

## SCHEDE BIBLIOGRAFICHE

BILLY Dennis, CSSR, *Plentiful Redemption: An Introduction to Alphonsian Spirituality*, Liguori Publications, Liguori, Missouri 2001, XVII-159 p.

Fr. Billy has done us a notable service in producing an accessible introduction to the main works of alphonsonian spirituality. For a variety of reasons, noted on pages 22-23, St. Alphonsus has plunged in the popularity ratings of spiritual writers. This book, handsomely printed by Liguori Publications, will help a new generation to appreciate the spiritual way of the Doctor of Prayer. Fr. Billy's purpose "is to introduce the reader to St. Alphonsus's spirituality and to demonstrate its great relevance for today" (p. XII). This explains the structure of the book. Part One ("Alphonsian Prayer") has two chapters. Chapter One gives the general characteristics of Alphonsus's approach to prayer, followed by a chapter which is a spirited *apologia* for the relevance of his method of mental prayer for today. Seven Chapters are included in Part Two under the heading "Alphonsian Classics". Each of these Chapters takes one important spiritual or devotional work of St. Alphonsus. The guiding idea is to give a taste of how St. Alphonsus wrote and thought, so that the reader might be tempted to go look for a larger helping from the main menu that is, of course, the works of St. Alphonsus himself. Fr. Billy chooses the works in the chronological order of their publication (from the *Visits to the Blessed Sacrament* in 1745 to *The Practice of the Love of Jesus Christ* in 1768). This is a different choice to that made in another recent Liguori Publication (*The Way of Saint Alphonsus Liguori: Selected Writings on the Spiritual Life*, compiled with an Introduction by Barry Ulanov, 1999, which is a revision of the first edition of 1961) or that of *The Classics of Western Spirituality (Alphonsus de Liguori: Selected Writings*, edited by Frederick M. Jones and published by the Paulist Press in 1999): in both of these works the editorial choice was to introduce the spirituality of St. Alphonsus thematically rather than chronologically. Fr. Billy's choice works well in the context of his overall aim which is to enthuse his readers about the treasures to be found in Alphonsus.

There is an useful presentation in each of the Chapters of the second part: an introductory quote from the work which is the subject of the chapter, a broad summary of the contents of the work, some observations by Fr. Billy, a conclusion and a series of reflection

questions. There are slight variations on this structure, though none that take away from the internal coherence of the methodology of the book. This is probably due to the origin of most of the Chapters, which were first published as articles in *Spiritus Patris*, the in-house journal of the Baltimore Province. The main merit of Fr. Billy's work lies in how he explains that St. Alphonsus's interest is in the practice of spirituality, rooted in a theology of the heart, and with the aim of leading people to know better the God who already loves them. This is hardly a surprising discovery on Fr. Billy's part, but he is skilful in relating these insights to current debates on prayer and spirituality, particularly in Chapter 7. He reminds us that St. Alphonsus is less interested in systems and methods (p. 4, 25) than in showing people a way and a spirit which lead us to talk easily with God in prayer (p. 73, 77). St. Alphonsus took particular attention with people's moral problems, and his spiritual way is an integration of all of life, including the messy bits, into a way of prayer. This is a timely reminder in a period when spirituality has become an in-theme that, unfortunately, can be presented as a soft-centred list of banalities rather than a hard headed bringing of our lives before God. Fr. Billy's terminology shifts a little: spiritual writing, moral spiritual writing and spirituality of practice seem to be interchangeable terms when he refers to St. Alphonsus. It might be better to keep to one term: the spirituality of practice may best express the mind of St. Alphonsus. This terminology would be helpful in solving the difficulty of the different levels of discourse in St. Alphonsus's writing (noted on p. 102) and the intricate problem of relating St. Alphonsus's moral and ascetical works (noted on p. 140).

I hope this books sells sufficiently well to merit a second edition. In that case, I would suggest some stylistic adjustments. The book has a double audience in mind (those familiar with Alphonsian spirituality, those not so familiar). Though not impossible to keep this twin aim, it is made somewhat cumbersome by what seem to me to be references to Redemptorists who, one hopes, are not the only ones interested in Alphonsian spirituality. Some examples: "and of all who share in its charism" (p. 18), "like probably a few other of my Redemptorist confreres ..." (p. 26) "Those who follow in his footsteps ..." (p. 65) would be immediately understood by *Spiritus Patris* readers but may not make the same sense to non-Redemptorists. An occasional colloquialism slips into Fr. Billy's tightly structured English. The "you see" on pages 9 and 10 jars: I wonder was this Chapter originally an oral presentation? I am not at ease with the choice of the word 'measly' (p. 23) in reference to the *Spiritual Exercises* and the Jesuits' propagation of this work. I

understand Fr. Billy's rhetorical intent in this paragraph, and the criticism is indeed more of Redemptorists than Jesuits. I would still prefer a less loaded phrase than "one measly book". I am ambivalent about the reflection questions at the end of each Chapter. The idea is pedagogically excellent, and it certainly engaged me in the process of reading the book. It is the number of questions that threw me. There seems to be five questions, but in fact they break down into many more, for instance, 36 at the end of Chapter 1, 37 at the end of Chapter 5, and 27 at the end of Chapter 10. Keeping a tighter focus for each of the five questions would be less daunting for a lazy mind like mine. These are quibbles about style and presentation and are given in the hope that the book is reprinted.

The success, which I expect this book to enjoy, will raise a difficult question: and now what? If Fr. Billy entices the reader to delve further into St. Alphonsus there is the problem of accessible and credible sources. The one used by Fr. Billy (the monumental work edited by Eugene Grimm: *The Complete Works of Saint Alphonsus de Liguori*, New York 1886-97, reprinted Brooklyn 1926-27) serves the purposes of this book adequately. Fr. Billy is aware of the limitations: it is not based on a critical Italian edition, and the English style is archaic (p. XIV, 154 at notes 1, 8 and 10). A reprint of Grimm cannot be the solution, particularly not for *The Glories of Mary* which needs to be rewritten for today, as Fr. Billy notes (p. 67). History shows that, inside and outside the Catholic Church, this classic work of St. Alphonsus has caused painful controversy. Fr. Billy offers two possible solutions for presenting St. Alphonsus's works today on p. 125: a purged text, a retrieved text. A purged text has no appeal to me: it would rob the original of its cultural context. There being little immediate prospect that the abandoned project of a critical edition of all of St. Alphonsus's works will be taken up in the immediate future, the second option has possibilities. I would suggest that English editors look at booklets like Alfonso de Liguori, *Maria nostra avvocata*, (edited by N. Fasullo), Sellerio Editore Palermo, 2000) or S. Alfonso M. de Liguori, *Per essere liberi (consigli agli scrupulosi)*, with a foreword by V. Ricci, Editrice Bettinelli Verona, 1995 which is part of the *Collana Ascetica Alfonsiana*. Such types of brief and easy to read books might indicate a short-term solution. They could even be used in settings where people actually pray or discuss the spiritual life, a useful justification for reprinting any of the works of St. Alphonsus.

St. Alphonsus, Fr. Billy indicates, wrote with a clear purpose "... that will enlighten people's minds, touch their hearts, and move them

to pray" (p. 142). That is the goal, also, of this work. If I have raised a question about the means to further pursue this goal in today's context, so different to that of 18<sup>th</sup> century Naples, it is meant to encourage Fr. Billy, and other experts, to take up the challenge which will be theirs once this book has the success it deserves.

*Raphael Gallagher, CSSR*

BOLAÑOS AGUILAR Roberto, *Crónica de los Misioneros Redentoristas en Honduras, 1928-1998*, Imprenta Criterio, s.l., s.f., 520 p.

El libro se presenta en la carátula con una fotografía del templo de Los Dolores de Tegucigalpa (Honduras), y después doce capítulos de contenido (p. 1-478), bibliografía (p. 479-480), 34 fotografías (p. 483-514) e índice (p. 515-520).

El tema de los redentoristas en Centroamérica ya ha sido trabajado por el autor en otras obras: *Herederos de una tradición. Los Redentoristas en Centro América 1927-1987* (editado en 1991), *Los Misioneros Redentoristas en Costa Rica (1927-1990)* (ed. en 1993), *Los Redentoristas, una manera de ser* (ed. en 1994), y *Abundante Redención en El Salvador. Los Redentoristas 1928-1988* (ed. en 1995).

El título corresponde al contenido. Los comentarios y el aparato técnico se articulan permanentemente con las fuentes primarias que registra en la bibliografía. El autor estructura su trabajo de la siguiente manera:

1) Los *capítulos 1-2* dedicados a los redentoristas en *Comayagua*, Honduras, a donde llegan por primera vez en 1928. Sólo hay 78 sacerdotes en todo el país. Los hijos de San Alfonso acompañan al obispo, suplen a los párrocos y predicán misiones. Piden ir a Tegucigalpa y se establecen en *Los Dolores* en 1930.

2) Los *capítulos 3, 5, 6, 7, 8, 9 y 11* forman el núcleo central y se refieren a la vida y actividad de los redentoristas en Los Dolores desde 1930 a 1999. Bolaños hace coincidir estos siete capítulos con siete décadas y en cada uno desarrolla cinco aspectos centrales, a saber:

a) *Reformas materiales del templo de Los Dolores* que se logran con la generosidad de los católicos españoles y alemanes, pero sobre todo de la gente del lugar. Después de describir el arte y estilo colonial del templo (p. 5-8, 69-70), relata el esfuerzo de los redentoristas para reformarlo estructuralmente y embellecerlo hasta convertirlo en uno de

los mejores de Centroamérica. Además, se construye la casa de la comunidad y el municipio hace algunas mejoras en la plaza frente al templo.

b) *El apostolado externo* fue muy dinámico particularmente en las misiones itinerantes. El principal objetivo fue revitalizar la fe y mejorar las costumbres. El autor ilustra con estadísticas muchos trabajos apostólicos y transcribe relatos curiosos y edificantes. Después del Concilio decrece el ritmo misionero. En la década del '90, los redentoristas quisieron retomar las misiones populares y organizaron el Equipo Misionero Centroamericano Redentorista –EMICAR– que trabajó en Honduras junto con el CESPLAM de la Provincia de Madrid. Faltan crónicas detalladas de esta etapa, hecho que contrasta con las primeras décadas.

El apostolado externo también se combinó con predicaciones, retiros, construcción de capillas, suplencia de párrocos, catequesis, formación de grupos y actividades en barrios de la parroquia o fuera de ella.

c) *La pastoral ordinaria en Los Dolores*: los redentoristas se entregan de lleno al ministerio de la predicación, misas, sacramentos, novenas, ejercicios espirituales y catequesis. En 1949 Los Dolores es erigida en parroquia; de ella se desmembró San José de la Montaña en 1960. Se llega a temer que las misiones sean desplazadas por el trabajo parroquial (ver resumen del ministerio interno y externo en 1984, p. 362-363). De todos modos, la parroquia de Los Dolores se renueva, adquiere talante misionero (p. 423) y es palestra de celosos pastores redentoristas, como el mismo autor que fue párroco durante tres años.

d) *Las asociaciones de fieles en Los Dolores*:

Este es un espacio particularmente creativo en el que los redentoristas muestran experiencia y olfato pastoral. La gente encuentra alimento para su fe en las asociaciones. Se crean las Archicofradías del Perpetuo Socorro, la del Corazón Eucarístico de Jesús, la Cofradía de la Doctrina Cristiana para Catequesis, la Corte de María Inmaculada, la Asociación y la Hermandad de San José y los Caballeros del Santo Entierro. Se inculcan las devociones a san Alfonso, a san Gerardo Mayela, a la Virgen de Fátima ... Se incorporan la Acción Católica, la Legión de María, el Movimiento Familiar Cristiano, el estudio bíblico, los Cursillos de Cristiandad, las comunidades neocatecumenales y los grupos juveniles. Algunas de estas asociaciones no se renovaron y murieron, otras siguen lánguidas, otras vigorosas. Además, se implementa la pastoral social (dispensario médico), la educación (Escuela Alfonso XIII) y la junta parroquial.

e) *Acontecimientos importantes para la comunidad redentorista de Los Dolores:*

La *Crónica* registra hechos de relieve como: los nombramientos, la erección de la Viceprovincia de San Salvador (Centroamérica y Cuba) el 2 de febrero de 1955, la muerte de padres y hermanos, la visita de los superiores y de muchos personajes no redentoristas, la erección del noviciado y del aspirantado, los capítulos viceprovinciales y la ordenación del primer redentorista hondureño.

3) En los *capítulos 4 y 10* hace el autor un esbozo biográfico de los padres *Pedro Larrañeta, Ildefonso Carballeda y Avelino Martínez*.

4) Finalmente, en el *capítulo 12, Nuevas experiencias pastorales de los redentoristas en Honduras*, señala Bolaños una coyuntura particular: hasta la década de los '80 los redentoristas provenían de España. Después se comienzan a ver los frutos de la promoción vocacional. Los jóvenes redentoristas centroamericanos impulsan la Viceprovincia por medio del Equipo Misionero Centroamericano Redentorista –EMICAR– y las Estaciones Misioneras Redentoristas –ESMIRE– con balance muy positivo.

La *Crónica* es el hilo conductor asumido por Bolaños, con elementos de historia y buena dosis de gratitud: «Escribir este libro es como pagar una deuda a los Redentoristas, a los fieles de la Parroquia de Los Dolores, y a mí mismo. [...] En realidad, como dijo el autor salvadoreño Don Rolando Velázquez, este no es un libro de historia, sino un libro de tema histórico» (p. 9 y 11). Como jurista le proporciona elementos del derecho y lo complementa con aportaciones históricas, sociales, geográficas, redentoristas, situacionales, artísticas y literarias. Logra convertir la casa y templo de *Los Dolores* en el argumento medular, ingeniándose para salir y entrar de él con otras cuestiones afines. Los datos, nombres, fechas y abundantes hechos se conocen leyendo el libro.

Méritos de Bolaños en su *Crónica de los Misioneros Redentoristas en Honduras, 1928-1998*, son: a) divulgar los datos de las crónicas; b) acercarnos a la vida y obra de los redentoristas españoles y centroamericanos, que han trabajado solícitamente en Centroamérica, y que, de otra manera, continuarían en el olvido inmerecido de la historia; c) estimular a los responsables de las crónicas a tenerlas completas, actualizadas y agradables.

Hubiera podido el autor evitar repeticiones; recurrir más a la síntesis contextual, agrupar las citas al pie de página y revisar las pruebas de imprenta para evitar faltas de ortografía y que no se omitan la ciudad y año de publicación. Su razón tiene cuando apunta: «Al concluir las páginas de este libro, nos damos cuenta que hay muchas otras cosas que podríamos haber dicho y no lo hicimos; las escritas únicamente pueden dejar constancia de la valiente y heroica gesta de los Misioneros Redentoristas en Honduras, a lo largo de siete décadas de su historia en estas tierras» (p. 478).

Álvaro Córdoba Chaves, CSSR

CAMPOS Raúl, CSSR, *Célibes del Reino. En busca de la identidad perdida*, Roma 1999, 230 p.

«¿Será posible que miles y miles de religiosos y religiosas ignoren cuál sea su identidad?» Es la pregunta que el autor hace al comenzar su libro y que justifica con numerosas citas de los Padres sinodales que participaron en el sínodo de 1994 sobre «La vida consagrada y su misión en la Iglesia y en el mundo». El subtítulo del libro *En busca de la identidad perdida* indica con claridad cuál es el intento del autor para llegar, a través de una larga reflexión histórica y teológica, a «un núcleo elemental e irrenunciable a partir del cual se puedan clasificar los problemas para tratar luego de resolverlos».

El libro se articula en cinco capítulos. El capítulo primero *La vida religiosa* plantea la insatisfacción generalizada que existe ante la dificultad o imposibilidad de expresar adecuadamente, reduciendo a la unidad, la diversidad de formas de vida que, a lo largo de la historia, la Iglesia de alguna manera ha calificado como vida religiosa. La situación jurídica-institucional de la vida religiosa tal como existe hoy queda descrita en este capítulo siguiendo los documentos del concilio Vaticano II, la normativa del Código de Derecho canónico y otros documentos oficiales.

Con la imagen del árbol, propuesta por *Lumen gentium* 43, «que se ramifica espléndido y pujante en el campo del Señor partiendo de una semilla puesta por Dios», el capítulo segundo presenta *20 siglos de historia* de la vida religiosa. Para llegar al tronco y a la raíz que permitan descubrir la identidad, el autor hace una historia en orden descendente, desde la pluralidad de formas de vida consagrada que hoy existen hasta la raíz que es Cristo. De este modo se van delineando diversos procesos

culturales que han condicionado el desarrollo de este árbol frondoso que es la vida religiosa.

La reflexión antropológica del capítulo tercero sobre el *Ser célibe* prepara el capítulo más largo del libro, 74 páginas, sobre el *Ser cristiano*. El lector encontrará abundancia de temas de reflexión centrados en la persona de Cristo y su reino que, por medio de la fe, concede al creyente vivir en comunión íntima con Dios dejándose transformar por el Espíritu. El capítulo quinto de este libro *Ser célibe del Reino* se presenta como la conclusión lógica de una vida de fe cuando el creyente quiere «vivir y crecer como persona “a nivel del Reino”. Es el Reino quien causa su estado de vida célibe». Se trata de una fe que propone el celibato del Reino para lograr que «el reinado del Padre y su realización en Cristo/Señor ocupen el centro de la propia existencia y para siempre». Lo que hoy llamamos vida religiosa consiste en vivir en comunidad esta vocación a la vida célibe. El libro se cierra con un *Vocabulario* de muchos términos relativos al tema precisando su sentido.

Ante la preocupación que causa la disminución del número de los religiosos este libro es una invitación a la esperanza en una vida religiosa renovada a partir de una fe profunda en Cristo y en su Reino capaz de transformar las personas y las instituciones.

*Emilio Lage, CSSR*

AIRÒ Antonio, *Venite e ascoltate! Montini e la Missione di Milano*, Centro Ambrosiano, Milano 2000, 195 p.

Antonio Airò recounts the story of the great mission of Milan in 1957 forty years after. The author now a professional journalist was an active participant as a youth. His primary interest is in the figure of Montini, the future Pope Paul VI. He admires him for drawing pastoral lessons from his experience in the episcopal ministry in Milan that he applied in guiding the Church through the Council and its implementation during his pontificate. The great mission is the key to understanding this experience and it has subsequently influenced intensive evangelising projects in other countries as well as the series of citywide missions that were the high point of the Great Jubilee celebrations in many Italian dioceses in 2000.

He identifies Montini's visit to Palazzo Marino, Milan's town hall, to announce the mission on October 19<sup>th</sup> 1957 as a turning point in contemporary evangelisation. It signalled an historic change. Missions



had previously been directed to a basically rural population, mostly uneducated and nurtured by the Church on a devotional piety, typical of the culture of Christendom. Industrialisation and the spread of a mass urban population, especially after World War II, created a new sociological reality where the Church was threatened with becoming peripheral to the life of the modern city and its people. Montini was acutely aware of the challenge arising from secularisation, and was intent that the Church's representatives should not invade the rightful autonomy of the fields of politics, economics, industry or the universities. He realised he was dealing with a new culture that would only assimilate the Gospel into its own identity if it were proposed as a choice to be freely and responsibly taken. The result was that the herald of the Gospel could only be heard if these institutions were open and invited him in to speak. The visit to the town hall was a masterstroke. It was a symbolic gesture that not only put the civil authority's fears of ecclesiastical triumphalism to rest, but also announced a new era, a new way of mission. Montini referred to the Edict of Milan in 313 AD whereby the Church gained her freedom in the Roman Empire. He appealed to this history of freedom and the rights of conscience as the platform for a new evangelisation. The Second Vatican Council spelt out the underlying doctrine especially in its Decree on Religious Freedom. "La Missione mira ad infondere nuovo vigore alla secolare tradizione religiosa della città, dove prima la libertà della coscienza e della professione cristiana fu proclamata ..." (p. 14).

The author dwells on the chronicle of the events surrounding Montini, beginning with his entry to Milan as Archbishop in 1955 and ending with his election as Pope in 1963, the event that cut short his aspiration to implement a comprehensive pastoral plan for the city based on what had been learnt from the mission. The centrepiece of the story is the celebration of the mission in the 127 parishes, in Catholic institutions such as schools and hospitals, and in secular institutions such as factories, banks, fashion houses, the stock exchange, the opera house "La Scala", and anywhere the messengers of the Gospel were welcomed. The author describes its multifaceted preparation in some detail. The inspiration to have such a mission seems to have arisen from the diocesan visitation, especially from suggestions by the parish priests and the curia. Both held that only an organically organised evangelising effort could cover the whole city and its various needs. Montini and his close advisers drew together the resources of the whole diocese into one coherent plan. Crucial to its success was the painstaking consultation with pastors and people in the parishes, the curia, the

seminary, and lay apostolate groups. Montini met these groups regularly over some years and addressed them at critical points in the process. His purpose was first of all to invite their active contribution, and then to spell out the precise goals and direction of their interventions in the mission. He took a personal interest in and set the tone for the visitation of each family in its own home, and the invitation to various professional and working groups. The author's analysis of his three sermons to the clergy, his letter to non-believers, and the Lent 1957 pastoral letter on the "senso religioso" are enlightening as regards his missionary method.

These pages imprint on the reader's mind a lasting impression of the figure of Montini the bishop. Taking firm hold on the process from beginning to end, from its conception to its completion, Montini saw the bishop as the chief evangeliser of his diocese. It was his discerning eye that perceived the need for sociological research in the preparatory phase. He kept the civil authorities and the press constantly informed of its progress. Most important of all it was he who set and applied criteria for the content, the agents, and the style of the weeklong preached mission. Its aim was not apologetic or defensive but to proclaim God's love for us. Hence the title "Dio Padre," the central intuition from which the whole series of sermons flowed. He even claimed that the first priority of the mission was not conversion but to make God's love felt and real to people. The seminary professors provided input for a manual with outlines for these sermons. They strongly reflect the kerygmatic theology so prominent at that time. Preachers were selected for their capacity and willingness to put this programme into effect. Some in fact were rejected because they did not share this approach. Among the preachers were cardinals and bishops, famous priest communicators and members of religious orders specialised in proclaiming God's word. The idea of giving outside experts a blank cheque, as it were, to missionise a diocese and its parishes was utterly foreign to Montini's thought. Individual charisms were to be called on as part of the bishop's work of evangelising his flock. The bishop as the first evangeliser of his diocese is the leader who directs the workers in the vineyard. They in turn had the liberty to actualise his plan according to their gifts. The author indicates that there was some real difficulty and even tension about this issue. He does not have to think twice in supporting Montini and is convinced that not only is this what the Church requires but that in a time of mass communication it is the only acceptable way of addressing the public of a big city.

This book may help those engaged in mission preaching to understand the impression they create on one sympathetic to their cause but also aware of the shortcomings perceived by the media. The author does strive to see the missionaries' efforts through the eyes of Montini. The decision not to have public displays of piety in the piazzas, processions etc., must have rankled with some seasoned missioners. It was obvious that Montini wanted to continue the tradition of popular preaching, but in a new key, as an appeal to conscience. What strikes one looking back after more than a generation is how profoundly kerygmatic theology marked every aspect of the programme. It is as if the proclaimed word stood alone, all on its own, effective in itself, almost without any sacramental action to embody it in culture. The difficulty, of course, is that it is hard to conceive of such preaching taking root in people's experience and changing their lives. Much has been learnt in the meantime, not least a new appreciation of popular religion and its place in the Church's evangelisation. The author reflects a concern often voiced by those dedicated to renewal in the Church. When they reflect on missions, they see the struggle a good number of missioners experienced when asked to bring their proclamation up to the standards called for by Montini and later by the Council. In his evaluation of the Milan mission, in spite of a lot of efficacious popular preaching, the author indicates that it did not reach as many working class people as desired. Were there too many cultural and probably political barriers stacked against them? Or could it be that they were just too unfamiliar with and so incapable of grasping this new presentation of the faith. Since the Gospel calls the whole *populus* to faith it is not right to leave out or forget any category, educated or uneducated, from its appeal. While certainly addressed to the whole *populus* the great mission in Milan left work to be done for the future. Missions are now trying to incorporate dialogue with a better-educated class with a critical but emotional appeal to popular religion. The Gospel can only be authentically effective when all needs are rightly taken into account.

The author writes in a lucid, elegant and pleasant style, always aware of how the media perceived the mission. Montini's personality as a pastoral and intellectual leader with a genius for discerning the innovations required by the times emerges clearly. The author points out how dioceses in and outside Italy have followed Montini's example. The great post-war missions in France and Northern Europe that preceded Milan were almost certainly the models that inspired Montini but are not even mentioned.

Airò's book is not a piece of research as such, but a journalist's account that seeks to bring to public attention an often-overlooked aspect of Montini's ministry. Many of the proposals to renew Church life put forward at Vatican II had already been tested by his experience as bishop. The doctrine of religious liberty had already had a "dry run" in Milan. Missions, conceived along the lines thought out by Montini, can still provide dioceses with fresh ways of proclaiming the Gospel and inventing new pastoral strategies.

*Terence Kennedy, CSSR*