our understanding of causation in the world as primarily an instance of knowing the truth, i.e. of Plotinus’ contemplation? The more important and excellent instance of construction is the conception of the engineer, the mathematical computation of stresses and strengths of materials. Similarly with the way that trees, plants, and the planet itself produce: the intelligent design of structure and fruit, of wind and sun and icecap produces more magnificently and more fundamentally than the individual instances of growth from seed to seedling to sapling, etc. The world itself gives evidence that there is more to reality than that very world. That “more” is a knower and a doer. It is a knower that is identical with knowledge, and a doer who produces primarily by knowing and choosing to realize what he knows.

In chapters 8 to 10 Deck is not simply reporting what Plotinus thinks. Rather he is performing a hermeneutic of benevolence by showing that what Plotinus thinks can be used as a source of a metaphysics and epistemology which enlightens our familiar world. And Deck leaves it to the student of his book to be like Augustine: take what is compatible with the faith, amend what is not. But this taking and this amending will require a careful and quiet philosophizing.

Francis E. Reilly, S.J.


This book is superb entertainment. Its success is largely due to Malachi Martin’s fascinating power to write fiction very dramatically. Not that it is all fiction. But if it were all non-fiction, then every Jesuit, including Martin’s “close associate” (as the book publisher puts it!) Cardinal Bea, would have been morally obliged to become like Martin, an ex-Jesuit.

There can be no doubt that Martin’s final scenario (“The Consistory”) is intended to present Papa Valeska’s cardinalatial opponents as Jesuit sympathizers. Why? Because that is the unmistakable tone of his other best-seller “The Jesuits,” whose chapter 14 (about Teilhard de Chardin) shows how unfamiliar he is with the context of Teilhard’s writings except for four excerpts interpreted out of context. Martin maintains this tone in this present book except that instead of explicitly naming the Jesuits
as an enemy of the Church, he merely refers to the "anti-Church partisans" favoring the definition of the Church as "people of God."

Viewed in this light, his Part I, "The Geopolitics of Power," may well be tendentious. However, it furnishes ample material for scholarly study to those who are seriously trying to understand the present struggle for world dominion. His Part II is also valuable in bringing to light many edifying traits of the history of Poland’s Catholicity. Most impressive is Martin’s effort to attribute the geopolitical effectiveness of Pope John Paul II to his personal and nationalistic devotion to the Blessed Virgin Mary. In fact the book is dedicated to her Immaculate Heart.

Readers who share Martin’s devotion to the Mother of God would heartily wish that his praises of papal power were indeed as authentic as he describes them, and that Papa Wojtyla’s "Totus tuus" vindicated the Hollywoodish scenario in Papa Valeska’s reign: "jeeploads of armed carabinieri," the "command helicopter" appearing, "sharpshooters balancing at its doors and watching with readied weapons" — all to make sure that the dissenting cardinals "could not leave the Basilica or exit from the security cordon."

Marian devotees like this reviewer would find it hard to reconcile Martin’s violent rhetoric with the lowliness of the handmaid of the Lord. Like Mary, Martin may have suffered from the human limitations of his former associates. But unlike Mary, he is possessed by a passion for vengeance. Its fruits are best-sellers worth much more than thirty pieces of silver.

This would be a frightening thought except for the fact that fiction writers are known for their skill in entertaining with tales of horror while holding tongue in cheek.

Vicente Marasigan, S.J.


This anthology of articles, put together by Father Salvatore Carzedda, P.I.M.E. (p. v), aims to encourage the practice of religious dialogue in the Philippines. The essays are so arranged that they answer the question, "Why is the dialogical approach needed?" The book does this in three stages: (1) historically there has always been a plurality of religious faiths. God’s saving presence is not a monopoly of any of them. (2) There are sound theological reasons for dialogue. (3) Practical