

MONASTIC TITHES FROM THEIR ORIGINS TO THE TWELFTH CENTURY by Giles Constable.
Cambridge University Press, 50s.

Early medieval Latin theologians found in Scripture a universal obligation upon Christians, priests included, to pay tithes on all their revenues. Tithes represented the divine proprietary interest in the works of man. In practice tithes were largely a regular part of the revenue of the parochial clergy, and while monks performed few pastoral functions, they paid tithes and seldom received them. By the end of the twelfth century, however, most monks received tithes and many were freed from their payment, and it is this 'minor revolution' not only in economic practice but also in theology and law that Professor Constable has studied here. He demonstrates how tithes before the twelfth century lost much of their spiritual character and developed into a charge on land: 'the entire history of monastic tithes . . . was influenced by (an) overriding concern with property interests'. Eleventh century

reformers who wrested tithes from monastical laymen entrusted them to monks – a process 'which tended to bring out the secular character of the monks more than the religious character of the tithes'. Usage conquered theory and twelfth century canonists and popes adjusted theory to suit the fact of monastic exemption from the payment of tithes. Professor Constable's study is beautifully disciplined and is distinguished both for the quality of its judgments and for the light which it throws on a host of monastic, canonistic, economic and papal problems. One's only regret amid so many satisfactions is that, having introduced his subject as 'an aspect of monastic economy', Professor Constable has not allowed himself more space to discuss the economic and social as well as the theological and legal problems of early medieval monastic tithing.

D. E. Luscombe

CRISIS OF FAITH: the religious psychology of adolescence, by Pierre Babin, translated and adapted by Eva Fleischner. *Gill and Son, Dublin, 25s.*

Catechesis is not just a matter of Christian doctrine and its presentation: we are 'dealing with persons to whom Christ is brought by other persons'. We must know Christ, but we must also know human beings, and how they grow in faith, personal responsibility and love of others. So Father Babin devotes the first half of his book to the findings of positive psychology. (His own sources are French, and the translator has added some American references. This is not entirely satisfactory, but until we have comparable research in this country we must welcome what we can get from elsewhere.) He then goes on to consider the difficulties of growing up in our rapidly changing world, and the qualities which are needed in the teacher if we are to provide a Christian education. The last part of the book consists of some suggestions for religious education today: for education of the affective powers, not just the inculcation of principles, for

a sense of personal mission in the crushing anonymity of modern society, and so on. This part of the book is all too brief, but it gives an indication of how much remains to be done if we are really to use resources of modern psychology in our teaching and pastoral work. (For example, the author points out that we can learn a good deal from Rogers about individual counselling and the development of personality, and from Moreno about group dynamics and the use of drama. But how many priests and teachers in this country know the ideas of Rogers or Moreno? And how many of those have the special training needed to adapt them and put them into practice?) This is a valuable little book, and all those who are concerned in mediating the faith to adolescents will want to read and re-read it.

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