I-Thou Relation

Thomas C. Anderson

Italy

Italy's ideology was the dominant Catholics were convinced open social and political conflict Action and the Christian democrat the democratic system could tristan state’ that would come management of power and would have the influence that. But the Holy See’s excom- munionists and their support- ive opposite effect; it marginal- ized the ferment of renewal was sent, especially among the ups embodied a spirit of free- spiritual commitment to a in society, and the quest for holy. The majority lived an und political life under the lead- edda, the general president of and the Jesuit father Riccardo of the “Crusade for a Re- gime and magistrates, and the Lateran Pacts (Article was often oppressive and dis- regard to religious minorities (Jews). Freedom of reli- gion by Article 8 of the con- flictive time.

Vatican II Council (1962–65) of the Council took up the idea of an Italian Catholicism in particular. Even ordinary people in the great themes of Christendom in the last years of the pontificate (1963–78), a spiritual flower- fest, especially with the birth of non-ordinary communities (Monte Cassino), characterized by an intense faith that attracted the particu- lar range of Christians. Such dialled and enriched myriad study groups.

On, after four and a half cen- tury, the Catholic Church entered a new phase: the pope’s diminished involvement was accompanied by deep- enments. 

changed the spiritual climate and the increas- ingly secularized culture of Italy.

Statistics: Population (2000): 57.3 million (M); Christians, 47 M, 82% (baptized Roman Catholics, 55.6 M [10 M are “disaffiliated” and only 6% attend Mass regularly]; Protestants, 0.4 M; marginal Christians, 0.4 M; independ- ents, 0.4 M; Orthodox, 0.1 M; Muslims, 0.7 M, 1%; nonreligious, 9.3M, 17%. (Based on World Christian Encyclopedia, 2001.)

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I-Thou Relation, an intimate, loving union, usually between persons, human or divine, who view each other as free, self-directed individuals possessing intrinsic value and dignity. (The English “thou” is a translation of the familiar form of “you” in French [tu], German [du], and other languages. It is contrasted with an I-him/her relation between persons who view each other as separate things or objects whose value lies in their particu- lar features and functions. The loving bond between I and thou enhances each party, for it entails a sharing of lives and experiences while respecting the mysterious uniqueness of each.

See also BUBER, MARTIN; MARCEL, GABRIEL; LEVINAS, EMANUEL; HETE- RONOMY; RELATIONALITY.

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