

Abstract. In his books, Jean Daniélou comments on the currents of thought of his time, which often grow out of the nihilistic negation of transcendence, which hurts man and his (inter) subjective position in the world, or as Daniélou says: in reality. The only correct reality for him is one that transcends the realm of visible things (although it necessarily affects it) and which is fulfilled in the eschatological vision of the future. Daniélou's vision of history is also connected with this view of the future: for him, Christianity is both a history and a path leading to salvation, and thus it is written into the history of salvation, but it is also in history. That is, it is influenced by specific socio-cultural coordinates, which it has the ability to create and transform itself.

Both of these conceptions of history merge and can be interpreted in the incarnate Word: Christ is the beginning and the end of history. Daniélou speaks of a markedly Christological orientation of history as an already started eschatology (*eschatologie commencée*). This orientation is also reflected on the individual level, where one has to transform oneself with one's own transformation to become like the Divine image. If Daniélou also discusses the theology of fulfilment (*théologie de l'accomplissement*), he means primarily fulfilment in Christ. This fulfilment is evidenced by Scripture, with the incarnate Word appearing in the Old Testament as the beginning of something that is still developing, and which later determines the whole future. Fulfilment is also realized in the acceptance of Christ into the life of every human being, and this fulfilment begins precisely with the individual response to the embodied Word.