

teaching.

The very documents to which Avila appeals and which he quotes reveal the continuity despite his loaded commentaries. Thus (page 43) Clement of Alexandria is quoted as saying: 'You can use wealth rightly'. It is not possessions in themselves that are evil but the temptation to use them wrongly, the temptation that Christians must resist. Basil the Great's condemnation of the evils of private property are precisely concerned with the situation in which few own much while the many go in dire need (page 52). Basil's condemnation is of forms of private ownership which are in clear contradiction of biblical teaching and the same condemnation would spire directly out of the modern social teaching of the Church. He is in other words not pre-empting the more general question of the circumstances in which wealth in the form of ownership of productive goods can be reconciled in theory and in practice with the law of God. St. Ambrose (page 76) does consider the more general case and concludes 'The distribution of property is a human fabrication. It may be just or it may be unjust and if it is unjust it should be changed'. The author's quotation from John Chrysostom most comprehensively destroys his general thesis 'It is not wealth that is evil, but the evil use of wealth' (page 87). In brief economic justice in the Catholic tradition does not, in the Fathers or anywhere else, demand egalitarianism. It demands that inequalities in wealth where they exist should not mean injustice or denial of a decent life to anyone.

The book therefore is useful for those who know how to use it properly. Unfortunately the rather loose rhetoric that overlays its scholarly presentation of the text will mislead many.

RODGER CHARLES SJ

SANTO DOMINGO DE GUZMAN, by José M. Macias. *BAC popular*, Madrid. 1979. pp. 274.

DOMINIQUE OU LA GRACE DE LA PAROLE, by Guy Bedouelle. *Fayard-Mame*. 1982. pp. 277.

DOMINIKUS, by Vladimir J. Koudelka. *Walter-Verlag, Olten & Freiburg im Breisgau*. 1983. pp. 203.

SAN DOMENICO E I SUOI FRATI, by V. Ferrua & H. Vicaire. *Gribaudo*, Turin. 1984. pp. 118.

Thanks to the monumental work of Vicaire, the biography of St. Dominic is, as Ferrua says, "substantially complete". But the four books under review show that there is still room for considerable disagreement in the interpretation of that biography. In particular, there is a significant divergence between those (like Vicaire) who situate Dominic in what is taken to be a reasonably coherent, continual spiritual and religious tradition, and those who (like Chenu) are more impressed by the controversies and discontinuities. Bedouelle (Vicaire's successor at Fribourg) follows in his predecessor's footsteps. His genial "spiritual portrait" of St. Dominic is a serious and competent piece of historiography. Even if it adds little to our knowledge of Dominic's life, it enlarges the historical context in several interesting ways. In particular it attempts to relate Dominic to *la tradition de l'église, une et sainte*, with special reference to Cassian, Augustine, the Grandimontenses and the Cistercians.

Ferrua is more aware of the ways in which the monks and canons do *not* explain Dominic; for him, Dominic represents essentially a return to the gospel, overcoming in the process the tension between the active and contemplative lives. In a fine phrase, he describes Dominic's preaching as *una contemplazione ad alta voce*.

Vicaire's contribution to Ferrua's book attempts the impossible, a history of the Order in fifty pages. It succeeds with surprising credibility, but it cannot really compete with slightly larger potted histories, such as those by Redigonda in Italian and Hinnebusch in English. Inevitably some of the details are wrong, and the value of some of the dates is questionable—for instance, there is no particular reason to date the

founding of the Irish province in 1484; the first attempt to establish the province in law was completed in 1378, but the province actually came into effective existence in 1536. It is quite an achievement, especially in 1984, to make no mention at all of Las Casas (born in 1484).

Macias writes excellently and tells a splendid story, with great imaginative verve, but unfortunately his claim that everything in his book rests on solid historical foundations is unjustified. The most bizarre inaccuracy is that, in his desire to make Dominic personally responsible for the whole constitutional structure of the Order, he ascribes to the General Chapter of 1220 such institutions as the triennial General Chapter (which goes back in fact to 1453) and the twelve-year term of office for the Master (which was only introduced in 1862)! As an historical novel, this is a delightful book; as a life of St. Dominic, it has little value.

The most exciting and original new book on Dominic is that by Koudelka. Koudelka has in the past made several contributions to Dominican historiography; now, in the substantial introduction to *Dominikus*, he has given us an impressively authoritative synthetic presentation of the saint's life and personality. Like Ferrua, he stresses the novelty of Dominic's foundation, and he fascinatingly depicts the diplomatic way in which Dominic only allowed this novelty to become gradually apparent. After the introduction, there is a most ingenious and attractive mosaic of texts, translated into German, from all the major thirteenth century sources, arranged with brief comments, to build up a sort of composite *legenda*. I have no hesitation in recommending this book as one of the best modern introductions to Dominic, and it is to be hoped that an English version of it will soon be produced.

SIMON TUGWELL, OP

SPIRITUAL PASSAGES. THE PSYCHOLOGY OF SPIRITUAL DEVELOPMENT
by Benedict J. Groeschel. New York: *Crossroad*, 1983; 203 pp. \$12.95.

Benedict Groeschel, unlike many other spiritual writers today, has written a detailed and classically structured work in his *Spiritual Passages*. The author, a Capuchin priest and director of the Office for Spiritual Development for the Archdiocese of New York, states that his goal is "to relate some of the sounder insights of contemporary psychology to the classical outline of the spiritual journey..." While the book achieves little in the way of contemporary psychology, it does say something about the spiritual journey.

Dividing the book into two distinct sections, Groeschel first examines a general psychology of spirituality. This includes the call of God in the four distinct voices of the One, the True, the Good, and the Beautiful; a chapter on the unique features of Christian spirituality, including warnings against a spiritual quietism and Pelagianism; a general treatment of human development and stages of life, based upon the classical outline of Erikson and the recent work of the Whiteheads in *Christian Life Patterns*; a consideration of religious and spiritual development which introduces the reader to the three steps in the spiritual life; finally, a somewhat limited examination of the relationship of psychology and spirituality. In part II, Groeschel examines with much more historical and critical detail the three stages of purgation, illumination, and union in the spiritual life. Throughout the book, the reader is introduced to Jerry, Fr. John, Sister Helene, Fr. Carl and others, characters in various stages of spiritual development who provide a constant allusive backdrop for his unfolding theory.

The book's sub-title is misleading in so far as Groeschel is more concerned with preserving the autonomy and theological purity of the spiritual life than shedding any significant light on spiritual passages from the discipline of psychology. For example, in discussing anxiety during the purgative stage, he makes no effort to consider the fundamental distinction between fear and anxiety. Again, in warning against pop psychology and the dangers of selfism, he appears to reject the positive valuable