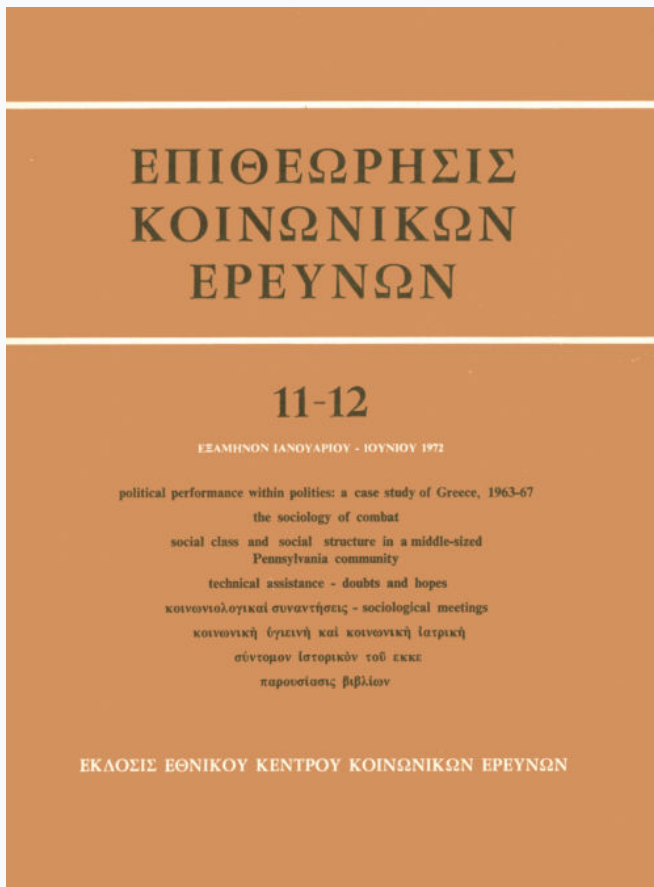


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Pastoral Preparation for Marriage (Preparation for Love), by Alexandros Stavropoulos

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Pastoral Preparation for Marriage (Preparation for Love), by Alexandros Stavropoulos, published by the National Centre of Social Research, Athens 1971, pages 174.

The author of this thesis is Assistant at the Catholic University of Louvain (Belgium) for questions of Orthodox Family Ethics.

He graduated in Theology at the University of Athens in 1959 and received the diploma in «Sciences Familiales et Sexologiques» at the Catholic University of Louvain in 1967, and the diploma in Psychology there in 1970. Since 1961 he has been specialising in Practical Theology, and more precisely the Pastoralia of Marriage and the Family at the Universities of Erlangen and Bochum in Germany, and at Louvain.

In 1963-4 he was appointed social worker to the Greek working community in and

around Aachen, and in 1966-7 academic assistant of the Ecumenical Institute of the Ruhr-Universität, Bochum. He has taken part in many conferences on Pastoral Care and Marriage and Family-Counselling in Belgium, Germany and Switzerland. He is a member of the American National Council on Family Relations, and special research correspondent of The National Centre of Social Research in Athens. Dr. Stavropoulos' book «Pastoral Preparation for Marriage» has two parts.

In the first, the author undertakes a special investigation of the presuppositions on which the practice of Marriage Preparation is to be based. Thus he examines first the theological foundation of the task, and provides the basic principles of the pastoral care of marriages (Chapter One). Next he carefully outlines the psychological factors involved for those about to marry, especially certain problems related to engagement and the structure of marriage today (Chapter Two). Clearly, as far as Theology is concerned the subject is treated with a practical emphasis, that is to say, it is not so much a question of giving a systematic exposition of all the points that might be covered by a Theology of Marriage, but more of indicating a method for formulating such a Theology. As for the psychological and sociological aspects, certain topics and problems especially concerning the engaged couple are touched upon, but no attempt is made to give a detailed account of sexual anthropology, which would require a separate study.

The second part consists of an examination of the practical questions related to the pastoral preparation on the engaged couple. Thus, in Chapter Three the author concentrates on the organisation, means, content and aims of pastoral preparation for marriage. Chapter Four is devoted to the theme of the Team as the means of presenting marriage preparation, and to an analysis of its composition and responsibilities, the qualities required for membership and the role it has to play. In Chapter Five the methodology of pastoral preparation for marriage is described.

Finally, in the conclusion, the results of this investigation appear in relation to the special problems affecting this important area of pastoral concern.

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Conclusion

We sum up the whole investigation of Pastoral Preparation for Marriage and indicate the principal conclusions of the present work.

Special attention has been paid to the theological foundation of the Church's activity in preparing a couple for marriage and a family. Thus, those features able to provide theological support for the work of marriage preparation as a whole have been studied. The lack at the present time

of any complete Theology of Marriage—indispensable basis, as it is, of the pastoral preparation for marriage—was noticed from the beginning. Consequently an attempt was made to define a method for constructing such a Theology, and the need for a synthesis demonstrated, comprising elements from the Scriptures, Tradition, the so-called human sciences and the experience of Christian couples. Next, it was shown that the Orthodox marriage liturgy may provide a source for formulating an overall Theology of Marriage, and an attempt was made first of all to deduce from this text the principles needed for a pastoral theology of marriage. The marriage liturgy encompasses the full extent of married life, referring to all the aspects of it, and indicates the scope that pastoral preparation for marriage has. From patristic writings on marriage two ideas have been examined in depth, the relevance of which to marriage preparation is demonstrated. First the definition of the sacrament of Holy Matrimony as a «mystery of love» suggests the sub-title «Preparation for Love» as an explanation of what is meant by marriage preparation. Secondly, the idea of marriage and the family as a domestic «Church in miniature» underlines the need of a catechism as preparation for the sacrament of the «little Church» just as the greater Catechism prepares for the Sacrament of the Church as such. This new way of looking at the aims of Preparation in the light of the ecclesiological character of marriage, suggests further that the doctrinal attributes of the Church are applicable as duties to the domestic Church, so that the aim is to develop within the couple the marks of unity, holiness, universality and mission.

Moreover, the Church appears to be the natural agency for Pastoral Preparation for Marriage, but acting, more specifically it has been shown, through the pastoral team for marriage preparation which should comprise those within the diocese or parish who show the appropriate charismatic qualities. In connection with this we have examined the presuppositions for participation in the pastoral team and the qualities required in the participants. The basic presupposition of those who direct marriage preparation, it is suggested, is the attitude of love, as the only attitude adequate to the situation of the engaged couple being prepared for the «mystery of love», the sacrament of marriage. Here an analysis of the concept «attitude» is attempted, and a clarification of how it operates, on the basis of the findings of social psychology brought to bear here for the first time on marriage preparation. We paid particular attention to defining the (attitude of love) in an (empirical-operational) sense, and to showing its correlation with the (attitude of acceptance) the notion proposed in social anthropology. Furthermore we referred to the valu-

able experience of certain foreign Church Centres for Marriage Preparation which have concentrated their attention on those attitudes which evoke the most immediate response in the engaged couple.

The possible contribution that «information-theory» can make to the subject under investigation was considered most valuable, so an attempt was made to apply its principles to the question of the personal contact between the Pastoral Team and the couple, and of the process of teaching the Orthodox Christian view on marriage.

Similarly the use of material drawn from psychology and consideration of the problems of engaged couples, as well as the contemporary structure of marriage was considered indispensable. Thus we have tried to form a better understanding both of the couple and of the union which they are invited to enter into today, and to show the need for pastoral preparation.

Further, careful attention has been paid to the theological foundation of the «active method» used in modern educational theory, which encourages the couple to participate in their own marriage preparation. This was done by employing the Orthodox principle of «synergy» or collaboration. We have above all tried to indicate which of the existing methods of preparation favour this active participation.

E.K.E.

La Répartition du Revenu National: Les modèles modernes et leur dépassement. (Η Κατανομή του Έθνικου Εισοδήματος: Τα μοντέρνα μοντέλα και το «εξεπέραςμα» τους), tome IV, Έκδόσεις Génin, Paris 1970, 331 σελ.

Η έκδοσις του τετάρτου τόμου της «Κατανομής του Έθνικου Εισοδήματος» αφιερωμένου εις τὰ «μοντέρνα μοντέλα» της κατανομής, συμπληρώνει το δεύτερον μέρος ενός γιγαντιαίου έργου το όποιον οι δύο συγγραφείς Jean Marchal και Jacques Lecaillon, διαπρεπείς Καθηγηταί της Πολιτικής Οικονομίας του Παν/μίου των Παρισίων, ήρχισαν κατά τὰ ἔτη 1957-58.

Η μελέτη τῶν νόμων καὶ κανόνων, οἱ ὅποιοι διέπουν τὴν κατανομὴν τοῦ Ἐθνικοῦ Εἰσοδήματος μεταξὺ τῶν διαφόρων κοινωνικοοικονομικῶν ὁμάδων, ἀποτελεῖ τὸ ἐπικεντρῶν τῶν ἐπιστημονικῶν ἐνδιαφερόντων καὶ ἐρευνῶν τῶν δύο συγγραφέων.

Εἰς τοὺς δύο πρώτους τόμους τοῦ προαναφερθέντος ἔργου τὸν οἱ δύο Καθηγηταὶ ἀνέλευσαν λεπτομερῶς τὴν διάρθρωσιν καὶ τὴν συμπεριφορὰν τῶν κοινωνικοοικονομικῶν ὁμάδων τῶν «μισθωτῶν», τῶν «κατόχων κερδῶν», τῶν «γεωργῶν», τῶν «δανειστῶν» καὶ τέλος τῶν «ἀπολαμβάνοντων κοινωνικῶν παροχῶν», προβαίνοντες κυρίως εἰς τὴν μελέτην τῆς συν-

θέσεως καὶ τῆς ἐξελίξεως τοῦ εἰσοδήματος τῶν, ἐξετάζοντες ταυτοχρόνως ἀφ' ἑνὸς μὲν τὴν θέσιν τῶν ὁμάδων αὐτῶν εἰς τὰς ἀντιστοιχίας ἀγορᾶς τῶν, ἀφ' ἑτέρου δὲ τὸν βαθμὸν καὶ τὰς ἐπιπτώσεις τῆς ὀργανώσεώς των.

Ὁ τρίτος τόμος τοῦ ἔργου περιλαμβάνει τὴν παρουσίαν καὶ κριτικὴν ἀνάλυσιν τῶν «μοντέλων» τῆς κατανομῆς, ἀρχῆς γενομένης ἀπὸ τὰ δύο βασικά τοιαῦτα, ἥτοι τὸ κλασικὸν καὶ τὸ μαρξιστικόν, μεῖ ἰδιαιτέραν ἀναφορὰν εἰς τὰ χαρακτηριστικά τῆς λειτουργικῆς πλευρᾶς τοῦ τελευταίου μοντέλου.

Ὁ παρὼν τέταρτος τόμος ἀποτελεῖ τὴν συνέχειαν καὶ τὸ τέλος τοῦ μέρους τῆς μελέτης τοῦ ἀφιερωμένου εἰς τὰ μοντέλα. Διὰ τοῦ ὅρου «μοντέρνα μοντέλα» τῆς κατανομῆς τοῦ Ἐθνικοῦ Εἰσοδήματος, οἱ δύο συγγραφεῖς χαρακτηρίζουν ὅλας ἐκείνας τὰς ἀναλύσεις αἱ ὁποῖαι ἠκολούθησαν τὴν «ἀπανάστασιν τῆς ὀριακῆς ὀφελείας» (revolution marginaliste) τῶν ἐτῶν 1870-1880, ἥτοι τὸ Νεοκλασικὸν καὶ Νεοκεϋνσιανὸν μοντέλου.

Ἀλλὰ οἱ «μοντέρνοι συγγραφεῖς», μολοντοὶ ὅλοι υἱοὶ τῆς ἐπαναστάσεως τῆς ὀριακῆς ὀφελείας, δὲν συμφωνοῦν ἐπὶ πλείστον σημείων, καὶ κυρίως ὡς πρὸς τὴν μεθόδον ἀναλύσεως. Οὗτω, ἐφαρμόζοντες μίαν μικροοικονομικὴν ἀνάλυσιν, οἱ νεοκλασικοὶ συγγραφεῖς ὠδήγηθησαν εἰς τὴν μελέτην καὶ τὴν ἐξήγησιν τῶν προβλημάτων τῆς κατανομῆς διὰ μέσου τῆς παραγωγῆς. Ὅσον ἀπὸ τοὺς Κεϋνσιανούς, υλοθετοῦντες μίαν μακροοικονομικὴν μεθόδον ἀναλύσεως, ἐρμηνεύουν τὰ ἴδια προβλήματα τῆς κατανομῆς διὰ μέσου τῆς συνολικῆς ζήτησεως.

Η μελέτη λοιπὸν τῶν μοντέλων ὑπὸ τῶν J. Marchal καὶ J. Lecaillon, βασίζεται ἐπὶ τῶν ἐννοιολογικῶν καὶ μεθοδολογικῶν αὐτῶν διαφορῶν αἱ ὁποῖαι ἔχουν ὡς ἀποτέλεσμα τὴν χρησιμοποίησιν πότε μὲν τῆς ἐννοίας τῆς «κοινωνικῆς κατανομῆς», πότε δὲ τῆς ἐννοίας τῆς «λειτουργικῆς κατανομῆς», καὶ καταλήγει εἰς τὴν παρουσίαν ἐνὸς *συνθετικοῦ μοντέλου*, ἱκανοῦ διὰ συμβίβασις βραχυχρονίας καὶ μακροχρονίας τὰ νεοκλασικὰ καὶ νεοκεϋνσιανὰ μοντέλα.

Οἱ δύο ἐκλεκτοὶ συγγραφεῖς δὲν περιορίζονται ἁπλοῦς μόνον εἰς τὴν θεωρητικὴν ἐξήγησιν τῆς κατανομῆς, ἀλλὰ ἐπιστρέφουν εἰς τὴν ἀνάλυσιν τῆς πραγματικότητος, διὰ τῆς μελέτης τῆς ἐξελίξεως τῆς κατανομῆς τοῦ εἰσοδήματος εἰς τὴν γαλλικὴν οἰκονομίαν, ἐλέγχοντας οὕτω ὅλας τὰς διατυπώσεις ὑποθέσεις καὶ τὴν παρουσίαν τῶν μοντέλων.

Ἐπὶ τῆς βάσει αὐτῶν τῶν παρατηρήσεων αἱ ὁποῖαι ἐκτίθενται εἰς τὸ πρῶτον κεφάλαιον τοῦ τετάρτου τίτλου τοῦ παρόντος τόμου, οἱ δύο ἐπιφανεῖς συγγραφεῖς ἐπιχειροῦν διὰ προσδιορίσασιν τὰ στοιχεῖα ἐκεῖνα τὰ ὁποῖα δύνανται ἤδη διὰ ἐκφράσασιν τὰ «ξεπέραςμα» τῶν μοντέρνων μοντέλων.

Οὕτω ἐὰν ὁ ἐρευνητής θέλῃ διὰ συλλάβῃ κατὰ τρόπον ἀκριβῆ τὴν παρατηρη-

μένην πραγματικότητα, ὀφείλει νὰ υιοθετήσῃ μίαν «νομισματικὴν» μέθοδον ἀναλύσεως (analyse en termes monétaires), ἀντὶ τῆς χρησιμοποιοῦμένης συνθήσεως «πραγματικῆς» τοιαύτης (analyse en termes réels).

Ἡ μέθοδος αὕτη, ἐν συνδυασμῷ μετὰ μίαν λεπτομερῆ μελέτην τῆς συμπεριφορᾶς τῶν πλέον ἀντιπροσωπευτικῶν ὁμάδων τῶν κατόχων εἰσοδήματος, δύναται νὰ ὀδηγήσῃ εἰς μίαν ἀναθεωρημένην ἔννοιαν τῆς μακροοικονομικῆς ἰσορροπίας, βραχυχρονίας καὶ μακροχρονίας.

Υπογραμμίζοντες τὸν μοναδικὸν χαρακτήρα τῆς ἀπὸ δωδεκαετίας καὶ πλέον ἀναληφθείσης ὑπὸ τῶν ἐξεχόντων Καθηγητῶν Jean Marchal καὶ Jacques Lecaillon προσπαθείας, ἃς εὐχρηθῶμεν νὰ ἴδωμεν συντόμως περατωμένον τὸ μνημειώδες ἔργον τὸν ἐπὶ τῆς Κατανομῆς τοῦ Ἐθνικοῦ Εἰσοδήματος.

ΔΗΜ. Α. ΓΕΡΜΙΔΗΣ

Migrations et Developpement: Le cas de l'Algerie (Ἀποδημιαὶ καὶ Ἀνάπτυξις: ἡ περίπτωσις τῆς Ἀλγερίας), ὑπὸ Madeleine Trebous. Ἐκδόσεις τοῦ Centre de Developpement de l'OCDE, Paris 1970, 241 σελ.

Τὸ μεταναστευτικὸν κίνημα ἐκ τῆς Ἀλγερίας πρὸς τὴν Ἐυρώπην ἀρχίζει περὶ τὸ 1870 καὶ ἴσῃ, κατὰ τὰς ἀρχὰς τοῦ 20οῦ αἰῶνος, ἠγορίζετο σοβαρὰς διακυμάνσεις, ὀφειλομένης ἰδίως εἰς τὰς ἀνάγκας τῆς πολεμικῆς βιομηχανίας τῆς Ἐυρώπης, συντόμως ἀκολουθηθείσας ἀπὸ τὰς ἀνάγκας τῆς ἀνοικοδομησεως.

Ἐν τούτοις, μόνον μετὰ τὸ 1950 τὸ μεταναστευτικὸν κίνημα λαμβάνει μαζικὸν χαρακτήρα. Κατ' αὐτὸ τὸ ἔτος 200 μετὰ 250.000 Ἀλγερινῶν—ἀντιπροσωπευόντων τὸ 20% τοῦ ἐνεργοῦ πληθυσμοῦ τῆς Ἀλγερίας—ἀπεσπορεύοντο εἰς τὴν Ἐυρώπην, ἐνθὸς τὸ 1966 ὁ ἀριθμὸς τῶν ἀνθρώπων εἰς 300.000. Κατὰ τὸ ἴδιον ἔτος ὁ ἄλγερινὸς πληθυσμὸς ὁ ζῶν ἐν γένει εἰς τὸ ἐξωτερικὸν θνήσκει εἰς 800.000, ἥτοι τὰ 6% τοῦ συνολικοῦ πληθυσμοῦ τῆς Ἀλγερίας. Ἐὰν λάβῃ τὴν ὑπ' ὄψιν μόνον τὴν δευτερογενῆ τοιμᾶ, ὁ ἀριθμὸς τῶν ἐργαζομένων εἰς τὴν Ἐυρώπην ἴσῃ κατὰ τὸ 1966 μεγαλύτερος ἀπὸ ὅ,τι εἰς τὴν Ἀλγερίαν.

Ἡ Γαλλία εἶναι ἡ κατ' ἐξοχὴν χώρα ὑποδοχῆς μετὰ 96,7% τοῦ συνόλου τῶν μεταναστῶν, τὸ δὲ ὑπόλοιπον καταμετρεῖται κυρίως εἰς τὸ Βέλγιον καὶ τὴν Δυτικὴν Γερμανίαν.

Ἐνόπιον τῶν διαστάσεων τούτου μεταναστευτικοῦ κινήματος, καὶ ἐν ὄψει τῶν νέων πραγματικότητων καὶ διαβρώσεων ἐνὸς ἀνεξαρτήτου κράτους μετὰ μίαν ὑπὸ ἀνάπτυξιν οἰκονομίαν, τὸ πρόβλημα τῆς ἀλγερινῆς μεταναστεύσεως πρέπει νὰ τεθῆ ἐκ νέου ἐπὶ τάπητος.

Δι' αὐτὸ ἀκριβῶς ἡ μελέτη τῆς Madeleine Trebous εἶναι *τισιπλὴρ ἀξίαν*: