

- Rebecca Chopp demonstrates in *The Power to Speak: Feminism. Language. God* (New York: Crossroad, 1989).
- 16 For a critical discussion of the exegesis of apartheid see J.A. Loubser, *The Apartheid Bible: A Critical Review of Racial Theology in South Africa* (Cape Town: Maskew Miller Longman, 1987).
 - 17 Rowan Williams, 'Trinity and Revelation', *Modern Theology* 2:3, 1986, p. 197.
 - 18 For the limitations of theology 'done by angels' see Fergus Kerr, *Theology After Wittgenstein* (Oxford: Basil Blackwell, 1986).
 - 19 The approach to theology here developed is thus entirely different from that which T.F. Torrance credits to Karl Barth. According to Torrance, Barth 'set himself to think through the whole of theological knowledge in such a way that it might be consistently faithful to the concrete act of God in Jesus Christ from which it actually takes its rise in the Church, and, further, in the course of that inquiry to ask about the presuppositions and conditions on the basis of which it comes about that God is known, in order to develop from within the actual context of theology its own interior logic and its own inner criticism which will help to set theology free from every form of ideological corruption.' (my emphasis) cited by Richard Roberts in Stephen Sykes, ed., *Karl Barth: Centenary Essays* (Cambridge: Cambridge University Press, 1989) p. 147. For a very different view of what Barth's intentions were see Ingolf Dalferth, 'Karl Barth's eschatological realism' in the same volume.
 - 20 I take evil to be a prime correlate of suffering. Cf. Paul Riceour, '...to do evil in this sense is always, either directly or indirectly, to make another person suffer. In its relational or dialogical structure, in other words, evil committed by someone finds its other half in the evil suffered by someone else.' In eds H. Deuser, G.M. Martin, K. Stock and M. Welker, *Gottes Zukunft Der Welt: Festschrift für Jürgen Moltmann* (München: Chr. Kaiser Verlag, 1986), p. 346.
 - 21 At the *Concilium* conference, Louvain, Summer, 1990.
 - 22 I am grateful to Ann Conway for drawing my attention to this text.

Adrienne von Speyr and the Mystery of the Atonement

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Adrienne von Speyr (1902–1967) is this century's most remarkable mystical theologian: a mystic, that is, become theologically articulate. Although her place in the history of Catholic theology is, thanks to her influence on Hans Urs von Balthasar (1905–1988), entirely assured, her life and teaching—above all, her doctrine of the Atonement—are of considerable interest in their own right.

Adrienne's life

Adrienne von Speyr was born at La Chaux des Fonds, in a French-speaking part of Canton Berne, Switzerland, on 20 September 1902. Her father, an eye surgeon, came from a Basle family distinguished for doctors, (Protestant) clerics and businessmen. Her relation with her mother was bad, but, to compensate, she enjoyed what her biographer, the Swiss theologian Hans Urs von Balthasar, calls 'a totally childlike existence in God and for God'.¹ On such matters as how to be with God in prayer, and the value of sacrifice and renunciation she was instructed by an angel. Though she lived all her life in an academic milieu and became herself, as we shall see, a professional person, and, moreover, had as her confessor and biographer the most learned Catholic theologian of the present century, we cannot make sense of Adrienne's mysticism unless we accept that, to her awareness, angels and saints were constantly coming and going in her life, and behind these the Holy Trinity itself. She got on well with her father, who allowed her to go with him on his hospital rounds in order to visit sick children. Similarly, in the holidays, when she stayed with an uncle who was director of a psychiatric hospital near Berne, she was found to have a great gift for calming the patients, getting through to them, and cheering the depressed. From these experiences came her resolve to become a doctor herself. Her own health was below par. She was often ill, and had recurrent backaches caused by inflammation of the vertebrae. She always became ill before Easter: 'because of Good Friday', the angel told her. In her prayer she looked for ways to share the suffering of the sick, and offered herself to God for that purpose.

Despite her mother's opposition, she attended a secondary school (the only girl in her form) so as to obtain the necessary qualifications for beginning medical training. Balthasar tells us that her 'charming disposition, indomitable sense of humour, and incorruptible judgment in matters of ethics and religion made her the leader of her class'.² In November 1917 the Protestant schoolgirl had a vision of the Mother of Christ, surrounded by angels and saints, among whom she recognised Ignatius Loyola. After this experience she found she had a small wound under the left breast over the heart: she referred to this as her 'secret', a wonderful sign that she belonged physically to God. This was followed by some very difficult years. Her father, who had overtaxed his health in an effort to get a medical professorship at Basle, died. Her mother, who became paranoid about money, made Adrienne attend a business college as well as high school. The teenager developed tuberculosis in both lungs and was given less than a year to live. She felt that, in the circumstances, nursing would be a more reasonable ambition rather than

the demanding, then as now, medical studies, and volunteered for a deaconess hospital in canton Vaud, but overwork soon brought her to a state of collapse. Her mother moved the family to German-speaking Basle, even though Adrienne herself could not at this time communicate adequately in German. She appears to have had temptations to suicide about this time. These overcome, her resolve to study medicine quickened. Since her family refused to support her, she financed her own training by tutoring less advanced students. Her own teachers noted the facility with which she grasped all subjects concerned with living persons, as distinct from anatomy, as also her complete satisfaction when finally allowed to work with the sick. In 1927 when she was twenty-five she had a windfall, and holidaying at San Bernardino met a history professor from Basle, Emil Dürr, who promptly fell in love with her. Unsure whether she should enter marriage, owing to her 'secret', she hesitated, but in fact they were duly wed. She was distraught after his sudden death in 1934, and seemed again but a few steps from suicide; but in 1936 she married Dürr's assistant, Werner Kaegi, an expert on the Renaissance historian Jakob Burckhardt. Kaegi outlived her, dying in 1979. Meanwhile in autumn 1940 Adrienne met Hans Urs von Balthasar, then a Jesuit, thirty-five years old, and recently appointed student chaplain in Basle. She told him that she would like to become a Catholic. The experience of instructing her was, for Balthasar, an extraordinary one. To begin with, though she had no theological education, he had only to give her the merest outline, hardly more than a suggestion, of a subject and she would come at once to a profound understanding of it. But secondly, in his own words:

Immediately after her conversion, a veritable cataract of mystical graces poured over Adrienne in a seemingly chaotic storm that whirled her in all directions at once. Graces in prayer above all: she was transported beyond all vocal prayer of self-directed meditation upon God in order to be set down somewhere after an indefinite time with new understanding, new love and new resolutions.³

She had numerous visionary experiences of Mary and the saints, either individually or in groups, and was taught by them whether verbally or by means of brief symbolic scenes. Several of the saints particularly prominent in the Latin Catholic piety of the period—the Curé d'Ars, the Little Flower—were involved, but so too were the apostles and many of the Church Fathers whom Balthasar, as a patrologist, was able to identify. On one occasion, driving home from work, she saw a great light in front of the car, whereupon a nearby pedestrian jumped aside, and she stopped to hear a voice say (and Balthasar describes this as the

key for all that was to follow) 'Tu vivras au ciel et sur la terre'. There were also more external charisms connected with her medical practice: inexplicable cures that became the talk of the town. She herself was terrified by one happening, in the spring of 1941. An angel at her bedside told her, 'Now it will soon begin'. In the nights that followed she was asked for a consent to God so total that it would embrace blindly everything that God might ordain for her. And here for the first time we touch directly on the mystery of the Atonement. What 'began' was a series of re-livings of the Passion of Christ, and above all, of Holy Saturday, the descent into hell. As Balthasar explains:

These passions were not so much of a vision of the historical scenes of the suffering that had taken place in Jerusalem—there were only occasional glimpses of these, as if for clarification—rather, they were an experience of the interior sufferings of Jesus in all their fulness and diversity—whole maps of suffering were filled in precisely there where no more than a blank space or a vague idea seemed to exist.⁴

These initiations into the spiritual meaning of the events of Good Friday and Holy Saturday, registered in her diaries and later published by Balthasar under the title *Kreuz und Hölle* ('Cross and Hell'), were accompanied by the reception of the stigmata, a common feature of Passion mysticism since Francis of Assisi.⁵ The wounds were small, but Adrienne was extremely anxious that they should not be noticed. She felt, in fact, ashamed that something happening to her, a sinner, might have to do with the Lord's own Passion. In contrast to many other mystics, she avoided any language that might suggest identification, or even participation, speaking instead of, at most, proximity.

Throughout these years she was commenting the books of Scripture: notably the Johannine writings, some of Paul's letters, the letters of Peter, James and Jude, the Apocalypse and parts of the Old Testament.⁶ These commentaries were not written out by her as books but dictated, at first hesitantly, but later in word-perfect form. She was also coming to an understanding of what mysticism itself is. It is a particular mission or service to the Church which can be carried out only in a complete movement of self-forgetfulness, *effacement*, and of receptivity towards the Word of God. For Adrienne, personal states of soul are as such of no interest: psychologising introspection, she meant by that, involves a deviation from the mystic's true concern, the Word of God, and so a distortion of his or her mission.⁷

In the course of the 1950's Adrienne von Speyr became increasingly ill. Her heart weakened; she developed diabetes; chronic arthritis set in;

and in 1964 she began to lose her sight. After 1954 she had to abandon her work as a doctor. She devoured novels in French, especially Bernanos, Mauriac and Colette, as well as many women authors; she also read scholarly books about the ocean, where God in nature was very present to her. At night, except for two to three hours of sleep, she gave herself to prayer. Balthasar records that her prayer was universal, directed to all the concerns of God's Kingdom, and an offering of self for its needs. Anonymity and availability were two of her favourite concepts in this connexion: letting oneself be absorbed in the universality of spiritual humanity. This must be understood of her in a completely concrete sense. In prayer she was transported, she claimed, to innumerable places where her presence was needed: during the Second World War into the concentration camps, and afterwards into religious houses, especially contemplative ones, where fervour for the divine Office or prayer itself had grown cold; into confessionals where confession was simulated or lukewarm, or the priest was not up to the needs of his penitents; to seminaries; frequently to Rome, to the offices of the *Curia romana*, and into empty churches where no one went to pray. She felt herself to be in these places both spiritually and physically, and returned from these strange journeys dog-tired. At the same time she was also organising a community, the Institute of Saint John a 'secular institute' whose members were people living the evangelical counsels but with professional jobs in the world. She also spent a lot of time in anonymous alms-giving, notably to poorly-off contemplative monasteries and women without means. These letters she had sent off from different parts of Switzerland and she found it delicious to imagine the bewildered delight of those who received them.

Between 1964 and 1967 her condition deteriorated. Though she could get down the steps to her study, she had to be carried back. Her eyesight was so poor that she sometimes wrote and posted long letters without realising that the ink had run out from her pen, and so the pages were blank. For many years she had experienced a vicarious dying, as an aspect of her substitutionary suffering for the suffering of others, their sins or their purgatory. According to Balthasar, her joyousness, courage and childlikeness (she loved children's books and dolls-houses, and frequently had them re-furbished to give to children) continued till the end. Adrienne von Speyr died on 17 September 1967, in German-speaking countries the feast of St Hildegard of Bingen, a mediaeval mystic and theologian who had been, like her, a medical doctor. She was buried on her sixty-fifth birthday.

Adrienne and the Atonement

As already mentioned, from 1941 onwards, Adrienne re-lived each year the suffering of Christ. Balthasar, who was by her side during these experiences, recalls that they took place during Holy Week, with Lent as their usual preparation. He was struck by the diversity within the suffering of Christ as she described it. At the Mount of Olives and on Calvary Christ knew different kinds of fear, shame, humiliation, outrage. The 'abundance' of his physical pain is obvious; he also related himself in different ways to the sin of the world, experienced its Godforsakenness from various angles. Each year on Good Friday afternoon Adrienne went into a death-like trance interrupted only by the lance-thrust described in St John's Gospel. Shortly afterwards there began the most characteristic feature of her Passion mysticism: the descent into Hell, which lasted until the early hours of Easter Sunday morning.

As she understood things, the descent is the culmination of the Son's obedience to the Father. Moved by that obedience, he enters the realm where God is absent, where the light of faith, hope and love is extinguished, where God is cast out of his own creation. Moving through the formlessness which is the world's sin, the divine Son experiences its spiritual chaos. Balthasar describes what Adrienne told him as 'more horrible than the Hell depicted for us by the mediaeval imagination', a being engulfed in the 'chaotic mire of the anti-divine'.⁸

How did she *herself* describe the *Triduum*, the 'Three Days' in which the mystery of the Atonement was enacted? Barbara Albrecht, in her study of Adrienne, *Eine Theologie des Katholischen*, provides a helpful anthology of texts on this theme drawn not only from *Kreuz und Hölle* (Balthasar's extracts from her diaries) but from her Scripture commentaries too.⁹

Adrienne stressed as the chief presupposition of the Atonement the Son's ability to experience the gravity of human sin in a variety of distinct but interrelated ways. The incarnate Son experiences sin as God from out of his absolute purity feels it, but also, since he has Adam's integrity before the Fall, as humanity would have felt it had man never sinned. But through the Father's gift he also feels and knows the difference which sin works in man, how sin is projected, and what it is like not to repent, once it is committed; how too I feel when I sin in such a way that my sinful action is in dissonance from my character, and also when the sin reveals my character and makes it transparent through and through. Like other women mystics—Catherine of Siena, Julian of Norwich—Adrienne von Speyr tries to make her meaning intelligible through homely examples—surgical practice, swimming lessons.¹⁰

For there is a mystery here: as she stresses, Christ does not take over the experiences of individual sinners directly; rather does he possess them first and foremost from out of the 'space' between the Father and the Son, and the Holy Spirit who 'circles' there makes them actual in him. He sees the guilt of the world, in its bloatedness, and in its implications, *von jeher*: from the perspective of the Eternal. And perceiving the alienation of men from the Father, he nevertheless lives among them as man, dwells with the alienated, in a world which by the mere fact of his coming is in no way altered. But in his Passion he who recognises (*erkennen*) the sin of the world for what it is also confesses it (*bekennen*). Recognition and confession are linked not only by a German word-play but by Christology: for everything the Son has and knows belongs to the Father. Dying on the Cross, he makes for all our sins a perfect confession, and simultaneously, as he represents them in their unity before the Father, does penance for them all. The Cross, for Adrienne, is the Son's confession, with Easter the Father's responding absolution.¹¹ (This, by the way, provided her with her understanding of the sacrament of reconciliation in her study *Confession*. As a follower of Christ, the sinner tries to bring to light his own sins, inseparable as these are from the sin of the world, in personal confession before the Church, so as to share experientially in the great absolution of Easter.¹²)

In order to experience the more starkly the distance which separates sinners from God, the Son on the Cross lays down his divinity before the Father. The Spirit takes from the hands of the dying Son the offering of his Godhead so as to place it for ever in the bosom of the Father. Or, as Adrienne re-expresses this in less imagistic and more classical doctrinal language: the Spirit allows the hypostatic union of divinity and humanity in Christ to take such a form that it expresses the difference between God and man to the uttermost degree. Out of love for the Father, the Son renounces the experience of that same love, and renounces too his understanding of that privation.¹³ Here we begin to see the invasion of her theological doctrine by the mystical experience of dark night which she had each year on the first two days of the *Triduum*. Going beyond what is explicitly authorised by Scripture, she insists that the Son, in giving up the Spirit, gave over to the Father him (Spirit) who bound him (Son) to him (Father). In tones of fearful negativity and harshness, she speaks of the dying Christ as only the target of an obedience he no longer knows or can reflect on, for the object of reflection has been withdrawn, and the abandonment (*Verlassenheit*) is complete. All signs of the Father's acceptance fail; the very being and content of the Father's will are veiled to him. Jesus' self-offering becomes a 'saying "yes" which can no longer hear its own voice'. All

'translation' of heavenly truth into earthly now breaks down for this 'abandoned man on the Cross'; there is no longer any conformity, or accommodation (*Anpassung*) between above and below; no parables are of any use now.¹⁴

Yet, while the Son seeks in vain for the face of the absent Father, this heart-rending openness (*Offenheit*) to the Father is outstripped by the Father's own in the silence where the Father accepts the sacrifice of the Son. This night of consummate suffering, where the Son, as Word of the Father, falls dumb is in fact the fulfilment of the compact between Father and Son, the pact they have made in love, and so the revelation of the innermost being of the Godhead. This is Adrienne's comment on John 25, 16, 'the hour is coming when I shall no longer speak to you in figures but tell you of the Father': this suffering is 'the ultimate that man can surmise of the greatness of God'.¹⁵ On the Cross *the Father himself becomes visible*, in the sense that the Chosen One is so identified with the Father's will that all talk of the Son's own willing or disposing becomes out of place.

But this is no mere *binitarian* exchange. Adrienne does not forget, even in the depths of this commerce between Father and Son, the role of the Spirit. During Jesus' ministry, the Spirit was, in her favourite term, the 'rule' (*Regel*) of the Son's acting: accordingly, Jesus was, in the words of the Gospels, 'led by' him. But now, at the moment when the Son's relation as man with the Father reaches its highpoint, the roles are reversed. The Spirit obeys the Son as the latter embarks on that sending forth of the Spirit which he will complete at Easter: a sending first to the Father and then to the Church and the world.¹⁶

On the Cross, the Son was, moreover, *kein Eremit*: no hermit'.¹⁷ Though Adrienne von Speyr rejects all mitigation of the Son's subjective isolation on the Cross, she stresses that the unique suffering of the Atonement was not, objectively speaking, absolutely alone. In a mysterious way, real, yet offering no lightening of his burden, the Son had co-sufferers. For the believers of the Old Covenant, summed up, for von Speyr, in Job, the Son also suffered, 'rounding off' their sufferings by his own; yet at the same time, he took up all the initiatives involved in their faith, suffering, and 'readiness' (*Bereitschaft*, a key word in her vocabulary) and sent streams of grace flowing over them from the Cross. On the Cross the Son, implicitly, thanks the Father for the predecessors of his new and everlasting covenant, and by fulfilling their attempts at redemptive suffering makes them into saints of that new covenant of his.

And with these spiritual presences, there stood at the foot of the Cross, Mary his mother. Adrienne's entire spirituality is so Marian that

it would be unlikely for her to overlook the Lady of Sorrows in her visions of Calvary. Her first book, *Handmaid of the Lord*,¹⁸ was devoted to Mary, and is dominated by the motif of Marian consent: for Balthasar the fundamental attitude which pervades all von Speyr's mission.¹⁹ In virtue of her unique election, Mary alone among human persons can exclude from her 'Yes' to God every limitation, whether conscious or unconscious. In her, love, associated by Adrienne with St John, and obedience, linked with St Ignatius, coincide, because her love expresses itself in the *fiat*, the will to obey. As a result she becomes pure receptivity to the Incarnation of the Word. Such perfect readiness can be moulded into many figures, as in the great Marian titles but, most importantly, the Church, as Bride of the Lamb, can be formed from her. While time lasts, the Church never fully attains to Mary's perfect consent, but she carries it within her as her determining form, striving towards it as best she can. In the duality of love and authority in the Church, redeemed sinners share in the pre-redeemed consent of Mary, which in the general Resurrection will become the consent of the entire people of God. Mary's consent is the archetype of Christian fruitfulness, and in its light the contemplative life, the attempt to remain entirely open for the Word of God, can be seen as the necessary foundation for the active life as well. At the Cross, Mary shares in the way proper to her as mother in the universality of the Son's crucifixion. According to Adrienne, Mary on Calvary abdicates all right to private intimacy with her Child. She lets into the space between the Son and herself all those for whom he suffers, since he has so bound her co-suffering to his Passion that he will not work out the universal redemption without her.²⁰ This is, of course, von Speyr's version of the notion of Mary as *auxiliatrix*, *adiutrix* and even *mediatrix* of the Atonement, affirmed in chapter 62 of the Second Vatican Council's Dogmatic Constitution on the Church. More original is Adrienne's teaching that in the relation of Mary and John created by the Saviour from the Cross there originates the religious life of the Church. In Mary the Lord reaches back to the aboriginal consent of mankind to his coming, so as to set the new fruitfulness of the vows a-flowing from that same source. To John, the beloved disciple, he gives him, in the Cross itself, the loveliest gift he has. Here, then, love, fruitfulness and the three forms of self-surrender expressed in the traditional vows are bound together, under the shadow of the Cross, as an inseparable unity.²¹

Moving from Good Friday to Holy Saturday, this moment of the *Triduum* is for Adrienne von Speyr 'the day when the Word falls dumb', a day which she compares, daringly, to the pre-natal dwelling of the Incarnate One in Mary's womb.²² Resting in her purity, his nearness to

her took the form of reclusion and silence; now, in the womb of Sheol, what harbours him is all that is unclean, and his nearness to the mystery of Father takes the form of separation and wordlessness. In sheer obedience, the divine Son seeks the Father where he cannot be, in all that is opposed to him. If the Atonement lacked the experience of Holy Saturday, the suffering of the Redeemer would be in some way comparable to that of other men, since his death was, after all, a human dying. It is the fact that the Son must go through Hell in order to return to the Father which gives this death its uniqueness. In Hell the Son encounters sin in its sheer objectivity, by contrast to this world where, through its embedding in human circumstance, it always has nuance, shadow, outline. But now sin loses that circumscribed character which makes it in some way bearable. At the same time, the Son also meets sin in its sheer subjectivity, the sense in which personal subjects nourish sin with their own substance, mix it with their 'I', lend it their strength. And lastly he encounters it in its aspect of sheer actuality: deep, radical potency now actualised as evil. On the Cross the Lord suffered sacrificially, by a productive love. But in Hell there is nothing in any way worthy of love: Hell is negative infinity. Behind every sin, the Son sees only one thing: the not-being-there of the Father. But this too is a saving event. As Adrienne puts it, in an important passage worth citing in full:

The Son took sin upon him in two senses. On Good Friday, up to the moment of his death, he carried it as the personal sin of each individual human being, bearing it atoningly in his divine-human Person, by an action that was, to the highest degree that he could make it, for the sake of sinners, the action of a subject. At that moment, every sin appeared in its connexion with the sinner who had committed it, and bore his or her features. By contrast, on Holy Saturday, in his vision of the sin of the world from the standpoint of Sheol, sin loosed itself from the subject of the sinning, to the point that it became merely what is monstrous, amorphous, that which constitutes the fearfulness of Sheol, and calls forth the horror in the one who sees it.²³

Both belong equally to the Son's 'confession'.

The body of the Son's passion and death Adrienne calls his 'confession body', for he had to carry not only the personal sin of each individual human being but also original sin, and sin as such. Turning now to the climax of the *Triduum*, Easter, she affirms that Christ's risen body is his 'absolution body': as the body laid in the grave gathered to itself all confession, so the body raised from the tomb bestows itself as

pure forgiveness. Hitherto the access of the Father to this earth was barred, because through sin humanity was turned away from him. The Son has turned once again to the Father the face of creation. And so the Father, who had to turn from sin, can turn again to the world. On Easter Day the Son rises visibly as man so as to arise in the invisibility of God. The Son, awakened by the Father, presents to him his work. He stands before him in his created humanity which is now in a definitive way the finished creation of the Father. The Son, who in rising receives into himself the Father's life, turns wholly to the Father, since he now lives altogether in him and from him. The risen Son is, in Adrienne's phrase, *Erde im Himmel*, 'earth in heaven'. From now on the eternal Word houses all the words of the world, and of humanity. Through the sending out of this Word we become believers; through his suffering we are re-made; through his Resurrection we too are raised up in the Word; through his journey home to the Father we too can so speak the Word of the Son to the Father as to reach the Father's heart. Through the Son's work, the Father has become 'Our Father', and since the Son's return is accomplished in the Holy Spirit, that Spirit is given to us, for now the *Kreislauf*, the 'circling course', of the love between the Father and the Son runs through the world and encloses the world in itself.²⁴

An evaluation

Of the religious power of Adrienne von Speyr's understanding of the Atonement there can be no question. What some will, forgivably, find strange is her account of the descent into Hell. If it is reminiscent of Balthasar's theology of Holy Saturday in his *Mysterium Paschale* there can be little doubt that the source is Adrienne rather than the other way round.²⁵ It is noteworthy that, at the Roman Colloquium of September 1985 on the 'ecclesial mission of Adrienne von Speyr', which, held as it was at the papal summer residence, Castel Gandolfo, and addressed by the pope himself, marks the Roman acceptance of her work, Balthasar went out of his way to show the consonance of her Holy Saturday mysticism with the wider tradition of Catholic theology, in the Fathers, the iconography and the already accredited mystics of the Church.²⁶ Even he, so committed to her as he was, finished by encouraging his hearers to leave her speculation to the theologians, but to imitate the practice which her vision of the Lord's descent sealed in her life: bearing the burdens of others and praying with fervour, notably in works of penance, that none of our brothers and sisters be finally lost. Yet Balthasar was himself the last person to wish to sever theory, the Church's theological doctrine, from practice, her ethico-spiritual existence. In the course of the development of Catholic dogma, devotion

and mysticism have played a considerable part in unfolding the glories contained in the apostolic teaching.²⁷ It may be that, in the Church's understanding of the Paschal mystery, Adrienne's voice will have a wider resonance in the ecclesial body of Christ.

- 1 H. U. von Balthasar, *First Glance at Adrienne von Speyr* (ET San Francisco 1981), p. 19.
- 2 Ibid., p. 23.
- 3 Ibid., p. 33.
- 4 Ibid., p. 35.
- 5 A. von Speyr, *Kreuz und Hölle I. Die Passionen* (Einsiedeln 1966). These texts are the fruit of her experiences on Good Friday and Holy Saturday in the years 1941–1963.
- 6 For a full bibliography, see H. U. von Balthasar, *First Glance at Adrienne von Speyr*, op. cit., pp. 104–110.
- 7 Ibid., p. 36; pp. 87–90.
- 8 Ibid., p. 67.
- 9 B. Albrecht, *Eine Theologie des Katholischen. Einführung in das Werk Adrienne von Speyrs. I Durchblick in Texten* (Einsiedeln 1972). Cited below as 'Albrecht'.
- 10 Ibid., pp. 90–92.
- 11 Ibid., pp. 92–93.
- 12 A. von Speyr, *Confession. The Encounter with Christ in Penance* (Et London 1964).
- 13 Albrecht, pp. 93.
- 14 Ibid., pp. 93–96.
- 15 Ibid., p. 96.
- 16 Ibid., p. 97.
- 17 Ibid., p. 102.
- 18 A. von Speyr, *Handmaid of the Lord* (Et New York 1955).
- 19 U. von Balthasar, *First Glance at Adrienne von Speyr*, op. cit., pp. 51–54.
- 20 Albrecht, pp. 99–100.
- 21 Ibid., pp. 100–102.
- 22 Ibid., p. 109.
- 23 Ibid., pp. 122–123.
- 24 Ibid., p. 126.
- 25 H. U. von Balthasar, *Mysterium Paschale* (ET Edinburgh 1990); cf. idem., *First Glance at Adrienne von Speyr*, p. 13.
- 26 Idem., 'La théologie de la Descente aux enfers', in H. U. von Balthasar, G. Chantraine, S. Scola (eds.), *La Mission ecclésiale d'Adrienne von Speyr* (Paris 1986), pp. 151–160.
- 27 See. e.g., A. Nichols, O.P., *From Newman to Congar. The Idea of Doctrinal Development from the Victorians to the Second Vatican Council* (Edinburgh 1990), pp. 190–193.