

tion, practical measures, prayer, witness and sacrament is no optional extra but is the very ground of that church's being'. There are places where these corporate concepts are taken seriously (one such is the 'Neighbours Unlimited' scheme operating so effectively in Abingdon, but it is a sober thought that it took the ecumenical movement and the formation of the Abingdon Council of Churches to achieve it) where Christians are by acts of love, what they are called to be by baptism, brothers to all men, especially those who carry heavy burdens. 'This movement has come to be known as the Liturgical Movement—a name which is liable to be misunderstood by those who think of Liturgy as complicated procedures of a High Church kind'. And the author may well say that to some of us Catholics.

If one is to be critical it is that some parts of the book are too sketchy and that one wants to cross-question the author about the precise meaning of some of his terms (especially so in matters of sacramental theology) but this is a small price to pay when one encounters so much deep theological insight and such practical wisdom within the compass of 170 pages. Dr Lambourne has taken his practical experience as a healer to the Bible and has come out refreshed and with new insights; all who take seriously the church's ministry of healing would do well to benefit from his experience.

PETER ANDERSON

ZEN CATHOLICISM, by Dom Aelred Graham; Collins, 25s.

*Zen Catholicism* contains Dom Aelred's reflexions on the many points of contact between the insights and techniques of oriental and Christian meditation, a sequel to his first book *The Love of God* written twenty-five years ago. His concern is to show how the use of Zen teaching and Zen terms can illuminate and deepen our understanding of the corresponding tendencies of Christian mysticism. 'To be reconciled, not blindly but with a mind enlightened, to the inevitable—that, if I have rightly understood, is the heart of Zen Buddhism. But this also, in its depths at least, is the message of Catholicism.' Central to this concern is the distinction between the two senses of our use of the word 'self': the separative and the unitive, the self as object, the 'me' to which things happen, and the self as subject. The two are not, of course, to be described as separate entities, for they have, to use the Buddhist term, a non-dual relation to one other, being substantially identical though cognitively distinct. 'Whenever we think or act it is I who think or act, but when we think of ourselves acting or thinking, the subject of our thought is "me".' The importance of the self-conscious me is often denied or belittled in Zen literature and the author applies a useful corrective to this imbalance in stressing that without it our self-education would be impossible and that we would be unable to organise ourselves in relation to other people and the world around us. At the same time, though, this self-consciousness is the root of our distress, our alienation from our neighbours, from nature and from God. The

key to liberation, therefore, lies in 'non-attachment to whatever enhances our separative self'.

This is the major theme of the book to which the author constantly returns. While he makes a number of illuminating points, particularly in his interpretation of *satori*, Zen enlightenment (pp. 127-134), and while it is encouraging to find a writer of Dom Aelred's reputation sympathetically examining the oriental tradition, one wonders if he is not devoting too much effort to what is, after all, almost a commonplace of mystical thought. The repetition and multiplicity of approaches to the I-me relationship may help to deepen our understanding of this essential point of departure for all meditation, but the diffuse and rambling nature of this enquiry suggests the expansiveness of a leisurely discourse rather than any original or perceptive contribution. This book may provide a useful introductory stimulus to further reading for those who suffer too great a suspicion of oriental thought, yet in 200 pages it contains little that could not more fruitfully be gained from an intelligent direct acquaintance with any of the readily available Zen texts. One wishes that instead of applying himself to a fairly well-worn track the author had pursued some of the more penetrating problems raised by his predecessors in this field, Fr Heras and Fr Mascharenas for example. Similarly, there is a tendency to assume liberation from the separative self too easily without pursuing very far the more difficult and relevant question of what this means in practice and how it is to be achieved. The crucial Buddhist teaching here on 'renunciation of the fruits of action' is not mentioned, nor is Vinoba Bhave's *Commentary on the Gita*, where this teaching is extensively developed.

There are three supplementary discussions on yoga, monasticism, and St Thomas Aquinas which provide agreeable comments on these subjects, and also, as a postscript, a critique of the American philosopher, Walter Kaufmann, which seems a little out of place in this context. In using the word 'agreeable' one catches the tone of the whole book, its charming lucidity and its definite limitations. This is a book to be borrowed and dipped into rather than bought.

ADRIAN CUNNINGHAM

THE HIDDEN LIFE OF THE BODY OF CHRIST, by Eric Hayman; Faith Press, 25s.

This attractively-produced monograph represents a well-considered attempt to make contemplative prayer intelligible to the modern Christian, irrespective of confessional loyalties. It is therefore in the best sense of the word ecumenical. Eric Hayman is an Anglican who may conceivably have written with an eye chiefly to his own co-religionists; but whatever about this, the *Hidden Life of the Body of Christ* may be profitably read by anyone who believes in God, be he Jew or Muslim, Christian or Honest-to-God agnostic.

This judgment may sound exaggerated, but if it does the only remedy is to read the book with the mind full open and with a sincere readiness to have pre-