

at all times under the guidance of the Holy Spirit as a guide to biblical interpretation, having an authority second only to the Bible. At the other extreme various left-wing views are expressed, giving degrees of inspiration, or admitting that the Church only requires belief even in the Scriptures for certain basic facts.

With regard to the 'Sacrificial Aspects of Holy Communion', an attempt is made to remove the scruples of the dissentient point of view by listing certain points in common in the Catholic and Protestant views.

(1) Both sacraments of the Gospels are of divine appointment and perpetual obligation.

(2) Holy Communion is a sign, an occasion and a means, of the saving presence of Jesus Christ, whereby he bestows the benefits of the

Cross, and unites the communicants to himself and in himself to one another.

(3) At Holy Communion we respond by offering praise and thanksgiving in union with the whole Church. We offer our gifts of money, and ourselves to be his servants.

(4) We make those offerings through Christ's mediation, on the basis of his sacrifice, in the strength of his Spirit. We offer ourselves as repentant sinners, identified with Christ in his death, so that his risen life may appear in us more fully, 'until he come'.

(5) The Eucharist is not in any sense a repeating, or augmenting, or supplementing of the Cross.

These points are truly ecumenical points which are a real contribution to the settlement of the still continuing controversy over the sacrifice of the Mass.

H. FRANCIS DAVIS

CASEWORK AND PASTORAL CARE, by Jean S. Heywood. S.P.C.K. 12s. 6d.

This little book is among the first of a series entitled *The Library of Pastoral Care*. Miss Heywood, an experienced teacher of social work, who has also conducted seminars for ordinands, gives a clear introduction to casework, and discusses the relevance of the caseworker's knowledge and understanding to the pastoral work of the clergy. There are problems here at the personal as well as the theoretical level. The statutory social services have grown greatly and undertaken much of what used to be considered the charitable work of the Church. Most Catholics have now ceased to criticize the welfare state as such, and see it rather as the embodiment of implicitly Christian values in our increasingly secular culture. But how can our charitable works and societies best be incorporated in, or associated with, the public services? Which, if any, need to remain independent in order to have freedom of action? What responsibility does the priest have for the social worker's clients? What sort of communications does the priest have with social worker and client? (All too often the answer is, none at all.)

There is also a certain latent rivalry in the present situation. Social workers are more and more being looked up to as the experts in human relationships, while the clergy are seen as marginal, if not irrelevant, to society. This is an uncomfortable position for the priest. He may be tempted to turn himself into a sort of caseworker, especially since the rôle of the priest in a rapidly changing Church is an uncertain one. There is a great deal we priests can learn from the experience, techniques and training methods of social workers. We need greater awareness of people's unspoken feelings; we need to understand behaviour 'not just in rational terms, but in terms of stress and defence'. But we must not confuse the priest's function with that of the social worker, and one of the merits of Jean Heywood's book is that she discusses not only what casework and pastoral care have in common, but also the ways in which they are distinct. This is a useful introduction to the subject, and has a useful list of books for further reading.

AUSTIN GASKELL, O.P.

SECULARIZATION: Science without God? by A. E. Loen. S.C.M. Press, 1967. 213 pp. 30s.

CHRISTIAN MYTH AND SPIRITUAL REALITY, by D. Watson. Victor Gollancz Ltd, 1967. 159 pp. 28s.

For Dr Loen man is a theological animal. True philosophy is theology. Neither physics nor biology explains spiritual life. Love, grace, sin, faith, hope and joy are the true existential categories. Man is constituted by a relation to God. Man's being is existence before God who

calls him to use his freedom from determinism to live in his situation in answer to God's Word.

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55s.

MACMILLAN

has withdrawn attention from a theology of the temporal. Previous stress on divine supra-temporality made 'God' often an empty name. Earlier still, deism was the aftermath of Calvinist determinism.

But the true presupposition is the biblical God whose eternity contains time. He acts in time, freely affirming, despite his people's infidelity, that he is merciful and faithful, wills the salvation of men, is present to them. Outside Judaeo-Christian influence the human chronicle becomes the historicist's succession of relative aims devoid of absolute significance. But revelation is real history. God is bound by neither Aristotle, nor Aquinas nor Newton. God reveals himself in Christ through the Holy Spirit. God's Word is happening in time, and history is the wedding of divine and human freedom. Man's unity is given through God's saving activity of creation, reconciliation, redemption and consummation. Christ expresses God validly for all, inviting them to existential faith through the Holy Spirit. Human language applies to God not because of the *via negationis*, or the *via eminentiae*, or the *analogia entis*, but because God's revelation is constitutive for the qualitative content of many human categories. Thought works within and on the datum, attempting to trace the ontic utterance and express it directly, thanks to the gift which is man's wondrous participation in it. That thought yields truth is a matter of faith, and man's question as to the motive of God's utterance ends in a hymn of praise to God's unmotivated love and faithfulness.

Being is a non-homogeneous unity which baffles thought. God, the world and sin are being. Philosophy is secularized whenever the sphere of being is conceived as having a context other than that divine revelation attributes to it. Fundamental ontology is only possible as theology. The categories in which man knows are changing conjectural approximations to the objective categories in which things are. While the datum is not everywhere equally reliable, it has a certain completely reliable core. Data grow in proportion as they are known. The various disciplines emerge and their special categories develop with them, but there is no absolute nil-point. A specialized science has its relative beginning in a methodological idea, an act of faith, 'an urge towards scientific puberty'. The conceptuality of colloquial speech is an incalculable field. While rational thought, which is the ideal of science, is never completely obscure, it cannot account for the validity of

its own reasoning powers, for the presupposition that the datum is knowable, for the direction which thought must take if a path is to be found. The exploration of physical reality in terms of mathematico-physical causality has proved amazingly fruitful, but may not yield results indefinitely. Nor is it possible to say precisely what this type of causality is. A formalized, axiomatized and computerized propositional logic, in which elementary impressions are represented by elementary propositions and thinking is reduced to the combining of elementary units, is a legitimate, if somewhat thin, reduction of what it presupposes, viz. people living in a world acquiring impressions through sensory organs, capable of perception, thought and speech. But mechanics does not explain the system. For neo-positivism physical science is the all-embracing conceptual systematization of reality. Man registers data. If secularization is the historical process by which the world is de-divinized as far as human consciousness is concerned, the cry for a unified science is secularization of the worst kind. It is self-contradictory to say sense impressions are the only content of thought, and a *petitio principii* to say science completely explains reality. Secularization is being conformed to this era which rebels against salvation, and can only be avoided if one is transformed through a renewal of one's mind and accepts the will of God. *Nolite conformari huic saeculo*. Premises are not proved, but to say the world is de-divinized is still a contradiction in terms. The order of knowledge must follow the order of being.

As an animal's subjective world results from its specific sensory equipment, so the world exists for man only in so far as he becomes attuned to it. Some regard as myth whatever in the Bible fails to accord with human existence and physical reality. In the religionless Christianity of Bonhoeffer man lives as if God was not. F. Sierksma regards reality as a meaningless conglomeration of atoms and human life as the projection devoid of content of a subject detached by self-consciousness not only from the world but also from his immediately active and reactive life centre. In this theory man by religious projection makes the unknown a part of his world in order to find stability despite the impossibility of objectifying it. But although modern society is unthinkable without psychology, it has not yet found its feet. The stream of consciousness, the subconscious depths, intentional functions,

I-Thou relations, purposefully active unities, being-in-the-world, and behaviour patterns have not yet disclosed the secret of man.

While for Hegel thinking was being, the Kierkegaardian dialectic was between thinking and being, and a subject-object ontology was overcome in the decision of faith. Existentialism tries to understand the being of man, but not necessarily only of man, as it exists, emerges and enters into time. Jaspers dwells on transcendence and existence, Sartre on the *en-soi* and *pour-soi*, Heidegger wonders whether the nightmare silence of being is the only being of existence. But being cannot be reduced to presence-at-hand.

An organ is not a tool passively used but functions actively in a functional context whose operative initiative is not confined to this one organ (though not lying entirely outside it) and functions within a whole of which it is a genuine part. It is in this organic causality that the meaning of the distinction between part and whole in anything organic lies. Although physics applies to living things, it is only ancillary to biology. The supposition that life only behaves mechanically is absurd. But even biology does not read life's riddle.

In *Honest to God* Robinson said Tillich's problem is not to show the existence of a separate entity called God, but to press through to the infinite and inexhaustible depth and ground of all being. Tillich holds that God, being-itself, is the ground of the ontological structure of what has being, is the structure, and has the power of determining the structure. But Tillich only becomes comprehensible by shifting his focus off being-itself to the concrete saving activity of God. God creates is the ground, sin and reconciliation are the structure, God acts powerfully. Logic, physics, biology, psychology and empirical history cannot bind him. With Karl Barth Dr Loen holds that theoretical truth rests on the existential truth, Jesus Christ.

Mr Watson was a Church of England parson and his book is a meditation on the sense of his spiritual pilgrimage. Despite a veneer of Christian practice and general approval for religious instruction in schools, modern Britain gives little real assent to religion, and the author thinks the ideals of creativity, justice, freedom and humanity would evoke a livelier response if they were disentangled from false dogmatic assertions. Religion comes not from divine revelation but is the fruit of human spiritual experience. Neither Paul nor the

authors of the synoptic gospels say that Christ is God, and Matthew and Luke adjust Mark's factual account of Jesus to try to convince people he is the Messiah, and that he has given them authority to speak for him. But there is no need to be taken in, and no reason to believe Christ rose from the dead. This myth has been accepted because of its value in releasing spiritual impulses latent in all human beings, capitalists and communists alike. Even in the post-Christian era a priestly religion with rituals, theological dogma, myths, ethical codes and institutional structures will survive and appeal to those who are less mature. But 'the reality which we encounter in (religious) experience is not dependent for its existence on our ability to communicate it to others; and the process by which we have become aware of it can be repeated in the religious development of successive generations' (p. 90). Farming and artistic expression enlarge man's sense of participation in the cosmic creative process, and he realizes man and the universe are no mere machine. Though nature is a hard taskmaster, creative work and a love inexplicable merely in terms of sex preserve man's experience of absolute freedom, prevent his mistaking religious symbolism for reality, restrain his tendency to escape into the immediate security of merely relative freedom, and stimulate an ever closer approximation to absolute freedom. Supreme self-fulfilment is not the self-assertion symptomatic of a sense of inferiority and guilt, nor egoistic identification with a particular group. The ideal of human perfection is not material, but thoughtful and active loving

identification with all mankind. One should not kow-tow to tradition, nor reject it out of hand, but rely on a sense of justice to remain sufficiently detached from political programmes to be able to suggest present improvements and guard against future failings. Although prophetic experience is a deep and essentially inexpressible immediate contact with the Absolute and beyond the comprehension of our finite minds, its reality is evident from its social, political and ethical effects. As the author reads Mark 8, 35: 'Whosoever will save his individual self shall lose it; but whosoever shall lose his individual self for my sake and the gospel's, the same shall save it'.

Dr Loen's Barthian ecstasy derives its power from the underlying recognition of the supernatural order and involves a rejection of the errors of positivism, rationalism and liberalism. But while his view is plausible, I do not see how it can be established as true, let alone linked up with a historical Jesus Christ, unless more attention be given to the approach from philosophy, apologetics, and dogmatic theology to the assent of faith.

Mr Watson's personal statement is interesting but unlikely to commend itself to the scholar. His views on the relation between matter-language and spirit-language statements would require considerable development for him to be able to offer any plausible account of man's interior life, and his handling of history and exegesis is not scientific. The book is addressed to the ordinary reader and is a useful reminder of problems that must be faced.

COLIN HAMER, S.D.B.

LAND AND WORK IN MEDIAEVAL EUROPE, by Marc Bloch. *Routledge and Kegan Paul*. 30s.

The blurb of this welcome English collection of Marc Bloch's occasional papers says truly that he was one of the great historians of our time. It is long overdue—by about a generation. It seems to me that the point of what he was trying to do, and his success and his limitations, are not widely understood by English historians. This is well-illustrated by the present collection which is preceded by a decidedly unsympathetic preface by a senior English medievalist who simply hasn't seen what Marc Bloch was getting at. It is also shown by the odd title the book has been given. It is not about peasants or artisans but about society. Marc Bloch was a pioneer in using historical evidence to answer the sort of questions asked by sociologists. He was one of the earliest medievalists to be interested in the class-structure of medieval

society and much of this book is about the status-groups which existed between the peasants who provided everyone with their standard of life and the class of nobles who intermittently exploited and protected the peasantry. It was this class which distorted classical feudalism and was largely responsible for the making of the modern nation states. Now sociologists' studies are necessarily of societies studied synchronically, that is, extended in space. It is only comparatively recently, largely due to the influence of another great French scholar, Claude Lévy-Strauss, that the importance of diachronic studies, that is of societies extended in time, has been realized. Marc Bloch was again a pioneer here. There are some penetrating remarks on the reasons for resistance to technical change which