

however, to which both acts make reference, namely Being or God, cannot be directly grasped. Moreover, it is of a paradoxical nature and realizes itself in the completion of those acts themselves. In this way it encompasses their respectively temporal conditions and makes the historicity of the relationship between thought and Being or between answer and God into the medium of their appearance. Despite the peculiar use of the concept of correlation for instance, Scharlemann's methodology provides a good help to understanding and one can assess his book as one of the truly significant attempts at the interpretation of Tillich's works.

GERALD O'COLLINS, S.J.:

Man and His New Hopes

Dialogues with Marx, Mao, Bloch, Freud, Sartre, Camus.

Herder & Herder, New York, 1969.

180 pp., cloth, \$5.50

Reviewer:

M. Douglas Meeks,
Tübingen, Germany

Gerald O'Collins was one of the first scholars to interpret for the English-speaking theological community the significance of Ernst Bloch's "Philosophy of Hope" and Jürgen Moltmann's "Theology of Hope". In this book he continues to delineate with precision and insight these new problem areas. The book is in every sense cosmopolitan and ecumenical. While it is composed of lectures given at Weston College in Cambridge, Massachusetts, parts of it were written in Tübingen, Cambridge, England, and Sydney, Australia and every page reveals the cross-currents in these various theological centers. Here a Jesuit has written a book whose theological materials and discussants are almost exclusively Protestant. But the important point is that the author has left the traditional differences between Catholicism and Protestantism to the historical experts and has focused on the current problems facing all Christians—and for that matter the atheists too. O'Collins begins by examining Bloch's anthropology of the hoping and anticipating consciousness. Man hopes simply because he is man. But hopes which do not have a *ground* and an *object* are pure wishful thinking or abstract utopias. It is O'Collins' primary intent to show that Christian hope does have a ground and an object and that they constitute the uniqueness of Christianity. He criticizes theologians such as Barth and Bultmann whose ground of faith makes hope superfluous and whose object of faith is only a reflection of what is immediately present to faith in the moment. A peculiarly Christian hope, argues O'Collins, can find its source and goal only in the resurrection. The author provides an engaging summary of and contribution to the current debate about the resurrection. Throughout the book and especially in the last three chapters O'Collins locks horns with the modern atheists without hope and without future (Feuerbach, Nietzsche, Freud, and Camus) and those with hope and future but without God (Marx, Bloch, and Mao Tse-Tung). If it is to remain lively and relevant today, Christian hope must be prepared to defend its ground and object above all between the despairing stoicism represented by Camus' dictum "think clearly and do not hope" and the presumptuous revolutionary impulses which intend to overcome alienation in man and society by means of men who are themselves alienated. The reader may find the book sketchy at times, but nowhere else will he find the themes of the present "hope ferment" in theology, philosophy, and politics so provocatively and stimulatingly pinpointed. It is a good guide into the hinterland of this rugged terrain.

CARNEGIE SAMUEL
CALIAN:

Berdyaev's Philosophy of Hope

Augsburg Publishing House,
Minneapolis, 1969.

148 pp., paper, \$2.50

This volume owes its existence to the encouragement of Fritz Lieb in Basel. Initially it appeared under the title "The Meaning of Eschatology in the World of Ideas of Nikolaj Berdyaev". The new title places the book into the current problem area of eschatology, hope and expectations for the future. The author emphasizes the importance of eschatological thought in Berdyaev's philosophy. Considering his work and life, this makes sense—one need think only of his autobiography "Dream and Reality". After the first part, in which Calian presents the historical philosophical assumptions of Berdyaev's thought, he develops the important theme of Berdyaev's philosophizing: creativity, freedom,