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EDITED BY

Frederick C. Bauerschmidt, James J. Buckley, Jennifer Newsome Martin and Trent Pomplun

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Second Edition

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In memoriam

David B. Burrell, C.S.C (1933–2023)
Angela Russel Christman (1958–2020)
Avery Cardinal Dulles, S.J. (1918–2008)
Mary Aquin O'Neill, R.S.M. (1941–2016)
Edward T. Oakes, S.J. (1948–2013)
Francis Sullivan, S. J. (1922–2019)

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Introduction

A Seamless Coat of Many Colors

Frederick C. Bauerschmidt, James J. Buckley, Jennifer Newsome Martin, and Trent Pomplun

In his classic 1947 work, *Catholicism*, the Jesuit theologian Henri de Lubac sought to present a picture of Catholicism, not as a body of dogmas or a set of institutional structures, but as a living social organism that "grows under the action of a single life-force" and whose "scope remains God's secret" (de Lubac 1988, 47). Confronted with a Church grown defensive in the face of modern Western culture, a Church that deployed its doctrines and structures to fend off a hostile world, de Lubac sought to remind his readers that the doctrines and structures of the Church are not ends in themselves, much less weapons, but rather are part of a dynamic social process that we might call "being Catholic." This activity of being Catholic is the subject of the Companion.

Like any complex phenomenon, "being Catholic" resists reductionist accounts. For example, as with most religions, Catholicism involves a set of beliefs. But being Catholic involves more than just believing, and there are some senses (both sociological and canonical) in which one remains a Catholic even if one ceases believing. Likewise, Catholicism is an organization, with its own leadership, bureaucratic structures, durable assets, and so forth. But most people who count themselves as Catholic spend relatively little time interacting with this organization beyond attendance at Sunday Mass and, as with belief, one can abandon even this minimal level of public participation and still count as Catholic in some sense. And yet "being Catholic" does seem to have some meaning, even if it is not easily specified solely in terms of beliefs or institutional belonging. Part of what we intend in the diverse chapters gathered in this Companion is to give some sense of what goes in to "being Catholic."

Though it is true, as both Aristotle and Thomas Aquinas noted, that a word's etymology is not its meaning, it might be helpful to recall that the word "catholic" comes from the Greek *kata holos*, meaning "according to the whole" or "universal." The term "catholic church" occurs already in the early second century in Ignatius of Antioch's Letter

to the Smyrnaean (8.2), in the midst of a discussion of the role of the bishop in unifying the Church. It later gets deployed by Christians of the fourth century as a way of allying themselves with the church throughout the world, as distinguished from various sects and splinter groups who would reserve the name "Christian" for themselves. Augustine wrote of the Donatists of North Africa, "The heavens thunder that the house of God is built throughout the whole world; and the frogs croak from their swamp, 'We alone are Christians!'" (*Enarrationes in Psalmos* 95.11). To the East of Augustine, Cyril, the bishop of Jerusalem, spoke of the catholic nature of the Christian community not only in geographical terms, but also in terms of the comprehensiveness of its teachings, the kinds of people it encompassed, and its virtues and spiritual gifts (*Catechesis* 18.23).

This broad sense of catholicity is picked up by later thinkers, such as Thomas Aquinas, in his discussion of the "marks of the Church" found in the Nicene Creed: one, holy, catholic, and apostolic. He notes three ways in which the community that claims the title "catholic" is universal. First, it is universal regarding its location, since the gathering of believers (*congregation fidelium*) occurs throughout the world, and persists even in purgatory and heaven. Second, it is universal in terms of the human condition, welcoming all sorts of people, both lord and servants, men and women. Finally, it is universal regarding time, stretching from its prefiguration in Abel the Just to its consummation in heaven at the end of time. Any account of the complex phenomenon of being Catholic ought to attend at all these aspects of catholic universality (*Sermons on the Apostles' Creed* lec. 12).

With this in mind, we begin this volume with how people have been Catholic over time. Since we desire to emphasize the dynamic nature of being Catholic, beginning with Catholic histories serves as a reminder that Catholicism is a reality within time and that people have been Catholic in different ways at different times, and that this is part of the universality of Catholicism. The authors of our essays could not, of course, make even passing mention of every significant event in the period about which they write, but we hope that their essays provide a high-level view of what being Catholic has meant in a particular era. We also hope that these essays, taken together, offer not simply a chronicle of events, but an interpretation of how Catholicism has responded to changing circumstances while yet remaining the story of a people identifiable over time as Catholic.

People have likewise been Catholic in different ways in different places, and so the essays in our second section explore the diversity of Catholic cultures. The purpose of these essays is not so much to review the history of Catholicism in different places (though history cannot be entirely ignored) as it is to provide a snapshot of how people go about being Catholic in particular cultural settings, and how these people have developed distinctive Catholic cultures. Taken together, these essays provide a picture of the diverse universality that characterizes the global experience of being Catholic.

While being Catholic is not simply a matter of giving assent to doctrines taught by the Church, Catholics over the centuries have developed a rich body of teachings or doctrines that are meant to form the hearts and minds of the faithful. These teaching are "catholic" not only in the sense of being taught by the Church, but also because, taken together, they address the entirety of the Christian story and form a more-or-less coherent worldview. Though the authors of each chapter would not necessarily agree with each other on every theological issue – the Church's doctrine doesn't claim to

settle every question – there is within this diversity an overall "shape" to Catholic teaching that we hope readers will be able to discern.

Finally, being Catholic involves a wide range of practices that take place within a variety of settings, from prayers and devotions carried out in the home, to works of charity exercised in soup kitchens and hospitals, to the education and nurture of young people in schools and universities. It has involved lives consecrated to solitary prayer and those devoted to life in the world. For some, being Catholic has involved creating great works of art; for others it has involved prophetic protest on behalf of the poor or against war or for promoting racial justice; for still others it has involved scientific inquiry into the structure of God's creation (and, in some cases, being Catholic has not prevented people form failing to do all these things). The chapters in the final section of this volume will offer a sampling of key Catholic practices and the institutional contexts in which they take place, but one should bear in mind that, even taken together, they remain only a sampling. Part of the catholicity of Catholicism is that the different ways in which one might go about being Catholic are inexhaustible.

Whether we are talking about being Catholic as something extended in time or spread out in space, as a worldview shaped by a body of teachings or a diversity of practices and institutions, we are confronted with Catholicism as a phenomenon marked simultaneously by unity and diversity. Since the first edition of this book, the diversity of Catholicism has only increased, symbolized by the election of Francis, the first non-European Pope since the eighth century. One hears anxious voices raised as to how much diversity Catholicism can endure before it fragments into pieces that can no longer claim to be Catholic. But Catholicism has no choice but to embrace the diverse ways of being Catholic, even while seeking unity amid that diversity. De Lubac wrote of the Church, "she is Christ's seamless coat, but she is too – and it is the same thing – Joseph's coat of many colors" (de Lubac 1988, 296). Our hope is that this one volume, gathering together a diversity of authors who employ diverse methodologies, can convey some sense of how a seamless coat can only ever be a coat of many colors.

Six of the authors who contributed to the first edition of this book have, since its publication, passed through death's veil. Four of them, their essays revised and updated by colleagues, remain contributors to this edition, expanding its diversity of authors to include those who have, we hope, joined the Church Triumphant. To the memory of all of them we dedicate this second edition.

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PART I

Catholic Histories

CHAPTER 1

The Old Testament

Claire Mathews McGinnis

Introduction

Christian sacred Scripture – the Bible – consists of two major sections, the Old and the New Testaments, both of which are composed of a collection of compositions or "books." The books of the Old Testament were produced by the ancient Israelite community out of which Judaism emerged. The collection of books was written primarily in Hebrew, except for small portions written in Aramaic and Greek.

The literature of the New Testament is woven through with allusions and explicit references to texts of the Old Testament. That this is so reflects the attempts of the very earliest followers of Jesus to comprehend the significance of his life and death by means of their (Jewish) Scripture. It also equally reflects their conviction that the "gospel" or good news of Jesus Christ is integrally related to the good news of what God had done heretofore. Once the canon of the New Testament took shape, the Old Testament continued to be important in its own right, but it was now read in light of the New Testament and what it proclaimed about Jesus as the fullest revelation of God. Reading the Old Testament typologically, such that events in the Old serve as types that are "fulfilled" in the new – an approach begun in the New Testament writings themselves – continued as one important means of relating the two Testaments. One example is the story of the manna (Exod 16:13–35) which serves as a type of Christ, the "Bread from Heaven" (John 6:30–34), and of the Eucharist. By the Middle Ages Christians understood Scripture to have four senses; first, the literal or plain sense, and second, the spiritual sense, which was further specified as the *allegorical, moral*, and *anagogical* senses (that is, having to do with the end or our final hope.)

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The Canon of the Old Testament

The Catholic Old Testament includes more than seven books not found in either the Hebrew Bible or the Protestant Old Testament, a fact that bears some explanation. The various compositions that became the Jewish Scripture evolved into a collection or "canon" over time. Before the books in the canon were firmly stabilized, it was necessary to translate the Hebrew texts into Greek for the sizeable population of Jews living in the Greek-speaking Diaspora after the sixth century BC. New Testament and early Christian writers primarily depended on the Greek translation of the Hebrew Scriptures, which came to be known as the Septuagint because of a legend, recorded in *The Letter of Aristeas to Philocrates*, of its translation by seventy-two elders (or alternately, by seventy, hence its abbreviation as LXX). The Septuagint contained seven books that were ultimately not counted in the Jewish canon, as well as portions of Daniel and Esther found only in the Greek version of those books. From the settling of the Jewish canon onward, Christian writers variously preferred either the longer (Greek) or shorter (Hebrew) canon of Old Testament books, but even those who preferred the shorter canon continued to quote from those books contained in the longer list. The reformer Martin Luther rejected as Scripture those books in the Septuagint not found also in the Hebrew canon, but did publish these additional works in his German Bible as Apocrypha (non-scriptural works). However in 1546 at the council of Trent the Roman Church officially recognized a list of biblical books based on the Septuagint, resulting in a longer Old Testament canon for Roman Catholics than for Protestants. In the Catholic tradition these additional books are referred to as deuterocanonical rather than apocryphal books.

A comparison of the contents and order of books in the Old Testament, based on the Hebrew Bible and on the Septuagint, is found in Table 1.1. The table illustrates the

Table 1.1 The Canons of Scripture as based on the Hebrew Bible and the Septuagint.

Hebrew Bible (= Protestant OT)	**Septuagint (= Catholic/Orthodox OT)**
Torah (5 Books of Moses)	**(5 Books of Moses)**
Genesis	Genesis
Exodus	Exodus
Leviticus	Leviticus
Numbers	Numbers
Deuteronomy	Deuteronomy
Prophets	**(Historical Books)**
Joshua	Joshua
Judges	Judges
1 and 2 Samuel	Ruth
1 and 2 Kings	1 and 2 Samuel
Isaiah	1 and 2 Kings
Jeremiah	1 and 2 Chronicles
Ezekiel	Ezra
The Book of the Twelve Prophets	Nehemiah
(Traditionally written on a single scroll)	Tobit

Table 1.1 (Continued)

Hebrew Bible (= Protestant OT)	**Septuagint (= Catholic/Orthodox OT)**
Hosea	Judith
Joel	Esther
Amos	1 and 2 Maccabees
Obadiah	
Jonah	**(Wisdom Books)**
Micah	Job
Nahum	Psalms
Habakkuk	Proverbs
Zephaniah	Ecclesiastes
Haggai	Song of Songs
Zechariah	Wisdom
Malachi	Sirach (Ecclesiasticus)
Writings	**(Prophetic Books)**
Psalms	Isaiah
Job	Jeremiah
Proverbs	Lamentations
Ruth	Baruch
Song of Songs	Ezekiel
Ecclesiastes	Daniel
Lamentations	Hosea
Esther	Joel
Daniel	Amos
Ezra	Obadiah
Nehemiah	Jonah
1 and 2 Chronicles	Micah
	Nahum
	Habakkuk
	Zephaniah
	Haggai
	Zechariah
	Malachi

following differences between the canons of the Bible of Judaism and the Old Testament of the Christian Churches. First, both the Jewish and Christian canons begin with the five books of Moses (The "Torah" or "Pentateuch") and follow the same ordering of books through the "former prophets," ending with II Kings. In the Hebrew Bible, however, what follows is the collection of latter prophets – three larger and a grouping of twelve smaller prophet collections; this collection of latter prophets comes last in the Protestant and Catholic canons. Second, while the Protestant canon contains the same number of books as the Hebrew Bible, the books are published in the same ordering as that of the Catholic canon. Third, the books of the Hebrew Bible that constitute the Writings appear in a slightly different order than in the Christian canons. The canons of the Orthodox Christian Churches, like the Roman Catholic Church, use the Septuagint as their bases.

Inspiration and Interpretation

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

This understanding of the inspired nature of the biblical books has important implications for how Catholics approach them. On the one hand, it is important to understand the texts as the work of human authors, paying attention to their culturally conditioned ways of communicating – to language, genre, and modes of narration, for instance. On the other hand, if the Old Testament is to speak as a living text – as the word of God – then the mind of the reader must also be illumined by the work of the Spirit. This means that the task of understanding a biblical text on its own terms, as a document from a particular people, place and time, is necessary to the process of interpretation but it is not sufficient. Scripture must also be interpreted in light of the Spirit that inspired it, and from this it follows that a reader must pay attention also "to the content and unity of the whole of Scripture" (*DV* 12).

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

The earliest Christian interpretation of the Old Testament is that found in the compositions of the New Testament. The interpretive techniques used by the various New Testament writers were generally no different than those of the writers' Jewish contemporaries. For instance, it was not uncommon to read the words of prophetic texts as addressing the situation of one's own day, or to interpret one passage of scripture by means of another. In as much as nascent Christianity was a Jewish sect rather than the distinct religion that it became, and in as much as the early Christian communities struggled to define themselves in relation to Judaism, it was quite important for the early Christians to search the scriptures for those passages that illumined their experiences of the crucified and risen Lord, and to articulate the ways in which in him was found the fulfillment of the prophetic hope expressed in the Hebrew Bible. As important as this was however, the Old Testament was not used simply as a prophetic pointer to Christ, but for ongoing instruction. Both ways of reading the Old Testament, christologically and otherwise, are evidenced in subsequent Christian interpretation. (For a fuller

history of the evolution of Christian interpretation in general, see the following essay on the New Testament.)

Unlike the New Testament which is uniquely Christian Scripture, the Hebrew Bible continued to serve as the Scripture of Judaism, and so alongside the Christian tradition of interpretation of the Old Testament stands a lively and robust tradition of Jewish interpretation of those same books, recorded, most prominently, in the Talmud, but also in rabbinic commentary on the non-legal texts of the Bible. *The Jewish People and Their Sacred Scriptures in the Christian Bible*, a document produced by the Roman Catholic Pontifical Biblical Commission, describes the relationship between the Old and New Testaments as "reciprocal": on the one hand, the New Testament demands to be read in the light of the Old, but it also invites a "re-reading" of the Old in the light of Jesus Christ (Par 1). This is not to say "that Jews do not see what has been proclaimed in the [Old Testament] text, but that the Christian, in the light of Christ and in the Spirit, discovers in the text an additional meaning that was hidden there" (Par 21). Moreover, Christian reading of the Old Testament does not mean one must "find everywhere direct reference to Jesus and to Christian realities" (Par 6). The Pontifical Biblical Commission affirms that both Jewish and Christian readings "are bound up with the vision of their respective faiths, of which the readings are the result and expression. Consequently, both are irreducible" (Par 22). The acceptance by Catholic scholars of historical critical approaches to scripture has created common ground for Catholic and Jewish scholars on which to work collaboratively.

The Contents of the Old Testament

The Torah or Pentateuch

The Jewish designation for the first five books of the Bible is Torah, which can mean instruction or law. A common English designation for the first five books of the Bible is the Pentateuch. The narrative of the Pentateuch opens with the beginnings of the world and humanity and then quickly narrows to the story of Abraham and his descendants. At the close of the book of Genesis they find themselves in Egypt due to a famine, and are subsequently enslaved. They are delivered from slavery by God through the agency of Moses, after a series of devastating plagues and by crossing, miraculously, through the Red Sea (Exod 1–15). In the wilderness God makes a covenant with the people at Mt. Sinai (Exod 19–20). The following book, Numbers, recounts experiences while in the wilderness, a time of testing, while the fifth and final book of the Pentateuch, Deuteronomy, positions them about to enter Canaan, the land promised to Abraham and his descendants. Moses has led the people since Egypt; at the end of Deuteronomy he dies, but not before handing the mantle of leadership on to his successor, Joshua.

Creation and the Fall

The first book, Genesis, opens with accounts of creation and the rise of civilization. It is clear that the biblical authors' accounts of creation were not intended to explain the origins of the natural world scientifically, if simply because a modern scientific