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ABSTRACTS E KEYWORDS

Jeffrey L. Morrow

Études bibliques

The Early Biblical Work of Alfred Loisy

(pag. 12-32)

ABSTRACT

Alfred Loisy was the leading figure in the controversy over Roman Catholicism at the beginning of the twentieth century. Best known for his works like *L'Évangile et l'Église*, his modernist works were preceded and grounded in his early work in biblical studies. The early work in biblical scholarship is perhaps the least explored area of Loisy's scholarly contribution. Thus this article examines Loisy's earliest works in biblical studies prior to his removal from his teaching post at the Institut catholique in Paris in 1893, on the day of the release of Pope Leo xiii's encyclical letter devoted to biblical studies, *Providentissimus Deus*. Loisy's hope was to transform Catholic theology and initiate a Catholic renewal, by way of his attempt at aiding a transformation in Catholic biblical exegesis. The main way he sought to do this was in including the historical critical method of biblical interpretation in his work.

KEYWORDS

Alfred Loisy (1857-1940) – Modernism – Biblical criticism – History of exegesis – Catholic biblical scholarship

Luc Brogly

Alfred Loisy et Pierre Batiffol avant L'Évangile et l'Église

(pag. 33-58)

ABSTRACT

Alfred Loisy's publication of *The Gospel and the Church* in 1902 is a key date in the history of modernism. But this complex movement has its origins much earlier. It focuses on the particular case of Pierre Batiffol (1861-1929), priest, Rector of the *Institut catholique* de Toulouse from 1898 to 1907, who wanted to make his Institute a stronghold against modernism. For Loisy, in his *Mémoires*, this apparent orthodoxy masks many uncertainties; Batiffol would attack him mainly to divert the attention of the ecclesiastical authorities from himself. Based on many articles, and in the light of an abundant private correspondence often unpublished, the positions of both Loisy and Batiffol are analyzed, in order to show the constants and the evolutions of the thought of the latter in this troubled period in the history of the Church.

KEYWORDS

Alfred Loisy (1857-1940) – Pierre Batiffol (1861-1929) – Louis Duchesne (1843-1922) – Marie-Joseph Lagrange (1855-1938) – History of exegesis

Giacomo Losito
Lucien Laberthonnière
Comment devient-on «moderniste» (1893-1901)
(pag. 59-91)

ABSTRACT

The French oratorian philosopher Lucien Laberthonnière is one of the most known victims of the anti-modernist reaction at the time of the modernist crisis. Focusing on the polemics against the neo-scholastic French theologians, this article presents the evolution of Laberthonnière's thinking as shown in his writings, before the publication of Loisy's *L'Évangile et l'Église*. It especially discusses the importance of Maurice Blondel's first writings to Laberthonnière and their common refusal of the «extrinsecistic» Catholic theology, but it also insists on the difference of their own intellectual itineraries, already at the beginning of their collaboration and before their progressive estrangement during the Twenties. A closer concurrency of creative and redemptive gifts leads up to a more sympathetic judgement on the different human religious and/or moral essays in Laberthonnière's outlook than in Blondel.

KEYWORDS

Lucien Laberthonnière (1860-1932) – Maurice Blondel (1861-1949) – Modernist crisis –
Philosophy of action – Apologetics

Charles J.T. Talar
The Pain and the Privilege
Joseph Turmel's Early Writings on Original Sin
(pag. 92-109)

ABSTRACT

Following the loss of his Catholic faith in 1886, Joseph Turmel chose to remain in the church, no longer with a view toward intellectual reform, but with an agenda of subversion. Circumstances were such that Turmel was able to remain in the ranks of the clergy and continue his studies, while occupying positions on the margin of the church and leading a virtually eremitical existence. His book-length series of articles on original sin, appearing originally in Loisy's «Revue d'histoire et de littérature religieuses» formed part of his intent to undermine the dominant theology by revealing texts that challenged some of its basic assumptions. Turmel's work is of interest not only in the context of Roman Catholic Modernism, but because his method and his conclusions have come to form a part of the set of ideas generally accepted in the histories of theology of the twentieth century.

KEYWORDS

Joseph Turmel (1859-1943) – Original sin – Modernism – Augustine of Hippo (354-430)

William L. Portier

Indiana Jones and the Modernist Crisis

E.J. Dillon's Pseudonymous Liberal Catholic Campaign, 1892-1902

(pag. 110-131)

ABSTRACT

Between 1892 and 1902, E.J. Dillon carried on an anonymous campaign in England's «The Contemporary Review» for reform in the Catholic Church. The article's first part introduces Dillon, the “Indiana Jones” of international journalism from the 1890s to World War I, and also a serious biblical scholar and close friend of Alfred Loisy's. The second part is devoted to Dillon's biblical scholarship, especially his 1895 book, *Sceptics of the Old Testament, Job, Koheleth, Agur*. It serves as background for his reform proposals. The third part reviews in three phases Dillon's nine anonymous articles, published between 1892 and 1902. In the name of “intelligent Catholics”, he urged the Vatican to abandon a foreign policy based on preservation of papal temporal power and to embrace the results of contemporary biblical scholarship, especially the source critical consensus on Old Testament dating and chronology.

KEYWORDS

Emile Joseph Dillon (1854-1933) – Alfred Loisy (1857-1940) – Church reform – Biblical criticism – Job (biblical figure)

Peter J. Gorday
Bremond's «Child
(pag. 132-156)

ABSTRACT

The author explores Henri Bremond's early thinking, especially in the 1902 collection, *L'Enfant et la vie*, on the challenge given to the Church to engage in the moral formation of children. Bremond, experienced as a classroom instructor of young people, was anti-authoritarian in his advocacy of progressive teaching methods for Catholic schools, absorbing strong influences from earlier French theorists, but also, and especially, from English sources, most notably the thought of George Eliot on the theme of "sympathy". His views on moral teaching crystallized early on around the theme of the "child", especially the suffering child as represented in artistic productions, as reflective of true childhood experience, as a dimension of adult character, and as a basic symbolic constellation in the Church's life of prayer. Seeing priestly teachers, and then women, particularly mothers, as evokers of symbolic consciousness, he made the case for them as the privileged communicators of moral perspective, thereby contributing early on to the Modernist anthropology of the moral imagination of the "child" as the indispensable tool for addressing the challenges of modernity

KEYWORDS

Henri Bremond (1865-1933) – Child – Pedagogy – Sympathy (George Eliot) – Moral imagination