

# Editorial

**A**s we enter the second year publishing *Claritas*, we look back at two very successful issues in 2012. Our platform for scholarly inquiry from the perspective of unity has presented a number of important articles in many fields of scholarship. The task of the journal, to contribute to building an international “culture” of unity, has progressed well due to the hard work of our editors, the Editorial Board, and the many authors who have contributed to this task.

*Claritas* has a special interest in the experience of Chiara Lubich in regard to the spirituality and mystical foundations of unity, particularly from a period beginning in 1949. Therefore, we will continue regularly to publish scholarship concerning her writings in a section entitled “To the Source.” In this issue’s To the Source, we continue publishing scholarship in line with the first two issues of *Claritas*. The first issue featured a translation of a talk Chiara gave in 1961 about the first few days of her experience referred to as “Paradise ’49.” A contextualizing essay by the

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editor accompanies this translation. In that talk, Chiara indicated the importance of a “Pact” she made with Iginio Giordani, a noted Catholic author and politician, for the entrance into this period of illumination.

In the second issue Gérard Rossé’s “Entry into the Paradise of ’49 and Biblical Revelation” explores some texts in which Chiara Lubich speaks about the beginning of her mystical experience in the light of biblical revelation, in particular Pauline and Johannine theology. Rossé focuses on two aspects. The first concerns the role of living the Word of God that led up to this experience. The second concentrates on Chiara’s account of the special circumstances in which the mystical experience began after the Pact made with Iginio Giordani.

In this issue we publish the first translation into English of the segment on the Pact from the full document containing what Chiara wrote about Paradise ’49. This translation entitled simply “The Pact” includes sections 19 to 42 of the unpublished document on the Paradise. The first article by Anna Pelli is entitled “Going from the Pact to the Soul: Exploring a Metaphysical Journey.” The author surveys the development of metaphysics over the centuries, investigating the one-many relationship beginning with the Presocratics and going on to the theoretical achievements of Plato, Nicholas of Cusa, and Leibniz. Her exploration concludes with Chiara Lubich’s contribution based on “uni-Trinitarian Love,” the intimate mystery of God, which offers an original interpretive key for the one-many question.

The second article, by Judith Povilus, is entitled, “Considerations on the Pact of Unity: The Viewpoint of Mathematics.” Povilus notes that there has been a perennial return in the history of thought to the dialectic of the one and the many, and so the

foundations of mathematics as developed through time reflect this same dilemma. Her article takes as its point of departure how this dilemma was addressed in Ancient and Scholastic thought. The author then turns to the unique event of the Pact of unity between Chiara Lubich and Igino Giordani. Povilus concludes by examining the abstract pattern of “oneness” which emerges, utilizing some of the categories offered by modern mathematics from set theory to mereology. The One resulting from the Pact, she argues, turns out to be a concept with a rational underpinning, since the conceptual instruments for its formal description can be found in the foundations of mathematics. On the other hand, the author contends that familiarity with the structure of the One resulting from the Pact can be a significant factor in the development of a promising new axiomatic framework.

The second section includes three articles. The first is Leo D. Lefebure’s “Catholics on the Margins in India: Dalits and Adivasis.” This article discusses the lives of the Catholic Dalit and adivasi communities in India today and surveys recent theologies developed in this context. These communities have frequently been neglected in theological discussions, and they continue to suffer discrimination and poverty. The author reviews a number of interpretations of biblical theology in relation to Dalit experience, as well as the Christology of a pioneering adivasi theologian and a Trinitarian theology developed in relation to adivasi life. The author concludes with reflections on his experiences among the Warli tribe, including local examples of the contextualization of Catholic faith.

The second article, by Dennis Cali, is on “Trinity as Trope: The Relational Turn in Communication Studies.” Cali points out that while previous “systems” of rhetoric emphasize an individualist

paradigm, the contemporary system tends toward one that is relational. The Trinity has been discussed in the literature as helpful to understanding the ends toward which communication praxis should aim in this relational and dialogical turn. Cali suggests that the Trinitarian thought of Chiara Lubich offers a unique perspective to this recent current in communication studies, especially its links of ontology with praxis, relational being with communication, and *kenosis* with *perichoresis*.

The third article is Paolo Giusta’s “The Arab Spring and Western Societies: Fraternity and Collective Leadership.” This timely article uses the principle of fraternity to read some recent evolutions of the concept of leadership both in research and in practice (for instance, the Arab revolutions) from individual to shared, and then to collective, leadership. In particular, it explores how some fraternal characteristics of collective leadership can provide an effective practice, underpinning both successful participation and transformation. The fraternity principle can help collective leadership evolve from a “neighborly choice” to a full-fledged “civic duty”; and it can help avoid political fragmentation that prevents the collective leadership from reaching its goal of the good for all members of society.

The section on “News and Views” draws from a Buddhist-Christian Symposium held by the Focolare at Castel Gandolfo, May 28–31, 2012. The theme was “Understanding and Living the Scriptures as a Way to Universal Peace and Harmony.” Here we publish three of the articles presented at the symposium. The first is Munehiro Niwano’s “Founder Nikkyō Niwano and *Sūtra* Recitation: Awakening to One’s and Others’ Buddha-nature.” Niwano discusses Nikkyō Niwano’s purpose in founding the Risshō Kōseikai in 1939, namely to awaken the Buddha-nature in everyone. He

goes on to discuss the importance and method of “*sūtra* recitation” as a way to “hear” the words of the Buddha in the Scripture. Niwano explains how in this practice one listens to the preaching of the Buddha, shows appreciation, and grasps the true intention of the Buddha in a way that transforms one into a person who reveres the Buddha-nature in everyone including oneself.

The second article, by Donald W. Mitchell, is entitled: “The Word of God, Scripture, and Dialogue: Reflections for Buddhists in Light of the Experience of Chiara Lubich.” Written for Buddhists, this article looks at the nature of the Word as presented in the Prologue to the *Gospel According to John*, and its creative act, its presence as Jesus Christ where he is conveyed as a “living reality” through scripture, and the transforming effect of living the Word in daily life . . . all in light of the experience of Chiara Lubich. Mitchell goes on to discuss how it is that the human person distorts this reality in fundamental ways as described in the *Letter of James* in words that parallel a similar description in Buddhism; and how in Paul’s *First Letter to the Thessalonians* and Chiara’s own experience, this distortion can be healed by the Word of God. The final section of the article addresses how these views relate to interreligious dialogue.

The third article is Rev. Martin Hoegger’s “Interpreting the Scriptures to Build Harmony and Peace: The Hermeneutic of John Calvin and *Lectio Divina*.” Hoegger explores how the Protestant Reformation of the 16th century read and interpreted the Scriptures in regard to building peace and harmony. The author first focuses on John Calvin while referring to other figures in the Reformation. The second part discusses ways in which Protestants meditate on the Sacred Scriptures with the aim of creating peace

and harmony by using *lectio divina*, a method of much interest to Buddhists. The third part relates an experience of reading the gospels that greatly influenced Hoegger and became the axis of his spiritual life.

Finally, we include Carol Johnston’s review of Luigino Bruni’s *The Wound and the Blessing: Economics, Relationships, and Happiness* (2012).

The editors of *Claritas* hope that our readers appreciate the scholarship that the journal provides. As an open-access journal with no subscriptions, we depend on contributions from our readership. On our website, [www.claritas-online.org](http://www.claritas-online.org), you will find a tab for supporting the journal. We also hope that all who come across these pages will feel inspired to share in the project of dialogue that contributes to an international culture of unity.