

evil committed. The constraints of space have meant that currently 'controversial' aspects of the Church's teaching — priestly celibacy, the question of women's ordination, the ban on artificial birth control, and intercommunion — are not given the detailed examination which the present situation demands. But this book rises above 'partisan' Catholicism; there is no 'liberal' or 'conservative' axe to grind, and Fr Conrad's clear and penetrating mind is put wholly at the service of the Church he loves. The inspiring last paragraph, drawing a parallel between the Church and the Holy Eucharist, sums up beautifully everything that has gone before, and once again points us forward to the Kingdom, where at last we shall know as we are known.

JEAN KYRKE-SMITH

JACK DOMINIAN: LAY PROPHET? by Jock Dalrymple, London, *Geoffrey Chapman* 1995, Pp. 176, £12.50.

Sent off by his bishop to Leuven to do postgraduate study, the author (now a parish priest) chose a topic in the general area of marriage and was asked by his supervisor to work on the writings of Jack Dominian. The thesis, completed in 1992, has resulted in this very lucid and attractively written book (good writing runs in Dalrymple's family), part biography but mainly a study of the subject's immense influence on Catholic ideas about sexuality and marriage. The list of Dominian's writings runs to seven pages. Dalrymple enjoyed the friendship and cooperation of the Dominians throughout the project. Far from hagiographical, the book concludes with quite severe criticisms that Dalrymple does little to refute.

Born in Athens in 1929, of an Armenian Catholic father (a British subject) and a Greek Orthodox mother, Jack had to flee Greece with his family in 1941. They settled in Bombay, where he first learnt to speak English, at a school run by Spanish Jesuits. Arriving in England in 1945, he completed secondary education in Stamford, did national service and went to Cambridge to study medicine. While still a schoolboy he confided to a Jesuit retreat-master that he hoped to become a psychiatrist and was told that there was no surer way to damnation. He was a zealous Catholic student, in a chaplaincy presided over by Mgr Alfred Gilbey. He married Edith Smith in 1955, the year he qualified as a doctor (they first met in 1950 at Spode House). In 1958 he finally began his psychiatric studies in London. His first article — 'Family limitation: a Catholic doctor's view' — appeared in (old) *Blackfriars* (May 1961). His first book, *Psychiatry and the Christian*, appeared in 1962 (Burns and Oates).

Invited in 1958 to become one of the CMAC's medical counsellors, Jack Dominian began to learn, at first with great reluctance, that the teaching of the Church about marriage was not the answer to people's marital problems — 'a staggering realisation for a traditional Catholic'. He moved away from the idea of marriage as a contract towards seeing it as

a relationship. With the Council and the appearance particularly of *Gaudium et Spes*, it turned out that the Church was ready for an understanding of marriage as 'a community of love open to life established in covenant between free and equal partners, and founded on the covenant relationship between Christ and his Church'. Welcoming most of the Council's teaching, Dominian was nevertheless disappointed by the absence of any serious integration of psychological insights, particularly in connection with marriage. His CMAC work was convincing him that the criteria for a valid marriage needed reconsideration. Many marriages, so it seemed, had been contracted between partners who were neither physically nor psychologically capable of fulfilling their vows. Rejecting his earlier views, he had come to believe that when contraceptives exist 'which do not seriously impair the intactness of the exchange', then 'no intrinsic evil is encountered'. He was thus deeply shocked by *Humanae Vitae*. Since 1968, in a stream of books and articles, all written in the midst of a busy life as a consultant at the Central Middlesex Hospital, he has striven to develop a Catholic theology of marriage which would take account of the depth of intimacy and emotional communication expected now.

Jock Dalrymple outlines Jack Dominian's conception of the human person as always developing in relationships (chapter 4) — neo-Freudian, much indebted to Bowlby, Winnicott and Erikson. In Dominian's view, there is now an irreversible break in the traditional link between sexual intercourse and procreation. For one thing, with far fewer births and many more years of marriage after the children have left home, there is a quite unprecedented marital life-cycle (chapter 5). The main reason for the devastation of divorce is people's expectations of an intimacy which they are psychologically untrained to achieve (chapter 6). We need a strategy to prevent such marital breakdown (chapter 7). Marriage is a relationship in which the partners heal one another, over a lifetime (chapter 8). The quest for intimacy in personal relationships is an unconscious seeking for God, whom few expect to find in the Church but whom many might discover as the source of relationships of love (chapter 9). Finally (chapter 10), we get the criticisms. Dalrymple expresses reserves about Dominian's emphasis on the unitive over the procreative in sexual intercourse — 'his stress on the immanence of God has caused self-realization to replace fruitfulness at the centre of his vision for married couples'. Secondly, his vision of marriage seems unduly 'Western'. Thirdly, sexual intercourse is perhaps not as central to a happy marriage as he makes out or, anyway, marital breakdown surely owes less to sexual difficulties than to financial ones, which he largely ignores. Fourthly, he has 'not seemed willing to engage in dialogue with the biblical, dogmatic and spiritual insights into the nature of [the human] person and of God' — a criticism that would not be altogether endorsed by those (like myself) who took part in the 'Face of God' conferences which he started at Spode House many years ago. Fifthly, his emphasis

on the immanence of God at the expense of the transcendence gives rise to a series of severe theological limitations on his anthropology.

But then it turns out that he has critics who think that his irrepressibly optimistic theology of a God who is love leads him to leave out a whole dimension of psychopathology ... In the end, however, without making much attempt to refute any of these criticisms, Dalrymple commends Dominian as a prophet — well, a prophet at least with a question mark. 'Armed with our modern psychological insight', Dominian says, 'we face a new era of healing over the fifty years of married life'. It is a pretty awesome vision.

FERGUS KERR OP

DANIEL CALLUS: HISTORIAN AND PHILOSOPHER by Mark F. Montebello OP, *Malta University Press*, 1994, xi + 161.

Fr Daniel Callus (1888-1965) was a Maltese Dominican who settled in England in 1931, and, in decades of teaching and research at Oxford, made pioneering and lasting contributions to medieval studies. He was for many years the Regent of Studies at Blackfriars, Oxford.

This excellent, well-produced, illustrated volume by a Maltese Dominican contains a bibliography of Callus's writings, a reprint of two characteristic studies by him (on Aristotelian learning in Oxford, and on the Oxford condemnation of Aquinas), and a study by Montebello of Callus's philosophical contribution. The items in the bibliography make a long and distinguished list; yet much remains unpublished. Montebello hints that Callus should be located within a *Maltese* tradition of neo-Scholastic philosophy that goes back to the fourteenth century, but this is not elaborated. It may be stretching the term just too far to classify as 'neo-Scholastic' Victor White and Gervase Mathew, to mention only the English Dominicans referred to on p. 43.

Probably from 1943, when he transfiliated to the English Province, until 1964 Callus kept a kind of laconic academic chronicle entitled *Mea Popria*. Montebello has edited it for this volume. The biographical sketch interwoven in the study of Callus's philosophy is more revealing, and it includes a candid acknowledgement of the divisions among Maltese Dominicans that led to Callus's 'not exactly voluntary' break with his Province.

Modern English historical studies have benefited significantly from foreigners who settled here more or less voluntarily. Scholarship travels well even in hard times. Daniel Callus rooted himself in Oxford but worked internationally, and he has given us access to obscure masters, forgotten texts and remote times. We can sense both his intellectual satisfaction and his identification with the English Province when he reflected that Aquinas's condemnation was soon overcome, and since then the Province had been won over to the Thomist side. He revered Aquinas, respected philosophy and was meticulous with historical detail —he came to look like a wise owl.

ROBERT OMBRES OP