

theology of creative transcendence will have no new lines to draw between God and man; that it will be the last of its concerns; "but it will risk and spend itself in explaining ancient meanings of grace and spirit from the home base of the mystery of being human" (p. 135).

Hazelton's work is a serious attempt to analyse the contemporary stress in theology (mainly in western theology) upon translating statements about God into statements concerning human life. What seems to be happening is that the whole God question is being re-opened in the context of the nearer, more insistent question regarding the essential meaning of our humanness. This study, clear and delightful to read, helps a lot to enter the "creative ferment" of western theology, since the author shows a wide knowledge of western literature. But at the same time this may as well be the weak aspect of the whole work: it lacks a wider context from the point of view of World Religions. Definitely the approach to transcendence would have been different.

The non-detailed structure of the book may give the impression of non-scientificity, and the analysis appears too simple; but it has the merit of being liner and leads immediately to the core of the problem on "transcendence".

Isidore Tomasoni.

Bernard Haring (tr. Albert Kuuire),

Evangelization Today,

Notre Dame: Fides, 1974, 182+ix pp.

The great success of the publication of *The Law of Christ* has made Bernard Haring so well-known that almost anything he writes can be published and sold. In fact, since the *Law of Christ*, the author has written a number of books and almost all of them have been well received. Most of his books, including *Evangelization Today* are based on the courses of lectures he gave at the Academia Alfonsiana, in Rome. Hence, an ordinary reader is bound to have some difficulties in understanding his writings, as they are written with a certain category of persons in view. The audience attending these courses of lectures is mainly composed

of priests, who having completed their studies for the priesthood, are proceeding to the licentiate, specializing in moral theology.

In this lectures, Haring concentrates mainly on fundamental moral theology (*Medical Ethics* was an exception). In recent years he has tended to take a central idea or theme and, as it were, meditate on moral theology in the light of that theme. His meditation is in the context of worship, prayer and the most important Christian values. His style is very general and broad; he seldom gets down to details and hardly ever engages in controversy. If the reader is looking for a solution to some moral problem he will not get much help from Haring's recent books (again excluding the book *Medical Ethics*). If the reader seeks light concerning some controversy in fundamental moral theology he will find only the most general references, sometimes so general that, if he were not au fait with contemporary writing, he might not even be able to make sense of the issues to which Haring refers, or of the points of view which have been advanced by others. This can be misleading because it can give the reader the impression that Haring's opinion is the only one.

These few remarks will indicate to the reader what to expect from the book *Evangelization Today*. The book has been inspired by the themes of the world Synod and the Holy Year: 'Evangelization of the World Today' and 'Reconciliation', and their implications for Moral Theology.

The book begins with a general reflection on the basis of the whole of Moral Theology in relation to evangelization. Haring constantly reminds us that the Church must take note of the "signs of the times" if it is to be effective in its missionary work. One of these "signs" is the fact that by the year 2000 nearly 80% of the world's population (mostly young people) will be located in the areas of Asia, Africa and Latin America. Thus the European mentality and culture so long associated with Christianity are becoming outdated, and the Church must be willing to abandon outdated structures and a mentality which insists on unchangeable forms of dogma and morals. The Church in the future will be a Church of the diaspora witnessing to a world with many different ideologies. The gospel will be going out to a world where secularization, polarization and atheism are the norms. "Evangelization", says Haring, "involves liberty and reconciliation, but the gospel message will encounter a world which regards itself as self-sufficient." To be effective in such an environment, the Christian community must truly live according to the

sermon on the Mount, constantly re-examining its conduct and never allowing itself to become an instrument of any singly group in society. The author, as in his other writings, lays a strong stress on the personalistic and existentialist lines of thought in consonance with the tendencies and aspirations of modern man. It is in this context that he emphasizes the call to conversion of the total person as the very essence of the Good News. This conversion includes the morality within a culture. Morals are evangelized when a person gives himself without reserve to the gospel and accepts it as a rule and norm of life.

In the second part, the author discusses the morals of evangelization and the evangelization of morals, or rather the priority of the gospel and evangelization over morals. The more moral theology depends on the gospel the more it becomes itself evangelized and makes transparent the saving presence of God (p. 25).

The most interesting part of the book is the third and final part. Here the author advances from the theoretical down to the practical. He depicts in vivid terms the characteristics of the modern world, and indicates how to evangelize it. Five chapters are dedicated to this discussion in which he points the five main characteristics of the present world. The present world, according to Haring, is a world which (1) is critical and whose inhabitants do not, as in the past, identify themselves completely either with the Church or with any type of society; (2) is extraordinarily dynamic; (3) thinks itself to be self-sufficient and adult, while it is threatened by many forms of manipulation and sharply divided between rich and poor; (4) is very different from the one to which the Church proclaimed the gospel and proposed moral norms in the past; (5) is polarized and lacerated. Although some of the topics discussed in these chapters are useful, the space given to each of them is very brief and hardly does justice to issues of considerable complexity. If at all, it is only in the fourth chapter that the author discusses at some length a particular issue and that is, polygamy. It needs to be borne in mind that whenever the author discusses some particular problems, he does so mainly with Africa in mind. The principles that he proposes for the solution of the moral problems are largely dictated by the author's own pastoral experience and evangelistic concern. Hence, they merit special notice and appreciation. Though the author applies them to the matrimonial problems in Africa, they are equally valid in other similar situations. Just for the purpose of exemplification, we indicate two

of them here: "...the authority of the universal Church should concede to the local Churches a greater liberty for solving these complex problems according to the real possibilities. This will also encourage a gradual pedagogy which corresponds to the whole context of the culture in question... No marriage should be declared invalid when it concerns a form that is socially approved and controlled and has proper sacramental intentions. The Church should meet with sympathy customs in their dynamism and be present to every serious marriage with the pedagogy of faith and morals."

"In order to judge what is humanly possible or impossible the knowledge, not only of man in the abstract or of the European, but of every man taken in his concrete historical context, is necessary. It is demanded of us as Europeans that we abandon the temptation to impose our mental; social and juridical structures on cultures for which they are not made and on men whom the Creator, Lord of history, has certainly not designed for such structures." (p. 163).

The book is attractively presented, a stiff-covered paperback. It has a detailed table of contents but no index and price is indicated. There is a large amount of bibliographical information in the footnotes but most of it refers to German and Italian publications.

John Lourdes Fernandes.

G. Gispert—Sauch,

Bliss in the Upanishads,

(An analytical Study of the Origin and Growth of Vedic Concept of Ananda),

New Delhi: Oriental Publishers and distributors 1977,
269+iv pp.

The formula Sat-Cit-Ananda for God lies at the very root of Indian thought. This book which is the doctoral thesis of the author submitted to the Faculty of Theology at the Institute Catholique of Paris is a study of the concept of *ānanda* in *Upanishads* in its various aspects. The book is divided into seven chapters and each chapter studies *ānanda* from different points of view.

In the introductory chapter the meaning and etymology of *ānanda* is discussed. The dictionary defines *ānanda* as bliss, happi-