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## Lubac, Henri de, Cardinal, SJ (1896–1991)

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Henri de Lubac was born on February 20, 1896, in Cambrai (Nord), France, and died on September 4, 1991, in Paris. He studied law at the Catholic faculty, Lyon, from 1912 to 1913, philosophy on the island of Jersey from 1920 to 1923, and theology in Hastings, England, from 1924 to 1926 and at Lyon-Fourvière from 1926 to 1927. De Lubac entered the Society of Jesus in Sussex, England, in 1913. He served in the French Army from 1915 to 1919. He was ordained a priest in 1927 and was professor of fundamental theology at the Institut Catholique de Lyon from 1929 to 1935. He was professor of theology at Fourvière from 1935 to 1950. He was co-founder, with Jean Daniélou, of *Sources Chrétiennes*, in 1940; co-founder, with Henri Bouillard, of the series, *Théologie*, from 1942; and editor of *Recherches de science religieuse* from 1945 to 1950. De Lubac was a member of the Institut de France (Académie des Sciences Morales) from 1953 and a consultant of the preparatory theological commissions for Vatican II from 1960 to 1962. He was a *peritus* at Vatican II (1962–65). Pope John Paul II made him a cardinal in 1983.

Henri de Lubac is the best known of the theologians associated with the theological movement, the *nouvelle théologie*. His first major work, *Catholicisme* (1938), in essence contains the programmatic themes of his theological career. Its subtitle, *A Study of Dogma in Relation to the Corporate Destiny of Mankind*, points to de Lubac's emphasis on the social character of salvation and the solidarity of the human race in its common vocation. This same social emphasis occurs in *Corpus mysticum* (1944), where de Lubac shows that the term *corpus mysticum* originally designated the Eucharist and not the Church, as it has since the shift that occurred after the Eucharistic controversy with Berengar of Tours in the eleventh century. The effect of this change was the divorce of the ecclesial body from the Eucharistic and historical bodies of Christ and a loss of awareness of the social and ecclesial meaning of the Eucharist.

During World War II, de Lubac was actively involved in the French Resistance. He was one of the principal theologians of the clandestine publication *Cahiers du Témoignage chrétien* (1941–44). His memories of the years 1940–44 are recorded in *Résistance chrétienne à l'antisémitisme* (1988). These memories serve as commentary on the nature, limitations, and responsibility inherent in the Church's relation to the temporal order and to the state.

De Lubac's controversial work on the supernatural destiny of the human person, *Summae* (1946), argues that there is only one destiny for an intellectual creature, the supernatural destiny of the beatific vision. This challenged the neo-scholastic interpretation of Thomas Aquinas that upheld the possibility of a purely natural order. This work, in particular, was thought to be implicated among the errors denounced in the encyclical of Pius XII, *Humani generis* (1950), although de Lubac vigorously denied it. His friend, Hans Urs von Balthasar, reported, "his books were banned, removed from the libraries of the Society of Jesus and impounded from the market." De Lubac left Fourvière and moved to Paris in 1950. Although this occurred two months prior to the publication of the encyclical, the two events are often linked together. The theme of nature and grace continued to occupy de Lubac, for in 1965 he published a reworked version of the first three chapters in *Summae* as *Augustianisme et théologie moderne* as well as *Le mystère du summae*. His *Petite catéchèse sur nature et grâce* appeared in 1980.

De Lubac's work on apologetics, revelation, atheism, and the nature of the Church enabled him to be a valuable influence at the Second Vatican Council. Pope John XXIII

appointed him a member of the Council's preparatory commission in August 1960. He subsequently served as a *peritus* and was associated with the documents *Dei verbum*, *Lumen gentium*, and *Gaudium et spes*. Of these, he most influenced *Dei verbum* through his work on the spiritual meaning of the Scriptures and the typological relationship between the Old and New Testaments. He completed his four-volume *Exégèse médiévale* (1959, 1961, 1964) during the Council. His journals, *Camets du Concile*, were published in 2007.

De Lubac became critical of some of the post-conciliar theological and ecclesiastical developments. This conservative turn is not evident in his theological writings, however, which bear witness to a unity in his thought and do not indicate any shifts in his theological positions. The change was due to a shift in the terms of the conversation from the relationship between grace and nature to the relationship between grace and history or between Church and world. This shift is most apparent in de Lubac's criticism of Edward Schillebeeckx in *Petite catéchèse sur Nature et Grâce* (1980) and his 1969 article, "The Church in Crisis."

After the Council, de Lubac was appointed as a member of the International Theological Commission and served as a consultant for the Secretariat for Non-Christians and the Secretariat for Non-Believers. When, on February 2, 1983, Pope John Paul II elevated Henri de Lubac to Cardinal in the Roman Catholic Church, he requested and received a dispensation from the requirement of being ordained a bishop, stating that at his age he could not discharge the duties of a bishop properly and therefore would not do justice to the episcopal office.

*See also* Ecclesiology; *Nouvelle Théologie*; *Sources Chrétiennes*; Theology