

In each case the release from this tyranny comes from talking over the business at length with understanding and genuinely loving people; in the more difficult case of 'Alice', these are the people who run a Catholic Home of Rest; with Hugh, it is his wife who instinctively knows what to do.

The cases have been built up from fact—we are told (and may be grateful to know) that the Home of Rest does exist, and perhaps can guess that the author's insight into these matters has been gained by working there—but they are presented in the form of fiction. This gives them the life which factual case-histories often lack, since the necessary details for a coherent picture can all be given; the essential truth of what is being said here comes home to the reader in a quite natural way. We may well have realised speculatively that failure of integration in adults is due to some childish element that still remains as a result of earlier maladjustment, and realised too that patient listening and love can bring about a cure; here we are *shown* that it is so.

The book can be especially recommended to priests, so much of whose work consists in 'counselling' (to use the convenient American phrase) penitents and others with real difficulties that yet do not demand the attention of a professional analyst. Technical works (such as the excellent *Moral Problems Now*, by Hagmaier and Gleeson, brought out by the same publishers last year) are necessary, but so is the imaginative impact of a Wingfield Hope. And all who have any connection with religious life will be interested in the alternative sequel given to the story of 'Alice', in which she enters a convent with all her self-centred self-righteousness, and might have turned into an unhappy and frustrated nun, but for the incident which takes her to the Home of Rest, to learn about herself, and so learn the ordinary human charity which is also true religion.

LAURENCE BRIGHT, O.P.

DO DOGMAS CHANGE?, by Henri Rondet, S.J.; translated by Dom Mark Pontifex; Burns and Oates, Faith and Fact Books, 8s. 6d.

For two reasons, it is more than usually difficult to write popularly about the development of doctrine. First, even to see the problem of development demands a knowledge of the history of Christian teaching greater than can be presumed in the general public. Second, there is not so far available any satisfactory technical treatment of the question on which a populariser might draw. Such a writer must therefore first educate his readers into seeing a problem, and then depend largely on his own skill in order to present an acceptable solution of it.

Père Rondet succeeds splendidly in the first task, and fails sadly in the second. He begins soundly by distinguishing between the progress of revelation, the history of theology, and the development of doctrine. Then he presents a 12-page outline of the history of doctrine, taking us swiftly through the Trinitarian and Christological Councils, the Pelagian controversies, the heresies pro-

duced by the renaissances of the ninth and twelfth centuries, the discussions of the *filioque* and of purgatory at Florence, and later definitions from Trent to 1950. Naturally, we arrive rather breathless at the end of this travelogue from Nicea to the Vatican: but we get our wind back in the excellent next chapter entitled 'Three Examples of Development'. In discussing the first of his examples—the doctrine of the particular judgment and of the possibility of enjoying the beatific vision before the return of Christ—Père Rondet displays his great talents as a historian of ideas. He illustrates his theme with quotations from Augustine, Ambrose, Bernard, John XXII and Benedict XII: quotations of just the right size, neither so short as to distort nor so long as to distract. At the end of this chapter no reader can be in doubt about the nature and gravity of the problem of development; though it is perhaps a pity that the author did not choose one of his examples from the field of ethics—the changing attitude of Catholics to slavery or to usury, for example.

The next chapter deals with the causes of development, of which Père Rondet lists five: heresy (as in the development of Trinitarian doctrine as a result of Arianism); theological reflection (e.g. St Anselm's theory of the Redemption); the piety of the faithful (as in the development of Mariology); the influence of the liturgy (seen in the appeal to the rites of infant baptism against the Pelagians); and the everyday teaching of the bishops in encyclicals and pastorals.

The final chapter is entitled 'The theory of development' and it is to this that we look for Père Rondet's solution to the problems he has set his reader. Instead, we are given more history: Gregory Nazianzen, Vincent of Lerins, Luther, Lessing, Kant, Hegel, Schleiermacher, Sabatier, Harnack, Loofs, Seeberg, Günther and Loisy flash past. Newman's *Essay* is patiently summarised, and there is some good criticism of inadequate accounts of development. (Two examples: the type of theory which consists merely in the production of similes, such as the oak and the acorn, or the child and the man; and the 'secret tradition' theory, which conjures up a picture of Linus on his deathbed whispering to Cletus '... and then she was assumed into heaven. But whatever you do, don't let this get into the papers'.) But for his final solution of the problem of what is meant by saying that a doctrine such as the Immaculate Conception was implicitly revealed before the death of the last apostle, Père Rondet offers us merely two quotations, one from Journet and one from Gy. We are told that the making explicit of a truth implicitly revealed 'occurs in conformity with a logic which is intrinsic, rigorous, and unescapable'. But this logical process 'takes place wholly in the night of faith'; it accords not with what we call logic but with a 'logic of God' which is above ours, different from it in kind, and which 'goes beyond the purely rational expression which we instinctively try to give it'.

On the face of it, this is dangerous playing with words. One wants to know more about this 'logic of God'. Does it, for example, include the law of non-contradiction? If not, then 'the logic of God' is just a politer name for double-think, and there is no reason why it might not be possible to see 'in the night of

faith' that murder was implicitly permitted by the Fifth Commandment, or that Christ did not rise from the dead. If so, then what makes it different in kind from our logic? And in any case, how are we to find out *what* laws it contains?

On the whole, the book is easy to read, though there is the occasional re-sounding tautology—for example: 'The present, fruit of the past, is pregnant with a future which in its turn will become present and then past'. Père Rondet's style seems to have embarrassed the translator, so that in places the English version obscures the sense of the original more effectively than it masks its idiom.

ANTHONY KENNY

*DELIVERANCE TO THE CAPTIVES*, by Karl Barth; translated by Marguerite Wieser; S.C.M., 12s. 6d.

Karl Barth is said by many to be the greatest theologian of this age, but what is certain is that none can really claim the title of theologian unless he has considered and wrestled with the searching questions which Barth has been putting to Christianity for the last forty years.

But Karl Barth is more than this. In the book before us he is seen as a preacher, and not just preacher in the sense of lecturer or reader of learned papers, but as a pastoral preacher, and one preaching to an audience of critical and sceptical nature. The short sermons contained in this book were in fact preached to the prisoners in the gaol at Basel.

Amongst many other qualities they have one which strikes the reader, and certainly should strike the would-be preacher, as outstanding and of fundamental importance. This is that all his moral teaching springs from and depends upon a theological and doctrinal presentation. What he is out above all to show is the great and mysterious fact that God has spoken to us in his Son, Jesus Christ our Lord, and that it is through him that we are saved. And although perhaps one must say that one feels his theological position making him give insufficient weight and significance to human nature as such, nevertheless it is because of their firm theological rooting that his moral 'dos' and 'don'ts' go home, as they went home so successfully to that original and critical audience.

Not only will this book give a picture of a great mind engaged—and yes, perhaps even fulfilling itself—in true evangelism, but it could also be a great help to any wishing to devote their own lives in the same way.

GILES HIBBERT, O.P.

*READING THE WORD OF GOD*, by Lawrence Dannemiller, S.S.; Burns and Oates, 21s.

There is a most welcome increase lately in books on scripture by Catholic scholars, but they do not seem to have led to any significant increase in Bible