



Michał BIAŁKOWSKI

Nicolaus Copernicus University, Faculty of Political Sciences and International Studies,
Toruń, Poland

Main Revival Movements in the Catholic Church Before the Second Vatican Council

Główne nurty odnowy w Kościele katolickim przed Soborem Watykańskim II

• Abstrakt •

Od połowy XIX wieku aż do zwołania Soboru Watykańskiego II (1962–1965) w Kościele katolickim widocznych jest kilka nurtów duchowej oraz intelektualnej odnowy. Przyswiecał im jeden zasadniczy cel – powrót do źródeł (franc. *ressourcement*). Odnowa studiów biblijnych, jako pierwszy z prądów, realizowana była przede wszystkim w dwóch specjalistycznych uczelniach: w Szkole praktycznych studiów biblijnych (franc. *École pratique d'études bibliques*) ojca Marie-Josepha Lagrange OP oraz w założonym przez św. Piusa X Papieskim Instytucie Biblijnym (*Pontificium Institutum Biblicum*). Z kolei ruch odnowy liturgicznej zapoczątkowany został w benedyktyńskich opactwach w Belgii, Francji i w Niemczech. Jego popularyzatorami byli: o. Prosper Guéranger OSB, o. Lambert Beauduin OSB i o. Odo Casel OSB. Podobnie jak w przypadku odrodzenia biblistyki spory wpływ na zmiany w liturgii miało nauczanie kolejnych papieży, szczególnie Piusa XII. Oddolny charakter miał ruch ekumeniczny, którego początki wiązać należy z misyjnymi środowiskami protestanckimi. Ważnym doświadczeniem były spo-

• Abstract •

From the middle of the 19th century until convocation of the Second Vatican Council (1962–1965), several spiritual and intellectual revival movements were visible in the Catholic Church. They had one overarching objective – return to the origins (French: *ressourcement*). The revival of Biblical Studies, as the first of these movements, was implemented mainly at two specialist universities: the School of Practical Biblical Studies (French: *École pratique d'études bibliques*) of Father Marie-Joseph Lagrange OP and at the Pontifical Biblical Institute (*Pontificium Institutum Biblicum*) founded by Pope Saint Pius X. The Movement of Liturgical renewal, on the other hand, began at the Benedictine abbeys in Belgium, France and Germany, and was later popularised by Father Prosper Guéranger OSB, Father Lambert Beauduin OSB and Father Odo Casel OSB. Similarly as in the case of the Biblical revival, the teaching of successive Popes – and of Pius XII in particular – had a significant influence on changes in the Catholic liturgy. In contrast, the Ecumenical Movement was characterised by its bottom-up nature, and its beginnings

tkania katolików z anglikanami, zwane Rozmowami w Mechelen (franc. *Conversations de Malines*). Z kolei w Niemczech prężnie rozwijał się Ruch Una Sancta. Ostatnim niezwykle ważnym zjawiskiem – w kontekście genezy Soboru Watykańskiego II – była szkoła teologiczna określana mianem *Nouvelle Théologie*. Do grona jej przedstawicieli zaliczyć można czołowych teologów XX wieku: o. Henri de Lubaca SJ, o. Karla Rahnera SJ, o. Yves'a Congara OP, o. Marie-Dominique'a Chenu OP, ale również ks. Josepha Ratzingera i ks. Hansa Künga. Podkreślić należy, że wymienione nurty odnowy miały decydujący wpływ na ukształtowanie się dominujących tendencji na Soborze Watykańskim II oraz zastosowaną w dokumentach soborowych siatkę pojęć.

Słowa kluczowe: Kościół katolicki, Sobór Watykański II, odrodzenie biblistyki, ruch odnowy liturgicznej, ekumenizm, *Nouvelle Théologie*

were associated initially with Protestant missionary circles. An important contribution to this transformative movement were meetings between the Catholic and the Anglican Church, known as the Malines Conversations (French: *Conversations des Malines*), as well as the Una Sancta ecumenical movement developing robustly in Germany. Finally, the last crucial phenomenon – a particular from the perspective of genesis of the Second Vatican Council – was the rise of *Nouvelle Théologie*, a new school of thought in Catholic theology. Its representatives include leading theologians of the 20th century: Father Henri de Lubac SJ, Father Karl Rahner SJ, Father Yves Congar OP, Father Marie-Dominique Chenu OP, as well as Father Joseph Ratzinger (Pope Benedict XVI) and Father Hans Küng. It should be emphasised all the above Catholic renewal movements had a decisive influence on development of dominant tendencies at the Second Vatican Council, and the consequent conceptual framework used in the Council documents.

Keywords: the Catholic Church, the Second Vatican Council, rebirth of Biblical studies, Liturgical Movement, Ecumenism, *Nouvelle Théologie*

Introduction

The origin of the Second Vatican Council (1962–1965) is associated with spiritual and intellectual renewal movements which began in the Catholic Church already in the mid-19th century. The revival trends manifested themselves to the fullest in the rebirth of Biblical Studies, the Liturgical (Reform) Movement, growing fascination with Ecumenism as well as the search for new theological solutions, as reflected later in works of *Nouvelle Théologie* (Mettepenningen, 2010; Białkowski 2016). All Church revival movements undeniably called for return to the sources – hence, the accompanying term *ressourcement* (Flynn, Murray, 2011). This French expression, which literally means “return to the sources”, was evidenced in practice in return to the foundations of the Faith, the teachings of the Apostles and the Fathers of the Church, i.e. to what is primeval and pivotal in Christianity, yet often becoming blurry over time. The subject of this paper is to present the main revival

movements using a historical method, followed by analysis of their interrelations and an attempt to characterize the manner and extent to which they were reflected in the works and documents of Vaticanum II.

Rebirth of Biblical Studies

The return to the origins was clearly accompanied by the renaissance of the Biblical studies. Archeological, philological and historical research conducted since the beginning of the 19th century on an unprecedented scale encouraged the use of new methods in the analysis of the Holy Bible. The Biblical texts were studied based on critical, historical and literary methods (historical criticism, source criticism, form criticism, literary criticism, editorial criticism). One of the pioneers of the Biblical studies based on the historical-critical method was Father Marie-Joseph Lagrange OP (1855–1938). In 1890 Father Marie-Joseph Lagrange OP founded *École pratique d'études bibliques* (School of Practical Biblical Studies), in 1892 he established a magazine entitled “*Revue Biblique*”, and in 1900 he initiated the “*Études bibliques*” publication series. Despite his reputation as an outstanding exegete, some of his views were regarded as highly controversial (O'Malley, 2012).

Simultaneous actions for revival of Biblical studies were initiated by Pope Leon XIII. On November 18, 1893 he promulgated the Encyclical *Providentissimus Deus* on Biblical studies, and in 1902 he established Pontificia Commissio Biblica (Pontifical Biblical Commission), whose aim was to promote detailed study of the Word of God. In the years 1905–1915, the Commission published numerous interventions in which it suggested that scientists should adopt a careful stance with respect to critical study of the Bible. The new methods used in Catholic Biblical exegesis faced stronger opposition from another Pope – St. Pius X. Through an ecclesiastical letter *Quoniam in re biblica* of March 27, 1906 he reformed the study of Scriptures in seminaries forming the foundation of education of future priests. However, the main intention of Pope Sarto was to initiate Biblical revival among the entire clergy. In contrast to this overall intention, by the Decree *Lamentabili sane exitu* of July 3, 1907 and the Encyclical *Pascendi dominici gregis* of September 8, 1907, the successor to Leon XIII condemned the differentiation into theological-pastoral and scientific-critical exegesis of the Bible. He pointed out the ruling principle according to which authentic interpretation of the Holy Scripture belongs to the magisterium, not to exegetes (Chaberek, 2009).

On May 7, 1909 St. Pius X further determined the direction for the renewal of Biblical Studies by establishing Pontificium Institutum Biblicum (Pontifical Bibli-

cal Institute) (de Mattei, 2012), whose primary purpose was to serve as: “the center of higher Biblical studies in the city of Rome to effectively promote the Biblical doctrine and all associated with it studies in line with the spirit of the Catholic Church” (Pikor, Pick, 2017).

Although to some extent the Biblicum was based on the School of Biblical Studies in Jerusalem founded by Father Marie-Joseph Lagrange OP, its creator’s main intention was to make it its more conservative counterbalance. Running of the Pontifical Biblical Institute was entrusted to the Jesuits. Over time, the Institute and its lecturers accepted and began to use themselves the new Biblical study methods. In 1920, the Biblicum began to publish the magazine called “Biblica”, in 1921 followed by “Verbum Domini”. One of the innovative ideas of the Institute, conceived by the then vice-rector Albert Vaccari SJ (1875–1965), was organization, from 1930 onwards, of the Bible Week event. The changes taking place at that time were undoubtedly influenced by phenomenal archeological discoveries, in particular in Ras Shamra in Syria (1929), where examples of Ugaritic literature were uncovered, and in Qumran (1947–1956). The historic literature relics found at that time – according to Father Dariusz Kotecki – “contributed to critical interpretations of the Old Testament and the history of the Palestinian Jews and without doubt also influenced the development of the historical-critical method” (Kotecki, 2016).

A real turning point was, however, the period when the Biblicum was managed by Father Augustin Bea SJ (1881–1968), who served as rector in the years 1930–1949. The German Jesuit was the author of a substantial part of the text of *Divino afflante Spiritu*, an Encyclical by Pope Pius XII promulgated on September 30, 1943. The document constituted a clear shift from the previous hostile attitude towards the new exegesis methods, so clearly condemned by St. Pius X. The positive tone of the Encyclical *Divino afflante Spiritu* meant, among others, opening up possibilities for critical study of the Old Testament and the use of scientific criteria without affecting the Biblical inspiration doctrine. The Encyclical offered therefore a new boost for the study of the Scriptures, thanks to which the Catholic Biblical studies in Germany, Belgium and France reached the peak of their development (O’Malley, 2012).

Liturgical Movement

The foundations of the Liturgical Movement are rooted directly in the concept of *ressourcement*. The Movement precursor was Father Prosper Guéranger OSB

(1805–1875), a committed ultramarathoner. In 1833 in the town of Solesmes he established a new monastery, re-purposing the buildings of a former abbey. Four years later – in 1837 – George XVI appointed him the abbot of St. Peter's Monastery in Solesmes as well as the head of the renewed Benedictine Congregation in France. Father Guéranger OSB served as superior general for the entire community of Benedictine monks and nuns (counting several abbeys at the time). He was inspired by the idea of creating a model Christian community, which would be united around the Church liturgy. Father Prosper Guéranger OSB turned the official Church liturgy (holy mass, liturgy of hours) into the very core of worship. He published many books and articles on liturgics; but the apogee of his research was publication in the years 1841–1866 of a nine-volume commentary on holidays and celebrations of the Church year – *L'Année liturgique* (The Liturgical year).

The abbey in Solesmes was the model and inspiration for establishment of many new monasteries in Belgium, France and Germany. In the first half of the 20th century, the Liturgical Reform Movement was dominated mainly by the active Benedictine centers (Solesmes, Maredsous, Mont-César, Maria Laach, Beuron, Gerleve) (Napiórkowski A., 2016). In the 1920s and 1930s, the idea of a liturgical revival was promoted thanks to another Benedictine monk, Father Lambert Beauvain OSB (1873–1960) from Mont-César abbey in Louvain. During the Catholic Congress in Malines in September 1909, Father Lambert Beauvain OSB called for a full and active participation of all the faithful in liturgy. With the support of Cardinal Désiré Joseph Mercier (1851–1926), he developed a plan of translating the Roman Missal into national languages. The implementation of that postulate allowed for a full, informed participation of lay followers in the Eucharistic Sacrifice. It should be noted that both Father Lambert Beauvain OSB and Cardinal Désiré Joseph Mercier saw in liturgy a plane for an interconfessional encounter between the members of the Catholic and Orthodox Churches as well as Protestants and Anglicans. In this respect both these figures deserve to be named the Catholic pioneers of ecumenism (O'Malley, 2012).

Numerous sympathizers of the Liturgical Movement in Germany were centered mainly around the abbey in Maria Laach in Rheinland. The most outstanding figures connected with this center of revival included: Father Odo Casel OSB (1886–1948), Father Romano Guardini (1885–1968) and Father Burkhard Neunheuser OSB (1903–2003). In his work entitled *Vom Geist der Liturgie* (On the spirit of liturgy) published in 1918, Father Guardini presented the programmatic foundations of the liturgical movement. Father Odo Casel OSB, in turn, became known as the author of *Das christliche Kultmysterium* (The Mystery of Christian Worship) in which he explained the mystery of Christ and Church from the per-

spective of the mystery of liturgics. He considered the presence of Jesus Christ and his saving work in symbolic forms as the essence of Christian worship.

The liturgical developments that can be attributed to the abbey in Maria Laach consisted mainly in the Holy Mass being celebrated by the priest facing the people, as well as Recited (or Dialogue) Mass (Nadolski, 1989) in which the people recite some parts of the Latin Tridentine Mass. The first celebration of Mass in this form took place in 1921 in the crypt of the abbey. The later forms of the Community Mass (*Gemeindemesse*) as well as a mass with prayers and singing in the national languages were derived from this intermediate development. In 1951, in the same Rheinland abbey, the French and German circles of the Liturgical Revival Movement held a secret meeting during which the problem of a radical holy mass reform was discussed (de Mattei, 2012).

A similar combination of the trends of liturgical revival, return to the sources and rebirth of the Biblical studies was followed by Father Pius Parsch CRSB (1884–1954) from the Augustinian abbey in Klosterneuburg near Vienna. At the beginning of the 1920s, he co-created two organizations: the Secular Liturgical Apostolate and St. Gertrude Liturgical Society. In 1922, during the celebration of the Ascension Day together with the members of those groups he initiated the celebration of mass in its Community Mass form. He was also one of promoters of liturgical texts being available in national languages (Napiórkowski A., 2016). Another of his contributions was the launch of publication of the “Bibel und Liturgie” magazine in 1926, which became an important voice speaking for the *ressourcement* movement.

Also pontifical teachings of that period paid more attention to matters of liturgy. An important moment in the history of liturgical revival was the *Motu Proprio Tra le sollecitudini*, pronounced by St. Pius X on November 22, 1903 that led to restoration of Gregorian Chant as part of liturgy. Two years later, on December 20, 1905, the decree *Sacra tridentina synodus* allowed frequent and even daily reception of the Eucharist, and established this practice as a standard of Catholic piety. Other, even stronger signs appeared during the pontificate of Pius XII. A clear response to the Liturgical Revival Movement and at the same time an attempt to systematize the teaching about liturgy was the Encyclical *Mediator Dei* from November 20, 1947. It was the first document of such a high importance in the Church hierarchy of authoritative documents entirely dedicated to liturgical issues. Despite many reservations to some reformative innovations expressed in *Mediator Dei*, the Encyclical overall strongly supported the resurgent Liturgical Renewal Movement and praised the Dialogue Mass form of celebrating the Holy Mass (Rausch, 2007). Father Bernard Botte OSB (1893–1980) from Mont-César

abbey wrote enthusiastically: “Until recently the liturgical movement was not supported much by Rome. It seemed that the liturgy reform, initiated by Pius X was hampered by the Sacred Congregation of Rites, which congealed in stiff rubricism. But then the Pope announces that liturgy has a high spiritual and pastoral value; his encyclical is published as a document advocating the liturgical movement. [...] The new situation created by *Mediator Dei* opened up the most optimistic prospects. The Pope’s support was guaranteed” (Botte, 1973).

One of the consequences of the Pope’s teachings presented in *Mediator Dei* was the establishment on May 28, 1948 of a special Liturgical Committee, tasked with evaluating and expressing its opinion on possibility of conducting a general liturgical reform (Krzystek, 2000). Another step in the reformist direction were decisions concerning modifications of the Eucharistic fasting, which enabled celebration of the holy mass in the evening (Apostolic Constitution *Christus Dominus* of January 6, 1953). Almost parallel to that development, the decrees: *Dominicae Resurrectionis vigiliam* of February 9, 1951, *De Solemni Vigilia Paschali Instauranda* of February 11, 1952 and *Maxima Redemptionis* of November 19, 1955 entirely reformed the liturgy of the Paschal Vigil (Easter Vigil) and the Holy Week (O’Malley, 2012). Since then the liturgy of Maundy Thursday has been celebrated in the evenings and the liturgy of Holy Saturday before midnight.

Ecumenism

The ecumenical movement was, in a way, a derivative of the reviving changes brought by the rebirth of Biblical studies and the Liturgical Movement. It should be noted, however, that the first ecumenical initiatives were born outside the Catholic Church in missionary Protestant environments. It was not until the 1920s that the meetings of the Catholics and Anglicans in Malines, called Conversations des Malines (the Malines Conversations) (Napiórkowski S.C., 1972) that the ecumenism idea really began to take root within the Catholic church. The patrons and participants of those meetings were Lord Charles Lindley Wood, Viscount Halifax (1839–1934), his colleague and friend Father Fernand Portal CM (1855–1926) as well as the key promoters of liturgical revival – Cardinal Désiré Joseph Mercier and Father Lambert Beauduin OSB (de Mattei, 2012). In the years 1921–1926, five conversations of this type were held. All of them, despite having a nature of informal, private meetings, resembled academic disputes in their style, and were based around readings of carefully selected texts. However, when formulating a comprehensive assessment of the Malines Conversations, Father Stanisław Celestyn

Napiórkowski OFM Conv. points out that: “It is very difficult to properly assess the significance of the discussed ecumenical initiative. It did not bring any immediate effect. Nevertheless, it constituted an expression of unification tendencies residing in Anglicanism and Catholicism. It showed that good will on both sides allows for a far-reaching unification” (Napiórkowski S.C., 1972).

Discontinuation of the Malines Conversations meetings did not seem to quench – in the Catholic circles – the thirst for undertaking new ecumenical initiatives. A range of actions, initiatives and efforts aiming at unification of Christians commenced in the mid-1920s and became jointly known as *Una-Sancta-Bewegung* (the Una Sancta Movement). The few below-described actions were all undertaken as part of this umbrella term.

In 1925 Father Lambert Beauduin OSB initiated an ecumenical movement on a larger scale, starting with organizing meetings in a Belgian monastery in Amay-sur-Meuse. In 1926 he started publishing the magazine “*Irénikon*” in the same location. Studies of Eastern literature began in the monastery, and the Eucharist was celebrated in both Latin and Slavic rites. The aim of such actions was to bring Eastern and Western Christianity closer to each other. This ecumenical approach led by Father Lambert Beauduin OSB was contested by the Church authorities, which in 1928 dismissed him from the position of a prior. In 1932 he was ordered to leave the monastery. The Catholic authorities expected its congregations to rather try to convert the members of the Orthodox Church to Catholicism, not follow Father Beauduin’s example. The dismissal of Father Lambert Beauduin OSB was, moreover, related to the promulgation of the Encyclical *Mortalium Animos* on January 6, 1928. Pope Pius XI used it to condemn what he termed falsely understood ecumenism and confirmed that the reunion of Churches may take place only under the condition of recognition of their full doctrinal unity with the Catholic Church teachings (O’Malley, 2012). Despite the lack of understanding on the part of his supervisors, Father Lambert Beauduin OSB did not give up and continued to promote the idea of ecumenism. In 1929–1930 he travelled across South-East Europe (Czechoslovakia, Romania, Bulgaria, Greece, incl. Mount Athos) as well as Middle East (Egypt, Palestine, Lebanon, Turkey) establishing contacts with many Orthodox and Catholic circles alike. During his stay in Bulgaria, he visited Bishop Angelo Roncalli, a diplomatic representative of the Holy See, later Pope John XXIII (Napiórkowski S.C., 1972).

The path of slow-going, bottom-up ecumenical work was also chosen by the Frenchman, Father Paul Couturier (1881–1953). In 1932, during a one-month visit at the monastery in Amay-sur-Meuse, he became familiar with the works of Cardinal Desiré Mercier as well as the work of Lambert Beauduin OSB. Under

the influence of these teachings he became involved in the ecumenical movement. In 1934 he suggested the revival of a common prayer of Christians for unity, and was instrumental in establishing first the Octave for Church Unity which was later transformed into and to this day is known as the Week of Prayer for Christian Unity. In the second half of the 1930s, Father Paul Couturier worked at arranging regular meetings between representatives of the Catholic and Orthodox faiths. The location of these sessions was the Trappist Monastery in Les Dombes (near Lyon); the gathering of theologians born from this initiative that continues to meet regularly since then is known as “the Dombes Group”. In the 1940s Father Paul Couturier supported Brother Roger Schütz (1915–2005), the founder of the ecumenical Taizé Community, in his ecumenical work.

In Germany, particular attention should be paid to Catholic priest Max Joseph Metzger (1887–1944), founder of *Societas Christi Regis* (Society of Christ the King) whose work also falls under the umbrella of the *Una Sancta* movement. The purpose of the organization he established in 1919 was working for social peace and unity among nations and Churches. In 1938 this German ecumenist established another movement – *Bruderschaft Una Sancta* (Una Sancta Brotherhood) - with a goal to intensify contacts between the Catholic and Lutheran churches, pray for peace among all Christian denominations and strive for maintaining Christian unity. His letter sent in Autumn 1939 to Pope Pius XII became a high-profile missive. It postulated undertaking actions for the unity of the Christian Churches, including convening an ecumenical council which would bring an end to divisions within the Church. After the end of World War II, the person who continued the work of Father Max Joseph Metzger was initially Father Matthias Laros (1882–1965), later followed by Father Thomas Sartory OSB (1925–1982). It was the latter that, began the publication of the ecumenical quarterly “*Una Sancta*” in the Niederalteich abbey (Bavaria) in 1946 (Napiórkowski S.C., 1972).

The ecumenical movement sometimes took on more amateur forms, organized by the laymen. In the 1930s, in Paris alone, many private meetings of Catholics, members of the Orthodox Church and Protestants were organized (de Mattei, 2016). Many known philosophers, such as Nikolai Berdyaev (1874–1948) and Jacques Maritain (1882–1973) were part of these efforts.

A turning point in the development of Ecumenism was brought by the Instruction of the Holy Office *De motione oecumenica* of December 20, 1949 which – if certain conditions were met – allowed for participation of Catholics in ecumenical meetings and dialogue. The Catholic Conference for Ecumenism operated from 1951 under the direction of Father Johannes Willebrands (1909–2006), remaining in contact with the General Secretariat of the World Council of Churches.

An unprecedented gesture was made by Pius XII who, in 1956, received in audience the Evangelical bishop Friedrich Carl Otto Dibelius (1880–1967), the head of the Council of Evangelical Church in Germany and the head of the World Council of Churches (Orlandis, 2007). Other important grassroots initiatives were launched, including some headed by German Church hierarchs. Archbishop Paderborn Lorenz Jäger (1892–1975) together with Evangelical Bishop Wilhelm Stählin (1883–1975) established an ecumenical working group of Evangelical and Catholic theologians under the name *Evangelisch und Katholisch Ökumenisch Arbeitskreis*. In 1957 Archbishop Jäger founded also the Johann Adam Möhler Ecumenical Institute (Białkowski, 2016).

Nouvelle Théologie

To see all elements of the complex interweaving of movements and trends that eventually gave rise to the teachings of the Second Vatican Council, one must also have understanding of the last of the movements covered by this paper – the theological school called *Nouvelle Théologie*. Its main approach was influenced in the 1920s and 1930s by French and German theologians. The birth of *Nouvelle Théologie* was a reaction to the hermetic teachings of Pope Leon XIII, who in the Encyclical “Aeterni Patris” of August 4, 1879 termed Thomism to be the most perfect philosophical system. Since the pontificate of St. Pius X, dominance of Neo-Scholasticism in Catholic theology and pontifical teachings was only increasing. Modernist thought, gaining popularity at the turn of the centuries was condemned by Pope Pius X and taken as “the synthesis of all heresies” – but in fact, the movement can be seen as an attempt to step out of the narrow Neo-Scholastic framework and initiate a dialogue with contemporary schools of thought and the changing world. At least three basic phases can be distinguished in the development of *Nouvelle Théologie* (first in the period 1930–1942; second from 1942–1954; and third from 1954 to 1962). The first phase, dominated by French theologians, ends with the use of the term “new theology” for the first time in “L’Osservatore Romano”. The term was, in fact, given a clearly pejorative meaning in this instance (Rausch, 2007). The underlying concept of *Nouvelle Théologie* is – similarly as in the case of the Biblical, liturgical, and ecumenical revival movements – the *ressourcement*, i.e. return to the sources. Philosopher and theologian, Father Jean Danielou SJ (1905–1974) insisted in the “new theology” manifesto published in 1946 that theology should derive its Christian inspiration from three sources: the Bible, liturgy and teachings of the Fathers of the Church. The school therefore recognized Bibli-

cal, liturgical and patristic sources as valid. One of the most important tasks set at the time was to restore the due recognition of the legacy of the Church Fathers by publishing critical translations. The best example is the monumental series *Sources chrétiennes* (Christian sources) initiated by Father Antoine's Victor Fontoynt SJ (1880–1958), Father Henri de Lubac SJ (1896–1991) and Father Jean Danielou SJ (1905–1974) in 1943 (Napiórkowski A., 2016).

It should also be noted that *Nouvelle Théologie* was not in any way trying to create a new philosophical system, but was rather an attempt at new theological reflection undertaken by a wide circle of scholars (Zieliński, 1986). The main object of interest of this group of theologians was ecclesiology, the problem of development of the Catholic doctrine and the notions of creation, evolution, original sin and grace. Common characteristics of works by authors from the *Nouvelle Théologie* school include (Mettepenningen, 2010):

1. tendency to stress significance of history in theological studies;
2. references to positive theology;
3. critical approach to Neo-Scholasticism.

When searching for the origins of *Nouvelle Théologie*, Father Andrzej Napiórkowski OSPPE observes the first tendencies appearing first mainly in two schools of theological thinking: the Dominican Saulchoir and Jesuit Fourvière (Napiórkowski A., 2016). The most outstanding representatives of the former of these were: Father Marie-Joseph Lagrange OP (1855–1938), Father Pierre Mandonnet OP (1858–1936), Father Ambroise Gardeil OP (1859–1931), Father Marie-Dominique Roland-Gosselin OP (1883–1934), Father Marie-Dominique Chenu OP (1895–1990), Father Yves Congar O. (1904–1995), Father Henri-Marie Féret OP (1904–1992). Representatives of the Jesuit school included: Father Pierre Teilhard de Chardin SJ (1881–1955), Father Henri de Lubac SJ, Father Jean Danielou SJ, Father Hans Urs von Balthazar (1905–1988), Father Henri Bouillard SJ (1908–1981), Father Hugo Rahner SJ (1900–1968) (Skrzypczak, 2011). In the 1940s and 1950s Saulchoir *Nouvelle Théologie* influenced such figures as Father Gérard Philips (1899–1972), Father Erich Przywara SJ (1889–1972), Father Karl Rahner SJ (1904–1984), Father Alois Grillmeier SJ (1910–1998), Father Edward Schillebeeckx OP (1914–2009), Father Joseph Ratzinger (born in 1927) and Father Hans Küng (born in 1928) (Napiórkowski A., 2016).

Pius X, worried by the vision of *Nouvelle Théologie* moving closer to modernism, called for following the neo-Thomistic approach to theology and philosophy in the Encyclical “*Humani generis*” of August 12, 1950 (Rynne, 1999), making reference to erroneous developments in the Church. While the term “new theology” was not mentioned as such in the Encyclical, some figures connected with *Nouv-*

elle Théologie were deprived of their Church positions and university departments. Many were banned from publishing, at least on some topics (O'Malley, 2012). Severe repercussions were suffered, among others, by Father Henri de Lubac SJ, Father Karl Rahner SJ, Father Yves Congar OP and Father Marie-Dominique Chenu OP. On March 3, 1952 Father Yves Congar OP wrote quite suggestively in his diary: "What is particularly bothering me is my mortgaged future job. I see everything I was ready to do, all of the upcoming tasks I had. I think I will not be able to do any of that and surely, I will not be able to publish anything... This hurts so much. It is particularly painful in the case of my book *Laïcat*, already sent to the printing house in January and subsequently suspended at the beginning of February in order not to worry Father General in the slightest. I have been working on this book both because it is my passion and out of "the sense of duty, even at the expense of my own health". "Rome forbids speaking about nearly anything that does not fit the narrow Roman limits or does not follow the Roman dictate. In this way we face a situation (since such bans are effective or at least have a partial or temporary effectiveness, typical of police methods) of real falsification of the truth. A real lie" (Congar, 2008).

The election of Pope John XXIII and announcement of convening of the Second Vatican Council revived the significance of the *Nouvelle Théologie* movement, whose supporters significantly contributed to the final shape of the Council's documents. Symbolic, but full rehabilitation of *Nouvelle Théologie* took place many years after Vaticanum II when the rank of cardinal was assigned to a few leading figures of this movement, heralded by the Father Jean Danielou SJ being named cardinal in 1969. Further appointments concerned Joseph Ratzinger in 1977, Father Henri de Lubac SJ in 1983, Father Hans Urs von Balthasar in 1988 (only nominal due to his death before the consistory), Father Yves Congar OP and Father Alois Grillmeier SJ in 1994.

Conclusions

The achievements of the main revival movements in the Catholic Church presented here were reflected during theological debates taking place at the Second Vatican Council. Already in the first weeks of the Council sessions, the strong position of co-founders and promoters of the revival of Biblical studies and the Liturgical Reform Movement, supporters of Ecumenism and finally representatives of *Nouvelle Théologie* became evident. The postulates raised by them often met enthusiastic support of the majority of the Council attendees (Białkowski, 2016). Moreover,

acting as the Council experts (*periti*) they had a decisive influence on the selection of key conciliar topics and often participated in drafting the future Vaticanum II documents. Without doubt, the leading figures of the pre-Council Catholic Church revival movements left their imprint on such documents as: the Constitution on the Sacred Liturgy *Sacrosanctum Concilium*, the Dogmatic Constitution on the Church *Lumen Gentium*, the Pastoral Constitution on the Church in the Modern World *Gaudium et spes*, the Decree on Ecumenism *Unitatis redintegratio*, the Declaration on the Relation of the Church with Non-Christian Religions *Nostra aetate* and the Declaration on Religious Freedom *Dignitatis humanae*. The influence of all the revival movements discussed above was, therefore, particularly significant in the shaping of the Second Vatican Council teachings as well as the current relations of the Catholic Church with the modern world.

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