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The Church as the Realization of the Nature of Man in »Deus Semper Maior« by Erich Przywara

Cerkev kot uresničenje človeške narave v »Deus Semper Maior« Ericha Przywara

Abstract: Today's culture of Western Europe has commonly rejected God and Christianity and considers this state of affairs to be the best state conducive to the development of individuals and societies. Among those who have kept faith in the transcendent God, many present the attitude of »God – yes, the Church – no«, considering individuality in faith as the best way to happiness. The answer to these extremely common attitudes today is the concept of *Analogia Entis* by Erich Przywara and its application in reflection on man and the Church. The article considers the vision described in the three-volume interpretation of Spiritual Exercises of Ignatius Loyola published by Przywara and titled *Deus semper maior*. This work can be called the synthesis of his theology which the author himself describes as the practical application of his analogous method.

Keywords: Przywara, man, Church, analogy

Povzetek: Današnja zahodnoevropska kultura je Boga in krščanstvo po večini zavrnila; takšno stanje ocenjuje kot najboljši pogoj za razvoj posameznika in družbe. Med tistimi, ki so vero v transcendentnega Boga ohranili, jih veliko zagovarja odnos »Bog – da, Cerkev – ne«, pri čemer individualno razlaganje vere razumejo kot najboljšo pot k sreči. Odgovor na takšno držo, ki je danes zelo pogosta, ter možnost njegove uporabe pri razmišljanju o človeku in Cerkvi ponuja koncept *analogia entis* Ericha Przywara. Prispevek obravnava pogled, navzoč v interpretaciji duhovnih vaj Ignacija Lojolskega, ki ga je Przywara objavil v treh zvezkih, in sicer z naslovom *Deus semper maior*. To delo lahko označimo za sintezo njegove teologije, sam avtor pa ga opredeljuje kot praktično uporabo svoje analogične metode.

Ključne besede: Przywara, človek, Cerkev, analogija

Today's culture of Western Europe has generally rejected God and Christianity and considers this state of affairs to be the most conducive to the development of individuals and societies. Among those who have kept faith in the transcendent

God, many present the attitude of »God - yes, the Church - no«, considering individuality in faith as the best way to happiness. One of the good answers to these common attitudes today is the concept of *Analogia Entis* by Erich Przywara and its application in reflection on man and the Church.

Erich Przywara (1889–1972) was a Jesuit philosopher and theologian of Polish-German origin. He took part in the most important philosophical and theological discussions of his time, among others with Martin Heidegger and Karl Barth. He had a great influence on the formation of the most outstanding representatives of theology of the twentieth century, e.g. Hans Urs von Balthasar and Karl Rahner. The main contribution of Przywara to Catholic theology was, as already mentioned, the creative reinterpretation of the analogy of being principle (*analogia entis*), which he used as the key to reflection on all created reality and its relation to God. He also transferred it to theological interpretations.

This article will first describe the interpretation of the *analogia entis* by Erich Przywara. Later its practical application to the question of man and the Church will be discussed. The main source will be the three-volume interpretation of Ignatius Loyola's *Spiritual Exercises* issued by Przywara and titled *Deus semper maior*. This work may be called a synthesis of his theology which the author himself describes as the practical application of the analogous method (Przywara 1938, I, Vorbemerkung).

1. Interpretation of the principle of *analogia entis* by Erich Przywara

1.1 Being as a starting point - a philosophical analogy

The great advantage of the theology of Przywara is that he sets it in the reflection of being and cognition, thus providing a platform for discussion with other philosophical and religious trends. The German Jesuit comes from the basic problem of European philosophy, which was the tension between the changeability and the immutability of being. He identifies philosophical currents that accentuate the first aspect with Heraclitus, while the others with Parmenides. Philosophy tried to solve the tension between these two ways of describing reality, because the consistent acceptance of one excluded the other, while experience indicated the existence of both. Two thinkers of antiquity gave the best answer to this question: Plato and Aristotle. Przywara based his thought primarily on the reflection of the latter. Aristotle solved the question of the tension between the variability and immutability of being, claiming that apart from finite beings, which are in constant motion going from potency to act, there must be some Necessary, Infinite Being. This is indicated by the existence of a variable, finite being because by itself it would only be potency or nothingness. All the reality that man experiences is suspended in the dynamics between pure potency (nothingness) and the Infinite Being (full realization). Aristotle observes that, although all the things that

exist in this area are called »beings«, yet in relation to different objects it does not mean exactly the same. Something different is the Infinite Being, which is unchangeable, in comparison to the finite being, which is in the state of becoming. One speaks of being as a substance in a different way. In order for such different substances to be defined by the same word »being«, an analogy is necessary, i.e. something intermediate between unambiguity and ambiguity. In this way, it turns out that the finite being is an analogous reality. By itself, it is not an invariable substance, but it has some participation and similarity to the invariability of the Necessary Being (Betz 2011, 44–47).

Saint Thomas will develop these considerations by observing in the finite being the »real distinction« between essence and existence. In the finite being, there is tension between it at a given moment (existence) and the total realization of itself (essence). Przywara, based on the »real distinction«, states that being is »unity in tension«. To describe this state, he will use a special idiom, namely the essence of a creature is always »in and beyond« (in-über) existence. The essence is »in« existence because it »gives form« to the existing being, making it what it is today. On the other hand, the essence is »beyond« existence because it transcends it, pushing man towards something that has not yet been achieved at that moment. This finite being is different from the Infinite Being in which the essence is identified with existence. It can be concluded that the Infinite Being is the only one that fully IS, whereas the finite beings participate in this Being, in It they have their foundations and are focused on It (Betz 2014, 46–47).

1.2 Being as a creaturely being, Infinite Being as a Creator – a combination of philosophical and theological analogy

Using the passage from the Book of Exodus (3:14), where God presents himself as »I am who I am«, one can identify this fundamental IS of the Infinite Being with the very God of Christianity and in this way go to theological analogy. Then the term of finite being can be replaced by the term of creaturely being and the Infinite Being by the term of the Creator. This, in turn, allows us to move on to considering the medieval concept of analogia entis. Its foundations can be found in the Theological Sum, where the Angelic Doctor discusses the question of whether the creature can be similar to God. Aquinas states that it is possible by means of reason to show the similarity between the Creator and the creature, applying the rule that each effect bears resemblance to the cause. The same applies to the relationship of the Creator and the creature. This relationship, as Thomas claims, is »according to some sort of analogy; as existence is common to all. In this way, all created things, so far as they are beings, are like to God as the first and universal principle of all being« (Summa Th. I, q. 4, a. 3). At the same time, it should always be remembered that it is not God who is similar to the creature, but that the creature is somehow similar to God.

Therefore, in terms of Saint Thomas, Aristotle's reasoning is deepened by the question of God's immanence and transcendence: being »is in Is« because being means being of Being in all things. God as Being is the foundation of every being.

So God is »in« (in) creaturely beings. God is also »beyond« (über) creatures because He infinitely exceeds them and, as a fully realized being, is their goal. Therefore, every creature is analogical because it remains itself thanks to God, and at the same time it is referred to »beyond« which is God himself. So, analogy as a participatory existence directed outside itself (a philosophical analogy from the bottom), has as a premise a more basic analogy, which is a self-communicating relation from the top of the divine identity of Being (theological analogy – from above). Both levels of analogy complement each other. The analogy from »bottom-up« opens up to the analogy »from top to bottom« because the latter reveals the transcendent and immanent God who is the goal (»beyond«) and the basis (»in«) of everything. On the other hand, thanks to the bottom-up analogy, the top-down analogy becomes something close to a human being, because it shows the necessity of referring to something that transcends it and shows the depth of its existence (Przywara 2014, 213–215).

So, the principle of analogia entis Przywara understands first of all as the statement that the world of variable and finite things has its foundation in a different reality, unchanging and infinite. At any time when a creature manages to accomplish any good, it reveals the Creator who is the Good. In this way, the Creator reveals himself in his creatures. Przywara, however, still reminds us that God is above all else. Even so, that He becomes knowable in his works, He remains elusive in his innermost being (1926, 7).

1.3 “*Analogia Entis*” as a remedy for extremes

In the modern world, Przywara notices the existence of two extremes. The first one defines the idiom »God alone« (theopanism) because it minimizes the role of creatures. Such a process Przywara observes in German idealism, Neoplatonism and eastern philosophies, where the world is only a manifestation or emanation of the divine ideal, and also in Lutheran-Reformed theology, where the role of creatures, contaminated with original sin, is reduced to a minimum because it is marked by a lack of integrity and possibility of cooperation with God. The second extreme is defined by Przywara by the idiom »world alone« (pantheism) because it divinizes the world. It is the dialectical opposite of theopanism. Examples of such an attitude are the materialisms of Western Europe. God is unreal in them and all reality is transferred to the world, making God a product of self-alienation (Feuerbach-Marx), mythopoesis (Nietzsche) or the desire for self-fulfillment (Freud) (Betz 2014, 50–52).

According to Przywara, the analogia entis is a remedy for the above-mentioned philosophical and theological extremes¹, because it functions in two dimensions. First, it maintains unity within the tension within the world, between essence and existence, and thus between the philosophies of essence (Platon) and being (Ari-

¹ A more detailed description of how *Analogia Entis* is embedded in philosophy and is the answer to its extremes can be found in the article by Maciej Raczyński-Rożek: “*Analogia Entis* Ericha Przywary jako model myślenia katolickiego w postmodernistycznej rzeczywistości [Analogia Entis by Erich Przywara as a model of Catholic thinking in postmodernist reality].” (Raczyński-Rożek 2018)

stotle). This is possible thanks to the philosophical analogy. Secondly, it maintains the tension between God's omni-causality (Allwirksamkeit) and secondary causality of the world, preventing either theopanism or pantheism. »Instead of modern disease, 'God is everything', the totality of the Thomistic 'God is everything in everyone'; instead of 'God is beyond us or in us' (or the world is absorbed by God or God is dissolved in the world), great, liberating and life-giving 'God is beyond us and in us' »(Przywara 1929, 961). It is possible thanks to theological analogy.

In *Analogia Entis*, one can observe something that Przywara describes as »dynamic polarity«. This feature of his concept is a response to the one-sidedness of other philosophies and theologies. The combination of the poles of essence and existence in creatures (horizontal) and immanence and transcendence of God (vertical) is dynamic, but it is not about some balance of movement, as in dialectics, but about a back-forward movement that inclines towards transcendence.

Przywara speaks of analogy as the »immanent dynamic center« of an update (*energeia*) between dynamic potency (*dynamis*), which in itself is nothingness, and an internal goal-direction (*entelechia*), which is the ultimate fulfillment and foundation of all existence. Two analogies reveal themselves in this relationship: inside the world and the God-world. The latter manifests itself through the first: through its purposefulness (*entelechia*) the analogy within the creature refers to something that is beyond it, which is the Absolute Act. In this connection, the creature is necessarily in relation to God. Przywara emphasizes that this dependence does not work the same way in the opposite direction, because God is not necessarily in relation to the creature. God is »completely independent and free.« The creature is in the »necessarily dependent and receiving« position in contrast to the divine »independent free gift« (2014, 208–217).

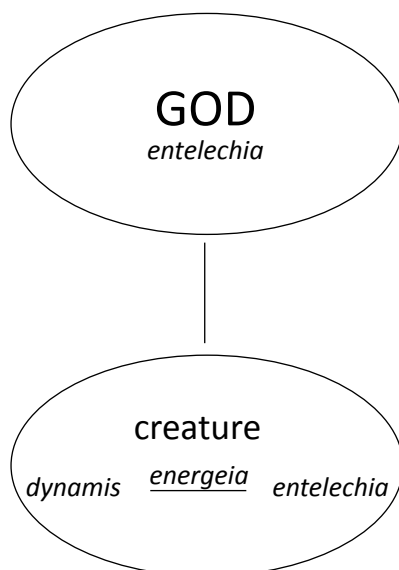


Figure 1: »Analogia Entis« as an expression of religious experience

In this way, we can see that the *analogia entis* is ultimately realized only in the theological perspective. Philosophical analogy (essence is in and beyond existence) finds its fulfillment in the theological analogy (God is in and above the world). According to the rule of Saint Thomas, grace does not destroy nature, but builds on it and raises it to a higher level. The theological analogy, claims Przywara, is something necessary here, because if it runs out, the creature tries to realize itself in itself. A man who does not have a perspective open to God aims at the nothingness that he is alone. An example would be Heidegger's *Dasein ist zum Tode sein*. Only the theological analogy allows for final fulfillment, showing man the supernatural goal of being in God. The very word »supernatural« reflects the fact that man is going somewhere above his own nature and therefore achieving this goal does not come from his power. It is a free gift from God. However, if the principle of *Analogia Entis* is maintained, this does not mean the annihilation of the creatures' activity. The closeness of God who is »in« His creatures is also the greatest giving them freedom and independence because man is created in God's image and likeness (Betz 2011, 67–68).

Przywara constantly emphasizes that the *Analogia Entis* is not just a verbal code for a given metaphysics, but an expression of deep religious experience. The German Jesuit points to the formulation of Augustine *Deus interior et exterior omni re* (God is in everything and beyond all). It expresses the experience of God who is more inside of man than man himself and at the same time transcends everything as Infinite and Unconceived. God reveals himself in unusual closeness (mysticism), combined with the greatest distance (fear). This can be seen in the very experience of love. Przywara calls it »fearful love and loving fear« (*fürchtende Liebe und liebende Furcht*). Love means closeness and in relation to God corresponds to the phrase »God in me«. Fear results from the possibility of losing a loved one. It shows the distance in the relationship and in relation to God corresponds to the idiom »God beyond me«. Fear and love are intrinsically integrated so that the immanence of God does not become a bringing of God to human reality, whereas God's transcendence does not become a disregard for human activity. We find this balance with Augustine in his creativity and experiencing faith. In *Confessions*, especially in conversation with his mother, he reveals an elevated mysticism and unusual closeness with God, while in the anti-Pelagian writings the huge distance of the world to God is emphasized, God who remains infinitely exceeding man (Przywara 1929, 544–545).

Ultimately, Przywara considers the *Analogia Entis* to implement the declaration of the Lateran Council IV against Joachim of Fiore: »One cannot note any similarity between Creator and creature, however great, without being compelled to note an even greater dissimilarity between them« (DH 806) (2014, 233–234).

2. Man as the center of the world

So far, the relationship between the creaturely world and the Creator has been discussed. It can be said, however, that when Przywara speaks of the creaturely world, he ultimately speaks of man. Man is the center (*Mitte*) of the world for him. For the

German Jesuit, man is the material and formal cause of the world because the body and spirit meet in it. It is the causative agent in the fertility of a woman and a man. Finally, it is a purposeful cause, being the center of community life and constituting its ordering principle. In man, all these realities cross (Kreuzung). Unfortunately, in his being the center and the point of intersection he is marked with the crack (Riß) of »being like God« which breaks him. The true unity of man can be achieved only in God. On the other hand, when he focuses on himself (zu-sich-selbst) instead of on God (über-sich-hinaus), the realities in him turn against him: the body against the spirit, the spirit against the body, the man against the woman, the woman against the man, an individual against the community, a community against the individual. To avoid this, man must be constantly hanged (hangen) in God. This being suspended in God is the practical dimension of *Analogia Entis* (1938, I, 67)².

2.1 Man as a cross between soul and body

What is this »suspension« in God? First of all, man is to be suspended in the relation of soul and body. In a human being, the extreme poles of the world meet: spirit and matter. In him they form a unity. Przywara distinguishes two directions in this unity: ascending body → spirit and descending spirit → body. In his analysis of these directions, Przywara always distinguishes the natural order, the supernatural order and the Incarnation (50).

In the natural order, the body → spirit movement can be seen in the hierarchy of creatures, where the higher beings are more spiritual than the lower ones. The man with whom the soul is self-aware and free has greater cohesion than other creatures. In the order of the supernatural, the ascent takes place through the participation of man in the supernatural order – in the divine nature. Such a directed body will be detached from the desires of this world and death and will enjoy the freedom of immortality. The fulfillment of this reveals the mystery of the Incarnation. This body is lived by man in the Church as the Body of Christ. It contains and distributes the life of God who is spirit. This is the upward direction. This upward direction is, however, the result of the direction of the descending spirit → body. In the natural order, this is visible because the soul as a form of the body is not only the basis of spiritual life but also sensual life and life in general. It reaches to the very depths of being. In the supernatural order, the penetration of the Spirit into the depth does not make the supernatural gifts as something external. The spirit permeates man to the extent that he becomes the fulfillment of his senses in place of concupiscence. On the other hand, the order of the Incarnation shows that the fate of matter is not directed to death, but to immortality – to live with God (51).

We can see here the principle of *Analogia Entis*, where the right attitude requires dynamic cooperation of the two poles concerned, in this case, the body and the spirit. In perfect order, the body can develop as part of nature and even above it in the

² Being suspended in God (*hangen*) is the theological approach to the principle of »dynamic polarity« in *Analogia Entis*. Przywara compares this dynamic to the pendulum, which should move all the time. That is the right attitude of faith, not even stopping »in the middle« (Przywara 2014, 154).

direction of immortality, thanks to the spirit. However, the soul as a principle finds its rooting in the body, penetrating it through and using it for its own development. The analogical principle is implemented: the spirit is in and beyond the body. As in analogy, the descending movement takes precedence over the ascending one.

Unfortunately, in the unity of body and spirit, there is a crack, which is concupiscence. This crack (Riß) means the separation of body and spirit, and an attempt to oppose these elements. Normally, the spirit is the strength of the body but in the sinful man, the body fights with the spirit. The body fights with the spirit to annihilate its ascension. In the natural order, the body's weapons are: fatigue, disease, animal-like behavior or limiting to the senses. The supernatural order of this weapon is concupiscence resulting from original sin. In the order of Incarnation, these cracks are most visible in what Christ had to suffer for us. In the Church, these weaknesses are visible in the unworthy life of its members, but also in what the Saints of the Church atone for, connecting with the Savior. What is more amazing, it turns out that the spirit also fights with the body and then, instead of becoming the force of entering the body, it makes it fall into the abyss of nothingness. In the natural order, the spirit disturbs the body by its anxiety, causing fatigue, illness and animalism. It is even clearer in the supernatural order in the mystery of original sin. The willingness to be like God so ignited the spirit with an unhealthy ambition that it drove the body into the embrace of death. The mystery of the Incarnation and Redemption ultimately reveals this darkness because the incarnate Truth had to immerse itself in the outermost dimension of misery. Therefore, in the Church, the Holy Spirit provides corporality to atone for sin (52–53).

2.2 Man as a fertile meeting of man and woman

The second plane in which human nature is expressed is being a man or a woman. The right male-female relationship is expressed in being a father and mother. In the man who is the center of the world, bodily and spiritual fertility permeates. This bodily and spiritual fecundity has two sides: ascending by creative reception (schöpferische Empfänglichkeit) in a woman and a descent by receptive creativity (empfängliches Schaffen) in a man (54–55).

In the natural order, the mother is the creative reception, because in her womb the embryo grows to the fullness of life. In the supernatural order, if it were not for original sin, then a woman would be an image of the womb of the Father and would give birth to God's children. In the Incarnation, Mary is the bosom of the Father and begets the Son of God. Mary is also the image of the Church who gives birth to Christ in her members. The creative reception of a woman has as its assumption a male receptive creation. In the natural order, the man accepts the woman as the ideal and puts the seed in the woman. Here the man is working. He forms a woman with his admiration and hiding in her womb just as the spirit forms the body. In the supernatural order, a woman serves as a vehicle to transfer the Father's fertility with which the man was already before (Gen 2:23). In the mystery of the Incarnation, Mary is shaped by God to be the Mother of the Son of God and the image of the Mother Church (57).

Again, the principle of analogy is an ideal dynamism regulating male-female relations. Only that every gender has to be »in and beyond« itself: a man in and beyond a woman and a woman in and beyond a man. Both of them could not realize their fertility without each other. Both must remain themselves ('in') and at the same time cross each other towards the other ('beyond'). Otherwise, they will remain sterile. The woman therefore accepts to dismiss. The man, however, moves away and then accepts. In the natural order, man's struggle lies in not wanting to possess a woman, because if he doesn't control this lust, he will be enslaved by her. The woman will gain power over his creative power. In the supernatural order in a man, original sin is manifested in the fact that he is submissive to a woman – Adam accepts a devastating fruit from Eve. On the other hand, the Lord Jesus, in his relation to Mary, first leads to the distance and then succumbs to it. As an example, Przywara gives a fragment about the wedding in Cana of Galilee. Unfortunately, in a world marked by sin, man and woman are opposed to each other. The dynamism of analogy loses itself, which results in spiritual and physical infertility (60–61).

2.3 Man as an individual and the principle of society

Finally, Przywara raises the social aspect. Man is a social being. The German Jesuit describes him in two aspects: as the principle of society and as a member of society. Man is not only an absolute individual like God; he is not only a member of a nation, religion or state. Man should function in the rhythm of ascending and descending, as in the spirit-body, male-female relationship. Man ascends to be the individual and then descends to be a member of the community. In the natural order, the ascent consists in the fact that the person subordinated to law tries to internalize this law and make it his own. In this way, he rises to being a right himself. In the order of the supernatural, however, ascension manifests itself in the nature of man, where the *potentia oboedientialis* is present, that is, the call to become something beyond its own nature. In the order of the Incarnation, in turn, Przywara observes the regularity mentioned in Philippians (2:5-11), that Christ humbled himself and therefore he was exalted. This is translated into community life. The general structure is the force that allows the individual to become independent. This unit, standing above the community, should immerse in the community. Here, the downward movement begins. In the natural order, Przywara gives the ideal of Plato's politician, who, being above the community, is simultaneously immersed in its problems and sacrifices himself to remedy them. In the supernatural order, society can exist only thanks to participation in the pattern of all relationships, which is the Holy Trinity. It has a part in the Father's fatherhood, in the brotherhood of the Son and in the unity of the Spirit. In the order of the Incarnation, however, the descending movement takes place in the descent of Christ into the misery of the world. In this way, the Creator is the foundation of creation; the Redeemer saves sinful humanity and remains in the earthly Church (63–64).

Thus, also in the social order, the principle of analogy is revealed. It is an analogy between an individual and society. An individual must be in and beyond society. Together they form an unbreakable unity and dynamism. But also here the crack opens.

This rupture lies in the fact that the rhythms of the universe do not complement each other, but each suffocates in itself. The ascension of the member must be combined with the consent to remain a member. Otherwise, in the natural order, instead of rising from subordination to the law of self-discipline, a rebellion against the law is born. In the order of supernatural sin, to be independent as God introduces people into total dependence on the world through the bondage of sin. In the Incarnation, Christ faces the ill-conceived eschatology, which strives to annihilate matter, to rise to the kingdom of God and thus strives to deny oneself. On the other hand, descending should be the release of oneself and not taking possession of it. A politician is to serve the public within appropriate limits, in accordance with its laws, and not to create a new world as if it were the owner of a given community. The Incarnation is to counter the temptation to make the kingdom of God on earth - the deification of the mundane world. This leads to the creation of a culture of constant criticism, dissatisfied with this created world, which will never become like God. Meanwhile, one must talk about the mystery of transformation (transubstantiation) (64–67).

A man in his being center (Mitte) and crossing (Kreuzung), as already mentioned, is unfortunately marked by a crack (Riß) that tears it apart. The crack is the result of the usurpation of a man to »be like God«, instead of seeking unity in God. Christ suffered this rupture in the divine crossing (Kreuzung regains his unity in Kreuzigung Gottes). Salvation from the crack caused by original sin takes place through the cross. Man, not to be torn apart by the crack that he carries within himself, must be hung (hangen) in God. That means being suspended on the cross. According to Przywara: »Man is all the more human being hanged on the cross«. He feels nothingness and his misery as a blessing of co-repentance with God. Oppositions spirit-body, woman-man, individual-society are redeemed on the beams of the cross, where there is one man par excellence, Christ, where is the first community, Mary with Jesus (71–72).

3. The Church as the fulfillment of human nature

For Przywara, the suspension of man on the cross with Christ can ultimately be realized in the Church. For the Church is the Body of Christ, of whom He is the Head, and the faithful are its members. At the same time, Christ is not only the Head, but he resides in the members of his Body or in the hearts of believers. In this way, the principle of analogy is realized once again: Christ is in and beyond the Church. In this mystery of Christ's relationship with the Church, all the mysteries of Christ's life, his passion, death on the cross, resurrection and ascension are fulfilled. In his ascension to Heaven, his descent is also ultimately accomplished because he disappears as a Head, entering Heaven and comes to Earth in His Body which is the Church (Przywara 1938, III, 327). The Church is a basic sacrament (Ganz-Sakrament)³, which through the visible earthly institution exercises the power to connect heaven with the earth, to present the spiritual reality with the

³ Przywara considers this concept as a summary of all his views on the Church (Przywara 1967, 196). It reveals a close and inseparable connection between the visible and invisible dimension of the Church,

visible one (346). In this way, the unity of spirit and matter is realized in the Church.

This relationship of heaven and earth in the Church also reveals the unity between a woman and a man. The German Jesuit uses the image of marriage and the state of life as vows of chastity, poverty and obedience. Both states serve each other and complement each other. Vows are considered to be something higher, while marriage and family are associated with what is ordinary, everyday and earthly. But it is thanks to marriage that the Church can grow in real life and live on. In addition, this marriage is a sacrament and the image of life in unity in one Spirit. In this way, marriage opposes »conceited fantasies of renouncing the world«. In contrast, the life of vows protects the marriage from closing only in itself, in a »mixture of religion and eros«. And so, once again, it can be stated that there is an analogous relationship: the Church, whose fullness appears in these two basic vocations, is in and beyond this world (348).

In the Church is also realized the most appropriate relationship between the individual and the community. In it, Width, Length, Height and Depth are available, that is, the entire Fullness of God (Eph 3:18-19) as one Body, which appears in many members who, according to the grace granted to them, have various gifts (Rom. 12:4-6). In this diversity of individual members, however, »the same Spirit«, »one Lord« and »the same God, the author of everything in everyone« acts (1 Cor 12:4-6). The preservation of this diversity in the Church is something so basic that it can lead to very different individual choices (*di-airesis*), even to choose heresy (*h-airesis*). But even this God can turn to goodness and unity because »God has subjected everyone to disobedience, to show mercy to all« (Rom 11:32) (351). The principle of a healthy community or unity between autonomous individuals is thus preserved: many of the faithful with different gifts of grace are fulfilled by the same Spirit.

In the ecclesiology of Przywara, an individual can in a good way realize his freedom and autonomy, only remaining part of the community. The German Jesuit shows this dependence in an interesting way using the example of the relationship between the participant of an Ignatian retreat and somebody who is giving it. In the Exercises, on the one hand, the participant is entrusted to the giver, which should be translated into entrusting himself to God's majesty, but, on the other hand, the participant has to be free and only as such entrust himself to God. The relation participant-giver, according to Przywara, is the pattern of churchliness. It works similarly to the sacraments (*ex opere operato*): it is not the most important charisma of the giver, but whether he observes certain formulas and schemes of Exercises. The giver has to tell only an element of the history of salvation and refrain from excessive comments so that Christ can act. Then the power of the giver transforms into the power of Christ – he alone can lead the participant. What changes the participant's life most is God's story, which manages to penetrate inside the heart of man. Only then does the principle of churchliness fulfill itself

between the invisible grace of God and the visible institution. Przywara takes this formulation from the liturgy of Holy Saturday (*totius ecclesiae tuae sacramentum*) (Przywara 1967, 157).

fully: for the Christian is to live the Incarnation so that he may not only need God-man as a Mediator, but Christ becomes a form of his humanity and his life. According to a similar pattern, Christ himself works in the Church (I, 21–24).

Thanks to such a relationship between the participant and giver, which is the image of the Christian and the Church, the two fruits of freedom are born in the participant. The first fruit is the satiety of the soul, not thanks to knowledge, but thanks to the feeling and tasting of things from the inside. Because the giver only tells some general and objective truths, it is only when the participant accepts them into his inner self, that he receives the very essence of things and becomes satiated. These temporal things and stories are part of the history of salvation, inside the participant, open to the presence of the living God and his saints. There is an incredible closeness between God and man – a direct relationship. The Christian here touches the very interior of the Church. In the Church, the eternal truth of God and his saints is revealed in worldliness, through the fact that the objective history becomes alive in the interior of each believer. At the same time, the more the soul feels and tastes the majesty of God, the deeper the fear in him is born. And this is the second fruit – freedom. It is a freedom born from the distance between God and man. A greater fear of God makes him start to breathe his infinity. One can see here the principle of *Analogia Entis*: God is »in« the participant and »beyond« him, »in« the Church's mortality and »beyond« it (25–26).

Ultimately, the majesty of God in the Church is manifested in the »exposed cross«. The suffering of Christ is, in fact, the deepest content of the mystery of God – the Almighty suffers and humbles himself from the love for the world. No one can understand this mystery of God unless he joins it. Przywara claims that it is not enough to become like Christ, but you must be involved in his bloodstream, restless and changeable – in his body, which is the Church. Przywara even says to get drunk (*inebria me*) with the blood of Christ. This is not about reason, but about madness (*drunkenness*) (3–7). In the cross of Christ, the closeness and distance between God and man is finally manifested: when the Christian is suspended together with Christ on the cross, he feels the closeness of God himself, participating in the sufferings of Christ for the salvation of the world (Col. 1:24). At the same time, he sees more and more his sin, which caused this torment, which causes a growing distance. And again, he experiences analogy as a Christian: Christ is in and beyond him (71–72).

This inclusion in the bloodstream of Christ is finally fulfilled by feeling together with the Church, which is, according to Przywara, the goal of Exercises. This internal feeling »is not a sense of your private personal interior, but an internal adherence to objective real reality: it is about feeling inside things (*Gespür hin zum Innen der Dinge*) in increased leaving of your own love, your own will and your own benefit« (III, 337–338). It fills in two dimensions: in unity with the hierarchical Church and total service to Christ. In this second dimension, the inner feeling means that God in Christ in the Church (*Gott in Christo in der Kirche*) becomes something more internal than my interior (*je mehr Innere meines Innen*). In the first dimension, however, it concerns the external sphere, the terrestrial hierarchy (*hierarchia terrestris*), which is a reflection of the heaven hierarchy (*hierarchia coelestis*). Through this

hierarchy, Christ the High Priest, the Tabernacle and the Sacrifice (Heb 8:1-2), becomes present again among men (Heb 13:6-8). However, Przywara emphasizes that the eternal King still appears in the shame of the cross. Therefore, the bishops, who, on the one hand, are the princes of the Church, but, on the other hand, they are to praise the Savior, who came into the world in the misery of the manger (341).

Przywara emphasizes that the reality of the Church cannot be limited to this world⁴. For the Church, as the Bride of the Lamb, is endowed with the presence of the Holy Spirit, joy and longing intertwine. On the one hand, the joy of the Lamb's weddings (Rev 19:7), on the other hand, the longing expressed in the joint call of the Bride and Spirit: »Come!« (Rev 22:17). The Bride, therefore, has the Spirit's pledge to increase longing, to more and more unite with the Bridegroom and share in the mystery of his resurrection:

»Yes, indeed, in this present tent, we groan under the burden, /... / so that what is mortal in us may be swallowed up by life. It is God who designed us for this very purpose, and he has given us the Spirit as a pledge. We are always full of confidence, then, realizing that as long as we are at home in the body we are exiled from the Lord, guided by faith and not yet by sight; we are full of confidence, then, and long instead to be exiled from the body and to be at home with the Lord.« (2 Cor. 5:4-8).

»And if the Spirit of him who raised Jesus from the dead has made his home in you, then he who raised Christ Jesus from the dead will give life to your own mortal bodies through his Spirit living in you« (Rom 8:11). The task of the Church in the world is, on the one hand, to comfort those in the flesh and, on the other, to arouse in them a longing for a new life in the body transformed by the resurrection in the eternal Kingdom of Christ (333–334). Here, once again, the analogous structure of the Church is revealed, corresponding to the structure of the analogical nature of man: the Church is in this world, enjoying unity with Christ, while being above this world, longing for a full change in the resurrection.

4. Conclusion

In this way, it was shown that, according to Erich Przywara, man can ultimately only realize himself in the community of the Church. Starting from the very structure of being and consciousness, the German Jesuit shows that human nature is analogous: man is in and beyond the world. He cannot be, in order to realize his humanity, content only with life in this world. Nor can he disregard the fact that he is and has to be part of this world.

Przywara emphasizes that defining a man as a creature, wounded by the cracks of original sin, is the only description that fully reflects reality and indicates the

⁴ On the one hand, Przywara strongly emphasizes the temporal dimension in the Church. On the other hand, this does not mean a triumphalist vision of the Church, in which she would be perceived as the ultimate fulfillment of salvation. (Faber 1992, 166)

proper purpose of human life, »beyond« which is God the Creator and Redeemer. The crack of sin tears a man, leading him to the dire extremes of deifying the world (only »in«) or minimizing the role of creatures (only »beyond«). In order for man to be able to preserve the analogical structure of his nature (»in and beyond«), he must remain in God in Christ in the Church: in God, because only supernatural grace allows him to transcend a purely natural state, in Christ, because in him an invisible God appeared and fully overcame by the cross the crack in man, in the Church, because she is the Body of Christ, in which man can participate in the mystery of the Incarnation and the Redemption and obtain a longed-for unity.

The great advantage of the vision of Przywara is its totality. The German Jesuit, thanks to the applied rule *analogia entis*, puts his theology deeply in the philosophical discourse. This allows applying it to discussions with other philosophies and theologies. The disadvantage of the Przywara theory is its extremely hermetic style, which makes *Analogia Entis* not available to those who do not know philosophy and theology. Nevertheless, the study of theology of the Church of Erich Przywara would demand further research because of the extraordinary timeliness of this doctrine nowadays.

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