

Cologne Dominicans. Reuchlin's work stimulated the study of the OT in the original language. He was tried for heresy, and his satirical pamphlet *Augenspiegel* (Ger., "ophthalmoscope") was condemned by Pope Leo X in 1520. Though many Reformers took his side in the controversy, Reuchlin remained a loyal Catholic and tried to dissuade his grandnephew Philipp Melancthon from drawing close to Martin Luther.

revelation (Lat., *revelare*, "to take away the veil"), the disclosure of persons, events, and things previously hidden or only partly known; ultimately, the self-disclosure of God. Against Gnostic claims that they enjoyed special revelations that added to the truth already manifested through Christ and his apostles, orthodox writers in the early Church insisted on the complete and once-and-for-all nature of NT revelation. But revelation (its existence, nature, and mediation) did not become a theological issue for many centuries. Not even the Council of Trent (1545-63) was as much concerned with revelation itself, which can be identified with "the gospel" that the council announced to be "the source of all saving truth and rule of conduct," as with its transmission through the inspired Scriptures and the various traditions going back to the apostolic age.

The debate about revelation really began with the emergence of deism at the end of the seventeenth century. Can or do we know everything that there is to be known about God, as well as about the nature and destiny of human beings, simply by using our natural, created powers of reason? Or did the coming of Christ reveal something substantially new?

In one of its two major documents, the First Vatican Council (1869-70) addressed the theme of faith, the human response to God's revelation. It taught that, by the light of human reason, both the existence of God and basic divine attributes can be certainly known (the "natural" way). But it insisted on the "supernatural" way by which God has revealed to humans the divine "mysteries" (plural) of which humans were ignorant. Through revelation humanity has been given a certain knowledge of other truths which humans alone would only imperfectly grasp. Vatican I, although it spoke of divine self-revelation, highlighted God's communication of truths previously unknown or at best only inadequately known. In this version of faith, human beings, with the help of the Holy Spirit and ac-

knowledging God's supreme authority, give an intellectual assent to the divinely revealed truths.

Vatican II: Developments in biblical, liturgical, patristic, ecumenical, and philosophical studies, along with wider theological, cultural, and historical shifts, made it possible for Vatican II to produce richer teaching in its Dogmatic Constitution on Divine Revelation (*Dei Verbum*) of November 1965. At least eight points merit attention.

(1) Revelation is essentially God's self-communication, a loving and utterly gratuitous invitation to enter a dialogue of friendship (nn. 2-4, 14, 17). That self-revelation also has a content; it manifests truths about God and human beings that can be summarized as "the treasure of revelation" (n. 26) or "the deposit of faith" (n. 10).

(2) Human beings are called to respond in faith totally and not merely intellectually to the divine self-disclosure (n. 5). This dialogue of faith expresses itself in biblically based prayer (n. 25).

(3) The divine self-revelation is understood to be utterly centered on Christ, who is the Revealer and the Revelation (nn. 2, 4, 17). Although the Dogmatic Constitution on Divine Revelation refers twenty-three times to the Holy Spirit (e.g., nn. 4, 5), many Eastern Christians think its emphatic Christocentrism led it to neglect somewhat the role of the Spirit in revelation.

(4) From the outset the document considers revelation and salvation as practically synonymous: the "economy" of revelation coincides with the history of salvation and vice versa (nn. 3, 4, 6, 7, 14, 15, 17, 21). God's self-manifestation and gift of grace are two sides of the same coin, which can be expressed together as the divine self-communication (n. 6). The essentially salvific impact of revelation relates to its sacramental nature. Like the sacraments themselves, God's saving self-disclosure takes place through words, deeds, and events associated with the person of Christ (nn. 2, 4, 14, 17).

(5) The Dogmatic Constitution on Divine Revelation makes use of Pauline language to speak of the divine "mystery" (singular) disclosed in Christ—i.e., God's final plan of salvation for all human beings (n. 2). This unifying sense of the one, historic revelation contrasts with Vatican I's revealed "mysteries" (plural). This language shift has been maintained in the encyclicals and other major documents of Pope John Paul II. He consistently speaks of the one mystery of redemption or revelation in Christ.

(6) For the Dogmatic Constitution on Divine Revelation, as well as for the Church's liturgy and the earliest Christian proclamation, revelation and salvation reached their full, definitive climax with the dying and rising of Christ, along with the coming of the Holy Spirit. It is neither with the Incarnation nor with the ministry of Jesus but with the Paschal Mystery that God "completed and perfected" revelation (n. 4).

While recognizing the fullness of foundational revelation "back there and then" with Christ and the apostolic Church, the Dogmatic Constitution on Divine Revelation does not relegate revelation simply to the past. Revelation remains a reality, which involves more than just a growing understanding of the full, divine self-disclosure in Christ (n. 8). The living voice of God continues to speak (nn. 8, 25). As a call to faith, the event of divine revelation is repeated every time God invites a human being into an interpersonal dialogue of friendship. This endlessly repeated event of divine self-disclosure remains dependent on the revelation completed through Christ (and his apostles) and adds nothing essential to its content.

(7) Much of the Dogmatic Constitution on Divine Revelation (five out of six chapters) discusses the transmission of revelation (in its primary and secondary senses—as event and content, respectively) through the inspired Scriptures and tradition, understood to be strictly united in this process. The experience of spiritual realities enjoyed by the faithful (n. 8) appears as one factor in the growth of the Church's living tradition. But, in general, the document pays little attention to human and Christian experience, nor does it address the relationship between the transmission of revelation and the wider events of human history and world religions. Likewise it has little to say about the consummation of revelation at Christ's final coming (nn. 4, 7).

(8) The document does not develop the roles of the magisterium (the bishops) and theologians in transmitting, interpreting, and helping to actualize revelation. Yet it includes items of great importance: the magisterium "is not above the word of God but serves it" (n. 10); theologians should find the soul of their discipline in the study of the Scriptures (n. 24), the inspired record and interpretation of foundational revelation.

The Integral Doctrine: The Dogmatic Constitution on Divine Revelation drew together most significant issues of Catholic doctrine and theology on

divine self-manifestation. Respect for Vatican II's integral doctrine of revelation requires, however, that we incorporate the teaching on revelation found in other conciliar documents. At least three complex themes should be mentioned.

(1) Vatican II texts such as the Dogmatic Constitution on the Church (*Lumen Gentium*, 1964), the Decree on the Church's Missionary Activity (*Ad Gentes Divinitus*, 1965) and the Declaration on the Relationship of the Church to Non-Christian Religions (*Nostra Aetate*, 1965) reflect on the knowledge of God found through other religions. These documents provide commentary on major world religions and the implications of Christ being "the true light" who "enlightens everyone" (John 1:9).

(2) Concern for the post-NT experience of revelation and salvation leads the Pastoral Constitution on the Church in the Modern World (*Gaudium et Spes*, 1965) to examine various themes: the deeper questions and desires of the human condition itself (which open human beings to God's redeeming manifestation in Christ); the dynamics of history and world cultures; the present signs of the times through which, if they are interpreted in the light of the original gospel, humans can hear God speaking now; the mission of the Church in mediating to all people the saving revelation of God; and the way all things converge toward the final manifestation of Christ (nn. 39, 45).

(3) Along with the bishops, theologians have a special responsibility to discern the voices of our times (Pastoral Constitution on the Church in the Modern World, n. 44). They should also constantly be concerned to use common language so as to communicate more adequately the essential truths of revelation (n. 62).

Post-Vatican II: Since Vatican II, official documents and dialogues of the Catholic Church have developed further teaching and reflection on at least two major themes concerned with revelation. The first is the way in which such primordial and universal experiences as that of suffering correlate with and can become privileged places where God speaks to and saves humanity; see, for instance, John Paul II's *Dives in Misericordia* (1980) and *Salvifici Doloris* (1984). Second, the role of non-Christian religions as imperfect and provisional ways of revelation and salvation has been addressed not only by such papal texts as Paul VI's *Evangelii Nuntiandi* (1975) and John Paul II's *Redemptor Hominis* (1979) and *Dominum et Vivificantem* (1986), but also in interfaith

dialogues and much theological writing. Usually issues have been articulated in terms of salvation and grace. But any position taken on the means of redemption necessarily carries implications for a theology of revelation.

Finally, Avery Dulles, Aylward Shorter, and others have developed a theme that has preconiliar roots in the theology of Karl Rahner (d. 1984): revelation as God's symbolic self-communication. The Dogmatic Constitution on Divine Revelation used the language of divine self-communication (n. 6); further, its sacramental version of revelation approached the language of symbolism. Contemporary theology of revelation speaks to an age that seems to be regaining a richer sense of the power and reality of symbols. The flourishing science of social communications can enrich the approaches to the divine self-communication found in Rahner's theology of grace and John Paul II's encyclical on the Holy Spirit (*Dominum et Vivificantem*). See also faith; revelation, biblical.

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revelation, biblical (Lat., *revelare*, "to unveil"), the disclosure of what is hidden or obscure; theologically, the self-manifestation of God to humans. Divine revelation in word and deed is central to the OT. God's word is revealed through the Torah (Deut 6:20; 29:29), through self-manifestation to figures of destiny (Gen 12:1-3; 17:1-22; Exod 3:1-4:31), by prophetic calls (Isa 6:6-13; Jer 1:6-9; Ezek 3:1-11) with accompanying divine communications (Isa 1:10-31; Jer 2:1-4:4), and through the gift of divine wisdom to humans (Prov 2:6-15; Wis 7:7-8). Early creedal statements (Deut 6:20-25; 26:5-10; Josh 24:2-13), hymns (Exod 15:1-18), Psalms (Pss 78, 105, 106) and narrative accounts (Joshua-Kings) affirm God's self-disclosure in history. God is also revealed in the glory of nature (Pss 8, 104) and in religious experience, especially in a cultic setting (Pss 18:6; 48:9). In the postexilic period (after 539 B.C.) a distinct genre of literature developed, which contemporary scholars call apocalyptic (Gk., *apokalypsis*, "uncovering"). Arising among a persecuted and often marginalized people, apocalyptic literature is characterized by an emphasis on the hidden plan of God that explains the historical suffering of a peo-

ple. This plan is revealed to a specific prophet or seer (e.g., Dan 7:15-16; 1 Enoch 1:1-2; 37:1-5), with assurance that God favors those persecuted (Dan 7:23-27) and with hope for future vindication through a final cataclysmic judgment (Dan 8:18-27; 12:1-13). Revelation in the NT builds on the OT. God is revealed in word (John 3:34; 6:63, 68), in history (Acts 7:2-53), and in religious experience (2 Cor 12:1-9), but all these assume a marked Christological focus (1 John 1:1-2). Jesus' life and teaching reveal God's nature and purpose (Acts 2:22-36) and Jesus becomes the preeminent "word" (John 1:1-18). Apocalyptic motifs are also very strong especially in Mark 13 (and parallel texts), in parts of Paul (1 Thess 4:13-5:11; 1 Cor 15:35-58) and in the book of Revelation (the Apocalypse). Essential to all expressions of revelation is the freely given self-communication of the hidden God which transcends human capacity, along with an invitation to enter more deeply into the divine presence and mystery. See also revelation.

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Reverend (Lat., *reverendus*, "worthy of respect"), a title used for the clergy since the fifteenth century. Bishops are addressed as "Most Reverend" and monsignors as "Reverend Monsignor." Older titles for monsignors were "Right Reverend" (for a domestic prelate) and "Very Reverend" (for a papal chamberlain). Abbesses, prioresses, and superiors of religious communities of women are often addressed as "Reverend Mother." The word is an adjective, not a noun. Therefore, the definite article "the" precedes it in formal correspondence.

revivalism, Catholic, a style of religion that stressed personal conversion, promoted by Catholic preachers, most often members of religious orders. This development was first noticeable in the Catholic Reform era that took place after the Protestant Reformation of the sixteenth century. Religious order preachers traveled across Europe conducting revivals, also known as parish missions. These missions or revivals stressed the need for personal conversion that would be ratified through reception of the sacraments of Penance and Eucharist. Like their Protestant counterparts, these revivals nurtured an evangelical piety that was rooted in the religious experience of conversion, but their emphasis on the sacraments of Penance and Eucharist gave this evangelical piety a decidedly Catholic quality.

Such revivals flourished in the sixteenth and seventeenth centuries; after a period of decline in the eighteenth century they experienced a renewal in the nineteenth century throughout the Catholic world. They declined once again in the mid twentieth century. See also parish mission.

reviviscence (ree-viv'uh-sens), a later, delayed reception of the grace of a sacrament once the obstacle to that grace—often seen as ignorance or a culpable resistance to the grace of the sacrament—has been removed. This teaching is especially applied to those sacraments that cannot be repeated because they impart a particular character: Baptism, Confirmation, and Holy Orders. For example, after being baptized as an infant but never raised in the faith, individuals who undergo a conversion to Christ and the Church later in life cannot be rebaptized, but because of their conversion, the grace that had been "blocked" becomes operative in their lives. See also grace, sacramental; sacrament.

Revue Biblique, the oldest Catholic quarterly of biblical studies, edited at the École Biblique in Jerusalem and published in Paris. It covers archaeological, epigraphic, and patristic studies as well as exegesis. Founded in 1892, it continues to be a major scholarly journal. Articles are published in the major European languages. It maintains a regular archaeological chronicle that enables the researcher to follow the progress of excavations throughout a region on an annual basis.

Reynolds, St. Richard, ca. 1492-1535, Brigittine monk; canonized as one of the Forty Martyrs of England and Wales. Learned friend of leading Catholic humanists, his refusal to take the oath of supremacy recognizing Henry VIII as supreme head of the Church in England led to his execution by hanging. Feast day: October 25. See also Forty Martyrs of England and Wales.

rhypidion (rih-pih'dee-ahn; Gk., "fan"), a Byzantine-rite flabellum or liturgical fan of wood or metal, also called *hexapterygon* (Gk., "six-winged") because it symbolizes and often bears the image of the six-winged Seraphim worshiping before the throne of God (Isa 6:2-3). The use of such fans in the liturgy dates from the fourth century. They are carried in processions and the deacons agitate them

over the eucharistic gifts during the anaphora, or eucharistic prayer.

rhythm method. See natural family planning.

Ricci, Matteo, 1552-1610, scientist and Jesuit missionary to China. Born in the Papal States, Ricci joined the Jesuits (1571). In 1582 he studied Chinese language and culture, which he mastered to an extent unheard of by a foreigner. He entered China (1583) along with Michele Ruggier (1543-1607). Ricci attracted converts using Western science. Arriving at the imperial court (1601), Ricci became a favorite of the emperor and an important scientific and literary figure. He published in Chinese a catechism (1595), "On Friendship" (1595), "Twenty-Five Sayings" (1604), a work on ethics (1604), along with polemics against the Buddhists and translations of Euclid. In order to missionize, Ricci adopted the controversial method of adapting to Chinese culture, e.g., referring to God as the "Lord of Heaven," promoting the use of Chinese rites, and assuming the status and style of a mandarin. An acrimonious controversy between Jesuits and Dominicans about his methods followed his death, and his approach was definitively forbidden by Pope Benedict XIV in 1742. In 1939, however, Pope Pius XII reopened the case and declared the practices "licit and commendable." See also China, Catholicism in; Chinese rites controversy; inculturation.

Richard, Gabriel, 1767-1832, missionary. A Lupician priest, he fled revolutionary France and came to the Old Northwest Territory as a missionary (1792). He labored throughout the Michigan Territory; he ministered to Native Americans, established schools, hospitals and churches, introduced the first printing press to Detroit, and published the first Catholic newspaper in the United States, *The Michigan Essay* (1809). One of the founders of the University of Michigan (1821), he served the institution as vice president, professor, and trustee. As Michigan's territorial delegate, he was the first Catholic priest to serve in the U.S. Congress. While caring for cholera victims, Richard died from the disease.

Richard of Chichester, St., ca. 1197-1253, bishop of Chichester. Having studied at Oxford, Paris, and Bologna, Richard served as chancellor of