

Its keynote is Optimism—some would say, to a fault. But if its stress is on joy and love, its message is penitential; only how attractively baited! And finally, *Il Focolare*: a tiny paper from a Florentine suburb; something like a good, but very good, parish magazine. Its priest-editor, Don Facibene, is an old man with a lifetime of work for street urchins behind him; and in Florence they call him a saint. Next time you are in Florence take a bus to Rifredi, visit the Facibene Boys' Institute and workshops, and then buy a *Focolare*. It has Tuscan wit and will refresh the spirit.

REVIEWS

SAINT DOMINIC. *Pilgrim of Light.* By Gerard Brady. (Burns and Oates; 18s.)

There are gratifying signs of a growing interest in the life and work of St Dominic and the early Dominicans. Since the bibliography of this book was compiled there have appeared the two-volume *Histoire de S. Dominique* by Père M-H. Vicaire, O.P., of Fribourg (1957), and the sumptuous album of photographs by Leonard von Matt, with text by Père Vicaire, published in most European languages. Mr Brady's book comes between the two, for it lacks the scholarly documentation of the one and, though adorned with many of his own excellent photographs, does not attempt to vie with *Dominikus* in artistic appeal. Its aim is more modest. It sets out to interpret St Dominic and his mission for the modern reader who has no special knowledge of the period. The author is at pains to explain the problems that then faced the Church, the nature of the heresy of the Albigenses and the political framework of southern France that was so different from the huge, impersonal bureaucracies of today. He has visited all the places associated with the saint, and if his enthusiasm occasionally leads him into the language of a guide-book it is only a momentary lapse from a high standard of clear and attractive prose. St Dominic emerges from these pages as a credible figure, indeed as a burning and a shining light, clear about his mission and sure about the means; a saint who instantly won the hearts of popes and bishops, and so effectively communicated his zeal to his disciples.

In a book of this sort one does not look for any academic discussion of the many problems concerning the chronology of Dominic's early years, but at least a little caution is expected. Readers should not be left with the impression that all is plain sailing. There are a number of statements that need qualification. It is by no means certain that Dominic's name was Guzmán. It is equally uncertain that he was born in 1170 (p. 20). This date has become traditional, but the only authority ever cited is Theodoricus de Apolda, who simply says that in 1170 the saint's parents were alive. Having accepted this date the author proceeds (p. 27) to make Dominic a canon of Osma in 1184, when he was only fourteen. I do not know where he has found this date. Dominic joined the canons at the time of their reform, which was not until 1199. Assuming his birth in 1170 it is difficult to account for the intervening twenty-nine years. Dominic's desire to evangelize the Cuman Tartars (p. 61) is a hoary legend due to the misreading in a MS. of *cumanorum* for *saracenorum*. The Cumans were unknown in Spain; the Moors were unpleasantly near neighbours. There is no *authentic* document that gives Dominic the extraordinary title of prior of Prouille (p. 70). It is not certain that the great gathering of the brethren on August 15, 1217, took place at Prouille; it may have been at Saint-Romain de Toulouse. Nor is there any contemporary authority for the statement that he there 'received anew the profession of his friars' (p. 105). In his vision Reginald of Orleans was shown the *habit* that our Lady wished them to wear, not just the scapular (p. 110). Exact dates may not be of much importance in the context, but if they are given at all, let them be correct. Pope Honorius III is said (p. 124) to have given S. Xisto to Dominic by a bull dated December 3, 1218. There are two bulls, one of December 4, 1219, relieving the Gilbertines of their administration, and a second of December 17, 1219, granting it to Dominic. Finally it should be pointed out as a rather more serious error that the story of Dominic and the nuns of S. Maria in Trastevere (p. 126) has suffered from another misreading of the MSS. The convent in question was S. Maria in Tempulo, some two hundred yards from S. Xisto. The gardens of the two convents were adjacent and the remains of the church of the nuns may still be traced. The story has very much more point when it is realized that the nuns who so bitterly opposed Dominic were living next door.

It is not for one moment suggested that Mr Brady is the *fons et origo* of these mis-statements. Most of them have been repeated again and again. Nor do these corrections (which are not exhaustive) imply any superior knowledge on the part of the reviewer. For the most part they are the result of simply comparing the author's statements with the source-books that are listed in his own bibliography. They are not

perhaps of any great moment, but when an author shows his acquaintance with the works of so many scholars, it seems a pity that he does not pass on to the public the full fruits of their exact scholarship that otherwise remains buried in learned periodicals and foreign tongues.

GODFREY ANSTRUTHER, O.P.

SYSTEMATIC THEOLOGY. Volume II. By Paul Tillich. (Nisbet; 25s.)
DYNAMICS OF FAITH. By Paul Tillich. (George Allen and Unwin; 9s. 6d.)

'I cannot accept criticism as valuable which merely insinuates that I have surrendered the substance of the Christian message because I have used a terminology which consciously deviates from biblical or ecclesiastical language.' So Professor Tillich announces in the preface to this second volume of his important *Systematic Theology*, a volume which is devoted to what the rejected ecclesiastical language calls Christology and Soteriology. His determination to avoid the traditional language, which has become an unknown tongue to many of our contemporaries, displays a praiseworthy evangelistic concern from which much may be learned. He is not satisfied merely to find modern equivalents for the ancient terminology, but seeks to re-think the Christian message as the answers to man's perennial questions, though expressed in the contemporary terms of existentialism. Since this terminology is hardly common currency either, at least in English-speaking countries, the result may sometimes be as perplexing to the general reader as it is to the traditional theologian who tries to translate it back again into his familiar language of Bible and Church. Tillich has not, then, entirely solved the modern theologian's problem of communication with the post-Christian world, but he does have some success in addressing the universal experience of 'estranged' mankind, and in terms which should be intelligible to a significant though numerically small part of it.

Yet, whatever the terminology, a theology must be an authentic interpretation of the message of Bible and Church. Tillich has, in fact, very often effected his transposition into existential language faithfully and skilfully: we may instance his remarkable and timely restatement of the doctrines of Chalcedon. But the risks that the terminology will distort the message are considerable, and they are not always so successfully overcome. This is perhaps most evident in *Dynamics of Faith*, where faith is consistently presented as equivalent to 'total commitment', not only *de jure* but also *de facto*. Despite the many ameliorations and qualifications which the author introduces, this leads him to suggest both more and less than Bible and Church have understood by 'faith'. For it means that many 'total commitments' which Bible and Church have rejected as grave infidelities are here presented as kinds of