of the failure of the Cross and of the concept of Salvation as God’s gratuitous and loving response to our inability to cope. Its opening statement was significant:

“During these last months we have gone through much bitterness and sadness. Consequently, we experienced new life when our Pastors invited us to share among ourselves and with them our ideas and hopes, through the consultation organized by the Pastoral Secretariat in May 1975. As soon as we began to see its first results, we felt that, right in our bitterness and sadness, God was inviting us to become part of his Plan of Salvation, as he so often had done with our fathers, before and after the birth of Christ, his Son. We felt that our problems were so new and serious, so old and complex, that we lacked the ability to resolve and conquer them. We felt the need to invoke a Saviour, as our fathers had done when they were exiled and besieged.”<sup>24</sup>

This recognition of failure also surfaced in the theology of the 1985 Plan:

“Our times often place the Church and its members in situations of humiliation and mortification. Poverty of the spirit will help the Maltese Church accept

24. *L-Evanġelizzazzjoni*, p 82.

as signs of the times this humiliation and this mortification and will enable it to offer society the humble service that the Lord expects.”<sup>25</sup>

### *Objectives*

The *objectives* of the three Plans differed in their orientation. The first addressed tasks, the second people, the third structures. The 1966 Plan went into great detail to specify the work that had to be done and practically translated the objectives into so many projects. The 1976 Plan formulated its objectives in terms of specific categories of people - adults, young people and children - and proposed a system of self help through which each category could become the protagonist of its own education and of its own evangelization. The 1985 Plan took the diocesan structures as the main subject of the planning and renewal process.

While the 1976 document sought to begin with the grass roots of the Church, the 1985 Plan opted to start with the central institutions of the church. The 1966 Plan lay somewhere in between, because the projects it envisaged were intended to be the responsibility of pastoral workers. Only their coordination was assigned to the higher echelons of diocesan government.

### *Strategies*

In terms of the *strategies* adopted to achieve the set objectives, the 1976 Plan was, again, the closest to the people. It pointed to “about 5,000 persons ready to lend a hand in creating the situations” of life envisaged by its objectives and, indeed, inspired a campaign to enlist and train them. Its strategy was to deploy them with adults, young people and children, after forming and missioning them.

The strategy of the 1985 Plan could be termed “a conversion of diocesan institutions”. It sought all “organic response” to the challenge represented by its objectives through an institutionalization of the coordination of diocesan structures. These had also been the target of the 1966 Plan, but with a major difference: rather than seeking to change or “convert” them, it had sought to mobilize and harness them to implement its projects. It did, however, envisage new diocesan structures to coordinate its projects.

25. *Pjan Pastoral*, n. 3.13.

### *The Next Move*

By 1991, all major items on the agenda of the 1985 Plan had been implemented. The last of its projects was activated with the creation of a new research centre for the diocese. The Pastoral Secretariat immediately began to prepare the next Plan and, in 1993, published a working paper - *Lejn Knisja Adulta* - to initiate a discussion of its spirit and content. The paper noted that the main contribution of the 1985 Plan to the life of the ecclesial community had been to develop its structures. To reach these people, however, the new Plan would have to offer an inspired and an inspiring vision of what the Church, or, indeed, these same people, *quā* People of God, were all about. Planning had to begin with a theology. When it was brought to bear on current trends that theology would help formulate the right objectives as well as the strategy of the Plan.

The vicissitudes of comprehensive pastoral planning in Malta over three decades could be usefully scrutinized for signs of the kind of theology that this next Plan would need. Would it be a theology of the Church, as was the case with both the 1966 and the 1985 Plans, or of Salvation, as was the case of the 1976 Plan, or of a combination of both?

A close reading of the signs of our times could provide the answer. Current events often turn out to be a *locus theologicus*, which means they could be the best indicators of the theology we need and seek. It might also happen that our search for the *semina Verbi* in history would turn out to be inspired by a theology of the World. In that case the next Plan would derive its objectives and the strategy to achieve them from a vision of a *Church-in-the-World* rather than from one of a *Church-for-the-World*. The nuance is not a theological subtlety. In a Church-in-the-World vision, it would be the World that would call the agenda of the Church. After all, the Church is on a mission to this World.

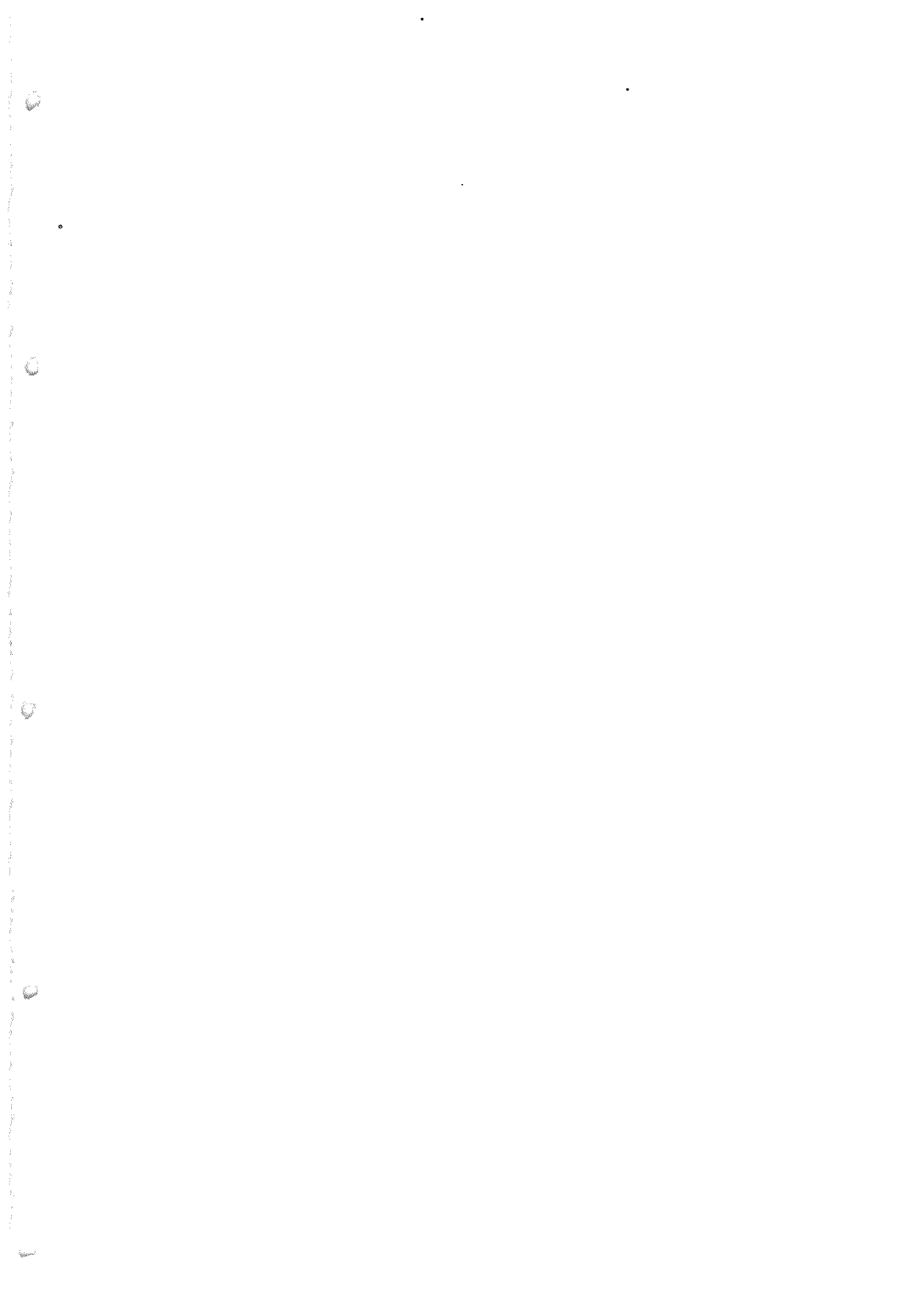
That agenda can be read in the signs of our times in Malta. The 1966 Plan had not developed the theme of discernment on these signs. It had taken the Vatican II Council as the clearest sign of its times and worked on it. The 1976 Plan, in its introductory statement, had sought to scrutinize the sign of the felt need of the local community to be saved from the pressures and weaknesses documented by the consultations of its preparations had inspired of the seventies. The 1993 Plan made an explicit reference to the signs of the times and pleaded for a constant reading of their message.

That reading is as imperative today as it was then. It responds to the appeal



launched by John Paul II in *Pastores dabo vobis* n. 10, in which he proposed a model for Gospel discernment. Such discernment would ensure the right tracks for the preparation of next Pastoral Plan.

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# TO UNDERSTAND WHAT IS ACCEPTABLE TO MUSLIMS IN SCRIPTURE TRANSLATION AND FORMAT

**Manuel M. Jinbachian**

## *Introduction*

There are several questions that we need to answer before one can say what is acceptable to the people of other faiths in Scripture translation: What kind of person is our "target audience"? Is he/she a Sunni or a Shi'i, a Durzi or an 'Alawi, an educated or uneducated, urban or rural, Arab or non-Arab, Middle Eastern or South East Asian, North African or sub-Saharan Muslim? And when we speak of scriptures, do we mean the whole Bible, including the Deuterocanonicals, the NT or portions of it? All of these questions make us think for whom, what and how should we translate.

I will try to restrict myself to the educated, urban, Arab Muslim living in the Middle East. From there one could adapt and extend to those of the same faith living in other parts of the world. The people living in this region have been in touch with Christianity throughout their existence and know something about the Christian faith from their scripture, their education in Christian institutions and through their relation with their Christian neighbours. I shall take the NT as our base text to be translated.

Born of Armenian parents on 29 October 1939, in Beirut, Lebanon, Rev Dr Jinbachian now lives in France. He is a pastor of the Armenian Evangelical Church. He received his tertiary education in various universities starting with a B.A. from the American University of Beirut in Lebanon (1963), an M.A. from the American University of Cairo, Egypt (1969), a B.Litt from the University of Oxford, England (1973), and a Ph.D., Docteur in Théologie from the Université des Sciences Humain de Strasbourg. Among his publications we find his "Jesus in the Quran" *UBS Bulletin* (1979) and "Modern Armenian Translations of the Bible" in Armenia and the Bible (Ch. Burchard ed.) (Atlanta 1993). He is at present Coordinator of Europe Middle East Regional Bible translation projects of the United Bible Societies. This paper is a Transcript of a lecture given during a seminar on Islam held in Amsterdam, January 1993.

The question of format, though important, is like the packaging of a present. It could make the presentation attractive but it is secondary for our purpose because in translation we need to speak about the content more than the format. Nevertheless, I might say that for our target audience all scriptures should be well presented, well bound, with no pictures of human form, and if any art work is to be included, it should be more of geometric patterns and calligraphic in nature. All we need to do is to look at some of their own scripture publications. But even that could be dangerous and could produce a negative reaction - accusations of subterfuge and imitation.

We know that there are many things found in the New Testament that are not acceptable to the Muslims. Starting with the most offensive doctrines, one could mention the concept of "the Trinity", "the divinity of Jesus", "his being the son of God", his death on the cross", his resurrection, "atonement", and "his claims for being the saviour of the world".

But, who says that these concepts are unacceptable to them only? Are there not Christians who find such concepts equally repugnant? Interestingly enough, certain concepts which are totally unacceptable to liberal theologians, such as the "the virgin birth", are well accepted by Muslims of all shades and confessions. In the Qur'an we read:

"And she who was chaste, therefore, We breathed into her of Our Spirit, and made her and her son a sign for all people" [XXI 91, cf. III 42-42, 45].

The question, therefore, is how should translators render the passages where these offensive concepts are affirmed in an undisguised manner? And how should they be packaged for them?

There is a radical way of handling the problem. The way most 19th century liberal theologians and exegetes have handled was to "demythologize" them, or to expunge them from the text of the NT, by labelling them as later interpolations, post-Easter interpretations, because they are offensive to the target audience for one reason or another.<sup>1</sup> But, do these suggestions present a legitimate solution for

1. See A.N. Wilder, "Mythology and the NT", *JBL*, I.XX (1950) 99ff; E. Dinkler, "Myth in the NT", *The Interpreter's Dictionary of the Bible*, III (New York 1962) 487ff. For example, Norman A. Beck, in his book published in 1985, suggests that the most offensive passages to the Jews found in the NT should be expunged, *Mature Christianity: The recognition and Repudiation of the Anti-Jewish Polemic of the New Testament* (Selinsgrove 1985) 283ff. One could argue similarly that such passages that are most offensive to the Muslims should be expunged, a view to which I could not subscribe in good conscience.

the translator of the NT? Should not one keep the exegetical work he is undertaking, separate from the theological endeavour he is obliged to carry?

In this paper I propose that we look at the fundamental concepts about Jesus Christ, which could be summed up in one word - "Christology". Interest in Christology has increased among theologians and biblical scholars since the end of the Second World War. When we have found the content of Christology in its historical, theological and linguistic aspects, then we shall try to see how it can be presented to the Muslims through our translational endeavours. But we may have to do three things before that: 1) find out what is the Islamic view of Jesus, especially in the Qur'an; 2) study Christology in the theological thinking of the early Church; 3) find out what is the content of Christology in the NT and in the self-understanding of Jesus.<sup>2</sup>

### *I - The Qur'anic View of Jesus*

Before getting into the discussion of Jesus in the early Church and the NT, we must first find out what does the Qur'an say about Jesus. Normally, one could write a whole volume on this subject alone. I suggest that we look very briefly at what the Qur'an has on Jesus and draw the necessary conclusions. In the Qur'an we read:

"And when Allah said: O Jesus, son of Mary! Did you say to men, 'Take me and my mother as two gods beside Allah?' He said, 'May You be Glorified: it is not for me to say that which I did not have the right to. If I had said it, then You would know it. You know what is in my mind but I do not know what is in Your Mind'" [V 116].

"Say, 'He is Allah, the One God, the One who is the everlasting Refuge. Who does not beget nor is begotten and there is none equal to Him'" [CXII 1-4].

"And for their saying that we killed the Messiah, Jesus son of Mary, Allah's

2. I would like to refer the readers to some of the major books written on Christology: P. Pokorny, *The Genesis of Christology*, (trans. M. Lefebure) (Edinburgh 1987); G. Bornkamm, *Jesus of Nazareth*, (trans. I. & F. McLuskey with J.M. Robinson) (New York 1960); O. Cullmann, *The Christology of the New Testament*, (trans. S.H. Guthrie & C.A.M. Hall) (Philadelphia 1959); D.M. Baillie, *God was in Christ* (London 1954/5) 30-58; M. Goguel, *Jesus and the Origins of Christianity*, (trans. O. Wyon & C.L. Mitton) 2 vols (New York 1960); and R. Bultmann, *Theology of the NT*, II (trans. K. Grobel) (London 1955) 155-202.

messenger, but they did not kill him nor did they crucify him, yet it appeared so to them and behold, those who disagree concerning it, are in doubt of it, they have no knowledge of it except to pursue doubts, for certainly they did not kill him. But Allah took him up unto Himself, for Allah is mighty and wise" [IV 157-158, for Messenger see also IV 171 and II 253].

"When Allah said, 'O 'Isa (Jesus), son of Mary, remember my favour to you and to your mother. How I strengthened you with the Holy Spirit... and how I taught you the Book and the Wisdom and the Torah and the Gospel... and you healed him who was born blind and the leper with my permission, and how you raised the dead with my permission...'" [V 110].<sup>3</sup>

In the most concise form possible, it is interesting to note that the Qur'an regards Jesus, first and foremost as being a great prophet, a messenger, the son of Mary, who had a miraculous birth. He was given the Gospel (*al-Injil*, an Arabised form of the Greek *Euangelion*). It is important to note that the Gospel is in singular and not plural. He performed signs and miracles. He is called the Messiah. He and his mother were endowed with the Holy Spirit. He was not killed or crucified, but was taken to heaven. Jesus should not be associated with God nor should he be called the "son of God", because God does not have a wife, does not beget and is not begotten. According to the precepts of Islam, the greatest sin is "shirk" which means to associate others with God - i.e., "polytheism", "idolatry".

## *II - The Early Christian Views of Jesus*

Before finding out what is the content of Christology in the NT and in the theological thinking of the earliest Christians - viz., of the apostolic period - it would be good to touch very briefly on the question of Christological controversies of the fourth and fifth centuries.

The earliest Christians had a very exalted view of Jesus. He was called "Christ" (the anointed one, "Messiah") and "Lord" (*Kyrios*). In fact, the basic confession which seems to have been asked of the first converts was to confess that "Jesus is Lord". When the first Christians living in the Greco-Roman environment used the title *Kyrios* (a title which in Hellenistic culture designated a divine mediator) the

3. See also, M. Jinbachtian, "Jesus in the Qur'an", *Bulletin*, United Bible Societies (Struttgart 1979) No. 116/117, 38-43.

question arises, what semantic content did they give to it? Was it the same as the Greek or a different one?

Interestingly enough, the Qumran texts have helped us to understand the use of this title in Palestine of the period when Jesus lived. We see that Jews at that time referred to God in an absolute manner as '(the) Lord' both in Hebrew and Aramaic. In Job 34, 12 in Aramaic *hādā* 'Lord' translated in Hebrew *shēdday* 'the Almighty' and is in parallel with '*alāhe*' God.<sup>4</sup> Similarly, the Hebrew form '*adōn*' is found in Ps 151,4.<sup>5</sup> Hence, the question: could the absolute use of *Kyrios* for Christ in the NT be an extension of the use of this title in Jewish circles by the Palestinian Jewish converts? It looks as though the confessional title used by the early Christians *medē* 'yēshū'ē Jesus is Lord, is as much Palestinian in origin as Hellenistic.

Sometimes Jesus was called the "Wisdom of God" (*sophia*) and identified with the "Word" (*logos*), "and the Word was God" (Jn 1,1). Again, we need to ask if the semantic content of "logos" is the same in the Hellenistic conceptual scheme and in the NT. Undoubtedly there are components of meaning which overlap, but were they equivalents?

During the second and the third centuries, divergent views of the relation of Jesus to God were put forward. Gnostics believed that Jesus Christ was a phantom, not real flesh and blood. The Marcionites advanced a dualism where Jesus became another deity. Against these Irenæus promulgated a strong monotheism which later developed into what became known as Monarchism.<sup>6</sup>

Tertullian went back to the idea of the Word Incarnate; in Jesus the divine and the human did not fuse, Jesus was both God and man. He has one "Persona" but two "substances" or natures. But, was the Son *homoousion*, that is, of the same substance with the Father, or *homoiousion* of similar substance with Him, whence the Nicæan Creed of 325 CE that promulgates "homoousion". I could go on to speak about Monotheletism, Synergism and the "hypostasis" or "persona" also known as *Prosōpon*, the credal declaration of the council of Chalcedon of 451 CE and the ensuing Monophysite controversy, but these would only confuse you as it confused the ancient world.

4. 11 QtgJob 24,6-7.

5. 11 QPsa 28,7.

6. K.S. Latourette. *A History of Christianity* (London 1964) 140-188.

As a result of the need to combat heresies, such as, Gnosticism, Docetism, Monophysitism (all of which try to explain away the full humanity of Jesus), the Church promulgated a number of confessions of faith or creeds and in doing so took a distance from the way the NT spoke about the person and the work of Jesus. In one word, in combating heresies “the Church fathers subordinated the interpretation of the person and work of Christ to the question of ‘natures’.”<sup>7</sup> This discussion of “natures” is a conceptual scheme coming from Hellenistic thought, it is basically a Greek way of thinking, in contrast to the OT and Jewish thought. In other words, in the confessions of the first five centuries, the Semitic thought patterns found in the NT and the teachings of Jesus, were garbed with Hellenistic apparel.

Should we, then, dismiss the whole endeavour of the Church of the first five centuries as being an exercise in futility? Certainly not! The history of the Church shows us how the Church faced certain questions and how under those circumstances it attempted to confront and resolve them. Could we do the same while facing today other religions in their cultural, political and economic backgrounds? Could we attire christology in an Islamic attire that could be acceptable to our neighbours belonging to the Muslim faith?

### **III - Jesus in the New Testament**

In the NT itself we see a double line of thought developing about the identity and life of Jesus: one, where Jesus is regarded as human and earthly, whose parents and siblings were well known;<sup>8</sup> and a second, where he is regarded as being the primordial divinity, a divine being, in fact, God himself.

We note that even in the New Testament the question of the identity of Jesus, “Who was Jesus?” arose during his own lifetime. The public had a certain conception

7. Cullmann, *Christology*, 4.

8. We know the names of his parents, Joseph and Mary, and the names of his brothers, James, Joseph, Judas and Simon (Mk 6,3). His brothers and his mother were at first unbelievers (Mk 3,21,31; Jn 7,5). Tradition also mentions his sisters (Mk 6,3; Mt 13, 56). I am aware that there is currently a strong debate on the real meaning of the “brothers and sisters” of Jesus. I refer the reader to a short bibliography: Josef Blinzler, *Die Brüder und Schwestern Jesu* (SBS 21; Stuttgart 1967); John McHugh, *The Mother of Jesus in the New Testament* (Doubleday; Garden City NY 1975); Raymond E. Brown, *The Birth of the Messiah* (Doubleday; Garden City NY, 1977); Raymond E. Brown, Karl P. Donfried et alii, *Mary in the New Testament* (Fortress; Philadelphia/Paulist Press; New York 1978); John P. Meier, *A Marginal Jew: Rethinking the Historical Jesus* (Doubleday; Garden City NY 1991) 319-332.



of Jesus (whether warranted or not we are in no position to discuss). They regarded him as being a prophet, a miracle worker and a teacher (Rabbi). Jesus himself is aware of the problem and he asked his disciples on one occasion:

“Who do men say that I am? And they told him, ‘John the Baptist: and others say, Elijah; and others one of the prophets.’ And he asked them: ‘But who do you say that I am?’ Peter answered him, ‘You are the Christ’” (Mk 8,27-29).

It is interesting to note that some manuscripts add at the end of verse 29, “the son of God” or “the son of the living God”. I have always asked myself why would they do such a thing? One could ask the same question about the introductory sentences of the Gospel according to St Mark, where the words ‘the son of God’ are added in a number of manuscripts at the end of 1,1, while a great number of manuscripts do not seem to have it. Are these words original or subsequent interpolation? There is a great amount of literature on the subject and it would be futile to try and summarize all of the arguments for or against the inclusion of these words in such a short paper. The addition or the omission are symptoms of an underlying problem, the understanding of which could be the answer to our question. Some scholars think they are post-Easter interpolations while others regard them as being original. If they are later interpolations the debate could take a different denotation.<sup>9</sup> Suffice us to point that the title “Son of God” is used in extra biblical texts among Qumran manuscripts.

“[X] shall be great upon the earth, [O King! All (people) shall] make [peace], and all shall serve [him. He shall be called the son of] the [G]reat [God], and by his name shall he be named. He shall be hailed (as) the Son of God, and they shall call him Son of the Most High...”<sup>10</sup>

How close the above lines are to the words of Archangel Gabriel addressed to Mary the mother of Jesus?

“He will be great, and will be called the Son of the Most High [God]. The Lord God will give him the throne of his ancestor David. He will reign over the house of Jacob forever, and his kingdom will never end... for this reason the child to be born will be holy; he will be called the Son of God” (Lk 1,32-35).

9. See below point 1 “Jesus of History and Christ of Faith” and (iii) “The Son of God”.

10. J.A. Fitzmyer, “New Documents: Qumran and Gnostic Writings”, in *The Bible in The Twenty-First Century*, (Ed. H.C. Kee) (ABS; New York 1993) 18-19.

We need to pose a further question: what was Jesus' own understanding of his mission? What did he call himself? Did Jesus apply the various Christological designations to himself? How did the NT authors understand such designations? Are there semantically important discrepancies in the content of such titles in their use by the NT writers and Jesus' use of them?

### *1 - Jesus of History and Christ of Faith*

When we look at the NT it becomes evident that we do not have therein a history or biography of Jesus. There is an imbalance in the Jesus story found in the Synoptic Gospels. The passion narratives occupy a disproportionate part in them. The death and resurrection become the focal point of the whole narrative and, as Bornkamm says, everything is recounted from that point back.<sup>11</sup> The Gospels do not tell us the past history but of the present, of who Jesus is, and not what he actually was. The authors of the Gospels took the words of Jesus very seriously and adhered to them, but at the same time they gave to them an interpretative twist, indicating the great freedom they took in reinterpreting these words. The words of Jesus spoken before his death took a different post-Easter meaning. Probably the words spoken by the risen Christ, coloured the words of the historical Jesus. We cannot deny the fact that the faith of the Church has shaped the picture of Jesus. But at the same time, we cannot dismiss the Gospel story as being unauthentic: they take us back to the Jesus of history. There is a question of function and meaning. How does a group understand and react to certain words or events, is conditioned by the society that has written them and by the cultural background of the people who read them.<sup>12</sup>

The Gospels were written by believers in Christ, for the use of the believing Church and not for the use of non-believing scholars and, for that matter, believers of other faiths. If my presupposition is correct, it would have grave consequences as to what and how we should translate the Scriptures for the people of other religions living around us.

11. Bornkamm, *Jesus of Nazareth*, 16sq.

12. Pokorny, *Genesis of Christology*, 7-13.

## 2 - Christological Titles

We now need to go back and see how Jesus is presented in the NT and what his self-understanding of his person and mission was. R. Bultmann, in his famous work, *Theology of the NT*, asserts that Jesus did not consider himself as having a special divine commission, as the Eschatological Messiah, who would bring the awaited salvation, and that Jesus only proclaimed the Fatherhood and the Kingdom of God. Bultmann's assertion is debatable.<sup>13</sup>

Here are some of the titles used in the NT to designate Jesus: Christ (the Anointed One or the Messiah), Judge, King, Logos, Lord, Mediator, Prophet, High Priest, Rabbi (Teacher), Suffering Servant of God, Lamb of God, Holy One of God, Saviour, Son of David, Son of Man, Son of God and God. These titles represent not only designations but also functions and some of them could be clustered together. If I were to take each and discuss them at length, I could write a whole volume. I would like to refer you to the great work of O. Cullmann on Christology mentioned above. I will only take up some of the outstanding designations here below. Before doing that, I would like to point out that all these titles are used metaphorically.

### (i) Prophet

Prophet is the title given to Jesus by his contemporaries. But the concept of "prophet" can only be applied to Jesus' pre-Easter earthly activities and teachings. To the earliest believers, the risen Christ is no more a prophet.

Furthermore, in the NT Jesus is not presented as being an ordinary prophet, he is "the Eschatological Prophet" who was expected to come at the end of time, a sentiment that was quite prevalent among the Jews at the time of Jesus. This prophet was called to perform a very special duty;<sup>14</sup> Elijah and Enoch (even Jeremiah) were supposed to return before him to pave the way for his coming.<sup>15</sup>

13. Bultmann, *Theology*, I, 26-32; Pokorny, *Genesis of Christology*, 38-54; Cullmann, *Christology*, 8-10. For a discussion on the self-consciousness or self understanding of Jesus see J.H. Charlesworth, *Jesus within Judaism* (New York 1988) 130-131; Bornkamm, *Jesus of Nazareth*, 169-178; Pokorny, *Ibid.*, 38-54; Goguel, *Jesus and the Origins of Christianity*, II, 572-578.

14. Mk 6,14; 13,22; Mt 21,10-12; Lk 7, 16-17.39-40; Mt 21,46; Act 3, 22-23; 7,37-39.

15. Mal 4,5; Enoch 90,31; cf. Mk 9,4-5. 11-13; Lk 1,76; Rev 11,4-5.

In the NT, however, the conception of Jesus as “prophet” is not separate from that of “Teacher” and “Messiah” [John 4,19.25; 6,14]. Suffering is also part of the destiny of a prophet [Mt 23,37], and as such, Jesus was at the same time the “Suffering Servant”. Cullmann indicates that the concept of the “Suffering Servant of God” had its origins with Jesus, but Jesus did not use the title to designate himself. It was Paul who gave a central position to the concept of the atoning death of Jesus. In certain references the Messiah is identified with the “Son of Man”.<sup>16</sup>

(ii) *The Son of Man*

“Son of Man”<sup>17</sup> is the designation that Jesus mainly applied to himself. But is the Greek translation a correct rendering of the Semitic title? My feeling is that it is too literal, and thus, has distorted the semantic content of the designation. One could translate the Aramaic title simply by “Man” [see Ps 8,4].

The first time we meet the use of the title “Son of Man” is in Dan 7,13; it also appears in the “Similitudes of Enoch” and “IV Ezra 13”. What is the origin and nature of this figure? In ancient Judaism there existed a concept of the “Eschatological Redeemer”, and apocalyptic “Son of Man” who is to appear at the end of time as Judge, to establish “the Nation of the Saints”. He is no other than the “Saint of the Most High” [Dan 7,15]. “The transference to Jesus of judgement, which the New Testament also often ascribes to God himself, is directly connected with the concept of the “Son of Man”;<sup>18</sup> he is at the same time the ideal “Heavenly Man” who is identified with the first man, Adam.

In the Similitude, it is generally accepted that the “Son of Man” is identified with Enoch himself [71,14], and this “Son of Man” is the same as the Messiah [48,10; 52,4]. The “Son of Man” is preexistent, “whom the Most High has kept for many ages” [4 Ezra 13,26]. In what sense then does Jesus designate himself as the “Son of Man”? In two passages Jesus uses the title in the ordinary sense of “Man”: in the Gospel of Mark 2,27 we find the discussion about Sabbath being for the Son of Man, and in the Gospel of Matthew 12, 31-32 Jesus speaks about sin against the

16. Cullman, *Christology*, 60-69, 79; Pokorny, *Genesis of Christology*, 42.85.

17. *huioi tou anthropou* in Aramaic: *Bar-nasha* and in Hebrew *ben-'adam*.

18. Cullmann, *Christology*, 157: 2 Cor 5,10; 1 Cor 4,5; 2 Tim 4,1.8; 1 Pt 4,5.

Son of Man, contrasted to sin against the Holy Spirit. In these two passages Son of Man does not necessarily refer to Jesus, it could equally refer to men in general.<sup>19</sup>

(iii) *The Son of God*

The title "Son of God" was in common use at the time of Jesus by both Jews and non-Jews. Was the use of the title by Jesus and by those around him, closer to the Hellenistic or Jewish concept of Son of God? In the time of Jesus and during the writing of the NT, the Roman emperors were given the title "divi filius". But the use of the title in non-Jewish usage was not limited to emperors. Anyone who had some kind of divine power, miracle working ability, was called "son of god". The use of the title did not denote a uniqueness in pagan usage.

In the OT, however, we find the title used in three connotations:

a) The whole people of Israel is called "Son of God"; In Ex 4, 22-23 God commands Moses to tell to Pharaoh "Israel is my first-born son..."; in Hos 11,1 the Lord says "Out of Egypt I called my son..."<sup>20</sup> Even in the Pseudepigrapha we see the people of Israel is called with the same title.<sup>21</sup> As Cullmann points out, "in all these texts the title 'Son of God' expresses both the idea that God has chosen this people for a special mission, and that this, his people, owes him absolute obedience."<sup>22</sup>

b) The kings of the Jews were given the title 'son of God'; they are the representatives of the chosen people and hence are called by God as being His Son. "I will be his father, and he will be my son" (2 Sam 7,14); "You are my son, today I have begotten you" (Ps 2,7); "He shall cry to me, 'You are my Father, my God, and the Rock of my salvation'" (Ps 89,26). The king is not only chosen by God, but he is at the same time called by God for a special task. He was the Son of God as the whole nation was supposed to be.

19. On the "Son of Man" see Cullmann, *Christology*, 137-192; J.J. Collins, "The Son of Man in First-Century Judaism", *New Testament Studies*, Vol XXXVIII/3 (1992) 448-466; Bornkamm, *Jesus of Nazareth*, 175-178; Pokorny, *Genesis of Christology*, 56-59.

20. See also Is 1,2; 30,1; 45,11; 63,13; Jer 3,22; 31,20; Mal 1,6; Ps 82,6.

21. Sir 4,10; Psalm of Solomon 13,9; 17,27; 18,4.

22. Cullmann, *Christology*, 273.

c) Special persons and angels are called "Sons of God". We know that the angels are called sons of God because they are also commissioned by God to do certain tasks (Gen 3,22-24; Job 1,6; 2,1; 38,7). In all the three senses used above, the concept of sonship is linked to the total obedience and submission of the agent to God's will.

The concept of "Son of God" has its roots in early Judaism. We need to see how the concept of "Son of God" is used in early Judaism. There are, according to J.H. Charlesworth, fifteen quotations in Jewish literature that indicate this. In Sirach 4,10, coming from the second or early first century BCE in the Greek version we read, "...you will then be *like a son* of the Most High..." while in Hebrew we find "...and God will call you son."<sup>23</sup> There is a very interesting twist in the Greek translation as the underlining indicates, where the metaphorical "son" is turned into a simile "like a son". We read in I Enoch 105,2 "Until I and my son are united with them forever in the upright paths..."<sup>24</sup> In "Ezekiel the tragedian", God calls Moses "my son". We could go on and quote all the fifteen cases Charlesworth mentions, but time and space forbid us. We could refer the readers to the chapter by him on "Jesus' Concept of God and His Self-understanding."<sup>25</sup>

We cannot speak about the question of the Sonship of Jesus without first speaking about his understanding of God. Most scholars agree that Jesus saw God as being a heavenly, loving, caring, intimately concerned Father. He called God by the Aramaic title "Abba". Even Paul, in Galatians uses the title: "Because you are sons, God has sent the Spirit of his Son into our hearts, crying, 'Abba! Father!'" (Gal 4,6, cf Rom 8,15).

Was Jesus unique in calling God Father? Jesus' use of "Abba" is based on the Jewish custom of calling God *'abinu* "our Father". Jesus' concept of God as "Merciful Father" is found in the Jewish prayers. The term Father is also used to designate God in a number of Jewish writings - such as in Jubilees (1,24-25a): "And their souls will cleave to me and to all my commandments. And they will do

23. Charlesworth, *Jesus within Judaism*, 149.

24. *The Old Testament Pseudepigrapha*, I, (Doubleday; Garden City NY 1983) 86.

25. Charlesworth, *OT Pseud*, 131-164. See also WisSol 2,18; 4 Ezra 7,28-29; JosAsen 6,3,5; 13,13; ApEl 5,25.

my commandments. And I shall be a father to them, and they will be sons to me. And they will all be called 'sons of the living God'.<sup>26</sup>

In the Synoptic Gospels Jesus is called the Son of God on a number of occasions and at some points he acknowledges the designation.<sup>27</sup> But we must note that Jesus is the Son of God not because he is a miracle worker or because he was given the title by others, but because he was totally obedient to the will of God, which ultimately led him to his death on the cross. Furthermore, the title "Son of God" is connected to suffering which is clearly expressed in the centurion's confession at the foot of the cross [Mk 15,39]. But these statements do not lead one to conclude that from the concept of Divine Sonship one could claim Divinity. Would it be wrong to surmise in the case of Jesus that Divine Sonship is the indication of the closest possible relationship between Jesus and God in the totality of its meaning?

The very close relationship between Jesus and God is also expressed in Mt 11,27:

"All things have been delivered to me by my Father: and no one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him."<sup>28</sup>

We must say that the genuineness of this Synoptic passage is questioned by many scholars. Pokorny notes that this verse has a hymnic form and should not be taken as a direct quotation of Jesus' own words.<sup>29</sup> The content of the verse is connected with the idea that the relation of Jesus with God the Father is based on a supernatural and "secret knowledge" which can be imparted to a man through some magical means, a view which could be dangerous if separated and taken out of its context.

From what we have said till here about the "Divine Sonship" of Jesus, we could say that his Sonship was in no way in line with physical or biological sonship so well known in the ancient and modern Middle East. Physical "Divine Sonship"

26. *OT Pseud.*, 2 (1985) 54; cf. Jub 1,28; 19,29; Tob 13,4; Sir 51,10; WisSol 2,16,18; 11,10; 14,3.

27. See Mk 1,11; 9,7; Mt 4,3,6: 14,33; 16,16.

28. It is interesting to note that this statement has parallels in Hellenistic mystery religions. One could quote a prayer-addressed to Hermes in the Magical Papyrus (Lond. 122.50) where it says, "I know you, Hermes, and you know me; I am you, and you are I," Cullman, *Christology*, 278 n. 2

29. Pokorny, *Genesis of Christology*, 55.

has no place in Christian theology or, for that matter, in early Jewish theology. Jesus was referring to his special, intimate and unique relationship with God, of his complete submission to the Divine violation, and a willing, conscious acceptance of the consequences of such obedience. This fact is best expressed in a parable of the evil tenants as recounted by Jesus himself in Mk 12,1-12:

“He had still one other person to send, a son whom he loved; at last, he sent him to the tenants thinking, ‘They will respect my son’. But those tenants said to one another, ‘This man is the heir, let us kill him and the land will be ours’” [Mk 12,6-7].

This parable is very intriguing. Should one take this story literally or metaphorically? What is the central point of the parable? Is it the killing of the son and the subsequent punishment meted out upon the evil tenants? As indicated above, I doubt! As far as I can see, it is the willingness of the son to listen to what his father said and obeying him with the full knowledge that those who preceded him in the mission were ill treated and killed.<sup>30</sup> It was this total submission that made Jesus special and his relationship to God a very particular one. Should not we emphasize this aspect of the personality of Jesus in presenting him to the people of other faiths in our region, rather than continue using the metaphorical language of “Divine Sonship” to symbolize his identity, something which offends the Muslims so greatly? Should not we try to find other metaphors to express this very intimate and unique relation Jesus had with God?

#### *IV - Metaphorical Titles*

There are, however, a number of metaphorical titles that could be used to present Jesus to the Muslims. They are well familiar with the semantic contents of these metaphorical titles. I will take up four such titles:

##### *1) The Prophet*

Prophet is one of the metaphorical titles given to Jesus by his contemporaries, as we have noted above. It is also a title given to Jesus in the Qur’an. Muslims regard

30. One is reminded of the willingness of Isaac to submit to the volition of his father to be sacrificed, see Gen 22,1-14.



Jesus as being one of the greatest prophets, who was born in a miraculous manner, who was endowed with miraculous powers, and was filled with the power of the Spirit of God. He is in fact the penultimate prophet, only a degree below Muhammed and the equal of Moses.

We need to ask ourselves: does the title “prophet” have the same semantic content in the OT, the NT, as it was used by the Jews living at the time of Jesus, and the Qur’an? What is the Qur’anic concept of prophethood and how is it different from the biblical concept? Time and space hinder us from getting into an extensive discussion of the subject. Suffice it to say that there are a number of components of meaning that overlap both in the Bible and the Qur’an of the concept of Prophethood, but there are also some fundamental differences: in the Qur’an a prophet is the messenger of God, therefore he cannot be defeated or hindered from accomplishing the mission he was sent to fulfil, for otherwise, it is God who has failed in protecting his prophet and is thus unable to bring about the realisation of his will. This is why in the Qur’an Jesus did not die on the cross but someone else who looked like him was crucified, while God raised Jesus up to heaven.

Nevertheless, we could present Jesus to the Muslims as a “Prophet”. This does not contradict part of the biblical image of Jesus, nor does it negate the nature and goal of his work. But, the metaphorical title of prophet can only be applied to Jesus’ pre-Easter earthly activities and teachings. In the eye of the earliest believers, the risen Christ is more than a prophet, he is in fact the exalted Lord.

## 2) *The Lord*

I would think that another metaphorical title to describe Jesus could be “Lord”, a title well understood by the Muslims. Lord has been extensively used by St Paul in a non-Jewish context while preaching the “Good News” to the gentiles. The first Christians of both Jewish and non-Jewish extraction expressed their deep faith in Jesus by reciting the brief confessional formula *Kyrios Jēsus* “Jesus is Lord”.<sup>31</sup>

The metaphor of “lordship” is crystallized in the Aramaic proclamation, *Maranatha* (I Cor 16,22). One could read it in two ways: as statement in the past

31. See above the discussion on The Early Christian Views of Jesus. See also I Cor 15,22; Rom 10,9; Phil 2,11; cf John 20,28; Acts 16,31; Eph 4,5.

(perfect) "Our Lord has come"; or as a petition, a call, as in Revelation 22,20, "Our Lord, come!" Paul, in fact, uses the designation "Lord" more than any other. The early Christians from Greco-Roman background could not understand the Semitic concept of the "son of man" but could readily understand the meaning of "Lord". The concept of "Lordship" is well accepted and understood by the Muslims. They use the metaphorical title "Rab al-'Alamîn" (The Lord of the Worlds - i.e., Eternal Lord), and "Malik Yom al-Dîm" (Owner of the day of Judgement).

### *3) The One Close to God*

A third metaphorical title that we come across in the Qur'an applied to Jesus and which seems to be in line with our general discussion is the title "The One who is Close to God", (Al-Muqarrab).<sup>32</sup> In the Qur'an we read:

"...The angel said: O Mary, Allah gives you glad tidings of a word from him whose name is Messiah, Jesus, son of Mary, illustrious in this world and in the hereafter, and One of those Close to Allah" [Sura 3,45].

### *4) The Suffering Servant*

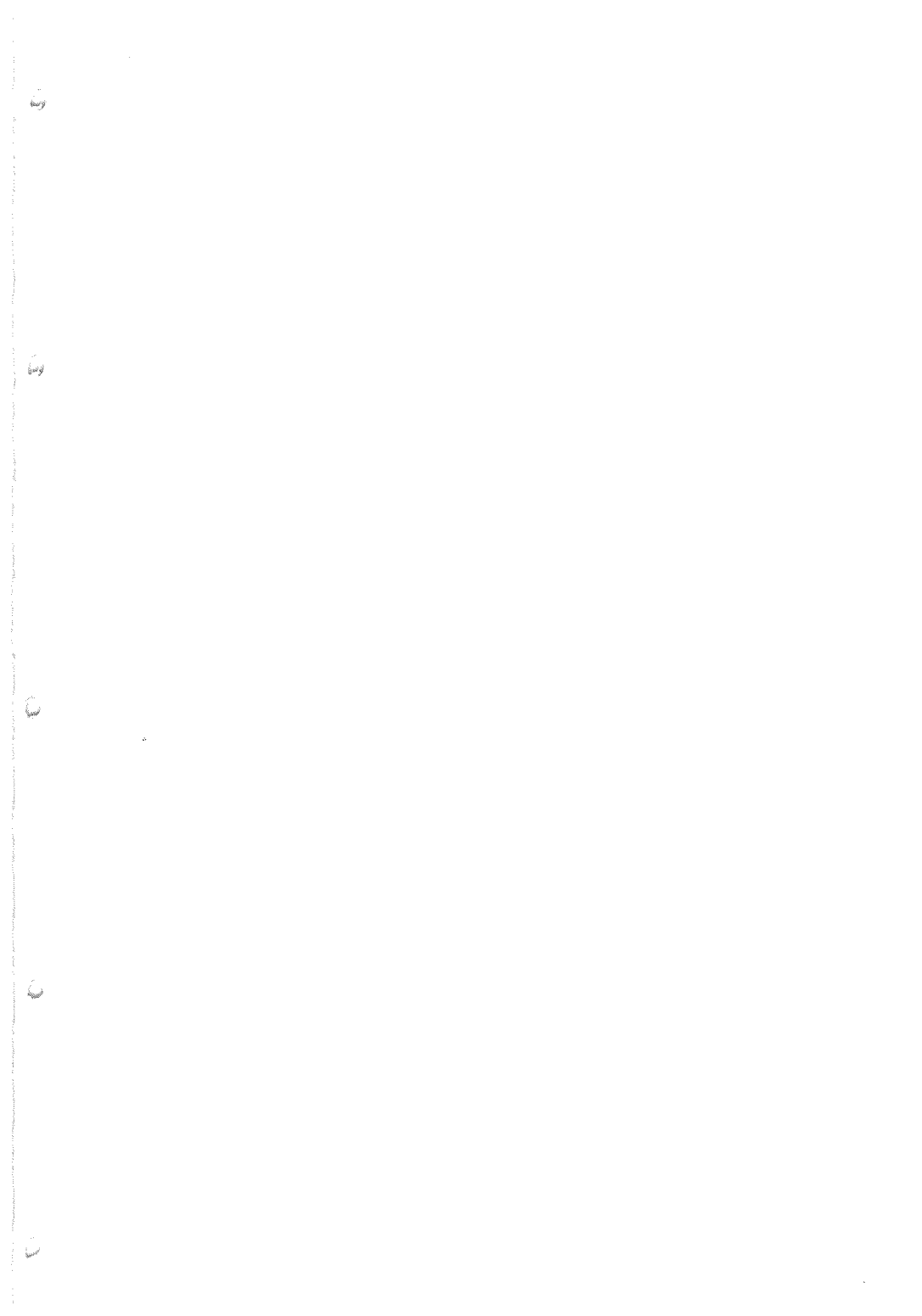
A fourth metaphorical title that could be used to present Jesus to the Muslims is the title of "The suffering Servant". As we have pointed above, Jesus understood his role to be that of the Suffering Servant. For the Muslims the concept of "Servant" or "Slave" is well known. They often use it as a proper name 'Abd Allah (the Servant of God). Thus the concept of a Suffering Servant is not alien to the Muslim mentality.

Finally, we must underline one fundamental reality: we cannot eliminate totally the metaphorical title "Son of God" in our translation of the Scripture to our non-Christian neighbours. We may have to explain in a footnote or an end note what is the semantic content of the concept "Son of God", emphasizing the fact that this concept of sonship is not a biological or physical relationship, that of "flesh and

32. See above our discussion on "The Son of God". This idea of Al-Muqarrab was brought to my attention by Mr. David Owen.

blood”, but one of “intimate relationship” and “total submission” to the will of God. Of course we realize that the metaphor expresses the convictions of Christians ever since Christianity was founded that Jesus shares with God his nature.

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# **THE *LIBER NATURÆ* AS A SOURCE OF REVELATION IN THE *SERMONES* OF ANTHONY OF PADOVA**

**Noel Muscat O.F.M.**

## ***Biographical outline***

Anthony was born in Lisbon, Portugal, in 1195, according to the most accepted tradition. His parents, Martino de Alfonso and Maria, were of noble blood. They gave their son the name of Fernando in baptism. He received his education at the episcopal school annexed to the Lisbon cathedral. In 1210 Fernando joined the Canons Regular of St. Augustine in their monastery of San Vincenzo de Fora, close to Lisbon. In 1212 he asked to be transferred to the monastery of Santa Cruz at Coimbra. There he received his formation, especially in the study of the Scriptures and the writings of the Fathers of the Church. In 1220 he was ordained priest.

The same year proved to be decisive in Fernando's life. Some time before he met a group of five friars minor, led by a certain frate Berardo, who passed from Coimbra on their way to Morocco. On 16 January 1220 these became the first Franciscan martyrs at Marrakech. When their remains were brought back to Coimbra, Fernando decided to join the new movement initiated by Francis of Assisi. He left the monastery, took the Franciscan habit and changed his name to Anthony. He asked for permission to go to Morocco to evangelize. In 1221 the permission was granted. On arrival upon African soil Anthony became seriously ill with malaria. He had to relinquish his plans and return to his native land. The journey back marked another decisive step in his life. The ship was caught in a storm, and Anthony

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was shipwrecked on the coast of northern Sicily. He was welcomed by the friars at Messina.

In May 1221 he went to Assisi for the General Chapter. There he presented himself to Francis. After the Chapter he was welcomed in the province of Romagna (northern Italy) by frate Graziano, the minister provincial, and sent to the hermitage of Montepaolo, near Forlì. In this same city his fame as a preacher and theologian became known, and he started to travel widely on preaching expeditions. He also became the first lecturer of theology to his Franciscan confreres. Francis even sent him a short letter of approval. In 1224-1225 Anthony was in France, where he preached against the Cathari heresy in Montpellier, Arles, Toulouse, Limoges and Bourges. In 1226 he was appointed "custos" of the friars in France, but soon after Francis died on 3 October, he returned to Italy. In 1227 he was appointed minister provincial of northern Italy. In 1230 Anthony was sent to Rome by the Chapter to meet Pope Gregory IX and discuss the major problems of the Order. At the same time he was engaged in active preaching and composed his *Sermones* for the Sundays, Marian Feasts and Feasts of the year. Anthony preached all during Lent 1231 at Padova. His preaching-catechesis and the long hours he spent hearing confessions were the final blow to his frail health. After a short period of rest and contemplation at Camposampiero, he collapsed on 13 June. He asked to be carried to Padova, but died on the way at Arcella, close to the city. He was buried near the church of Santa Maria Mater Domini. On 30 May 1232 he was canonized by Pope Gregory IX in the cathedral of Spoleto. He was venerated with the title of Doctor of the Church. This title was confirmed by Pope Pius XII in 1946. His liturgical title is *doctor evangelicus*<sup>1</sup>.

1. The medieval sources for the life of St. Anthony of Padova include: Anonymous, *Legenda seu Vita prima s. Antonii*, known also as *Assidua* (c. 1232), a cura di V. Gamboso, (Edizioni Messaggero; Padova 1981); Julian of Speyer, *Officio Ritmico e Legenda seu Vita secunda s. Antonii* (c. 1235-40), a cura di V. Gamboso, (Edizioni Messaggero; Padova 1985); *Vite "Raymundina" e "Rigaldina"* (1293-1300), a cura di V. Gamboso, (Edizioni Messaggero; Padova 1992). These medieval *legenda* are included in the "Fonti Agiografiche Italiane", together with the *Vita del "Dialogus" e "Benignitas"* (1246-80), the *Liber miraculorum* and other medieval hagiographical and liturgical texts.

## **The Sermones Dominicales et Festivi**

Anthony's *Sermones* have been critically edited<sup>2</sup>. In a voluminous medieval exegetical commentary, included in a total of seventy-six *sermones*, Anthony presents his profound knowledge of Scriptures, of patristic writings, and of classical poets and philosophers. The *sermones* start from the Sunday of Septuagesima, which was the day on which the new cycle of Scripture readings would begin.

The aim of the *sermones* has been object of study and discussion. We know that Anthony was a great preacher. At the same time he lectured theology in famous centres of study, such as Bologna.<sup>3</sup> Indeed, the increasing demands of apostolic initiatives upon the new Franciscan movement, led many friars to dedicate their energies to study in the great universities of Europe, such as Paris, Oxford, Bologna. The great contribution of the mendicant Orders towards learning dates to the mid-thirteenth century, but we can trace its origins to the first generation of friars minor, to which St. Anthony belonged.<sup>4</sup> In 1220-1221, the same year in which Anthony joined the Franciscan Order, Alexander of Hales became *magister regens* at the university of Paris. In 1236-1237 he was to join the Franciscan Order as well, and introduce the Franciscan *studium* at the university, which was to become a major academic institution together with the Dominican school.

It seems that the *sermones* were not intended as texts of preaching to the crowds, but rather as exegetical commentaries on the Scripture texts, for the theological formation of the friars. Anthony does not seem to have been greatly influenced by

2. S. Antonii Patavini O. Min, Doctoris Evangelici, *Sermones Dominicales et Festivi ad fidem codicum recogniti*, (Edizioni Messaggero; Padova 1979) in 3 volumes (quoted as *Sermones*). For the most recent translation of the *sermones*: Sant' Antonio di Padova, *I Sermoni*, Traduzione di G. Tollardo OFM Conv., (Edizioni Messaggero; Padova 1994).
3. Cfr. *Epistola ad S. Antonium*, in K. Esser OFM, *Gli Scritti di S. Francesco d'Assisi. Nuova edizione critica e versione italiana*, (Edizioni Messaggero; Padova 1982) 177-185. The text of the short note written by Francis does not mention any specific place where Anthony was lecturing, but it is of inestimable value in helping us to understand the true nature of the theological studies in the Franciscan Order: *Fratri Antonio episcopo meo frater Franciscus salutem. Placet mihi quod sacram theologiam legas fratribus, dummodo inter huius studium orationis et devotionis spiritum non exstinguas, sicut in regula continetur.*
4. A. Rigon, "S. Antonio e la Cultura Universitaria nell'Ordine Francescano delle origini", in *Francescanesimo e Cultura Universitaria*. Atti del XVI Convegno della Società Internazionale di Studi Francescani (13-15 ottobre 1988), (Assisi 1990) 69-92.

the method of the *glossæ* so widely used in Paris in the exposition of the sacred texts. His method is more simple. He prefers to comment the Scriptures with other texts drawn from the Scriptures. In this way the *sermões* would be a helpful tool in the theoretical and practical formation of the friars, many of whom were called to become preachers. That is why Francis of Assisi did not hesitate to approve Anthony's *licentia docendi* for the benefit of the friars.

Anthony's *sermões* have to be studied within the context of the theological tradition of the twelfth and thirteenth centuries. During this period theology passed from the patristic tradition of commenting the *sacra pagina* to speculative problems concerned with the *questiones* linked with the study of the sacred text.<sup>5</sup> Anthony must have been aware of this change of emphasis. Yet he prefers to remain loyal to the tradition inherited from the Church Fathers, which regards theological reflection as synonymous to knowledge of the Scriptures, through the *lectio divina* and through study considered as an act of veneration and prayer upon the sacred texts.<sup>6</sup> In this historical perspective the advice given by Francis of Assisi to brother Anthony who lectured theology to the friars, becomes meaningful: "as long as - in the words of the Rule - you do not extinguish the spirit of prayer and devotion with study of this kind".

### ***The book of Scriptures and the book of Nature***

To a mediaeval scholar of theology like Anthony, the Scriptures are the prime source of revelation. The method which he follows when commenting the sacred text is that of illustrating the various senses of Scripture, namely the literal or historical sense, and the spiritual sense, in its dimensions of the allegorical, moral and mystical senses.

Scripture, however, was not the only source of revelation for a mediaeval theologian such as Anthony. God can also speak through another book, which one might call the *liber naturæ*. Creation thus becomes a way of revelation. It was a legacy of the writings of Augustine, which found expression in mediaeval theologians who lived only some decades before Anthony. One of them is William of St. Thierry, who died in 1148. His vision of creation is that of a certain similitude

5. M.D. Chenu, *La Teologia come Scienza nel XIII Secolo*, (Milano 1985) 38.

6. M.M. Davy, *Iniziazione al Medioevo. La Filosofia nel Secolo XII*, Edizione italiana a cura di C. Marabelli, (Milano 1980) 146.



of God. God reveals himself through the visible vestiges of creation, in such a way that these can lead man to the *invisibilia Dei*, or the eternal ideas of God as expressed in the augustinian and platonic tradition.<sup>7</sup> Anthony is definitely capable of making use of the book of Scriptures and of the book of Creation in such a way as to present the contents of faith, especially in relation to the mystery of the incarnation.<sup>8</sup>

We shall attempt to present some relevant texts from Anthony's *sermones* which refer to the *liber naturæ* as a source of revelation, and to see in them a specific style or approach to theology which has been greatly developed in the Franciscan tradition.

### *The liber naturæ as a source of revelation in the Sermones*

In the general prologue to his *sermones*, Anthony states: "quasdam rerum et animalium naturas et nominum etymologias, moraliter expositas, ipsi operi inseruimus".<sup>9</sup> In various passages of his *sermones* Anthony cites examples from the world of nature, and from the animal world. The critical edition of his *sermones* mentions the sources from which Anthony took his examples.<sup>10</sup> We shall note the various references to the animal world which characterize Anthony's *sermones*.<sup>11</sup>

7. Ibid, 143-144.

8. Cfr. *Sant'Antonio di Padova. I sermoni*, 13.

9. *Sermones*, Vol. I, 4.

10. *Sermones*, LXX-LXXI: "Sæculo IX Aristotelis libri *De animalium historia, partibus et generatione* in unum volumen collecti sunt et in linguam arabicam versi, ab Ibn-el-Batric, et vulgati nomine *Liber de animalibus*. Quem librum in latinum sermonem vertit Michael Scotus in Hispania, ante annum 1220 et vulgavit ipse interpres usque in Italiam. Et libro usus est s. Antonius in suis sermonibus componendis, vocans eum *Liber naturalium* vel *Naturalia*."

11. S. Doimi OFM Conv., "Le Scienze Naturali in San Antonio", in AA.VV., *S. Antonio Dottore della Chiesa*. Atti delle settimane antoniane tenute a Roma e a Padova nel 1946, (Città del Vaticano 1947), 437-459. In this study the author lists all the references in the *sermones* to such themes as anatomy, zoology, botany and mineralogy. The long list of references is a proof of the importance of the natural sciences in the writings of the evangelical doctor. The author also explains the methodology followed by Anthony when presenting an example drawn from nature. "Nello sviluppo dei passi scritturali che prende a commentare, ogni volta che incontra un animale o una pianta o un minerale, il Santo si ferma a darne l'etimologia, a descriverne, più o meno a lungo, la fisiologia o l'anatomia e le speciali abitudini; non di rado però Egli stesso si muove alla ricerca di cose e animali. Alla descrizione, immediatamente egli fa seguire l'interpretazione mistica: allegorica o tropologica o anagogica, di preferenza però la seconda, cioè l'interpretazione morale".

One of the most interesting *sermones* is the very first one, namely that on Septuagesima Sunday.<sup>12</sup> The theme is taken from the first words of Genesis: *In principio creavit Deus cælum et terram*. Anthony writes a short treatise upon creation as presented in Scripture, with reference to the principal contents of faith. A more detailed look at the contents of the *sermo* will illustrate the role of creation as a source of revelation.

The first day God created light. The symbol of light refers to various texts from Scripture which speak of light as the incarnate wisdom of God:

“Prima die dixit Deus: Fiat lux. Ista lux est sapientia Dei Patris, illuminans omnem hominem venientem in hunc mudum (Io 1,9) et habitans lucem inaccessibilem (1 Tim 6,16), de qua dicit Apostolus ad Hebræos: Qui cum sit splendor et figura substantiæ eius (Hebr 1,3), et de quo Propheta: In lumine tuo videbimus lumen (Ps 33,10), et in libro Sapientiæ: Sapientia est candor lucis æternæ (Sap 7,26). De hac ergo dixit Pater: Fiat lux. Et facta est lux, quod Ioannes apertius glossat dicens: Verbum caro factum est, et habitavit in nobis (Io 1,14)... Lux ergo, quæ est inaccessibilis et invisibilis, facta est in carne visibilis”.<sup>13</sup>

The image of light is one of transfiguration of the whole cosmos into a new creation. The mediaeval world expressed this joy in art. Creation was seen to be the celebration of the joy of a new life, as well as the mirror of the invisible God.<sup>14</sup> In the light of revelation, the first day of creation refers to the eternal wisdom of God, which was definitely manifested in the mystery of the incarnation of the Word.

The way in which Anthony looks at creation is also closely akin to the way in which Francis of Assisi regarded the *liber naturæ*. The poverello did not possess the theological preparation of his followers, such as Bonaventure of Bagnoregio, who gives us a splendid description of the book of creation.<sup>15</sup> Yet he expresses the

12. *Sermones*, Vol. I, 5-23.

13. *Sermones*, Vol. I, 8.

14. Davy, *Iniziazione al Medioevo*, 30.

15. S. Bonaventure, *Breviloquium* 2,12, in Doctoris Seraphici S. Bonaventuræ, *Opera Omnia*, edita studio et cura PP. Collegii a S. Bonaventura, (Ad Claras Aquas [Quaracchi] 1882-1902) Vol. V, 230a: “Creatura mundi est quasi quidem *liber*, in quo relucet, repræsentatur et legitur Trinitas fabricatrix secundum triplicem gradum expressionis, scilicet per modum *vestigii*, *imaginis* et *similitudinis*”.

same concept of revelation through creation in his *Cantico di frate sole*.<sup>16</sup> Indeed, the relation between man and nature is perfect when it is built upon love and respect for creation. Mediaeval thinkers were very much aware of this reality.<sup>17</sup> Contemporary culture has entered into a crisis in this respect. It has lost the sense of loving contemplation and respect for the book of nature. Francis of Assisi and his followers are continual reminders of a respectful approach to creation, of which man is only a part.

The Franciscan spring is not only a theology of the incarnation or humanity of Christ, as is often stated. It is also a theology of creation, which becomes the medium through which we can arrive at the hidden centre of revelation, namely the mystery of the Incarnate Word.

Within this framework, man is presented as the most perfect expression of the art of creation. Anthony speaks in the same *sermo* about the sixth day, in which God created man to His own image and likeness:

“Sexta die dixit Deus: Faciamus hominem. Sextus articulus fidei est Spiritus Sancti missio, in qua imago Dei, in homine deformata et deturpata, per Spiritus Sancti inspirationem, qui inspiravit in faciem hominis spiraculum vitæ (Gen 2,7), reformatur et illuminatur, sicut dicitur in Actibus apostolorum: Et factus est repente de cælo sonus, tamquam advenientis spiritus vehementis (Act 2,2)”<sup>18</sup>

16. The opening verses express in a vivid way the goodness of the Creator through brother sun:

“Laudato sie, mi signore, cun tucte le tue creature,  
spetialmente messer lo frate sole,  
lo qual' è iorno, et allumini noi per loi.  
Et ellu è bellu e radiante cun grande splendore,  
de te, altissimo, porta significatione.”

For the full text of the “Canticum fratris solis”, cfr. K. Esser OFM, *Gli Scritti di S. Francesco*, 157-158.

17. Davy, *Iniziazione al Medioevo*, 141: “L'uomo può staccarsi dalla Natura e rendersi incapace di discernere i segni e gli appelli che essa contiene. In questo caso, la Natura è simile a un libro scritto in una lingua che l'uomo non è in grado di decifrare. Quando l'uomo è privo di amore nei suoi confronti, la Natura sospende la sua rivelazione. Per avere l'intelligenza della Natura è richiesto di amarla”.

18. *Sermones*, Vol. 1,12.

Anthony links the creation of mankind in the book of Genesis to the new creation as a result of the coming of the Spirit on the day of Pentecost. In our analysis of this text, we shall note in a specific way Anthony's anthropology, which is wholly Franciscan in its expression.

In one of his admonitions, Francis of Assisi reminds us of our dignity as God's creatures.<sup>19</sup> Francis' vision of man is new not only with reference to the incarnation, but also to man's intrinsic dignity in harmony with all creatures. If there is harmony in the cosmos, this is a sign of the perfect harmony which God created for the sake of mankind. This is a very positive view of man, who is reconciled once more to all creation, in a kind of primeval innocence.

Anthony is heir of this humanistic approach. We could continue tracing its subsequent development in the writings of Bonaventure, who sees man as a *minor mundus* in the created universe.<sup>20</sup> The Seraphic Doctor also notes man's creation on the sixth day, and values the symbolic significance of this number.<sup>21</sup>

The book of creation is, therefore, the ladder leading to divine revelation. Man, created on the sixth day, in the image and likeness of God, is a concrete sign of the intrinsic life of his Creator. This life is the presence of the Spirit of God, the same Spirit which God breathes into the human soul and which Christ sent upon the apostles on Pentecost.

The vision of the world in the writings of Anthony of Padova is the result of

19. *Admonitiones*, V,1-2, in K. Esser OFM, *Gli Scritti di S. Francesco*, 127: "Attende, o homo, in quanta excellentia posuerit te Dominus Deus, quia creavit et formavit te ad imaginem dilecti Filii sui secundum corpus et similitudinem secundum spiritum (cf Gen 1,26). Et omnes creaturæ, quæ sub cælo sunt, secundum se serviunt, cognoscunt et obediunt Creatori suo melius quam tu".
20. *Itinerarium Mentis in Deum*, 2,2, in *Opera Omnia*, V, 300a: "iste mundus, qui dicitur macrocosmus, intrat ad animam nostram, quæ dicitur minor mundus, per portas quinque sensuum. Homo igitur, qui dicitur minor mundus, habet quinque sensus quasi quinque portas, per quas intrat cognitio omnium, quæ sunt in mundo sensibili, in animam ipsius".
21. *Collationes in Hexæmeron*, 15,17, in *Opera Omnia*, V, 400b: 'Sexta die factus est homo princeps bestiarum; et respondet senio, quæ ætas est matura et apta sapientiæ; et respondet sextæ ætati, quæ est a Christo usque ad finem mundi; et in sextaetate Christus natus est, sexta die crucifixus, sexto mense conceptus post conceptionem Ioannis. Sapientia ergo sexta ætate incarnata est".

the mediaeval way in which man looked at the cosmos. In this text, taken from his writings, we can notice the harmony which exists between the created world and the position of man in this world of motion:

“Mundus dictus, quia semper est in motu; nulla enim requies eius elementis concessa est. Mundus græce *cosmos*, homo vero *microcosmos*, idest minor mundus, nominatur”.<sup>22</sup>

The Christian vision of man is not fragmented. Man is not alienated from the reality which surrounds him. Rather he expresses this same reality in his own person. Although he seems insignificant in front of the greatness of the world around him, man reveals the mystery of creation in his own nature. In this way the *liber naturæ* can be deciphered through the medium of the human person. The text which follows is a further explanation of this view in Anthony's *sermones*:

“Mundus dictus, quia semper est in motu. Nulla enim requies eius elementis concessa est, cuius quattuor sunt partes: orientalis, occidentalis, meridionalis, septemtrionalis. Sicut mundus ex quattuor constat elementis, ita hominem, qui minor mundus dicitur, ex quatuor constare humoribus, uno temperamento commistum”.<sup>23</sup>

As a world in miniature, man is capable of probing into all the secrets of created reality. Every creature is a book in which man reflects his own nature and, above all, arrives at the knowledge of the invisible truths in Scripture. That is why, as has already been noted, Anthony prefers to illustrate moral truths from the natural sciences. The list of creatures which he mentions in his *sermones* is interesting in its abundance and variety of descriptions.<sup>24</sup>

As an example of how Anthony made use of the animal world to illustrate the book of Scriptures, let it suffice to quote some sections of the second *sermo* of the feast of the Purification of the Virgin Mary. Anthony quotes the book of Ecclesiasticus 11,3 to give the example of the bee:

22. *Dominica IV post Pascha*, 8, in *Sermones*, Vol. I,318.

23. *In Ascensione Domini*, 5, in *Sermones*, Vol. III,240.

24. The index at the end of the Italian translation of the *sermones* gives the following list of creatures, which we should quote in Italian: “agnello, api, aquila, avvoltoio, asino, bruco, bue, camaleonte, cammello, cane, cavallo, cervo, cicogna, cigno, colomba, corvo, (draghi), elefanti, gallina, giovenca, gru, gufo, iena, leone, leopardo, locusta, lupo, onagro, orso, pantera, passero, pavone, pecora, pellicano, pernice, pesce, pipistrello, ragno, rana, riccio, rinoceronte, rondini, salamandra, scarabeo, scimmia, scorpione, serpente, sparviero, struzzo, talpa, tigre, tortura, verme, vitello, volpe”.

“*Brevis in volatilibus est apis, et initium habet fructus illius dulcoris. Hæc auctoritas Ecclesiastico XI. Dicitur in Naturalibus, quod apis sine coitu generat, quoniam in ea est virtus generans. Et apis bona est parva, rotunda, densa, constricta. Et apis est mundior ceteris volatilibus vel animalibus, et propter hoc foetidus odor eam gravat, et odor dulcis delectat. Nullum animal fugit, et, cum volat, flores diversos non intendit neque unum florem dimittit et ad alium vadit, sed ex uno, quo indiget, colligit et ad alvear redit. Et cibus eius est mel, quia vivit ex eo quod operatur. Et facit domum, in qua stet rex; et incipit ædificare super parietibus alvearis supra, et non cessat descendere paulatim paulatim donec perveniat ad imum alvearis.*

“Sic domina nostra, beata Maria, Dei Filium sine corruptione generavit, quoniam Spiritus Sanctus supervenit in ea, et virtus Altissimi obumbravit ei (cf. Lc 1,35). Hæc bona apis fuit parva humilitate, rotunda contemplatione cælestis gloriæ, quæ caret principio et fine, densa caritate... constricta paupertate, mundior ceteris virginitate...

“Beatæ Mariæ cibus, suus filius, mel angelorum, dulcedo omnium sanctorum. Ex illo vivebat, quem nutriebat: cui lac propinabat sibi vitam dabat...

“In favo, mel et cera; in puero Iesu, divinitas et humanitas. Dicitur in *Naturalibus*, quod bonum mel est ex nova cera; et bonum mel est simile auro. Nova cera, Christi caro, ex carne mundissima gloriosæ Virginis assumpta; in qua, mel divinitatis, quæ in auro designatur. Unde Canticis V: *Caput dilecti, aurum optimum* (Cant 5,11).”<sup>25</sup>

The elegance of the Latin description of the bee’s activity, as compared to the mystery of the Incarnation, is a superb example of Anthony’s use of the book of creation in illustrating divine truths. He begins by giving a definition of the bee from Scripture: “Small among winged creatures is the bee but her produce is the sweetest of the sweet” (Ecclesiasticus 11,3). Anthony then presents an allegorical explanation of the bee’s activity with reference to the Incarnation. From the book of nature he observes the bee as a simple, pure creature, and compares its activity to the virtues of the Virgin Mary in the mystery of the Incarnation (virginity, humility, contemplation, charity). The end product of the bee’s activity, honey, from which pure wax is made, becomes an eloquent example of the human nature of Christ. Note the reference to the Canticle of Canticles, which is often quoted by Anthony in his *sermones*.

This example alone illustrates not only Anthony's theological insight, or his contemplative attitude, but is above all a proof of his genuine Franciscan spirit. The joy of simplicity in nature is a mystery to be discovered, but only in the light of the mystery of the humanity of Christ. Within the context of the evangelical movement of renewal, which characterized the culture of the XIIIth century, and which was to bring an ecclesiastical and social upheaval, the Franciscan spring became a proposal to come to terms with God by reconciling oneself with creation.

We can say that Anthony is not the simple friar of the first generation of brothers who walked barefoot with the Poverello of Assisi. His years of formation in a monastic environment were surely to leave an indelible mark upon his teaching. His preparation as a biblical scholar was an enormous asset in his evangelical vocation as a Minorite. It set the course for the great development of the Franciscan movement during the same century. It was a proof that the innovative spirit of the Gospel as conceived by Francis of Assisi was, in fact, a new way of creating dialogue between God and creation, with man as the mediator.

### *Conclusion*

1. Anthony of Padova has been called *doctor evangelicus*, because of his profound meditations upon the Scriptures, coupled with an evangelical life upon the Franciscan model. His long years of formation led him to a profound knowledge of the *sacra pagina*, the Scriptures and the exegetical commentaries of the Fathers and ecclesiastical writers. In his *sermones* we can find a compendium of this vast knowledge of the book of Scriptures, which Anthony shared with his confreres as a lecturer and which he generously explained to the crowds as a popular preacher. Anthony is part and parcel of the evangelical movement of the mendicant Orders of the XIII century, in which the assiduous study of philosophy and theology was in harmony with the spirit of *devotio*, and in which the university chair was in harmony with the pulpit and the confessional.

2. As a genuine Franciscan, Anthony draws upon the *liber naturæ* as a source of revelation. He grew up in a culture which was very much aware of the importance of creation as a vestige of the invisible. Mediaeval man saw himself and all creation in harmony within a global framework of natural laws designed by divine providence. Every reality was seen to be a reference to God's act in creation, and to the subsequent unfolding of the history of salvation. In this way the *liber naturæ* is a source of revelation together with the Scriptures. Anthony was familiar with the

mediaeval framework of cosmology, as drawn up by natural philosophy and patristic writings centuries before him. Yet his spirit also seems to have been familiar with the new humanistic approach at reality, as introduced by Francis of Assisi. This new approach reconciled created reality with the human person. Man stands at the centre of creation, but not above it. In Christ, the incarnate Word, not only human nature, but all creation, finds its lost centre of gravity. The *Cantico delle creature* is probably the most clear expression of this concept.

3. In his *sermones*, Anthony often mentions the book of creation. Not only does he speak about God's act of creation as described in the Genesis account, but he draws innumerable examples from nature in order to illustrate the truths of faith which he expounds in his writings. His descriptions of the animate world of creation are sometimes fantastic and highly imaginative and sound naïve in our culture based upon scientific analysis of natural phenomena. These limitations, which are an obvious result of the age in which Anthony lived, do not hinder us from expressing wonder at the keen interest in nature which this mediaeval theologian possessed. This is a further proof of the harmony which existed between visible reality and the divine reality in the mediaeval world. Artistic expressions in this age have this feature in common: from visible reality man is led to the knowledge of eternal truths - the *liber naturæ* is a source of revelation.

4. One would ask: what is the relevance of Anthony's writings in our contemporary culture, in which the sphere of scientific knowledge is so distinct from that of faith? Probably Anthony's message can be summed up in the humanistic message of hope which is characteristic of the Franciscan tradition. It is a message of reconciliation between mankind and creation. A Christian humanistic interpretation of man is of great help for a bond of brotherhood between man and nature.

5. "In his sermons, Anthony spoke about man in humanistic terms, an interpretation he had inherited from his scholastic studies of man and one into which he delved more deeply in his own journey of Christian conversion. There is an optimism in Anthony's anthropology which recaptures the old image of man as "microcosm, i.e. little world", splendid yet fragile, brilliant yet ambiguous, virtuous yet sinful, made in God's image and likeness yet able to make radical choices".<sup>26</sup>

26. *Anthony Man of the Gospel*. Letter of the Ministers General of the Franciscan Family on the occasion of the eighth centenary of the birth of Saint Anthony of Padova, English-Speaking Conference, Order of Friars Minor, (Wisconsin 1994) 16.



The radical choice for harmony between mankind and creation is now more urgent than ever before.

Franciscan Friary  
291, Saint Paul Street  
Valletta



# MEDITERRANEAN MEETING ON BIOETHICS

Edgar Busuttil, S.J.

Bioethics is fundamentally concerned with the problem of the quality of life. Promoting it involves first of all the protection of the quality of life which already exists. Every effort must be done nationally and in international fora to promote an ever better quality of life in the conditions of life of humanity as a whole and of all individual persons. Bioethics is not only concerned with medical problems. Its horizons include all other problems connected with human and non-human life. In fact it is only within the understanding of this wider context of life in general that bioethics can tackle any problem which it comes across and seeks to understand.

The "Istituto Siciliano di Bioetica" has organised several Mediterranean Meetings on various topics of bioethics. These meetings are intended to promote intercultural dialogue between the peoples of the different cultures and religions who inhabit the regions around the Mediterranean Sea, to help in the search for a bioethics which would be common to these different countries. They are also intended as opportunities for the search of that ethical truth that goes beyond the differences in cultural religious backgrounds which the participants represent. This search for truth must be done together since it lies beyond the points of views and judgements of any participant. These intercultural exchanges on the subject of life are very important for another reason: to sensitize, more and more, each culture represented (Western, Islamic, Balcan, Hebrew, Greek, Latin) to the value of life.

The first such meeting was held in Acireale, Sicily, between the 31 October and 5 November, 1992. The topic chosen was: "The Quality of Life in the Mediterranean Countries". The participants hoped to demonstrate that although the participants came from diverse cultures and backgrounds, they shared a fundamental sensitivity towards life. The meeting produced a book bringing together the various contributions by the participants. The book is edited by Salvatore Privitera, Director at the Istituto Siciliano di Bioetica in Palermo; it carries the same title as the Meeting and has been published in collaboration with the Palermo Facoltà di Teologia in 1993; in this review article I will present a short summary of the papers as well as a brief note of evaluation.

***The quality of life in Italy (Salvino Leone, Italy)***

Within the past few decades, Italian society, like other western societies, has been marked by profound social phenomena, which have had deep effects on the quality of life. The most visible of these has been the progressive growth in material wealth which has been accompanied by an analogous increase in social problems. Besides the crisis in the institution of the family which had already begun to be felt years ago, today we find a crisis of the middle aged generation, faced with the dilemma of whether to care for children or for old people. More than in the past there is also a crisis in public representation. The fall of ideologies, as well as the corruption of the political class have led to a profound loss of trust in political institutions. There is also an explosion of poverty with old and new factors connected with it. In fact traditional material poverty has been made more acute by the economic crisis which has affected the whole country; it is expressed in psychophysical marginalization and a progressive degradation of affectivity among many new classes who are socially emarginated.

In addition there is the crisis of the health service. This has led to the indefinite postponement of the planned rational control of health care costs, the elimination of party control in the service, a more efficacious planning of university studies to include formation in bioethics, and their humanization. The regional mentality which has pervaded the whole of Europe is markedly present in Italy. Finally one must not forget the problem of organized crime and the Mafia as well as problems connected with social services.

In spite of all these problems, Italy has a lot to offer: "...our imagination, our creativity, our capacity to continue to live, to hope and love in spite of all the difficulties..."

***The problem of limits in the economical resources for health care in Spain (Miguel A. Sanchez-Gonzales, Spain)***

In Spain, as well as in the West in general, it is assumed that there is a positive correlation between the number of years lived and the quality of life. Is this acceptable from a moral point of view? And ought this correlation be considered as a valid criterion on which to formulate and actualize any health care programme?

The "Movement of Social Indicators" began to operate in the 20s at the University of Chicago through the work of William Ogburn. However as from the

70s the QALY has been progressively gaining support. QUALITY ADJUSTED LIFE YEARS consists in a complicated calculation which is intended to define the ideal standard of the quality of life.

QALY is based on philosophical premises which are derived from hedonistic and individualistic conceptions. If QALY's principle of maximalization is to be applied, then it necessarily has implications in the economy and in the clinic and has repercussions on informed consent. What are the implications of all this to the aged in contemporary society?

### *The notion of Quality of Life in Health Care (Marie-Louise Lamau, France)*

The notion of Quality Adjusted Life Years (QALY) first appeared during the 50s. It became very commonly used as from 1964 following a speech by Lyndon Johnson, the then President of the United States. In recent years three needs have been affirmed:

1. The first which is explicitly ethical in nature, affirms that progress can never take the place of the human person and justice.
2. Progress cannot be made solely through the prolongation of life but involves a wider horizon of well being.
3. The third is economic in nature and proposes an equitable redistribution of the limited resources possessed by man.

The integral vision of the person is considered to be the foundation of all criteria with which to evaluate progress in the quality of life.

### *The War in Croatia (Igor Primoratz, Croatia)*

While the conference was meeting, war raged in Croatia. Igor Primoratz informed the delegates of the situation of this war. The war in Ex-Yugoslavia is part of the reality of the state of the Quality of Life in the Mediterranean.

The war in Croatia has not been fought according to the law which protects civilians, that seeks to protect social, economic and cultural life. From the beginning of the conflict, Croatia was practically a defense against that which is the third largest army in Europe. From the very beginning the military might wielded by the Serbs was enormous; no wonder they caused the destruction of entire cities, and

were able to catch and kill their populations. Realistic data on the war atrocities committed are not available because of the total disorganization present as well as because of the fact that the Serb army and irregular Serb forces have destroyed all clues of their acts. This applies also to Slovenia and Bosnia. The methods used by the irregular forces are particularly cruel: they use any means imaginable to kill people.

Another fact is the sacking of conquered towns and the total destruction of every building which has some cultural value or social significance: hospitals, churches, cemeteries, farms, factories... The population which remains after the invasion are treated as slaves and are abused of with all kinds of violence. They live in the worst possible - hygienic conditions and suffer hunger.

The Croats or any others who are not Serbs, are deported to concentration camps. In January 1992 there were already 36 concentration camps. In these there are men and women of all ages from 14 to 86 years old. These people are systematically and daily maltreated. Ethnic cleansing is practised. Masses of people are expelled. Incalculable numbers of Croat and Serb refugees are forced to leave. The health care structure: hospitals and clinics are totally destroyed. International law is violated. In Croatia there have been numerous war crimes and genocide perpetrated by the Serbs. In proportion the violations committed by the other groups are very small. The international community has often simply looked on when it ought to have intervened. What will the judgement of future generations be on this war?

### ***Bioethics: The situation in Portugal (Jorge Teixeira da Cunha, Portugal)***

In Portugal bioethical issues have not yet become frequent in public debates. However through the mass media these issues have begun to be raised more frequently. In general the situation is not qualitatively very different from what it is in other European countries.

It must be emphasised that the ethical debate is heavily conditioned by the ongoing conflict between lay thought and confessional thought, which in Portugal is identified with Catholic. The two positions assume contrasting views with regard to practices of artificial fertilization. The lay position use criteria which are exclusively utilitarian, while the Catholic position considers that human life ought to be respected.

Among the bioethical problems which are at the centre of the general discussion the issue which raises most interest is that on artificial methods of fertilization. Issues on the objection of conscience by the doctor and those connected with AIDS follow. However the discussion tends to widen and to involve other aspects as for example the relationship of man with the biosphere.

Several institutions promote the ethical dimension in Portuguese society. The most prestigious is the "National Council on the Ethics and the Sciences of Life". The ultimate end is the definition and promotion of the dignity of the human person, its identity, its value and its unique nature.

An important role is played by the "Commissions of Hospital Ethics" which operate in the principal health care centres, as well as by associations of various medical professions. These include the Pharmacological Corporation, the Order of Doctors and the Association of Catholic Doctors which have promoted medical ethics for the last sixty years or so.

Research in the country is still fragmentary on the national scene. The two main research institutions are both found in Coimbra. These are "The Centre of Studies on Bioethics" and "The Committee for the Juridical control of the New Technologies connected with Life" at the Faculty of Jurisprudence of the University.

### ***Bioethics in Greece (Anna Kalandidi, Greece)***

In Greece there has been a debate on doctors' professional secret which is founded on the Hippocratic Oath. From this secret it follows that the free consent of the patient must be obtained before carrying out any medical investigations. This moral principle has not always been given adequate attention.

In order to give his informed consent it is indispensable that the patient be told the truth by his doctor. This is another area in which significant changes of attitude are taking place in Greece.

All those in the medical profession as well as in the general public, consider medical research involving human beings to be indispensable; however present legislation is emphatically in favour of the absolute respect for human life and for the protection of the body, even after the informed consent of the patient has been obtained, especially in the case of non-therapeutic experiments.

There are two or three ethics communities in Greece. While euthanasia is not accepted, as it is not in many other European countries, termination of pregnancy, within limits, is legal in Greece.

In Greece as in Cyprus, the genetically based disease of Thalassaemia is a problem. This problem is often tackled through prenatal testing, genetic counselling which would include the use of selective termination of pregnancies as an option.

There is no legislation on methods of artificial procreation as yet, however one finds an ever growing acceptance of such methods among the general public. Public consciousness of the problem of AIDS is not very strong. Public opinion is very much in favour of organ transplants.

***Maltese Government on family planning and Artificial Human Procreation  
(George Grima, Malta)***

In various countries there have been heated debates on several bioethical problems including family planning and artificial human procreation. In these problems the interests of couples are often in conflict with those of the civil community and those of current legislation. Christianity has for millenia had a great influence on Maltese culture. Today Maltese society is no longer homogeneous even if it is not exactly pluralistic. The government's legislation on marriage may be seen as an expression of its political will to assert the State's independence from the Church.

In 1990 a document was published by the Ministry of Social Policy. In this document the intention of the government to guarantee non-financial services, especially for the well-being of the weakest citizens and families is spelt out. However in the area of family planning and artificial procreation the Maltese government's policy is very poor. Very little legislation has been introduced and there is no sign that this lacuna is to be filled in the near future.

Taking into account the value which human life from the moment of conception and marriage still have for the great majority, the report on reproductive technology, submitted by the Bioethics Consultative Committee, recommended, among other things, that sperm or ovum donation should not be legally permitted, and that all embryos produced "in vitro" should immediately be implanted in the mother. However it is difficult to see how in practice the new reproductive technologies can be used without exposing nascent human life to the risk of manipulation and possibly death. In a country where abortion is a crime, legislation on the use of



human reproductive procedures has to be quite stringent. But how stringent should it be to protect human life from the moment of conception and at the same time to allow enough freedom for the new procedures to be used at all?

*Programme for the prevention of Thalassaemia (Frosso Parrisiadou, Cyprus)*

The Thalassaemia programme in Cyprus had its origins in 1973. This project has been concerned with methods of prevention of this disease. The result of this programme is that, as from 1986 no children have been born with this disease in Cyprus. Haemoglobinopathies are a worldwide problem, though especially acute in developing regions, where they are considered to constitute an economic burden, as well as an urgent public health problem. In spite of its earlier origin, the Cypriot programme follows certain principles present in the declaration of ALMA ATA in 1978. This programme was characterised by four independent aspects: public education, population screening, genetic counselling and antenatal diagnosis.

In order to obtain satisfactory results the active participation of all social forces was essential. Also necessary were the education of the people and the participation of the whole of society.

The realization of the programme was facilitated by a number of factors:

- \* The small proportions and its population.
- \* The high standard of living and literacy of its people.
- \* The low birth rate
- \* The high level of health care institutions
- \* The fact that the people are well-informed.

However difficulties include the lack of funds and the absence of a university. In Cyprus the percentage of the population suffering from thalassaemia was very high. The political will to confront the problem, as well as government aid, which began as early as the 60s in support of the prevention programme, have contributed to the development of well-defined strategies to tackle the disease. The decisive policy steps were:

1. The international support offered by the World Health Organization (WHO)
2. Improved techniques in the therapies for patients with the disease,

3. The working out of a prevention programme,
4. The setting up of a thalassaemia centre,
5. The rehabilitation of homozygotes for thalassaemia in society.

As these strategies were worked out several associations were set up, including one by sufferers of the disease and their parents and another by blood donors. Even the Cypriot Church was involved. Ever since 1977 the costs have been completely carried by the government; however many sponsors are involved, including the WHO and individuals.

The success of the project has encouraged doctors to come up with prevention programmes in other sectors. A Cytogenetics Department which deals with the various chromosomal anomalies has been set up.

*Urban Deterioration and the quality of life: An overview (Mohammed El Gawhary, Hanaa El Gawhary, Egypt)*

The type of habitation in which a large proportion of the citizens of Cairo live is one of the main manifestations of urban degradation in Egypt and of the rising concern for the degradation of its quality of life. In the capital city the rate of population growth is very high. In 1960 there were 3 million people living in Cairo, in 1987 there were 6 million, in the year 2,000 a population of 10 million is expected. The present infrastructure of the city is not able to provide many of its citizens with their most basic needs. At the same time, the gap between the rich and the poor classes within the city is deepening and this provokes greater social class polarization.

The pattern of lumpen housing forms expresses this critical situation: houses constructed without a building permit or not according to any form of urban planning constitute over 35% of the city. The rapidly decreasing green spaces, the setting up of shops and kiosks which obstruct the streets, and many other similar phenomena give an indication of the gravity of the situation.

The problem of housing seems to be insoluble, the necessary funding and space are lacking. Meanwhile people continue to construct even poorer slums. In these slums 24% of the population live in only one room, in opposition to 42% in flats. In fact there are nearly 58.5 rooms per 100 flats in slum areas. The more important fact is that people living in one room are eating, sleeping, bathing... all in that one

room, that usually never exceeds 10 square meters. Socially these people's lives are primitive, because they are not provided with the basic utilities and services. About 58.5% of the families get water from outside the house, about 67.4% do not have a kitchen indoors and about 50.9% do not have a private bathroom or toilet.

1% of the population of Cairo live in courts above the cemeteries. In these areas there are no public utilities, such as water, electricity... nor are there any public utilities, such as medical care hospitals. 1,200 families live in garbage storage areas. Most garbage collectors raise pigs, since they feed on nothing but garbage. The sanitary conditions in these places are extremely unhealthy: infectious diseases are very widespread in these places and infant mortality rates are very high.

After a recent earthquake in Cairo, 8, 035 families live under tents. The government is incapable of providing new houses. Even before the earthquake 2 to 4 buildings collapsed every day. Many buildings in Cairo are in a very bad state.

The overpopulation of the city has forced a large proportion of its inhabitants to live in crowded conditions. This also has led to urban deterioration. Over and above the fact that these houses are extremely underdeveloped, suffering of public utilities deficiency and expressing the lowest quality of life, they suffer, due to high population density, from overloading. Urban deterioration facilitates the deterioration of social relationships and values. In one-roomed residences the area never exceeds 50cm squared per person. Entire families sleep in a single bed. There is not privacy for married couples. All these factors point to the extremely low quality of life in the city of Cairo.

### *Quality of Life: Deep and Shallow (David Heyd, Israel)*

David Heyd raises a very general critical point on the concept of the Quality of Life as it is used today. In its original meaning the term 'quality of life' connotes the deepest issues of what makes human life worth living. It expresses the ultimate ethical value, the highest good in the classical Aristotelian sense. The modern environmentalist movement contrasts the quantity of life with its quality. It is not good enough to live or even to live long; we should strive to live well. However this movement has almost exclusively limited this term to the context of the relationship of human beings with their external environment.

Previously the term quality of life was closely associated with the ideals of self-realization, self-control, achievement, integrity, intimacy, friendship,

citizenship, justice, loyalty... More recently it has come to be associated with the external environment. Since Arne Naess' pioneering work in environmental ethics, there is a long heated debate over the distinction between shallow ecology and deep ecology. The shallow view understands the value of the non-human environment in human terms. The environment must be preserved, otherwise humanity would suffer the consequences.

The deep approach takes the values of pristine nature, uninhibited development of non-human species, as independent of any human need or interest.

According to Heyd, the choice of the term "shallow" is unfortunate, since it prejudices the issue at hand. It tends to undermine the real equilibrium between humanity and nature. In effect only the anthropocentric approach, which takes the value of nature as subservient to the interests, needs, desires and ideals of human beings makes ethical sense.

The "deep" approach, on the other hand, potentially endangers the good and moral integrity of human beings and of Society. Human beings ought never to be sacrificed for nature's sake. Nature ought to be placed at the service of humanity.

It is important to determine the right order of priorities. Often ecology is given a higher value than the demands of social justice. This attitude is prevalent in the attitude of western nations in their dealings with developing nations. The survival of humanity itself, ought to be given more value than the quality of life. Poor nations are hard-pressed to ensure life rather than to struggle for a better quality of life. Israel is an interesting case. Being a new society, struggling for its existence and identity in hard social and political circumstances, Israel paid in the past only little attention to environmental problems similar to Third World countries.

Mediterranean countries ought to strive to improve their quality of life in the current ecological sense without losing sight of the old truth that: "Man is the measure of all things" with all its implications for the way the truly good life should be sought.

***Our responsibilities towards future generations: Malta's contribution  
(Emmanuel Agius, Malta)***

Each generation has moral responsibilities towards future generations; these involve the duty of each generation to transmit to future generations an ever better quality of life. Two main factors have contributed considerably to today's global awareness

of this duty: First, it has now become quite evident that technological power has altered the nature of human activity. Modern technology has given present generations the unprecedented power to influence the lives, not only of those now living, but also of those who will live in the far-distant future. Secondly, today there is an ever growing sense of belonging to the community of mankind as a whole. Recent human experience has shown that absolutely nothing exists in isolation. A new vision of human community is emerging which includes all past, present and future generations.

In 1967 the Government of Malta put forward for the first time at the United Nations, the concept of the "Common Heritage of Mankind", in the context of the new Law of the Sea. The concern of the Maltese Government was to propose international legislation which would protect the marine environment and its living resources from competitive national appropriation. Another important step taken by Malta in the interests of posterity was the decision to collaborate with the Future Generations Programme of UNESCO. In 1986 UNESCO delegated the Future Generations Programme to the Foundation of International Studies, which is part of the University of Malta.

Malta's proposal on future generations at the Rio Earth Summit has received a broad spectrum of support. It is indeed encouraging to note that the three documents signed in this Summit contain the principle of our responsibilities towards future generations. The Maltese Government had taken the initiative to propose the concept of a "Guardian" at the UNCED Prep Comm Meetings in preparation for the summit, this "Guardian" would be an authorised person or an organ appointed to represent future generations at the various international fora, particularly the U.N.

Malta has been active in protecting the interests of future generations in its regions too. Being at the centre of the Mediterranean sea, Malta has over the years taken a leading role in the work of the Mediterranean Action Plan by organising conferences and seminars and by hosting the Regional Marine Pollution Emergency Response Centre (REMPEC).

### ***Medical Ethics, Universality and Culture (Hmida Enneifer, Tunisia)***

It is clear that the Western culture has influenced the style of life of Arabic/Islamic peoples. Thus it is not surprising to find similar problems in these societies too: problems which are related to the advances in medicine and ethical problems have been felt recently.

These problems have provoked heated controversies in the Arabic-Muslim world, both on the religious as well as on the moral and judicial plane, whereas in the recent past the Arabic-Muslim world was able to adapt gradually the changes brought about by scientific progress of western origin to its own rules of civil life, there are now serious doubts whether this process could continue to proceed in a balanced way. Accelerated progress which is indifferent to the particular socio-cultural reality must be controlled in all possible ways. The adverse effects of not doing so have already been seen in those non-European societies which have imitated the European model.

In Islam the principles which must be at the base of legislation regulating the use of medical and biological technologies are two:

1. Respect for the human person
2. The duty of taking care of oneself.

On the basis of these principles Islamic culture condemns disease and struggles against it. However any means which does not respect the person is considered to be more harmful than the disease itself. Human dignity is indispensable to faith and is the fundamental precondition for a correct social life. It is the only possible objective of medical practice, otherwise this would become oppressive.

Islam considers the body to be a good which is shared by man and God. The two complementary rights exist: that which belongs to the individual and the exercise of his private interests, and that belonging to God which involves the general good and that of the collectivity. The right to life and health of the body is based on the balance of these two rights. It was easy to connect these two principles in the past; today the new horizons which have been opened by biological research have given rise to grave and complex questions which confound the human spirit. Legislation has an important normative function but is inadequate. One can perceive the enormous social and political implications of these questions, the problems can therefore only find their solutions in a cultural context especially within the domain of ethics, which for those countries in the South must take into account development.

### ***BRIEF COMMENTS OF EVALUATION***

The different focus on Quality of Life present in various countries in the region of the Mediterranean, which is evident from the many reports of this conference, seem

to reflect the different socio-economic realities of these nations, differences in the political situation, health needs as well as criteria adopted for ethical reflection and judgement. At times these criteria are conflicting rather than different.

### *The Socio-Economic situation*

It is interesting to note that in the industrially developed countries represented, such as Spain, Italy and Portugal, the most pressing problems discussed on the Quality of Life have to do with caring for old people, the progressive growth in material wealth, the search for a just allocation of financial resources for different health care projects, and the environment. On the other hand developing nations, such as Egypt are more concerned with ensuring existence itself, and more with basic human needs such as housing and urban development.

### *The Political situation*

It is evident that the political scene has its influence on the problems of Quality of Life in the various countries represented in this Conference. The clearest example is Croatia which was suffering a terrible war, in which the very existence of its population and culture was under threat. Another example would be the corruption of the political class in Italy which has brought with it social injustice and a lack of political stability. The size of the nation concerned as well as its age as an independent country also affect concerns on the quality of life. It is no coincidence that concepts such as the "Common Heritage of Mankind" have originated in small countries such as Malta. Small nations more than any other nation depend on the development of International Law that would protect their stability which is so necessary for the development of their quality of life.

### *Culture and Religion*

The different cultures and religious beliefs, or lack of them, also influence the ways of thinking of the participants as well as the ethical starting points of bioethical debates, controversies and decisions taken in their countries. Clear examples of this point are the contrasting views, even within the same country, concerning issues like practices of artificial means of reproduction, objection of conscience, the way in which scientific progress of western origin is perceived in the Muslim world.

### *Contrasting Ethical Criteria*

After reading the different presentations of this conference it is revealing to reflect on the two conflicting types of ethical criteria which are used by the various authors to define Quality of Life and to justify means of attaining what is considered to be a better quality of life. The first set of criteria I would call *utilitarian*. These would define as good a quality of life without pain, and with the maximum amount of life and pleasure for the greatest number of people. A clear example of where this type of ethical reasoning used is in the article on the the thalassaemia programme in Cyprus. The elimination of this disease is perceived to be the highest value. So that the termination of pregnancy for fetuses diagnosed to be homozygous for this condition is justified as long as there is the informed consent of the parents.

The other set of criteria are governed by a belief in the dignity of the life for every human being. This principle is considered to be the starting point of any consideration on the meaning of Quality of Life. No human life may be sacrificed for any end. Not even the elimination of terrible diseases. This ethical view is perhaps most clearly presented in the last presentation by Ennifer Hmida.

### *Conclusion*

I believe that this conference has gone a long way in presenting the various problems connected with the Quality of Life in the Mediterranean. However there is need for more dialogue to take place on the two conflicting ethical starting points just alluded to. A further point which is evidently in need of more dialogue concerns the causes and possible remedies for the unequal distribution of wealth, and for the various armed conflicts of the region. It is only when these problems are faced seriously that the quality of life of the region would be able to progress in an integrated way.

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# THE OLD TESTAMENT AND THE NEW AND ETERNAL COVENANT

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One of the basic premises of contemporary Catholic Scripture scholarship is that the Old Testament is the necessary background for understanding the Testament we Christians call New.<sup>1</sup> The present study will focus on the New and Eternal Covenant, and will try to show that this Covenant cannot be adequately understood except in the light of the Old Testament.

## *Treaties in the Ancient, Non-Biblical World*

One of the most striking results of recent scholarship is the insight into the importance of treaties in the ancient, non-biblical world<sup>2</sup> for understanding the concept of "covenant" in the Bible.<sup>3</sup> A treaty in the Ancient Near East was a "sworn political agreement between two parties, at least one of which was a nation or king."<sup>4</sup> There were two principal types of treaties, (1) international and (2) domestic.<sup>5</sup> International treaties were of two kinds, "parity" and "suzerain-vassal". Parity treaties were between equal powers and sought to establish nonaggression. Suzerain-vassal treaties, i.e., between a major power and a lesser one, sought to strengthen the power of the suzerain.<sup>6</sup> The establishment of a treaty was designed to create a situation of amity between the two contracting parties. Parity treaties from the second millenium B.C.

1. Useful for purposes of the present study are various articles in the *Anchor Bible Dictionary* [henceforth ABD] (ed. D.N. Freedman) (Doubleday: New York/London/Toronto/Sydney/Auckland 1992)
2. See M.L. Barré "Treaties in the Ancient Near East", *ABD*, VI, 653-656
3. See G.E. Mendenhall - G.A. Herion, "Covenant", *ABD*, I, 1179-1202
4. Barré "Treaties", 654.
5. *Ibid.*
6. *Ibid.*

used such words as “peace”, “brotherhood”, “friendship”, and “love”.<sup>7</sup> Suzerain-vassal treaties replaced “brotherhood” with “servitude”, and made use of language expressing dependence, such as “father/son” and “lord/servant”.<sup>8</sup>

Treaties followed a conventional structure. In the suzerain-vassal treaties, for example, the structure was as follows:<sup>9</sup> 1) a preamble, giving the titles of the suzerain; 2) an historical prologue, giving the past good deeds of the suzerain in order to establish authority; 3) the terms of the treaty, which could be either expressed in an imperative/precative form (“apodictic”) or, more commonly, in conditional clauses (“case law”<sup>10</sup>); 4) a requirement that the document be deposited in a temple of the major deities of the respective parties and be read at regular intervals; 5) an invocation of divine witnesses; 6) blessings and curses which would result from obedience or non-obedience of the stipulations or terms of the treaty.<sup>11</sup> Copies of treaties were deposited in a temple so as to be placed under the protection of the local deity. Provisional reading was provided for, the implication being that the contents of the treaty were binding upon the people.

Against this ancient Near Eastern background certain biblical texts spring to new life. For example, Joshua 9,15, with its term “peace” in connection with Joshua’s treaty with the Gibeonites. Or the phrase “Covenant of brotherhood” in the accusation of the Lord against Tyre in Amos 1,9.<sup>12</sup> But much more important for the understanding of the Old Testament is the fact that the inspired writers used the ancient Near Eastern treaty form and terminology as a basis for understanding the relations of Israel with its God. For example, in Hosea 13,4 the Lord appeals to the exclusivity of the suzerain in his condemnation of Israel’s failure to acknowledge him through its worship of strange gods.<sup>13</sup>

7. *Ibid.*, 654-655

8. *Ibid.*

9. Mendenhall-Herion, “Covenant”, 1180-1182.

10. See: S. Greengus, “Biblical and Ancient Near Eastern Law”, *ABD*, IV, 245; R. Sonsino, “Forms of Biblical Law”, *ABD*, IV, 252-254

11. *Ibid.* The structure given here is taken from Hittite treaties dating from 1460 to 1215 B.C. Not all elements of the structure appear in every treaty.

12. These texts are mentioned in Barré, “Treaties”, 655.

13. *Ibid.*

### *Ancient Near Eastern Treaties and the Book of Deuteronomy*

Perhaps the Old Testament Book which most clearly manifests the influence of the ancient Near Eastern treaties is the Book of Deuteronomy. One particularly striking fact is that Deuteronomy uses the word "love" to express Israel's basic attitude toward the Lord as regards observance of the Law, which is Deuteronomy's overriding concern. In this the inspired author seems to be relying on his acquaintance with traditional vocabulary proper to treaties in the world about him.<sup>14</sup> In suzerain-vassal treaties the vassal must "love" the suzerain: in the eighteenth century B.C. a writer to the then king of Mari, Yasma-Addu, states that he is "the one who loves you".<sup>15</sup> The Amarna tablets show that in the fourteenth century B.C. the Pharaoh was expected to "love" his vassal, and the vassal was expected to "love" his suzerain, the Egyptian Pharaoh.<sup>16</sup> In the seventh century B.C. the Assyrian Esarhaddon insists that his vassals must "love" his successor, Ashurbanipal.<sup>17</sup>

In the Old Testament this juridical vocabulary is reflected in 1 Kings 5, 15, where Hiram of Tyre is called David's "friend" (in the Hebrew, "one who loves"). The context - 1 Kings 5, 15-26 - is quite accurate in its expression of the relations between two sovereign states at the beginning of the final millenium B.C.<sup>18</sup> In 2 Samuel 19, 6-7 the use of the word "love" by Joab with regard to David's contact with his "servants" recalls the obligation of love involved in a treaty.<sup>19</sup> And 1 Samuel 18,16 mentions how the northern kingdom, Israel, "loved" David, implying *de facto* recognition and allegiance.<sup>20</sup>

What makes the interpretation of the term "love" in the Book of Deuteronomy in the technical sense proper to ancient Near Eastern treaties so plausible is not only the obvious acquaintance of the biblical authors with the technical terminology

14. See W.L. Moran, "The Ancient Near Eastern Background of the Love of God in Deuteronomy", *Catholic Biblical Quarterly* 25 (1963) 77-87.

15. *Ibid.*, 78-79

16. *Ibid.*, 79-80

17. *Ibid.*, 80.

18. *Ibid.*, 80-81

19. *Ibid.*, 81

20. *Ibid.*

of ancient Near Eastern treaties, but the fact that the form of the suzerain-vassal treaty is so clearly influential in the theology of Deuteronomy.<sup>21</sup> Deuteronomy is presented as covenants made on two separate occasions between Israel and the Lord through the mediation of Moses (cf. Deuteronomy 28,69). But whatever the historical relation of the Book of Deuteronomy to these two events, its contents represent a maturation of the whole covenant tradition in Israel.<sup>22</sup>

Of particular interest in Deuteronomy from the standpoint of the ancient Near Eastern treaty form are the blessings and curses in 28, 1-69. These represent an undoubted presence of the ancient Near Eastern treaty tradition.<sup>23</sup> They are a statement setting out the consequences of fidelity or infidelity. The exhortation is aimed at the people as such (cf. Deuteronomy 28, 9.36.47.64): if the people remain faithful, blessings will result: if not, curses.<sup>24</sup>

The blessings which are recommended so vigorously at the end of the Book of

21. See especially D.J. McCarthy, *Treaty and Covenant: A study in Form in the Ancient Oriental Documents and in the Old Testament* (Analecta Biblica, 21A, Biblical Institute Press; Rome 1978)
22. "Deut[eronomy] is, first of all, a law book... The purpose of the law is to outline a level of moral performance compatible with the self-revelation of Israel's God and Israel's high calling... Although the covenant certainly goes back to ancient ideas and events, its mature formulation is found for the first time in Deut[eronomy]" (J. Blenkinsopp, "Deuteronomy", in R.E. Brown - J.A. Fitzmyer - R.E. Murphy (eds.), *The New Jerome Biblical Commentary* (Prentice Hall; Englewood Cliffs, NJ., 1990) §6:4 (p.95). Blenkinsopp reckons that in its present form Deuteronomy was composed no earlier than about 560B.C. (Ibid., §6:3[p.95]). When the meaning of Old Testament "laws" is discussed, the essentially theocentric nature of biblical "law" should be borne in mind: "Most generally, the 'law' meant 'divine revelation' [sc., in the Old Testament]. It could refer to the totality of revelation or to any part of it. It included commandments ("do not murder"), admonitions and advice ("treasures gained by wickedness do not profit"), theological affirmation ("the Lord is one"), stories (the Exodus), worship (the Psalms), and more" (E.P. Sanders, "Law in Judaism of the New Testament Period", *ABD*, IV, 254).
23. Blenkinsopp, "Deuteronomy", 95. See also McCarthy, *Treaty*, 172 "...the blessings and curses are of the sort found in the treaties from Mesopotamia and Syria, and for that matter in a wide range of ancient documents".
24. "...neither a genre nor particular examples worked out with care like Dt 28, do not 'just grow'. It had i[t]s specific function. Here in Dt 28, once one looks for it, this function leaps to the eye. The structure reveals a clear intention. The stipulations, the definition of a special relationship to Yahweh are enforced by a powerful statement of blessings and curses conditioned on fidelity to them. A faithful people is Yahweh's people ...given to His service. This sort of purpose, enforcing obedience to ensure a relationship, is a function of the blessings and curses of the treaties" (McCarthy, *Treaty* 181).

Deuteronomy, i.e. at the end of the Torah, can be viewed as balancing the blessings which stand at the beginning of the Pentateuch, in the story of primeval times and in the Abraham cycle.<sup>25</sup> Further, as one looks in the other direction in the Old Testament, the blessings and curses which figure so prominently in the closing chapters of Deuteronomy are picked up at key points in the “Deuteronomic History”, which extends from Joshua through Kings. Thus, for example, the emphasis on covenant observance in Joshua 24 and I Samuel 12, the blessings of Solomon in 1 Kings 8, 14.55, the consternation of King Josiah at the prospect of the possibility of the covenant curses in 2 Kings 13, 1-15.<sup>26</sup>

The above evidence indicates that the covenant scheme of obedience issuing in blessings and disobedience issuing in curses can be said to be one of the main axes of the Old Testament. The covenant scheme serves as a fundamental guideline in the way the faithful of Israel thought of their relations as a people with their God.

### *The New Covenant in Jeremiah*

It is against the background of the Mosaic Law’s presentation of blessings or curses that the prophet Jeremiah speaks of a “new covenant” which will occur as a replacement of the Mosaic covenant outlined so forcefully in Deuteronomy.<sup>27</sup> This Covenant is at the centre of the expectations of the prophets for the relationship between the Lord and his people in the promised future.<sup>28</sup> This future will contain elements of both continuity and discontinuity with the past: the obligation to comply with the original Torah still exists, but in conditions considerably changed, because the Lord promises to write his Torah on the human heart.<sup>29</sup> This promise of the Lord to write directly on the heart is expressed in Jeremiah’s prophecy at Jeremiah

25. See W.J. Urbrock, “Blessings and Curses”, *ABD* I, 760: “The stories of the primeval times and of the Abrahamic family in Genesis, arranged to reflect the J and P schemata of blessing, are balanced by the repeated Deuteronomic invitations to choose life and blessing rather than curse and death in Deuteronomy 27-33”.

26. *Ibid.*

27. See J.R. Lundbom, “New Covenant”, *ABD*, IV, 1088-1094.

28. Cf. *Ibid.*, 1088-1089.

29. *Ibid.*, 1089: “Whereas the *tôrâ* remains in the new covenant and the obligation to comply with its demands still exists, conditions for compliance are vastly improved because Yahweh promises to write his *tôrâ* on the human heart”.

31,33: "Within them I shall plant my Law, writing it on their hearts."<sup>30</sup> This would seem to imply a new mode of communicating this covenant.<sup>31</sup> As regards the content, Jeremiah 31,34 gives an indication of what this is: "... they will all know me, from the least to the greatest, Yahweh declares, since I shall forgive their guilt and never more call their sin to mind". That is to say, in some way the new covenant will eliminate the effect of sin. The prophecy does not say that there will be no more sin; it states that the Lord will forgive their guilt and not call their sin to mind. This in contrast with the Mosaic covenant, where sin called down communal punishment in the form of curses, i.e., the Lord kept the guilt of His people very much in mind.

At Qumran, the Essene covenant community thought of itself as living in "the last days", i.e., the time of fulfilment.<sup>32</sup> The community regarded the new covenant as the Mosaic covenant in that it still had both blessings and curses. But the blessings and curses now fall on individuals, not on the community as such. The Manual of Discipline of the community did not envisage any non-compliance of the community which would lead to the community's being destroyed.<sup>33</sup>

### *The Christian Community and the New Covenant*

The Christian community from the earliest times thought of itself as witnessing the fulfilment of Jeremiah's prophecy of a new covenant. The text of Jeremiah is not

30. Translations are taken from the *The New Jerusalem Bible*.

31. See J. Swetnam, "Why Was Jeremiah's New Covenant New", in *Studies on Prophecies: A Collection of Twelve Papers* (Supplements to Vetus Testamentum, 26; E.J. Brill; Leiden 1974) 111-115. This paper supposes that Jeremiah's prophecy of the new covenant was realized in the immediate future in the form of a new availability of the text of the Mosaic covenant for the people. The content of this Mosaic covenant was basically unchanged, but carried with it the divine promise that the sins of the past would be disregarded. In New Testament times this immediate realization of the prophecy of the New Testament was long past, and the people of Qumran and of the New Testament looked on the prophecy as being realized for the first time in their own day. It is this latter realization, which is discussed in the body of the text.

32. See Lundbom, "New Covenant", 1090.

33. "This covenant [i.e. the new covenant at Qumran] had its obligations, and like the Mosaic covenant, these obligations were fortified with blessings and curses (1QS 2:1-8). The *Manual* reads much like Deuteronomy. The main difference between the two is that in the *Manual* the older corporate sense is gone; the blessings and curses, for example, fall now upon individuals. The *Manual* does not foresee any abrogation of the covenant as a whole nor does it imagine the noncompliance might lead to the whole community being destroyed" (Lundbom, 1090).

cited or alluded to with great frequency, but the allusions and citations which do exist indicate that the text played a crucial role in the community's understanding of itself in its relations with God. At Luke 22,30 the phrase "new covenant" is used at Jesus's institution of the Eucharist.<sup>34</sup> It is also found at 1 Corinthians 11,25 and Hebrews 9,15, the former with unmistakable reference to the Eucharist.<sup>35</sup> The Epistle to the Hebrews at 8,8-12 uses a lengthy citation from Jeremiah involving the passage about the new covenant (Jeremiah 31,31-34)<sup>36</sup> to begin the central discussion of the epistle, which involves the nature of the new covenant.<sup>37</sup> At Hebrews 10, 16-17 comes a citation of Jeremiah 31, 33-34 as an inclusion involving the previous citation at 8, 8-12; the verse containing the words "new covenant" is not cited, but the allusion is clear. The centrality of the Eucharist in the New Testament shows how central the new covenant was for the identity of the early Church.<sup>38</sup> That identity merits further investigation.

At 1 Corinthians 10,16 Paul refers to the Eucharistic wine as the "cup of blessing" or "blessing-cup":

- 10,16      The blessing-cup, which we bless, is it not sharing in the blood of Christ; and
- 10,17      The loaf of bread which we break, is it not a sharing in the Body of Christ? And as there is one loaf, so we, although there as many of us, are one single body, for we all share in the one loaf.

34. See Lundbom, "New Covenant", 1090-1091

35. The present writer would maintain that the reference in Hebrews also involves the Eucharist, but it would be beyond the scope of this paper to develop the point. Cf. J. Swetnam, "Christology and the Eucharist in the Epistle to the Hebrews", *Biblica* 70 (1989) 74-95.

36. It is the longest citation of an Old Testament passage in the New Testament.

37. Again, the present writer should submit that the central section of Hebrews has the Eucharist in mind. Cf. above, n. 35.

38. If one does not hold for a Eucharistic allusion in the central section of Hebrews one is faced with the need to explain how a "new covenant" can be absolutely central to the epistle and yet to have no relation to the "new covenant" of Luke and Paul. And not only Luke and Paul, but Matthew and Mark as well: the accounts of the institution of the Eucharist at Matthew 26,28 and Mark 14,24 are also dependent on the Old Testament traditions concerning covenant, including Jeremiah 31, 31-34. See Mendenhall-Herion, "Covenant", 1197-1198.

The text deserves particular comment in the context of the present paper, for it mentions the Eucharistic wine (v. 16) before the Eucharistic bread (v. 17). The explanation of this reversal of the usual order gives a precious insight into the role of the Eucharist and the new covenant into the thought of the early Church: the reversal of the customary order indicates that the death of Christ (symbolized by the cup) is the source of the blessings which accrue to the Christian community (symbolized by the loaf). The emphasis on the idea of "sharing" (*koinōnia*) in the text with regard to the cup indicates communion with the death of Christ (v. 16a).<sup>39</sup> The communicant receives the benefit of Christ's death, which is viewed as a blessing.<sup>40</sup> And the communicant is considered not simply as an individual but as a constituent of the "body" of Christ through "sharing" (v. 16b). The basic thought of the text moves from the "sharing" in the sacrificial death of Christ (v. 16a) to the "sharing" in the body of Christ, i.e., the Church (v. 16b).<sup>41</sup> Here is a key text for seeing how the death of Christ is viewed as a blessing which flows to the community which forms His body the Church, through the medium of the new covenant which is the Eucharist.

The "cup of blessing" has its source in the death of Christ. That death is not only the cause of blessing; it is also the cause of the removal of a curse. In Galatians Paul says that "Christ redeemed us from the curse of the Law by being cursed for

39. "The basic idea is that of the atoning power of the blood. Does *koinōnia*, then, mean 'communion' or 'participation'? For the answer, we have to take account of the word 'is', and then of the commentary which Paul himself provides in v. 17. It becomes plain that the proposed alternative is not a real one. The starting point is certainly the meaning 'participation': the partaking of the meal confers a share in the blood, and that means in terms of content, communion with the death of Christ, H. Conzelmann, *1 Corinthians: A Commentary on the First Epistle to the Corinthians* (Hermeneia, Fortress Press, Philadelphia 1975), 171.

40. The "cup of blessing" is initially the cup which has been blessed, a reference to the Jewish practice of blessing cups of wine at meals. In 1 Corinthians this expression has been subsumed into a Christian context so that the "cup of blessings" refers not only to a cup which has been blessed by the words of institution of the Eucharist, but which also brings the blessing of the blood, i.e., the death of Christ, which the cup represents. See also W. F. Orr- J. A. Walther, *1 Corinthians: A New Translation* (Anchor Bible, 32: Doubleday: Garden City, New York 1976) 251

41. See Conzelmann, *1 Corinthians*, 172. The "realistic" view of the nature of the blood and body of Christ which is characteristic of Catholic and Orthodox tradition's view of the symbolism of the cup and bread immeasurably deepens the meaning and significance of this "sharing".



our sake since scripture says: *Anyone hanged is accursed*,<sup>42</sup> so that the blessing of Abraham might come to the Gentiles in Christ Jesus..." (3,13-14a). Here Christ's death is viewed as a sacrifice ("for our sake" - *hyper hēmōn*).<sup>43</sup> And the effect which is in view here is the removal of the "curse of the Law". This phrase "Anyone hanged is accursed" is taken from Deuteronomy 21,23; it alludes to the citation of Deuteronomy 27,26 at Galatians 3;10: "Accursed be he who does not make what is written in the book of the Law effective, by putting it into practice." Paul takes the phrase "in the book of the Law" as summing up the entire Mosaic Law by changing Septuagint text from "what is written in all the words of this law" (i.e., the prescriptions laid down in Deuteronomy 27,15-26) to "what is written in the book of the Law".<sup>44</sup> He is thus evoking the curse provisions of the Book of Deuteronomy.<sup>45</sup> For Paul, Christ has liberated mankind from the curse provisions of the Mosaic Law as summed up in Deuteronomy.<sup>46</sup> These results, then, only the blessings of

42. Paul draws his conclusions from Scripture on the basis of an exegetical category which subsequently came to be known in rabbinic exegesis as "equal category" (*gezēra shāwā*). This category legitimized inferences drawn from two different texts if the same phrase or even word appeared in each of the texts. In the case of the phrase "Anyone hanged is accursed" the key word is "accursed", with the same root appearing in the citation of Deuteronomy 27,26 cited at Galatians 3,10. See R.Y.K. Fung, *The Epistle to the Galatians* (The new International Commentary on the New Testament; William B. Eerdmans: Grand Rapids, Michigan 1988) 147.
43. Most likely, the statement is based upon a pre-Pauline interpretation of Jesus' death as a self-sacrifice and atonement (see also Galatians 1:4; 2:20)" (H.D. Betz, *Galatians. A Commentary on Paul's Letter to the Churches in Galatia*, (Hermeneia, Fortress Press; Philadelphia 1979) 151.
44. Cf. also 2 Corinthians 3,14 and the way Paul has coined the expression "the old covenant" to represent the Mosaic Law. On the interpretation of Galatians 3,12-14a see the discussion in Betz, *Galatians*, 145. The position being sustained here is that of M. Noth, "Die mit des Gestezes Werken umgehen, die sind unter dem Fluch", in *Gesammelte Studien zum Alten Testament* (Theologische Bücherei, B6; Chr. Kaiser Verlag; München 1966). 155-171 [English translation by D.R. Ap-Thomas: "For all who rely on works of the law are under a curse", in *The Laws in the Pentateuch and Other Studies* (Fortress Press; Philadelphia; 1966) 118-131]
45. Paul's choice of Deuteronomy 21, 23 seems dictated by his need for finding a text which can be made both to refer to the crucifixion of Christ and to another text with the word "cursed" which can plausibly allude to the curses provisions of the Mosaic Law. He is constrained, in other words, by the logic of the technique of "equal category".
46. See the remarks of Lundbom, "New Covenant", 1091: "In Paul's view the law only brings people under its curses. But Christ, by dying on the cross, becomes himself a curse which redeems those under the law who have faith in him (Gal 3, 10-14)."

that Law, the blessings brought by the same sacrificial death of Christ and expressed as such in 1 Corinthians 10,16.<sup>47</sup>

### *Freedom from the Curse Provisions of the Law*

The freeing of mankind from the curse provisions of the Law results in what is known as the "New Covenant". In this covenant there are only blessings. The object of the blessing, of course, is the people as such, the "body/loaf" of 1 Corinthians 10, 16b-17. That is to say, the Christian people as such are no longer in danger of receiving a curse: their destiny is only blessing, i.e., success in attaining the spiritualized goals promised to Abraham, eternal life as the progeny of one who believed.<sup>48</sup>

Formal signs of this new covenant appear in other places in the New Testament writings. In Matthew there are the "blessings" of the beatitudes (5, 3-11) opposed to the "curses" which appear as the "woes" directed against the Pharisees (23, 13-26). The indefectibility of the Church expressed in 16, 18 is a manifestation of the certainty of the blessings for people as a whole who are constituted by sharing in the Eucharist.<sup>49</sup> The addition of "for the forgiveness of sins" by Matthew in the

47. On the theological strategy behind Paul's emphasis on the blessings of the Law see Lundbom, "New Covenant", 1091: "Paul might have said more about the new covenant were it not for his concern to establish a more ancient base than Jer 31, 31-34 for the new faith in Christ. The important promise for Paul is the one given to Abraham, that through him all the families of the earth would be blessed. Paul grounds the blessings through Christ in the Abrahamic covenant so that they may apply equally to Jews and Gentiles (Gal 3,14). Paul must short-circuit the Mosaic covenant if he is to realize his goal of evangelizing the Gentiles, for the Mosaic covenant was made only with Israel (cf. Rom 9, 4: Eph 2,11-13)." This is true, but it must be added that the blessing contained in the Mosaic covenant are of a piece with the gratuitous promise of God to Abraham; they are not to be considered as a result of human merit (See Noth, "Die mit des Gesetzes Werken umgehen", 171). Thus Paul's "short-circuit" strategy is not being false to theology of either the Mosaic blessings or the promises made to Abraham. On the Mosaic Law viewed as a "grace" cf. John 1,16-17.
48. The quasi-identity of the "promise" made to Abraham and the "blessing" of the covenant formula in Galatians 3, 14 should be noted. See Lundbom, "New Covenant", 1091: "The new covenant... contains only blessings which makes it just like the Abrahamic covenant".
49. Cf. Lundbom's comments on the new covenant in Matthew: "Jesus pronounces his 'blessings' on the new torah (5, 3-11); but on the old he pronounces "woes" (23, 13-26). These blessings and woes are structurally balanced in the gospel and most likely constitute an adaptation of the old covenant form found in Deuteronomy (Deuteronomy 11, 26-32; 28). The language, however, is toned down

institution formula at 2,28 is an allusion to the covenant language of Jeremiah 31, 34.<sup>50</sup>

The discussion of the new testament in the Epistle to the Hebrews, mentioned above, is the most extended treatment of the new covenant in the New Testament. Here again, as in 1 Corinthians and Galatians, the relation between the new covenant and the promises made to Abraham, and between the Eucharist and the new covenant, are paramount.

For the author of Hebrews, the entrance of God's People into the Promised Land of God's Rest is absolutely certain; but the individual member of that People must remain united with it if they are to share in its blessing. Failure for the individual is possible.<sup>51</sup> Here the promises of progeny and land given to Abraham are being viewed in connection with the new covenant and its elimination of curse for the people as such, but the connection is implicit rather than explicit. The connection depends on the centrality of the new covenant in Hebrews and the fact that the new covenant is seen as replacing the Mosaic covenant and making possible the obtaining of the promises made to Abraham.<sup>52</sup>

The relation between the new covenant and the Eucharist has been touched on above.<sup>53</sup> The present writer would maintain that the Eucharistic Christ constitutes the New Covenant. It is He who is God's definitive and unqualified blessing in

by Matthew. The words *makarioi* (blessed) and *ouai* (woe) translate the Hebrew *'ashrê* and *hôy*, both less strong than the covenant words *bārâk* (blessed) and *'ârûr* (cursed). Jesus does not go so far as to curse the Scribes and the Pharisees. Also, with the blessings and woes spoken to different audiences, the new people of God receive neither woes nor curses, only blessings. This amounts to Matthew saying that there can be no abrogation of the new covenant and no destruction of the Church (Matthew 16,18)" (Lundbom, "New Covenant", 1092). On the relevance of the new covenant as constituting only blessings and the promise of the indefectibility of the Church see J. Swetnam, "Suggested Interpretation of Hebrews 9, 15-18", *Catholic Biblical Quarterly* 27 (1965) 390, n. 50.

50. See C.H. Dodd, *According to the Scriptures: The Substructure of New Testament Theology* (James Nisbet, London 1952; reprint: Collins [Fontana Books], London 1965) 45. See above, n. 38.

51. See Swetnam, "A Suggested Interpretation of Hebrews 9, 15-18", 383.

52. Cf. *Ibid.*, 380-382

53. On other points of contact between the covenant tradition of the Old Testament and the ancient Near East on the one hand and the Christian Eucharist on the other, see Mendenhall-Herion, "Covenant", 1198 ["There is no doubt that, in addition to the formal similarity to Iron Age loyalty oaths, the Christian Eucharist has significant connections to other Ancient Near Eastern covenant motifs..."]

which there is no shadow of curse. It is He who grounds the definitive People of God and it is He who is introducing them into the Promised Land where He already abides. It is He who is focal point of the blessings so that anyone who abides in Him cannot fail.<sup>54</sup>

### *The Covenant Theme and the New Testament*

The number of explicit references to the covenant theme in the New Testament is limited, even if the context in which they occur indicates that the covenant theme played an important, even a key, role in the way the early Christians thought of themselves as being related to God. Identification of other New Testament themes seems possible, but these are limited in number even if, again, their context shows that they were important. But the question remains why the explicit references and the identifiable themes remain relatively few, given their importance.

One reason suggested for this relative lack of discussion of the new covenant is that the legalistic connotation which the word had for the early Christians.<sup>55</sup> But this seems an exaggeration, for Jesus himself seems to have used the term in a crucial moment of His life. If He did not, his disciples did in a way which must have represented His thinking.

More plausible is the suggestion that there are many motifs of the covenant tradition to be found in the New Testament, and that these motifs were used, consciously and/or unconsciously, by the protagonists and chroniclers of early Christian history.<sup>56</sup> But the identification of the influence of covenant motifs in the New Testament must go beyond the listing of formal characteristics, for Jesus transformed these motifs so that while there remains a certain continuity between what He did and the covenant motifs of the Old Testament, the discontinuity is

54. See Swetnam, "Christology and the Eucharist in the Epistle to the Hebrews" (above, n. 35). On the crucial importance of remaining united with Christ see 1 John 2,26-3,6.

55. See G.E. Wirght, "The Theological Study of the Bible", in *The Interpreter's One Volume Commentary on the Bible* (ed. C.M. Laymon) (Abingdon; Nashville -New York 1971) 986 [cited by Lundbom, "New Covenant", 1090].

56. See Mendenhall-Herion, "Covenant", 1198-1201.

more striking still.<sup>57</sup> Jesus was clearly regarded by the early Church as a covenant giver.<sup>58</sup> Jesus' ministry seems to have been implicitly regarded as constituting the "benevolent deeds" which constitute the implicit historical prologue of his covenant.<sup>59</sup> The stipulations imposed by Jesus are defined basically by what he did: forgive, forsake, preach, teach, heal, take up his cross, die. The stipulations are defined by the example of a blessing received.<sup>60</sup> Primitive Christianity had its "witnesses" whose testimony helped bring about the blessings contained in the New Covenant.<sup>61</sup> The "power of the keys" in Matthew 16, 13-20 is connected with the ancient blessings and curses, and has meaning with regard to individuals.<sup>62</sup> Two other points which may be added are the possible deposit of the Eucharist in early Christian places of worship in a way analogous to the deposit of copies of treaties,<sup>63</sup> and the linking of love and observance of the commands of Christ as expressed for example, in John 14, 15.<sup>64</sup>

The search for covenant motifs in the New Testament is important, for the new covenant was a central concern for the New Testament Christians. But this importance should not obscure a truth more important still: Jesus Christ was the central concern for the New Testament Christians. The new covenant and themes related to the new covenant were only one aspect of this crucial concern which was Jesus Christ. It would be ill-advised to conduct a search for covenant themes in the New Testament on any other basis.

57. ...early Christian community and thought each reflect sometimes subtle links with OT covenant traditions, and to appreciate this requires a scholarly sensitivity to something other than formal characteristics. It also probably requires the assumption that the historical Jesus played some role in articulating those old covenant traditions in a new idiom, although it is highly doubtful that even he understood the Sinai covenant in the formal terms of suzerainty treaty elements" (Ibid., 1199).

58. Ibid., 1199

59. Ibid., 1199-1200

60. Ibid., 1200

61. Ibid., 1201

62. Ibid., 1201

63. This suggestion is being made by the present writer.

64. For the second suggestion see Moran, "Love of God in Deuteronomy", 87"... the deuteronomistic love of service is... probably as old or almost as old as the covenant itself. If so, and if the old sovereign-vassal terminology of love is as relevant as we think it is, then what a history lies behind the Christian test of true *agape* - "If you love me, keep my commandments!"

### *Summary and Conclusions*

Treaties between sovereigns and between sovereigns and vassals were a normal way of formalizing and maintaining amicable political relations in the ancient Near East. The Old Testament texts make use of the treaty form used between a sovereign and his vassal to illustrate the relation between God and His people. Various aspects of the treaty form and treaty language can be adduced from the Old Testament to illustrate this use. The Book of Deuteronomy is particularly useful in this regard. Especially striking is the use Deuteronomy makes of the treaty provisions involving blessings and curses: obedience to the stipulations of the treaty resulting in blessings for the people; disobedience, curses.

The prophet Jeremiah foretold a "new covenant" in which there would be a fundamental change in the way the covenant would be regarded. Christians interpreted this new covenant as having a central role in their relations with God, so central that Jesus is pictured as using the language of the new covenant in relation to the Eucharist, the centre of Christian worship. This centrality is matched by the radical change which the Christians thought of as characterizing the new covenant: for them Christ's death had removed the curse provisions of the old covenant so that there was no more possibility of the failure for the new people of God. Only individuals could fail. This impossibility of failure is the basis of the indefectibility of the Church.

Various suggestions have been made with regard to the persistence of the Old Testament covenant form, language, and motifs in the New Testament. Such suggestions may prove to be illuminating with regard to the New Testament text. But the covenant theme should not be studied on the supposition that it is the only central theme of the New Testament. Christ is far richer in His fulfilment of Old Testament themes than that.

### *The Old Testament and the New*

One of the basic premises of contemporary Catholic Scripture scholarship is that the Old Testament is the necessary background for understanding the Testament we Christians call New. The present study has focused on the New and Eternal Covenant, and has tried to show that this Covenant cannot be adequately understood except in the light of the Old Testament. As we Catholics ponder the implications of the "new evangelization" we would do well to ponder the implications of the "new covenant", and how it is not fully intelligible except in the light of the old.

# MANAGERIAL PSYCHOLOGY AND RELIGIOUS LEADERSHIP\*

Alfred Darmanin S.J.

## *Introduction*

The process of interdisciplinary integration and application of psychology and religion has been operating for various branches in psychology: clinical, developmental, educational, social, and personality. These areas have all been explored in view of relating them to corresponding areas in theology. One branch of psychology, however, that has so far been neglected in this regard is the relatively young but rapidly expanding science of industrial/organizational psychology. Only recently attempts have been made to explore the new findings in organizational psychology and relate them to some aspects of religious behaviour.

This reflection prompted me to embark on the challenging and interesting endeavour of examining an area of interest common to both disciplines. One such general area consists in the integration of organizational models into religious settings. How, and to what extent, I asked myself, could models derived from organizational psychology be adequately employed in religious institutions? More specifically: How, and to what extent, could principles and processes derived from managerial psychology be properly applied to religious leadership today?

Such an investigation could open up new avenues of exploration and extend the already vast field of the interrelationship between psychology and religion or theology. For the object of common study is not limited to individuals or groups but extends to the whole institution or organization. Just as in the past the shift from individual psychology to group psychology precipitated the need for a theological reflection on, and a search for pastoral applications of the new field of group dynamics, so managerial psychology may precipitate a similar theological and pastoral need.

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## PART I: PRINCIPLES

In this section I shall examine the similarities and differences between managerial and religious leadership from a psycho-social viewpoint. Similarities are drawn in terms of characteristics common to both while differences are formulated mainly in terms of goals, values and motivation. The specificity of religious leadership emerges from such comparison and contrast.

### *Similarities*

A religious institution is definitely a special type of organization but nevertheless as an organization it remains subject to the psychological laws of organizational behaviour. As in an organization, in a religious institution, a group of people get together to achieve common goals, share common values, and provide service for the members and for society. Because religious people are human beings with different personalities they are exposed to similar psycho-social phenomena that occur with people in secular organizations. A religious institution cannot ignore, without serious consequences, the basic principles and laws governing human behaviour in organizational settings.

Similarities exist in the concepts and processes that are common to both. The following represent some of them: Leadership style, organizational structure, communication, team-work, active participation, group processes, decision-making, establishing norms, motivating members, conflict management, resistance to change, personnel selection and training.

One can write at great length on each of these phenomena, but instead I shall comment on four others that are more directly related to leadership roles, namely, Management by Objectives, Planning and Evaluation, Delegation of Authority, and Subsidiarity.

a) The first one is the classic organizational principle *Management by Objectives* (MBO). Every organization, whether secular or religious, starts by stating its goals and these become criteria on which decisions are based. A sign of good leadership is the ability to shape and state objectives that inspire and motivate members to strive towards them. Then by trusting in the members' capacity for creativity, the leader would allow them autonomy in the manner they choose to attain these goals.



Properly applied to religious institutions, MBO would stimulate creativity in confiding to each member a mission to accomplish in which she or he is free to choose and invent original ways and means to promote the institutions' ultimate goals.

b) The second factor, *Planning and Evaluation*, is directly related to the first. For planning consists in the working out of strategies aimed at accomplishing the stated objectives while evaluation ensures the control of the same objectives. These two processes are therefore complementary: the pre-programming of an action sets a standard by which results may be measured, and conversely, the evaluation of results checks, verifies and eventually adjusts the proposed programme.

In religious institutions, the idea of planning and evaluation had gradually become not only an acceptable process but even a necessary requirement that has to be periodically undertaken. In some of these institutions, this process is not the sole responsibility of the leader but involves the active participation of all the members.

c) *Delegation of Authority*, the third principle consists in entrusting certain leadership functions to other "subordinates".

It obviously involves the risk that subordinates will make mistakes, do things differently or even worse than the leader would, for it implies delegating the right to be different and wrong. But its long-term effects in increasing initiative, trust and responsible action are highly-prized payoffs.

In today's religious institutions, this principle should prevail between the universal Church and the local churches, within the local churches between bishop and priests and then between priest and laypeople. Among consecrated religious, delegation is applied between the General of an Order and the Provincials as well as between Provincials and local superiors.

d) The last concept to be examined, *Subsidiarity or Decentralization* is a result of delegating authority. Subsidiarity shows respect for the ability of "lower level" leaders to handle their own local problems and to make decisions at the appropriate place of action. It creates an atmosphere of shared responsibility and trust among the members. It allows for greater freedom, initiative and autonomy among the "ranks". It offers excellent opportunities for preparing and selecting future leaders.

The principle of subsidiarity and decentralization is more or less accepted and implemented in religious institutions. In religious congregations, the superior or

provincial simply does not have the time nor the ability to perform all the functions pertaining to the attainment of the goals of the congregation; nor can he or she attend to all the needs of the members of the congregation. It would even be impossible for a provincial to supervise all the activities of the congregation when the members are geographically widely dispersed.

### *Differences*

The number of similarities between business organizations and religious groups should not lead one to believe that the two are identical. There exist in fact basic differences between the two. While they may have similar structures as to concepts, similar dynamics as to processes and similar development as to stages, yet the content and the thrust of these common characteristics may vary considerably. This will become clear and specific in this section.

a) There is a radical difference between the *goals* pursued by secular organizations and by religious institutions. The very nature of the ultimate goals sought by members of religious institutions points to a qualitative difference. The transcendent dimension of such goals - whether they are termed "eschatological", "supernatural", or "faith-oriented" - places religious organizations at a different level from others.

Difference in goals implies a difference in the structure and operation of organizations. According to managerial theory, the objective determines the structure and processes of an organization. Religious institutions are structured according to their mission. This mission is a result both of factors related to contemporary needs of society - "external reality" - and of the proper charism of the particular institution - "internal reality", or what is known as the "character" of the institutes.

b) Implicit in the basic difference of goals, is a difference in *values* and value priorities. Underlying an organization's objectives is a choice of a specific set of values ranked in order of importance. This is especially true for religious institutes. The nature of their mission, the character (or charism) of the community, and the life-style adopted, all reveal value choices. The choosing and internalizing of these values by the members, however, must not be equated with their expression in a uniform manner.

Once a religious institution has opted for a set of prioritized values, the ensuing

organizational processes are conditioned and even determined by them, directly or indirectly. They become the principal criteria for planning, evaluation, decision-making, type of formation, choice of work, selection of leaders, acceptance of candidates, and members' life-style.

c) Another major difference between business organizations and religious institution is the *motivation* factor. The reasons for a person to join a religious institution are totally different from those of an employee who seeks a job, earning a salary, following a career, or even doing creative work. It is a basic option for a way of life that colours one's work, behaviour, life-style.

The motivation for joining a religious institution necessarily focuses on a faith-oriented life in which God occupies a central place. This cannot but have an impact on the manner of applying managerial concepts to religious life. In a religious perspective, one is responsible and accountable not only to peers and to the organization but also to God. In other words, religious people are inspired and motivated by their religious founder's message and values in exercising authority, making decisions, and fulfilling responsibilities.

d) Another difference is the fact that employees in an organization only work together while in certain religious institutions members also *live together*. This obviously influences the psycho-social processes that take place among the members. The roles, leadership, team-work, types of interaction, interpersonal conflicts, formation of "cliques", lack of differentiation between work and leisure (and sometimes between home and the workplace), all these naturally shape and modify the application of organizational behaviour to such religious communities.

e) Other differences may be listed. Membership in religious institutions is totally voluntary, a person chooses freely to join a religious institute. That is not always the case with business or industrial organizations. One cannot ignore the differentiating effects that voluntary membership has on the functioning of an organization.

Finally, becoming a member of a religious institution is usually intended as a life-long commitment. For the individual this provides a certain psychological security. For the institution, this provides stability of personnel, better long-term planning, feasibility of training programmes, etc. On the other hand there are risks involved: recruiting the wrong people, handling resistance to change, having more "problem" members, and taking advantage of the life-long commitment either by the individual against the institution or vice-versa.

### *Specificity of Religious Leadership*

Let me postulate what I consider to be specific to leadership in religious institutions in contrast to that in a secular organization.

The role of any leader in general is to help the members of the group or organization to achieve their goals. If the aims of religious institutions are fundamentally of a "spiritual" nature, then the purpose of a religious institute consists in living out the faith according to the spirit of the particular religion. This spiritual or religious perspective is the "raison d'être" of a religious institution.

It follows that leadership among religious people must aim primarily at helping the members to deepen their faith, facilitate their spiritual growth, and favour an atmosphere for the development of religious values. In this sense, religious leadership, more than a position or a function, becomes a ministry.

In its formal aspect, I suggest that the distinctive quality of religious leadership is to be found in the theological virtues of faith, hope and charity that are characteristic of the Christian kerygma. The specific role of the religious leader would consist in offering a faith vision to the members in a creative way, inspiring them through Christian hope, and motivating them by God's love.

Translated into concrete daily activities, this form of leadership would determine the specificity of the role, functions, qualities, characteristics and style of the religious leader. It would still adopt managerial models and concepts, but these would be transformed and integrated into a specifically religious orientation.

Thus, planning would be made in function of apostolic mission, decision-making would be incorporated in a discernment process, group dynamics would be used to improve community living, managerial skills would help develop one's gifts for ministry to others, training programmes would be adapted for religious formation, budgeting would respect the spirit of poverty, authority would be exercised in conjunction with religious obedience, and so on.

## **PART II: APPLICATIONS**

Let us now examine how specific managerial concepts and processes may be incorporated within religious institutions. We shall limit ourselves to a brief application of a few of them.

### ***Authority and Religious Governance***

Within religious institutions, new leadership models had been developed in reaction to classical models of authoritarian leadership. The new trends emphasized the principles of collegiality, subsidiarity, delegation of authority, corresponsibility and participatory decision in religious governance. These changes influenced significantly the principle and practice of religious leadership. Important developments took place in structures of government, decision-making procedures, concepts about authority, and attitudes towards leadership.

There has been a fundamental shift from hierarchical to horizontal models of government. Structures are increasingly designed to ensure participation by members in major decisions and to provide for decentralization and subsidiarity so that decisions are made at the level at which they will be implemented. These structures and decision-making processes are made sufficiently flexible to enhance the capacity of the congregation to respond to contemporary signs and needs.

Religious institutions are becoming more adept at shaping mechanisms for accountability in order to ensure the institute's understanding and experience of its mission and the individual's fidelity to that mission. These new directions have influenced ministry options, election processes, forms of local government, corporate planning, and methods of personnel placement.

A shift has thus taken place in the role of authority conceived more as a service exercised within the community rather than from above. The idea of identifying one person as the representative and interpreter of God's will, having as it were a direct hot-line with the Holy Spirit, is fortunately disappearing. What is emerging is the concept of the entire community as responsible for the common good and the corporate mission.

### ***Communal Decision-Making***

Closely related to the authority issues are decision-making processes, both individual and communitarian. The processes now being developed are based on and promote participation and communication. Communities are making use of communal discernment processes, goal-setting principles and planning methods. Placement and community, goal-setting principles and planning methods. Placement and community assignment procedures attempt to balance creatively social and ecclesial

needs, individual giftedness, and personal and institutional goals. These processes result in the formulation of broad guiding principles rather than legislation about specifics, of major life and mission directions rather than details about daily activities and behaviour.

As a result of all this, members' attitudes towards their religious leader and each other have evolved. There has been a rejection of a dominance-submission relationship or of a parent-child attitude. These have been replaced by a peer relationship, consultation, communication and lateral interactions within the community. Members feel responsible for the community mission and accountable for its realization. They are more willing to assume personal responsibility for their own choices in the light of the community goals.

### ***Leadership Styles in Religious Institutions***

The familiar categories of leadership styles adopted in managerial settings may be applied to religious institutions.

The *dictatorial* style manifests itself in the religious leader who wants to have a lot of power over the members and demands absolute submission of them. He or she is constantly afraid that the established institution will collapse. Everything is centred around the rule, structures and rigid laws. The members of the institution are scared of such a religious leader: they feel alienated, dehumanized, victimized.

In the *paternalistic style*, religious leaders adopt the Old Testament patriarchal style, considering themselves as parents or acting as teachers who pass on the truth to students. They like to make the subjects dependent on them in a way that these obey them blindly and believe in whatever they are told to do. The attitude of paternalistic religious leaders towards their role is that of "I'm the superior here, I have God's special grace, I express God's will."

The *bureaucratic* religious leader is more task-oriented than person-centred, Always busy and overwhelmed with paper-work, such a leader shows more concern for performance by the members than for their personal needs. Loyalty to the religious institution is important for them, and their followers are listened to, respected and supported as long as they show such loyalty. They welcome suggestions but they want to have the final word.

Religious leaders exercising a "*laissez-faire*" style see their role mainly as

listening, clarifying, facilitating and supporting but never confronting their members. In their non-directive style, they do a lot of sharing and discussions but little or no decision-making. Their over-concern for interpersonal relations may hinder their task responsibility. By over-reacting against the legalistic, institutional, bureaucratic frame of mind, they may swing to the other extreme of totally unstructured organization.

Characteristics of the *democratic* style are found in the religious leader who is caring for the community members and at the same time efficient in achieving institutional goals. Such persons are enthusiastic leaders, full of initiative and creativity. Towards their members they can show empathy and understanding but also confrontation when this is necessary for their own good or that of the institute.

The notion of *servant* leadership has been best developed by Greenleaf (1977). Servant leadership is not only consonant with religious leadership, it should be its mode. From the Christian perspective, the servant model was the one adopted by Christ, the leader and the founder of Christianity, who came "not to be served but to serve." And every ministry in the Church is essentially a "diakonia", a service. While ministry is distinct from leadership, true Christian leadership can only be exercised as a ministry or service.

The religious leader who realizes that servant leadership provides an excellent alternative to an autocratic, laissez-faire or democratic model has indeed reached a high level of consciousness. Though this level may remain an ideal or a vision since it is rarely found in practice, it nevertheless offers a perspective and an orientation for the other styles.

### ***Training of Religious Leaders***

Further studies could be devoted to the relationship between managerial psychology and religious leadership in the whole area of training and developing religious leaders. This common denominator constitutes a source of major concern both in management circles and in religious sectors. They both experience similar problems and obstacles but they also share common learning resources.

A training programme for religious leaders should aim not only as a preparation and formation of religious leaders in the future, but also and especially for their ongoing formation.

The necessity of designing and implementing such leadership training programmes is becoming more evident today than ever in the past. Both individuals and organizations are painfully aware of the negative impact an ineffective leader can have. On the contrary, when leaders are well-trained, when their leadership skills are better developed, when they undergo a constant process of formation, then such programmes prove beneficial not only for the personal growth of the leaders and their followers but also for the development of the organization or institution.

### *Conclusion*

Religious institutions that adopt managerial concepts and processes by adapting them to their particular context can derive great benefit for their own development and renewal. The striking similarities between management methods of industrial enterprises and religious institutions suggest ideas and practices that would give greater effectiveness to the dynamics of religious institutions.

I believe that, in their nature and purpose, religious institutions have the potentiality for integrating within their structure and functioning, the principles, concepts and processes derived from organizational psychology. However, in incorporating concepts and processes derived from managerial psychology, religious leaders should transform and integrate these concepts within a specifically religious orientation.

Finally, may this paper stimulate closer dialogue between psychology and religion towards an integrated approach to leadership, and may it contribute to a fruitful exchange between organizational psychologists and religious leaders.

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Siegfried Meurer (ed), *The Apocrypha in Ecumenical Perspective* (United Bible Societies; Reading/New York 1991) XIII. 224 pp.

The present reviewer does not recall having come across an adequate appreciation of this monograph, the sixth in a series published by the United Bible Societies. And yet with this volume UBS offers the Churches, professors in theological institutes and faculties, as well as to experts of the history of the canon sterling service. The book originated as a German publication addressed mainly to general secretaries and board members of the several "deutschen Bibelgesellschaften". It was meant to furnish this select readership with "factual information and a presentation of current views" on "the question of the Apocrypha" (Meurer's Forward on p. viii). "The issues addressed in this book are of such importance to the Bible Societies and Christians that it was felt important to translate the articles into English so that the book could be read by a wider audience than was possible with the German edition" (Forward to the English Edition by Philip C. Stine, editor of the UBS Monograph Series, p. xiii). The translation was carried out by Dr. Paul Ellingworth of Aberdeen University.

This volume is an anthology of essays, the greater part reviewing the position of the Apocrypha (Deuterocanonicals for the Catholic

tradition) within the various traditions. This is one of the main strengths of this publication: that in merely 230 pages you have a serene, factual, informed and respectful account of how each Christian tradition values, reveres, employs and publishes a handful of 'writings' which Jewish tradition had judged as being 'extracanonical'. One would probably do best to start the perusal of this collection of studies with the penultimate by the late Hans Peter Rieger, "The Extent of the Old Testament Canon", (pp. 151-169) which was originally meant to close the set with a resumé. Rieger's contribution is essential for understanding not merely the variety of biblical canons (for both Old and New Testaments) but also the differing nuances in the concepts 'deuterocanonical writings' and 'apocrypha' (cfr p. 152).

Once Rieger's article is read, one may follow the order chosen by the editors. After Meurer's forward, explanatory of the volume *raison d'être*, and Stine's preface to this English edition explaining the adaptations of the first German version to an English context (p. xiii), comes the first contribution by the Tübingen New Testament Professor Peter Stuhlmacher who examines "the significance of the Old Testament Apocrypha and pseudepigrapha for the understanding of Jesus and Christology" (pp. 1-15). His study fits the framework of contemporary historical research on the

formation and closure of the Old Testament canon, which holds that "the early Church received the Holy Scriptures from early Judaism at a time when both the relative status of the Hebrew-Aramaic and Greek bible text, and the third part of the Old Testament canon, were still open questions" (p. 12). In his discussion on the significance of extracanonical literature for the reconstruction of the Church's Christology, Stuhlmacher focuses on the Son of Man tradition and on that of wisdom.

Stuhlmachers' essay is followed by a series of studies on the fate of the Apocrypha/Deuterocanonicals within the various traditions. (Not all traditions are discussed separately). Each study merits to be read on its own: Elias Oikonomos, Professor of Old Testament at the (Greek Orthodox) Theological Faculty in Athens, examines the significance of the Deuterocanonicals within Orthodoxy (pp. 16-32) [It's a pity that for texts from Church Fathers, so central to his contribution, are quoted only the *Bibliothèque Ellenion Pateron kai Ekklesistikon Syggrafeon* (Athens) and not the more commonly cited *Patrologia Graeca* (PG) and *Patrologia Latina* (PL)] Josef Stendebach, Honorary Professor of Old Testament at another German University, the University of Frankfurt am Main, develops the Catholic Theology that the Deuterocanonicals form part of the Church's Old Testament; he focuses

rather on the relevance of the Old Testament for the Church (pp. 33-45). Klaus Dietrich Fricke's long article (pp. 46-87) on the Apocrypha in the Luther Bible offers useful historical information on Martin Luther's decision both to distinguish the "apocrypha" from the canonical writings, and to constantly include them as a separate collection in his editions of the Bible, "because (they are) useful and good to read".

Identical treatment of the Apocrypha (on the one hand they are separated from the canonicals, on the other included as a distinguished set within the editions of Scripture) is given by the Reform Churches as can be seen from Wilhelm H. Neuser's contribution on pp. 88-115. It was within the Anglican Communion that the Bibles without the Apocrypha began to appear; this development occurred under the influence of Puritanism. We owe this information in the volume to Professor Owen Chadwick of Cambridge University as he discusses how the Anglican Church considered the Apocrypha (pp. 116-128). Hans-Harold Mallau's short essay reviews the attitude of Baptists to these books, concentrating mainly on German Baptists; in his survey Mallau confirms "the historical observation that for German Baptists the problem of the Apocrypha has not become controversial." The unified Baptist understanding of the canon allows free use of these writings, even

though for them “Holy Scripture alone is the binding norm, and that the deuterocanonical writings as Apocrypha do not belong to normative Holy Scripture” (pp. 132.130).

Wilhelm Gundert’s analysis (pp. 134-150) of the contribution of Bible Societies to the distribution of Scriptures without the Deuterocanonicals is extremely telling how dogmatics at times imposes itself upon very ancient traditions through pragmatic strategies (such as, distribution policies). Following Hans Peter Rüger’s essay, already reviewed, we find a rather long contribution by Jack P. Lewis. Lewis was originally asked to contribute a chapter to his second edition of the book in order to cover the attitudes towards the Apocrypha nurtured by the American Bible Society (see Stine’s forward on p. xiii). But to the survey entitled “The Apocrypha in America (pp. 161-166) Lewis adds a detailed though global review of the *status quaestionis* within academia. Readers should peruse this account without hurry.

Taking the leadership of Bible Societies as the nucleus of the targeted readership of the monograph, the editors thought fit to reproduce the 1987 revised edition of the “Guidelines for Interconfessional Cooperation in Translating the Bible”, originally published in 1968 by the United Bible Societies in collaboration with the Catholic Church’s “Secretariat for

Promoting Christian Unity” (pp. 208-220). These Guidelines formed the framework for many joint projects between the UBS and Catholic organisations since then. The text of the Guidelines is followed by the Glossary of Abbreviations (pp. 221-223) and a succinct presentation of the contributors (What about Paul Ellingworth?)

One cannot review this monograph without expressing approval for the decision to publish it, for the spirit in which all essays were written, and for the solidity of its contents. In view of an eventual re-edition one may point out the occasional slips of proof readers (‘Semitic’ not ‘Semantic’ on p. 168; ‘in America’ written twice on p. 163), the difficulty experienced by readers in having to run to and fro in the book because the notes are made to follow the text of each essay, and the quandary of professors and researchers in finding some of the citations taken not from international standard reference works. But the book does offer a good service not only to the ‘Bible Cause’ but also to the Churches’ understanding of themselves and of sister Churches in their relationship to the Written Word of God.

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