

while essay in this field in his *Quaestio Disputata* on Hominisation. The greatest difficulty for a unified concept of evolution is the church's insistence that man as such was specially created by God. For all kinds of reasons spirit may not be derived from matter. So the tendency has been for us to think of man's appearance as a miraculous intervention of God quite different from his creative activity in the rest of nature. The soul of man is often conceived as a late inhabitant of a body prepared by evolutionary processes. Rahner shows clearly that this view is a lazy dualist compromise and that the church's statement is not a conclusion but a principle that engenders many problems. For it is also necessary to hold that man is a substantial unity, so that any statement about his body implies one about his soul and vice versa. In view of the Incarnation, among other things, 'Ecclesiastical theology has never been swift and eager to accept a proffered harmonisation of science and belief which delivers the body to science in order to save at least the soul for theology'. In the Christian tradition the finite spiritual order is to be thought of as completely involved with the material order such that matter is for the outward expression and self-revealing of personal spirit, and the perfection of one involves the perfection of the other. Therefore any statement about the evolution of man's body is a statement about the 'pre-history' of his soul. How then are we to reconcile these statements of Christian principles, brought into apparent opposition by evolutionary theory?

Rahner argues that man's creation is not unique in the sense of being different in style but only in the sense that what is produced is a unique creature. Certainly it is a case of a creature with a radically new relationship to God appearing at a point in time. But this can be comprehended by a metaphysics of becoming which sees it as an instance of true self-transcendence of the pre-human made possible by the fact that it has infinite Being as the ground not

only of its own being but also of its own becoming. It is the essence of creatures not only to be what they are but to become more than they are. There is no reason why, according to this concept, the rest of evolution may not be brought into line with the creation of man rather than the other way about. The earlier scholastic metaphysics was developed on the assumption of an immutable order of creation and so it is not surprising that it could not provide us with an adequate theory of becoming. As a result, the Catholic imagination has often resorted to a conceptual scheme of miraculous intervention when faced with a notable instance of becoming in nature. However, God is to be seen as the ground not of a static world but of a world in motion in which really new things appear and give meaning to all that preceded them. Although he does not mention it, Rahner is, in all this, supporting Teilhard's imaginative outline with some very solid arguments.

The first part of the essay consists of a convenient summary of the church's teaching on the nature of man and evolution, and a fruitful discussion of the relationship between natural knowledge and revelation. It is instructive to note that it is not possible beforehand to decide on a division of their subject matter and that real tension may result in a genuine dialogue between the two which has a history 'surprising and unpredictable to both and which really influences both, including revelation.' The second part is an attempt to define the literary genre of Genesis and what it states unequivocally about man. There is an interesting attempt to reconcile the biblical doctrine of man's initial perfection and subsequent decline with the evolutionary idea of upward development. Indeed anything that Rahner writes is interesting and it would be difficult to find fault with work so soundly based on Christian truth and at the same time so imaginative.

ALBERT RUSTON, O.P.

CREATIVE PERSONALITY IN RELIGIOUS LIFE. Sr. Marian Dolores, S.N.J.M.
Clonmore & Reynolds, 25s.

Here is an optimistic beginning to what one hopes may be a whole crop of simple, accurate and straightforward books for the average reader, on the 'psychological structure which underlies the spiritual life of every religious'. It is neither over-popularised nor high-falutin'. The examples chosen by the author to illustrate her points will be familiar enough to anyone

living in a religious community. It is written in the kind of language we might use among ourselves, and strikes one as curiously 'English' – I had to remind myself that the author was an American religious. One cannot but stress its 'ordinariness'. Here is a highly qualified writer who knows how to communicate with those who need to benefit from her experience, and yet has

avoided the dreadful, 'bright and breezy' style of some popular writing for religious which makes one blush for shame.

The book is an 'outgrowth' of a series of lectures given by the author at the Institute of Mental Health for Religious at St Louis University, in June 1960 and is intended as an introduction to the principles of human dynamics and a stimulus to further discussion and reading. Even those who are already familiar with the subject will find it useful in dealing with religious in that it translates principles into everyday situations directly relating to the life of a religious sister. The opening chapters put human relationships into their right perspective as the sign of spiritual and psychological maturity and are full of the sort of wise and telling phrases one might well select for a daily extract in a Catholic diary! This is not to imply that they are platitudes, but that it is difficult to choose between them. How important, for example, to draw attention to the subject of emotional control from the angle that 'coldness, aloofness, too great reserve, apathy of response and sternness' are emotional expressions of fear and insecurity and as such to be investigated more urgently than the friendly, spontaneous behaviour indicative of love, joy and hope.

The chapters on Personal Adjustments and on Community Living seem to bear traces of the way in which the book was compiled from lecture-notes. Headings follow one another with bewildering rapidity; one is uncertain who is addressed - sometimes there is a specific word for superiors, sometimes the young religious is singled-out; too little is said about too much. This would be difficult to avoid in a book of this size and perhaps one may hope that there will be sufficient demand for a fuller treatment by the

author of many of the subjects she touches on so briefly. Obsessions, Guilt Feelings, Compulsions, Deprivation of Affection, Courage and a whole lot of others she mentions are overdue for a thorough and healthy airing in the context of religious community living.

The closing sections on Counselling in Religious Life (a subject in which we are sadly lagging behind our American, continental and Irish neighbours) and Creativity are excellent and merit separate publication. Apart from the more obvious aspects there are wise words on the problem for the 'gifted' sister who finds that her mental 'short-cuts' and intellectual curiosity tend to irritate or confuse some of her sisters. This pin-points the situation in many communities today, where the Spirit is stirring people to independent, constructive thinking perhaps for the first time in their lives. Not all our communities are made up of highly intelligent, professional women who know how to articulate and to share ideas. The difficulties of the emergent personality, maturing rapidly, often unevenly, usually belatedly are intensified in a small community of women where the knife-edge, vertiginous awareness of the new church may sometimes be seen as sheer rebellion or eccentricity, and may provoke distress and insecurity among the entrenched and fearful, at a time when the questioning sister is most urgently in need of christian sharing.

One would have welcomed a bibliography as a superficial reading raises many questions and a desire for further research. Several copies of this should be in the Convent library and certainly it is commendable as a gift for religious relatives and friends.

SISTER SHEILA MARY, V.S.

A HISTORY OF PROTESTANTISM. Vol. I. The Reformation by Emile G. Leonard, edited by H. H. Rowley, translated by Joyce M. H. Reid. *Nelson* 1965. 9s.

THE SPIRIT OF PROTESTANTISM by Robert McAfee Brown. *Oxford University Press* 1965. 12s. 6d.

M. Leonard's book is a valuable text book for the student of Church history. Perhaps the best sections are on the formative years of Luther's life and the various interpretations that have been given by historians of his development. The whole story is relevant in that Luther, a man of great religious power and seriously concerned with the meaning of what he was doing, was led to break with the formal theological pattern of the past and to reject the traditional shape of Christian life. The very intensity of his insight,

and his lack of interest in an organised Church, led him to underestimate the distinction between the basic structures of Christian life and their imperfect expression in the Church of his day. This led to the weakness of his defence against free individuals guided by the spirit of the type of Munzer, and to his anger with the intellectualism of Zwingli. The achievement of Calvin was that his practical and systematic genius created an organisation capable of canalising the impassioned force of Luther, but one which