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Faith of the Modern Man: A Religion for Our Time

Review Author: St. Mary James Wilson

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filled out with original contributions from the East as well as classical oriental melodies.

That such music might be unacceptable to Westernised tastes is no reason for shirking the effort to start along this line. When Monteverdi first produced his dominant seventh in the sixteenth century he was considered over-bold. Musical history is filled with the story of development of appreciation of harmonies and intervals, offensive to one generation and cherished by the next. We have only to consider the works of Ravel and Britten.

Creative in music, indeed, we must be unless we wish to remain in a vague state of passive acceptance, unindividuated and stereotyped. Creative, yes, and why not here in the Philippines, in the Union Theological Seminary itself?

KATHLEEN ENGLAND

FAITH OF THE MODERN MAN

A RELIGION FOR OUR TIME, by Louis Evelyn. New York: Herder and Herder, 1968. 112 pp.

Anyone who has read Fr. Evelyn's earlier books (*That Man Is You, We Dare To Say Our Father, Teach Us How to Pray*) will be glad to know that he has produced another relevant little volume to help modern man *live* his Christianity in this age of strikes, riots, hippies, yuppies, and mod madness. To those who have not yet made the acquaintance of this spiritual writer of our times, this new book is a good introduction. *A Religion for Our Time* is indeed just that — a religion of love and community geared to our times, a spirituality based on deep unsentimental faith in God.

In seven fairly short chapters, Fr. Evelyn touches upon many of the problems confronting the modern Christian in his quest for an authentic relationship with God and man. With the same direct, succinct style that gave such impact to his previous works, *A Religion for Our Time* explores such key ideas as poverty of self ("poverty... the front door of Christianity"), the service of love, the grace of life, and the new age of hope.

His reflections are sometimes startling but they serve to give good jolts to those who know their Christianity intellectually but have probably not experienced a vital living of the Gospel truths. To those who feel that they cannot practise real spirituality without flight from the world, he says: "We cannot be Christian unless we believe in the salvation of the world. We love a God who loves the

world, who did everything in order to save the world, and who, everyday, sends his son (this is you), his only beloved daughter, in whom he is well-pleased (this is you), into the world to save it."

And again: "The whole Christian adventure is to attempt to give birth to God in the world. Have you given birth to your husband, your life, your children?... You will have to begin believing in them anew. Even when they seem the least deserving, they will be poor helpless things who are begging for deliverance, who beg you to comfort them for having been so undeserving... They need to be loved in order to be good."

The book abounds in insights like these. And although there seems to be a certain disjointed quality in the sudden transitions of thought within a chapter, this very quality makes the book readable on almost any page opened at random.

Excellent spiritual and meditative reading for the layman, many religious will also find in it much to ponder.

SR. MARY JAMES WILSON

THE INNERMOST MIND OF AUROBINDO

THE "PSYCHIC ENTITY" IN AUROBINDO'S *THE LIFE DIVINE*,
by Roque Ferriols, S.J. Quezon City: Ateneo de Manila University Press, 1966. vii, 157 pp.

The work under review is a welcome addition to the growing mass of literature purporting to expound Sri Aurobindo's rather erudite mind. The author of the book aims "to understand Aurobindo in his own terms," and he has written this book primarily for the non-professional. To the present reviewer, the work is a magnificent excursion into the innermost mind of Aurobindo, particularly as it devotes the whole volume to the most important aspect of his spiritual preoccupations during his lifetime: the "psychic entity".

The work covers a wide range of concepts that were brought into the discourse as aid to the basic understanding of the subject. All these—rebirth, supermind, overmind, etc.—however, lead to Aurobindo's ideal of the psychic entity, a good comprehension of which lies in his unconscious advocacy of one of the most important of all Vedantic or perhaps Upanishadic ideals. The key to this is expressed precisely in Father Ferriol's re-statement of the theory, e.g., "His [Aurobindo's] theory on the psychic entity is a prolonged meditation on the ultimate self of man." There is no more significant manifestation of this theory than Aurobindo's founding of an *ashram*