

knowledge, and must lead to a questioning of old certainties based on old arguments. For a theologian this will mean having to find new answers to old questions, or rather he will need new ways of answering—logic will not be enough, a more substantial vision will need to be visible in his work.

References

- 1 Davis, P.J. and Hersh, R. *The Mathematical Experience* Birkhauser USA 1980; available in Pelican.
- 2 Kline M. *Mathematics : The Loss of Certainty* O.U.P., N.Y., 1980.
- 3 Woodcock, A. and Davis, M. *Catastrophe Theory* E.P. Dutton, USA, 1978; available in Pelican.
- 4 Hofstadter, D.R. *Gödel, Escher, Bach : An Eternal Golden Braid*, 1980; available in Penguin.
- 5 Wittgenstein, L. *Philosophical Investigations* para. 131.

Reviews

A LITTLE WAY TO GOD, by Gaston Roberge SJ. Gujarat Sahitya Prakash, Anand, India, 1984. Pp xxii + 151. \$6.

This book offers a sort of introduction to the "little way" of St Thérèse of Lisieux, focused particularly on the idea of the heart. Roberge suggests that Thérèse effectively represents a spirituality of the devotion to the Sacred Heart, in spite of her evident aversion to contemporary forms of the devotion. He also examines her idea of being in the Heart of the Church, her devotion to the Heart of Mary, and her "discovery" of the Heart of the Neighbour. There is some fairly meticulous discussion of precise Teresian texts, which gives the book a genuine solidity, in spite of the fact that the author has not made use of the critical editions which have so enlarged and facilitated our access to the saint herself and her milieu (one consequence of which is that he is unaware of the fact that it seems to have been Pauline, not Thérèse herself, who initiated the image of being Jesus' *jouet*). But the lack of historical perspective (such as we find in the fascinating books by Jean-Francois Six), and the failure to discuss adequately the real difficulties and the sometimes serious opposition which faced Thérèse make this a disappointingly bland book and leave the saint curiously disembodied. Although her increasing descent into inner darkness is alluded to, with her consequent complete identification of herself with "my brothers the sinners", the over-all impression given by this book is of a fairly commonplace and competent nun, and this belies the real significance of Thérèse.

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