

BOOK REVIEWS

CHRISTIAN LOVE IN RELIGIOUS LIFE. By Sister Maureen O'Keefe, S.S.N.D. Chicago, Henry Regnery Company, 1965, pp. 206. \$4.50.

During the past few years the face of the Church has been undergoing a noticeable change. Some have looked at the stirrings and smiled, "Vatican II"; others have charged, "It's those Scripture scholars!" And, still others look to what is probably the greatest catalyst: the written word. Religious sisters have felt the impact of change through this medium more than any other and, as a group have had moments of frustration while anyone who felt the urge "took up the gauntlet" and wrote about them.

Gradually sisters, genuinely qualified to reveal who, what, where, how and why, joined the ranks. Among those most highly qualified is Sister Maureen O'Keefe, S.S.N.D., known by thousands for her book, *The Convent in the Modern World*, and presently the author of a notable contribution to the ever-growing list of books for and about sisters. *Christian Love in Religious Life* is directed primarily to religious women and is an easy-to-read, non-technical, charming sister-to-sister discussion of genuine Christian love and its expression in contemporary religious life.

Sister Maureen manages to make believable the truth that religious life is, as she says in her preface, an open avenue of satisfying and productive human fulfillment for real women. She does this by continually refining and reflecting upon authentic and mature Christian love, a theme skillfully and sensitively developed under five major headings: 1. The Dynamics of Christian Love in Religious Life; 2. Obstacles to the Practice of Christian Love; 3. Personal Commitment; 4. Apostolic Relevance; 5. Christian Communication.

Sister Maureen's description of woman and her affective needs is probably the major contribution of the book. Because woman is portrayed so exquisitely in her moments of strength and beauty, one senses that Sister's knowledge of woman and feminine psychology is drawn not so much from textbooks as from reflection on pro-

found experiences either in herself or shared through warm and understanding contacts with others.

The strength of any woman lies in her capacity to love and her need to love and it is this capacity and need that must be accepted and integrated into a sister's religious commitment. Stated so briefly one loses the delicate and sensitive lines of Sister's treatment, which gives the first section a value rarely equaled in similar treatises. The approach to love is wholly positive and unafraid and sets the tone for a sound explanation of friendship. From a development of the ideal in mature Christian loving, Sister Maureen proceeds to illustrate the obstacles to a growth of such love, for example, a theory of holiness only attainable through crushing one's humanness and a "living for God alone" which eliminates real contact with people as much as possible.

Another obstacle deeply rooted in woman's nature, is that of unhealthy fears, for example, the fear of making mistakes, of what others will think and say; fear in forming an opinion—much less expressing it, and the greatest of all, the fear of being unloved. The description of fears is so comprehensive that it leads to appreciative laughter.

Another common feminine hindrance to growth in mature love is the ever accessible world of fantasy, where sisters can avoid the necessary suffering required in living a life of generous giving within the confines of a real world. Again, jealousy is considered as an expression of immaturity; particular friendship comes up and is sensibly handled. The approach to all forms of immature pseudo-loves is not surprise or shame, but a movement toward greater acceptance and love.

A personal love of Christ is central in Christian love, but is concretized in a growth in rational living, personal discipline, and a quest for personal maturity. Only the sister growing toward maturity is in a position to be apostolically relevant—the subject of the fourth section. Under this head Sister Maureen discusses such practical subjects as the habit, the daily order, and community life.

The final section on Christian communication takes up such matters as poverty, obedience, social responsibility and authentic Christian fellowship.

In evaluating the book as a whole one is struck by the subliminal effect created by bringing every sentence to bear upon the develop-

ment of a single theme—love in religious life. Not only is the actual analysis of love well done, as indicated above, but every aspect of religious life is skillfully related to the theme of love as an opportunity or challenge to love.

The treatment is so down-to-earth and intuitively genuine that religious women normally skeptical of anything written by another sister will rejoice in the authenticity of this author's description. Then, too, she has so described the ideal religious woman, that the sister not yet so ideal will find in the book an attractive challenge to more confident efforts at personal and religious maturity.

A few examples might give an indication of the general soundness, sensitivity, and charm that is so much a part of Sister's total expression: P. 30, "If a sister really loves God, she must also love people, and only when she genuinely loves people is she able to relate significantly to Him." P. 22, "A woman needs to be loved for herself and to be needed because she is loved. It is not enough for her to be loved only because she is needed; she suspects this priority as expediency, so it does not satisfy her need to be loved intrinsically for her own worth." P. 27:

A woman who loves must suffer. Something in a woman remains undeveloped when she has not suffered well. Woman has great capacity for suffering, and because she is natively patient, devoted, and faithful, she becomes more fulfilled, more developed, more Christlike when her potential has been tapped by suffering. Suffering is identified in a very intimate, perhaps mystical, way with love in the life of a woman.

This reviewer would recommend the book to many more than just its primary audience; however, there are some definite weaknesses.

While it is a generally helpful procedure to present in detail to all religious—mature and immature alike—the idealized picture of a woman fully mature and fully dedicated to Christ in His work, Sister Maureen, at times, tends to mar an otherwise realistic description by overridealized expressions, e.g., p. 102, "For a sister apostle, prayer is never routine." It is true that the mature religious woman ordinarily prays from a conviction born of love, still it is hardly realistic—even in an ideal portrait—that her prayer is never routine. Similar examples are rather frequent.

Another weakness is a tendency on the part of Sister, in treating so many practical problems in the scope of one book, to appear

overly dogmatic and superficial. An example of this is the rather absolute statement, p. 159, "The truth is, however, lay people are not eager to have sisters as guests in their living rooms or at their dining tables, . . ." whereas the truth is, many are! The very sound core analysis of love and woman in religious life, which is definitely present in this book is hurt by a too rapid handling of varied problems which defy simple solutions. One senses at times a lack of real depth and herein the author does herself an injustice.

Perhaps the most negative reaction is realized against Sister's consistent use of "being in love with Christ." Personal love of Christ is certainly the heart of a sister's religious commitment, but such love need not take a form analogous to ordinary heterosexual love. In fact, this reviewer feels that it is the exception, even among mature religious, to characterize her love for Christ in terms of being in love with Him as one might speak of a woman in love with a man. Such descriptions can cause confusion and heartache to a sister genuinely devoted to Christ but inexperienced in deep, mutual heterosexual relationships.

One senses that Sister Maureen writes from a vantage point of many experiences and opportunities not shared by a large number of sisters, though the number may be growing.

Sr. M. Janaan Manternach, O.S.F.

Sister Mary Janaan is a Franciscan whose motherhouse is in Dubuque, Iowa. Currently she is writing a religious series in the National Confraternity of Christian Doctrine Office in Washington, D. C. and studying Religious Education in the graduate department of the Catholic University of America.

THE DIVIDING OF CHRISTENDOM. By Christopher Dawson. New York, Sheed and Ward, 1965. pp. 304. \$5.95.

In this most recent of his many scholarly works, based on two courses given at Harvard in recent years, Christopher Dawson analyzes the problem of Christian disunion in terms of a theme dominant in much of his earlier writing: the close interrelation of religion and culture. His view of the Reformation is aptly summarized in the title chosen for the book and his courses: *The Dividing of Christendom*—not just Christianity, but *Christendom*. The author's

concept of Christendom, familiar to readers of his works on medieval Europe, is here set forth as follows:

. . . the whole of Western Europe formed part of a single society—Christendom—not a political society it is true, but much more than anything we understand by a common religion or a common culture. It was rooted in the medieval belief that the whole Christian people formed a single body with a twofold organization—the Regnum and the Sacerdotium, the Empire and the Papacy, and though the former never succeeded in making good its claim to universal authority, the latter gave Western Europe a real international organization, which was far more powerful than the local and partial authority of the secular states. (p. 20)

The Reformation—"the name we give to the great religious revolution of the 16th century which destroyed the unity of medieval Christendom"—came about because Christendom thus defined had become "inconsistent with the new temporal order as expressed in the States and national monarchies." (p. 69) Its immediate effect was to create a system of sovereign states with national churches, but the further cataclysm of the French Revolution two and a half centuries later and the ultimate radical secularization of contemporary culture are all likewise traceable to the original sixteenth century upheaval. As the author will amply show, this "dark and tragic side" of the Reformation and its aftermath is not the only side; yet "if we do not face it, we cannot understand the inevitable character of the movement of secularization." (p. 11)

If the division of Christendom has led to a culture from which religion is excluded for most practical purposes, then the healing of Christian division is essential if religion is to play its proper role as the shaping and vitalizing force in human culture. Hence the special urgency for working toward "the reconstitution of a common world of discourse and of a new dialogue between Catholics and Protestants." (pp. 4-5) And in this ecumenical movement the task of the cultural historian is crucial; for Professor Dawson is convinced that the sources of division, and the factors maintaining it, have been and are primarily cultural rather than theological. This is not to deny the ultimately greater importance of the very real theological issues (in the sixteenth century and now). It is merely to emphasize the uniquely difficult challenge to unity posed by the cultural divisions; "these differences are harder to surmount than the theological ones, because they go so deep into the

unconscious mind and have become part of the personality and the national character." (p. 16) So true is this, the author continues, that "when we come to the 19th century"—and the same would seem at least equally applicable in the twentieth—"we shall find plenty of cases of men who have lost all conscious connection with religion but who nevertheless retain the social and national prejudices which they have inherited from their Catholic and Protestant backgrounds."

This statement of the contemporary problem is important for appreciating the way Professor Dawson develops the history of the division of Christendom. His development is broadly panoramic, extending from the late medieval backgrounds of the Reformation to the French Revolution and the dawn of the Napoleonic era, but it is also rich in details which enliven rather than encumber the flow of the argument. After covering the decline of the medieval papacy, the rise of national states, and the Renaissance, we come to a close examination of the Reformation itself. Luther's own role is seen as motivated essentially by religious and theological principles, although there is much stress also on the support of the German princes as indispensable for the success his movement managed to attain. The Anglican separation, on the other hand, is viewed as a primary political movement with unavoidable religious consequences; in fact the English developments are closely paralleled with the rise of Gallicanism in France. In both cases the power of the state was the deciding factor, and to this extent both countries contributed to the dissolution of Christendom which was the fundamental event of the age; only in the former case the state power identified itself with the Reformation, whereas in the latter it did not.

In accord with the central theme of the book, the chapters on the Reformation form the turning point. All subsequent developments are seen as anticlimactic, leading toward the inevitable dissolution of religious influence on culture. Still, Professor Dawson devotes important chapters to the positive values of the mutually hostile Catholic and Protestant national cultures in the post-Reformation period. On the Catholic side he has much to say for the Counter-Reformation and the role of the Jesuits, as well as for the merits of Baroque culture. On the Protestant side, especially noteworthy is his sympathetic appraisal of the contributions of Puritanism and

Wesleyanism in colonial America. After the analysis has proceeded through the *grand siècle* of Louis XIV and the age of the Enlightenment which followed in its wake, the stage is set for the French Revolution—the second great upheaval, which shows curious parallels as well as sharp contrasts with the Reformation itself:

. . . the two movements resemble one another in that they were spiritual revolutions which changed every side of life—political, social, and religious—the Reformation being primarily a religious movement that was linked with great political and social changes, and the Revolution primarily a political movement which was founded on an ideology which involved fundamental religious and moral principles. (p. 276)

The book ends with the schism of the Constitutional Church in Revolutionary France and the temporary, but illusory, reconciliation initiated under Napoleon. At this point we are brought back to the situation of modern culture described in the opening statement of the contemporary problem facing Christianity.

Professor Dawson's work, coherently argued and vividly written, is a convincing example of how a scholarly book can also be eminently enjoyable reading. This renowned historian is now preparing to publish his Harvard lectures on "The Formation of Christendom" (in the immediate future) and "The Return to Unity" (after the decisions of the Second Vatican Council are published). Both books, no doubt the latter in particular, will be eagerly awaited by thinking Christians.

Aquinas Bruce Williams, O.P.

RELIGIOUS LIFE: A LIVING LITURGY. By Paul A. Hinnebusch, O.P. New York, Sheed and Ward, 1965. pp. 270. \$5.00.

This book provides a welcome help-mate to the many psychological and sociological studies of religious life currently on the market. Although the book is really limited in audience to women religious and those who direct them, its value is considerably enhanced by carrying out a depth analysis of feminine consecrated life, rather than attempting to relate the liturgy's riches to both male and female religious. Fr. Hinnebusch, then, delves directly into the life of the consecrated woman and offers her a scriptural and theological exploration of virginity dedicated to Christ by vow.

While still Archbishop of Milan, Pope Paul VI told an audience of sisters: ". . . you are the Church of God in her most genuine, most

authentic, most complete, and most vibrant expression." The author takes it upon himself to explain the meaning of these words through the Church's liturgical life. Religious life is here seen as the full activation of the baptismal character and the proper living of it as the most complete participation in the liturgy possible. As a way of life, it is a visible expression of the religious' inner holocaust; as such it can in fact be called a liturgy. Hence the sister can say: "who sees me, sees the Church".

It is difficult to summarize the significance Fr. Hinnebusch finds in this concept for the modern religious woman. Comparing her to the Sacrificing Christ, he explores her own victimhood and her own triumph in the face of the same contradiction her Spouse encountered. Her life is a sign of the world to come, of the seed that will grow and fructify to be gently harvested by the Lord. The discussion of religious life as offertory is thus divided into two themes: the sister as reflection of the Sacrificing Christ and the Praying Christ. As the latter, she will exemplify an openness to the purposes of Divine love, as did the Saviour in the Garden. Her life becomes a "living giving", a continual making-present of Christ to the world.

If the fulfilment of Christ's priestly mission is still to be found in the Mass, that perfect worship of the Church in and through Christ, then it is here, at the eucharistic banquet that her life as consecrated chalice assists the priest celebrant in the blessing and breaking of the Bread.

The final section of the book brings its inspirational meditation to a climax. Here Fr. Hinnebusch treats the religious woman's apostolate through a blending of the Scriptures with liturgical action and the corporal works of mercy. The Church as mystery is to be seen in her religious charity; the Church as communion in her Christian fellowship.

It is apparent, then, that this book does not deal with liturgical details but with the Scriptural basis for liturgical action as signified and effected in the liturgy. Employing the message of the Constitution on the Liturgy, this is a meditation on the meaning of vowed life in the Church which can be read slowly and with immense profit.

One final observation: the book contains something sorely lacking in most spiritual reading material. There is a detailed index of the themes and applications proposed together with a listing of the

passages of the Old and New Testament commented upon. All told, this is a rich and unified book for the modern sister.

Barnabas Davis, O.P.

GOSPEL SPIRITUALITY. By B. M. Chevignard, O.P. New York, Sheed and Ward, 1965. pp. 183, \$3.95

In *Gospel Spirituality*, Father Chevignard seeks to answer questions which are a real concern to modern man. "What does Christ's life really mean for *me*? Have the teachings of the Lord become outdated? Does Christianity involve an escape from the world?"

With the four Gospels and a deep knowledge of the modern psyche as a frame of reference, the author directly and without formality opens the Gospels for the reader's mind to seek and see truths of divinity in relation to each of us. Knowing the intense desire of men to find meaning and direction amid the chaos of modern life, Father offers sound orientating guidelines.

The value of this book can be gauged by realizing that the original French edition sold thirty-three thousand copies and has since been translated into five other languages.

Yet in "reading" these pages, we must keep in mind the author's admonition: "We can understand (the Gospel message) only if we open our hearts to it completely. In this sense, the reading of these pages would be absolutely insufficient. They are intended only to be an invitation to hear the Word of the Lord and be converted by it. . . ."

In this age of scriptural renewal, *Gospel Spirituality* offers a profound and real message for the concerned existential man willing to accept the invitation and be converted.

Theodore Breslin, O.P.

CONCILIUM. Vol. 4, Ecumenical Theology: THE CHURCH AND ECUMENISM. Edited by Hans Kung. Glen Rock, N.J., Paulist Press, 1965. pp. 215. \$4.50.

The spirit of volume four of the *Concilium* series is one of *balance*. The volume contains a larger number of articles (seventeen in all) than previous volumes. Not every problem of ecumenical theology is raised, of course. Yet nearly every important issue within the scope suggested by the book's title—"The Church and Ecumenism"—finds some discussion. The ecclesiological dimension of ecumenical the-

ology is perhaps the most crucial aspect of the dialog today. The practical as well as the speculative sides to this dimension need to be investigated. For this reason, our thanks should go to Hans Küng, the general editor for all of the volumes dealing with ecumenism, who has collected for us an interesting cross-section of essays which touch upon these crucial issues in the ecumenical life of the Church today.

M.-J. Le Guillou, O.P.'s article, "Mission: Obstacle or Stimulus To Ecumenism?" opens the collection. Fr. Le Guillou insists that the presence in the world of disunited Christian communities cannot be ignored but must be taken into account in the Church's missionary activity. Such a recognition will, he argues, act as a stimulus rather than a stumbling block to re-union. A brief history of the Holy See's attitude over the centuries toward *communicatio in sacris*, by W. de Vries, S.J., follows. The essay is helpful in understanding the historical background for the change of legislation regarding *communicatio in sacris* brought about by Vatican II. Next, Fr. Küng presents an essay on the charismatic structure of the Church. The article is developed from a scriptural point of view and thus complements very nicely a previous article of Fr. Karl Rahner, S.J. (in *The Dynamic Element In the Church*, Herder & Herder, 1964) which deliberately omits a consideration of the charismatic structure of the Church from a scriptural point of view.

The longest and perhaps the most important contribution to the collection—by Fr. Gregory Baum, O.S.A.—is next. The author makes a comparison of the *Constitution On the Church* and the *Decree On Ecumenism* with Pius XII's *Mystici Corporis*. Fr. Baum sees a development of doctrine in the documents of Vatican II over *Mystici Corporis* which enables Catholics to acknowledge an ecclesial reality to other Christian communities. In general the author's approach is quite engaging, yet a certain ambiguity in terminology sometimes mars the clarity of his arguments. His use of the expression "Church of Christ," for example, is sometimes disturbingly unclear: "The Church of Christ that constitutes one single complex reality with the Catholic Church is present in other Christian Churches, even though according to Catholic faith these are only institutionally imperfect or inadequate realizations of Christ's Church." (p. 72)

Walter Kasper of Tübingen offers a short but challenging essay, "The Church Under the Word of God," which develops the theme of

the scriptures as a basis for the ecumenical dialog. The volume also has two sets of articles presenting Protestant and Catholic views of the same subject. One set offers a Protestant and a Catholic interpretation of the World Council of Churches; the other set of articles gives us a Protestant and a Catholic view of mixed marriages. All four of these articles are calm and careful analyses of two very sensitive ecumenical problems.

The usual *Concilium* features are next: the "Bibliographical Survey", the "DO-C: Documentation Concilium" feature, and the "Chronicle Of the Living Church." Brief biographical notes close the volume. This biographical information has appeared (in earlier numbers) at various spots in the volume. Some uniformity should be adopted for future volumes. The end of the book seems as good a place as any.

A final note on the *cost* of the *Concilium* series. Since the appearance of a similar publishing venture from the Protestant side (*Journal For Theology and the Church*, ed. by R. Funk, Harper Torchbooks), the price of each *Concilium* volume appears all the more as out of line. The Protestant series goes for \$1.95 per volume paperbound; *Concilium* for \$4.50 per hardbound volume, and is not available in this country in paperbound form. Why not?

Bartholomew Carey, O.P.

MARTIN HEIDEGGER: A FIRST INTRODUCTION TO HIS PHILOSOPHY. By Joseph Kockelmans. Pittsburgh, Duquesne University Press, 1965. pp. 182. \$3.75.

Dr. Kockelmans has accomplished an almost impossible task. A digest of Martin Heidegger's thought, particularly for beginners in his outlook, is extremely difficult to produce. Martin Heidegger's thought is deep, yet profuse; and even the critics who tend to minimize his uniqueness of insight have never doubted the arduousness of understanding his language.

In addition to the difficulty of understanding his thought, there are two further problems. Translations of Heidegger into other languages by various scholars has led to a wide variety of terms for the same single important concepts. And if this were not enough to impede the most audacious from the task of writing an introduction, Heidegger's thought has progressed and developed with each

new work; in fact, some works remain unfinished. However, these developments in thought have not necessarily followed any 'stage-like' patterns which historians of philosophy are fond of requiring for each of their subjects. In short, to organize Heidegger's insights into a brief introduction demands an extraordinary grasp of his thought and of the student's capabilities. The author has done so well that this translation from the original Dutch is the best introductory work on Heidegger presently existing in the English language.

The book is arranged around the principal themes of Heidegger's philosophy and often reads like a paraphrase. This has definite advantages for the student in that it is Heidegger whom he is studying, and not some interpretation of Heidegger. In the epilogue the author does make an evaluation however.

Beginning with a short sketch of Heidegger's life and the men who most influenced him, Dr. Kockelmans then turns to the method he used in philosophizing. This method of course is related to the goal of philosophy, which Heidegger insists is a concern to discover the ground of being. Man too has a privileged place both in the search for the ground of being and in being itself. For this reason, man offers a unique chance to pry into the meaning of being. If we examine the *Dasein* of man, his being-there can lead us to a knowledge of being. From this point of origin, Kockelmans delves into the various investigations of Heidegger, showing how, after completing a phenomenological examination of the world, some knowledge of the ground of being is discovered.

Spatiality and space, being in the world as being-with, and being-in: these are the progressive aspects of *Dasein* discovered. Then we are led to a consideration of how all of these aspects are unified and made authentic through dread and care, temporarily and time. Time for Heidegger, Kockelmans observes, unlike Aristotle's emphasis upon being a measure of motion, is a *now*, a presence of which we have an immediate experience. Time is recognized in the experience of existence. This recognition lets us live and act as be-ings. Another aspect of the meaning of being can be culled through an analysis of reality, truth and of freedom.

Now we transfer from dealing with things, to dealing with science. For Heidegger, theoretical knowledge is also a mode of being in the world and is worthy of study. Since Kockelmans himself is a philosopher of science, he brings added insights into Heidegger's treat-

ment of the relation of science to philosophy. Finally, before the big question of the meaning of being is approached in the last chapter, Kockelmans discusses the place of Heidegger's language in relation to his insights and defends its importance for the lived-in aspect of the world. Heidegger's language is a deliberate attempt to re-concretize many abstract conceptions inherited from rationalism. The goal of the search, the meaning of being, constitutes the final chapter of the work.

As an outstanding contribution to understanding Heidegger, this introduction will be especially useful for all those who wish a deeper penetration into this important philosopher, but who are as yet unable to comprehend his insights nor read his works in the original.

Anselm Thomasma, O.P.

DISCIPLESHIP AND PRIESTHOOD. A BIBLICAL INTERPRETATION. by Karl Hermann Schelkle. Translated by Joseph Disselhorst. New York, Herder and Herder, 1965. pp. 142. \$3.50.

Out of Christ's original "calling" of disciples he created an apostleship, twelve messengers who were "to make disciples of all peoples." (Mt. 28:15) These apostles were given a special office within the Church, sharing uniquely in Christ's own priesthood by which they were bound inextricably to Christ sending them and to the fulfillment of the commission entrusted to them.

Discipleship and Priesthood, unfolding the riches of New Testament Theology into a deceptively small volume, establishes the presence of priestly office and of a priestly class within the Church by a scriptural interpretation which is comprehensive, scholarly and vibrant. The depth of Father Schelkle's biblical analysis and his awareness of contemporary theological 'streams' is also impressive.

Chapter one, ascertaining the scope of "vocation", "discipline" and "apostle" urges all to understand the extent of the Christian calling as "followers", which involve a communion of life, suffering and glory, existing between Christ and us his disciples.

Chapter two investigates the apostles' "service" and ministry as designating the care of souls in the Church. The many tasks to be filled—as apostle, teacher, shepherd, father—are all implied in the unfolding of this one service to the Church.

Since the apostle stands between Christ and the Church he must

be an imitator of Paul, who is a reflection of Christ, as a man of dedication, of poverty, of joy, yet charged and obligated to be decisive and severe when necessary.

Yet the apostles' service is centered around Proclamation in the ministry of the Word and Cult in the sacramental action of the worshipping community. These ministerial tasks denote the function of priestly mediation, and it is in this part of *Discipleship and Priesthood* that the core of Father Schelkle's scriptural investigation is attained.

In the "Apostle as Priest" (chapter five) Father Schelkle questions Protestant exegetical and theological denial of a priestly office and class in the Church by asking "whether and how a priestly service of the apostolic office is announced and given its foundation in the New Testament." (p. 108) His subsequent inquiry into the essential elements of priesthood yields a unified exposition of hierarchical priesthood and the priesthood of the laity which are not opposed but, rather, comprise "a joyful fellowship." (p. 137)

Throughout the entire work the office of priest in the New Testament is related to the priest of the contemporary Church by a determination of the scriptural standards of his vocation and ministry. *Discipleship and Priesthood* develops a personal meditative examination within a theological analysis of priesthood—a rewarding combination by an esteemed author.

Kevin Thuman, O.P.

CHURCH ARCHITECTURE: THE SHAPE OF REFORM. Washington, D. C., Liturgical Conference, 1965. pp. 106. \$2.50.

MODERN CHURCHES OF THE WORLD. By Robert Maguire and Keith Murray. New York, Dutton, 1965. pp. 160. \$1.75.

Good architects design purposeful buildings, i.e. buildings which perform a function. A well built factory provides the conditions in which men can work easily, a well designed school is one in which students can learn, and a good church is one in which the Christian community can worship as a community. For an architect to plan such an edifice requires not just a knowledge of the basic attitudes of the congregation, but, first and foremost, an understanding of what Christian worship is. This means profound awareness of the nature of the liturgy, its sacramental, communitarian and hierarchic struc-

ture, and also the various guidelines (in terms of positive legislation) to be followed in creating such a sacred place.

Precisely with a view towards delineating this required background, the Liturgical Conference held a meeting in Cleveland this past year for architects, artists, clergy and members of liturgical and building commissions. The proceedings of that meeting include five excellent papers on different aspects of the problem of church architecture today, a lively panel discussion of the various interests involved in building a church and a commentary on the recent ecclesiastical documents dealing with church architecture. A very valuable appendix follows with pertinent sections of these documents: *The Constitution on the Liturgy* (December 4, 1963), the *Appendix* to the Constitution and the *Instruction* on its implementation (September 26, 1964).

The first paper delivered by Bernard Cooke, S.J., is a thorough analysis of the theological dimensions of Christ's priestly act in and through the worshipping community in its Sacred Meal. Next an architect, E. A. Sovick, A.I.A., presents his outlook on church building today. His emphasis on authenticity of building materials and on the importance of a church as "the House of the People of God" is excellent. "A church should say to the people who gather, 'You are the important things here. You are the temple of God. I am not.'" His disagreement with Otto's *Idea of the Holy*, if valid, has important liturgical and therefore (in this context) architectural ramifications; but does complete rejection of man's tendency to set aside the "sacred" agree with our experience?

Fr. Gerard Sloyan's article underscores the fact that the *action* of the liturgy is a meal with human social implications, one of which is the distribution of roles in the celebration. On this point he is extremely articulate: "Celebrants do not herald their own entry by saying entrance chants nor accompany their own actions at the preparation of the gifts and distribution of the Eucharist by antiphons and psalms. They are presumed to be otherwise occupied. Besides, readers, scholars, and choirs are better at that sort of thing." (p. 33) This variety of roles, then, must be architecturally expressed and the resolution in principle is to be found in the extremely practical contribution of Godfrey Deikmann, O.S.B. Principally a commentary on the new *Instruction*, its solutions to the problems raised by the new placement of the altar, chair, ambo and tabernacle—the diverse poles

of the new liturgy—are definitive. Alfred Tegels, O.S.B., takes as his area of discussion the place of celebration of the other sacraments, while Kevin Seasoltz, O.S.B., examines the question of devotions in the church edifice with great understanding and balance. Finally Fr. Frederick McManus summarizes and evaluates the new legislation without degenerating into a morass of legalism.

Church Architecture: The Shape of Reform contains a wealth of insights into the problems of building churches in this difficult age of transition. It should be read by all pastors, chaplains and priests who are in charge of our churches and by all architects and artists who may be called to build, rebuild or remodel them.

After discussing churches and how they *should* be built, it is refreshing to be able to recommend *Modern Churches of the World*, a paperback with 140 photographs of some of the finest modern churches of the world. We find, in chronological order, all the important contemporary sacred edifices beginning with Perret's Notre Dame de Raincy (built in 1922) up to the present. The photography is superb and there are many shots of these famous buildings which are probably unfamiliar to American readers. The entries are mostly French and German with a few other interesting structures added. The authors have convictions and are not afraid to appear unfashionable in espousing them—witness their sharp criticism of Le Corbusier's pilgrimage church at Ronchamp and their praise of a German church, Saint Laurentius, very reminiscent of a Romanesque edifice. They are fair however, and their approach is contemporary and liturgical. After examining the churches of all communions (the majority of them are Catholic), it is fitting that the last should be the Church of the Reconciliation of the Protestant monastic community of Taize.

For all who are or will be concerned with church building or remodelling *Modern Churches of the World* is a must. The excellent photographs alone are worth the very inexpensive price!

Giles R. Dimock O.P.

THE ARTS OF THE BEAUTIFUL. By Etienne Gilson. New York, Scribner, 1965. pp. 189. \$4.50.

In the very first sentence of his *The Arts of the Beautiful*, Etienne Gilson, the renowned French Professor of Medieval Philosophy, quotes Lucien Febvre, the historian, who declares: "Assuredly, art

is a kind of knowledge". And then with the very next breath, Gilson exclaims: "The present book rests upon the firm and considered conviction that art is *not* a manner of knowing".

With this opening, not devoid of the celebrated Gilsonian sense of humor nor the inoffensive self-opinionated tone which is so characteristic of him, Gilson reminds us that men's opinions differ and their confusions multiply in this ambit of reality:

for indeed the immense majority of men considers it evident that art expresses and communicates cognitions of some sort, either concerning the world of nature or concerning the world of man. For, they feel, did it say nothing, imitate nothing and express nothing, a work of art would at least impart to us information about its author.

The author admits that such a mistake in the area of morality is not serious, but nonetheless, he considers it serious enough a mental disorder to dedicate a whole book to the subject. First of all he vehemently states his case: "art belongs in an order other than that of knowledge, namely, in the order of making, or that of "factivity," whose end is precisely the making of beauty. Hence his thesis: art is the making of beauty for beauty's own sake. He substantiates this by showing that the end of all the fine arts, that is, the arts of the beautiful, always, insofar as they are apprehended by an intelligent being, appeal to knowledge not for their own sake but for the sake of beauty.

The process by which he arrives at this conclusion discloses the nature of beauty, its experience and its effects, and then, the fact that when art is said to be knowledge, it is not art at all, but esthetics. Nor should art be confused with nature or should moral perfection necessarily be encouraged by it. He also assesses critical theories based upon intuition, expression and symbol and then rejects them on the basis that they are ordered to knowledge as knowledge.

In the discourses found in the chapters entitled "On the Threshold of Metapoetics" and "From Demiurgism to Philistinism," the reader will become aware of the underlying cause of the multiple diversity in this sphere because, while manifesting the ethereal qualities of the arts of the beautiful, Gilson indicates where and why several positions differ. Having established his thesis, Gilson concludes his work with a section on Art and Christianity. In a variation of the main theme he shows that the perfect artist is not one who puts the highest art at

the service of the highest truth, but one who puts the highest truth at the service of the most perfect art.

When all is said and done and this book has been read, you may not agree with all that the author says, since after all, the beauty debate is not one likely ever to be completely settled; but you will, in fact, come away with a less murky outlook. Certainly, you will be richer from the encounter; for in it you'll not only find lucid thought and penetrating insight, but you'll encounter amid pleasant surroundings the charm of the man Gilson whose treasures are displayed.

Adrian Dabash, O.P.

NO BORROWED LIGHT. By Austin Dondero, F.S.C. Milwaukee, Bruce Publishing Company, 1965. \$3.95.

In *No Borrowed Light* Brother Austin, a religious and practicing psychologist, writes about mental health for religious. As the author states in the Preface, his objective is "to wed psychology and the religious life to bring about a closer scrutiny of the mode and manner of living the religious life." Hence he endeavors to focus attention on aspects of psychological knowledge helpful in structuring religious life conducive to mental health and ultimately spiritual health. The author's perspective is not distorted by his burning zeal. For he emphasizes psychology has no right to treat of the supernatural character and purpose of the religious life; only that the psychologist may quite properly examine some of the means employed to achieve its goals. In other words he tries to increase the psychological substratum of the religious life so that it can be encompassed by conditions and circumstances propitious for growth in grace.

The author considers the crises facing religious life in its encounter with American life. Change, of course, is foremost. Here he urges the avoidance of that ominous indecision which lets events make the decisions. America's stress on achievement and excellence increases the tension between professionalism and community. This must be resolved in view of the total person or else the entire personality of a religious may be endangered if his attempts to meet the demands of a professional role are hampered by uncertainties arising from conflicts between his religious and professional roles. Security problems stemming from our society present special difficulties for religious. The author makes the point that the religious has to adopt the position

that his psychic needs are not alien to his spiritual life if he is to reconcile the two. The religious also faces the challenge of no longer selecting his own friends. The author therefore discusses interpersonal relations with some very beautiful insights. He says quite frankly that whenever there is a serious disruption in interpersonal relations of a religious that person is doomed to failure as a religious. Impersonalization of relationships can fail to promote growth in fellow religious by depriving them of encouragement, experience, interest and personal advice.

In the later chapters of the book the author gives strong reasons for taking a new look at formation programs and other aspects of religious life hindering the integration of personal sanctity and the apostolate.

Very few religious would not be helped by reading this book. A special recommendation is offered to those charged with the care and formation of religious.

Francis Healy, O.P.

MEDITATIONS FOR EACH DAY. By Antonio Cardinal Bacci. Translated by Desmond Williams and Brian Power. Westminster, Newman, 1965. pp. 688. \$8.50.

Cardinal Bacci, a well known member of the various Roman Congregations, has written an edifying book of meditations for each day. The style is simple and easy to understand and the translation reads quite smoothly. Although concisely written, *Meditations for Each Day* offers an abundance of food for thought to help the individual reader develop on his own according to his talents and spiritual motivations.

We live in an age of activity, an age of frenzy to get things done, to arrive. Cardinal Bacci poses the question: "But to arrive where?" To arrive, for us Christians, is nothing more than to pass on to eternity, to enjoy God. The whole course of our lives must be directed toward this end. Hence it is necessary to develop a spirit of recollection and to be attentive to the word of God to ascertain how well we are progressing on our journey to Him. One of the ways the word of God comes to us is interiorly, for the Spirit of God speaks within us. God sees how absorbed we are in worldly affairs and stirs in us a restlessness and longing for Him instead. By reading

and reflecting on the savory words of Cardinal Bacci, all Christians—clergy, religious and laymen—can find a means of listening to God as He answers the searchings of the human heart and allays its anxieties.

Ambrose Russo, O.P.

THE LAST REVOLUTION: THE DESTINY OF OVER AND UNDERDEVELOPED NATIONS. By L. J. Lebret. New York, Sheed and Ward, 1965. pp. 213. \$4.50.

Those "Christian" Americans who are open-minded, who do not want to be awakened from their lethargic way of life or who care not for the ills which beset our unpeaceful world should read this book. Père Lebret's *Last Revolution* presents a very disturbing thesis but underlying his message is a vital message of hope.

Seeking the essential causes of and remedies for the social, cultural and economic misery which plagues the underdeveloped countries, and therefore world peace and security, the author offers, for the most part, objective criticisms and suggestions. The sharp sting which Americans will feel from Père Lebret's pen (" . . . because of his affection for Americans and . . . to offer them this warning . . .") is also directed at Russia and her world influences.

This well known economist argues that the West, although historically permeated with Christian principles, has in fact failed in its relations with, and consequently moral duties towards, the have-not nations. He further states ". . . the greatest evil in the world is not world poverty of those who are deprived but the lack of concern, real concern, on the part of those who are well off." Basically he strongly proffers *a realization of human world solidarity* as the ultimate answer. This concept, the author advocates, America must become more aware of and implement in her foreign policies towards the underdeveloped nations.

Readers of this book may not agree totally with Père Lebret's views, some may even become indignant, others outraged. Yet the value of such a work is that it offers to the unconcerned (as well as concerned) mind unpleasant but necessary food for thought. The *Last Revolution* is an appeal for a moral consciousness of justice.

Theodore Breslin, O.P.

CONCILIUM. Vol. 5, Moral Theology: MORAL PROBLEMS AND CHRISTIAN PERSONALISM. Edited by Franz Bockle. Glen Rock, N. J., Paulist Press, 1965. pp. 183. \$4.50.

Volume five of *Concilium* is a book all moral theologians will want to read. In it they will find the fruit of some contemporary theologians' attempts to wrestle with the moral problems facing modern man and his society. Especially noteworthy is Father Jan H. Walgrave's vibrant plea for a personalist morality. "We want a morality in which we can behave as persons, that we freely accept as persons and that suits the historical situation in which we live" (p. 26). At its root this morality is objective and intangible. Its exemplar and source is Christ's love. The Dominican author cautions that such a personalist morality will only be real and effective when people turn from selfishness to a life filled with generosity toward other persons.

Section two, the bibliographical survey is, perhaps, the most valuable part of this volume, since it contains a synthesis of current theological opinions on marital problems. Franz Böckle offers a well-ordered survey of French, German and Dutch literature on birth control, while Edna McDonagh brings us up to date on English writings concerning the moral theology of marriage.

I recommend this book to the moral theologian who wishes to see where the modern trend in moral theology is going. It is not an easy book to read; it is, perhaps, the translation. Yet, the topics discussed do not admit of an easy solution and the authors are very serious in their treatment of them. Their work should really be studied, rather than read. Still, the scholar will find help in *Moral Problems and Christian Personalism* in his struggle with contemporary moral difficulties.

Since the publication of volume five, three more volumes of *Concilium* have become available. *The Church In The World*, volume six, considers problems of fundamental theology and offers essays by Hans Urs von Balthasar and Karl Rahner, S.J.; *Historical Problems Of Church Renewal*, volume seven, is concerned with church history and features articles by August Franzen and Robert Aubert; *Pastoral Reform in Church Government*, volume eight, treats of Canon Law. Much of the book is concerned with collegiality on its many levels in both the Eastern and Western Churches.

John V. Walsh, O.P.

BRIEF NOTICES

Catechetics today are concerned with restoring the Bible to its proper place of prominence in religious instruction. Herder, in accord with this desire of the catechists, has published a praiseworthy paperback catechism series for youth: *Come to Jesus*, (\$1.25) a picture-book primer with vivid illustrations, introduces the young child to prayer and simple explanations of the life of the Church concurrent with the liturgical year; *Message of Joy* (\$1.50), a sequel to the primer, shows the interconnection between Scripture and Liturgy revealing their close relation to a true Christian life throughout the liturgical year; *In God's Care*, an extension of the earlier stages, presents for the young Christians of today simply and animatedly the meaning of Scripture for their daily life as members of the Church. The series makes splendid use of the picture-word relation method of pedagogy in presenting theological truth.

Father Joseph Goldbrunner, noted German authority in the field of depth psychology and catechetics and editor of the University of Notre Dame Press Series, *Contemporary Catechetics*, makes another contribution toward attaining the goal of modern catechetics with the use of the kerygmatic approach in: *The Use of Parables in Catechetics* (\$1.25), by Franc Mussner, which explains the secular story as well as its theological parallel, and thereby, uncovers in Christ's parables a body of Christian truths concerning the Kingdom of God, conversion, the parousia, and man's lack of faith which have too long remained lost in allegorical context. Following this first of the series is *Christ and the End of the World* (\$1.25), a Biblical study in eschatology by Franz Mussner, which reawakens interest in "the last things" by revitalizing the message of Chapter 13 of St. Mark's Gospel for modern man, who seldom turns his thoughts to the end of the world and its meaning for him. *Israel in Christian Instruction* (\$1.25), edited by Theodore Filthaut, is an attempt to show the true relationship between Old and New Testament for a better understanding of the importance of the Jews as God's "Chosen People" and not merely "the people who murdered Christ." These supplementary readings in theology succeed in their aim to offer a here and now significance to the eternal verities of God found in the Scriptures.