

Newbigin, he warns that behind calls for 'secularisation' - the stated aim not to grant privileges to any religion -, there can be a wider aim involving an attempt to do away with religion in the public square altogether. And so Duddington ends his book with a call for action. First, the churches should campaign vigorously to establish their right not only to be heard in the public square, but also for their right to seek to influence the content of legislation. Secondly, under the principles of the Human Rights Act, the churches should be granted the right to have their own legal systems in some areas, like the provisions with regard to Jewish marriages already in place that say that the UK courts may refuse to issue a decree of divorce if the marriage is not also dissolved according to Jewish religious usages. Finally, Duddington proposes a concordat between all religious groups and the State setting out the respective rights and duties of each other. Here, Duddington on the one hand praises the existence of an Established church in the English Constitution, but feels that, if the end of establishment is the price to pay for a settlement which would guarantee the place of religion in both public and private life, he, for one, would, with reluctance, pay it (p. 207).

Duddington is generous in incorporating non-Catholic Christian sources in his argumentation. This gives the book a rich flavour and potentially a broader appeal. But the book is, on the other hand, clearly written with the United Kingdom in mind. This might explain why discussions on the various European settlements on issues of Church and State, religion and the public square, were, perhaps for lack of space, not given the treatment that they deserve. Furthermore, the book often refers to the National-Socialist take over in Germany in 1933 and its consequences. It could have been even better though, if Duddington had given those German intellectuals a fair hearing who, before, and during the take-over, tried to resist these events, or who, like Böckenförde after the war, honestly tried to understand how a Christian heritage was either a stumbling block or a new inspiration for rethinking Church-State relationships in post-war (West-) Germany. Nevertheless, *Christians and the State*, stimulates the reader not only to contemplate theoretically the relationship between religion and law, Christianity and the State, but also encourages practical engagement with the issues at hand. Readers of this book will need no further convincing that this is necessary.

RICHARD STEENVOORDE OP

**PREACHING JUSTICE: Volume II. CONTRIBUTIONS OF DOMINICAN SISTERS TO SOCIAL ETHICS IN THE TWENTIETH CENTURY** edited by Helen Alford OP and Francesco Compagnoni OP, *Dominican Publications*, Dublin, 2016, pp.573, € 40.00, pbk

The second volume of *Preaching Justice* offers a fascinating account of the work undertaken by congregations of Dominican sisters around the

world in their fight for a more peaceful and just social order. This offers an interesting and much needed addition to volume one, which focused on the work of the friars. The overall quality and layout of the book is a great improvement on volume one, where contributions on the work of French Dominican friars had not been forthcoming, and where the quality of the chapters seemed more uneven.

The broad sweep of this volume certainly makes for fascinating reading, not just in terms of the ministries and pastoral work undertaken, but in the variety of countries and cultural contexts which the sisters find themselves in. Although the book covers work across the world, from the USA to Vietnam, Sweden to South Africa, two particular situations come to the fore, the work of sisters in Africa and the chapter on the Dominican sisters in Iraq.

The work of the sisters in Africa shows quite how unrelenting their work of preaching social justice is. In two chapters early on in the book, in the section on sisters preaching social justice, the work of the Cabra Dominican Sisters in apartheid South Africa and the Dominican Missionaries of Africa and their work in Rwanda make for an interesting juxtaposition. The Cabra sisters spent much of the apartheid period working to integrate their schools and had been instrumental in working with the bishops' conference in the fight for equality. But just as the work of building a new and more tolerant society in post-apartheid South Africa had begun, the genocide began in Rwanda. This was a particular challenge to the communities involved, as their congregation had only just been formed from a number of other congregations. Their strength in the face of such barbaric slaughter is truly extraordinary.

To my mind the most interesting chapter is on the history of the Dominican sisters in Iraq, beginning with the request of three women to live together as tertiaries in 1877. The congregation was recognised formally in April 1929 when the last surviving of these original three was clothed in the Dominican habit. In the intervening years, the congregation had experienced the pain and suffering brought about by the First World War, and this found exemplary witness in the courage of Sausan Kaka, the prioress of the lay community's convent in Siirt, Turkey, who was martyred in an Ottoman death march as she protected the children attending the convent school. The congregation set up houses in towns and villages now familiar to us from news reports, with one of their first foundations outside of Mosul being in the town of Qaraqosh in 1893 and Batnaya in 1907, both of which were victim of ISIS's violent campaign of terror in 2014. The sisters have spent their ministry in Iraq strengthening the voice of women in society through their network of schools, and while this chapter relates much of this history, it was, however, one of the first to be written, and so does not take into account the most recent history of the sisters in Iraq as they dealt with the devastation of Islamic fundamentalism.

But the book also offers an opportunity to reflect on the mission of the Church, and the nature of the Dominican vocation. First, the book offers us a challenge to listen once again to Pope Francis's call for the Church to travel to the margins, but, as this book shows, quite often that margin is not in the foreign mission, but among the most ignored and dispossessed in our own society. The chapters on the work of French 'worker sisters' and the life their foundress, Elisabeth Voisin as well as the chapter on the work of Dominican sisters in Lille in educational programmes among immigrant communities reinforce to us once again that the margin can often be much closer to us than we imagine.

The ideal that seems to run through all of the experiences of these sisters is that of community. In his foreword to the proceedings of the 2016 conference in Salamanca on Dominican contributions to the promotion and defence of human rights, the Master of the Order points to the privileged place of community in our preaching. Our communities are to show not only that human beings are capable of the intimate communion of religious life, but also that this communion requires patience. Through all of these varied experiences and apostolates, in the face of incredible danger and state opposition, these sisters have cherished the life of their community and its daily observance as something which provides them with the strength to continue in their work, but also as the very means by which they are able to show to the world the meaning of a just society where human dignity is respected.

ALBERT ROBERTSON OP