

BOOK REVIEWS

TOWARD A THEOLOGY OF THE LAYMAN. By John D. Gerken, S.J. New York, Herder and Herder, 1962. pp. 152. \$3.95.

During the past ten years, books treating of the role of the layman and the nature of his vocation in the Church have been published in ever-increasing numbers. This is not altogether surprising since we are living in an age in which the layman is becoming increasingly active; he is becoming more aware that he also has an apostolate, distinct from that of religious and priests, to be carried on within the Mystical Body of Christ. Richard Cardinal Cushing, Archbishop of Boston, emphasized this point in a recent pastoral letter, "The Church and Public Opinion." He writes:

Since the lay person in the Church brings with him his own abilities and talents, these in a particular way should find constructive expression. The scientist, the scholar, the teacher, the doctor, the lawyer, the public servant, and all the rest, have something to say which can make the Church a more effective instrument of grace for the good of souls. When these voices are silent the Church suffers from their loss and the Christian has abdicated his responsibility toward the Kingdom.

Indeed, these are important days for the Church. With a new urgency, the Church is turning more and more toward the Catholic layman, encouraging him to become more active in fostering the Christian life. And, thanks to the grace of God, the layman is responding to this urgent appeal.

Toward a Theology of the Layman is quite a notable contribution to the growing list of books on lay theology. The author, Jesuit Father John Gerken, who is currently a member of the department of theology at John Carroll University in Cleveland, has attempted a beginning of what he hopes will one day be a complete theology of the layman. As he explains in his introduction, he was prompted in this task by a two-fold motivation. The first was "a certain dissatisfaction with the theories and explanations one usually meets when investigating the meaning of the lay state." The second

was "the desire to call attention to the profound theological insights of Karl Rahner and to show the relevance of these insights to this question."

The author begins with the principle that just as priests, brothers and sisters enter their respective states in life in obedience to the will of God, so also the lay person embraces his state in obedience to God's will. A person can only live the life of voluntary poverty, chastity and obedience if God has so called him since such a life is, in some sense, contrary to human inclinations. On the other hand, a person will find peace and happiness in the lay state only if God has called him to such a life.

The question Fr. Gerken immediately asks, however, is, "Which is the better state?" One would be quick to respond without hesitation that the religious state is better due to the obvious fact that those who embrace this state voluntarily remove any obstacle or intermediary between themselves and God. Such an answer would be without question the correct one. For the Council of Trent (session XXIV, canon 10) stated: "If anyone says that the married state is to be placed before the state of virginity or celibacy, and that it is not better and more blessed to remain in virginity or celibacy than to be united in matrimony: let him be anathema" (Denz. 980). Christ Himself tells us (Matt. 19:21), "If thou hast a mind to be perfect, go home and sell all that belongs to thee; give it to the poor, and so the treasure thou hast shall be in heaven, then come back and follow me." In addition, St. Paul says in his First Epistle to the Corinthians (7:32-33) that "he who is unmarried is concerned with God's claim, asking how he is to please God; whereas the married man is concerned with the world's claims, asking how he is to please his wife; and thus he is at issue with himself."

Since the Church condemns anyone who says that the religious state is not better than the lay state, the matter would seem to be closed to discussion. However, for Fr. Gerken, this is precisely where the discussion begins. He points out that from these texts of sacred scripture and also from the teaching of the Council of Trent, one must obviously conclude that the layman is an inferior, second-class Christian. But this conclusion is *not* correct. The problem, therefore, according to the author, is to show, "without at the same time offending the layman, why virginity and the religious life are better than life in the world." Any theology of the layman must begin by showing the layman "how virginity and religious life can be the better state without at the same time implying that the layman is an inferior Christian."

Before embarking on his own solution, Fr. Gerken presents the solu-

tion offered by such notable theologians as Yves Congar, O.P., Dominikus Thalhammer, S.J. and Msgr. Gerard Philips. "Their explanations of the two states," he says, "are . . . simply a restatement of the problem. The layman still appears as the one who has less love in his heart because he is a layman."

Fr. Gerken's solution, based on Karl Rahner, is that what is known as the "religious" life and what is known as the "lay" life are mutually exclusive. It is impossible to embrace both states at the same time. These two states do not represent different degrees (superior and inferior) of the same attitude toward the world; rather, they represent exclusively different attitudes toward the world. Therefore, according to the author, they cannot be compared with each other. Regarding their attitudes toward the world, they have nothing in common. Regarding their attitudes toward God, they are the same, since total love of God informs each state. This, says Fr. Gerken, is due to the fact that the commandment to love God above all things is placed upon everyone. This total love of God is required in each state. He writes:

It is simply false to say that the lay state is adequately explained as the state of those who are not as generous as religious. It is not the state of those who are willing to dally on the road to perfection and who do not want to take the more efficient means to holiness; nor is it the state of those who want to divide their hearts between God and the world. And conversely, the religious state is not adequately explained by saying it is the state of the more generous, of those who have given themselves wholly to God.

In the remainder of the book, Fr. Gerken discusses the interpretation of the texts of sacred scripture which touch on this problem, as well as the teaching of the Council of Trent and the encyclical *Sacra virginitas* of Pope Pius XII. Finally he turns his attention to the problem of how to determine one's obligation and here again he develops the solution proposed by Karl Rahner.

In attempting to reconcile his solutions to sacred scripture and the teaching of the Church, Fr. Gerken has not been wholly successful. Granting that there is freedom in the interpretation of the texts of sacred scripture quoted above, still it has been the traditional understanding of Catholics from the beginning that these texts teach the superiority of virginity or celibacy over marriage. To brush this common understanding aside in favor

of a less evident interpretation, especially without substantiation from any of the Fathers or Doctors of the Church, is to treat lightly of the Church's tradition.

However, aside from this, the words of the Council of Trent above all must be seriously considered. Fr. Gerken maintains that the Council of Trent, in defining the superiority of virginity or celibacy over marriage, did not define in what way this is so, or precisely what is meant by "better and more blessed." We must remember, however, that when the Church makes a doctrinal pronouncement, this pronouncement must be interpreted in the light of the ordinary understanding of the words by the Church at large. This is always a most simple understanding. As regards the present question, it is defined by the ordinary magisterium of the Church that the religious state is without question superior to the married state. And in defining this, the Church did not make use of double-meaning words. The Church defined this in simple terms. Therefore, as a state, the religious life is better than the married life. This is not to say, however, that *individuals* in the married or lay state are not as holy and close to God as those in the religious state. God gives His grace freely and He may very well give more grace to a particular person in the lay state than to a particular religious. Thus, in saying that the religious state is better than the lay state is not to say that the layman is a second-class Christian. His state is placed after the religious state, but as an individual in this state he is not an inferior Christian. For the superiority or inferiority of Christians as Christians is not measured by their state of life but according to their degree of love for God.

Whether Fr. Gerken has succeeded in his effort to begin a lay theology remains, of course, to be seen. For the reactions and opinions of other eminent theologians in the Church currently engrossed with this very question to Fr. Gerken's book will have to be taken into account. And, without doubt, many theologians will not entirely agree with what Fr. Gerken proposes in this book. He has, however, presented many new insights into the question of lay theology and for this one must commend him.

—Christopher Lozier, O.P.

TODAY'S VOCATION CRISIS. Translated and edited by Rev. Godfrey Poage, C.P. and Rev. Germain Lievin, C.S.S.R. Westminster, Newman, 1962. pp. 435. \$5.95.

It has always been the concern of the Church to find and encourage

laborers for Christ's vineyard. Ever since Our Lord called His first disciples during His miracle-studded tour around Galilee, the need for preachers of the Gospel has existed and constantly grown. Today, though the number of priests throughout the world is impressive, we have a vocation crisis.

It is with this in mind that the First International Congress on Vocations to the States of Perfection was held in Rome during the month of December, 1961. The results of the Proceedings are now available in this outstanding work. Here is summarized the various studies and discussions of world-wide experts on the subject. Beginning with an allocution of Pope John on religious vocations, this work is divided into four main sections. The first part treats of the condition of vocations in the world. The sociology of vocations is discussed here, as well as numerous statistics on priests and religious, and the vocation crisis that exists in South America. The second part is concerned with the doctrine of a religious vocation, discussing the call of the Christian to perfection, the states of perfection in the Church today and the theology of a vocation. The third part shows how a vocation can be discerned and cultivated. The psychological criteria in the discernment and selection of a religious calling and the cultivation of vocations in houses of formation are clearly explained. Finally the fourth section discusses methods for more successful recruiting.

In order to have a clear understanding of the theology of a religious vocation, it is important to have some knowledge of the nature of Christian perfection. This can be best seen when looked at from God's point of view. In Sacred Scripture we find that "only one is perfect," God Himself. Christ the God-man is infinitely perfect because He is substantially the image of the Father. He became "the visible image of the invisible God" Whom the Father has given us to show us our destiny. Perfection for the Christian, then, consists in reproducing Christ in the best possible way. And the Christian attains this by first uniting himself to Christ through love and grace and then by giving himself to his neighbor in whom he sees Christ.

The Christian draws his strength from the plenitude of Christ, for "of His fulness we have all received" (Jn. 1:16). Created in Him and through Him and for Him, as St. Paul told the Colossians, we will be perfect only by uniting ourselves to His fulness. Only then will we be fulfilling our role in Christ's Mystical Body. This is the core of St. Paul's thought, the basic theme which runs through all his writings: to live in Christ.

A vocation to the religious life consists of a twofold aspect: one visible and the other invisible. There is the internal invitation from God to lead a

more perfect life and there is the external call of the Church. Both are supernatural realities. The essential element is always the supernatural initiative of God and the Church, for it is by means of interior grace and public acceptance that candidates for the religious life are chosen.

It is regarded today as certain to consider this divine invitation as a special grace. It implies a threefold action on God's part: a light of truth to the intellect, a proposal of love to the will, and a personal invitation to a young man's heart.

The grace of vocation is far more than just a vague attraction arising from one's feelings. It is rather a firm conviction grounded in faith, a free choice matured in charity, a strong and lasting desire to do great things for Christ.

The call of the Church confirms the authenticity of the interior invitation. This intervention on the part of the Church also underlies the fact that a vocation is a gratuitous gift from God.

A vocation demands high ideals. For young people ideals are so very important. Their whole future depends upon the convictions that motivate them. These ideals must be seen as something concrete, personal and attainable. And it is well to remember that ideals become personal convictions when the will is attracted to objects that strengthen these ideals.

This can be very clearly seen in regard to purity. For while purity is not the most important virtue, it is the *sine qua non* condition for true love as well as heroic courage. Where there is not purity there can be no true love, and where there is not true love there is no motivation for taking up the cross and following Christ. Love is the only motive strong enough to inspire self-sacrifice. The lack of purity destroys the power to love and envelops a person in the sensuality of self-love, where the grace of a religious vocation can never take root.

The heart, of course, needs to love. That is what it was made for. But it must strive in a very conscious way to make its proper object Christ Himself. Jesus must personally become the center of one's life and the Person to Whom one consecrates his hopes and dreams.

Also when youths are shown the necessity of prayer in realizing their ideals, they will be willing to set their minds to it and even desire it. Sensing their own natural weakness, they will acquire some insight into Christ's words: "I am the vine and you are the branches. As the branch cannot bear fruit apart from the vine, so without Me you can do nothing."

These are only a few of the many thoughts found in *Today's Vocation Crisis*. All fifteen articles reflect the current thought of the day. Its timeli-

ness is especially seen in the solutions that are given to various problems that have been raised, as, for example, how to deal with the modern pre-occupation with comfort.

Everyone of these articles provides worth-while, informative reading. They should prove to be of lasting assistance to religious superiors and vocational directors in helping them form a more accurate estimate of the requirements of the religious life, and, at the same time, offer them evidence of the most effective methods of approach. Authoritative in teaching, this fine work will be noted for its objectivity and breadth of vision.

—Timothy Myers, O.P.

THE MEN AND THE MESSAGE OF THE OLD TESTAMENT. By Peter F. Ellis, C.S.S.R. Collegeville, The Liturgical Press, 1963. pp. 600. \$8.00.

Here is a book written for three flanks of Christians: college students studying the Bible for the first time, students involved in more advanced biblical studies, and all those who use the psalms as a daily well-spring of prayer.

The initiates in an exordium-course to the Bible are given a thorough introduction to the sacred books, which must, of course, be reinforced and given value by the daily and penetrating reading of the sacred texts themselves; those engaged in theological studies are provided with a commentary ancillary to a better appreciation of God's word; those who chant or read the psalms every day are given an array of the 150 songs chronologically or thematically placed throughout the book.

The body of the book is composed of four parts: The Pentateuchal History, the Deuteronomist's History, the Chronicler's History, and the Didactic Literature. Each of these parts is subdivided to suit the triple class of people listed above. First, there is a description of the particular books, second, there is a literary analysis, and third, the related psalms are appended. Added to this are historical tables, charts and maps, indices, and a wide bibliography.

Fr. Ellis has made good use of all recent findings and theories, and has indicated their common evaluation among exegetes.

Much has been written on the first five books of the Bible up to now. The salient points of exegetical thought on the Pentateuch are taken up in *The Men and the Message*, summarized at length in the sections entitled,

"Significant Passages," and commented on sufficiently to give the beginner a knowledge of their importance.

In its literary analysis of the Pentateuch, *The Men and the Message* furnishes the reader with very helpful analogies in order to assist his understanding of the overlapping sources used in the writing of the Pentateuch. There is even included a color-outline of the sources, which runs for fifteen pages.

The second major section, The Deuteronomist's History, although set apart from the first section of the Pentateuch typographically, is nevertheless vitally joined to the previous section both in reality and in Fr. Ellis' way of connecting all his ideas. Thus, the victory of the woman's seed over the brood of the serpent is linked to Abraham's commitment of obedience on faith to the call of the nation to follow in his footsteps. From the great failure in the promised land to the triumph of David's dynasty, we come to the deportation into Babylon.

Introducing the third section, The Chronicler's History, there is a succinct description of all which has transpired so far; then there is described the hope which arises in Israel from the Temple in her midst and from the Messiah who is to come. In this section there is contained a long treatment of the prophets, including a tract on messianism and a description of the messianic texts.

The final section, Didactic Literature, is important, for it delineates and describes the midrashic literary forms, the Wisdom Books, and the apocalyptic literary forms. Fr. Ellis' work is especially interesting here, for he gives a thorough introduction and description of these later biblical texts which provide a meditation on the past for the sake of the present. The sapiential books are seen in their distinctive Israelite spirit. The most interesting of all the remarks in this section are those concerning the inclusion of the *Book of Judith* among the apocalyptic books. Fr. Ellis' case is based on three points

- . . . (a) the vast army intent on destroying Israel and making paganism supreme throughout the earth; (b) the symbolic leader of the forces of paganism; (c) the conglomerate of world empires united to form a composite symbol of the forces of paganism opposed to God.

Fr. Ellis has provided a book most apt for colleges and seminaries; this book must find its way to those rather dormant institutions of learning which are deficient in biblical studies, for *The Men and the Message* will

guide scriptural neophytes, enrich student-exegetes, and grace everyone who finds the Bible a delight.

—Albert Doshner, O.P.

PSYCHOANALYSIS AND RELIGION. By Gregory Zilboorg. Edited with an introduction by Margaret Stone Zilboorg. New York, Farrar, Straus, and Cudahy, 1962. pp. 243. \$4.50.

Psychoanalysis and Religion is a collection of eleven articles written by the late Doctor Zilboorg. This posthumous re-publication of the thinking of a world famous authority in the field of psychoanalysis is enhanced by the charming recollections of the author's wife. For those who knew him, reading the pages of this literary distillate is like once again matching wits across table or desk with one of the most stimulating and likeable international personalities of the last quarter century. Zilboorg was professor, clinical therapist, researcher, author, literary translator, journalist, secretary to the Minister of Labor of the Keensky government, and family head. Such a full spirit draws and captures reader interest.

Since the items chosen for the collection span the years 1939 to 1958, it is not surprising that the wealth of detail and richness of intellectual reflection are too extensive for the restrictions of a short review. Among the major points are: the rapprochement of science and religion; compatibility of psychoanalysis and religion; Freud and religion; and the synthesis of psychoanalysis and Thomism. The warm expansiveness of this universally known doctor tended to embrace truth wherever found. His conclusions seemingly helped him on the path to the true Faith and he gives readers his penetrating insights.

The reader will find it helpful to be prepared for the author's presentation of material in terms of psychoanalytic interpretation. He tells us that the language of the "psychic apparatus" is irrational and "paralogical." That this can lead to apparent contradictions is substantiated by a statement of the author on page fourteen: ". . . perhaps the greatest contribution of St. Thomas. He adapted Aristotle to the prevailing apologetics by means of a new postulate: That which is true in philosophy may not be true in theology, and *vice versa*." Fortunately this statement, which is quite the opposite of the factual teaching of St. Thomas, is replaced in the later articles by a more precise orientation to Thomistic teaching. The change in the author's focus perhaps is accounted for by his increasing contact with

Catholic scholarship over the years. His keen interest in priest scholars is attested by his wife in the introduction.

A similar mistake in scholarship appeared in his widely read *History of Medical Psychology* (p. 509). In the latter work he refers to the position of St. Thomas as that of the "double truth" (p. 126). Such a misrepresentation of Thomistic teaching is too obvious to be passed over in silence.

The author, however, is not to be castigated since in context he is dealing with semantic conflict rather than a conflict of scientific and religious truth. This is borne out by the example that he gives of the psyche and the soul. The former entity is not the latter in the author's view of psychoanalysis. The conflict could arise therefore when psychological statements touching upon the psyche are predicated unqualifiedly of the soul. One is relieved therefore to find that the author's above unfortunate choice of expression is not a perduring conviction.

It is interesting to read the concepts that Zilboorg had of the nature of the "psychic apparatus." His view seems to be in the direction of the modern scholastic writers insofar as he relates the psyche to the internal senses in some way. One might wish that the mind of Zilboorg could have feasted upon the wealth of pertinent Thomistic teaching that is beginning to become more widely available today.

Due to the historic stature of the author this volume merits consideration. In addition, however, the specifically Zilboorg contribution deserves deep scholarly analysis and further development of the vistas projected.

—A.C.M.

DAILY LIFE IN THE TIME OF JESUS. By Henri Daniel-Rops. Translated by Patrick O'Brian. New York, Hawthorn, 1962. pp. 512. \$6.00.

In an age when Biblical scholars have been formulating new and sometimes "startling" theories, the necessity for informative, reference material on Biblical subjects becomes most apparent. Daniel-Rops first met this challenge with his classic, *Jesus and His Times*, and has now returned to the field with another volume, *Daily Life in the Time of Jesus*. While this is not a Biblical work it is a study of the land and people found in the New Testament. The political, intellectual, social, religious, economic and cultural environments of the Jews are described, and an explanation of their temperament, their similarities and distinctness from other peoples of those times and ours is offered. More than an abstract impersonalized history of

a people, *Daily Life in the Time of Jesus* is rather a personalized account and character study of everyday life.

The defects of such a work arise from its very perfection. A complete and scholarly account of the life and times of any period of history will necessarily be long and detailed. *Daily Life in the Time of Jesus* is no exception. The kinds of birds found in the trees and types of flowers in the fields seem to be irrelevant for they lack any significant value in the life and mission of Christ. What sometimes seems like an inordinate preoccupation with details will tire all but the most interested readers.

Simply written and easily readable its most outstanding contribution to current Biblical literature is its panoramic view of Jewish life in the years Our Lord walked the earth with us. Those who read *Daily Life in the Time of Jesus* will find their knowledge, understanding and appreciation of the New Testament greatly increased, and the hours they spend reading and meditating upon it more profitable.

—M.M.

THE MODERN THEOLOGY OF TRADITION. By James Patrick Mackey. New York, Herder and Herder, 1962. pp. 216. \$4.75

This book is a resumé of the many opinions concerning Catholic tradition starting from Cardinal Franzelin and ending happily with Matthias Scheeben. Father Mackey feels that today the opinion of Cardinal Franzelin and those who followed him in limiting tradition in the Church to those things actually defined by the Magisterium has a following or at least a residue too large to ignore. He has written this book to point out that this school's opinion is incomplete and too limited in its definition. He extends, as do most modern theologians on this subject, the notion of bearers of tradition beyond the actual definitions of the Magisterium, to not only the Fathers of the Church and the major theologians, but also to the faithful as active bearers of tradition.

The author shows considerable familiarity with the authorities in this field and a sense of logical analysis as he gleans contributions and refutes what he cannot accept in his survey of the field. There doesn't seem to be anything new or revolutionary in Fr. Mackey's work. Its advantage is that it formally places before the theological eye in one whole cloth the case for those interested in breaking off the shackles of the counter reformation ideas that can still be found. It does this well and dispassionately.

This is a strictly theological work and it would not be too interesting to non-professional theologians.

—N.B.

THE BIBLE IN CURRENT CATHOLIC THOUGHT. Edited by J. L. McKenzie, S.J. New York, Herder and Herder, 1962. pp. 247. \$6.50.

This volume which originated as a birthday tribute to the late Father Michael J. Grunthaner, S.J., ended as a memorial to a gracious and scholarly priest. The title of the book may at first glance suggest a comprehensive survey; it is not that but rather a sampling of current Catholic thought relative to problems raised not only by the Old and New Testament but even by the Inter-Testamental period and the second century of the Christian era.

The work does not intend to be a popular exposition of Catholic thinking nor is it such. Some of the questions discussed, e.g. "Northwest Semitic Philology and Job," are hardly a response to any widespread popular difficulty. Others e.g. "The Qumran Reservoirs," concern a point of popular interest but employ a scholarly method of approach so technical as to be practically unintelligible to the general reader. A few articles e.g. "The Gospel Miracles" would be profitable even if not completely comprehensible to the average reader.

For those seeking a popular presentation of current Catholic thought on the Bible, this work is not intended as the answer. For those who are serious students of biblical matters, this is a worthwhile addition to a growing body of specialist literature.

—E.A.S.

PICTORIAL HISTORY OF CATHOLICISM. By Marian McKenna. New York, Philosophical Library, 1962. pp. 318. \$13.00.

Everything is pictorial nowadays, from missals and prayer books, to cook books, dictionaries and works of history. Who can question that a picture is worth a thousand words? At any rate, Marian McKenna is responsible for a remarkable book illustrating the history of the Church from the time of Christ to our own day. More than half of the pages are covered with pictures and the text is broken down into thirty chapters. Each chapter is an interesting summary of some particular broad phase or aspect of history, even if some of the sentences seem to trip all over themselves at times. The pictures are well selected and for the most part quite rarely seen, save perhaps by scholars in the field; and they are well distributed throughout the book, placed close to the passages pertaining to them, and accompanied by appropriate captions. The price may be prohibitive for individuals but it would be a worthwhile acquisition for any teacher of European or Church history or for libraries.

—P.C.

INSIDE OUT. By Sister Ann Edward, O.P. Fresno, Academy, 1962. pp. 170. \$4.00.

Lives of nuns are usually written either because they were saints or as an exposé "on why I fled the walls." Concerning the first the critics of the cloister say that saints survived only because of their heroic virtue. With regard to the other they suggest that ordinary women cannot be happy in the convent. Such positions demonstrate a lack of knowledge or at least a misunderstanding of convent life.

Inside Out, an honest reply to the question, "what is the convent really like?", is an irrefutable answer to the ignorant, the befuddled, and the incredulous. It is an autobiography of Sr. Ann Edward, O.P., who is neither a canonized saint nor a social misfit. Sister wishes to tell her story to dispel the "over the wall" image that has been in the spotlight during the last few years.

Sister employs a quick wit and a lively style to accomplish her purpose. She writes so simply and clearly that even those unschooled in the intricacies of the religious life and the Catholic faith will understand her. The reader is carried along by a buoyant humor, enjoyable in itself, which will elicit nostalgic chuckles among those who have endured the rigors and gained the rewards of the postulancy and novitiate.

A sister's life is not without trials and difficulties, and Sister Ann Edward does not hesitate to relate hers with perfect frankness. The biggest was her dissatisfaction with the teaching sisterhood. She loved her vocation, her work, and her companions, but her thirst for contemplation was never quenched in the active apostolate. She was restless for greater union with God in the quiet solitude of prayer. Sister's exit from the convent at the expiration of her temporary vows gives us a glimpse of the problems faced by an "ex-sister." Her subsequent entrance into the Dominican Sisters of the Perpetual Rosary introduces us to the joy and hardship of the strict cloister.

Inside Out is a complete story, for we know at its end that happiness has been found. Yet it is not entirely complete because Sr. Ann Edward is still working and praying, sowing the seeds of the religious life as a Mistress of Novices, and reaping her daily rewards. *Inside Out* is a warm, personal story of one sister's fears, disappointments, joys and LOVE, but more important it is an easily readable study penetrating the depths of the religious life. To Sister Ann Edward we owe many thanks for this perfectly delightful, candid, and valuable portrait of the American Catholic Sisterhood.

—M.M.

THE ENCOUNTER WITH GOD. Edited by Joseph E. O'Neill, S.J. New York, MacMillan, 1962. pp. 205. \$4.00.

The *Encounter with God* is a select anthology of current theological thought on questions of interest to educated Catholics. The seven essays which comprise the work are, in the words of the editor, "an attempt by a group of Jesuit theologians to keep abreast of certain especially important aspects of modern theology." Moreover, they represent partial response to what Fr. John Courtney Murray explains in the Foreword as "the duty of developing a theological culture in America."

Fr. Robert W. Gleason's essay on "Miracles and Contemporary Theology" is noteworthy for its fine scholarship but no less for its excellent prose, as one might expect. He examines the understanding of miracles from biblical to modern times and concludes that Catholic theology is gaining a balance and completeness in its treatment of miracles. This is due, he says, to the reintegration of the notions of context, sign value, and spiritual preparedness in the discussion of miracle. The importance of this development for an understanding of the Gospels is evident, for the Evangelists record miracles as signs pointing to something else—to the truth of Christ and the authenticity of His mission.

The following essay, "Some Aspects of Current Christology," by Fr. Thomas E. Clarke, presents a comprehensive survey of the more significant contributions in this field. With regard to the two Patristic approaches to the mystery of Christ—Antiochene and Alexandrian—Fr. Clark observes that the trend today is to stress the limitations rather than the advantages of the Alexandrian or mystical tendency. Thus modern theologians are concerned with the role of the human soul of Christ in their soteriology. There is deep concern about the psychological unity of Christ; how was He humanly aware of His own divinity? Fr. Clark gives a lucid exposition of the extreme and middle positions. He notes a growing uneasiness among theologians with the "triple knowledge" in Christ—beatific, infused, experiential—and sees St. Bonaventure as providing a key idea in the new tendency. The second part of this essay is concerned with the form in which the mystery of Christ is expressed. The main difficulty here is to correlate the Calcedonian formulation of the one-and-many in Christ with the Scriptural one-and-many. Finally, Fr. Clarke sets forth several proposals of Carl Rahner, who has called for a spirit of enterprise in Christology in an effort to gain a better understanding of the Incarnation.

Fr. Quentin Quesnell, in "Mary is the Church," examines the content

of the Mary-Church analogy. In answer to the question: Why this analogy? he explains that Mary and the Church are the "supreme participators" of the salvation pattern, i.e. of suffering, death, resurrection and glorification. The author concludes with several suggestions flowing from the significance of this analogy and relative to its bearing on Mariology and other aspects of theology.

In other essays, Fr. Matthew J. O'Connell surveys the sacraments in theology today; Fr. Herbert Musurillo discusses the problems of symbolic communication and kerygmatic theology; Fr. Francis J. McCool writes on the "Preacher and the Historical Witness of the Gospels"; and Fr. P. De Letter analyzes the ontological and psychological meaning of the soul's encounter with God.

—A.B.

SEND FORTH THY SPIRIT. By Leonce de Grandmaison, S.J., (selection of texts and introduction by Madeleine Danielou; translated by Angeline Bouchard). Notre Dame, Fides, 1962. pp. 111. \$3.25.

Send Forth Thy Spirit represents a selective collection drawn from Leonce de Grandmaison's works on the Holy Spirit, as well as new material from his retreat notes and conferences. All the meditative themes found in this short work center around the apostolate guided by the Holy Spirit. The fundamental themes are: The Spirit of Religion, Jesus Our Lord, Grace and Nature, Purification of the Apostle, Mental Prayer, Docility to the Holy Spirit, Apostolic Service, The Mystical Life, The Blessed Virgin, and lastly, a fine commentary on the Our Father.

Father Grandmaison exposes these rich themes of the Christian life in a somewhat poetical manner. The texts are interspersed with quotations from Holy Scripture and prayerful exhortations to those engaged in the active apostolate. The author is vitally interested in inflaming the hearts of his hearers to this end, and not in indoctrinating them into any system of spirituality.

The reviewer of this book, however, found many of the themes drastically brief and patchy in their presentation, though sublimely expressed. He had the feeling that the collector of the texts attempted to utilize as much matter as possible in the fewest number of pages. The end result was a distracted and somewhat bewildered reader. As a possible solution to this problem, the following suggestion is offered: read only a minor subject heading at a time, close the book, use whatever God-given reflective powers you have

to amplify on the text, and then go on. Our recommendation of this book is restricted to those who have some familiarity with theology and the religious life. —A.N.

THAT THE WORLD MAY BELIEVE. By Hans Küng. Translated by Cecily Hastings. New York, Sheed & Ward, 1963. pp. 150. \$3.00.

What are some of the important areas being explored in the vital ecumenical movement of the Church today? Father Hans Küng, one of the official theologians at the Second Vatican Council, has the answer, and, moreover, provides it in the simplest and warmest terms. *That the World May Believe* not only contains within its short 150 pages a consideration of the areas in the great dialogue between Catholics and non-Catholics, but it also suggests some concrete helps for each Christian in resolving his own problems.

Father Küng's little work takes the form of ten personal letters to a university student who has laid various religious problems before him. They are not some hair-splitting or esoteric problems but of vital concern for each and everyone of us today. For instance, does one discuss matters with Protestants? Here the author sets up some rules to follow when engaging in discussions with Protestants, such as remembering that Catholics as well as Protestants are responsible for the schism, and that Protestants are Christians too! Do we have to defend everything that has happened in the Church? No, only the truth! Will Christians be divided forever? How should we understand the statement, "Outside the Church no salvation"? Can pagans be saved without hearing about Christ?

These and other inquiries are put before Father Küng, and he handles each problem with surprising simplicity and thorough understanding. Because these letters are written in simple style, deliberately avoiding a heavy theological presentation, they are especially engaging for the average lay person. The book is well worth having for those who sincerely desire to discuss things with their non-Catholic neighbor in order "that the world may believe." —R.J.R.

LEST WE BUILD ON SAND. By Trafford P. Maher, S.J. St. Louis, The Catholic Hospital Association of the United States, 1962. pp. 302. \$4.50.

This book is subtitled "A Study of the Natural Basis for Supernatural Formation." Within the general context of the transitional culture that surrounds and pervades the lives of young religious who are in the process

of formation today, Fr. Maher examines the various factors which contribute to the natural development of the individual. The environmental background influence and the indispensable need for commitment to an ideal or goal are presented as the point from which and the point to which a person must proceed.

The basic propositions of personality, the various types of personality and the significant influence of intellectual capacity, the conflict between cultural and social class values on one hand, and the individual's attitudes, basic psychological needs and all-important self-concept on the other, are treated from the differing points of view of the superior and the subject.

There is, then, a theoretical consideration and a practical application of co-ordinated theories of learning and counseling. The book ends with a critical examination of the organization-versus-individual problem and its ramification in the individual's life and his struggle for psychological survival, with special emphasis on the particular problems of hospitals under the direction of Catholic religious.

Fr. Maher's reasoned procedure along various lines is helpfully summarized in lists of numbered rules of activity, which might lend themselves as check-lists. Theory is presented clearly and with adequate examples, general enough to be easily applicable to many particular cases. The entire treatment gives the impression of resting on solid experience coupled with reasoned principles. And in human conduct, this is, perhaps, a most effective means of communication.

A more detailed and explicit consideration of the individual's need to be accepted and the primary function of love in the natural formation of the individual would have been appreciated. But Fr. Maher has chosen to consider these points as secondary themes running through the entire book.

Lest We Build on Sand is most welcome. It would make an invaluable study-source for those whose concern is the formation of religious and for any of those who are charged with the direction of others. Because of the "natural's intimate relation to the supernatural," it provides an excellent exposition of the natural basis upon which grace builds. —B.C.

THE PROTESTANT LITURGICAL RENEWAL, A CATHOLIC VIEW-POINT. By Michael J. Taylor, S.J. Westminster, Newman, 1963. pp. 336. \$5.50.

Liturgical renewal is important to ecumenism, whether it take place within the Catholic Church or in those Protestant communions which are

involved, to one degree or another, in the ecumenical movement. The reason for this importance is simple: liturgy is the concrete expression, in the form of activity able to be observed, of the constitution of a given religious community.

Fr. Taylor has undertaken an empirical study of such renewal in American Protestantism, a study which covers the spectrum of denominations, with the notable exception of the Protestant Episcopal Church. The method the author used is extremely interesting: he devised a rather comprehensive questionnaire on sacramental theology and liturgical practise, which was put to a presumably representative group of clergymen of each denomination.

The conclusions are highly probable indications of trends in current American Protestant worship. On the whole they show that a serious re-assessment of Protestant positions—taken mostly in the wake of the Reformation and, it must be said, in reaction to the late Renaissance incomprehension of communal worship—is taking place today. The volume is well documented, replete with a bibliography of pertinent works. It should be of service as a handbook of reference to both ecumenists and liturgiologists.

—M.B.S.

THE MYSTERIES OF MARRIAGE. By Joseph A. Breig. New York, Sheed & Ward, 1963. pp. 176. \$3.50.

The Mysteries of Marriage, by Joseph Breig, provides an excellent view of married life, or rather what married life should be. This book looks at two sides of the same coin, the serious and humorous realities of marriage. Mr. Breig has been a husband and father for many happy and fruitful years; his knowledge comes from first hand experience. He could easily be regarded as a "pro." Marriage is a matter of great theological importance, and Mr. Breig devotes his efforts to drawing out this religious significance. His contribution fulfills Pope John's request for more material explaining "the shining beauty and holiness of marriage."

The author divides his book into two sections, *The Major Mysteries* and *The Minor Mysteries*. The Major Mysteries are the great truths of life—God, faith, love. The minor ones are the intimate truths of every day life—why a woman can't talk like a man, for example.

In chapter two Mr. Breig states that the immortal soul is infused at the moment of conception. However, it should be pointed out that theo-

gians dispute as to the exact time the body becomes united to the intellectual soul, whether it be at the first instant of conception or afterwards.

Chapter six deals with the raising of children. Mr. Breig observes that the correct attitude of parents stems from the right kind of love. No pre-conceptions should arise concerning the future careers of their children. The correct kind of love perceives the good which God intends for each youngster as His image and heavenly heir.

Among the twenty-one chapters of the work, the ninth, "Sex and Restraint," would appear to be the most important. Here the "rhythm" method is given extensive consideration. Rhythm should aid the married partners to possess true love for one another. Unlike artificial contraception whose lustful acts degrade the selfish parties, rhythm elevates the married couple by placing the well-being of the family first. It should be a refining influence which ennobles the union of minds and souls. Two doctors who have given a great deal of time to the medical study of "rhythm" are cited. Their findings place the "rhythm" system as a completely reliable one, thus offering new hope for childless couples desiring to have their own children, and to those who wish to legitimately limit the size of their family. Pope Pius XII's informative norms offer assistance in limiting or even avoiding childbirth for medical, eugenic, social or economic reasons.

The Mysteries of Marriage stands as an ideal manual for an engaged couple about to embark on their new life together. The marriage counsellor could also profit by Joseph's Breig's views for he has thrown considerable light on a vocation too often taken for granted. His keen insight into daily problems and situations may aid other married men and women in overcoming their own. By growing in the grace of God they may lead their children to the greater mysteries of union with God.

—L.M.

AM I NOT HERE. By Harold J. Rahm, S.J. Washington, N.J., Ave Maria Institute, 1962. pp. 160. \$3.75.

Professedly writing "our American Mother's beautiful story as simply as possible without losing myself in the mazes of academic research," Father Harold J. Rahm presents a few introductory glimpses of Our Lady of Guadalupe. Certainly this is a story which should be known to us, but such familiarity is what ought to be the case, not what is.

The author sketches the reign of superstition which saturated the Aztec culture in Mexico, and the effects of the Spanish conquest there just before

1531, the year of the apparitions. After describing the miraculous picture of Our Mother as it is today, he flashes back for an historical account of the apparitions themselves. This includes a few pages about simple Juan Diego, the poor Indian to whom Our Lady appeared five times at the top of a rocky hill which afterwards was covered with flowers. Also told is the story of the Bishop's slow belief in Juan Diego's story, and of the miraculous appearance of the picture of the Blessed Mother on the *tilma* or outer garment of the ignorant Indian.

In general, Fr. Rahm presents the whole story quite briefly, and in very broad lines. In the book there are a number of pictures, some of which could have been omitted, such as the blessing of the Guadalupe Thrift Store in El Paso. Also a number of repetitions occur in the narration. On the whole, the book outlines the story of Our Lady of Guadalupe. For one seeking greater familiarity, the bibliography listed at the end of the book will be helpful, although many of the works listed are pamphlets or articles in popular devotional magazines.

—A.F.

PERSONALITY DEVELOPMENT IN THE RELIGIOUS LIFE. By John J. Evoy, S.J. and Van F. Christoph, S.J. New York: Sheed & Ward, 1963. pp. 247. \$3.95.

Most psychiatrists and psychologists agree that childhood is one of the most crucial periods in the development of personality. What a person is today can in large measure, although not entirely, be traced back to influences and experiences of early childhood. For this reason, Frs. Evoy and Christoph devote much of their book to a discussion of personality as it unfolds and develops in the child. They then apply their findings to the adult religious. What results is a considerable understanding of the behavior of other individuals, religious in particular.

Looking first at the child during the infancy period, it seems that the normal child experiences a phase of "omnipotence." This is from birth to usually around two and one-half years of age. At a cry, his needs are answered—he is fed, changed, cuddled. However, normal parents do not continue to treat the child in this manner. As he gets older, his cry becomes less effective. His mother no longer is his slave. When this dawns on the child, a crisis has been reached. The feeling of "omnipotence" disappears and with it comes the realization that he is incapable of even the most elementary self-service. What to do in the face of such utter dependence? It is here that the psychological phenomenon of satellization makes its ap-

pearance. What the child cannot do for himself, his parents will do for him because they love him. True, he cannot command them the way he formerly could. Nevertheless, if he follows their commands and does what they wish him to do, they in turn will provide for him. Once again the child has achieved a feeling of security—although not omnipotent, still he is somebody. It is the feeling that he is somebody, given him by loving parents, that will remain with the child all his life.

Yet what of the child who is not loved by his parents? When he realizes that he is not king of the mountain, that he is not omnipotent, where is the compensating experience giving back his self-esteem? There is none and the result, of course, is the feeling of rejection. According to Fr. Evoy, the rejected child “. . . has the awareness that someone important does not love him, does not like him, does not want him, is not interested in him.” Unfortunately, most often the child is right in his assumption. And like the feeling of security given the child by loving parents, the lack of it, the feeling of rejection will color the entire life of the child. This is not to say that the personality involved is doomed to failure. Much can be done to off-set rejection. Nevertheless, there will always be a lack, a void that the well satellized child never experiences.

After a very excellent treatment of satellization and rejection, Frs. Evoy and Christoff go on to discuss such personality factors as anxiety, overprotection, overdomination, overappreciation. Examples and applications to the religious life are continually made throughout the book. What is the attitude of a sister, rejected as a child, to her superior? What will be the community relations of a sister, well satellized as a child? These and other questions are asked and answered.

Personality Development in the Religious Life is a book directed principally to women religious. The matter and manner of its presentation however make it of universal appeal. It is perhaps one of the finest books to appear on the subject of personality development. This reviewer would recommend the book to all, especially parents—those most influential “giants” in the life of the child. —F.Q.

DATING FOR YOUNG CATHOLICS. By Msgr. George A. Kelly. Garden City, Doubleday, 1963. pp. 135. \$2.95.

This book is aimed at the vast group of young Catholics who are not yet engaged or going steady. It contains sound reflections on the nature of the sexes, the purpose of dating, the problems of drinking, driving, and

going steady, the importance of chastity, and the purpose of courtship and marriage.

Msgr. Kelly is very much aware of the difficulties confronting modern youth in these areas. He uses the positive approach to these matters, for he is convinced that his audience is sincerely interested in doing not only what is good, but what is best. Furthermore, the author feels that these young people are better disposed for an objective judgment on these problems because they are not yet emotionally involved with any particular member of the opposite sex.

In treating of his subject, Msgr. Kelly makes very good use of the experience he has derived from years of personal contact with members of the group for which he is writing. His examples and reasons are well adapted to the mind of modern youth.

The doctrine contained in the book, of course, is not new or startling. What does speak well for it and make it highly recommendable is the way the subject is handled, the examples, the frankness and the reasons offered—all of these are admirably suited to the young set. It would be well to have young people read this work before they begin their dating careers.

—J.P.

THE SACRAMENT OF PENANCE. By Paul Anciaux. New York, Sheed & Ward, 1963. pp. 190. \$3.50.

The treatment of sacramental penance elaborated by Fr. Anciaux is a completely dogmatic one. It is far from his intention to present a moralist's case book, and few passages reach that development of pious reflection to be expected in a "spiritual reading" book. The task set by the author was to investigate the respective roles of penance as sacrament and as virtue, to investigate the so-called "ecclesial dimensions" of the sacrament, and to develop these investigations in the light of historical and patristic contexts.

The excellent first chapter, "Sin and Redemption," makes quite clear Father Anciaux's respect and dependence upon the doctrine of St. Thomas Aquinas. After considering the negative-positive aspects of sin itself, he sets aside the theological to develop the patristic data as indications of the true nature of the sacrament. This second chapter, "The History of Penance in the Church," is the weakest in the book. So general is the admission among dogmatic theologians and even among patristic scholars of the confusion in the first four centuries concerning the power to forgive sins, the power to reconcile to the Church, and of the respective ecclesiastical rites,

that it seems unwarranted for the author to arrive at a pat conclusion that the general practice of the patristic age forbade reiteration of sacramental penance.

In the remaining chapters, the author analyzes the nature of penance and its elements. The development of the integral role of the virtue of penance in the sacrament itself is solidly based upon the tract on this sacrament in the *tertia pars* of St. Thomas' *Summa*.

Fr. Anciaux comes into explicit disagreement with the Angelic Doctor in order to express the "ecclesial dimensions" of the sacrament. Anciaux states: "Reconciliation with the Church, the power of penance as an activity of the Church, may be considered as the sacrament of reconciliation with God. . . . And this essential aspect, emphasized by the Fathers, can be expressed by the formula: reconciliation with the Church is the *sacramentum et res* of sacramental penance. The actual submission to penance is the *sacramentum tantum*, the outward sacramental sign. Complete reconciliation with God is the *res sacramenti*." St. Thomas, to the contrary, in III, 84, 1, ad 3 gives this response: In penance, the *sacramentum tantum* is the acts performed outwardly by the repentant sinner and by the priest giving absolution; the *res et sacramentum* is the sinner's inward repentance; while that which is *res tantum* is the forgiveness of sin."

This response of St. Thomas gives one more motive for suspicion of the interpretation of patristic data upon which Father Anciaux postulates the "ecclesial dimension."

—P.P.

UNITY: MAN'S TOMORROW. By Roger Schutz. New York, Herder and Herder, 1963. pp. 94. \$2.95.

This book is a collection of meditations on church unity by the Prior of the Protestant community at Taize. Unity, of course, is the ideal after which each Christian must strive. Can it be achieved if the Christian be divided against himself? Prior Shutz answers in the negative. Peace of heart is a prerequisite for ecumenism.

The thoughts of Prior Shutz, found in this book, reveal him to be a deep thinker and true Christian. Both Catholic and non-Catholic will profit from a reading of the book. Certainly the reader will come away with some "understanding," the first step toward sincere ecumenism.

—F.Q.

SANCTITY: In Other Words. Dom Hubert von Zeller. Springfield, Templegate, 1962. 94 pp. \$2.95.

This is a small, refreshing book on a big subject. It is the first in a series of "presentations for beginners" by one of the most distinguished writers on the spiritual life. In a brief, succinct and delightful way, Father Von Zeller tells us what sanctity is and what it is not, how to and how not to go about it. Well worth reading. —T.M.

FOR A BETTER RELIGIOUS LIFE. Vitus Gaiani, O.F.M. Translated by Father Patrick, O.S.B. Staten Island, Alba House, 1962. pp. 212. \$3.95.

This book is a summary of the proceedings of the International Congress on the States of Perfection held in Rome a few years ago. Written in a straight-forward style, it deals with religious perfection in the modern world. In it are discussed the nature and means of the religious life and how it can be adapted to meet the challenges of today. Highly recommended for religious superiors. —T.M.

BRIEF NOTICES

The sources of theology and philosophy are often difficult to find. Sometimes a reading familiarity with the ancient tongues is required, sometimes long trips to specialized libraries. In answer to the need for more easily accessible volumes and English translations of the great works of theology and philosophy, three volumes have recently been published.

In The Works of Bonaventure series (Paterson, St. Anthony Guild Press, 1963. \$6.75) *The Breviloquim*, translated by José de Vinck, is a summary of the entire field of theology. It reads more like a beautiful lyric than a manual. But as a systematic approach to the love of God it is unique.

Paul W. Harkins has translated *St. John Chrysostom: Baptismal Instructions* (Westminster, Newman, 1963. \$4.50). This is a collection of twelve fourth century documents. They are concerned with the mystical initiation into the Christian faith and the concrete initiation into the Christian way of life.

Classics in Logic, edited by Dagobert D. Runes (New York, Philosophical Library, 1962. \$10.00) presents a large number of readings in

Epistemology, the Theory of Knowledge and Dialectics. Many of the readings appear for the first time in English. It is a fine reference book.

The reality of sin and the meaning of penance is the subject of *Sin and Penance* by Peter Riga (Milwaukee, Bruce, 1962. \$4.25). This popular historical, scriptural and theological approach to the sacrament of Penance is balanced with the personal and social implications that sin has in the lives of men. It is well worth consideration.

The Christian in Society by Jeremiah Newman (Baltimore, Helicon, 1962. \$4.50) is a theological investigation into the problems of Christians in society. The problems are theoretical and practical; the treatment discusses the historical development of the laity and today's apostolate.

BOOKS RECEIVED

- The Challenge of Hunger.* By Noël Drogat, S.J. Newman, 1962. pp. 158. \$3.95.
- An Hour with Jesus.* By Abbé Gaston Courtois. Newman, 1962. pp. 155. \$3.00.
- The Love of God.* By Saint Francis de Sales. Newman, 1962. pp. 561. \$5.95.
- The Nun in the World.* By Leon Joseph Cardinal Suenens. Newman, 1962. pp. 175. \$1.95 (paperback).
- Madame de Chantal.* By Elisabeth Stopp. Newman, 1963. pp. 272. \$4.50.
- Don Bosco: A Spiritual Portrait.* By Edna Beyer Phelan. Doubleday, 1963. pp. 352. \$4.95.
- Grandmother and the Priests.* By Taylor Caldwell. Doubleday, 1963. pp. 469. \$4.95.
- Only One Heart.* By Sister Patricia Jean, S.L. Doubleday, 1963. pp. 312. \$4.50.
- The Remarkable Curé of Ars.* By Michel de Saint Pierre. Doubleday, 1963. pp. 230. \$3.95.
- Six Saints for Parents.* By Rosemary Haughton. Sheed & Ward, 1962. pp. 249. \$3.95.
- Kierkegaard As Theologian.* By Louis Dupré. Sheed & Ward, 1963. pp. 229. \$5.00.

- The Do-It-Yourself Parent.* By Richard and Margery Frisbie. Sheed & Ward, 1963. pp. 209. \$3.95.
- The Range of Intellect.* By Barry Miller. Herder and Herder, 1963. pp. 251. \$5.95.
- Lamb of God.* By Augustine Stock, O.S.B. Herder and Herder, 1963. pp. 175. \$3.95.
- Life and Holiness.* By Thomas Merton. Herder and Herder, 1963. pp. 162. \$3.50.
- In Time of Sickness.* By Hubert McEvoy, S.J. Templegate, 1962. pp. 251. \$3.50.
- The Marks of True Devotion.* By John Nicholas Grou, S.J. Templegate, 1962. pp. 165. \$3.50.
- The Prayer of Faith.* By Leonard Boase, S.J. Herder of St. Louis, 1962. pp. 147.
- The Natural and the Supernatural Jew.* By Arthur A. Cohen. Pantheon, 1962. pp. 326. \$6.00.
- Marguerite Bourgeoys.* By Sister St. Mary Genevieve, C.N.D. Farrar, Straus & Co., 1963. pp. 176. \$2.25.
- Makers of the Modern Mind.* By Thomas P. Neill, Ph.D. Bruce, 1963. pp. 420. \$2.95 (paperback).
- Way to Happy Living.* By Fulton J. Sheen. Fawcett World Library, 1963. pp. 144. 50¢ (paperback).
- St. Thomas More.* By Christopher Hollis. Academy Library Guild, 1963. pp. 248. \$1.95 (paperback).
- Darwin and the Modern World View.* By John C. Greene. New American Library, 1963. pp. 126. 60¢ (paperback).
- Fundamental Questions on Ecclesiastical Art.* By Karl Borromaeus Frank. Liturgical Press, 1963. pp. 104 (paperback).
- Cistercian Nuns of Today.* By the Cistercians of Wimborne. Thomas More Books, 1962. pp. 63 (paperback).
- Catholic Living in a Nutshell.* By Rev. Ronald F. Gray, O.Carm. Mary, National Catholic Magazine, 1963. pp. 57 (paperback).