Reviews

LE RÊVE DE COMPOSTELLE. VERS LA RESTAURATION D'UNE EUROPE CHRÉTIENNE, Edited by René Luneau and Paul Ladrière, *Centurion,* **Paris, 1989.**

The Compostella dream is the vision of a mediaeval Europe without frontiers in which Latins, Germans, Anglo-Saxons, Celts and Slavs freely mingled with each other swapping ideas and songs as they wandered. Pope John Paul II proclaimed his dream at the shrine of St James in autumn 1982 and last August young people were invited to flock to Compostella to launch 'the decade of evangelisation' which he entrusts to them.

No pope has talked more about Europe than John Paul II. The editors analyse 55 major speeches on European themes, and they had to be selective. The Pope quotes approvingly Goethe's remark that European consciousness was forged through pilgrimages. This discloses the central theme of papal Euro-talk. John Paul's map of Europe depicts the continent *in its origins*: its leading features are pilgrimage centres and shrines, its heroes are the saints, and the character, culture and language of each nation are marked by the founding act of its baptism. France, remember your baptism, he cries, and makes a great fuss about the millennium celebrations of the baptism of the land of 'Rus in 988.

The problem of course is that the Europe upon which this sacralised picture is superposed is rather different. Where, for example, do Moslem immigrants fit in? Compostella celebrates their expulsion from Europe. The papal account says simply that modern Europe has lost its soul, forgotten its baptism, is sunk in consumerism, materialism and hedonism, in short that it is secularized and has marginalised God.

The contrast between the sacred and secularised Europe leads inevitably to deep pessimism about the present. From this point of view, the Pope is remarkably even-handed between East and West: both are materialistic, and while the East (i.e. the Communists) imposes atheism, the West (i.e. capitalism) misuses its freedom so far as to acquiesce in practical atheism. This explains why the Pope was relatively restrained in his enthusiasm for the events of 1989: if the principal result of tearing down the Berlin Wall is to permit East Berliners to buy pornography in the sex-shops of Kurfuerstendam, then little has been gained.

Optimism about the past combined with pessimism about the present means the papal policies will be policies of restoration, designed to bring back a previous state of affairs. Apostrophising Europe in Compostella, John Paul said: 'Rediscover yourself, old Europe, be yourself, rediscover your origins. Relive the authentic values that were the glory of your history. You can still be a lighthouse of civilization and an encouragement for progress.'

Three chapters show the process of restoration at work in France on different levels. Crucial is the appointment of bishops: an increasing number

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of religious (including Dominicans) have been appointed, which indicates a lack of confidence in the diocesan clergy and the favour enjoyed by the charismatic movement. Cardinal Jean-Marie-Lustiger, Archbishop of Paris, has played a key role in the appointment of bishops and in the reshaping of seminary life: future priests no longer study at the Institut Catholique in Paris but in the French Seminary in Rome or the new St Paul's Seminary at Louvain-la-Neuve. The media in France are increasingly dominated by the Groupe Ampère, presided over by Rémy Montagne, linked with the Michelin family, which produces videos on *Mother Theresa, Padre Pio, The Rosary with John Paul II,* and from October 1988 a regular series called *The Catechesis of John Paul II.*

But such reportage, however interesting, is not the point of the book. The main question raised by the authors—mostly historians and social scientists—is whether the 'second evangelisation' of Europe which the policy of restoration is designed to serve has the slightest chance of success. Paul Blanquart and Jean Delumeau typify the scepticism of all the authors gathered here. The grounds of scepticism are that it is difficult to see how 'modernity' can be converted if one begins by systematically vilifying it and claiming that Europe's agnostic political pluralism is preparing another Auschwitz, another Gulag.

The contrary position is well put by Hervé Legrand O.P. who, though he does not contribute, is more than once quoted. One text is worth pondering: 'In order to be able to hand on the faith, Christians must have a positive appreciation of what is happening in Western Europe. ... If our societies have solved the problems of hunger and illness and created solid democratic traditions, it is thanks to their own efforts and not just at the expense of the rest of the world. I think that as Christians, we have to appreciate and love our society for that. If we don't love it, we will bring nothing to it.'

In 1987 the same editors produced *Le Retour des certitudes, Evénements et orthodoxie depuis Vatican II.* In both books they are critical of the policies of the present pontificate. It is difficult to think of an earlier pontificate in which Catholic writers were so overtly critical. One hopes they will not be reduced to *samizdat* publication. Whatever may be said about Europe, there can be no theological orthodoxy about it.

PETER HEBBLETHWAITE

RESPONSIBILITY AND ATONEMENT by Richard Swinburne, *Clarendon Press,* **1989, pp. v + 213. £9.95.**

This book has two parts. Part 1 is mainly ethical and Part 2 mainly theological. In Part 1 Swinburne deals with some matters (such as the nature of moral goodness) that, although they are crucial for moral philosophy and have religious implications, I must pass over. I shall concentrate on four topics that are especially relevant to part 2. First, Swinburne affirms that we possess free will in the normal sense of a capacity to choose between good and evil, and that this is a condition of moral responsibility (see especially pp 51 and 63). Secondly, he affirms the substance of belief in original sin by claiming that we have a 'proneness to wrongdoing' which is genetically transmitted and is reinforced by

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