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heart of the book. The boy's aunt in Israel claims him, and her representative, Louis Konrad, begins the slow and complex struggle to return Michel to his family. The case becomes a *cause célèbre*, with the Jewish-Catholic and Church-State conflicts emerging as the dominant issues.

Michel, Michel is an honest and researched exposure of traditional and modern anti-Semitism in the Church. That a Jewish child, illicitly baptized, should be removed from his family and brought up a Catholic has long been a belief of certain Catholics. Incredibly enough, this was an issue not long ago, and not in fiction but in fact.

For this story is closely patterned on the Finaly case, which split France in the early 1950's. While substituting one boy for two brothers, Lewis follows step by step the court proceedings, settings, plots and counterplots of real life. Maman Rose's letter to the aunt, for example, is an exact translation, in part, of the letter of Maman Brun in *l'affaire Finaly*. Unaccountably, no mention is made, even on the dust jacket, of the author's indebtedness to actual events and documents.

Nevertheless, this is a profound, soul-searching and moving book. Long and repetitious, it yet fascinates the reader with its unfolding vision of power in high places and in the human heart. The slow painful growth of conscience in Michel, precocious as it seems, is breath-taking in its boldness and depth. No one who loves fiction and the truth it conveys should miss reading *Michel, Michel*.

JAMES F. COTTER

The Civil Rights Reader

Ed. Leon Friedman
Walker & Co. 348p. \$6.50

This book could not have appeared at a more appropriate time, for the violence of "Summer—1967" sharply ended Phase I of the American Negro's struggle for freedom. *The Civil Rights Reader* documents Phase I.

Every major document from 1947 to 1966, save one, is included in the collection. Selections range from Elizabeth Eckford's tremendous account of her attempt to enter Little Rock High School, to Presidential addresses, to the scholarly Supreme Court decisions.

The one missing document is Martin Luther King's "Letter from a Birmingham Jail," which had such a positive effect on the white liberal community, and which will certainly be a classic of civil disobedience.

Mr. Friedman did not wish to overload the book with Martin Luther King's statements, but since Phase I was primarily a struggle for legal freedom, it is hard to understand this omission.

Anyone needing quick access to the major civil rights documents of this era will find the collection valuable. But it also includes many human interest and dramatic selections; enough, in fact, to satisfy the nostalgic, who in increasing numbers are looking back to "non-violent," singing, marching Phase I as the Golden Age of the civil rights movement.

PAUL J. WEBER

Toward an American Theology

By Herbert W. Richardson
Harper. 170p. \$3.95

This book is a significant contribution to the discussion of the role of faith in the contemporary world. The author, a professor of theology at Harvard Divinity School, seeks to discover in the peculiar genius of American religiosity the basis of a systematic, ecumenically constructed theology.

The book delivers a valid criticism of the way in which the secular theologians subordinate interpretation of history to their own ideological commitments. It capitalizes on Bernard Lonergan's suggestion that the role of faith today consists in reconciling ideological conflicts. Also valuable are the discussion of the truth value of myth and the attempts to contribute to a functional Trinitarian theology. There are, however, several aspects of Richardson's proposed alternative to secular theology that need further development and modification.

Richardson convincingly specifies the role of public atheism in the dynamics of cultural history. Whenever it occurs, public atheism signals the demise of an entire cultural epoch and the beginning of another. The epoch currently in its death throes was introduced by the Cartesian distinction of

person and nature, subject and object. The new knowledge of "sociotechnic" is characterized by a "participation attitude" in which the investigator takes a position within the material he is studying. The transcendent personal God who was the principle of the individualistic matrix of meaning is disappearing and in His place there must emerge the concept of a God who unifies the manifold systems of the world.

Richardson dismisses too lightly the concern of Marcel and others over the incapacity of technological knowledge to control man's own control. The only means of achieving such ultimate control is found in Lonergan's exhortation to the personal appropriation and affirmation of one's own process of knowledge. Richardson has been somewhat influenced by Lonergan but not enough so. He has succeeded in reaching a point of view higher and more inclusive than that of the secular theologians, but he still seems to leave too much power in the hands of a temporary matrix of meaning characteristic of the emerging sociotechnic age.

Richardson's theology of God as "the Unity of the unities" seems to be little more than a depersonalization of the God of revelation. The critique

THIS WEEK'S REVIEWERS

W. N. Bischoff, S. J., professor of history at Gonzaga University, Spokane, Wash., and author of *The Jesuits in Oregon* (Caxton), has done historical research and legal work among the American Indians in the West.

Robert T. Reilly is vice president of advertising and public relations firm in Omaha, Neb., and a free-lance writer.

James F. Cotter is chairman of the English Department at Mt. St. Mary College, Newburgh, N. Y.

Paul J. Weber, S. J., teaches philosophy at St. Louis University.

Robert M. Doran, S. J., is an associate in philosophy at St. Louis University, a graduate student in theology.

Charles M. Hegarty, S. J., teaches theology and literature at Holy Cross College, Worcester, Mass., and is now writing a book on Bonhoeffer.

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sented of the post-Cartesian God focuses equally on God as a separate, "out there" entity and on God as a transcendent person who has visited and redeemed His people. The subordination of the theology of redemption to that of sanctification does not do justice to the fullness of personality revealed in the God of Israel and the Lord acknowledged in the Eucharistic assemblies of the primitive Church.

According to Richardson, the sanctification of the world is the reason behind not only creation but also the Incarnation—God *with us*—and the indwelling of the Spirit—God *in us*. Redemption—God *for us*—is secondary and contingent upon the non-necessary fact of sin. It must be questioned whether Scripture gives him the support he claims to find there. The God of Exodus is revealed as an "I" who will be with His people. It is precisely through the presence of this God that the people receive deliverance. It is important to note that this "God with us" is the God of *Exodus*—of deliverance and redemption. I suspect that a rigorous phenomenology of religious experience would reveal that the all-inclusive element in such experience is the awareness of deliverance, and that the experience of sanctification is but one of the constituent elements in this global whole.

Richardson feels that a theology that centers its attention on redemption rather than on sanctification is paradoxically responsible for the failure of Christianity to be an effective redemptive force in the world. A strong argument could be made, it seems, that this failure might rather be traced to the kind of theologizing concerning redemption that is characteristic of the past few centuries of Western thought. Only a theology of redemption that includes a vision of the God of Exodus as present wherever His people are emerging from bondage is fully capable of supporting or "undergirding" the social revolution now taking place in America and all over the earth.

Despite its difficulty and these shortcomings, this book represents a significant contrast to the thought of the secular theologians and definitely succeeds in going beyond them. For this reason it deserves to be widely read and discussed.

ROBERT M. DORAN

Toward a New Christianity

Ed. Thomas J. J. Altizer
Harcourt. 374p. \$6.95

The choice facing today's theist and believer—between a "strangely unknown future" and a strangely archaic and irrelevant past—at the heart of Altizer's recent theology on the death of God—theology "good news" of the death of a liberate man from his dread of beyond, from his attachment to posing other, and free him participation in the immediate. This is Altizer's gospel of Atheism, as well as the central attempts to communicate new book of readings.

Today's "radical theologian" on the necessity of a faith that abandons all "nostalgia for the past of Christendom" and seeks to know who is real here and now for that Bonhoeffer's *etsi deus noster* also demands. This is new Christianity. The paradoxical stance of Altizer's peculiar insight calls the modern world "into the center of the world, heart of the profane, with the movement that Christ is present here and is present nowhere else." In this new theology may prove a false way out of today's crisis, yet it does point the needed theological revolutionizing theology to meet questions it can only continue to ignore if it is to exist."

The first part of the book contains the vision and thought of the great prophetic figures who so much of this radical theologian. Nietzsche and William James through the words of their contemporaries (Findlay, Heller and Frey) radical theology—according to its method, vision and petus. They certainly appear to be the patron saints and shape his "messianic," as Maynard Kaufman says in the last essay of this book.

The theological roots of Altizer's theology Altizer believes in the writings (selected) of Bultmann and Tillich. The second part of the book thought of these modern theologians. The precise influence of Altizer, however, is never clearly

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tication and leadership. One does well to recall at this point, however, that this is the factor they decided to concentrate on in the beginning; and it may be that other factors were somewhat slighted.

It would be difficult to overemphasize the importance of enlightened and charismatic leadership, particularly for determining which of several institutions at a take-off stage really begins to fly. But Greeley is perhaps too enamored of a great-man explanation in his recent work.

Whether one is discussing the historical evolution of an immigrant Church or the growth and development of an educational institution, it would be more satisfactory to state clearly the social and historical factors that can be considered predisposing, and the particular events and personages that might be termed precipitating. Thus, such things as student backgrounds and expectations, faculty orientations, institutional objectives, diocesan climate, and endowment may be among the factors determining readiness for take-off; and such things as quality of leadership and a clear delineation of the relationship between college and religious community are likely to be crucial for precipitating either greatness or mediocrity. But certainly things are more complex than the reader is led to believe.

THIS WEEK'S REVIEWERS

Robert Hassenger, editor of *The Shape of Catholic Higher Education* (U. of Chicago Press), teaches sociology and education at the University of Notre Dame.

Robert M. Doran, S. J., is an instructor in philosophy at St. Louis University and a graduate student in theology.

Donald J. Murphy, S. J., is assistant professor of theology at the St. Louis University School of Divinity.

Robert Anthony Parker is an editor for Metropolitan Life Insurance Co., New York City.

Mary Hagel Wagner is a free-lance writer and reviewer.

Michael McPhelin, S. J., has taught economics at the Ateneo de Manila for twelve years and is currently visiting professor of economics at Cornell University.

As a useful overview of the dimensions that must be of special concern to those who would guide their changing Catholic colleges, this book is without question valuable; it should not be necessary to state that this was no frivolous effort. But as an explanation of what has happened or is likely to happen, it leaves rather a lot to be desired.

ROBERT HASSENGER

The Achievement of Karl Rahner

By Louis Roberts
Herder and Herder. 312p. \$6.50

One needs to read only a few of Karl Rahner's essays to arrive at the suspicion that his vision is held together and unified by a basic metaphysical anthropology and a hermeneutics. It is the value of this book that it attempts to present the vision of Karl Rahner from the standpoint of the metaphysics and "transcendental method" that provide the unifying factor in his vast theological opus.

The Achievement of Karl Rahner is billed, on the jacket, as an indispensable introduction to the thought of Rahner—a claim that is misleading, for the book could never function as an introduction. It is highly useful to the already fairly informed student of Rahner; but one needs to have at least a basic acquaintance with the themes Rahner likes to dwell upon and to have traversed through the sometimes labyrinthine ways of Rahner's procedural tactics, before he will find it helpful. My main reason for making this statement is that the book attempts to throw light on the positions Rahner takes by viewing the way he arrives at these positions. The positions are not spelled out, as to content, with any significant degree of detail; the emphasis is rather on the method of their genesis.

Rahner's philosophical vision is placed in its historical context, and proper emphasis is given to the influence of Joseph Maréchal and Martin Heidegger. As Bernard Lonergan has indicated, what has come from Maréchal is a movement—basically a dialectical way of proceeding—and not a fixed set of opinions parroted by his followers. This movement has had a significant impact not only upon Rahn-

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er but also upon at least two other brilliant theologians of our day, Lonergan himself and Johann-Baptist Metz. This book on Rahner helps to situate his thought within this movement.

But the most important chapter of the book—the first, in which transcendental method is explained—is also the weakest, for it is too concise to be of much use to anyone not already familiar with the movement initiated by Maréchal.

This fact highlights the tremendous need we have in this country for quick publication of English translations of the major works in the transcendental school, especially the work of Maréchal and the philosophical works of Rahner. Any unnecessary delay in the publication of these works will stall the progress of theology in this country, for American theology sadly lacks a philosophical basis. The monumental achievement of Karl Rahner is ample witness to the potentiality of the transcendental method for grounding an intellectually dignified theology.

The major merit of *The Achievement of Karl Rahner* is its constant insistence upon the dependence of Rahner's theology on his metaphysics and hermeneutics, thus corroborating the suspicion that without good philosophy there simply is not good theology.

ROBERT M. DORAN

Belief Today

By Karl Rahner, S. J.
Sheed. 128p. \$3.50

During his recent three-week lecture visit to this country, Fr. Karl Rahner impressed many of his hearers more, perhaps, by his deep humanity and concern for the concrete problems of Christian life than by his recognized theological competence. It is such an impression, probably, that many readers will carry away from the present volume, the third in a series of "Theological Meditations" edited by Hans Küng.

The three chapters of the book represent translations of as many articles separately published earlier in German. The first treats of "Everyday Things"—of work, of laughter, of eating, of sleep. The considerations are brief and meaningful. Nothing world-stirring, but

it is rewarding reading just the same.

A deep honesty born of an awareness of what the present-day Christian is experiencing is reflected on every page of the second and third chapters. The former speaks of "Faith Today" and does so with a frankness that may surprise but will certainly encourage many American readers. Writing originally for an audience of priests, Rahner here stresses the fraternal aspect of faith. No one has a monopoly on an-

swers; we are brothers in reaching out to the transcendent. So also, our faith must remain simple and unified, uncluttered by a host of unconnected abstract formulations.

The final chapter, "Intellectual Integrity and Christian Faith," addresses itself to a major difficulty of modern believers: how can the scientifically orientated man be true to himself and yet believe in the Christian revelation? Though no reader will find that all his

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misleading title "Psychological Dimensions": it disappointed the audience, which anticipated a professional psychological evaluation of the movement. Instead the speakers, a psychologist and a psychiatrist, gave personal witness to their experience of the Spirit's work in their lives.

A striking feature of the entire three days was the peace, joy and love that pervaded the Bergamo Center. This spirit was intensified by the public witness given by Rev. James Brown, a Presbyterian Pentecostal, and by Rev. Tommy Tyson, a Methodist Pentecostal and chaplain at Oral Roberts University. The profound faith to which they bore witness communicated itself to all the participants of the institute and was especially evident during the nightly prayer sessions. This same spirit of faith made the celebrations of the eucharistic liturgy by the Catholics at the institute a most moving and inspiring experience.

On the final evening a period was set aside for all, especially the Catholics present, to express in small groups their reactions to Pentecostalism, whether favorable or unfavorable. While some acknowledged a residue of scepticism, the general tone of these groups was positive, indicating a genuine openness among the participants to learning more about this movement.

The institute illuminated the aims of the Catholic Pentecostal movement. The movement does not aim to form an exclusive or gnostic community apart from the Church; the Spirit and His gifts are for all men. This movement lays no claim to an "instant holiness" or to a "different" holiness than Christ's. Rather, the Pentecostals seek those gifts of the Spirit whereby they might become more holy in Christ. They strive to deepen their lives of prayer and thus open their hearts more completely to the workings of Christ's Spirit. They also wish to become freer, more supple apostles, instruments of the power of love which is the Spirit of Jesus Christ. All of this, whether in prayer or in work, they seek for the building up in love of the Body of Jesus Christ which is His Church.

[JAMES F. POWERS, S. J., a doctoral candidate in philosophy at Fordham University, has followed closely the Pentecostal movement.] ■

BOOK REVIEWS

Vision and Tactics

By Gabriel Moran, F.S.C.

Herder and Herder. 158p. \$3.95, cloth;
\$1.95 paper

This collection of essays, most of which have been published before, represent the efforts of a leading figure in American religious education to point the way toward the fruitful and informative experimentation that can change the face of catechetics in this country. In general the essays form a unified whole, built around the central and extremely valid theme that Christianity is an adult religion. The title is meant to suggest the need in today's Church for the coalition of theory with experimentation in various areas of religious education.

The author's theological suppositions are presented in the introduction and the first essay, along with a proposed general structure for tactical maneuvers. Moran's theological thesis, that mature adulthood is necessary for authentic Christian response and that the latter is the transformation and perfecting of the former, represents a theme that could serve as the essential principle of drastic changes in the organizational and ministerial structure of the Church.

There are many who feel that the ministerial priorities of large groups of Christians, such as teaching religious orders, should be changed. But the direction that these groups should take is unclear. Moran suggests that such groups can and should provide the necessary organizational structure for what should be the two prime ministries of the Church today: the education of the poor, and the religious and theological instruction of adults. In this way he provides a broad structure, open to many concrete ways of implementation. The present reviewer finds this central point to be the most meaningful in the book.

The first five essays are closely built around this theme. The last five are related to it a bit less directly, and the points made in the last half of the book

are in general less valuable because more obvious.

In the first essay, Moran proposes three considerations for the planning of religious education in the future: the need for a new synthesis of method and content based on the dynamics of creative, forward-looking thinking; the relations of religious and secular realities; and the adult-centered character of religious education. The next two essays are concerned with outlining the present problems in religious education (lack of real historical consciousness coupled with theological inadequacies) and criticizing the recent past in catechetics, i.e., the use of Scripture and liturgy as the content of the "new approach." All three of these essays would prove valuable to anyone engaged in the work of instructing in the faith.

One of Moran's best points is likely to be overlooked by a number of young adults interested in religious education: the urgent plea that catechists receive excellent and high-powered training in theology. Many religious educators of adolescents and college students feel that their task would be much easier if their students had received no previous religious education; so much of what they have received either is wrong or lacks proper emphasis. And yet few today seem willing to admit that the only corrective to such a state of affairs lies in the thorough theological education of teachers, no matter what the level of their students.

Without a radical breakthrough in the training of teachers and in the entire structure of the Church's ministry, we are clearly in danger of regarding our own age as one simply of transition from one fixed state to another. In religious education, this would involve the substitution of a new self-enclosed system for the old. The revolution in religious education and in ministerial priorities must be so complete as never again to lead to a static situation. The prime instrument in this revolution—the only instrument capable of preserving individuals and institutions from the complacency of over-sys-

tematization—is man's capacity for critical reflection; hence the need for theology.

On the other hand, Moran seems at times almost to confuse religion with theology. Despite his protests to the contrary, such a confusion will lead to a neo-Gnosticism. Religious education should be adult-centered, but this does not mean that the only adults who should be educated in Christianity are those capable of high-powered theology—a statement that Moran makes in his first essay. Theology is reflection on religious experience, just as philosophy is reflection on cognitive experience. An individual's lack of ability in philosophy does not mean that he cannot know anything. So too, people can be led by instructions—preaching and teaching—into the experience of faith without being able to understand the latest thoughts of the great theologians. Theology is needed if one is to be a religious educator; it is not needed for one to be a true and educated Christian. This distinction should be drawn more sharply by Moran.

ROBERT M. DORAN

Forming the Faith of Adolescents

By Jacques Audinet
Herder and Herder. 88p. \$3.50

The Catechetical Experience

By John F. Murphy
Herder and Herder. 126p. \$3.95

The French edition of Audinet's book, published in 1964, was entitled *Toward a Catechesis of Adolescents, An Essay on Methodology*. The English title is more specific and reveals its limitations. Many teachers today question whether forming the faith is the complete objective of religion class, and whether even this is best achieved by a direct approach.

Audinet believes so, and proceeds to explain how teachers can present all their class matter in terms of its intended solution in Christ. He believes that our mistake has been to formulate problems in a way that does not suggest an easy transition to a specifically Christian answer. He assumes that adolescents can understand their present interests in terms of the very deep

meaning of human realities like sin, freedom and love. Unfortunately, his practical suggestions are on a theoretical level far removed from the adolescent interests with which we are familiar. He never seems to reach the adolescent side of the gap.

The Catechetical Experience, on the other hand, is a very frank journal of an experienced catechist's first attempt to work from within the students' point of view. It is a daily journal of what took place, or failed to materialize, in one senior religion class in a prep seminary in 1965. Its merit is that it will convince some teachers that our distance from the students is greater than we imagined, and yet must be bridged. Efforts to get his answers from students revealed to John F. Murphy how much we talk to ourselves, and how carefully we must proceed if students are to personalize the matter. The journal also reveals how difficult it is to lead students to Christian answers, even when the transition seems obvious to us.

Murphy assumes that his students have a basic comprehension of notions like sanctity, worship, sacrifice and God's glory. Yet even his own grasp of such difficult notions is uninspired. Again, his assumption that maturity is the big block to the student's thorough comprehension of these notions will seem gratuitous to some who have run the full course.

The choice of community as the central topic for the year was a fortunate one. Teachers might grasp from this book the value of immersing a class in a year's grappling with such a concept, even at a "precatechetical" level. Some may see for the first time how different and promising a religion class can be when the teacher takes it as his first and constant concern that what takes place in class helps the students to understand their own lives.

JOHN H. ZUPEZ

To Forget Palermo

By Edmonde Charles-Roux
Delacorte Press Bk. 304p. \$5.95

The thing about a novel is, it's a story. And the thing about *To Forget Palermo* is that without the publisher's synopsis on the jacket, I would not know the story after reading the book.

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Sex: Female; Religion: Catholic, by Sally Cunneen (Holt. \$4.95), presents the results of a nation-wide, in-depth survey of women's views of today's Church. *Change Not Changes: New Directions in the Religious Life and Priesthood*, by C. J. McNaspy, S. J. (Paulist. \$1.95, paper), a report on a conference to discuss concrete recommendations for post-Vatican II training of Jesuits in this country, should be of interest to all American religious who are looking for an end to liberal-conservative polemics.