

## BOOK REVIEWS

*Richard J. Cassidy,*

### **Jesus, Politics, and Society, A study of Luke's Gospel,**

Maryknoll, N.Y. : Orbis Books, 1978, pp. x + 230, \$ 7.95.

Concerned as we all are about the political and social stance of the church in this world of today, it is heartening to see more and more theologians and Bible scholars all over the world exploring the social and even political message of the gospel. It is all the more encouraging when this commitment to the radical message of the gospel is seen among the theologians of the West, thus sharing their scholarship, concern and anxieties with the struggling millions of the Third World.

It may be due to this preoccupation that Cassidy, in the course of his analysis of the political and social stance of Luke's Jesus during the first century, almost makes a forced comparison of this Jesus with Mohandas Gandhi of the present day India. Interesting as such a comparison might seem, it stands out as an artificial reconstruction of the past in terms of the present situation of the Third World and as such, a dispassionate student of the Sacred Scripture does not relish it very much.

This is not to belittle the importance of such studies and, as a matter of fact, Cassidy analyses a vital problem which has a grave bearing on our era, and this he does with scientific precision and methodological accuracy. Thus Cassidy tries to show that Jesus showed a consistent concern for the poor, the outcaste and the weak. In these and similar issues, Cassidy argues, Jesus was a serious threat to the Roman rule and to the social order prevailing in his time. Consequently, Cassidy is critical of Conzelmann's thesis about Luke engaged in a political apologetic for the early Christians. Throughout the analysis Cassidy seems too predisposed to a political conception of Jesus and too anxious to establish it, and this at times leads Cassidy to certain exaggerated conclusions, such as his statements about Jesus calling Herod a "fox" (p. 51).

The study concludes with four appendices on "The Romans and the Herods," "Social and Economic Factors," "Five Jewish Groups," and "Conzelmann's Interpretation: The 'political apologetic' Argument." The bibliography at the end (17 pages) is very rich and useful.

Cassidy has made a real contribution to the studies on the social and secular message of the Gospel, and, as such, it is a commendable study. The reviewer would only wish that more and more theologians and biblical scholars come forward to grapple with the problems of our times deriving their insight and inspiration from a profound study of the Christian beginnings.

*Dr. Joseph Pathrapankal*

*Richard De Smet,*

**A Short History of the Person,**

University of Poona, 1975, 76, 77.

In this collection of the three essays published in *Indian Philosophical Quarterly* Richard De Smet outlines the evolution of the concept of person. It has been a subject of intensive philosophical, psychological and sociological studies. No less is it the concern of religions and religious men to understand the mystery that is man himself. Both Western and Eastern, especially Indian, Philosophy and religion have made earnest attempts to understand the phenomenon of human person in great depth. Starting from the doctrine of five sheaths (*panca-kośa*) found in *Tai. Up.* 2, 1-5, De Smet's survey covers a large span of Western and Eastern thought, including the theories of J. J. Rousseau and Hobbes. As a religious thinker he tries to offer a more dependable concept of person making use of Aristotelian-Thomistic thought. The book serves as a guide for those who are involved in the comparative study of religious concepts.

Charles W. Swain,

**People of the Earth : Trans-Traditional Dialogue in Christian Perspective,**

New Delhi, Islam and the Modern Age Society, 1976, pp. xi + 123.

This volume, the last of the series of three books on Christianity, in a scheme of publication of the World Religion Series by Islam and Modern Age Society is intended to be a contribution to the field of trans-traditional religious dialogue which aims to transform the emerging awareness of the world community. In the field of the comparative study of religion, 'dialogue' is a commonplace word. But the author attempts to add a new dimension to the already known and practised techniques in the process of making religions meet. The contention of the author is that a responsible Christian participation in the dialogue with the members of other religious communities requires a rediscovery of the eschatological perspective of the earliest Christian tradition and also an abandonment of the theological exclusivism : "Just as the first followers of the way of Jesus found themselves liberated both from and within their 'Jewishness', from and within their 'Hellenism', so we need to find ourselves liberated from and within our Christianity" (p. 102). It is true that "The followers of Jesus did not abandon their identity as Jews... They heard the Gospel as Jews, and gave non-Jewish auditors the liberty to hear as non-Jews" (p. 83). This is certainly a noble idea which religions often forget as they break new ground for their growth. A genuine attempt to transmit one's belief to another can ill-afford to forget this dimension in dialogical existence. Hence the book will always serve as a reminder of a basic principle in the process of the cross-fertilization of religions.

JOD Review

Eric J. Lott,

**God and the Universe in the Vedantic Theology of Ramanuja,**

Madras, Ramanuja Research Society, 1976, pp. xxi + 247.

The book is intended, primarily to elucidate Ramanuja's *śarīra-śarīri-bhāva*, his principal thesis that the whole universe relates to

God as body to soul (p. 1). The structure of human existence gives some indication of the nature of the transcendent, but does not reveal everything about it. Hence the theory in question is only an analogue. Ramanuja finds support for his theory in the *Vedas*, *Upanishads*, *Bhagavad-gita*, *Puranas* and *Pancaratra* and these pieces of evidence are examined in chapters two, three and four. In chapters five to nine the author makes an attempt to distinguish this thesis from the metaphysical position taken by *Purva-mīmamsa*, Śankara's *advaita*, *bhedābheda*, *Sāmkhya* and *Nyāya Vaiśeṣika*.

Lott's discussion of the subject gradually unfolds how Ramanuja's Viśiṣṭadvaita incorporates in an incomparable way elements from a variety of divergent outlooks. Yet he confronts other prominent philosophical systems such as Monism, Pluralism and Dualism with his own view of the universe and its relation to God, according to which all other systems are wrong unless they are modified by the Viśiṣṭadvaita position.

The aim of the concluding chapter is to discuss the wider theological significance of the *śarīra-śarīri-bhāva* analogy in explaining the relation between the Absolute creative source and domain of creatures. The questions how the one has become many and what is the nature of the real, if the one alone is really real have been vexing problems to the human mind ever since it became reflectively conscious. Taking a theistic stand, the concluding chapter of the book discusses various issues raised in Theodicy, such as essential distinction between God and his universe, the inseparable relationship (*aprthak-siddhi-sambandhana*) between God and the universe, the eternal dependence of the universe on the will of God and so on, and in this respect the book is a real contribution in the field of natural theology.

JOD Review

Edward J. Ciuba (Rev.),

**Who Do you say That I am,**

Bangalore, Theological Publications in India, 1974, pp. xvi + 155.

“Reacting to what are considered dull, impersonal forms of piety, younger Christians, especially, are showing an avid interest in

Eastern religions, the practice of Zen and Yoga and oriental methods of meditation" (p. vii). With his awareness of this new phenomenon, the author addresses himself to the task of revealing the rich experience of Jesus Christ as recounted in the first three Gospels. The book having been designed for the readers approaching the Scriptures for the first time, incorporates sound biblical scholarship in a way suited to the needs of the beginners. Through its eight chapters central themes of the Gospels are discussed in a very simple way. In the context of India, it could serve as a manual for those non-Christians who wish to take up serious study of the Christian Scriptures.

*JOD Review*

*J. Lambracht,*

**Parables of Jesus : Insight and Challenge,**

Bangalore, Theological Publications in India, 1978, pp. 346.

This work has been translated into English by René Van de Walle, S.J., and Christopher Begg from Dutch *Terwijl Hij lot ons spark Paravels van Jesus* (1976). The book offers a very detailed analysis of the literary form of the parables in the synoptic Gospels. It grew out of a series of lectures the author gave during an intensive one week course, in July 1975 and 1976, in the American College, Theological Institute of Louvain. Without much hesitation one could agree with Dr. A. J. Simonis that it presents to the interested reader the fruits of recent specialized biblical research, in a clear and responsible manner.

After the introductory chapter on the parables, two chapters each are devoted to the parables found in Luke and Mark. The last three chapters study a few parables from Matthew. Though only a few have been selected, through a thorough and paradigmatic treatment of a number of different types of parables, the author attempts to familiarize the reader with the modern methods of parable-exegesis and, at the same time to provide a better insight into what is so special about Jesus speaking in parables. It is certainly difficult to make any far-reaching critical observations within the limited scope of this review, on the various theories about the parables, the process of tradition, the question regarding the message of the parables to the

contemporary man, etc. Nevertheless, one cannot help remarking that the book under review is a real contribution in the field of biblical scholarship.

JOD Review

B. Kuppuswamy,

### Dharma and Society,

Delhi; The Macmillan Co. of India Ltd., 1977, pp. ix + 211, Rs. 55.

Manu speaks of ten common duties (*sādhāraṇa dharma*) for all men irrespective of their social situations: "By twice-born men belonging to (any of) these four orders, the tenfold law must be ever carefully obeyed: contentment, forgiveness, self-control, abstention from unrighteously appropriating anything, (obedience to the rules of) purification, coercion of the organs, wisdom, knowledge (of the supreme Soul), truthfulness, and abstention from anger (form) the tenfold law" (VI, 91-92). Similarly, the five *yamas* (namely, truth, non-violence (*ahimsa*), non-stealing, continence and non-possession and the five *niyamas* (namely, purity, contentment, austerity, study, and devotion to God) laid down in Patanjali's *Yoga Sutra* also form the part of the common duties. They are of perennial nature (*sanātana dharma*).

But on the other hand, Hindu ethical code provides a number of rules known as *varṇa dharma* (caste duties), *jāti dharma* (race duties), *āśrama dharma* (duties pertaining to the states of life), *svadharmā* (the duties proper to one's profession). These are based on the prevailing opinion in a society at a given time. They are conditioned by time and by cultural outlook. Even the great epic, the *Mahabharata*, admits that ordinances and precepts differed not only from age to age but even in the same age. In spite of this open acceptance of the non-perennial character of these rules of conduct the vast majority of our people are living in "a network of thousands of closed groups divided by caste, creed and languages, groups which have been bound down by the authority of *dharmashastras* on the one hand and by severely enforced customs on the other" (p.v.).

In the book under review, Dr. Kuppaswamy makes a study of the contemporary social values against the background of a concise and overall view of Hindu *Dharma*. This study attempts to show how far the various fundamental societal concepts such as *dharma*, *karma* and *purushārtha* were instrumental in bringing about the present social situation of group-discrimination in our country.

The Indian Constitution has set forth the ideals and means to attain an open society in India. It aims at humaneness and reasonableness, equality and freedom. Provisions have been made in the Constitution to do away with all social inequalities, to eradicate illiteracy and poverty. But the history of India since Independence has shown that all the opportunities that have been made available to the backward classes are rendered non-functional because of several reasons, the most important one being the strict adherence to traditional customs. For the Hindu masses religion meant only an unending series of rituals and ceremonies, performed in strict accordance with scriptural rules. This consequently, made the Hindu masses accept the inequalities existing in the society, with a sense of religious resignation. This made many of the provisions for the uplift of the backward classes irrelevant and therefore, non-functional for them. According to Dr. Kuppaswamy this is not an indication that the Indian society, by and large, is wholly opposed to the ideals enshrined in the Indian Constitution.

Indian society is in the process of historical mutation. The sacred books that provided the value system certainly envisage permanent as well as changing values. Manu himself recognized two meanings of the term *dharma* : (a) a code of duties pertaining to various stations and stages of life; and (b) that which depends on one's conscience and which is followed by men of virtue and knowledge (*Manu II*, 1, 6). The weakness or the root of the malaise of the Indian society, according to Dr. Kuppaswamy, lies in not distinguishing between these two aspects of *dharma*. *Dharma* according to the conscience, which could become universal laws, or the common duty of all, is difficult to recognize and practise. "The people who observe *jāti dharma* follow neither the more universalistic *dharma* laid down in the *Gita*, nor the Indian Constitution and the laws formulated on the basis of its principles" (p. 167). To remedy this weakness of the Indian society it has to practise the Golden Rule (*Suvarṇa niyama*) "which enables an individual to look upon all persons, irrespective of birth, wealth, education or occupation as human beings. This means that the

importance of *varṇa* and *jāti dharma* must be reduced to the minimum and greater emphasis should be placed on *suvarṇa niyama*, *sādhārana dharma* and *svadharmā* based on *svabhāva*. This changed outlook will promote mental and moral exertion in each individual and contribute to social mobility and social development" (p. 167). The book *Dharma and Society* goes a long way in creating such a mentality in the reader, and that is the significant contribution of this book.

JOD Review

Robert J. Daly, S.J.

**The Origins of the Christian Doctrine of Sacrifice,**

London, Darton, Longman and Todd Ltd., 1978, pp. vii+152,  
£ 2.50.

In the five chapters of the book Professor Daly makes an interesting study of the Christian notion of sacrifice in the context of the Old and New Testaments and the practice of the early Church. The main contention of the author, which he unfolds in the fourth chapter, is that the Eucharist, the Christian sacrifice, is primarily ethical and practical and not merely liturgical and cultic. This definition of Christian sacrifice as the liturgy of life certainly has special relevance in the ecumenical dialogues.

The spiritualization process of the sacrifices, which is another central theme of the book, in fact, began in the Old Testament and progressively developed through the New Testament and reached an unmistakable flowering in St. Paul's writings. In reliving "its various covenantal experiences in the course of celebrating its ongoing love affair with Yahweh, ancient Israel made use of an elaborate sacrificial ritual" (p. v). Behind the evolution of the Christian sacrificial language and imagery from these O.T. sacrificial rituals, there is a long history. Through an analysis of the two types of the O.T. sacrifices, namely, the burnt offering and sacrifices of atonement, the author outlines the elements of spiritualization in them in the second chapter. These ideas are again corroborated in the third chapter, through a study of the covenant sacrifice, the passover, the significance of the blood of circumcision, the Qumran idea of the community itself as God's temple.



It is in the fourth chapter that the author uncovers his two central findings, namely, that the Pauline theology of sacrifice provides an outline for a true Theology of sacrifice for the church and that the Christian sacrificial activity is not primarily ritualistic or liturgical, but above all ethical and practical. The fifth chapter follows the development of the Christian idea of sacrifice in the early Church till about the year A.D. 200. A discussion on the specific issue of Eucharist as sacrifice in the early church forms the last part of the book. It is the belief of the author that a historical study of the concept of Christian sacrifice independently of eucharistic considerations (*i.e.*, our own systematic and sometimes polemically influenced concerns about church and Eucharist) would be of great significance in understanding Christian sacrifice as liturgy of life. In stressing the spiritualization process, that is movements and tendencies which emphasized the true meaning of sacrifice, unfolding "the inner, spiritual, or ethical significance of the cult over against the merely material or external understanding of it" (p. 7) through scholarly research into the sources, the author has done a great service to the Christian worshipping community to make its worship really a worship "in spirit and truth."

*JOD Review*

*Satyaprakash (comp. and ed.),*

**Buddhism : A select Bibliography,**

New Delhi: Indian Documentation Service, 1976, pp. 172, Rs. 50  
£ 5.

"This compilation lists 2565 articles and other significant material on Buddhism gleaned from 84 Indian journals, published through the fifteen-year period 1962-1976, including about 450 independent book titles. The entries have been classified and arranged on the dictionary pattern by authors and subjects in an alphabetical sequence, with a view to providing the most easy mode of consultation. It is an indispensable reference tool for the students of Buddhology." (From the inside flap of the book).

*JOD Review*

*Hans-George Gadamer,*

**Truth and Method,**

Translation from the second German edition (1965),  
ed. Garrett Barden and John Cumming.  
New York: The Seabury Press, pp. xxvi + 551, \$ 22/50.

This remarkable work of Gadamer has exerted considerable influence on the modern intellectual world. It should be of special interest to philosophers and theologians since it tries to defend the basic assumptions of the human sciences. The book deals with the hermeneutical problem. The experience of truth cannot be restricted to the field of science. The universal claim to truth which science makes is questioned within science itself. Gadamer challenges the unique claim of science as having the only valid method of discovering truth by showing that there are other areas of experience of Truth inaccessible to science. First he vindicates the aesthetic experience of truth and then goes beyond it, developing a concept of knowledge and truth that embraces the entire area of our truth-experience. The experience of truth in the human sciences, where our historical tradition in all its forms becomes the object of study, transcends the field of scientific investigation.

He does not merely expound the methodology of the human sciences but attempts "to understand what the human sciences truly are beyond their methodological consciousness and what connects them with the totality of our experience of the world" (p. xiii). He emphasizes the role of tradition in understanding which the modern historical consciousness has failed to recognize. Understanding is never subjective behaviour towards a given object but towards its "effective history." The object is understood in the historical context, against the background of tradition. "We stand always within tradition and this is no objectifying process, that is, we do not conceive of what tradition says as something other, something alien. It is always part of us..." (p. 250).

The hermeneutical problem leads him to analyse the function of language which is for him the universal medium of understanding. Understanding involves interpretation and every interpretation takes place in language. The relation between language and understanding is seen primarily in the fact that it is the nature of tradition to exist in the medium of language and, therefore, the object of interpretation

is a linguistic one. The fundamental hermeneutical object is not the art of writing but the understanding of the object of writing, for which it is necessary to transform the signs back into speech and meaning.

In spite of its obscurities and tedious style, the work of Gadamer is a very significant contribution to Hermeneutic literature.

G. Aranjani

Carlo Carreto:, trans. Alan Neame,

**Made in Heaven,**

London: Darton, Longman and Todd, 1978, pp. 155.

*Made in Heaven* is a fascinating book for young couples, engaged or already married written in a simple and lively style which will surely appeal to any sensitive young heart. In fifteen short chapters the author handles the different aspects of married life which should be a model of the church. At a time when values in life seem to matter so little and sacredness, sex and family life so much devalued and even debased, the author—an Italian hermit—invites us to ponder over the sacredness and beauty of the mystery of love in the family.

Carreto tells us that when God took a rib from Adam the man to fashion Eve the woman, there was left in him a cavity which could be filled only by a return of the woman whom Adam found as a fitting help-mate for him. This is the vocation to family life implanted in every human being. He adds that this cavity could become so deep in some that God alone can fill it. These are the ones called to a dedicated life of service to the poor. Whatever be ones vocation, the author contends, the call to live a life in love has to find its expression here on earth.

George Kaniarakath

“EBOSC,” Kottayam

*Mayeul de Dreuille,*

**From East to West : Man in Search of the Absolute,**  
Bangalore : Theological Publications in India, pp. 207.

A remarkable phenomenon of the post-vatican church is that it has an open mind on the world and history. Here is a book which is meant "to help the reader to enlarge his perspectives in reviewing the rich development of the Christian monastic tradition with the possibility of comparing it with that of other religions" (p. 9). This is a book quite in the spirit of the council. It is a historico-thematic study on monachism in Hinduism, Buddhism, Egyptian religions, Judaism and in oriental as well as occidental Christianity upto the time of St. Benedict.

In the last chapter of the book the author points to the "convergences" he finds in the divergent monastic traditions in different religions. Seeking the Absolute is basic to all the traditions. It demands control and mastery of the self which may be attained through an ascetic and celibate life. In Christian monasticism the personality of Jesus is of paramount importance. Here the material world is seen as something positive and it has to be tamed and cultivated for the well-being of mankind. Social and charitable works also have a place in Christian monastic life.

*From East to West* is an interesting and useful study of monasticism in different traditions throughout the centuries, presented in a concise form. It should be enriching to anyone interested in this kind of life. It opens our eyes and makes our horizons wider and thus gives us a broader vision of our life. The history narrated here is a lesson for us in our own life. The book is a valid contribution to monastic spirituality.

*George Kaniarakath*

*John A. T. Robinson,*

**Truth is Two-Eyed,**

London: SCM Press, 1979, pp. xi + 161.

In *Truth is Two-Eyed* we have a forceful and earnest plea from a well known English theologian Dr. Robinson, to open both our eyes to see the East and the West, Hinduism and Christianity, as they

really are. By temperament and tradition most of us are one-eyed, especially in matters of religion which are so intimately personal to us. Here one could live in a ghetto and complacently look at things from one particular angle, pretending all the time to be in possession of the fullness of truth. But, in reality, one could be blissfully ignorant of the multidimensional aspects of truth and be so much the poorer. Every religion is an invitation to search for the truth and no true religion can be afraid of truth, irrespective of its source. The Church Fathers could pick up the *logos spermatikos* or the 'seeds of light' even from pagan thought. It was no easy task. To be 'One-Eyed' would seem more orthodox or at least safe; to be 'Two-eyed' is a challenge and a threat. If everything good and true is from the Original Source, if history has a hermeneutic function, then open-eyes will only serve to illumine and enrich our Christian view. This is what Dr. Robinson demands from his readers.

The book has a short preface in which the theme is introduced. Then in six chapters the author expatiates on his thesis with the help of some precise areas of thought. Then we are given the addresses of some well-known institutions and publications in India, Britain and Rome, from where one could get useful information on the studies and researches going on in the field of Indian Christian Theology.

In the first four chapters the author writes about dialogue, which is to be a 'talk across' as distinguished from a debate, which could be an attempt to 'beat the other party.' This dialogue could be on the personal God of Christianity and the Impersonal Absolute of Hinduism, on a historical and an a-historical approach to *avatara*, or on our conception of the material world. This dialogue is not to end up in a syncretism; it should bring in new insights which could modify or even correct the one-sidedness of one's thought-pattern. In chapter five Dr. Robinson handles the most important question of the uniqueness of Jesus Christ, which is not to be seen in an exclusive sense or even in a 'one-eyed' inclusive sense; it has to be looked at from a 'Two-Eyed' inclusive perspective. In the final chapter the author analyses what has been done in the creation of an Indian Christian Theology. What he has to say is that this search must be 'Two-Eyed' combining the mystical and the prophetic, unitive and the communitive, as well as truth and praxis.

In *Truth is Two-Eyed* Dr. Robinson has proposed and insisted on a line of procedure which has to be followed in creating an Indian Christian Theology. What comes up in a striking manner in the

'Two-Eyed' approach is the question of the uniqueness of Christ. He is uniquely son of God. Do we not sometimes, in our enthusiasm for a national or Indian Theology, water down this uniqueness of Jesus Christ, was the question which haunted me when reading the book. But the explanation that he is *totus Deus* and not *totum Dei* as given by Dr. Robinson, seems to be satisfactory.

George Kaniarakath

Michael Buckley,

**Why are you afraid ?**

London: Darton, Longman and Todd, 1979, pp. xi + 131.

Here is a book that originated and developed in the long experience of a pastor, who is convinced about how destructive fear could be in church and society. Fear removes our capacity to think; fear develops in us mechanisms of self-defences; fear makes us over-assertive and over-reacting. Calmness and mildness bring in peace and understanding. If peace could be restored in Northern Ireland, it would be because men and women could shed fear and open their arms to welcome people whom they feared once. In seven refreshingly simple and enriching chapters, the author gives us some practical insights which will surely make our lives all the more bearable and even enjoyable for ourselves as well as others. Avoiding fear and cherishing trust and faith is the key to peace.

Jesus as a perfect human being was afraid in the garden of Gethsemane, but he overcame it in faith and trust. He was not afraid to confess his fear before his father; he was not afraid to share the moments of agony with some of his friends. Peter was afraid and betrayed his master, but was not afraid to return to his master whereas Judas was. In the Church too there is fear : One is afraid of change which is a growing and dying at the same time. The Lord seems to be asleep in the Church; the church is no more so sure and so secure as before; she has no monopoly of truth; she in fact is a pilgrim church. Ecumenism also creates anxiety in her.

*Why Are You Afraid ?* Offers a strong support to remove the strongest psychological block that hinders a free and open communication and communion with our fellow-beings. The founder of the

English Peace Movement has forcefully made a point which is a step in the direction of world peace. The book has a personal as well as interpersonal appeal. It will help improve relations among members, families, religions and nations. That certainly is a great contribution to the cause of peace on earth.

*George Kaniarakath*

*A. M. Allchin,*

**The World is a Wedding,**

Darton, Longman and Todd, 1978, pp. 173.

In several ways Allchin's book is new and refreshing. The subtitle "Explorations in Christian Spirituality" points to the original inroads he makes into fields usually not gone into. The spirituality which Allchin sketches out with relish is not a separative religiosity but an all embracing catholicity. "To speak of spirituality is to speak of that meeting of eternity with time, of heaven with earth; it is to recover the sense of holiness of matter, the sacredness of this world of space and time when it is known as the place of God's epiphany" (p. 20). Grasped by this 'catholic' vision of spirituality the author brings down the walls between traditions and let us see the unity God has been creating in different churches, a unity on the level of spiritual experience.

Though the book is a collection of essays—there are ten essays divided into three major sections, and an introduction—written on different occasions, the one-pointedness of the author's vision and concern is amply evident. The end-product is a new discovery. In writing from a particular way of looking at Christian faith and tradition, the tradition of the Church of England, and in constant communion with other traditions, the author fulfills two basic conditions of ecumenism: commitment to the particular way through which one has received faith, and openness to the riches of other traditions. Almost all the essays bear witness to the presence of these virtues in a very eminent way. Thus "crossing and re-crossing the frontiers" of (Tillich) Orthodoxy, Catholicism, Protestantism and other traditions, Allchin has discovered the rich mystical and sacramental treasures in his own Anglican home.

With great perceptivity, he analyses the contemporary consciousness which is "confident, aggressive, analytical, utilitarian, which allowed no questioning of the absolute superiority of the Western way of life over all other civilizations" (p. 27), and describes the shape of the 'new consciousness' that is emerging. "The self-sufficient and shallow superiority complex of the West has been undermined from within by the outbursts of the worst type of irrationality and destructiveness in our times. The candid confession of the past attitude will go a long way to create an ecumenism of a different type. The two primary characteristics of the new consciousness by which a new spirituality is being shaped are: "it is aware of the threatened sacredness of the earth and of the body. It suspects that we Westerners have much to learn from ancient and forgotten elements within our own tradition, and from unknown or primitive peoples whom formerly we would have despised" (p. 43). Through an experiential dialogue with the pre-industrial or non-industrial cultures, the Western Christianity is rediscovering the meaning of celebration in its life and the place of the body and emotions in prayer.

In the second part of the book, the author delves deep into the spiritualities of the holy men of different Christian traditions—St. Seraphim, St. Francis, Thomas Merton and Thomas Traherne. Allchin teaches a great lesson: Unity of Christianity must be sought on a deeper level than where at present it is sought. The unity these men have accomplished in their lives and which influences Christians and non-Christians alike in our time is beyond the dogmatic and institutional walls. The basic unity on which Church unity is to be sought is an integration of each within himself, with his fellowmen and with all creation. "It is only when man begins to rediscover himself as both microcosm, the one in whom the world is summed up, and mediator, the one through whom the world is offered to God, that the divisions of the Church will begin to be healed" (p. 81).

The third part has a refreshing study on the trinitarian dimension of artistic creativity. In artistic interpretation the acts of God, Father, Son and Holy Spirit come together in a human way. Artistic creativity accomplishes a unity beyond the ecclesiastical boundaries. "The Spirit who is free, and the giver of life, must and will create new forms of expression breaking through the often formalised structures of our conventional Church life. As a multiplicity of new forms spring up, so it will become more clear that Christianity is not merely a Western European phenomenon but is the fulfillment and judgement of all human culture" (p. 140). The last two essays, "The Writer and



Tradition" and "A Discovery of David Jones" throw new light into the Welsh and Roman Catholic heritages.

Without hesitation the book can be counted a valuable contribution both to Spirituality and Ecumenism, exhibiting at the same time great understanding for the non-European and non-Christian tradition.

J. P. Muringathery

*Paul Puthanangady, SDB,*

**Initiation to Christian Worship,**

Bangalore : Theological Publication in India, 1977, pp. xvi + 257.

The "Sacrosanctum Concilium" calls for the liturgical formation and training of all sections of the Church at various levels (SC 14-20), but above all that of the clergy (SC 14). Fr. Paul Puthanangady's *Initiation to Christian Worship* is a kind of liturgical text-book (perhaps the first of its kind in India following Vat. II), which seeks to offer such a basic training course containing the theological, historical, pastoral and also juridical aspects of the liturgy (SC 16) in general, with special emphasis on the Roman Rite.

The author treats the subject in a clear and systematic manner : The main concern of the book is 'the liturgical action itself as it exists today, or better, as it ought to exist today' (p. xiii : Introduction). This point is examined from different angles, traditional as well as modern, and highlighted by the liturgical vision of Vat. II, which is truly theological and pastoral. This enquiry leads the author to the formulation of a working definition of the liturgy as follows :

Liturgy is the sacred action by which the priestly office of Christ for the sanctification of man and for the glorification of God, is made present and permanent through signs in the Church and by the Church until the Lord comes (p. 23).

A major part of the book then is a systematic elucidation and elaboration of the constituent elements of this working definition. The chapter on 'The Structure of the Liturgical Action' deals with the

structural elements which make up the sacred action and which, according to the author, consist of 'Word of God', 'Response to the Word of God' and 'Liturgical Prayer.' The last two chapters attempt further to emphasize that the liturgical action consisting of the three-fold structural elements will become fully alive only when the actual participation of the faithful in the liturgy along with their existential life-contexts is also taken into serious account. And this consideration naturally leads to the question of adaptation and acculturation, especially in the mission context. Thus there is, in short, a very clear and integral development of the subject, which is the hall-mark of any text-book worth the name.

A special feature of the book worth mentioning here is that the liturgical action is not allowed to get stuck and stifled by a spirit of ritualism and legalism. Rather its growth and development is seen as a spontaneous expression of the community gathered together by the Spirit in order to offer an acceptable Worship to the Father. Hence all through the book one can sense an urgent call for a genuine renewal and adaptation of the liturgy as envisaged by Vat. II.

At the same time it may be noted in passing that liturgy is such a vast area of the life and teaching of the whole Church that an integral treatment of this kind within the purview of a basic text-book can touch only the generalities. One cannot expect here an adequate treatment of the theology, spirituality, history, structure etc. of the various branches of the liturgical families belonging to the oriental as well as occidental Rites and for that, we ought to have more books of the same nature dealing with the specific Rites in vogue.

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