beyond) on religions, dialogue, proclamation and evangelization will appreciate this commentary. These 40 compact pages alone are worth the price of the book; in the opinion of this reviewer, nothing better exists to date in English on the Catholic Church's approach to these crucial topics. DP in itself is a deep, sensitive, and creative document; Dupuis' commentary richly complements DP.

Part Three bears the heading: "Views from the Field." Seven men and two women (mostly academicians) offer diverse appraisals. Their commentaries focus mainly on RM; only three authors even mention DP. Their presentations could have been complemented by the voices of engaged field missionaries, and a wider panoramic evaluation would probably have emerged.

The nine reaction pieces are truly helpful in understanding various contexts and challenges of mission around the globe; Kanjamala (India) and Leung (China) present very enlightening pieces. However, most authors do not directly engage RM or DP. Key themes of the documents (Spirituality, World Religions, Holy Spirit, etc.) find little mention in their pieces. Some authors (Magesa, Gittins) appear to begin from an "anti-foreign mission" stance. These several factors weaken this section.

The last chapter is Burrows' brief piece: "Concluding Reflections"; it explores the timeliness of RM and DP, the need for a Church-Theologians dialogue, new modes and hermeneutics for mission. Important questions are raised in an engaging manner.

Redemption and Dialogue has fine qualities to recommend it to a wide audience. An index would have been greatly appreciated. It will long serve as a mission sourcebook. It is one of "Orbis' Best" for this year.

James H. Kroeger, M.M.


Some students of theology and even some professors seem unaware of the continuing interest in Thomas Aquinas that prevails in universities throughout the world. Brian Davies, an English Dominican, has authored a book that deserves the attention of professional theologians and philosophers and medievalists. Even more important: Davies' book has been written in such a way that the serious general reader can learn from it.

Davies gives a short sketch of the life and times of Aquinas, and
a general estimate of the scholar and saint. Then he comments on the usual criticisms made against Aquinas: (1) that his writings are for readers of seven centuries ago, (2) that his style is heavy, (3) that he already knows the answers without pursuing them in a genuine spirit of inquiry.

First, for the most part Aquinas is dealing with topics which are of enduring interest to people: God, eternal life, truth, people and the rules of good living, happiness.

Second, many people do want to read him and they find him easier to understand than a lot of philosophers and theologians of our time. He does have style in his writings, even if not stylishness. And the style fits the topics: he wants to communicate the truth that he has carefully investigated.

Third, Aquinas does explain to the reading public why he holds his opinions. He is not being tyrannically dogmatic.

Davies’ book is based mainly on the *Summa Theologiae*. This is St. Thomas’ major work, one that is written with the down-to-earth goal of helping students of theology. It is systematic and comprehensive. Davies’ decision to concentrate mainly on this work can be defended since there was not any drastic turn in Aquinas’ thinking.

Davies wisely follows the order of the *Summa* treating first of God and our talking about God. Included are God’s presence in things and His providence and freedom. There is a chapter on Aquinas’ theology of the Blessed Trinity.

“How to be Happy” and “How to be Holy” are two chapters on the anthropology of the believer. Finally there are three chapters on God Incarnate ending with a section on the holy eucharist which is filled with beauty.

“First and foremost Aquinas thinks of the eucharist as that to which the lives of all Christians are directed — i.e., the state of being united together as those who are joined to God by means of God himself (the life of grace).” His main teaching can be summarized in the chanted poem “o sacrum convivium.” The eucharist is a banquet in which Christ is eaten, it is the rechering of the memory of the passion, it fills us with grace and is a pledge of future glory.

The book concludes with a paragraph which is reminiscent of the final days of the saint himself.

*Francis E. Reilly, S.J.*