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## Daniélou, Jean, Cardinal, SJ (1905–1974)

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Jean Daniélou was born on May 14, 1905, in Neuilly-sur-Seine and died on May 20, 1974 in Paris. He received a degree in letters from the Sorbonne in 1927, studied philosophy in Jersey, the Channel Islands, from 1931 to 1934, and theology in Lyon-Fourvière, from 1934 to 1938. He was awarded a Ph.D. at the Sorbonne in 1943 and a Ph.D. at the Institut Catholique, Paris, in 1944. Daniélou entered the Society of Jesus in 1929 and was ordained priest in 1938. He occupied the Chair of Christian Origins at the Institut Catholique from 1944 to 1969. He became a member of the editorial board of *Études* in 1943 and co-editor, with Henri de Lubac, of *Sources Chrétiennes* in 1944. He was a *peritus* at the Second Vatican Council (1962–65). He was ordained bishop in 1969, named cardinal the same year, and elected to the Académie Française in 1972.

Daniélou earned a reputation as an intellectual, theologian, preacher, spiritual director, and polemicist. Henri de Lubac and Hans Urs von Balthasar, confrères at Fourvière, oriented him toward patristics, his primary area of expertise, and toward the movement known as the “New Theology” (*nouvelle théologie*). He launched his scholarly reputation with his study of the mysticism of Gregory of Nyssa. His translation of Gregory’s *Life of Moses* was the first volume of the series *Sources Chrétiennes*. He also wrote on

Philo of Alexandria, Origen, Judeo-Christian theology, and the Pre-Nicene Fathers. He considered *Le signe du temple* (*The Presence of God*, 1958) to be programmatic for his entire career. His typological and allegorical interpretation of Scripture appeared in works such as *Sacramentum futuri: études sur les origines de la typologie biblique* (1950) and *Bible et liturgie* (1958). Other writings explored the relationship between God and us, the non-Christian world, and the dialogue between faith and culture.

In his later years, Daniélou was critical of what he saw as the intellectual poverty of the post-Vatican II progressives. He protested against what he perceived to be the secularism of the Church after the Council. Produced while he engaged in more polemical activities, his mature work of this period includes the three-volume study *A History of Early Christian Doctrine before the Council of Nicea* (1973) and the spiritual works, *God's Life in Us* (1963) and *La Résurrection* (1969).

*See also Études; Nouvelle Théologie; Sources Chrétiennes*