

Christ toward a state of maximum order." The second law of Christodynamics is, of course, precisely antithetical to the second law of thermodynamics. But it should be clear that this is a central tenet of Christian faith: at the Parousia there will be a new heaven and a new earth, a universe no longer subjected to the indignities of entropy that assail and insult the glories of complexification.

It is not only Teilhard whose important ideas grace these pages. One discovers repeatedly the influence of such great twentieth-century writers as Karl Rahner, Michael Polyani, Bernard Lonergan, and John McKenzie. One marvels at the breadth of F.'s grasp of modern thought on man and the relationship God has chosen to establish with him in Christ. There is occasional unevenness in treatment of these borrowed ideas, and it might be preferable that the peculiar jargon of the various writers be preserved rather than clouded by unnecessary translation (e.g., F.'s "cumulative involution" seems to be a direct derivative from Lonergan's "general bias").

There is also some difficulty with the dense prose in general. F. sacrifices something in breadth of exposition on behalf of brevity; the going sometimes becomes difficult. He may find himself charged, as Teilhard was, with abstruseness. It is to be hoped that he will not only offer future editions of this book, but provide us with a series of sequels searching out the fruits of seeds barely sown here; we very much need the work which he has begun in this volume.

This book is not recommended for the initiate to science and theology. It is for those who seek an informed optimism, a genuine Christian perspective in a technological jungle. Those already a part of the scientific community will find it a fascinating and challenging exposition of a modern Christian viewpoint on technological hopes and problems. Those with a theological background who are seeking to deepen their appreciation of the contribution of science to their discipline also need several readings of this text. The book will be influential in the future of our efforts to unify scientific and theological components in the human thrust toward the Parousia.

Jesuit School of Theology at Berkeley ROBERT ROGER LEBEL, S.J.

BEAUDUIN: A PROPHET VINDICATED. By Sonya A. Quitslund. New York: Newman, 1973. Pp. xvii + 366. \$10.00.

Though both Dom Maieul Cappuyns and Louis Bouyer have written sketches of the life of Dom Lambert Beauduin, Q.'s work is the first full-length biography of the Belgian Benedictine liturgical and ecumenical pioneer. Six years ago Q. wrote her doctoral dissertation at

the Catholic University in Washington on Beauduin's ecumenical ecclesiology, and this biography grows out of and continues her research on that project.

Octave Beauduin was born on August 5, 1873, and was ordained for the diocese of Liège on April 25, 1897. He taught at the minor seminary of Saint Trond and in 1899 joined the Labor Chaplains, leaving that group in 1906 to enter Mont César, the newly founded Benedictine house at Louvain. On October 5, 1907, B. made his monastic profession and chose as his name in religion Lambert, the patron saint of the Diocese of Liège. In September 1909 he delivered a now classic paper on the liturgy at the Belgian National Congress of Catholic Works and in November of that year launched *Liturgical Life*, an immensely popular monthly magazine which was the vanguard of the Roman Catholic modern liturgical renewal. In 1910 he founded *Liturgical Questions*, a publication for the clergy, and initiated the first "liturgical weeks." In 1914 he published his *La piété de l'église*, the only book he ever wrote. During World War I he worked closely with Cardinal Mercier in composing and diffusing the Cardinal's historic pastoral letter *Patriotism and Endurance*, engaged in political espionage against the Germans, and was forced to flee Belgium. He spent most of the war years in Holland, England, and Ireland and returned to Mont César in 1919, where he became subprior and a leading voice in the liberal element of his Benedictine community. In 1920 he expressed interest in innovations in the monastic life and preached the annual retreat at Mont César, but his ideas on Benedictine spirituality alarmed a number of the more conservative monks.

In 1921 B. was sent to Rome to be professor of fundamental theology at San Anselmo and during this period he discovered the ecclesiology of the Eastern Churches. Though his major field of interest was shifting to ecumenism and innovative forms of monastic life, his publications until 1925 were contributions in liturgics to the periodicals he had founded. His four years as a professor at Rome developed in him a passionate interest in the reunion of Christendom, and a chance meeting in the Eternal City on March 14, 1925, won for him the most influential friend of his life, Angelo Roncalli, the future Pope John XXIII. It was while B. was at Rome in the spring of 1925 that he wrote for Mercier the proposal the Cardinal read at the fourth Malines Conversation with the Anglicans, "United, Not Absorbed," which remains a seminal document in Roman Catholic ecumenical thinking.

With Mercier's backing, B. drafted a letter for Pius XI which was sent to the Abbot Primate of the Benedictines, Fidelis von Strotzingen, on March 21, 1924. In *Equidem verba* Pius XI requested the Benedic-

tines to take upon themselves a monastic apostolate to further the unity of especially the Russian and the Roman Catholic Churches. In the late spring of 1925 B. left Rome, and by December of that year he had with the aid of his wealthy family founded in Belgium the monastery of Amay to work for the goals of *Equidem verba*. By April 1926 Dom Lambert at the urging of Fernand Portal had launched another publication, *Irénikon*, as one of the works of his monks of unity. Misunderstandings over the financial arrangements in founding Amay, the degree of Russification necessary for the work of unity, and the changed ecumenical climate after Pius XI's Encyclical *Mortalium animos* led B. to submit his resignation as Abbot of Amay to the Congregation for the Oriental Church. To his astonishment, his resignation was accepted. In January 1931 he was summoned to Rome to answer a series of charges. On January 31 of that year Bishop Michel d'Herbigny, S.J., of the Pontifical Commission for Russia, who saw ecumenism only in terms of mass conversion to Roman Catholicism, decided that Amay should be suppressed and *Irénikon* abandoned. Eventually d'Herbigny relented but B. was forbidden to return to Belgium.

On April 22, 1932, B. was sent to the austere and isolated Abbey of En Calcat in Tarn, southern France; he left the severe monastery on April 4, 1934, to be chaplain to nuns in Paris, a position which he secured for himself by placing an ad in *La croix*, the Parisian daily. Forbidden by Rome to teach at the Institut Catholique, Dom Lambert lived for seventeen years as an ecclesiastical outcast who devoted himself to the religious direction of nuns. Through a loyal friend, the aging Raoul Harscouet, Bishop of Chartres, B. worked tangentially to found the Centre de pastorale liturgique (CPL) in 1943. With the appointment of his old friend Roncalli as Nuncio to France in 1944, B. was influential in founding yet another periodical, *La maison Dieu*, in 1945. By 1946 he was publishing once more and, though now well into his seventies, was much sought after as a lecturer.

In 1950 Thomas Becquet, one of B.'s earliest recruits, became Prior of Chevetogne, where the Amay monastery had relocated in 1939. Becquet, without seeking any official permission, invited B. to come home in 1951 to the community he had founded. Dom Lambert, though nearly eighty, returned from his exile, seized on the problem of defining the sacramental nature of the episcopacy, and promulgated the necessity of an ecumenical council for our time. He never wavered in his belief, expressed at this period, that Roncalli would be pope and that his old friend would convene the council for which he ardently hoped. B. died on January 11, 1960, deeply missed by his friend, now John XXIII, who was enmeshed in the preparation for Vatican II.

Q.'s evident sympathy for Beauduin does not detract from the value of her biography. Her feelings are clearly with the post-Vatican II Church. Her bias against Beuron Benedictinism and the Society of Jesus in France and Belgium seems to spring more from hearsay than research and responsible judgment. More seriously, she writes of complex ecclesiastical events from a simplistic view of ecclesiastical decision-making. For Q., Fidelis von Strotzingen and Michel d'Herbigny are villains and Beauduin a hero. Perhaps on the basis of the evidence Q. herself presents, all three seem to have been incompetent in certain areas of human and ecclesiastical affairs, and the tragically wasteful decisions all three men made display an incompetence for which no "grace of office" could provide. Moreover, Q. has not explained the extraordinary spirituality of Dom Lambert, which more than made up for his lack of political sense. She has failed to analyze the influence of Marmion on Beauduin, and consequently her synthesis of B.'s thought is abstract and does not spring from the vital center of the man. At times she misses the significance of B.'s thought: e.g., p. 239, where she renders *pro Christo legatione fungimur* as "for Christ we enjoy our mission." Though Q.'s prose is far from graceful and gallicisms abound, though the organization of her material is at times maladroit, she has written a solid biography and much of Lambert Beauduin happily comes through.

Woodstock College, N.Y.C.

HERBERT J. RYAN, S.J.

THE CHURCHES SEARCH FOR UNITY. By Barry Till. Harmondsworth: Pelican, 1972. Pp. 556. \$3.50.

Till's book deals with the ecumenical movement in three phases: the background to the movement, the beginnings of the movement, and the contemporary ecumenical scene. The first part of the book treats of the causes and attitudes of the ecumenical movement and gives a thumbnail sketch of the united Church of the first four centuries and the divided Church of the last fifteen. The second section traces the history of the ecumenical movement from the nineteenth century until 1945. The third and by far the longest portion recounts the activities of the World Council of Churches, union negotiations (with great emphasis put on the formation of the Church of South India), the ecumenical stance of the Roman Catholic Church and the Orthodox Churches, and a survey of grass-roots ecumenism, especially in England.

The first two sections are the better half of the piece. Till uses good material on the history of the Church and succinctly tells the well-known tale in a language that is simple and felicitous. But the former