

of God, Jesus Christ, the Church, hell and heaven, the fundamental virtues, etc., and he suggests that the Catechism will help to fill out these main themes. Padre Pani, O.F.M., suggests surely more profitably, that if the Spiritual Exercises are to be used they should be filled out and deepened by a direct use of the Gospels. But a Spiritual Director takes the bull by the horns in distinguishing the 'Ignatian' from the 'Theological' method of making a retreat. He evidently prefers the theological method but considers that the two can to some extent be combined, or, as he says, 'conciliated' by considering one as the complement of the other.

The Ignatian method in fact emphasizes by preference and with more insistence the negative aspect of the interior life: it rectifies the use of creatures with denial and the neutralization of disorderly affections: for St Ignatius indeed 'any method of preparing and disposing the soul for removing disorderly affection . . . is called Spiritual Exercises. . . . The other direction, however, in which holiness is not equated with the degree of denial but with the degree of grace concentrates by preference on the positive aspect of the interior life, namely the union of the soul with God and the elements which constitute that union: the 'gratia virtutum et donorum'.

He therefore concludes that one could begin with the Ignatian method of detachment from creatures, but from there one must proceed to the attachment to God by grace.

ON THE SUBJECT of Retreats, Fr Thomas Dubay concludes his enquiry on 'Sisters' Retreats' (in November *Review for Religious*; St Louis, U.S.A.) with the results of his questionnaire on the subject-matter of these exercises. The results show that an overwhelming majority of sisters in America desire positive guidance and instruction on the mysteries of faith and of the way to holiness as the themes for their annual retreats. But the statement of a positive theme does not always mean a positive treatment; one sister wrote back to the author:

In fraternal charity stress these points: rash judgment, gossiping, curiosity, selfishness, self-assertiveness, self-complacency, and stinginess in every shape and size.

It seems, however, that this was not the usual tenor of the replies.



REVIEWS

THE SPLENDOUR OF THE CHURCH. By Henri de Lubac, S.J. Translated by Michael Mason. (Sheed and Ward; 15s.)

This is the translation of the second edition of a work called *Méditation sur l'Eglise*, and as its French title suggests, it is a meditation in the

light of faith on the mystery of the Church. It is a book to be read slowly and pondered because although it has many references it really is a meditation. Fr de Lubac selects thirty key themes, draws on the teaching of the Fathers and the theologians and then unfolds in a slow, ever-deepening development its traditional content. Few living writers combine in so marked a degree patristic learning, scholastic analysis and sensitivity towards modern problems. Fr de Lubac is at once an acute theologian working in the tradition of the Church and a wide-awake contemporary.

The book, with its countless illuminating notes and pregnant implications, deals with the Church as the house of God and the promise of the Kingdom. She is the kingdom in embryo and thus points beyond her present state to that in which sacrament will give place to definitive reality. She is the Body of Christ, not a mere metaphorical entity, but the perceptible sign of a hidden reality, an organism that we can touch and see that is none the less a mystery. She is both the light of the world and, in her human condition, the testing ground of faith. The book with its subtle, civilized and intensely apostolic content must be read and re-read if one is to appreciate the meditations of one of the finest theological minds of our generation.

IAN HISLOP, O.P.

THE RENEWAL OF THE CHURCH. By W. A. Visser 't Hooft. (S.C.M. Press; 12s. 6d.)

This book consists of the Dale Lectures for 1955 given by Dr Visser 't Hooft, the General Secretary to the World Council of Churches. They are of great interest as they give a clear picture of the view of the Church taken by one who for many years has spent his life in the service of the Ecumenical Movement. Dr Visser 't Hooft begins by making a distinction between the *Una Sancta*, which needs no renewal, and the *ecclesia peccatorum* that is in constant need of renewal.

In order to elucidate the concept of 'renewal' he turns to Holy Scripture. Under the Old Covenant Israel was created as a holy people whose whole being consisted in the service of God. This is Israel's vocation, and it is one that she constantly failed to answer, either by her desire to be as the Gentiles or by an idolatrous piety that seeks to limit God to the petty confines of human ideals and expectations. Towards this people God shows his mercy through the voice of the Prophets calling them to repentance.

In the New Testament a New Age begins with Christ so that man, and the people, are renewed before God. Yet it is also clear that renewal, though real and effective, is a dynamic concept; it is there, yet requires constant renewal until the end is come. The Church, in