

development and moves towards the particular. Henri Bartoli contributes a tightly packed preface, full of statistics, which he describes rather disarmingly at the end as a 'simple preface'. There is an introduction by Pierre Judet. Part One is on Under-development and Conditions for Development. Two papers by Fabio Comparato and Gerard de Bernis illustrate only too well the dangers of writing on the development problem in a sweeping manner without enough of the discipline of confronting general ideas with particular histories. The result is too often either rolling, elegant and empty French ('l'industrialisation est la réussite d'un dialogue social entre l'industrie et la société pre-industrielle qui se lasse entraîner par celle-là, qui y voit le moyen de son progrès.' —Bernis) or sheer un-historical nonsense; thus Comparato's claim, taken up by Bernis, that imperialism was an outcome of industrialization. Gilbert Mathieu, whom readers of *Le Monde* will know, contributes a fine paper on French aid to under-developed countries, laying bare many faults. The first part ends with a question and answer session, with Bernis and Comparato providing the answers, including some discussion of the population explosion. The huge changes of recent years in Catholic thought on this matter is evidenced in the answers, as elsewhere in the volume; but

the attitude towards family planning remains cool. The answers stress, correctly, that population growth is not the only problem, and somehow manage to leave the impression that it is not a very big problem. I wish that were true.

Part Two is concerned with relations between the Third World and the West. Pierre Judet contributes a valuable essay on our responsibilities towards the Third World, including firm denunciations of French government policy and the *comité français contre la faim*. Nguyen Manh-Ha, a member of the first Ho-Chi-Minh government, relates in a stark and simple manner the terrible history of Vietnam; reminding us, among other things, of Pius XII and Cardinal Spellman's involvement in the rise to power of the Diem regime. There follows another '*j'accuse*', this time by Valentin Kiba, who writes powerfully on how it feels to be an alienated African.

The Third Part is concerned with the Church in the West and the Third World. Mgr Laurent S. Nagae writes on religion, or the lack of it, in atheistic Japan, and Bernard Atangana, S.J. on the Christian-African dialogue. The volume closes with two papers by Francois Houtart and Jean Frisque on the Church in the Third World and in the West.

CHRISTOPHER BLISS

THE CHURCH AND MANKIND, by Augustin Cardinal Bea. *Geoffrey Chapman*, 1967. 282 pages. 30s.

In *The Church and Mankind* Cardinal Bea achieves lucidly and often suggestively what he sets out to do, which is, to present in a systematic way the doctrine of Vatican II on the Church in its relationship to mankind. He shows a thorough mastery of the conciliar documents and of their scriptural background, which enables him to juxtapose and align texts in a helpful and stimulating way. And there is no doubt that an account like this has its uses. But yet one cannot but feel dissatisfied at the result, and I think this is because some of the assumptions underlying the Cardinal's method are rather suspect.

In the first place, there is the problem of the hermeneutic of Vatican II. Are the conciliar documents an end or a beginning, an answer or a challenge? Cardinal Bea clearly takes them as providing definitive answers (typically, one of the commonest words in the book is 'explain' —the Council seems to have 'explained' almost everything 'fully'); and accordingly, his book is magisterial in the worst sense: every problem

falls into neatly docketed questions, every question has its tidy answer (catechism-style), and every answer is readily available on application to the competent authority. But surely, what is most significant in the Council is the direction in which it points; it avowedly declined the task of definition and anathematization. On occasion, it may be methodologically correct to give more weight to some new teaching, however vaguely adumbrated, than to apparently more weighty pronouncements, which have come in simply as a hangover from the past. One obvious example is S.L. 36, which begins solemnly: '*linguae latinae usus, salvo particulari iure, in Ritibus latinis servetur*'. Yet can we doubt that what is important in this section is its rather hesitant introduction of vernacular languages? Again, the grudging recognition of the occasional competence of laymen (who, in very special circumstances, are either 'permitted' or 'obliged' to express their opinions) is to be taken as pointing to a more complete, less crabbed recognition

of the laity as fully 'qualified' members of the Church in their own right; while conversely the corresponding remarks implying the general superiority of the clergy are to be taken in the opposite way (if this is caricature, I do not think it is unfair, at any rate to the superficialities of the texts).

Secondly, there is the question of the sense in which one can talk of the Church *and* the world (the Council talked of the Church *in* the world). Cardinal Bea, using St Augustine's terminology, sets the *civitas Dei* and the *civitas terrena* side by side as if they were two parallel entities, which is entirely foreign to St Augustine's conception, though it is clear historically how such a picture could arise.

Now I can see three ways in which one might talk of the Church and the world in this sort of way. There is the theological antithesis between the Church and the world, which we find in St John, where the world is the preserve of antichrist. There is the empirical contrast between the Church as a human society, and other human societies, which becomes important particularly when the Church has an independent civil and political existence, as she still has. And thirdly, one may distinguish the world as the raw material of redemption, from the Church as the achievement of redemption. None of these justifies the way the Cardinal talks; and it is significant that he finds great difficulty in ascribing any real worth to temporal realities and values, because he has prevented himself from seeing the real continuity between the temporal order and the eternal (churchly). It is the Church which gives value to the world, by taking it into itself, as the new redeemed creation. The 'world' is potential 'church', the 'church-in-becoming'

(or refusing-to-become). And that, in varying degrees, is the situation of each one of us; no line can be drawn between 'church' and 'un-church' (and St Augustine knew that too).

And this brings me to my third difficulty, which is about the method appropriate to ecclesiology. The Church is an object both of faith and of experience, and it is necessary to talk about it in terms both of theological *a priori* (revelation) and in empirical terms. Protestant thought has, I suppose, tended to be over empirical, but there can be no doubt that Catholics have grossly overplayed the *a priori* aspect, and Cardinal Bea is no exception. One cannot 'solve' existential problems simply by citing an *a priori* theological datum. For example, the theological assertion that the act of faith is of its nature free does not 'solve' the problem of dogmatic authority. If anything, it precisely creates the problem, by introducing into ordinary experience a dimension which appears to contradict ordinary experience. One of the normal results of theological speculation should be to undermine all facile solutions to human problems.

However, it must be said that the Cardinal's book is a not unfriendly witness to the reality and importance of the *a priori* aspect of the Church. Not many men would include a chapter on angels in a book on 'the Church and mankind'. And I suppose that the Cardinal is right to say that God is 'the final secret'. Modern Christians are prone to a peculiar parochialism of the here and now, even if 'here' includes the whole world (which it doesn't often in practice). The theological data of faith are just as real as our empirical experiences.

SIMON TUGWELL, O.P.

MONASTIC RENEWAL, by Columba Cary-Elwes, O.S.B. Herder, New York. 1967. 256 pp. \$5.95.

Vatican II requires every religious order to re-examine what it is about. First and foremost it should find its roots in the gospel, then in the founder's rule, and then in its sound tradition. After drawing our attention to these principles, Dom Columba in an introductory chapter discusses such matters as habit, studies, early rising, manual work, and so on. Chapter II surveys the Benedictine situation today, in its slightly bewildering variety of precept and practice. (Prinknash and the Subiaco congregation seem incidentally to have escaped due notice here.) We then move on to the finest chapter of the book: one feels the sure touch of

the historian as one after the other the scriptures, pre-Benedictine monasticism, and the Rule come under the microscope. The teen-age Antony fleeing to the desert, Pachomius lovingly instructing his novices, Basil late in life demoting penance, and promoting love of neighbour from 162nd to second in his list of virtues. History can rarely have been so readable. Through Cluny with its lust for liturgy, through Chaise-Dieu with its holiness, apostolate and explosive growth, through Cistercian saga, through finally the founding of the universities and the rise of the friars, to the closing curtain of the Black Death in 1348. This