

And yet, some sort of ordering has taken place. It may be, that the unseen criterion for the ordering can be found in D'Souza's appreciation of Maritain's philosophy as a *philosophia perennis*. D'Souza writes that: 'Maritain's synthesis, – made possible by his broad knowledge of the various elements of philosophy and the philosophic habitus, and because his age and time were intellectually receptive to comprehensive synthesis – provided a bulwark against the atrocities of his age, particularly atrocities against human dignity, whether historical, cultural, political, social, or ideological' (p. 4). All the quotations are presented in such a way that they do not refer to the historical, political and/or cultural context in which they were written. This could be a very helpful way for those who encounter Maritain for the first time, in order to see the value of reading him today.

And yet, Maritain's Thomism was slightly more complicated than that. Already during his lifetime, Maritain was accused, by fellow philosopher Etienne Gilson (1884–1978), that he, in fact, did not have a *philosophia perennis* based on Thomism and Aristotle, but only an epistemology. This can be illustrated by his political writings. The political philosophy of the young Maritain was sympathetic to the Catholic Social movement, *Action Française*. This movement stood at the far-right of the political spectrum. The Church forbade support for the movement in 1926. By the end of his life, however, Maritain's writings were the foundations for the Christian Democratic parties: broad, centre, peoples' parties, sometimes even ecumenical, that included both traditional and progressive support. The ideological differences between the two political movements are too large to argue that they could have found the same intellectual support in an unaltered political line of thought in Maritain. We can trace how Maritain changed his opinions while his method remained the same. His books on *Human Rights and Natural Law* (1942), *Christianity and Democracy* (1943) and *Man and the State* (1951) are very different in feel and content than the book *Antimoderne* (1921) that had made him temporarily the intellectual figurehead of an anti-liberal and reactionary current, full of nostalgia for the *Ancien Régime*. That does not mean that Gilson's critique was completely right. In other areas of Maritain's thought, the changes seem less dramatic and continuing undercurrents of thought can be traced.

In his lifetime, Jacques Maritain was a great inspiration for young Catholic students and future political leaders worldwide. Hopefully, Fr. D'Souza's collection of citations will inspire a new generation of Catholic, Christian, students to pursue truth through both faith and reason, to protect human dignity under all circumstances, and contribute to the common good. What better way to start than at the feet of a master in thinking, living, and praying?

RICHARD STEENVOORDE OP

THE PAPACY IN THE AGE OF TOTALITARIANISM 1914–1958 by John Pollard, Oxford University Press, Oxford, 2014, pp. xvi +544, £85.00, hbk

This masterly survey and analysis of the pontificates of the three popes who had to grapple with the challenges of 20th-century totalitarianism is a further volume in that distinguished series – the *Oxford History of the Christian Church*. The eighteen pages of the bibliography demonstrate the impressive foundations on which author has constructed this penetrating and authoritative account.

His approach is remarkably judicious, so much so that, when he feels compelled to make a severe judgment, it is all the more striking. For example - after Pius

X's death in 1915, he and his Secretary of State, Merry del Val, having left the Church in deplorable diplomatic isolation, Pollard comments: 'Vatican diplomacy was passive, impotent and irrelevant.' The tragic consequence was that any major attempt at peace-making by his successor, Benedict XV, was easily frustrated by the leaders of the warring nations. Yet the 'dogged persistence' of Benedict XV and Pietro Gasparri, his remarkable Secretary of State, in their humanitarian efforts, was impressive. Pollard points how closely Benedict's unsuccessful peace proposals resemble President Wilson's later famous 'Fourteen Points' – so much so that they must have inspired the Wilsonian proposals.

Pollard questions whether Benedict's policy was his own or Gasparri's. Indeed it is often difficult to decide whether a pope or his 'prime minister' is driving the politics of the Vatican. Remarkably, Gasparri was retained in office by Benedict's successor, Pius XI. This had never happened before in 'the modern history of the papacy'. Both were strong-willed men, a powerful duo, until the future pope, Eugenio Pacelli, succeeded Gasparri in that office. Throughout the years of these popes, the neutrality of the Vatican was challenged by the exigencies of Italian politics. The great achievement was the recognition of the independent Vatican State – fruit of the *Conciliazione* of 1929. Was this worth the high cost of 'morally underwriting' Mussolini and his fascist policies?

Pacelli as Secretary of State had a crucial role to play in this alarming world of dictatorships and authoritarian regimes. He was a career diplomat, honing his skills particularly in Germany where he negotiated the concordat. He had few illusions about the challenge which Nazism posed to humane and Christian values. In 1923 he described Hitler as 'a notorious agitator', but in international affairs Pacelli moved tentatively and always with diplomatic caution. The great enemy of the Church was not Nazism or Fascism, but Bolshevism – this was the general conviction of the leaders of the Church during this period. Consequently, Pacelli fumbled relations with the Republican government in Spain and failed to react adequately to the support of the Austrian hierarchy over the *Anschluss*. The Vatican did not like what was happening but, as with Mussolini's shocking racial laws and the appalling *Kristallnacht*, diplomatic silence or muted protest seemed often the safest course. Pius XI reacted strongly against the racism of Mussolini's *Dichiarazione* of 1938, making the famous remark to Propaganda Fide that 'spiritually we are all Jews', but the Vatican organs explained that the pope was no 'philo-Semite'. Anti-Semitism was rife in the Vatican and the Church. Ledóchowski, the 'black pope' who Pollard suggests was 'the Vatican's evil genius', was a virulent anti-Semite.

Some sympathy must be felt for the leaders of the Church confronted by unscrupulous and ruthless dictators. There was, however, a totalitarianism in the Church which echoed and was tolerant of authoritarianism in secular government. Throughout this period the process of centralising and Romanising the Church intensified. Who could ever forget the trappings of absolute monarchy and hieratic prestige in film clips of Pius XII, borne aloft in the *sedia gestatoria*? The papacy had become what the author calls a 'charismatic institution', its diplomatic outreach ever extending, vast crowds of pilgrims making their way to Rome and, after the war, with Mussolini dead and the Italian monarchy abolished, Pius XII was, as Pollard puts it, 'the Emperor of Rome'.

The most hotly debated issue arising from the pontificate of Pius XII is his disastrously inadequate response to the Holocaust. Pollard wisely distances himself somewhat from the strictures of Cornwell's *Hitler's Pope*. But he comments that 'the diplomat in Papa Pacelli triumphed over the prophet' and his policy of strict neutrality, his fear of triggering a new *Kulturkampf* by papal condemnation, his illusory conviction that he had spoken sufficiently clearly against Nazism, these factors have resulted in very serious damage to his reputation. Pollard believes that a more damaging charge can be brought over his failure to condemn

atrocities committed in two ‘Catholic’ nations – Croatia and Slovakia. In any case, we remain hobbled in the search for truth about this pontificate by the refusal of the Vatican authorities to release all the relevant papers.

Pollard describes the overall character of the three pontificates as a return to a Leonine (Leo XIII) model of the papacy. Three prelates – Benedict XV, Gasparri and Pius XII. had a background in Vatican diplomacy. This may explain much of the conservatism and caution which marked their response to great crises. Some progress was made in canon law reform, on the liturgy, over Vatican finances and the internationalizing of the Church, but vast challenges had been inadequately faced. There were tremors of seismic events to come. Dominicans have cause to remember the fall-out following *Humani Generis* which Pollard compares to a ‘re-run of Pius X’s condemnation of Modernism’ and particularly the painful disciplining of the worker-priest movement. Even though the post-war Church looked relatively secure, major reform could not long be postponed. This splendid book brilliantly maps the often precipitous road to Vatican II.

The index is extensive, but typographically not well designed and thus quite difficult to use. Moreover, an expensive book like this should have been checked for the ‘typos’ which appear not infrequently in the text. That said, it is a triumph of erudite, lively and fair-minded scholarship and, for church historians, without a shadow of doubt, indispensable.

TONY CROSS

HEIDEGGER AND THEOLOGY by Judith Wolfe, *T&T Clark Bloomsbury, London, 2014, pp. viii + 242, £16.99, pbk*

After Kant and Hegel no other philosopher of modern times, so the German theologian Karl Lehmann claims, has influenced the development of theology more than Martin Heidegger. This statement seems to be surprising because it is also a common opinion that Heidegger abandoned the Christian faith in general, when he turned away from theology and became a philosopher instead. It is the intention of Judith Wolfe to show in her introduction to Heidegger that for him the discussion with Christian faith and theology was a lifelong project, which shaped the philosophy of Heidegger itself and also the approach to the theological projects of many theologians. Judith Wolfe already presented in *Heidegger’s Eschatology* (2013) her wide and thorough knowledge of Heidegger’s relation to one particular subject within theology. Now she leads us in this study through the development of Heidegger from his origins in South-German Catholicism, his early years as a student of Catholic theology, to the world-famous philosopher and intellectual, who influenced several generations of academics – philosophers and theologians – inside and outside of Germany.

The book presents in eight chapters the context and the development of Heidegger’s work, his dialogue with various theologians, and his reception by theologians, both Protestant and Catholic, like Bultmann, Barth, Rahner and Edith Stein. Wolfe draws on an extensive range of sources, many of which have never been translated into English. With her profound knowledge of Heidegger’s work she is able to point out the main issues regarding his philosophy and its relation to theology. Heidegger, who had started as a student of Catholic theology, abandoned the neo-scholastic model of theology and Catholicism, because he felt that the Catholic system was an obstacle to real philosophical thinking, which had to start without any presuppositions. This scepticism against any fixed system shapes his whole approach to theological concepts, which nevertheless