

schaft aufgewachsenen Apostel und ihre Umgebung sich mit einer von ganz anderen Kulturkreis kommenden gläubigen Masse gegenüber fanden; da waren auch die hellenisierenden, deren zusammenschmelzen mit den Juden-Christen nicht nur der Genialität des Apostels Paulus zu danken war, sondern auch durch solche Christen möglich wurde, die über die Formung der eigenen Seele die Probleme erkennen lernten. Das apotolische Konzil von Jerusalem hatte den Mut mit einer 2000 Jahre alten Vergangenheit zu brechen, während sie die Essenz beibehielten, und einen ebenso grossen Schritt machte auch das II. Vatikanische Konzil. Wie dem auch sei, müssen wir alle Kräfte zusammenfassen, damit die Sache des Konzils nicht verloren geht, sondern sie zu solcher Triebkraft zu machen, die dem Leben der Kirche neuen Schwung gibt...

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The leading article of this number: „Devout Christians in the XXth century”, is the text of a lecture delivered by Andor Guthy in the 1979. autumn committee meeting of the Catholic publishing house Stephaneum. Here are some passages of the paper: ... „Who is a devout Christian? He who has adopted not only the cultural and moral Christian heritage but lives in the consciousness of a supernatural life; who is ready to bear witness to Christ; who feels himself to be one of the community of those bearing witness to Christ, i.e. of the Church; who prays, and partakes of the sacraments; not with a conceited fanaticism but with an attitude considering all men as brothers. Is it easy to lead such a life in the Church, in the profane society of today? First of all, I think that to lead the life of a devout Christian is always difficult; why, the Cross has always been a stumbling block and folly for non-believers. It is far from being easy in the XXth century, too. It is no easy task to materialize the guidelines of the Council, to translate them into the language of our era. This task can only be performed by the clergy and the believers together. We, laymen, would assume a common work for the cause of Christ, since we have indeed, very much to offer. As the Council stated, the problems of the world have to be submitted to the Church community, and in most of the cases, we are the most likely persons to do that. Since it is the laymen who live among sceptical, indifferent, unbelieving people, of whom our priests mostly have no, or only a passing acquaintance; thus, they cannot realize and understand their problems. I speak from personal experience. Priests are generally more clinging to the past than are secular believers, and sometimes it appears that a similar problem has arisen in the Church today as was in the very beginning of the history of the Church, when the apostles and disciples brought up in a Jewish community were faced by new crowds of believers, the Hellenistic Christians. To amalgamate them with Jewish-Christians needed most certainly not only the genius of a St. Paul but also the service of Christians who learned to know the problems through the transformation of their own minds. The Jerusalem apostolic council had the courage to apparently break with a 2000 year old past, still keeping the essence, — and now, the Vatican Council made a similar great step forward. ... What is the use of the dialogue? It certainly cannot be expected that one party converts the other. Not that converting by itself would be something damnable. But conversion is never the doing of humans. When, and by what experiences, or as a result of what arguments God gives the grace of conversion to someone — we can never find out. In the dialogue, our task is not to convert but to bear witness. And this is useful and important even though it is not followed by conversion. In the second half of the XXth century of all times it is true that between Marxists and Christians a considerable rapprochement has commenced. If we, Christians, attribute it to the Providence, and the Marxists to a historical necessity, one thing is certain: the result is that both parties have to deal with the views and teachings of the other which in turn made the interpretation of the proper doctrines progress and deepen. It must be stated that the Christianity of the second half of this century has become different from what it was in the first 50 years, and just as much has changed marxism. Dialogue and cooperation have become possible without that any of the parties would have given up anything from its essential principles...”