

and practical argument in the latter half of the book. Corporality and temporality are seen as basic for any theological inquiry into the secular pursuits of man. 'The corporality of the human being is the ontological foundation of his sociability. Angels do not constitute a society, just as they cannot be said to be individuals or to exist in time. . . . We have gone beyond the anthropology of Aristotle who had no sense of history; we have borrowed some of the Christian personalism of Augustine. But it is from Aristotle that we get *the sense of the concrete human situation* which the neo-Platonic spiritualism of Augustine ignored—and still ignores wherever it dominates Christian thought. Augustine does have a sense of *temporality* but he regards it as an evil (symbolized and realized by senile decay) from which Christ will free us; Thomas Aquinas recognizes the meaning and the value of the *corporality* both of man and of the cosmos. It is on this basis, on the philosophical level at any rate, that St Thomas finds his optimistic vision of man and of the world.'

Hence the discussion passes to consider the freedom and involvement of the Christian. He is *free*, because for him God is not just the first cause of the world but the living being with whom he lives in personal encounter and communion; he is *involved* because his freedom is tied up with the common good. Christian sanctification is thus 'not a mystical evasion of the social' but an entry into 'an increasing socialisation in all human activities'. 'The whole man, all his capacities and all his activities, is assumed by grace. . . . And the social structure of man is fundamental to his development. . . . If the social dimension is not assumed by Christ a basic element of man is rejected and lost.' The vastly increased socialization of man in the last century permeates the highly realistic investigation in the next three chapters of the three burning contemporary issues of economic organization, class structures and the moral issues of war.

The final chapter deals with the condition of man in a technological civilization. Technology, with all its dangers, is welcomed. 'Technology

involves man frankly in the making of the universe. Man assumes this power of world-making; he gives the universe its meaning, and in it he experiences and affirms his own autonomy.' This, however, does not mean that 'death of God' of which we have heard so much recently. 'Does God then lose his *raison d'être*? Certainly not! Nor is his presence diminished. But in this decidedly technological civilization, a true religious perception accepts and bases itself on the autonomy of the profane.' Nevertheless, 'this immanence in the world does not affect the transcendence of the spirit'.

Fr Chenu avoids any facile prophecy about the immediate future: '*Technological civilization is a stage in human history, an area on an unknown continent. . . . It is virtually blasphemous to think of the faith of Christ and the success of the incarnation as bound up with a pre-technological civilization. . . . The 'religion' of progress, on the other hand, is an unworthy substitute for real religion, and the right reaction against this perversion is to give faith its full scope so that we see Christ as the completion of all things at the consummation of history. We do not know, of course, in what manner the kingdom of God will assume the content of our earthly history in the final salvation; we do not know how the ultimate beatitude will bring together the fruits of the various stages of civilization. But that we must accept as a mystery. . . . The power of man coming to light in the course of history is the necessary domain for the manifestation of the Church.'*

This is an inspiring and at the same time a realistic book, both readable and erudite; it avoids both a superficial optimism and the mannered pessimism, despairing equally of God and of man, which characterizes much present-day theological writing. The translator describes Chenu's language as 'sometimes awkward, often belaboured'. If this is true of the original it is certainly not true of the translation. Chenu's thought is admittedly condensed but it is hardly ever obscure, and this book of his could hardly be bettered as an example of the way in which real theology is relevant to real life.

E. L. MASCALL

FOUR LETTERS OF PELAGIUS, by Robert F. Evans. *Adam and Charles Black*, London, 1968. 134 pp. 25s.

PELAGIUS: INQUIRIES AND REAPPRAISALS, by Robert F. Evans. *Adam and Charles Black*, London, 1968. 171 pp. 42s.

Pelagian studies are in an unsatisfactory situation, from which it is hard to see a way out; the fundamental difficulty confronting anyone who wants to write about Pelagius is that of

discovering what his standpoint really was. A number of special factors make the quest a difficult one: only a very few works that are indisputably by Pelagius have survived and the

largest of these, his commentary on St Paul, has suffered from subsequent tampering in the interests of orthodoxy. Church historians up to the First World War generally tried to reconstruct his thought from the anti-Pelagian polemics of his opponents; quite apart from considerations of bias, this method has the disadvantage that Augustine at any rate does not always distinguish between Pelagius and his disciples, a serious matter when individual Pelagians like Julian of Eclanum and the author of the *de Castitate* could maintain totally opposed views on the status of marriage, and when Pelagius himself at the synod of Diospolis could disavow a number of theses attributed to one of his disciples. Lastly, any attempt to synthesize Pelagius's theology such as Evans offers in the final chapter of *Inquiries* may possibly be mistaken in principle in assuming that Pelagius' theology was an unchanging system and not a random series of not always mutually consistent answers to different problems and pressures. However, some progress is possible, as the two books under review indicate.

Four Letters of Pelagius will not be of much use to the general reader and its value even for patristic scholars would have been enhanced if the text of the letters under discussion had been provided with the monograph; as it is, the reader requires two volumes of Migne and two of C.S.E.L., if he is to follow the book adequately. Its purpose is to prove that the four letters known as the *Epistola ad Celantiam*, the *de Divina Lege*, the *de Virginitate* and the *de Vita Christiana*, are, as first asserted by de Plinval but later denied by Kirmer and Morris, genuine writings of Pelagius. Evans' techniques, far more sophisticated than those of Kirmer, and his handling of the lexicographical and stylistic data are impressive and to me his arguments seem conclusive. His conclusions, if accepted, are important, since the four documents all belong to the period before Pelagius's clash with Jerome and Orosius and his controversy with Augustine and thus add to our knowledge of his views in the period before he was forced on to the defensive by the threat of ecclesiastical condemnation.

Inquiries and Reappraisals displays the same careful scholarship as *Four Letters* and will prove much more useful to the non-specialist, though the potential reader needs perhaps more warning than he will get from the publisher's 'blurb' that the book presupposes a general knowledge of Pelagius' career and controversies. It is not intended to replace a more

general work such as John Ferguson's *Pelagius*, but to supplement and correct previous studies. What Evans has to say is interesting and important. Earlier scholars for obvious reasons tended to concentrate on Pelagius's and the Pelagians' confrontation with Augustine; Evans concentrates on the more neglected relationship between Pelagius and Jerome and documents the influence of Origen on both parties. In another chapter he indicates the extensive use made by Pelagius of the so-called Sentences of Sextus, a series of edifying maxims with a pronounced neo-Pythagorean flavour, attributed to the Pope Xystus martyred in 258. These pieces of literary detection are important because Pelagius's sources, at any rate in the Latin translations available to him, already betray a preoccupation with themes later associated with Pelagius himself, e.g. that all God's precepts are equally binding and that there is no such thing as a light sin, or that God has granted to all men a freedom of choice which will enable them to live without sin. Such texts also convinced Pelagius that it was he, not Jerome and Augustine, who was orthodox. Indeed, Evans argues plausibly that it was only when Pelagius began to contend that Augustine was the innovator in the matter of original sin and the relationship of grace, free-will and nature, that Augustine really became an implacable enemy of the Briton.

Evans concludes with a useful chapter on Pelagius's theology. I do wonder, however, whether it is worthwhile trying to make sense of Pelagius' self-contradictions; when there are so many of them, one may legitimately wonder whether such a third-rate thinker deserves study as a coherent theologian. His view of justification does not square with his support of infant baptism; his theology of the Redemption contradicts his view that all men are able to be without sin; his use of the terms 'nature' and 'grace' is not self-consistent. A certain pattern does emerge; Pelagius wishes to be both an orthodox and a biblical Christian. His efforts to reconcile orthodoxy with a scriptural outlook are hamstrung not merely by a lack of logical rigour resulting in an insensitivity to self-contradiction but also by an absurd fundamentalism in regard to Scripture. The Alexandrian school of biblical interpretation is often derided, but at least for a pre-scientific age it provides a way of escape from the kind of pseudo-problem posed by the assumption that all statements in the Bible are of equal importance.

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-