on those aspects of Catholicism which Protestants had denied — Marianism, the Real Presence, etc.

The collection of essays also deals with the changing relationship between Church and State, in particular the rise of state control over the Church in, for example, the appointment of bishops. The essay on Austria by Jean Berenger is particularly interesting in this context. The historiographical problems associated with the study of popular religion are sketched by Marc Venard in a stimulating (but awkwardly translated) essay. Taken as a whole, this collection of essays goes a long way to filling a considerable historiographical gap. The emphasis on the church in society, rather than the usual emphasis on theological disputes or the changing relationship between the church and state conceived of in narrowly defined terms, is particularly pleasing. The essay on France (by Olwen Hufton) and Poland (by Jerzy Kloczowski) are outstanding. On the other hand, the essay on the German *Reichskirche* (by Gerhard Benecke) fits awkwardly into the collection, and does not tackle the problems dealt with by the other essays. This difference in approach may well be attributable to problems with source materials — a problem historians of France in this period have gone a long way towards solving. Some readers might be puzzled by the description of John Hus as a Protestant (p. 104). Specialists might also be frustrated by the absence of footnotes which prevents any following-up of the source material used by the authors.

Equipped with a helpful index, this collection of essays will be very useful to all historians of the eighteenth century. It is to be hoped that a paperback edition, which would be financially more accessible to the majority of students, will soon appear.

STEPHEN SALTER

Anybody named Faricy must be taking a chance writing about prayer. But the author, who is Professor of Spiritual Theology at the Gregorian University, pulls it off, not because he is saying anything new but because he presents his subject in a concise and attractive style. His style of writing is probably due more to the fact that he used to be a marine engineer than that he is a Jesuit and a prominent speaker and writer in the Charismatic movement. A more cynical reviewer might say that the book reads like a technical report rather than a theological work, but it is refreshing to read an author who has the ability to think and write clearly.

This book has probably been written for people who are involved with the charismatic renewal and who are familiar with terms like 'discernment' and 'baptism in the spirit'. Nevertheless, the average christian who isn't put off by this sort of language will find *Praying* a useful introduction to the christian theology and practice of prayer.

From the basis of an exposition of Trinitarian doctrine Fr Faricy moves to a discussion of the Holy Spirit in the New Testament, and to prayer as an effect of God's Gift, the Spirit. The effect of the Spirit in our lives is then treated in the next few chapters. Firstly, the way in which the spirit guides man towards the truth, then the way in which man grows in prayer and in union with God as a result of grace. The first section is concluded with a chapter on spiritual and physical healing. In the next section the author looks at prayer in the works of three men of our time. He begins with Thomas Merton, the contemplative monk seeking solitude to be alone with God, goes on with Teilhard de Chardin, the scientist looking for the resolution of the spiritual and material progress of the world in the Risen Christ, and finishes the survey by using the writings of Henry de Lubac on the spiritual and literal interpretations of Scripture to consider Scripture's meaning for prayer. In the last section of the book the author discusses ways of praying: asking, thanking, praising and abiding in God.

It is a pity that Fr Faricy doesn't include a chapter on the relationship between prayer and the sacraments. Traditional catholics find difficulty with a con-

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cept of grace, which sanctifies and gives man a share in divine life, which appears to be outside the sacramental system. This is often a source of confusion for people trying to understand the goings on in the charismatic movement and I think this book would have been a good place to treat this difficulty.

Praying or any other book on prayer is, as Fr Faricy points out, no substitute for prayer itself, but it should be useful for anybody who wishes to think a little about prayer without wading through the great spiritual classics.

It is a well written book, with lots of suggestions for further reading, though perhaps slightly expensive for a book which will undoubtedly sell well among people active in the renewal movement.

MALCOLM McMAHON O.P.

THE CHURCH AND UNITY by B C Butler. *Geoffrey Chapman,* London, 1979 pp 271 £9.95

English Catholic theologians have produced some very fine scholarly monographs in recent years: Robert Murray's study of early Syriac Christianity comes to mind, together with Nicholas Lash's book on Newman and John McHugh's one on Our Lady. But Bishop Butler stands alone. No one else has been able to combine sound learning with a sense of theological adventure, and communicate his thoughts in so many books and articles. His contribution, while still abbot of Downside, to the work of the Second Vatican Council has been recognized all along. The *Acta,* of which the complete text is now in course of publication, show that he made his first speech on 16 November 1962 in the debate on Scripture and Tradition. In another speech, a few days later, we find him being cut short as he overran his allotted time defending the reputation of the scholars of the Pontifical Biblical Institute and the *Revue Biblique.* His detailed comments on the draft of what became the Decree on Ecumenism are entirely consistent with the doctrine of the Church which he expounds in his new book. Ecclesiology is his predilection, and there is certainly no better account than this of the Catholic understanding of the indivisible visible unity of the Church.

In the first five chapters Bishop Butler presents the Church as a visible unity of actual communion. This is what is envisaged in the Epistle to the Ephesians (chapter 1); the notion of 'communion' is the best starting-point (chapter 2); it is originatively the communion between the man Jesus and his heavenly Father (chapter 3); the transmission of this communion is cal-

led tradition (chapter 4); the most illuminating locus of this communion is the "informal ecclesiology" in the Farewell Discourse in the Fourth Gospel (chapter 5). Bishop Butler then shows that in the apostolic period (chapter 6) and in the patristic period (chapter 7) it was taken for granted, amid all the dissensions and schisms, that the Church is an indivisible visible unity of communion between all its parts and members. This ecclesiology is still held by the great majority of (nominal) Christians in the world today; it is the churches that accepted the Reformation who introduced the doctrine that the Church is either invisible altogether or anyway visibly divided (chapter 8). This does not mean that the positive Christian values of such churches cannot be recognized and acknowledged by a Church which maintains that among God's gifts in Jesus Christ is the gift of the indivisible visible unity of the communion (chapter 9). To abandon this traditonal view would have consequences ultimately fatal to Christianity (chapter 10).

The problem, of course, is the existence of two great communions, the Catholic and the Orthodox, each claiming to be in some sense *the* Church (the Anglican communion makes no such claim). Does this not mean that *the* Church is visibly divided? Louis Bouyer has suggested that the centuries of increasing estrangement have nevertheless not involved official actions that sanctioned formal schism. Instances of full communion are innumerable up to about 1800. Cardinal Humbert, in excommunicating the patriarch of Constantinople in the year 1054, exceeded his

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