

tentative (cf. p. 3; p. 28) when this claim is based on the premiss that *all* forms of understanding are, to some extent, uncertain, because they are human products? I do not see how this claim can be made precisely because on the *author's* thesis there can be no such thing as 'getting outside' our human conditioning. A parallel worry may be expressed in relation to the comment on p. 85: '.... we can never decisively determine where our ways of understanding are correct in their application of the divine ultimacy...'. To illustrate the latter: (i) The reply to the charge of anthropomorphism pp. 49 ff. (ii) The whole discussion in Chapter 4 on how the concept of God is governed by our notion of what is ultimate (cf. especially p. 69). (iii) The case for holding that theology is not a second order activity parasitic on and judged by conformity with the beliefs of a religious system.

This book is one which needs to be read especially by theologians of a conservative ilk and which will be appreciated by a wider academic audience in spite of certain 'misfires' as the late Professor J.L. Austin would have put it.

MICHAEL DURRANT

A PILGRIMAGE OF FAITH by Damian Byrne, OP. *Dominican Publications, Dublin. 1991. Pp. 143. £5.75.*

This characteristically modest paper-back was written by the Master of the Order of Preachers. It consists of a short introduction by Simon Roche, OP, assistant to the Master for Asia and the Pacific, and then eleven chapters, seven of which were letters sent to all the friars of the Order, two addresses to the National Conference of Priests of Ireland, and two articles previously published in *Dominican Ashram*. They are the fruit of a Dominican's experience of working in Ireland, the West Indies, Mexico, Argentina and, for the last eight years, in Rome and all over the world. Most of the book is about how the Dominican Order functions. The seven letters to the friars are about the Constitutions of the Order, and the changes in them and the commentaries on them contained in the Acts of General Chapters. But no one should be put off by that; it is all easy reading.

I must confess that these Letters are new to me. They shouldn't be. They were addressed to me and thousands of Dominicans like me. But somehow I have missed them. So, by reading the book, I have been enlightened and made to understand better what has happened in the Order since the General Chapter of 1965. Certainly there have been immense changes; here they are put in context. We are reminded of the necessary part of devoted scholarship for those who are able; of some sort of study for all Dominicans; of prayer, liturgical and private; of, if at all possible, the achievement of unanimity in decision-making. All Dominicans, the forty thousand Sisters, the four thousand nuns, the seven thousand Brothers, could learn much from reading and reflecting on this book.

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