

fully effective when Christians universalise their power to grieve for and to love all human society—of which the dead are continuing members. The need to redeem the unfinished past is as vital as the need to redeem the future with which Liberation Theology concerns itself. "Christianity would not be Christianity (i.e. world-wide love), Christ would not be the Son of Man (the son of the departed fathers), He would not be heart and soul in the grave of the fathers (in hell), He would be completely incomprehensible, if the connection between His Resurrection and the universal resurrection were broken."

Other essays are by A. S. Khomyakov on Eastern and Western accounts of the church, and by V. V. Rozanov, Berdyaev and G. P. Fedotov on the relation of the church to the world. The collection ends fittingly with an Easter homily of Father Sergei Bulgakov, where the themes of the gift of the Spirit, the transfiguration of nature and the joy of the age to come—the most characteristic motifs, I think, of *Ultimate Questions*—are finely orchestrated.

AIDAN NICHOLS O.P.

ST TERESA OF AVILA by Stephen Clissold *Sheldon Press* £8.95.

A clear and lively biography of that great lady, which is easy to read and which covers, as well as Teresa's immediate activities, the greater part of the reform movement amongst the Carmelites in 16th century Spain. Aspects of her life, e.g. the ancestry and its significance, are dealt with better than anywhere hitherto; but what does it all really add up to if what we have presented to us is little more than the 'facts' of her life and their immediate context? No really great woman emerges from these pages, though an interesting and powerful one does, for we are never really shown the genius of her spirituality, or shown how this affects, or grows out of, her relations with others. In fact it is precisely with regard to this latter, her relationship to others, that this book, along with practically all other similar biographies, shows its severest weakness. The

clashes, or indeed the fruitful cooperations, which took place within the reform movement are entirely attributed to personalities. Nowhere are we really given any idea of how the characters involved were affected by their cultural and political circumstances. The pressures they were undergoing, and to which they responded, arose from the fantastic opening up of Spain, both imperial and cultural, which was taking place at that time; and the tension between this and their heritage was having a considerable influence upon them. People were swept up into and affected by what was happening in a way which was often far from clear to them themselves; yet it was radical to their achievement. Unless this is taken into account we will never get an accurate picture of Teresa's greatness or historical significance.

GILES HIBBERT O.P.