

priest just announces the date of the retreat and leaves everything else to the Banyakaroli. They organize it, contact the people in the district, visit the lapsed Catholics and persuade them to attend.

At present the movement exists in two dioceses. But the leaders have already preached retreats in the diocese controlled by the American Maryknoll Fathers, and bishop and priest speak enthusiastically of the results. Other Tanganyikan bishops are examining the movement and it is likely that it will spread to other parts of that country.

REVIEWS

LITURGY AND DOCTRINE. By Charles Davis. (Sheed and Ward; 4s. 6d.)

This is an unusual book. For it is genuine theological work of real importance, and yet it is not a translation. Nor is it written in that private language in which theologians are accustomed to conceal any lack of originality or indeed content in their thought; it is written in an English which laymen can understand, as well as the professional theologians who will certainly not find it beneath their notice. It is in fact a good exemplification of its author's theme, which is the renewal of theology in our time, and the reflection of that in the renewal of liturgy.

The book begins with a general account of this liturgical revival, and its relation to the doctrinal one. But in England it is clear that little attempt has been made to put across the meaning of all this to people in general. 'So often it is taken for granted that we are already in full possession of what we have to get across, that our possession of it is perfect, stable and nicely balanced, so that all we have to do is to work out ways and means of getting it across. It never seems to occur to us that people sometimes do not listen, because what we tell them is not worth their attention and does not meet their legitimate needs and desires.'

Fr Davis next considers how we are to restore to people the sense of our Lord as mediator in his humanity—the essential structure of liturgical prayer 'through Christ our Lord' which means little or nothing to the devotional life of our congregations. Partly it is a

matter of restoring a genuinely central place in their thought to the resurrection (and to Easter), dominating the new form of existence which Christ entered and to which he is drawing us. But more than that, we have to relearn the place in our life of the divine persons, as each is distinct from the other, having his own proper part to play. The emphasis has to be less on created grace than on the gift of the persons of the Trinity themselves, with whom created grace brings us into relationship in their distinctness. We can then begin to see how the Father has chosen us as sons in the Son whom he sent into creation, through the Spirit who is the union in love of Son and Father. The trinitarian structure of our Christian life becomes a genuine reflection of the inner life of God, and not a matter of 'make-believe'.

The third chapter deals with the liturgical importance of the renewal of scriptural studies, and emphasizes that our faith is not primarily a matter of timeless truths but rather of history—the history of God's saving actions recorded in the old testament and reaching its climax in the events of our Lord's life.

In the fourth, Fr Davis puts a welcome emphasis on the mystery of the liturgical assembly itself. People may have a theoretical understanding of the doctrine of the mystical body, but this will be of no value so long as they continue to see their Sunday mass in terms of private devotion, not as the public worship of the parish community, requiring a real response in faith that will have a practical reflection in daily life together.

The fifth chapter contains the clearest short account in English of the 'theology of mysteries' derived from the ideas of Dom Odo Casel. The actual events of Christ's life, culminating in his passage from death to risen life, are made present in the liturgy to be taken over and relived by us. The same act of divine love that found human expression in our Lord's life and gave these events their redemptive power, endures in heaven and makes them present to us. We are here being given a very different picture from that of the usual rather impoverished one of sacraments as 'channels of grace'.

There follows an account of how the sacramental meaning of mass as a meal brings into unity the elements of sacrifice and communion, and emphasizes how our faith can respond when it has been given genuine understanding through an appreciation of the symbols used. Finally a short chapter gives some idea of the mass as anticipation and pledge of the resurrection life at the return of Christ. Fr Davis says in conclusion, 'We need, then, to set to work to spread abroad the doctrinal insights that motivate the desire for liturgical reform in those who are leading the movement. . . . These ideas must pervade preaching and teaching. People must become familiar with the

scriptures, particularly with the Old Testament, of which many are so sadly ignorant. Above all, what is needed is a new sense of community, not a sense of belonging to the Church as a vast institution—that is common enough—but a sense of community on the local level, where the communal life of the Church should be actively expressed and lived.’

This is one of the most refreshing books I have read in years. It is both short and cheap. There is no member of the English Catholic community who would not benefit from buying it and reading it.

LAURENCE BRIGHT, O.P.

FROM SHADOWS TO REALITY. By Jean Daniélou, S.J. (Burns and Oates; 35s.)

This is a translation of Père Daniélou's *Sacramentum Futuri*, which was published in France in 1950. It was highly acclaimed on its first appearance, for it is an important book, dealing with the origins of biblical typology, the ground where scripture, liturgy and the Fathers meet. Père Daniélou begins by distinguishing typology from allegory. Typology is concerned with seeing how old testament people and events are figures, types, of Christ who fulfils them all. They are the rough outlines which will later be filled in by Christ. Typology therefore is not based on any chance similarity between past and future, using the one as an apt illustration of the other, as does allegory. It is based on the unity of God's redeeming work. God's mighty acts of the past are figures of his perfect redemption in Christ because the two are respectively the beginning and the completion of his one saving act which brings salvation to man-in-time, and is therefore deployed throughout time. Typology has its beginnings therefore within the revealed word itself (and properly understood it is the one true spiritual sense of scripture; allegory is simply an applied sense). For the old testament prophets recall God's mighty acts of the past precisely as types of the future messianic fulfilment: the Exodus, for example, prefigured the eschatological deliverance; and the new testament takes up the theme to show that the messianic age has come and that Christ, the Last Man, has fulfilled all the types, first in the external events of his life (St Matthew's emphasis), then in the sacraments of the Church (St John). The Fathers elaborate these ideas, at the same time showing that events in the life of the Church and the life of the soul, in so far as they are a continuation of the incarnation, are also prefigured by the old testament types. All this Père Daniélou illustrates from the Fathers of the first four centuries, tracing out the development of five themes: Adam and Paradise, Noah and the Flood, the sacrifice of Isaac, Moses and the Exodus, and the Joshua stories.

Something of the richness and value of the book can be glimpsed