

# philippine studies

Ateneo de Manila University • Loyola Heights, Quezon City • 1108 Philippines

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## **A Foursome From Herder and Herder**

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*Philippine Studies* vol. 14, no. 3 (1966): 532–536

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Fri June 27 13:30:20 2008

have fitted far more aptly into a Mariological volume or in the dogmatic treatment of the Constitution of the Church.

The fourth and final section on Pre-evangelization in Japan certainly comes under the general topic of Pastoral Reform, although it is not strictly Canon Law either. Fr. Alfonso M. Nebreda's name is twice misspelled, giving rise to the suspicion that this was due to careless checking rather than to a printer's error. Those well-informed on the situation in Japan would hesitate to equate Fr. Nebreda's methodology with the procedure of Fr. Spae. The main portion of this article explains Fr. Spae's thesis and gives a summary of the present stage of missionary thinking and activity in Japan. However it is far too brief to be conclusive and is perhaps a trifle unbalanced in favor of the theories of Fr. Spae.

All in all then, this eighth volume is a good contribution to the CONCILIUM series on post-conciliar developments in the Church. Its quality however is uneven and in some instances lacking in depth. But the chapter of Fr. Huizing could be sufficient reason for any library to possess this volume, apart from its value as being one in a series of varied conciliar studies.

SAMUEL R. WILEY, S.J.

## A FOURSOME FROM HERDER AND HERDER \*

The length of the notices which follow do not indicate the value and importance attached to the four fine books which are under review. All four: Father Haering's beautiful work on Love and Unity as the great Johannine theme of Vatican II, the collection of Cardinal Bea's addresses and talks on the unity of Christians, Father Poole's excellent examination of seminaries and seminarians in a time of pastoral renewal in the Church, and the Hofinger-Stone book on Pastoral Catechetics—are volumes which deserve a place in every good school and community library, and in many rectories as well.

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\* **THE JOHANNINE COUNCIL: Witness to Unity.** By Bernard Haering, translated by Edwin G. Kaiser. New York: Herder and Herder, 1963. 155 pp.

**THE UNITY OF CHRISTIANS.** By Augustin Cardinal Bea, edited by Bernard Leeming, S.J., introduction by Archbishop Gerald P. O'Hara. New York: Herder and Hereder, 1963.

**SEMINARY IN CRISIS.** By Stafford Poole, C.M. New York: Herder and Herder, 1965. 190 pp.

**PASTORAL CATECHETICS.** Johannes Hofinger, S.J., and Theodoro C. Stone, eds. New York: Herder and Herder, 1964. 288 pp.

The slim volume by Father Haering, the noted Redemptorist moral theologian, one of the leading *periti* of the Second Vatican Council, retains its value even after the ending of the Council.

In his introduction, Father Haering says:

From the first moment of its proclamation, the Second Vatican Council was placed under the sign and symbol of the mystery of unity by John XXIII; under the sign of John the Baptist, the great preacher of conversion from sin, who signifies the return of all men to the paternal heart of God; and under the sign of the beloved disciple John the Evangelist, who explained the meaning of conversion in all its depth as participation in the mystery of love of God in fraternal love. Accordingly, the Holy Father vigorously underlined the same theme in his address at the opening of the Council on October 11, 1962. He called the father's attention to "the great mystery of that unity for which Christ Jesus prayed so ardently to His Heavenly Father on the eve of His sacrifice."

The grand design is apparent . . . . The Second Vatican Council is the grand Council of the Church endeavoring to grasp her own essence and mission in the light of the "great mystery of unity."

This work gathers together the author's "reflections as an attempt to gain a deeper insight into the unfathomable meaning of this mystery of unity and to grasp its mission in this hour of grace."

The book first takes up the theological theme of "the mystery of love in the Triune God," and links up the Church with this mystery of unity. The concerns of the Council are then considered "in the light of the mystery of unity"—awareness of the faith; the moral message of the Church; the liturgy; the college of Bishops and the Roman Curia; the sanctity of the clergy; the laity in the Church; the social teaching of the Church. The third section of the book is a sustained reflection on the conversion of all Christians to unity.

When this work first came out in 1963, it was greeted by not a few reviewers as one of those which led most surely to the heart of the Council and its purposes. With the Council over, this judgment does not seem wide of the mark. Readers of Father Haering's other works will find here the openness, vigor and unction which characterize him. The book was considerably a bolder one in 1963; it remains a beautiful and moving essay, now that Vatican II is completed. Widely read by the Council Fathers themselves during the 1963-1965 period, it now forms a part of the library of those works which are really helpful for an interpretation of the history of Vatican II.

*The Unity of Christians* is a collection of addresses by the beloved President of the Secretariat for Promoting Christian Unity, whom

history will certainly regard as one of the giants of the era of Vatican II. This book, the first gathering-together of the speeches given in "an astonishing Indian Summer of ecumenical activity" (in Archbishop O'Hara's phrase), emphasizes the Cardinal's basic conviction: "the work of reuniting Christians is the work of God and it will be accomplished through the grace of God, no matter how difficult it may seem from a human standpoint." "The future is in God's hands; the foolishness of God is wiser than men."

Throughout the book,—inspite of (perhaps because of?) some inevitable repetitiousness—both the message and the personality of Cardinal Bea come through clearly. "A mature mind [reflecting] on the most agonizing Christian problem of our times . . . [a] remarkable combination of patient wisdom with youthful freshness and ardent charity . . . in a quiet persistent way he has broken many idols erected by ignorance and prejudice on both sides . . . evangelical . . . penetrating yet simple: so simple, sometimes, that the depth of his thought might easily be missed." These comments from Archbishop O'Hara's introduction indicate what one can expect from a thoughtful reading. The book, as a whole, "develops into broad, luminous principles" the ecumenical attitudes of Pope John XXIII: it will be of enduring value because of this. Without doubt Cardinal Bea was "the mind in closest contact with Pope John" at least in ecumenical matters; this collection will thus serve as a sure guide to the Johannine thrust in ecumenism.

At least one other volume of Cardinal Bea's speeches has been published in English since *The Unity of Christians* came off the press in 1963. (*Unity in Freedom. Reflections on the Human Family*. London: Routledge and Kegan Paul, 1964.) Every library will want these books which are now part of the history of Vatican II.

With Vatican II's *Decree on Priestly Formation* now promulgated, seminary educators will (we hope) more readily turn their attention to the urgent problems connected with the *aggiornamento* in seminaries. There is no dearth of books on the subject, and Fr. Poole's book is surely one of the best—written from considerable experience, balanced, progressive in direction.

It does some homework on the historical context of presentday seminaries, examines the qualifications for seminary administrators and teachers, discusses the character of today's seminarian, his academic training, his spiritual formation, his attitude toward authority and obedience. Fr. Poole writes, obviously, with the American seminary and the American seminarian in mind, and thus his work will serve—for those who are engaged in seminary work in the Philippines—more as a springboard for reflection and examination than as a source of immediately applicable solutions. But it will be found valuable,

precisely as a point of departure for reflection and discussion: major seminary faculty meetings could probably mine chapters of this book for outlines for their agenda. At the recent workshop of major seminary administrators, deans, and spiritual directors, (Manila, May 16-21 1966) the book was (I found) generally well-regarded and more than sympathetically received. It is a serious work of constructive criticism, and as such deserves our welcome and attentive reading. One can unhesitatingly recommend it to all who work in seminaries or are "going through" them. Priests and laypeople interested in the formation of priests will find much of interest to them also. In all, a most useful aid for spelling out the implications of the *Decree on Priestly Formation*.

The purpose of *Pastoral Catechetics*, the editors tell us, is "to offer a richer and fuller understanding of the catechetical renewal and to show its pastoral role in the new pentecost which is descending upon the Church." It succeeds admirably in introducing us to the great themes and major directions of contemporary catechetics and will serve as an excellent initiation to this area of pastoral renewal.

Some of the key articles show the bearing on catechetics of the biblical renewal, the interdependence of liturgy and catechetics, the relevance of the understanding of faith as a total personal conversion and commitment to the various stages of evangelization and catechesis, the deep grounding of the catechetical apostolate today in the contemporary developments of theology itself. In the second section of the work, which deals with faith as man's response to divine revelation, there are essays on living faith as the major concern of religious education and, on the application of "pre-evangelization, evangelization and catechesis proper" stages to the catechesis of the faithful. Finally, the third part deals with the transmission of God's message and touches on points like pastoral theology and catechetics courses in seminaries, the formation of catechists in religious congregations and among the laity.

For an understanding of what the present-day catechetical renewal is all about this collection of essays is valuable. These statements indicate the central thesis which unifies the various articles:

Revelation is more than the unfolding of religious truth. It is God unveiling his personality under the impulse of intense love and coming into personal communion with man. Through the biblical, liturgical, witness and doctrinal signs God comes to believers.

More than the holding of certain truth, faith is that which takes the whole man and brings him past a new mentality and new behaviour to a communion of life with God in Christ. This dynamic, personal conception of faith seems to be the meeting

point for the best fruits of contemporary theology, and is the hinge which secures catechetics to the Church's present-day pastoral renewal.

The list of contributors is distinguished. Aside from Fathers Stone and Hofinger, there are these names which will be especially familiar to those engaged in catechist-formation work in the Philippines: Fathers Alfonso Nebreda, Paul Brunner and Jose Calle. Other authors, e.g., Andrew Greeley, Bernard Cooke, Gerard Sloyan, Frank Norris, and William Reedy, will also be known to many of our readers.

In sum: a work which fills a need, which fulfills its purpose, and deserves many readers.

C. G. ARÉVALO, S.J.

## CHINESE COMMUNISM, WORLD WAR II AND NATIONALISM

PEASANT NATIONALISM AND COMMUNIST POWER: THE EMERGENCE OF REVOLUTIONARY CHINA, 1937-1945. By Chalmers A. Johnson. Stanford: Stanford University Press, 1962. xii, 256 pp. Notes. Index. Bibliog.

The book is a study of the activities of the Chinese Communist Party during the period of the Sino-Japanese War from 1937 to 1945. What Chalmers Johnson seeks to illuminate is the source of the power and the authority that the Party commanded after the war. China experts, economists, political scientists, and even generals, agree that the Communist military conquest of China would not have been possible without at least the acquiescence, if not the active support of the Chinese masses. Consensus breaks down, however, in the explanation of how the Communist Party was able to win the people. Some stress the economic program the Communists offered the peasants; others, the adroit use of organizational techniques and totalitarian instruments of mass control. Johnson looks for the answer in the Communist appeal to the sentiment of nationalism which the war developed among the Chinese people.

Johnson does not refer to ideology when he speaks of nationalism: "Ideology itself... does not in and of itself mobilize intellectual elites or nationalist masses" (28). Using conceptual tools furnished by Karl W. Deutsch (*Nationalism and Social Communication*. New York: Wiley, 1953), Eric J. Hobsbawm (*Social Bandits and Primitive*