

and the way our religion goes dead without the quickening power of genuine personal relationships. There is a passage in which he asks us to see the Eucharist as the presence of Christ, 'the luminous centre of a community itself filled with new life and light', and says that this idea of presence is more powerful than if it is seen as an 'isolated miracle'. Here, as in a similar passage by Dom Anselm (p. 104), I would only ask that the same principle may be applied to the Eucharist as we are asked to apply to the love of God and neighbour; there can be no dichotomy between its supernatural holiness and the fellowship of those who are in its presence.

Both writers are full of the revolutionary nature of Christianity, and the necessity for Christians to rise to a humanity fuller than that of the humanists, not in order to win, but because that is Christ's truth. Dom Anselm writes, 'there are a great many (in the Church) who don't really see what Christianity is about at all; their religion means something to them which is not Christianity'. The Catholic nursery is gone, and we are all faced with the nakedness of our non-adult position in the world. Dom Anselm emphasizes the principle of growth into human maturity through the operation of the Holy Spirit; and he affirms, in a way that used to be unfashionable, the need for experience as a basis for faith. This experience he finds in community, which 'for many people, perhaps most, means becoming one, in love, in a common purpose. . . "When two or three

are gathered together in my name, there am I in the midst of them". This leads naturally to some good chapters on the unity of Christians.

In a book of this type, which is full of the urgency of the last days (a note on the jacket tells us that 'the deluge is coming . . . let us get back to fundamentals while we may'), there is a tendency, not central but perhaps not wholly peripheral, to devalue the treasures of the past along with that which is worn out. In the contemporary reaction against what is called the 'Garden of the Soul' type of piety (I am ignorant of that book) some of us may feel a little breathless, wondering whether the Church of the future is only for active and gregarious extraverts. This, of course, is not what is meant; but, in this book as in others, there is a marked omission of anything metaphysical or mystical. I suggest that we shall not cure superstition by neglecting metaphysics, and that we shall not meet the spiritual hunger of mankind without mysticism. To give a small instance from this book: is it a fair picture of things to describe the first aim of a monastery as 'community', without at the same time mentioning that this search 'for the all-inclusive society' is dependent on the practice of silence and interior prayer?

But this book is appropriate spiritual reading for our time, and we may be grateful for the sound theology and dedicated pastoral experience which has gone into it.

AGNES YENDELL

**PERMANENCE ET TRANSFORMATION DE LA MISSION**, by Pierre Jean de Menasce, O.P., preface by Cardinal Journet. *Editions du Cerf*, Paris, 1967. 187 pp. 13,80F.

**L'OFFRANDE DES PEUPLES**, by Jacques Dournes. *Editions du Cerf*, Paris, 1967. 288 pp.

These two volumes of missiology, recently published by *Editions du Cerf*, have a very different character. The first is a collection of essays written, with one exception, between 1939 and 1947 by a professor of missiology in a European university who was never in ordinary missionary work. The other is an entirely post-conciliar study of mission and liturgy by a man twenty years younger, who has moreover completed twenty years in the active missionary field in Viet-Nam.

To publish a collection of shortish essays written twenty-five years ago is a temerarious action. Of course, this sort of thing is being done a good deal at the moment. Much of the work of Frs Rahner and Congar, for instance, published in English for the first time in the last few years dates from the same period. Such

action can, of course, be perfectly justifiable, but it necessarily imposes a much more exacting test upon the work involved. It may also be enlightening as stimulating a judgment upon the thought movement of these years. How far is the theological thought of the sixties really different from, or an advance upon, that of the forties?

Fr de Menasce has never been a 'vulgarisateur' of his own views. His articles were mostly published in very little-known publications. Even so, they were extremely influential. He stands behind much of the best mission thinking of these years. It could indeed be claimed that, apart from P. Charles, S.J., no one has had a deeper personal influence on Catholic missiology in the last half century. These essays stand up remarkably well to the test of time.

What strikes one is both the breadth and the solidity of the best among them. This is not surprising. It derives from the experience of the author. Fr de Menasce is a member of an old Egyptian Jewish family. Born in Alexandria and educated at Cairo, Balliol and the Sorbonne, he brought into the Church a quite special consciousness of the complexities of contact between both religions and cultures. He is a Persian specialist, the editor and translator of the Book of Daniel for the 'Bible de Jérusalem', but has also remained particularly at home in the field of Islamic-Christian relations, the very close friend of Abd-El-Jalil. All this is combined in Fr de Menasce with an extremely firm but flexible Thomism, which gives spine to all his thought but in no way limits its area of concern.

Chapter IX on 'Nationalism in Mission Lands' I first read fifteen years ago. I thought it brilliant then. Rereading it today I still find it so. The study of the Reductions of Paraguay and the lengthy critique of Hendrik Kraemer are equally helpful, as also a profound little essay entitled 'Polarité de l'Action Missionnaire'. Some of the other chapters date rather more and that on the social doctrine of the Church and the African missions is frankly weak. But I suspect that it might have seemed so even when first published in 1945 and that this derived in part from the author's lack of personal experience of tropical Africa. Reading Hailey is not an adequate substitute! It is also due to an over-simple theory of 'Natural Law' which was hardly questioned in 1945 in Catholic circles but certainly makes one feel uneasy in 1968.

That is one point on which I do feel that twenty years of thought have genuinely dated Fr de Menasce's treatment of a subject. A

second point is central to ecclesiology. The author does seem to conceive of the establishment or planting of a new local church—the precise function of specifically missionary activity—too much in terms of hierarchy and institution. Such a view was of course quite normal at that time. But today, and I am sure rightly, we think much more in terms of a worshipping and serving community, a local eucharistic fellowship. Such a perspective is not, of course, foreign to Fr de Menasce's view but it remains implicit while the institutional aspect is explicit. I would rather it were the other way round. Certainly, the almost complete absence of mention of the eucharist or of liturgy in these pages is a little startling.

It is here that we find a strong contrast in turning to the book of Fr Dournes. Written after Vatican II, setting out from St Paul's line in Romans 15, 16, its whole theme is the necessity of integration of mission and liturgy. This is worked out chiefly in the context of a catechumenate among the Jorai, his own hill people in Viet-Nam, but there are also excellent little chapters on Cyril and Methodius, and the Chinese Rites controversy. Fr Dournes' treatment of the subject is most effective and anyone seriously concerned with liturgical renewal, especially within a missionary context, should most certainly study it. As a contribution to missiology it can most fittingly be compared with the recent work of Professor Davies *Worship and Mission* (SCM Press, 1966). Indeed, the similarity of theme between these two books, whose writers are in such very different situations, is extremely striking. It is a theme which has been badly neglected in the past by both liturgists and missiologists and it cannot be said to have made much of an appearance in Vatican II. It is not the less important for that.

ADRIAN HASTINGS

**THE SOCIAL AND POLITICAL THOUGHT OF KARL MARX**, by Shlomo Avineri. *Cambridge University Press*, 1968. 55s.

There is no better general book on Marx in English than this one. Marx has been with us for well over a century and libraries could be filled with books written on his thought. However, I know of no book that combines the objectivity of Avineri with his synoptic view and wide knowledge of the less accessible parts of Marx's writings. There are three main reasons why such a book has not appeared before:

Firstly, Marx's thought is still too contemporary to be judged easily *sine ira et studio*. In the eyes of many there is a ludicrous equation of Marx's ideas with the practice of his so-called disciples to such an extent that cold war propaganda still bedevils many discussions of Marx both in the West and in the East.

Secondly, the comparatively recent publication of many of Marx's early writings with