

for making sure that it is. It is clear that, in the main, the universities are already prepared for this step, and are ready to negotiate on it. The question remains: are the Catholic authorities aware of the argument, of the weight of feeling which lies behind it and of the fact that the ball is now in their court? For the argument is now so powerful as to be unassailable, except in matters of minor detail. Probably we shall not have to wait long to see whether we are going to rise to the challenge or not.

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THE INCARNATION IN THE UNIVERSITY, edited by Vincent Buckley; Geoffrey Chapman, 5s.

The fact that this reprinting of *The Incarnation in the University* will undoubtedly be welcomed in university chaplaincies up and down the country ought to be sufficient to shatter anyone's complacency. How far has the renewal in the Church really penetrated into the lives of the laity, and what are the prospects for the future? A first answer to that question might be optimistic, but there are grounds for a more searching look at the situation, and in particular at the kind and depth of theological literacy attained by the average Catholic undergraduate. For the reform in the Church is essentially a theologically-centred one, and will talk of 'reform', 'English in the mass' and so on can lead only to disaster unless there is a widespread realisation of the reasons and necessity for change. If, as has been true in the past, the typical undergraduate is to be brought up on the sort of diet which this collection of essays represents, and which is little more than a development of his school 'religion', then his literacy will be extremely patchy, and the prospects for a renewal of life within the Church correspondingly reduced.

The main inadequacy of the book lies in its datedness: first published in 1955, the failure to reflect the development in the Church in the last decade is not surprising, but there is no real justification for reprinting when the inadequacies are so deep-rooted. Consider for example: 'Hence the "logic" of these papers. They begin with theology because theology admits of a reasonable degree of definition, can provide the relevant context . . .' (p. 20)—which hardly answers the important question: how relevant is my Christianity to my life in its context? The results of this sort of approach are only too predictable, since the sort of theology referred to in the quotation is likely to be inadequate, anyway. It is a pleasure to relate, then, that two of the papers in the collection (those of Vincent Buckley and William Ginnane, which are both quite excellent) are mercifully free of such remarks as ' . . . reward consists in the enjoyment by the intellect of the Beatific Vision . . .' (p. 73). All that one can say of the sort of theology that informs such remarks is that it may provide a relevant context, but it is unlikely to be a very rewarding or persuasive one. Opium of the people?

The essays on the Church and her place in the university have the same basic

weakness, shared also by the opening papers, of a truncated theology which ends with Calvary, and thus never works out satisfactorily the relationship here and now between Christ and his Church. Thus, although there is much discussion of the work of groups of zealous apostles righting all that is wrong in a secular university, there is no discussion of the meaning of the university Catholic—let alone Christian—community itself, nor of the centrality of its liturgical life to that community and so to the university. There is a vivid contrast between this and the attempt in the recent UCS study outlines to awaken the need for a personal rethinking, rediscovery and development of the faith, which can come precisely from reflecting on life in the university, and from seeing that life as an image of life in the Church.

The success, however limited, of the UCS publications, and the many worthwhile theological books now available in paperback suggests that a new attempt is called for rather than a reprinting of the old. Perhaps *The Resurrection in the University*?

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