

BOOK REVIEWS

SACRAMENTS OF INITIATION: BAPTISM AND CONFIRMATION. By Charles Davis. New York, Sheed and Ward, 1964. pp. 159. \$3.50.

BAPTISM AND CONFIRMATION. By Burkhard Neunheuser, O.S.B. Translated by John Jay Hughes. New York, Herder and Herder, 1964. pp. 252. \$6.50.

Father Davis' is a very dangerous book—and the danger is precisely this: that his reader will not appreciate the scholarly research and sound theological insight which the author's facility of expression belies. Rare is the writer who can present twenty centuries of theological development while doing justice to his matter and respecting his reader. Father Davis does this remarkably well.

In the first of five chatty chapters, he talks about symbolism, particularly in relation to baptism. He mentions water's twofold symbolism of death and life; the baptismal symbolism of light and illumination, of the Deluge, of the Exodus, of crossing the Jordan under Joshua's lead; he speaks of the baptism of Christ symbolizing his redemptive death, and of the Johannine insight into Christ's death as a promise of life.

He then sketches an historical picture of the early Church and her rites, tracing and reconstructing her initiatory ceremonial. His account of patristic developments, usually a detailed, dry, and uninteresting part of similar books, is pleasantly informative and extensive, but not overbearing. He moves easily from point to point and discusses water and its use, and the words of the baptismal formula; also the anointing, the baptismal garment, the preparatory scrutinies, the evolution of the catechuminate, practices of infant baptism, and the present rite of baptism. Since the Church has continually adapted her rites to changing historical situations, the author remarks, we should expect changes now to meet the different conditions of our own time.

The third chapter on "Death and Resurrection" questions the relation of faith to baptism, and to all the sacraments. It asks too, what a sacrament is.

To become a member of the Church by baptism is to become a member of Christ, to be made one with Him. We must then relive in our own experience the death and resurrection of Christ. As St. Paul writes to the Romans, we must die with Christ and rise again with Him. The symbolism of baptism's water (discussed in the first chapter) makes the same point graphically.

But our dying and rising doesn't happen at once; it is a continual life-process. But baptism is the sacrament of our dying and rising in a special sense, because in it we achieve the essential transition from the old order to the new.

Our death to sin is a continuing struggle, but we can overcome because we have a new existence, the life of grace. Grace is an intensely personal and dynamic reality. We become sons of God the Father, related to Him in His only-begotten Son and joined to both by the Spirit. We become one also with all the members of Christ. And since we are one with Christ, we share in his prayer. Union with Christ, the Priest, joins us with his prayer of worship, the liturgy. And insofar as all Christians receive this share at their baptism, all are formed into a royal and priestly people by reason of their baptism. Consequently, all sharing in liturgy depends on baptism. The character of confirmation completes that common priesthood, giving it its social and apostolic dimension by constituting the Christian as a witness of Christian realities before the world.

The relation of baptism and confirmation is still a difficult theological problem. Some scriptural texts speak of the gift of the Spirit following on an imposition of hands. But historically, an imposition of hands was given immediately after baptism. Also, confirmation is often described as the sacrament of the Holy Spirit because of the special role attributed to him. Yet we know that he is definitely present after Baptism. Historically, the two sacraments were so intimately bound up in the early centuries that there was little theological precision. The actual rite of confirmation, moreover, has changed considerably at different times in the history of the Church.

Father Davis seeks a better understanding of confirmation by examining the history of the post-baptismal rites, and the place of confirmation among them (in chapter four). Then, taking this his-

tory in the light of tradition, he tries to determine the proper effect of confirmation in relation to baptism (in the last chapter).

The limitations of a review preclude delving into the historical problem, and likewise a proper treatment of the proper effect of confirmation. But, briefly, Father Davis makes the following conclusions.

All agree that confirmation is the perfecting of baptism, and that both are perfected by sharing in the Eucharist, the third sacrament of Christian initiation. After digressing on the best age for receiving confirmation, the author returns to his set task of determining just what confirmation does for the Christian. He says: "The reason why the Holy Spirit comes in confirmation is to make the Christian a witness of Christ. Already members of Christ by baptism, Christians by confirmation become messengers of Christ and heralds of his gospel." This seems to emphasize a slightly different characteristic than does Father Schillebeeckx in his *Christ the Sacrament of the Encounter with God*. The latter prefers to see confirmation as establishing the Christian in strength to carry out all the mandates of the baptismal commission. He sees the mission of witnessing as already contained in baptism, and confirmation as providing the strength for this mission. Witnessing seems to follow on being established in strength, but not to be the same thing.

Dom Neunheuser, in the second volume to appear of the Herder History of Dogma series, provides us with the documented scholarly apparatus underlying Father Davis' lighter presentation. The volume is one of interest to theologians almost exclusively, and puts in their hands a very useful tool. To have at hand a compendium of sacramental evolution and dogma is to eliminate much tedious and time-consuming research. With characteristic Germanic thoroughness, the author analyzes the scriptural doctrine of baptism and confirmation, second century developments, and the third century controversy about heretic baptism. Next, he divides his matter geographically to speak of the fourth and fifth century developments in the west, and in the east. After considering the end of the patristic age, followed by the Carolingian and early scholastic periods, he passes on to the crystallization of doctrine in high and late scholasticism. Finally, he writes of baptism and confirmation in the post-tridentine age, and concludes by considering confirmation as an independent sacrament.

On the whole, the same matter is covered in this work as in Father Davis' little book, but obviously in more detail. Necessarily, in such a short volume, not all the important writers can be covered adequately, so there are periods when representative figures are allowed to speak, while their contemporaries remain silent. The bibliographical references to sources are overwhelmingly German, indicating the author's native preference for such sources, and their meager number in English.

A good index would be an invaluable addition to this work, which has none provided (other than the chapter titles in the table of contents). Also, a first reading of the book discovered more than twenty-five typographical errors, and several other typographical inconsistencies.

On the whole, however, this work presents in one handy volume a summary of the history of the two sacraments, and skillfully plucks the fruit of the best contemporary historical, patristic, and scriptural studies about the sacraments.

Aquinas Farren, O.P.

THE THEOLOGY OF JEWISH CHRISTIANITY. By Jean Danielou, S.J. Translated and edited by John A. Baker. Chicago, The Henry Regency Company, 1964. pp. 446. \$8.50.

In this first volume of a projected two-volume treatise on the pre-Nicene development of Christian doctrine, Fr. Jean Danielou attempts to reconstruct the theology of the primitive Church in its post-biblical Jewish milieu. Thanks to the wealth of documentary evidence discovered in recent decades at Qumran (the famous Dead Sea Scrolls) and at Nag Hammadi, characteristically Jewish influences on the earliest expressions of Christian doctrine are more clearly discernible. Utilizing these new discoveries as well as other ancient sources—including Old and New Testament apocrypha, liturgical texts, and patristic writings—Fr. Danielou seeks to show how all the essentials of the Christian message were expressed in the language of the Judaism contemporary with Christ.

The author unfolds his thesis with painstaking care. His first chapter, the longest in the book, is devoted to a thorough survey of the literary evidence for Jewish Christian theology; here the various categories of source material are presented and evaluated. The second

chapter continues the preliminary groundwork by indicating how even the literature of heretical groups, including Gnostic sects, may provide insights into the doctrines of orthodox Jewish Christianity. The main treatment of Jewish Christian theology then begins with an exposition of the general features of biblical exegesis as practiced by primitive Christians under the influence of Judaism, and then proceeds to examine typically Semitic formulations of the main themes in Christian teaching: the Trinity; Christ as the Son of God; the Incarnation and the Virgin Birth; the Redemption, including the mysteries of the Cross, the Resurrection, and the Ascension; the Church, including her mystical, sacramental, liturgical, and hierarchical aspects; personal holiness and the ascetic life; and apocalyptic and eschatological speculations.

There are ample instances, especially in the area of liturgy, wherein Fr. Danielou is able to trace the presence of Hebraic influences in later Christian developments. But the importance of Judaeo-Christian theology, in the author's view, does not consist chiefly in the external

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vestiges of it which are visible even today. The very features of it which were eventually abandoned as unsatisfactory—such as its crude formulations of the doctrines of the Trinity and the Divine Personality of Jesus Christ—are valuable reminders that the Christian faith was professed in all its essentials long before it received a more refined formulation in the Hellenistic framework through which it would pass to the Western Church. To the world, the evidence of Jewish Christianity should be further proof that “the Christian faith in its most archaic expression was even then what it always has been.” To Catholic theologians facing the challenge of contemporary trends in thought, the same evidence should serve as an encouraging indication that Christian doctrine can be adapted to different terminologies and conceptual patterns without undergoing any corruption in its substance.

Fr. Danielou sees yet a further service which a knowledge of primitive Jewish Christianity can render to the contemporary Church. “The Jewish Christian interpretation of the Faith,” he writes, “preserved emphases in the wholeness of Christ which we very much need to re-learn.” The cosmic vision of Jewish Christianity, “for which Christ was Lord not only of the heart but of the heavens,” can help bring the message of salvation to modern man who finds himself beset by both “the demonic forces of evil within the individual and the mass psyche, and the forces of matter and chance in the universe around him.”

In the present English-language version of this work, the translator and author have collaborated to make considerable alterations of the original French edition (1958) for the sake of greater accuracy and smoother reading; and a glossary has been added for the convenience of students unfamiliar with the subject matter. Nevertheless, even the present version presumes a considerable background in its readers: a more than passing acquaintance with the literature of biblical scholarship, and the ability to follow minute exegetical reasoning. The predominance of an exceedingly heavy literary style may further add to the inexperienced reader's difficulty in grasping the flow of argument. This book will certainly be best appreciated by professional scholars and advanced students.

Aquinas Bruce Williams, O.P.

MARTIN LUTHER: A BIOGRAPHICAL STUDY. By John M. Todd. Westminster, Newman, 1964. pp. 290. \$5.75.

(Most Catholic studies of Luther in the past have tended to be rather polemical and therefore unacceptable to Protestants. John Todd's new book is an attempt to be impartial and unbiased, and is judged so by our Lutheran reviewer, Mrs. Eva Leo. The librarian of Wartburg Theological Seminary in Dubuque, Iowa, Mrs. Leo is also a liturgical artist).

In the last sentence of this new study, John Todd calls Martin Luther "an ordinary honest man." And yet here was a man who had brought about the birthpangs of a new era, whose theology caused a schism in the Church, whose doctrines have been a scandal to many for more than four centuries.

Todd tells the story of Luther's childhood and youth; they were ordinary times in no way forshadowing his later enormous influence on western history and culture. It was when Luther passed from the study of law to the religious life and the study of Scripture in an Augustinian priory that his inherent tendencies toward scruples, gloom, and brooding became manifest and caused the *Anfechtung* (attack) which continued to torment him throughout most of his life. It was this *Anfechtung* which led him to ever more rigorous religious exercises and into an even deeper study of Scripture to the extent that the Gospel became for him a law condemning him to death, causing in him a horror of the wrath of a holy, powerful, eternal God, before whose presence his own merits were futile.

A journey to Rome opened Luther's eyes to the secularized conditions of the Church and to the complacency of priests and people. His conviction of the inability of man to earn his own salvation and to bridge the abyss between God and man was deepened, and it urged him to a more profound search of Scripture. Thus he gradually discovered the truths which "later on became the foundation of Protestant theology."

Todd shows the young Luther turning more and more from the philosophical and theological schools in which he had been reared to a biblical theology with an emphasis on the personal relationship with Christ. But this deepening insight gave him no relief from his own anxiety. And then the word of Romans 1:17 struck him like lightning, opening his eyes to the truth: it is *God's* justice that makes

man just; man is justified solely by God's redeeming love, manifest in Christ's suffering, death, and resurrection. It is this great gift of God that man has only to accept in faith and answer by love and mercy for his fellow man. This insight provided the key for all Luther's exegetical work and thus became a "re-statement of the traditional theology" in a new and existential manner which allowed the Gospel to be preached and taught in a fresh dynamic way—not incompatible with Catholic dogma, according to the author.

It was not Luther's way of expounding Scripture that was the offense to Rome the author contends. Rather it was his attack on the practice of indulgences as promising release from temporal punishment. He regarded it as one of his official duties to strike out against the abuse. The nailing of ninety-five theses against indulgences on the door of the Castle Church at Wittenberg on All Saints' Day, 1517, set the western world afire. (But Todd clearly recognizes that Luther followed a normal academic procedure in so posting the theses; it was meant to invite interested people for discussion on the matter.)

Rome reacted by denouncing Luther for spreading "new doctrines" and summoned him for disputations to Heidelberg, to Augsburg with Cajetan, to Leipzig with Eck, and finally to the Diet of Worms before the Emperor, Charles V. The end result was a bull of excommunication. The split in the Church began.

The author devotes several chapters to the abundance of Luther's writings. "From Martin's room began in 1518 to shoot the spate of writings which never dried up:" expositions on the Psalms; commentaries on Romans, Galatians, and Hebrews; the translation of the Bible into the vernacular, a work which lasted, with the aid of Melancthon and others of his followers, until the last year of Luther's life. In his translation—as in all his writings, of which we have mentioned but a few—he used blunt, down-to-earth language accessible to the common man.

Luther opposed the idea that a sacrament, *ex opere operato*, confers grace on the receiver. To him this notion diminished faith and the inner attitude of the believer almost to disappearance and bordered on magic. Luther's opposition to the Mass in its then-present form, "his gradually crystallizing attitude to public worship, his idea of the sacramental life of all baptised Christians ("The married state, the office of magistrate, the station of a servant, all become works of God.")—are notions carefully elucidated by the author. He also

mentions Luther's place in the political riots which followed his separation with Rome, in the Peasants' War, in the riots of the *Schwaener* and the Anabaptists. One whole chapter treats of Luther's controversy with Erasmus on "Free Will," in which Luther states that "free will is something only God possesses."

The book has two appendices on two crucial issues which again and again are stumbling blocks for Protestant Christians: indulgences and authority. The first appendix attempts "to provide a brief account on the theory and practice of indulgences," an issue alien to the basic theological position established by Luther that reparation or satisfaction has been made once and for all by Christ's vicarious suffering and death. For the believer this consists in a contrite heart and the newness of life. According to Luther one need "only believe, only accept this all-satisfying grace, and a man has what makes him acceptable to God, the essence even of sanctity—in spite of his remaining tendency towards sin."

In the second appendix the author discusses the question "By what authority?" Luther explicitly rejected the authority of pope and council, and confessed that the only ultimate authority was "the word of God; Christ, found in Scripture, and living in man by faith—manifest not in a single institution." For Luther the Christ is a spiritual institution where God's word is preached, where the sacraments are administered, and where men have faith in Christ and love one another. Todd asserts that "in turning away from the authority of papacy and councils, as he knew them, Luther was turning away from an exercise which did often act as though it considered itself to be divine." The *Word alone* was Luther's authority.

This refreshing book gives an unbiased and impartial account of the inaugural events of the Reformation. And it offers unequivocal proof of the change in climate between the Catholic and Protestant Churches.

Todd readily admits that the Catholic Church of the sixteenth century needed reform. However, since that time a constant renewal has taken place, and is taking place in the Church of Rome. Should not Protestants of today pay at least the same serious attention to the continuing reformation of the Roman Church as this Catholic writer pays to the sixteenth century Reformation of Martin Luther?

Eva Leo

THE SILENT PULPIT: A GUIDE TO CHURCH PUBLIC RELATIONS. By Edward L. Greif. New York, Holt, Rinehart and Winston, 1963. pp. 208. \$4.95.

The past two decades have seen the comparatively new field (call it an art or a science) of public relations making its influence and potential increasingly evident on the American scene. No one may be quite sure yet of precisely what is involved in developing "a positive image" for the business concern or interest group dealing with the general community, but there is growing certainty that PR programs can be effectively employed for almost any cause requiring the public's interest.

In *The Silent Pulpit* Edward Greif insists that organized religion is an area that can benefit greatly from well-planned public relations activities. An experienced publicist for various Protestant groups, Greif is not at all concerned with specific creeds; he addresses his message to the clergy and active laymen of any denomination anxious to extend its influence within the local community. But there is much here to warrant especially the attention of the clergy: the author alleges that an occupational hazard tends to restrict clerical mentality on the use of mass communications to the Sunday pulpit. He holds that in an age of complex communication channels, the pulpit alone will not suffice; individuals outside the church's structure must also be reached. With the sub-title: "rationale and techniques for communicating the message of religion to the community", Greif's book argues diplomatically with the objection that spreading religious faith is not the same as selling soap, that the clergyman works on a completely different level than the public relations professional.

Greif explains his contention through three approaches: the church's basic need for effective relationship with the community, a practical survey of how PR techniques can be best employed for the service of religious faith, and some advice on the internal organization the local church will require to implement his suggestions.

Greif's general thesis, then, is the churches' need. The Judaeo-Christian tradition reckons with man's two relationships—to his God and to his neighbor. These great relationships pervade the Old Testament and are spelled out in the two commandments given us in Matthew's Gospel. So also the church leads two lives: it must worship God and commune with man. In this second task, the church speaks

as an institution and as such should utilize its community setting. It will turn to the community for religious and financial support of its own cause and for united action in matters of public morals. "As do secular institutions", the author points out, "the church finds that it prospers as it has friends who understand and respect it, and suffers as it is regarded with suspicion or enmity—or is simply misunderstood."

In the second section Greif elaborates the "do's and don'ts" of the four horsemen of modern media: Advertising, Promotion, Publicity and Exploitation. A consistent theme is that religious organizations must sympathize with the requirements of these media and at the same time recognize their own potential contribution; they must be neither tart nor timid in approaching mass communications. The final section is given over to such fundamentals as budgeting, the pitfalls of committee work and the absolute necessity for defined goals, both immediate and long-range, in all PR activity.

Seriously scarred print mar over a dozen pages of this reviewer's copy, but we may hope that this is merely the first edition of a knowledgeable book placing an elusive topic in good perspective.

In sum, the author is humbly dedicated to giving religion a role and not merely an image in American life; his book is vital for effective church dialogue with Main Street.

Barnabas Davis, O.P.

THE PEOPLE OF GOD: THE FULLNESS OF LIFE IN THE CHURCH. By Herbert McCabe, O.P. New York, Sheed and Ward, 1964. pp. 172. \$3.95.

The People of God: The Fullness of Life in The Church is one of a whole new crop of worthwhile writings spirited by the *aggiornamento* of the Church. The Church's renewal carried on under the guidance of the Holy Spirit has given rise to an even more intensified study of the question, what it means to be a Christian. In this book, Father McCabe responds to that query with the richness and penetration of a Christian understanding.

The People of God is an extraordinary work combining a thought-provoking style, modern scriptural exegesis, and the principles of sacramental theology and ecclesiology. Into all these elements, the author weaves a wealth of personal experience, to bring to the reader

a deeper understanding of the impact of the Resurrection on the Christian life.

Father McCabe offers no mere manual of sacramental theology. This is a work in which the sacraments become the reality of Christ living on in his Church. Christ's Mystical Body is prefigured in the Israelite nation, to whom the Word of God and his intervention were vital influences. The Church is seen as a community "set apart", the Virgin Spouse of Christ, which is the continuation and fulfillment of Israel, the Virgin Bride of Yahweh. By divine intervention, the Word of God becomes the bread of life for the Israelites. Christ is the Incarnation and the fulfillment of that life-giving word. He is the Word, the Bread of Life. He lives on sacramentally through his Spirit in his Church. The members of the Mystical Body then are one, and act as one through the life-giving force of the Spirit of Christ. They form a sacramental community.

The sacraments are signs, and the reality signified is the extension of Christ giving grace in every phase of human existence. The life of the People of God is initiated, restored, nourished and sustained through the grace merited by Christ's Passion, Death and Resurrection. With Christ the People of God die to sin once and for all and rise with him to a New Creation. New life is given when man asks for and receives faith and is washed of his sins.

The Spirit of Christ is a spirit of love and this love bears fruit in his people. The sacrament of the Eucharist is the People of God gathered in love to receive life—Christ's Body and Blood. The symbolism of the sacrament, food and drink, is familiar. When other gifts are presented, they are either for use, or for pleasure. But Christ's gift of himself is a gift of Life. When the People of God commune with Christ, they are partaking of the Head of the Mystical Body. As when food is eaten and finally assimilated, so also this Food and Drink becomes life substance of God's People.

In this context, sin is seen not only as a personal offense against God. Sin also has a social dimension. If sin is a disruption of one's love for God, it is also a breach in loving one's neighbor. The love of neighbor is specifically the same act as the love of God. The Eucharistic Banquet is a meal eaten in the spirit of love. Sin results in the loss of the right to eat at the Eucharistic table. If one sins, one does not love. How then, can one in sin eat in the spirit of love?

It is at this juncture that the sacrament of penance finds its ecclesial

meaning. Contrition is sorrow for sin. But this sorrow finds its source in the desire to love and be loved again. The sinner desires to be accepted again in the Eucharistic Community. He wants to eat with its members in the spirit of love and truth. The sacrament of penance fulfills that desire, by restoring the right to eat of Christ's Body and Blood.

The above is a summary to show the direction of Father McCabe's treatment. The question of sacramental symbolism as well as the question of membership in the Church is well worked out. In the course of his discussion on the sacrament of holy orders, Father McCabe investigates the role of the People of God as a "royal priesthood", from whom men are called to offer the Sacrifice and to feed them the Word of Life.

The People of God: The Fullness of Life in The Church is a work of lasting value. It will stand among the important renewal literature long after the Second Vatican Council has permanently adjourned.

Vincent F. Gere, O.P.

FAITH AND HISTORY IN THE OLD TESTAMENT. By **R. A. F. MacKenzie, S.J.** Minneapolis, University of Minnesota Press, 1963. pp. 119. \$3.75.

This book comprises eight lectures that were delivered by Fr. Mac Kenzie at the University of Minnesota during the winter quarter, January to March, 1960. He was the first scholar appointed to a visiting professorship in a program supported by the Danforth Foundation. The purpose of this program is to bring to the university a group of distinguished scholars, of various religious traditions, who would teach and lecture in the area of theology.

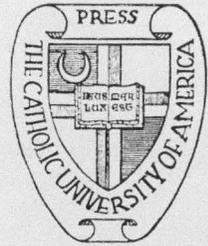
The author explains the distinctive features of the faith of the Old Testament as evident in such themes as covenant, creation, retribution, the pursuit of wisdom, and the hope of salvation. Occasionally Fr. Mac Kenzie shows the extension and the perfecting of these concepts in New Testament theology. The book presents to us, among other things, an analysis of Israel's concept of God, Israel's search for wisdom, her public prayers, her hope that a still greater salvation always awaited her. The author always describes these great streams in Israel's religious thought in comparison with other religions, espe-

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cially with those of Egypt and Babylonia. He shows the similarities that unite them and the great dissimilarities that divide them.

The book is extremely readable due to the lack of technical terms and explanations. This book will be welcomed by all those interested in a general survey of the Old Testament. Its treatment of the key concepts of Israel's faith will serve as a good background for a better understanding of their meaning in the New Testament.

T.A.

PASTORAL CATECHETICS. Edited by Johannes Hofinger, S.J. and Theodore C. Stone. New York, Herder and Herder, 1964. pp. 287. \$4.95.

The catechist must be a "man of the Church", one who is vitally and personally committed to all that the age of Vatican Council II stands for. He must be a man of faith—living faith, one who radiates in his daily life the communion that exists between himself and God in Christ. *Pastoral Catechetics* is a presentation of the elements and dogmas—the message—that define the catechist and his work. This book offers a richer and fuller understanding of the catechetical renewal and shows its pastoral role in the new Pentecost now descending upon the Church. It is concerned with new ideas related to a more existential vision of Christian faith.

This collection of essays, by men and women prominent in the catechetical apostolate, explores this dynamic sense of faith re-discovered in our time and nourished by the most creative recent work in the fields of theology, liturgy, and catechetics. They are divided into a threefold division structured on the concept of faith as a personal encounter between God and man in Christ. In part one, "God Meeting Man", the distinguished contributors discuss the four major signs through which God comes into personal contact with man. Various aspects of the biblical, liturgical, witness and doctrinal signs are discussed to clarify their relation to the catechetical apostolate. Part two, "Man Meeting God in Faith", considers the nature of personal faith and the stages in man's approach to God. Faith is shown as the meeting point of a series of major recoveries in the field of theology. These recoveries reopen and vitalize the whole field of religious education.

Religious sociology, psychology and anthropology, methods and techniques of communication, training programs and catechetical structures make up the third area of catechetical concern in this book called "Transmission of God's Message." This third part hinges on the first two, for its content, features and characteristics are determined by the goal of catechetics—living faith. It is only in light of God meeting man in revelation and man's response in faith that teaching techniques and methods have their importance and validity. Thus, part three discusses value patterns, mentalities and sociological factors which aid or hinder personal commitment, and studies catechetical structures related to the training of seminarians, religious and laity. It aims at creating today's new and vital catechist.

Pastoral Catechetics is concerned not only with faith as profession of truths to be believed but with the relation of faith to the entire Christian person. It stresses faith as implying personal commitment and trust. For this reason it provides its reader with a richer and fuller understanding of the sweeping, great renewal in the Church's religious education.

W.C.

PAUL ON PREACHING. By Jerome Murphy-O'Connor, O.P. New York, Sheed and Ward, 1964. pp. 314. \$4.50.

This is not a text on sermon preparation, not an anthology of Pauline themes, but St. Paul's answer to the question, "What is preaching?". Fr. Jerome Murphy-O'Connor specifically treats the Pauline concept of that preaching whose object is the conversion of non-believers. First, he seeks to discover Paul's estimation of the value of preaching in the divine scheme of salvation, finding it to be as essential as the Death and Resurrection of Christ, and Baptism. Startling, yes, but true, because it contains a divine call to the individual whose response, which is faith, depends on hearing the Gospel preached. This key role of preaching provokes interest in the preacher and the special grace he receives to enable him to identify his word with God's. An examination of the several titles given the preacher in the Pauline Epistles reveals his unique function as God's instrument. The preacher's ministry is a prolongation of the ministry of Christ. What, then, is the efficacy of the word of God? Here we find a treatment of the power of the word traced through ancient

history, the Old and New Testaments. Of course the question arises, how can the preacher's word fail to produce its effect when endowed with the redeeming power of Christ? The answer is found by studying the circumstances surrounding the efficacy of preaching, namely the influences on preacher and audience. Lastly we see St. Paul's view of preaching as a liturgical art.

Paul on Preaching is a work of quality scripture scholarship giving a precise subject, logical order, complete coverage and reader interest. It is fine fare for the Bible enthusiast, and possesses rich concepts which priests and seminarians cannot afford to miss.

K.F.

MISSION AND WITNESS. By Patrick J. Burns, S.J. Westminster, Md. Newman Press, pp. 382. \$5.75 (cloth); \$2.50 (paper).

Here is a compilation of dynamic theology—essays on the Church: her being, her life, her force, her place in the world, her mission. *Mission and Witness* is not a summary of stale statistics on the missions; nor is it a thesis of crusty facts about the Church. The book is a collection of readings on Church-theology; the essays it contains are representatively the best thought on the Church today. Each of the articles reveals Faith seeking for understanding, Christianity deepening its self-consciousness, ecclesial theology searching for its most dynamic expression.

The reflections of contemporary thinkers have been gathered in this one volume to give a sweeping view of the Church. Although these essays are reprints of articles which first appeared in theological magazines, their closeness in one volume brings out subtlety of meaning and depth of relevance.

Mission and Witness has five sections. Part 1 reveals the stirrings of the Church in the old covenant. Part 2 considers the birth of the Church in the new covenant. Part 3 treats the special problem of authority. Part 4 looks at how the Church transmits the truth down through the centuries. Part 5 entails a consideration of the Church's apostolic commission to meet the world.

Especially good are the articles on the work of the Holy Spirit and of the apostles in the building up of the Church by Congar and the article on self-awareness of the Church by de Lubac.

J.A.D.

CHRISTIAN LIFE DAY BY DAY. By Leon Joseph Cardinal Suenens. Westminster, Maryland, Newman, 1964. pp. 160. \$3.50.

This little book is the latest from the hand of the famed Cardinal of Belgium. The content of this book originated in a series of broadcasts over the Belgian radio and television network which were addressed to ordinary Christian men and women. Their mode of presentation is simple, succinct, and direct. In very few words the Cardinal outlines his very powerful, thought-provoking, and challenging ideas. So often we read books which discuss the great truths of Christian life in the abstract, but this indeed is not one of them. It is a refreshing experience to find a book which tries to define Christian living in the existential situation.

Precisely because of the depth and wealth of the content of *Christian Life Day by Day*, it would make an ideal meditation book. For only in slow, reflective, and prayerful perusal can the riches of this book be sufficiently mined. Its content should be read over and over again. All Christians will find this a very penetrating, inspiring, and practical book.

F.H.

THE PSYCHOLOGY OF LOVING. By Ignace Lepp. Baltimore, Helicon, 1963. pp. 223. \$4.95.

Scholars define love abstractly while poets capture its essence in concrete images, yet both fall miserably short in conveying the richness of the reality which they attempt to make known. Their failure lies in the fact that the love-experience contains a complex of vibrant elements far too extensive to be clothed in mere words. How, then, can man know love? He must experience it—a task no less arduous than communicating the notion.

Fr. Lepp's purpose in producing this work is to help people to love and to show them how to face the suffering that follows its absence. "I would hope," he says, ". . . to be able to contribute modestly to the furtherance of love in the individual and in the collective life of all mankind." To attain this goal, he proceeds by forging a "psycho-synthesis" of love. In other words, by marshalling insights from depth psychology, especially from such celebrated proponents as Freud and Jung, Lepp employs their teachings and observations, supported by actual case histories from his daily practice as a psychologist, to

probe the depths of love. Thus, in this manner new meanings of human love can be gleaned.

Consequently, by revealing the love-obstacles such as possessiveness, homosexuality, frigidity, promiscuity, false sublimation, and delusions of all kinds, the author feels that the way will be opened to a true and balanced loving. The first premise upon which his thesis is soundly built is that "only a man who is capable of loving a woman, and only a woman who is capable of loving a man, is capable of human love." It should be pointed out here that the author, in speaking of human love, means of course *human* in the Christian sense of the word. In all of his findings the reader comes to realize that psychology does not supply all the answers to the problem of love, it merely aids—nonetheless this aid is far from negligible.

Two exceptionally well done chapters are: "Marriage, the Enemy of Love," in which is depicted the interplay between the romantic ideal of marriage and the hidden tensions from which stem boredom and discontent; and "Love of Friendship," where the intricate facets of this often misunderstood type of love are examined. The terminating chapter of the book explores the notion of man's sublime love for God.

In fine, this book aims not at science nor poetics, but rather at our identity with the experience of mankind which concludes in a self-knowledge affording an access into the love-experience.

A.D.

LIVING ALONE: A GUIDE FOR THE SINGLE WOMAN. By William B. Faherty, S.J. New York, Sheed and Ward, 1964. pp. 162. \$3.95.

"Single women generally fall into five groups: 1) certain women have chosen the single state for altruistic and/or religious motives; 2) a few have decided on the single state for unsound motives; 3) some have a reasonable hope of marriage; 4) others still hope for marriage, but feel that such hopes are wistful; 5) a large number have reconciled themselves to the unchosen single state." *Living Alone* offers solid, practical advice that will be valuable to women in each group. Fr. Faherty has based his conclusions on his past work in this field and on the results of three hundred and forty-nine questionnaires with one hundred and four supplementary personal interviews.

The women participating in this study were single, Catholic women with a "certain permanence in the single state who had achieved a sense of well being in that state." The author is concerned "with balanced, everyday, normal, single women in preparing his material," because "he wishes to increase the sense of well being among those who have already achieved a degree of happiness" and to point out a smoother path to those who have not.

Fr. Faherty enumerates and discusses the outstanding factors making for well being in the single woman's life. These factors are divided into three categories: the single woman's relationship with things, with persons, and with God. Advice for creative use of leisure, for the place of residence, and for types of work as sources of satisfaction are included in the single woman's relationship with things. The place of her family and friends are given their proper orientation with respect to her relationship to persons. The single woman's relationship with God is viewed in its personal and social (organizational) aspects.

CHRIST AND THE COSMOS

Tr., and Ed., by Michael Meilach, O.F.M.

From the French of Jean-Francois Bonnefoy, O.F.M.

This remarkable book deals with the primacy of Christ, the Pauline doctrine—that the Incarnation is the foundation of God's creative plan. Father Bonnefoy's modern exegetical method and penetrating theological speculation show that the Incarnation was decreed so that Christ, by redeeming mankind, could take His rightful place at the head of the universe which had been willed for Him independently of sin and the consequent need for redemption.

\$5.75

Bookstores or Dept. 4-4244

ST. ANTHONY GUILD PRESS

PATERSON, N. J.

At the end of this already very practical book Fr. Faherty adds two very useful sections. Appendix B, a special section for husband hunters, will be very helpful for the woman in this category. The Bibliography with a short critique of each of the books will be helpful to anyone wishing to do more reading on the single woman.

Living Alone faces the problems of the single woman; characterizes her as she is, a normal, well balanced, healthy woman; and gives her her important and well deserved place in today's society.

M.M.

NATURE, GRACE, AND RELIGIOUS DEVELOPMENT. By **Barry McLaughlin, S.J. Westminster, Maryland, The Newman Press, 1964. pp. 164. \$3.95.**

In recent years much interest has been centered around the psychological aspects of the religious life. This interest has given rise to that body of literature which is termed ascetical psychology. In this field much has been written about the developmental stages of childhood and adolescence but hardly anything in regards to the growth characteristics of adulthood i.e., young adulthood and middle age. But, since ascetical psychology is chiefly concerned with these stages of life, little integration of the dynamics of religious life and the developmental aspects of personality theory has been achieved.

Fr. McLaughlin's book is an attempt at such an integration. Its inspiration springs from the theoretical formulations recently elaborated by Erik H. Erikson, a leading theorist of personality development. Since Erikson's theory deals with the developmental patterns of adult life, it provides a basis for the psychological consideration of the dynamic features of religious growth.

In the first chapter the author considers the notion of vocation which for him means the free and generous response to the Lord's call (opposed to the merely external entrance to a religious community). But this kind of response requires an attitude of detachment and humility, and can be made adequately only by a fully mature, spiritually formed man. However, maturity in spiritual development ordinarily implies maturity at the more basic natural and psychological levels.

In the second chapter Fr. McLaughlin briefly outlines the psychological growth process characteristic of childhood and adolescence

which provides a framework for discussion in subsequent chapters of the various stages of adult psychological development. Since these later stages deal with the crises of identity, intimacy, generativity, and integration, a chapter is devoted to each in turn with special emphasis on the religious form these crises take in adult religious.

In general, this book would serve as a good introduction into the field of ascetical psychology. In particular, it would prove helpful to superiors concerning their responsibilities to their subjects (especially those superiors whose duty it is to mold and shape the youngest of the community). Religious themselves will find this book an aid towards understanding the conflicts which they experience, also towards a better appreciation of their religious vocation and its responsibilities.

F.H.

WHY WE CAN'T WAIT. By Martin Luther King, Jr. New York, Signet Books, 1964. pp. 160. \$.60.

Complimentary comments and pleasing phrases won't do at all for this book. Very common book-review lines like, "Here's a book which reveals a man involved with life" or "The author gives a penetrating analysis of the problem" would fall flat without echo were they used to describe *Why We Can't Wait* by Martin Luther King.

It's not that the book is an ineffable masterpiece; nor is it that the author's authority defies criticism and comment. Rather, it's just that *Why We Can't Wait* throbs with words which are not glued to the page, words which are not empty and dead, but words with an inner power which all of us have seen dynamically realized in the life of Dr. King. The Nobel Peace Prize winner has not only written words on dead paper but has lived those words in the open streets and in dark prisons.

The book reveals the tensions in the past; it shows the difficult process of identity. "The Revolution of the Negro not only attacked the external cause of his misery, but revealed him to himself. He was *somebody*. He had a sense of *somebodiness*. He was *impatient* to be free."

The book traces the Negro's history in America; it revisits Birmingham in the days of horror. *Why We Can't Wait* contains Dr. King's inspiring letter written from Birmingham jail to his clergy-colleagues.

Most of all, the book is a testimony of a man to his Christian faith,

a faith which preaches the word, which hears the voices from Macedonia, which binds the wounds of the man lying half-dead between Jerusalem and Jericho.

The book speaks for itself and the author doesn't need this reviewer's praise, because everyone knows his name, and, perhaps more importantly, he does.

J.A.D.

FEDERAL AID TO PRIVATE SCHOOLS. By Leo R. Ward, C.S.C., Maryland, Newman Press, pp. 218, \$3.95.

Federal aid to private schools is a heated and controversial subject in our present day, progressive and pluralistic society. For this very reason Fr. Ward has adeptly undertaken the task of presenting a mature and positive study of this question.

Basically his position is, ". . . that aid in some form and in some measure is allowable." The foundation of this statement is based historically and traditionally on two points. The first, ". . . private schools, church related ones included, are a part of our entire national educational establishment." Secondly, ". . . all schools serve a public purpose."

The author insists that clear sightedness is essential in relation to the basic issues which are involved, such as the quality of education, the freedom of choice in education and the First Amendment's "no—establishment clause."

This is an extremely well written and documented treatment of the Federal Aid Question. For further reference the author has provided an up-to-date bibliography of readings on the question. In the opinion of this reviewer, only the interested and objectively minded citizen, whether Protestant or Catholic, should and indeed can profit from a thorough reading of this book.

C.T.B.

THE LITURGICAL MOVEMENT. By the Sacerdotal Communities of St. Severin of Paris and St. Joseph of Nice, translated by Lancelot Sheppard, *The Twentieth Century Encyclopedia of Catholicism*. New York, Hawthorn Books, 1964. pp. 139. \$3.50.

The liturgical movement is at present one of the most important and far reaching movements in the Church. It has not always been so.

In fact in the past it has often met with popular disapproval as it sometimes does today, but those who have examined the reasons for it have overwhelmingly seen the value and indeed the necessity for such a movement.

The Liturgical Movement brings to the Catholic reader the facts and reasons behind the impetus of liturgical change. It provides a short history of the liturgical revival, explains the fundamental ideas of the movement and manifests the advances made in the present renewal. Most important of all, this volume applies the main features of the movement to daily Christian life. Its cogent analysis of the "Constitution on the Sacred Liturgy" of the Second Vatican Council gives valuable, contemporary meaning to the insights which have thus far culminated in this great document.

The authors of this volume are the two French Sacerdotal Communities of St. Severin of Paris and St. Joseph of Nice. None more qualified than they could present a book on the liturgical movement. This very fact, however, has made this work less suited to the casual reader. The list of historical names and places, and the technical language used presuppose some previous knowledge of the movement. The many valuable insights of the authors may be lost on the liturgical neophyte. But if the reader is interested and somewhat acquainted with the renewal of the liturgy he will find in *The Liturgical Movement* a good synthesis of the historical data and pastoral effects of the new liturgy.

"It is the modern world which has to receive the Christian message through the Church's worship." These are the final words of this volume. Everything that precedes them illustrates how the Church today in her liturgical renewal is working to meet this challenge. If it is to be met, we, the Church's faithful, must understand the challenge and the great contribution of *The Liturgical Movement* is that it will help us to do that.

M.M.

SAINT DOMINIC—BIOGRAPHICAL DOCUMENTS. Ed. By Francis C. Lehner, O.P. Washington, D.C., The Thomist Press, 1964. pp. 258. \$5.75.

Thanks to Fr. Lehner and his associates, the English speaking world now has at its disposal a work that up to the present has been locked in the intricates of medieval Latin. *Saint Dominic—Biographical*

Documents is of interest to religious and non-religious alike. To classify it strictly as a book with an appeal only to Catholics and still more narrowly to Dominicans would be to do it a great injustice.

Primarily of course, the book deals with the life and times of Dominic de Guzman, and this through the eyes of his contemporaries. Whereas other lives of the saint treat of him in a second or third-hand manner, this volume is comprised of the very biographical sources that any other work, that is dealing with the same thing, would have to use. In a word, it is about as close as one will come, in English, to a primary source of the life of St. Dominic.

The book begins with Jordan of Saxony's account of the Saint's life, which is supplemented with quotations of other historians' accounts of Dominic's life. The second part gives us the documents concerning the sanctity of the man: the processes of canonization, the bull declaring the same, Dominic's own method of prayer, his miracles, and the prayer to him composed by Jordan of Saxony, the Saint's immediate successor. And to round out the work, the third section provides us with selections from one of the primitive editions of the early constitutions of the Order.

Throughout the work, the editor and his associates have tried to translate the documents as close as possible to the mode of the Thirteenth Century. One should keep this fact in mind if the reading is found a little awkward at times. After all, St. Dominic was a man of his age. And a close reading of these documents reveals almost as much about the Thirteenth Century as it does about Dominic de Guzman himself.

It is to be hoped that this work will incite others to produce similar biographies of other great men, say for example, St. Thomas Aquinas and St. Albert the Great.

S.O.P.

THE DIOCESAN PRIEST. By **Gustave Thils.** Translated by **Albert J. La Mothe, Jr.** Notre Dame, Fides, 1964. pp. 368. \$5.50.

In view of recent discussions of the bishop's role in the Church, the apostolate and spirituality of the diocesan priest are also worthy of examination and evaluation; for as an auxiliary to the Bishop, the diocesan priest also exercises a pastoral ministry among the faithful.

The Diocesan Priest, as intended by Fr. Thils, brings together "the characteristic features of the diocesan clergy and the spirituality proper to it." The work is a scholarly theological appraisal, showing both doctrinally and historically the beauty of this vocation.

The first two sections of the book are not of exclusive interest merely to the diocesan priest. Any shepherd of souls or seminarian will find invaluable the chapters recalling the activities and spirit of the first apostles. A modern re-evaluation of the centuries-old minor and major orders, culminating in the state of the priesthood and the episcopate, sets in bold relief the enduring significance of the various rites and obligations and in a way that is meaningful for the contemporary cleric.

The author then discusses the ministry of the diocesan priest: the apostolic functions of his mission and the "soul" of his apostolate. The nature of the sacramental character of the priesthood and the need of a truly "theological interior element" as underlying his apostolic life lead the diocesan priest to conclude that he must be "a contemplative in action."

Here, in the culmination, and most important aspect of his study, Fr. Thils treats of the specific character of diocesan spirituality. He clearly proposes that this spirituality must be built around pastoral responsibility and founded upon pastoral charity. The latter provides the means and the stimulation to acquire spiritual maturity and to attain priestly sanctity. The diocesan priest must seek his perfection in the "mixed" life, combining the qualities of action and contemplation reminiscent of Christ's public ministry.

The continual reliance upon Scripture, Patristic and Scholastic theology, spiritual writers, the Roman Pontifical, and contemporary authors provides a solid foundation to Fr. Thils exposition and the references are of great benefit to the reader. As a seriously theological work, *The Diocesan Priest* will be somewhat speculative, dry, and difficult to read in places, but the overall content nevertheless highly commends its study and meditative examination.

K.T.

LAYMEN INTO ACTION. By Joseph Cardijn. London, Geoffrey Chapman, 1964, pp. 175. \$3.95.

When historians write the history of the present life of the Church, undoubtedly many will refer to it as the AGE OF THE

LAYMAN—a period which has received an initial and major impetus from the vision, hard labor, dedication and frustration of one man, one priest—Joseph Cardijn.

Mgr. Cardijn, who founded the now internationally known *Young Christian Workers Organization*, presents for the first time his thoughts in relation to the Lay Movement, which has been the inspiration of his whole life.

The benefit that one can obtain from reading his conception of person and the notion of mission, his methods of formation, his hopes for the future, but especially the Church in the modern world, can not be underestimated. Basically the author presents a clear and enlightening explanation of the role that the layman has in the Mystical Body of Christ—the Church.

This is a book which not only laymen *should* read but a work which will also benefit every member of the Mystical Body in their relations one with another—a book for the people of God.

C.T.B.

RELIGIOUS ART IN THE TWENTIETH CENTURY. By Pie-Raymond Régamey, O.P. New York, Herder and Herder, 1963. pp. 252. \$4.95.

THE BUILDING OF CHURCHES. Vol. 10. By Peter F. Anson. The New Library of Catholic Knowledge. New York, Hawthorn Books. 1964. pp. 94.

THE ART OF THE CHURCH. Vol. 11. By Iris Conlay and Peter F. Anson. The New Library of Catholic Knowledge. New York, Hawthorn Books. 1964. pp. 92.

Art today is a hotly debated issue, and perhaps never so much so as when it is in the service of the Church. Many new churches are being built, furnished, and decorated and art so employed ceases to be the exclusive concern of the salon; rather it becomes important to ordinary people who worship and are either helped or hindered by it. Père Régamey has treated this aspect and many others—in fact, the whole gamut of related problems—in this book.

The author, editor of the French periodical *L'Art Sacré*, which has done so much to improve the level of ecclesiastical taste and artistic understanding in France, clearly makes the necessary distinctions between religious, sacred, and liturgical art in treating of this subject.

He examines tradition and Church law with regard to art, and shows that they are intended to guide and preserve the Christian spirit, and not to shackle the artist who must be true to his intuition and genius. Two of the most fascinating chapters are devoted to the question of non-Christian artists and non-representational art in the service of the Church. Not without cause does Fr. Clement McNaspy, S.J., call this book "a summa of sound artistic sense," and it is to be hoped that it will be read by those seeking to understand the Christian artist of today and his work, and also by the artist himself as he will benefit greatly by its positive guidance. The artist's role is an important one as was recognized by Pope Paul VI in his address to Italian artists recently, "We need you. Our ministry needs your collaboration."

Two other books that have Christian art as their subject have recently been published by the New Library of Catholic Knowledge. These books are planned with the high school reader in mind, but are excellent introductions to the subject treated in a popular vein for the more mature reader. Peter Anson, the English convert-architect, has written a book on the *Building of Churches* which is a thorough historical survey of church architecture. In general, the illustrations are superb, but one might have hoped for more and better in the contemporary section. Also one wonders whether the very best way to begin such a work is to define the church edifice in terms of canon law.

The Art of the Church, the companion volume to the above mentioned work, is divided into two sections: the first by Iris Conlay "Christian Art" deals mostly with painting and the second by Peter Anson "Liturgical Art" treats of the various articles made for, and used in, the church structure. Iris Conlay's ability to capture the spirit of the age in regard to its painting is outstanding. However—a small point—her conceptualization of the catacombs as a place of refuge for the early Christians in times of persecution (p. 1011) seems not to be held by scholars now. Anson's section, forming almost a liturgical dictionary, is informative with regards to liturgical furniture and the legislation concerning it. The photographs and prints in this slim volume again are well done, but the article on vestments could have been illustrated with more vestments of a truly classical type. Both of these books, however, serve well their purpose of informing the newcomer to this field simply, thoroughly, visually, and well.

G. R. D.

BRIEF NOTICES

Fr. Charles K. Riepe, in his book *Living The Christian Seasons* (Herder and Herder, 1964, \$2.95) adds breadth and lustre to the liturgical movement. The mystery of redemption, of Easter, is presented as a tangible reality celebrated and re-lived by the Mystical Body throughout the unfolding of the liturgical cycle. In tracing the historic background and development of principal feasts, and in examining much of the symbolism embodied within the liturgy, Fr. Riepe affords the laity a greater understanding of the Church year thereby making participation of the faithful more meaningful and increasing the vigor of Christian life.

Everyone concerned with liturgical renewal within the Church has it as a first duty to master the guidelines of the Second Vatican Council's *Constitution on the Sacred Liturgy*. Moreover, certain persons—all priests and teachers of religion, for example—are expected to be thoroughly familiar with its contents. The document is not long; nevertheless, because of its importance, tools to aid in its study are appreciated. Fr. Angelus DeMarco, O.F.M., has given us a very useful tool in his *Key To The New Liturgical Constitution* (Desclee, 1964, \$2.95). Every subject treated in the Constitution is here carefully analyzed and entered alphabetically. For each entry there is first given a short English summary of the Council's teaching, and then the pertinent passage(s) from the Constitution is quoted in Latin. This *Key* is easy to use, and rewarding.

The *New Breed* has arrived, along with liturgical renewal, and greater insight into the psychology of man; and, all of these factors religious institutes must harmonize into a unified whole. This is the purpose of the Theological Institute for Religious Superiors, at the University of Notre Dame. Their 1963 lectures and discussions have been published under the title: *PROCEEDINGS OF THE INSTITUTE FOR LOCAL SUPERIORS* (Notre Dame, University Press, 1964, \$5.00). Primarily intended for superiors of women in the United States, the records of the formal presentations and panel discussions are of notable value to all members of religious institutes.

Close contact between the major religions of the world has become a fact of life. Two dangerous attitudes can arise from such contact, the one is sectarianism and the other sycetism. *Introduction*

To The Great Religions (Fides, 1964, \$3.25) by Jean Daniélou and various other experts of the *Cercle de Saint Jean-Baptiste* successfully avoid both of these extremes and offers an overall perspective which is just to the values of the various religions and yet respects the differences among them. It is a concise and brilliant initiation to comparative religious investigation.

Christ The Answer (St. Paul Editions, 1964, \$3.00) by Fr. Peter Sullivan is a satisfactory attempt to produce an apologetics book, modern and popular in style. It would serve as an excellent handbook for layfolk engaged in Catholic Action.

Guide For Parents (Catholic Youth Center, Minneapolis, Minnesota, 1962, \$0.25) represents an effort on the part of parents, priests and teachers to offer concrete assistance to parents in the education and guidance of their children. This small pamphlet contains the principles basic to parents' exercise of authority over their young. There are also practical applications of these principles. This fine booklet suggests and recommends the ways that intelligent and loving parents can authoritatively best guide and lead the adolescent of today to maturity.

The ecumenical approach, or concern for and co-operation with our separated brethren, is beginning to influence so much of the activity of Catholics. *True Worship* (Helicon, 1963, \$3.50), a joint study of the liturgy by both Catholic and Anglican liturgists, is such a venture of co-operation with contributions from outstanding scholars of both communions—I. H. Dalmais, O.P., Louis Bouyer, J. D. Crichton, and others. The article "The Liturgy and Its Setting" by Basil Minchin is worth special mention for uncovering many little known facts about the building of churches through the centuries. The articles, edited by Lancelot Sheppard, are brief, non-technical, and somewhat chatty, but the result of sound scholarship. This book would be an excellent introduction to the study of the liturgy.

BOOKS RECEIVED

To Know How To Wait. By Fray Ma. Rafael. Maryland, Newman, 1964. pp. 381. \$3.50.

God's Own Magna Charta. By Urban Plotzke, O.P. Maryland, Newman, 1964. pp. 198. \$4.25.

Lord, Your Servant Listens. By Marcel Hertsens. Maryland, Newman, 1964. pp. 194. \$3.25.

- Life Hereafter.* By Josef Staudinger, S.J. Maryland, Newman, 1964. pp. 278. \$5.50.
- In The Light Of The Trinity.* By Francois Charmot, S.J. Maryland, Newman, 1964. pp. 169. \$3.50.
- Broken Lights.* By Ida Friederike Gorres. Maryland, Newman, 1964. pp. 380. \$5.95.
- Black Robe.* By John Upton Terrell. Garden City, Doubleday, 1964. pp. 381. \$4.95.
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