

appendice à un traité sur la vie déiforme et divine en Dieu, qui se trouve dans le livre *'Instructio ad omnimodam abnegationem'*. Le traité 'De la vie Marie-forme et mariale en Marie et à cause de Marie' est un traité magnifique sur la mystique mariale, qui est déjà traduit en au moins onze langues. Il parle de la vie en Marie, pour Marie, avec Marie et par Marie et en même temps en Dieu, pour Dieu, avec Dieu et par Dieu. C'est dommage que ce traité vive sa propre vie séparée du traité sur la vie déiforme et divine. Pour comprendre le traité marial dans la totalité de la vie mystique il faut rééditer l'œuvre totale de Michel de St. Augustin.

On a décidé d'insérer dans le texte même les notes originales de l'auteur et d'y ajouter des notes de l'éditeur. Les notes de Michel de Saint-Augustin sont surtout des notes bibliques et des références aux Pères de l'Eglise. Les notes de l'éditeur ont un caractère informatif et explicatif.

Dans l'édition française il manque la *'Vita Ven. P. Michaelis a S. Augustino'* de son biographe Timotheus a Presentatione († 1710). Les notes biographiques de Michel de Saint-Augustin sont très modestes. Il manque l'histoire de la vie de Michel de Saint-Augustin, alias Jean Ballaert. Et il manque des détails intéressants, comme l'histoire familiale. Par exemple le fait que dix enfants de Jean Ballaert sr. et Catherine Vierpondt ont opté pour la vie religieuse. Cela dit beaucoup de l'atmosphère spirituelle de la vie familiale en particulier et de la société flamande en général.

Le dessin de l'auteur sur la couverture du livre ne se ressemble pas beaucoup à la gravure originale de Michel de Saint-Augustin du 17e siècle. Une empreinte originale de la gravure de l'auteur ou une autre gravure originale du 17e siècle aurait été plus engageante à lire cette introduction à la vie intérieure.

Pour faire la connaissance de l'esprit du Carmel le livre *Introduction à la vie intérieure* devrait être matière obligatoire pour la formation carmélitaine. Peut-être la lecture de ce livre peut-elle encourager l'Ordre du Carmel de rééditer et traduire ce livre et les autres livres de Michel de Saint-Augustin dans des langues contemporaines.

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SARAH BORDEN, *Edith Stein*. 2003, pp. x, 155. Continuum, London & New York. ISBN 0-8264-5262-0. £14.99

The truths of faith are way beyond our grasp, but fortunately that does not make us afraid to speak about the Trinity. The ideas of philosophy arouse far more fear, especially when the language is complicated and the jargon difficult. Yet for anyone wishing to engage seriously with Edith Stein, it would be a shame to ignore her philosophy – this passion of her life – merely because

her published works, such as that on empathy, are at face value a daunting read. Now, however, Sarah Borden's book has come to the rescue.

The author, a philosophy professor, has in fact engaged with all the saint's major writings, concerning: her life, phenomenology, society and politics, feminism and education, Christian philosophy, metaphysics, spirituality, and the Jewish-Catholic dialogue. These are the subjects of the eight chapters, which display wide-ranging knowledge and thorough research. Had she wished, Borden could surely have written a book two or three times the length. Instead, she has given a succinct treatment of each area, highlighting the main issues and giving a simple (but not over-simplified) treatment to each.

Since Edith has become known to us, a frequently asked question is: what is phenomenology? Borden situates this movement in the context of other philosophies of knowledge and uses imagery to aid our understanding:

... whereas the empiricists want to gain knowledge by taking a microscope to the world, the Idealists insist that we must look at the microscope and figure out how our instrument affects the information gained through it... [By contrast] phenomenology requires one to pay attention both to the object, that which is experienced, and the subject of the experience, that to whom the experience is given. [pp. 21-2]

This requires the phenomenologist to employ a descriptive method of analysing experiences as they appear to us, and Borden gives many examples here from Edith's early philosophical works. In so doing, she brings to the fore topics that were of burning concern to Edith herself: motivation and inner freedom, for example, and individuality: 'each individual,' writes Borden explaining Edith, 'has a personal core which is unique to that individual and which characterizes the person and all of her actions' (p. 36).

Demonstrating how Edith's early interest in the human person developed into ever-wider realms, the author takes us first into the notion of community, where the individual is now seen in relation to other people. This is how Borden presents Edith's ideas:

Fifty people responding in the same way to a TV program would not count as a community... Stein gives the example of an army unit that has lost its leader. The leader's death is not one individual's loss but a communal loss. When each looks away from how such a loss affects him or her personally (perhaps the leader was also a close friend) and considers only what it means for the community, then one feels in the name of the community... I do not understand my experience as the same as yours but, rather, I understand the experience as ours. [p. 49]

From individual to community, and now to the state. Edith Stein is seen here to have much relevance to the issues of our own day, as she discusses race, culture, and the role played by religion. Perhaps equally timeless is the

chapter on the feminine nature, which has implications for woman's role in society and the church.

After two more philosophical chapters, as thought-provoking as the earlier ones but this time concerning Christian philosophy, Borden moves on to the more purely spiritual writings. Drawing on research both broad and deep, she highlights the main issues and texts: the 1930s debate on liturgical reform, with its bewildering tension between public and private prayer (see Edith's essay, "The Prayer of the Church"); the indwelling of God in the soul (with quotations from her poetry and other essays); the dark night and suffering (with special reference to "The Science of the Cross" and "The Hidden Life"). This chapter is perhaps (inevitably) too concise to make a spiritual impact, but it would repay close reading as it contains real gems. In the final chapter, devoted to the posthumous Edith Stein, Borden focuses on the controversy of Edith's 'martyr' status. The author here shows great sensitivity to the perspective of both Jews and Catholics and implicitly invites us to mutual understanding.

There may be just one question mark about this book, one which Borden herself mentions: the intended audience. In the preface, she writes that some people may wish to 'avoid the more detailed discussions' (p. viii), in which case she suggests that they skip three of the philosophy chapters. Yet this, I feel, would be a pity: it would seem to imply that these excellent sections are too difficult to understand. What is required is not great intellectual prowess or previous training in philosophy, but a curiosity to make sense of Edith's more difficult works and to locate the heart of her ideas. Many readers, perhaps already familiar with Edith's life, will be grateful for the opportunity now to engage with her writings. I consider this book a major contribution to the literature on Edith Stein.

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THÉRÈSE DE LISIEUX, *Histoire d'une âme*, Nouvelle édition critique réalisée et commentée par Conrad de Meester, préface du Cardinal Godfried Danneels, avant-propos du P. Bernard Bro. 2005, pp. 408, hors-texte photos pp. 8. Presses de la Renaissance, Paris. ISBN 2-7509-0079-4.

Le sous-titre, «Nouvelle édition», semble un peu trompeur, car il s'agit en fait d'une réédition revue et augmentée de celle de 1999 (éd. Carmel - Edit, 368 p., ISBN 90-76590-01-X, BCA 1999/715), qui a été déjà rééditée (en tant que «édition courante» en 2001 par Le Sarmant, collection Trésors de la spiritualité chrétienne, ISBN 2-86679-316-1, 303 p., BCA 2001/1245). P. Conrad mentionne d'ailleurs cette première édition dans les Remerciements, p. 15, au début de la Justification p. 21, et dans la note 114, p. 72. Le mot «nouvelle» se réfère donc aux deux éditions critiques antérieures, celles du Père François (1956) et des Éditions du Cerf (1992). La préface du Cardinal G. Danneels est la même dans les deux éditions, avec les modifications de date nécessaires à