

It is hard to resist the conclusion after reading Evans's and Ferguson's summaries of Pelagius's theology that any value that the Pelagian movement has for the contemporary world does not lie in their general theory, if indeed they had one, but in their individual insights and passionate moral commitment. I would instance Pelagius's 'Irenaeus' view of Adam's fall and its consequences, the passionate concern with social justice and the remarkable anticipations of Christian Marxism to be found in the *De Divitiis*, and Julian of Eclanum's humane refusal to deny salvation to the good pagan or damn the unbaptized infant and his trenchant assertion of the intrinsic goodness of the sexual act in marriage. As Morris has appositely remarked, their positive conceptions

were born out of due time. The socio-economic conditions of the fifth century were against them and the triumph of Augustinianism may have been just as well; for a disciplined, feudal Church based on fear as well as hope did preserve at least a modicum of humane values from external attack in a way that Pelagian individualism never could have done, until the arrival of better times. There is therefore a certain appropriateness in the fact that we owe our knowledge of what is most significant in Pelagianism almost entirely to the opponents of the movement, either because Pelagian works were falsely attributed to them by posterity and thus preserved by mistake, or through substantial Pelagian fragments incorporated in anti-Pelagian polemic.

DUNCAN CLOUD

**MARTIN HEIDEGGER**, by John Macquarrie. *Lutterworth Press*, London, 1968. 62 pp. 6s.  
**LUDWIG WITTGENSTEIN**, by W. D. Hudson. *Lutterworth Press*, London, 1968. 74 pp. 6s.

'Makers of Contemporary Theology' is a series of booklets designed to introduce the general reader to the thinkers who exercise most influence on reflective believers at the present time. The six previous volumes have dealt with Paul Tillich (J. Heywood Thomas), Rudolf Bultmann (Ian Henderson), Dietrich Bonhoeffer (E. H. Robertson), Teilhard de Chardin (Bernard Towers), Martin Buber (Ronald Gregor Smith), and Gabriel Marcel (Sam Keen).

The soundness of the presentation is guaranteed by the competence of the authors. John Macquarrie has already written extensively on the work of Martin Heidegger and contemporary theology, and he has collaborated in the English version of *Sein und Zeit*. Taking it for granted that there has been no radical shift in Heidegger's thinking since then, Dr Macquarrie contents himself with a straightforward résumé of the basic ideas in that book. It seems unlikely that this will persuade any one that Heidegger is 'by any standard, among the greatest and most creative philosophers of the twentieth century', which is the claim Dr Macquarrie makes. But any student of theology should begin to see the significance

of Heidegger's favourite themes. For all his appeal to the pre-Socratics, it is surely the biblical-Christian experience that shapes his work. Heidegger is the only serious secular theologian: his whole *oeuvre* may be read as a radical de-theologization of Christianity.

In equally brief space, Mr Hudson outlines the main ideas in Wittgenstein's *Tractatus* and in *Philosophical Investigations*, and suggests the implications for theology. The problem here is whether theology is possible at all. Mr Hudson ends by saying that some language games seem to be definitive of humanity in the sense that it is essential to our concept of man, as man, that he should engage in them. It is the nature of man to talk about God. The relevance of Wittgenstein's ideas to theology is thus that they raise the problem of the nature of man.

One wishes, of course, that these booklets might be developed into full-length studies. One wishes, too, that the perspectives they open might be confronted with one another. It would be more exciting if Dr Macquarrie were to write a book about Wittgenstein and Mr Hudson to do one on Heidegger. But that is perhaps a task for the next generation.

FERGUS KERR, O.P.

**CHURCHES AT THE GRASS-ROOTS**, by Efraim Anderson. A study in Congo-Brazzaville. *Lutterworth Press*, London, 1968. 296 pp. Paperback 30s.; hard cover 37s. 6d.

This is a study in the religious sociology of three parishes of a small Congolese indigenous Protestant church owing its origins to a Swedish Congregational Mission Society, and is part of a series *World Studies of Churches in*

*Mission* being issued under the auspices of the Commission on World Mission and Evangelism of the W.C.C.

With the end of political colonialism, though not of economic, the relationship of the mis-

sionary churches to the younger churches is becoming everywhere one of the major problems, and one which is bedevilled by a great lack of knowledge and understanding of the new churches. Hence the value of such grass-roots studies as this, in which the development and present life of such churches at parish level is investigated in detail, and with reliance as far as possible on local informants within the churches. An immense amount of interesting and illuminating information is here to be found on these new churches' attitudes to conversion, government, worship; cultural, social and moral change; paganism, Protestantism, the sacraments; discipline and education. In Africa, at least, the movement towards greater and greater choice by the people themselves of their social and economic developments seems likely to grow, with similar independence in church affairs and in the

way in which adaptation is to take place. Not the least value of Dr Andersson's book is the way in which he takes account of the past missionary attitudes, still dominant in the present, while bringing out the signs of new indigenous attitudes.

For the danger is development right away from traditional Christianity in semi-Christian sectarianism. Those in the older churches, and their missionaries in the younger churches, need to take stock of old attitudes and new trends, if an organic development is to be successful. This criticism of past and present, and openness to the future, together with trust and confidence in those who take control in the younger churches, is most necessary in all churches today. Comparative studies, such as in this series, can contribute much to a new understanding.

OSWIN MAGRATH, O.P.

**THE PROBLEM OF LONELINESS**, by J. B. Lotz, S.J. *St Paul Publications*, 1967. 15s.

In his progress through history man is accompanied by certain basic experiences, among which loneliness takes a prominent place. Man may pass through this experience of dereliction whether he goes through life alone or lives in a protective community which has lost its power to bestow purpose or security. Perhaps as never before, modern man is feeling his profound alienation from nature, from the human community and from God. The consequences are an increasing suicide rate and a growing conviction that God is dead.

Isolation of course, in the metaphysical sense, is a basic structure of the human condition; a fact which becomes unmistakably manifest in the experience of death. Since the time of Kierkegaard, existentialists have been trying to indicate how man should cope with his

predicament: whether he should passively submit to it or else try to transcend it through some sort of metaphysical conversion. Much will depend on whether one is a theist or not.

Fr Lotz, who is an expert on existentialism, gives us a somewhat popular presentation of the problem, though obviously with Heideggerian metaphysics in the background. He rejects the whole idea of passive resignation and suggests as a remedy an attitude of solitude. Loneliness *versus* solitude! One wonders whether the paradox is either necessary or useful. What he means by solitude is simply self-knowledge as a preliminary step to authentic communication. The big question still remains: how can modern man attain solitude or how many would be prepared to try?

N. FOLAN, O.P.

**LE PÈRE LEBRET: L'ECONOMIE AU SERVICE DES HOMMES**. Selected Texts by Father Lebre, edited by François Malley, O.P. *Les Editions du Cerf*. 1968. 255 pp.

This pot-pourri of selected texts, commentary and biography serves as an intriguing introduction to two of Pope Paul's encyclicals, *Populorum Progressio* and the controversial *Humanae Vitae*. But for those who wish to study in depth the sweep of Père Lebre's thought, this collection of disjointed texts is not the place.

For example, it is interesting to learn that Father Lebre's final work before his death in July 1966 was as a member of the Pontifical Commission whose majority opinion Pope Paul rejected in his most recent encyclical. But

how frustrating to have no indication of Father Lebre's contribution to that commission; or his own final reflections on birth control in relation to 'integral development'—that is, the total personal growth of each man in all his physical and spiritual capacities.

There are, however, revealing indications of the direction of Father Lebre's thought. The French priest-economist-sociologist-theologian believed that a married couple should 'accept children in accordance with the rhythms of nature, and prepare these children for a career and for marriage' (p. 176).