
Published only in part before, the author offers the full text (with minor revisions) of his thesis presented to the Gregorian University in 1988. In 4 parts and 8 chapters, he neatly systematizes the writings of two leading theologians, Yves Congar and John Zizioulas, on the "pneumatological dimension," the role of the Holy Spirit, in ordained ministry. When necessary for comprehensiveness of each author's thought, he draws also upon their associated writings in Christology, ecclesiology and eschatology.

Part I delineates the historical background of Roman Catholic and Orthodox positions and then an "overview" first of Congar's, then of Zizioulas' theologies, from these authors' specific writings. Parts II and III purpose to lay out in detail and order all important points of each writer on the Spirit's role. Part IV, again in several chapters, offers a critical analysis of each theologian's positions, noting both convergences and divergences. Finally, original and creative suggestions are offered for further ecumenical rapprochement.

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The book is quite helpful because it presents the stand of the
magisterium on artificial means of contraception and on population policy in a clear and balanced manner (Chapters 3, 4, 5 and 6). Though it hews to the teaching of Humanae Vitae it does so in a way which is pastorally sensitive and respectful of conscience — qualities especially evident in Chapters 6 and 7. It has a good treatment of the relationship between Church teaching, the rights of conscience, and the formation and implementation of public policy (Chapters 8, 9 and 10).

The book gives insightful warnings about such dangers as the spread of a contraceptive and/or abortive mentality and some morally unacceptable aims and methods of the International Planned Parenthood Federation (IPPF) (Chapter 11).

It addresses the tasks of the Church in relation to the questions of population and family planning in the Philippines (Chapter 12). It provides the reader with a rich array of important documentary sources founding and reflecting the position the book has taken (Documentation and Appendix).

This very useful book, like all products of human endeavor, could stand improvement. For example, the suggestion that use of artificial means of contraception leads to a rise in the incidence of abortion is not backed up by sufficient data in the book nor even by a clear indication of an adequate framework of sociological investigation as a basis for such a suggestion. The same can be said regarding the suggestion that use of natural family planning diminishes recourse to abortion.

In relation to the foregoing, and from the viewpoint of scientific methodology, distinction must be made between cause and effect, on one hand, and correlation due to a set of common causes, on the other hand. The book does not seem to give this distinction sufficient consideration (Chapter 11). The assertions made in Chapter 11 seem to me to be based on scanty and unrepresentative data. Moreover, it is hazardous and almost always a source of error to tend to attribute complex social phenomena (like an increase in the incidence of abortion) to a single cause (such as the widespread use of artificial means of contraception). The experience of many reasonable people of good will, some of them practicing Catholic Christians, would seem to point out that judicious and discerning use of artificial contraception removes or at least lessens the incidence of the temptation to have recourse to abortion.

In Chapter 11, p. 77, last paragraph, there is some unclarity in the sentence which reads: "It [referring to the IPPF] has published detailed suggestions for penalties for couples who follow national population control policies." Perhaps the phrase "do not" should be inserted
between "who" and "follow" to make the sense of the sentence clearer.

On the whole, however, *The Church and Birth Control* is a clear, balanced and pastorally sensitive statement of the position of the magisterium on family planning and population policy. It is a book which mature Catholic Christians, especially pastoral agents, would do well to read and study.

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The first part of this book (pp. 1-47) proposes to expound "the historical maturation and present expressions of the Church's social teaching." This it does by enumerating individuals and writings from the patristic era onward in which popes and ecclesiastical writers expressed themselves on "what a human society should be in the light of the Gospel and right reason" (p. 44). The purpose is to demonstrate that the Church has always had a social doctrine and to refute those who "because of ideological premises" have criticized the idea of "social doctrine" — no doubt alluding to the late Fr. M. D. Chenu, O.P., in his book *La doctrine sociale* de l'Eglise comme idéologie.

Though there are many points of interest in the survey, the whole is marked by a triumphalism which does not convince. Though it is true, as Pope John Paul II asserts in *Sollicitudo Rei Socialis*, that the social teaching of the Church — as it now exists — is not an ideology but part of moral theology, historically it is undeniable that Church social teaching was used ideologically in the period before John XXIII. Indeed, Carrier's own insistence, using the term of Pius XI, that there is a "true Catholic social science" seems to be a prolongation of that ideologization, from which subsequent popes have distanced themselves.

The second part of the book consists of a selection of papal and conciliar documents "in which the official Church declares *how to understand* the originality of its social doctrine" (p. 51; italics of the author). It is not intended, the author insists, to offer a summary or synthesis of the Church's social teaching. The first three selections, taken from Leo XIII's political encyclicals, show how the early papal teachings