

Angela of Foligno: a eucharistic model (Mary Meany) and child saint (Patricia Wasyliv). I personally found the essays on pilgrimage to Jerusalem (Kristine Utterbank), *sexuality and lay sanctity in Margery Kempe* (Peter Pellegrin) and *Catherine of Siena and lay sanctity in Italy* (Karen Scott) particularly interesting. Although in line with many of the writers in this section, I do have doubts as to whether lay sanctity meant the same then as now. Certainly Catherine of Siena seems to fall somewhere between the lay and religious state and her own view of her situation appears to be somewhat ambiguous.

Part Two which deals with the 20th century includes: Elisabeth Leseur (Janet Ruffing), Gertraud von Bullion (Ann Astell), Raissa and Jacques Maritain (Astrid O'Brien) and Chiara Lubich (Donald Mitchell). Although I found all these essays enlightening, I was particularly pleased to see included 'The Political Holiness of Dorothy Day: Eschatology, Social Reform and the Works of Mercy' (Patricia Vinje). It makes a refreshing change to read the words political and holiness in the same sentence and to find this linked to community action, with and for the poor. Since, as Ruffing argues (p.118), saint-making remains rooted in two streams, the authenticating process of the magisterium and the recognition and imitation of the people, a situation can arise where the concerns of both of these parties seem to be out of kilter.

One that springs to mind is the case for the sainthood of Archbishop Oscar Romero. Certainly what many people today are seeking, as Ruffing also points out, is exemplars who in lives of concrete holiness confront serious problems in social and personal situations and show 'the action of God's grace working in and through them'. Perhaps what this book will sum up for many of us, is a request that the official Church should watch for, and give greater recognition to, the example given by the sanctity of lay people. Until that time, maybe there is as much honour in being plain Dorothy Day.

ANTONIA LACEY

THE NEW WORLD OF FAITH by Avery Dulles SJ *Our Sunday Visitor Publishing, Huntington, Indiana, 2000. Pp.175, 10.99 pbk.*

For Avery Dulles, as for many others, the modern world is undergoing a crisis of faith which calls for 'a more confident and knowledgeable assertion of the bedrock truths of faith.' On the face of it Dulles would seem an ideal person for the task. Throughout his long and distinguished career, whose value has recently been recognised by the announcement that he is to be created a cardinal, he has gained through his many books and articles the reputation as one of the most influential and balanced American Catholic expositors and apologists. His works combine the qualities of breadth of reference and systematising clarity with an avoidance of unnecessary polemic and evasion, and are expressed in clear and accessible prose. This book is his response to the modern dilemma. However, unlike most of his *oeuvre*, it is not written for a more theologically literate audience but is a presentation of Christian doctrine for the general Christian believer or inquirer into

Christianity from a Catholic perspective.

Dulles frames his exposition of Christian faith with chapters describing 'the present situation of faith' and 'the new world and the light of faith.' The book may therefore be seen as giving an account of how one may move, through faith, from modern scepticism and confusion to the vitality of faith. The two states are presented as radically different to the degree that he speaks of a 'new world', though this is in no way to discount the largely secular world about us. Rather, the difference empowers and obliges the believer to a commitment to the world in order to transform it. It would seem for Dulles that in order to expound Christian faith it is necessary not only to present its doctrines and their significance to the believer but also to emphasise the radical boldness of the Church's mission.

This thrust is evident in the emphases given by Dulles throughout. Out of twelve chapters of similar length, in addition to the chapters describing the present situation and the new world of faith, there are chapters dedicated to how we receive the faith and our mission to evangelise as well as chapters on moral and social teaching and on ecumenism. Those chapters dealing with the central doctrines of Christology, the Trinity, the communion of saints, redemption and eschatology balance the demands of presenting them in themselves and their more immediate relation to the life of faith.

Some of the chapters are excellent, such as those on the transmission of the faith, ecumenism and eschatology, where balanced and succinct accounts of the current state of these issues are given. Delicate subjects such as inter-communion, women priests or even modern approaches to biblical exegesis are discussed frankly, though always in measured tones. In addition, Dulles has managed with great success to give a comprehensive and straightforward account of the Christian faith in a short space. As a work for catechesis or general apologetics it can be readily recommended. Nevertheless, if there is a problem with the book it resides more in the specifically doctrinal sections.

Despite the author's avowal that he has tried to write the book as much as possible in his 'own name', the cost of clarity and equanimity has perhaps been a certain impersonality and prosaic style. However, given the number of works available, especially in the 'popular market', where a tendency to excessive authorial intervention may arguably be discerned, giving the reader too much of the author and too little of the content of faith, the many positive qualities of this book might count as precious virtues.

JOHN D. O'CONNOR OP

RADICAL ORTHODOXY? — A CATHOLIC ENQUIRY edited by Laurence Paul Hemming, *Ashgate*, Aldershot, 2000. Pp 171, £47.50 hbk, £16.99 pbk.

This is a thought-provoking collection of essays, guaranteed to ensure that the debates concerning the merits or otherwise of this recent movement in (primarily Anglican) British theology will have much to fire them for the foreseeable future. The editor's introductory 'Radical
100