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Juin 2015

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Thomas More est-il un théologien ? S'il n'en a pas le titre et n'en a pas revendiqué les compétences, il y a bien une théologie de Thomas More, ont conclu les chercheurs réunis en séminaire en novembre 2014 au Center for Thomas More Studies, à Dallas. L'étude portait sur les écrits de prison de More, dans le but de commencer (seulement commencer) à comprendre sa théologie.

Ce *Moreana* qui, avec plus de 50 ans d'existence, affiche fièrement son 200^{ème} numéro, réunit un bon nombre des essais réalisés dans le cadre de cette recherche. Les deux œuvres à l'étude sont le *Dialogue du réconfort* et *De tristitia Christi*. Il est intéressant de noter que plusieurs articles se consacrent à définir le rôle joué par l'humour dans ces œuvres, attestant la spécificité de la pédagogie de More, même dans des sujets aussi sérieux.

Il n'est pas question de dévoiler les conclusions du séminaire dans cette lettre éditoriale, mais de vous encourager à explorer les divers aspects retenus, les riches comparaisons proposées entre More et de grands penseurs chrétiens, l'empreinte de Thomas d'Aquin dans la pensée morienne, et bien plus encore.

Ce *Moreana* étend également son domaine de recherches à l'histoire, et nous lisons avec intérêt la suite et fin de la chronique superbement documentée d'Eugenio Olivares Merino sur les relations entre More et l'empereur Charles Quint. John Colet est aussi présent dans ces pages, avec une recherche méticuleuse, bien illustrée, de Jonathan Arnold concernant la datation de ses œuvres.

Je voudrais finalement annoncer le prochain *Moreana* de décembre. Il s'agira d'un numéro spécial, un véritable cadeau que

nous fait Elizabeth McCutcheon en autorisant une réimpression d'une collection de ses articles publiés en dehors de *Moreana*. L'ouvrage sortira à temps pour le 500^{ème} anniversaire de la première publication de l'*Utopie*, en 2016, et nous sommes déjà nombreux à nous en réjouir.

Marie-Claire Phélippeau

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Elizabeth McCutcheon

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June 2015

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Is Thomas More a theologian? He never claimed the title nor the skills; however there is a Morean theology, concluded the scholars who met for a seminar in November 2014 at the Center for Thomas More Studies, in Dallas. The research on that occasion centered around More's Tower Works, with the aim of beginning (only beginning) to understand his theology.

This *Moreana*, which boasts his 200th number and more than 50 years' existence, is offering a number of essays devoted to this research. The two works considered here are *A Dialogue of Comfort Against Tribulation* and the *Sadness of Christ (De tristitia Christi)*. Interestingly, several articles focus on the role played by humor in these works, testifying to the specificity of More's pedagogy, even in such serious topics.

This Editorial Letter will not reveal the conclusions of this first seminar on More's theology, but it beckons you to explore the various aspects developed in these pages, the rich comparisons between More and some major Christian thinkers, as well as Thomas Aquinas's influence on Morean thought, and still more.

This *Moreana* also offers research in history, with Eugenio Olivares Merino pursuing and ending his well-documented chronicle of the relations between More and Emperor Charles V. John Colet is also present in the following pages, with Jonathan Arnold's meticulous and well-illustrated research on the dating of Colet's works.

Finally, I would like to announce the forthcoming special issue of *Moreana* this December. It will be a special gift by Elizabeth

McCutcheon who has allowed us to reprint a collection of her articles published outside *Moreana*. The book will be released in time for the 500th anniversary of *Utopia* in 2016 and quite a few among us are already looking forward to it.

Marie-Claire Phélippeau

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Special issue - December 2015

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In memoriam Paul Akio SAWADA

Our colleague and friend Professor Paul Akio Sawada passed away on March 24, 2015, in Tokyo, as we were sad to learn. He had been a great contributor to *Moreana* and a fast friend of Abbé Germain Marc'hadour. Japan owes him the Japanese translation of *Utopia*.

Professor Sawada was born in Washington D.C. in 1928, where his father was a *chargé d'affaires* at the Japanese Embassy. A graduate of the Imperial University of Tokyo, he followed post-graduate studies at Fordham and Cornell Universities in the United States, London University and Bonn University where he obtained a PhD. In 1965 he spent a year as a Fulbright Visiting Professor at Wilmington College, Ohio. In Japan, he was a founding member of the Fellowship of Catholic Scholars.

Paul Akio Sawada owes his first name to Paul Claudel who was his godfather. His wife Margarete, who died a few years ago, was born in Germany and the couple kept in Tokyo the international and multilingual tradition which Paul Akio had always experienced.

When Germain Marc'hadour visited Japan in September 1978, he wrote:

“On Saturday 2 September, just as the sun was rising, Paul Akio and Margarete Sawada awaited me at the brand-new (and much contested) Narita Air Terminal. We are old friends: we met as early as 1966, in the USA, and our last encounter ended a year ago to the day. I expected the Tokyo area to be row after row of houses, but we drove across a woody landscape, past many tilled fields, to their house on the brave new campus of Tsukuba University. “Sawada” means brookfield, well-watered soil, but Japan had been subjected to a long heat-wave, and myriads of ruined watermelons bestrew the ground on our right and left. [...]

To treat me to what Erasmus and More considered the best of recreations –“conversing with like-minded people”– Paul Akio then took me to a Henry VIII pub, decorated with two portraits of More (the second Windsor Crayon and the “Bedford” painting at the National Portrait Gallery). [...]

The date of Saturday 23 September has long been set aside for the annual meeting of Japan’s Thomas More Association. P.A. Sawada translates my lecture paragraph by paragraph, no doubt improving on it, as he has given more thought than I have to these “twin masterpieces: *Moria* and *Utopia*.” Of the latter he has published two successive translations. His “Definition of *Utopia*” in *Moreana* (No. 31-32, Nov.1971, 135-146) had often been drawn upon, and the Vice-President of the *Amici Thomae Mori* had publicly urged him to revisit the theme and expand his treatment.¹

I would like to recall my personal acquaintance with our friend. Professor Sawada was present at the Thomas More Fontevraud Conference in France, in 2001. When I told him I was embarking on a research on death in Thomas More’s writing, he immediately seemed captivated. Developing a true passion for the topic, he even started drawing up the plan of my dissertation! I owe him a lot personally as he managed to convince me, with arguments he built up day after day over the week we spent at the Conference, that I could not discuss death without linking the topic to sin, especially the Seven Capital Sins in the case of More. During the five years that it took me to complete my research, Professor Sawada would write to me with fresh advice and references he had found concerning a new study on sins or death. He had become my second mentor.

I wish to thank both Peter Milward, s.j., and Kaoru Yamazaki who let us know of his death. We know Professor Hirokazu Mori attended the funeral service where he represented the community of More scholars. Kaoru wrote that the cherry blossom was in full

¹ *Moreana*, Vol.16, No. 64, March 1980, G. Marc’hadour, “South-Westward Ho!: More’s Secretary on a Pacific Cruise”, p.136-141.

bloom just outside the chapel and we wish to share that symbol to honor the memory of Professor Paul Akio Sawada.

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