

## *In the Periodicals*

Leo J. O'Donovan, S.J., in "Lonergan: Emergent Probability and Evolution" (*Continuum* [Winter-Spring 1969], pp. 131-42), calls attention to the impact of evolution on the Catholic world: "It has become commonplace today to note that our view of the world is an evolutionary one. Teilhard de Chardin in particular has made the issue unavoidable for Catholic thought. Lonergan's approach to evolution is set within a more comprehensive world view which is, in effect, a theory of total world process" (p. 131). The article contains a valuable interpretation of Darwinism by Lonergan.

Arthur Gibson, in "Atheism in Reintegration: A Pedagogical Reflection" (*Continuum* [Summer 1969]), refers to Leslie Dewart's reformulation of avant-garde Catholic theism so as to include a place for atheism: "It seems strange and even alarming to hear a professedly Christian theist saying that even modern atheism has a place and can be assimilated into a truly dynamic theism" (p. 367). This is so because Dewart "contends that modern atheism as a matter of fact has inevitably grown out of the progress of Western theism which by its peculiarly Hellenistic philosophical apparatus has tied reality to entities, entities to eternal essences, truth to a static state, and God to being. He asks for a revision of terminology and of the very perception that creates the terminology" (p. 367).

The theme of atheism and evolutionism is continued in "Atheism and Christianity" by Oliva Blanchette (*Cross Currents* [Summer 1969], pp. 257-71), when he concedes: "Theologians were long troubled a great deal by Darwinism and evolutionism. Perhaps the real difficulty is not with evolutionism as such, but rather with the fact that evolutionism has been cast in a Comtean frame, in a positivistic mythology which excludes any reference to the Transcendent. Cast in a Pauline frame, it does not create the fundamental difficulty it was thought to create. . . . On the contrary, it can serve quite well to enrich the Christian's view of the world as it did for Teilhard de Chardin" (pp. 260-61).

Joseph Mulligan, S.J., on "Teilhard and Buber" (*Religion in Life* [Autumn 1969], pp. 362-82), makes a careful comparison of "two of the most influential thinkers of our century" (p. 362). "Both enjoyed a profound, personal understanding of the truth that God makes himself present to us largely on and through our fellow human beings and the cosmos. They were able to find God in all things" (pp. 362-63). Yet this is not pantheism, for the author states: "Both Teilhard and Buber, then, go to great lengths to explain with infinite precision that mystical union does not involve a thorough-going pantheism, but rather preserves and perfects the individuality and the otherness of each party" (p. 380).

Erminie Huntress Lantero, in "What Is Man? Theological Aspects of Contemporary Science Fiction" (*Religion in Life* [Summer 1969], pp. 242-55), makes a survey of science fiction from the 1930s on, and reports: "Some are simply trash for the trade, but others represent a movement of intellectual and literary significance" (p. 242), but admits "in the present decade there is

increasing interest in cosmic and theological questions," (p. 243) and "an overall concern for human values and relationships, and celebration of human character at its best, whether pitted against human nature at its worst or against the whole weight of the cosmos" (p. 244). The most amusing anecdote is that "in which evidence is found that Leonardo da Vinci on an unrecorded moon trip derived his coloring of the 'Virgin of the Rocks' from lunar scenery" (p. 243).

Kenneth Cauthen reviews *Dialogue in Medicine and Theology*, edited by Dale White (Nashville, Tenn.: Abingdon Press, 1968), in the same issue of *Religion in Life* (pp. 285-86). This is a report of a convocation on theology and medicine convened at the Mayo Clinic and the Rochester Methodist Hospital in 1967.

Norman Pittenger, in "A Fresh Look at Christian Moral Theology" (*Religion in Life* [Winter 1969], pp. 548-54), once more stresses process philosophy when he emphatically relates man to nature: "Man is part of nature, even if he is also the *conscious* and *self-conscious* part of it; what he shows himself to be on the way to becoming is indicative of the depths in the structure and dynamic of the whole cosmic enterprise—and of God, too, for that matter. It is therefore necessary to see man's basic *drive*, as well as his aesthetic quality, as a clue to how things go in the universe" (p. 549).

Virginia H. Hine, in "Pentecostal Glossolalia: Toward a Functional Interpretation" (*Journal for the Scientific Study of Religion* [Fall 1969], pp. 211-26), examines this form of "tongue speech"—"a form of unintelligible vocalization which has nonsemantic meaning to the speaker, and is interpreted in the Bible as a divinely inspired spiritual gift" (p. 211)—and gives the results of recent attempts to explain the phenomenon by social scientists.

Consideration of the implications of the papal encyclical, *Humanae Vitae*, continues in religious journals. Robert H. Springer, S.J., of Woodstock College, in "Notes on Moral Theology: July-December 1968" (*Theological Studies* [June 1969], pp. 249-88), gives a comprehensive survey of various dissenting attitudes: "There is confusion, dismay and fear. Indeed, so highly charged with emotion is the atmosphere that we need behavioral science to widen the real issues" (p. 249). Richard A. McCormick, S.J., continues "Notes on Moral Theology: January-June 1969" (*Theological Studies* [December 1969], pp. 635-72) and presents perhaps the most complete summary of interpretations of "*Humanae Vitae*—a Roundup of Readers." He concludes this article with reference to "Genetic Engineering": "The possibilities laid open by research into the DNA molecule are many. But the most engaging and all-inclusive is human eugenics. Eugenics has been with us for some time, of course. But it has never really gotten off the ground—probably because . . . the social structures most relevant to genetics are those having to do with health, and with marriage and the family" (p. 681).

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