LOGOS RETREAT

This retreat is built on the idea of the participants celebrating the community aspect of being on retreat with the celebration of liturgy (Morning and Evening Prayer and Eucharist) as a community. The retreat team take it in turns to preach and reflect on the liturgical reading of the day thus bringing out many facets of the Word - Logos. The retreat team are available for guidance on prayer and scripture reading.

July 11-18 (15th week of the year)
Faith in God's Word and in the Eucharist
Sr. Angela Campion OP
Fr. Brendan Clifford OP
Fr. Martin Hunter OP

August 1-8 (18th week of the year)
The Church and the Kingdom of God
Fr Tom Cleary OP
Sr Geraldine O'Driscoll OP
Fr Peter Kirke OP

OTHER SIX DAY RETREATS AVAILABLE
Preached Retreat: July 2-9
with Fr Jordan O'Brien OP and Fr Romanus Cessario OP

Preached Retreat: August 8-15
with Fr Aloysius Carroll OP

Preached Retreat: August 22-29
with Fr Vivian Boland OP

Applications and enquiries should be made to:
REV. DIRECTOR, OP
Retreat Centre, St. Mary's Priory, Tallaght, Dublin 24.
Phone 515002 (office hours if possible)

This work is a companion volume to the series of interviews with continental thinkers which Richard Kearney published in 1985, Dialogues with Contemporary Continental Thinkers (Manchester U.P.). It is a much more ambitious work, trying to give a comprehensive account of the major movements of European philosophy in this century, under three major headings - Phenomenology, Critical Theory and Structuralism.

Dr. Kearney is at home in all three areas and produces extremely clear accounts of the main features of each philosopher dealt with under the major headings. Under 'Phenomenology' he discusses Husserl, Heidegger, Sartre, Merleau-Ponty, Ricoeur and Derrida. His account of Husserl is straightforward, centering on Husserl's attempt to return to the living sources of meaning for consciousness. Kearney offers us a step by step breakdown of the stages of phenomenological seeing, and ends by showing how Husserl's dream of a transcendental science of pure essences ends in a self-admitted failure. In an appendix Kearney provides a short account of Husserl's version of the intentionality of conscious acts.

Kearney's chapter on Heidegger focuses on Heidegger's novel approach to language and argues that Heidegger divides language into assertion, interpretative discourse, idle talk, and poeticizing saying. Heidegger's devaluation of everyday modes of discourse in favor of prophetic and evocative saying is well described.

The chapter on Sartre is refreshingly original and provides an insight into Sartre's phenomenological studies of the imagination that are not as well known as they should be among English-speaking philosophers. It goes far beyond the usual profile of Sartre as an existentialist and shows how he tackled a problem - our imaging of the world and of others - which is at the center of much philosophical discussion today. The chapters on Merleau-Ponty and Ricoeur are faithful accounts of these philosophers. Levinas has been excluded and Derrida included in this section on Phenomenology. This seems surprising, but I think Kearney is essentially correct to emphasize Derrida's primary concern as a reading of and reaction to certain phenomenological claims.

The section on Critical Theory discusses the writings of a number of influential European Marxist philosophers in this century, beginning with the Hungarian philosopher Lukacs and including the main Frankfurt school writers as well as the Italian Gramsci. All these thinkers are opposed to Soviet Marxism in various ways, but Lukacs's relation to the USSR is the most ambiguous as he spent most of his life trying to reconcile himself with the official Soviet Party who were deeply suspicious of him. The chapter on Lukacs is synoptic, but focuses on Lukacs's reading of Hegel, his reaction to 'reification' and his studies on European realism. Benjamin is treated as a rather idiosyncratic thinker who refuses to be firmly fitted into any cultural category.

The section on structuralism includes the French linguist de Saussure, the anthropologist Levi-Strauss, the neo-Freudian psycho-analyst Jacques Lacan, the literary critic and semiotologist Roland Barthes, the critic of knowledge Michel Foucault and the Marxist Althusser.

Kearney has taken on an extremely arduous task - that of providing short, coherent and yet representative accounts of the writings and thought of a vast range of very diverse philosophers. He has pitched his discussion towards the intelligent lay reader and especially towards undergraduate students who need some guidance in the difficult terrain of modern European thought. As a result he has dispensed with footnotes and has relegated more important technical discussions to appendices. This is extremely helpful to the lay reader but not altogether satisfactory from the point of view of the more professional thinkers. Kearney does have a certain vision of the modern world that seeps through in his writing. This becomes problematic when it seems to force all thinkers into dialogue with this 'system'.

However, these are minor defects and the book is an extremely useful guide to the philosophical thinking produced on the European continent in the twentieth century. The shorter Dialogues with Contemporary European Thinkers, now out in paperback, gives us the opportunity to hear the thinkers themselves responding to Kearney's keen and acute questioning. This is an excellent short book which complements very well the longer more historical studies of Modern Movements. Both books are important additions to the study of philosophy in Ireland. Recommended.

DERMOT MORAN

Maynooth


The relationship between science and the Bible has not been a happy one. For many people it would seem to have been one of continuous warfare in which science has inevitably proved victorious. As Paul Davies puts it, science 'has so radically reoriented our society that the biblical perspective of the world now seems largely irrelevant' (God and the New Physics, p. 2).

In his new work, Science and the Bible, Br. Seán Kealy conceives no such irrelevance to the biblical perspective. He writes from the perspective of what he sees as the broad Christian tradition down to Vatican II (he cites Gaudium et Spes, par. 57) - an acceptance of the advances of science in its own proper area of competence, coupled with a recognition of its limitations.

This is not a lengthy work. It is an easy-to-read series of sketches and reflections on some key moments and personalities in the story of science and the Bible, from Galileo to Teilhard, as well as introduction to some scientific advances that challenge our views on creation, evolution and biblical miracles.

The story he tells is one of biblical and theological retreat from unnecessarily closed positions, the painful discovery of the limitations of biblical science and cosmology, along with positive efforts to integrate scientific discovery into a contemporary biblical faith - he has a particular affection for the contribution of Teilhard.

Fr. Kealy offers us a systematic analysis of the reasons for the survival of the Bible in the face of scientific advance. He writes simply as a believer