

which this union is brought about—baptism, and faith on man's part. And finally the subject is clarified by contrasting it with the religious ideas of the oriental-hellenistic world.

As we have seen, the author is writing in a quite specific context; and he sticks very closely to his chosen subject and his chosen method of treating it. This leads to an occasional disappointment, where he refuses to be side tracked into developing a theme. An example occurs in his comparison between Paul and the mystery religions: both use the metaphors of 'death' and 'life', but Wikenhauser points out (among other differences) that Paul's usage has an ethical connotation absent from the mystery religions. He leaves the matter there; yet how valuable it would have been to develop further this connexion between morality and mysticism. Another example is to be found in his discussion of the part played by faith in this mystical union. Wikenhauser insists that faith does not establish the union; baptism alone does that, and faith is only a necessary prerequisite. Yet he does make the statement that 'Paul has this justice because of his faith in Christ'; in other words, it is possible to be justified by faith without yet being incorporated into Christ, which only baptism can bring about. But this would seem to introduce a peculiar dichotomy into two aspects of the spiritual life, the one negative (justification), the other positive (incorporation), which in practice are surely simultaneous. Again, we could have asked for more consideration of this point; and it seems a pity that the author sticks so closely to his set theme as not to allow room for such consideration.

There are one or two other phrases where we would like to question the author further (for example, at one point his language strongly suggests that the Holy Spirit is to be considered a 'power' and not a person in the same way that Christ is). But in general, it is an impressive display of careful exegesis and argument to establish his thesis solidly. Indeed, not the least among the good points of the book is the illuminating exegesis of the multitude of texts which the author studies in the course of his argument. If we begin by being slightly disappointed that the subject is something rather less exciting than the title seemed to promise, we end by realising with gratitude that our ideas have been greatly clarified on a subject which we are inclined to take too much for granted.

L. JOHNSTON

THIS DAY BELONGS TO GOD, by Roger Schutz, Prior of Taizé; Faith Press, 7s. 6d.

A very moving book this, embodying and elucidating the spirit of the Taizé community; an extraordinary phenomenon of modern Christendom, a religious community, just twenty years old, grown up in the heart of French Protestantism. The Brothers of Taizé live the common life under the three vows, within a framework of liturgical prayer, sacramental worship and

apostolic activity. Their rule is conceived in the fullness of the spirit of St Benedict, yet provides for a contemplative-active life after the manner of St Dominic, both in the world and in the heart of Christendom, fully awake to the tragedy of Christian disunity.

It is a life permeated by a deep humility and self criticism which alone can conquer the Christian arrogance that not infrequently, in all allegiances, unconsciously equates the day-to-day corporate embodiment of religion with the perfection belonging to Christ in his Church but by no means necessarily to his members; making for an attitude of complacent sectarian superiority between divided Christians. This Christian arrogance has be-devilled the relations of Christians to each other down the ages.

It is small wonder that the principles underlying the life and work of the Taizé brethren, here set out by their Prior, are welcomed, not with aloof politeness, but in terms of warmest friendship and commendation, by such differing Christian leaders as Cardinal Gerlier and Pastor Mark Boegner. What Prior Roger Schutz has to say is by way of commentary on extracts from the rule of Taizé which he frequently quotes. Upon the spirituality of this commentary Catholics could profitably meditate, for it has the depth of the best Catholic teaching; it is full of spiritual wisdom and nothing in it will mislead. Anyone so meditating on it would learn much also of the meaning of ecumenism.

HENRY ST JOHN O.P.

THE WELL-SPRINGS OF PRAYER, by Georges Lefebvre O.S.B.; Geoffrey Chapman, 8s. 6d.

ENCOUNTERS WITH SILENCE, by Karl Rahner S.J.; Sands and Co., 10s. 6d.

The little book of Dom Lefebvre is a gentle, meditative work about grace, silence, spiritual sobriety and the fruits of a prayerful life—peace and confidence. It is written with devotion and it is written well; there is nothing exaggerated, nothing lacking in taste; it shows the author himself to be a man of prayer. It is in fact a high class example of the normal and current spiritual tradition. But it is this tradition, despite the fact that it claims to be founded in St Gregory the Great and St John of the Cross amongst others—and in many ways it is—and despite its definite good qualities, that should be questioned. Long ago at the time of its origin it may have been highly salutary—the only saving course to take, and it still has great qualities, but it does seem to be sadly lacking in any real theological or philosophical content; and this ultimately will not do. In recent years, especially on the continent, probably for the first time in centuries, philosophy has become real, truly concerned with living man, making the nature of man—that nature which is perfected in grace—stand out as relevant and significant. Again, in recent years theology has had a re-birth. There is a new pentecostal spirit beginning to blow throughout the Church. The increasing awareness of the significance of the sacraments and liturgy, for