

Martin, Malachi. *Three Popes and the Cardinal*. New York: Farrar, Strauss and Giroux, 1972. vi + 300 pp. \$7.95.

This book is directly concerned with 20th-century man as an unwitting participant in a fundamental crisis affecting the very form and life of human society as it has been known for some 2000 years. It is Martin's merit to examine and assess that crisis in terms of Roman Catholicism and the Roman Catholic Church as a preponderant part of world Christianity.

The book under review takes as its central springboard a moment in time when one man, a pope, saw emerging in his civilization what all of us see now: that religion in general and Roman Catholicism in particular have not only become detached from the civilization of modern man, but stand outside it. Aware of the changing human condition, John XXIII undertook a "great gamble" with gargantuan faith. He sought an infusion of the Spirit, and eventually failed.

Chronologically, the book spans roughly the generation between the opening of Pius XII's pontificate in 1939 and that of Paul VI at the beginning of the 1970's. All three popes, Pius, John, and Paul, mark the decline and fall of Roman Catholicism as a religious organization. Martin feels a deep distaste for the policies and triumphalist spirit of Pius XII, views Paul VI with a generally sympathetic eye, but deeply loves and admires John XXIII. One man, Augustine Bea, moves through the lives of all three. He was to be the Cardinal.

Confronted with a world torn by disputes, jealousies, fears, and clashing interests, John seeks a suitable means of binding the souls of *all* men closer together. He is held by the vision of a public authority, freely accepted by all, with world-wide power corresponding to the world-wide dimensions of the problems. Led to seek the creation of some dispositive event and convinced of the unique role of the Catholic Church in effecting the creation of such an international authority, he called the Second Vatican Ecumenical Council. Its summoning was John's "charismatic decision."

Thus, in Martin's fascinating analysis there is no room for Archbishop Heenan's interpretation of John XXIII as a "benevolent parish priest," an old-fashioned "garden of the soul" type of Roman pontiff. On the contrary, John's effort was of the nature of a true gamble. He made a desperate bid to achieve the apparently impossible: not to let his Church succumb to the circumambient socio-political evolution, but to launch a new spirit, to cleanse its baptismal waters, so that it would again be a beacon of light on a high hill at the crossroads of the nations. He gambled and he lost. The Spirit did not will to blow his way. The council failed because there was no outpouring of charisma. There was no "Event." Nothing overwhelmingly seized council-participants, council-onlookers, or anybody. Today, John's successor, Pope Paul VI, is paying the price of that lost gamble, governing a religious institution which, before the end of the century, will no longer be recognized as the Roman Catholic and Apostolic Church of today, concludes Martin.

This intriguing and puzzling volume is not easy to assess. Martin is a widely read man. His vocabulary is extraordinarily rich. But he is not content simply "to tell it as it was." He seems to be driven by a sort of compulsion to play the prophet. On what evidence, for instance, can he say (p.

141) that "in all probability" Mary Magdalene had "gonorrhoea and syphilis"? It is precisely here that this book offered me the most trouble. History, to be sure, is by necessity interpretive. But how does one determine whether the fascinating narrative was woven from what the author knew had actually happened or from what emerged as the product of a fertile imagination? This is particularly the case with the numerous passages set within quotation marks for which no citation or reference to a source is given. In this respect I find the book lacking when compared with two recent works that cover much the same ground, viz., Carlo Falconi's *The Popes in the Twentieth Century* (1967) and Peter Nichol's *The Politics of the Vatican* (1968), not to mention Edward E. Y. Hales' *Pope John and His Revolution* (1966).

This is not to suggest that Martin should not have written this book. His presence at Rome during the council, his closeness to one of the principal actors in the great drama—Augustine Bea—, and his obvious literary talent constitute genuine credentials. The Irish-born former Jesuit's penetrating analysis of the current cultural and religious malaise is a carefully structured and skillfully written account of the "interim pope" who turned out to be one of the most appealing figures ever to wear the "fisherman's ring." In my judgment, the chapters "The Changing Dimension in the United States" (pp. 99-111) and "The Ethics of Power" (pp. 135-158) should become required reading for everyone concerned about the grave moral and social ills that now engulf all mankind. In writing his impressions, the author has rendered a distinct service to all those interested in the practice of the Roman Catholic religion. His book, however, may be best described as a memoir, the contribution of a witness and, to a minor degree, of a participant in contemporary ecclesiastical history.

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Rosenbloom, Joseph R. *The Dead Sea Isaiah Scroll: A Literary Analysis*. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co. 1970. xiii + 88 pp. \$4.50.

Of the biblical documents found at the ruins of Qumran since 1947, the complete scroll of Is known as St. Mark's Isaiah Scroll found in Cave I is the most important. The present study is addressed primarily, and for the most part effectively, to the beginning student, but it is of considerable value to the specialist, since the work raises important questions shared by other scholars but interpreted differently by the author. The short volume condenses and clarifies ideas which have already been expressed in the writings of B. J. Roberts, P. W. Skehan, and E. Y. Kutscher. It is concerned with the literary relationship of 1QIs^a with the MT Is not with the objective of restoring the original oracles of Is but to evaluate the knotty problems related to the textual transmission of biblical manuscripts. Influenced by the scholarship of M. Greenberg, M. Burrows, and E. Würthwein, the author observes that a given biblical MS went through three definitive