

understood to stress that the tree must first be cut down before a new start is made and the spirit of the Lord guaranteed.

Such is the interesting perspective of these crucial prophecies. In this thoughtful and sympathetic book there are other frequent points of interest: the effect of the canticle of the vine is intended to be to harden the people so that they will not be converted (p. 62). At the inaugural scene in chapter 6 Kaiser produces

the attractive, but (it seems to me) unjustified, theory that Isaiah clutches at his mission to prophesy because his life is forfeit for seeing God (p. 82). It is a pity that he does not discuss more the form of the revelation, especially here, and the psychology of prophecy.

The translation is very satisfactory, though 'the mastersingers' on page 125 is surely a reference to the Wagner opera *Die Meistersinger*.

HENRY WANSBROUGH

THE MYSTERY OF CHRIST AND THE APOSTOLATE, by F. X. Durwell. xi + 180 pp. *Sheed & Ward*, 1972. £2.50.

Over ten years ago Fr Durwell helped to change the whole spirit of theology in the English-speaking world with his book *The Resurrection*. He placed the Mystery of the Risen Christ at the centre of theological preoccupation and made us realize how impoverished dogmatic theology becomes if it is not steeped in biblical exegesis and biblical theology. A few years later, he produced his second book, *In the Redeeming Christ*, which was a superb effort to write a biblical theology of the spiritual life. Once more, of course, its central theme was the Paschal Mystery. Both books were best-sellers which is a difficult thing to achieve in religious publishing. Then followed a long silence probably enforced by his unforgivable appointment as a major superior in his religious order! Now at last he has given us another eminently worthwhile book. Once again, it is about the Glorified Christ and it should also make the best-seller list like its predecessors.

Although all three books have the same central theme they are very different from each other. This one has a dimension that the others could not have had, namely, the spirit and teaching of the II Vatican Council. His first book was a blessing for theologians, the second for retreat masters and this one for all who are engaged in the Apostolate (which should be everyone), especially missionaries who have longed for a serious theological, biblical and spiritually inspiring study of their vocation in these post-conciliar years.

Fr Durwell writes about the nature of the Apostolate in relationship to the Mystery of God, Creation, Redemption and the Church. I started jotting down passages I thought would be worth going back to but they multiplied too quickly and I realized this class of book must be read completely again and again. Most of his conclusions are familiar ones but they come alive with a sense of newness as we see them emerge from their biblical and patristic roots.

He expertly explains old truths such as: 'The Christian privilege is not a monopoly from which other men are excluded, a principle which would divide humanity: this grace is given to some in order to gather together all men in the same grace.' (p. 91); 'In Christianity there are only personal and vital values; there are no others. The apostle is so tied to the existence and life of the church, to her holiness, that the very effects of apostolic action are both immanent to the apostle and salvific for others.' (p. 100). He especially insists that the Apostolate is not a separate stage in the drama of salvation: 'Here we must recall what has already been said: apostolic activity is not a second act in this drama of salvation. It does not presuppose any intervention of God other than that of the glorification of Christ or any activity of Christ other than that of his pasch. God's intervention is final plenitude: in his death and his resurrection Christ is salvation in its total realization (Col. 1: 19); nothing is added to it, but God's action in Christ reaches only gradually the limits of men's history, through the church which is created in this action. There is no second act, for the Christian reality is not a mere juxtaposition of things, the structure of its mystery is concentric; the church does not succeed to the work of Christ, accomplished once and for all; God's action as it is in Christ, salvation as realized in Christ, is propagated by the church.' (p. 102.)

Perhaps the most interesting chapters in the book are the ones on 'The Need for Evangelization' and 'Evangelization by Presence'. In these chapters Fr Durwell critically examines the widely accepted theory of 'Anonymous Christianity' and its applications to the non-Christian religions. This is the first major attack on this theory by an internationally known and respected theologian. Perhaps theologians will disagree with his understanding and formulation of the theory, particularly the conclusions

he draws from it: 'The task of missions and missionaries therefore is not to bring grace to those those who do not yet possess it, for grace is already offered to all; it does not consist in bringing them faith properly so called, for they already possess it, but in giving an authentic expression to this faith, in leading this dormant and latent Christianity to full Christian awareness. Neither faith nor salvation is dependent on the church's help; saving action precedes the church's action; man is already saved. The church's proper task is to make man come to himself, to tell these anonymous ones their name.' (p. 119.)

He takes strong exception to a particular quotation from Karl Rahner: 'This means that the express revelation of the word in Christ is not something which comes to us from without as *entirely* strange, but *only* the explicitation of what we are already by grace'

(p. 143). His main objection, which seems to be shared by other biblical and patristic scholars, is that the thesis is alien to sacred Scripture and to the Fathers of the Church. One can only hope that the contribution of Fr Durwell will help to bring the debate on Anonymous Christianity a little further and deeper for the benefit of missionaries who so urgently need some clarifications.

However, the book is not controversial in tone, it is simply a scholarly and humble attempt to lay bare the biblical theology of the Apostolate and thereby to give encouragement to all Christians anxious to understand and play their role in the mission of the church. Most of all this book will be welcomed by missionaries who feel the need to reconsider completely their vocation.

BEDE MCGREGGOR, O.P.

ANARCHISM TODAY, edited by David E. Apter and James Joll. *Macmillan, London, 1971. 237 pp. pb 75p.*

Most of the articles in this book, in the series *Studies in Comparative Politics*, were first published in a special issue of the magazine *Government and Opposition* which set out to discuss the connection between the libertarian ideas of the 'New Left' which arose in the 1960s, and classical anarchism. On this theme, Richard Gombin poses the question, how great was the anarchist strain in the practice of *contestation* in France before and during the events of 1968; Michael Lerner contributes a discussion of anarchism and the American counter-culture; David Stafford an account of the anarchists in the development of the British new left since 1960; and Chushichi Tsuzuki an historical account of anarchism in Japan, with the emphasis on the postwar period. Nicholas Walter provides a bibliography of anarchism (for English-speakers) since 1945. These articles, though they raise some interesting points en route, give the impression of being written to order.

Three other articles are of considerably more interest. Eduardo Colombo gives a detailed account of the development of anarchism in Argentina and Uruguay, from its beginnings among European immigrant workers in the 1870s to the May-June 1969 events in Argentina and the Tupamaros in Uruguay; the narrative is set against the changing economic and political development of the two countries, and points to the emergence of a generation of young anarchist militants working alongside

other, revolutionary Marxist, groups. Geoffrey Ostergaard investigates the *sarvodaya* movement, or 'revolutionary Ghandiism', in India, by means of a detailed comparison with some of the values of classical western anarchism; and comes to a pessimistic conclusion about its achievements at any but a propaganda level. Rudolf de Jong examines the impact on Dutch society in the late 1960s of the Provos and the Kabouters.

But by far the most important article, for anyone concerned with the possibilities of a mass revolutionary party in modern capitalism, is Joaquin Romero Maura's re-examination of Spanish anarchism before 1936; an article which could, however, have appeared just as happily in any other academic historical journal. He dismisses explanations of Spanish anarcho-syndicalism couched in terms of some uniquely Spanish characteristic; and instead gives a careful account of its development via anarcho-collectivism and anarcho-communism. He describes its carefully chosen organizational structure, which enabled it to avoid the bureaucratization afflicting both social-democratic and communist parties in the 1920s and 1930s. 'In-built indiscipline, for all its obvious defects, had the advantage of neutralizing in advance any attempt by governments to penetrate the leadership, and to bribe or threaten individual leaders who had few means of enforcing moderating policies' (p. 76). He argues against attempts to interpret it as a