

Richtman, Flodoaldo Proença, S.J.: *O sentido da cultura cristã*. Uma pesquisa histórico-sociológica. Herder/São Paulo 1968; 147 p.

The author presents a summary of the theories of Christopher Dawson on the relationship between Christianity and culture. The emphasis is on the English historian's prospective analysis regarding secularization, the universalization of Western culture and the future of Christianity. The résumé is good, and it provides a service to those who handle the subject of secularization ignoring Dawson's importance. RICHTMAN, however, fails to provide any kind of critique. There is no confrontation with the contemporary discussion in either Protestant or Catholic theology. It is doubtful that Dawson's theory would be able to respond to the problems raised by the contemporary state of the question. More emphasis on Dawson's properly historical analysis would allow a better appreciation of his contribution.

Santiago (Chile)

Fermín Donoso, C.S.C.

Vogel, Arthur A.: *Is the Last Supper Finished?* Secular Light on a Sacred Meal. Sheed & Ward/New York 1968; 191 p., \$ 4,50

An Episcopalian priest with wide experience in ecumenical affairs offers us a small model of how theology benefits from confrontation with disciplines such as psychology, phenomenology and sociology. He affirms the Eucharist as the key to the nature of the Church and as the basic structure of Christianity, and proposes that it is anchored in three aspects of our lives which have been particularly illuminated by contemporary thought: the corporeal, the linguistic, and the communal. After an introductory chapter arguing that "acceptance of the real world is the first condition for being a Christian" (27), he then alternates chapters on recent discussion of body, language and community with chapters showing how "the eucharistic pattern of Christian living takes us as we are in order to make us and our world what we are not — God-like" (134). He draws typically on authors such as MERLEAU-PONTY, MAURICE NÉDONCELLE, ERIK ERIKSON, and JOHN MACMURRAY, and the balance of his judgment is particularly to be admired in his final chapter on the outlook for the future. Fr. VOGEL's study of the Eucharist is written with grace and intelligence and indirectly gives non-technical but responsible evidence of how close his own church's eucharistic theology stands to that of Roman Catholicism.

Baltimore

Leo J. O'Donovan, S.J.

Vulliez, H.: *Dieu est-il occidental?* Des coopérants chrétiens s'interrogent. Cerf/Paris 1969; 181 p.

Ce sont des notes ou des fragments de lettres de jeunes gens qui sont partis en Afrique dans le cadre de la coopération pour le développement. Ils ont découvert l'emprise de la civilisation et ils voient comment le prestige des schémas occidentaux perturbe la recherche de modes de vie propres à l'Afrique. Ce ne sont que des impressions asystématiques sans prétention doctrinale.

Recife (Brésil)

Joseph Comblin