

# BOOK REVIEWS

**NUCLEAR WAR: THE ETHIC, THE RHETORIC, THE REALITY.** By Justus George Lawler. Preface by Arthur I. Waskow. Westminister, Newman, 1965, pp. 189. \$4.95.

The first part of this book, *The Ethic*, is presented in three chapters. "A Call to Conscience" reminds us that our choice today is not dying to preserve Western Civilization but the mass killing to do so. We must therefore do all in our power to bring about disarmament. On the theoretical level a clear moral voice from the American hierarchy and the Council is called for (Lawler wrote this book before the close of Vatican II partly "to inform the bishops of certain matters facing the body of the faithful and to request moral guidance from them," p. 25); and on the practical level a massively increased participation of the Catholic community in peace efforts.

"Morality and Nuclear Policy" reviews the limited nuclear just war theories of Paul Ramsey, John Courtney Murray, and Robert James Fox; and the all-out theories of Farraher and Gundlach. Lawler rejects these latter absolutely. He thinks the "no-cities" policy of Ramsey is not practical. Leaders of governments in time of war could never be as dispassionate as Ramsey's theory would demand, nor could the cities themselves be completely purified of war industries that constitute them targets. Fox holds that it is immoral to manufacture and possess weapons for which there are no conceivable targets, that the just war theorist must either reject the notion of limited war or attempt to find targets and moral justification for the huge arsenal of nuclear weapons that we possess. Since he cannot do this he must hold for a great reduction in the over-kill potential of our arms. To this Lawler answers Amen. But he goes further. Basing himself "on the converging probabilities implicit in the history of all recent wars, in the very nature of the weapons themselves, in the psychological strain induced by a decade of living on the edge of the volcano, in the fact that even in limited engagements where our vital interests are not at stake—as in Vietnam—war has been prosecuted through immoral means: one is entitled on the basis of the convergence of all these probabilities and a score of others in

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the individual judgment to conclude with complete moral certitude to the immorality of *any* nuclear war." (p. 41, italics his)

In "The Johannine Strategy", Lawler reviews the teaching of *Mater et Magistra* and *Pacem in Terris*. From the first he underlines Pope John's statements that individual men are the reason for social institutions, that group and racial selfishness exist, that disproportionate energies are spent on armaments. From *Pacem in Terris* he draws John's commendation of the United Nations as well as his recognition of the historical evolution of Marxism in practice. Lawler makes a strong statement about the authority of these encyclicals. He concludes by recommending to the bishops at the Council what he thinks they should say, i.e. condemn weapons for which there are no conceivable targets; condemn not only the actual destruction but the willingness to destroy an enemy society; condemn counter-city warfare and the destruction of civilian centers—even if they are forewarned; condemn any form of immoral deterrence; and finally assert the rights of the individual conscience to determine one's own form of participation in any conceivable war.

*The Rhetoric* has three chapters also. "Utopians and Crackpot Realists" defends the "utopian" dream of peace as being the realist position and it attacks the nuclear war "realism" as being the crackpot position. The realism of the Kennedy-Johnson administrations is, according to Lawler, this kind of realism. It does not take into consideration the passions of war time nor the intuitive process of prudence—this against the "icy rationality" of the Rand Corporation—nor the ultimate human values which nuclear war ignores. Lawler insists the liberals of his persuasion are the real Aristotelians, i.e. the realists striving to combine the real and the ideal and recognizing a genuinely pluralistic world.

"Nuclear Newspeak" attacks the verbal whitewash that goes on about the horrors of nuclear war. In this chapter and the next, "Moralistic Newspeak", Lawler attacks various people who have taken positions contrary to his own.

*The Reality* has only one chapter called "The Cuban Blockade and Its Aftermath". Here Lawler takes strong exception to President Kennedy's action during the Cuban crisis. He argues that the missiles in Cuba did not constitute a threat to the balance of power; that the blockade was an act of war; that the late President should have introduced the people to the facts of thermonuclear life; that "we already

lived within the range of near annihilation; and that the crucial questions do not concern any alleged insults to our national pride nor any important gestures and postures of the enemy" (p. 164) Kennedy further could have pointed out that we base our strength on moral principles and just law, not power, and that we could not on the one hand stand for *Realpolitik* in blockading Cuba, and on the other stand for morality and law in defending Guantanamo. Finally, the President should have seen that the face we were saving by the blockade was a false face. The aftermath of Cuba is that a complete test ban treaty was rendered almost impossible.

Lawler concludes his book with an exhortation to the bishops in the Council to move the Catholic people to more emphatically inform public opinion, thereby impelling the governments along the paths of disarmament and world federation. The peoples of the nations are overwhelmingly disposed towards disarmament and the Church can and ought to be a kind of catalyst in bringing this disposition to positive action. "Will the thought, the care, and the energy to save both the values and the physical reality of Western civilization yet come from the Church which first bore that civilization?" Arthur Waskow in his Preface to this book answers his own question. "All men know the event would be surprising; but God knows it would be appropriate." (p. xiii)

In criticizing the book I must first strongly disagree with its tone. *Commonweal*, (1/21/66), calls it crabby. That is a charitable judgement. It makes such frequent use of the sneer, sometimes totally gratuitous, that all logic is lost. Lawler wants us to look for the reasonableness and good motives behind Soviet policy, yet he is incapable of doing this with American policy. He also falls, in passion or in haste, into several non sequiturs. I agree that bombing civilian centers, even when the citizens have been warned beforehand, is wrong. But not because "the act that destroys also murders". (p. 65) The very point of the warning is to avoid the murders. Non-combatants have a right to their homes as well as their lives, but these rights can be separated. Lawler does not see this. Again, in challenging Frank Meyer (p. 77) about what would be his second strategy after non-nuclear means have been tried, Lawler fails to see that in the very quotation given, Meyer does tell us what is second. Lawler's interpretation of Fryklund's remarks (p. 78) is distorted. The whole point of an inspection system would be to allow

the Soviets and ourselves to keep track of each other's weapons; which is *not* spying. Again, the entire strategy of the West is not the Damocles sword of extinction if the report Lawler cites about all those NATO men under arms is correct. (p. 86) They are not part of the strategy? In another place, Max Lerner observes that history was not the sole determinant of Khrushchev's policies, otherwise Stalin, had he lived "would have become anti-Stalinist". (p. 99) Lawler says that is a purely verbal contradiction. It isn't.

I disagree with the Cuban blockade analysis. If the introduction of the missiles in Cuba would not have influenced the balance of power, then why did the Soviets try to introduce them? Lawler reduces the missiles to symbols. Castro's wild speeches, his tirades against the U. S., his hair-trigger temper—they are not symbols.

Lawler fails to emphasize the necessity of a police force. Cities have them to contend with the criminal element in a local society; the world must have one to contend with world criminals. Mussolini should have been stopped when he went into Ethiopia; Hitler when he went into Austria. The *world* was against those aggressions but the League of Nations could do nothing about implementing the world's will. The United Nations must have a police force of great power, else we shall see, as we are now seeing, the shades of Hitler and Mussolini rise again.

In spite of all these disagreements, I believe Lawler has a tenable position. He is morally certain that any nuclear war would become unlimited and therefore immoral. Vatican II in Chapter V of the *Constitution of the Church in the Modern World* says: "Any act of war aimed indiscriminantly at the destruction of entire cities or extensive areas along with their population is a crime against God and man himself. It merits unequivocal and unhesitating condemnation." Must the use of nuclear weapons come to that? I do not share Lawler's certitude that it must, but I am not morally certain that nuclear war would remain limited. Perhaps that is why the Council also says: "It seems right that laws make human provisions for the case of those who for reasons of conscience refuse to bear arms, provided however, that they agree to serve the human community in some other way." The Council defends the just war theory and, I think, admits the possibility of a just, limited nuclear defense, but one would have to read the whole document and make up his own mind on this point.



Lawler says our choice is not dying to preserve Western civilization but the mass killing to do so. I think we still have *both* choices and since World War II, in Korea, in Lebanon, in Cyprus, in the Congo, in Cuba and now in Vietnam, the free world has chosen the first and rejected the second. Maniacs are still abroad in the world. We must contain them, even to the shedding of our blood. But we must not and cannot contain them by shedding the blood of half the world's population. That is the awful dilemma.

Thomas R. Heath, O.P.

**POPE JOHN AND HIS REVOLUTION.** By E. E. Y. Hales. Garden City, Doubleday, 1965. pp. 222. \$4.95.

Already acclaimed as a reputable scholar of modern Church history, especially for his *Pio Nono* (republished by Doubleday Image Books, 1962), E. E. Y. Hales now offers a warm appreciation of Pope John and his work. He is convinced, against an opposing view sometimes put forward, that Pope John had a farseeing vision and very definite aims for the Church and for the Second Vatican Council; and he writes in the somewhat anxious hope that these high purposes may ultimately be fulfilled.

After a short review of Pope John's earlier career and his spirituality, Hales proceeds in the second part with a study of John's two major encyclicals. *Mater et Magistra*, he acknowledges, is in basic continuity with modern papal social teaching and is particularly indebted to the emphasis which Leo XIII's *Rerum novarum* had given to man's natural rights as the grounds for demanding a living wage for the worker. Yet, John's encyclical is seen to outstrip all previous teaching by extending the concept of natural right so as to claim for contemporary men all the social and economic benefits associated with the welfare state—claims which would have horrified any earlier pope, Leo included.

The analysis of *Pacem in Terris* likewise pays respect to the peace endeavors of previous popes, especially Pius XII, but again Hales' over-all conclusion is that John's encyclical revolutionized papal policy. It departed from earlier papal preoccupation with the safety of the visible Church and with Italian political considerations; it took a firm stand against colonialism, directed at Western nations; and it may well have prepared for a *rapprochement* with the Com-

munist revolution comparable to the one which finally came about between the Church and the French Revolution.

In Part Three, a summary of the events of Pope John's reign with special emphasis on the Council, Hales is at pains to show the priority of dialogue with the whole of mankind in John's intentions for the Council. In this connection he insists that liturgical reform, which so occupied the conciliar Fathers' immediate attention, was never a Johannine concern. The issuing of *Pacem in Terris* is seen as the last desperate effort of the dying pope to direct the Council's energies back toward the main purpose for which he had convoked it. Part Four, rather in the nature of an appendix, compares Pope John's attitude toward Italian politics favorably with the policies of previous popes from Pius IX through Pius XII.

As Hales would undoubtedly be the first to acknowledge, it is still too early to ascertain whether his evaluation of Pope John is entirely accurate. Particularly open to question at present are his interpretations of *Mater et Magistra* as endorsing the welfare state and of *Pacem in Terris* as making overtures to the Communist movement. Experts such as Fr. John F. Cronin have dissented from the former view and Fr. John Courtney Murray from the latter. Hales' judgments on these points seem to have at least an even chance of being right, but a more certain conclusion will have to await the further gathering and sifting of all available evidence.

An additional comment seems warranted concerning the considerably less favorable treatment accorded to Pope John's predecessors in this book than in Hales' previous works. Granting that an altered perspective is understandable in a new book written after the dramatic events of the Johannine papacy, some apparent inconsistencies are bothersome. In *Pio Nono*: "we . . . who have seen Mazzini turn into Mussolini, [etc.,] . . . are able from a new vantage ground to consider once more whether Pio Nono [or his enemies] . . . will have, in the eyes of eternity, the better of the argument" (p. 347); in *Pope John*: "If the world had followed the political advice of Pius IX, instead of the political advice of Mazzini, there could have been no free peoples for Pope John to welcome or instruct" (p. 165). There: "With Leo XIII the 'Principles of 1789' at last received baptism at Rome—an adult baptism, received after due confession!" (p. 286); here: "[Pius IX's] successors maintained the tradition of

reproach which he had done so much to strengthen and confirm" (p. 32).

Perhaps in his earlier writing Hales, striving to be sympathetic, was overenthusiastic in defending *Pio Nono* and his successors (a footnote on page 32 of the present work seems to hint at this); or perhaps in his new book he has been overenthusiastic for Pope John at their expense. Or perhaps he will in a future book judge it necessary to correct exaggeration in both his earlier position and his present one. Being a fair-minded historian he will surely agree to await the later judgment of history on the over-all value of *Pope John and His Revolution*.

Aquinas Bruce Williams, O.P.

**THE EVOLUTION OF MAN. By Bro. Bernard Ryan, F.S.C. Westminster, Md. Newman Press, 1965, pp. 194. \$4.50.**

Paleontologists may haggle over the initial digit of a six-digit number in fixing the date of the first man, still every estimate far outdistances the old and naive add-up-the-genealogies in Genesis. Adam, be he one or many, lived long ago. The hundred years since Darwin's *The Origin of Species* has debated the case for evolution—courtrooms not excluded—and the central question remains: when did Adam live? Was he the term of an evolutionary process? The Darwin Centennial Convention (Chicago: 1959), the vision of Teilhard de Chardin, and the reams of published works have stoked discussion about the evolution of man and have received eager hearing among Catholic undergraduates.

To the questions these students may have about evolution and the relevance of their scholastic philosophy in the face of it, Bro. Bernard Ryan, F.S.C. offers us *The Evolution of Man*. The author's credentials are imposing: long-time teacher of philosophy, background in the physical sciences, publishing in the philosophy of science; accordingly, it is with hesitancy that this reviewer suggests that the book is much too heavy scholastically for Bro. Bernard's undergraduate. The thrust of *The Evolution of Man* is to show the viability of Thomistic philosophy when confronted with the data of evolution, but at times the exposition of Thomistic concepts is so compact, I fear the cogency would escape the reader, college course in Natural Philosophy notwithstanding. Seminarians and priests, at home with Thomistic concepts, would be a profitable audience.



*The Evolution of Man* meets "the scandal of evolution" head on. With the Thomistic notion of cause somehow possessing the form of the effect beforehand, the evolution of higher forms—in particular, living forms from non-living ones—might seem scandalously impertinent. Bro. Bernard makes a fine case at not being scandalized at all by delving into the principle of causality, without resorting to a *deus ex machina* of special Divine intervention. If page 176 adequately echoes Bro. Bernard's thesis, it appears to be this: "Transcendent finality [viz., the final cause of the actions of irrational beings] does not *direct* irrational creatures towards their ends, it *moves* them from potency to act . . . transcendent finality *is* the principle of life operating in irrational nature through divine concurrence. . . ." This transcendent finality supplies the dynamic to a cadre of instrumental causes. As for evolved man, Bro. Bernard sees no way around God having to dispose brute matter for the soul He infuses into it; other Catholic philosophers are bolder.

This review is no place to argue the finer details of Thomistic causality (the author takes issue with R. J. Nogar in passing); still, Bro. Bernard's sounding of issues is most welcome. The reviewer found that hasty exceptions to the author's thought often resolved themselves in later parts of the text—but not always, viz., the author's rather negative appraisal of Chardin.

The chapters on the scope and limitations of empirical science, its methods, assumptions, and degrees of certitude make valuable reading, especially germane for enthusiasts tempted to make modern science something of a sacred cow. Bro. Bernard is at home in the methodology of science, and his thoughts flow easily.

For readers with a background in science and a facility in Thomistic philosophy, *The Evolution of Man* offers a philosophical and theological view of evolution; for other readers, the going would be a little rough.

Jeremy Miller, O.P.

**LINGUISTICS, LANGUAGE AND RELIGION.** By David Crystal. New York: Hawthorn Books (Twentieth Century Encyclopedia of Catholicism), 1965. pp. 189. \$3.50.

This is the first book-length study by a young Irish scholar of an increasingly important field; both writer and subject hold promise

for a productive future. Communication arts has given fresh interest of recent years to the nature of language and its function in man's secular and religious life. In theology, this attention is reflected by controversies over the "definition" of God, the value of predications about the supernatural and the validity of traditional moral categories. Here we are supplied with a general introduction to the problems involved in written and spoken language and to the science of linguistics—the study of systematic patterns of vocal noise used conventionally in accordance with learned rules.

Crystal first traces the history of language as a discipline from the Greeks through the Renaissance and on to the nineteenth century analysts, Jones, Rask and Bopp. The survey has clarity, brevity and is not without humor. Renaissance quibbling about mankind's "original" language led Andreas Kemke, a patriotic Swede, to conclude that in Paradise Adam spoke Danish, the serpent French, while God had His say in Swedish. On the contrary, Adam's tongue was German, insisted the Teutonic writer J. G. Becanus, since the first language must have been the most perfect and German is plainly superior to all others. We can at least be grateful that discussion of language, for all its present difficulties, has risen above these gentlemen's dispute!

The book deftly treats the more technical aspects of linguistics, such as phonetics, semantics and semantic equivalence (translation), all the time keeping the non-professional reader in mind. This paves the way for a wide ranging treatment of language in religious worship. The Constitution on the Sacred Liturgy calls for worship services which will make the intimate connection between words and rites apparent to the faithful. The Council also asked that the faithful be encouraged "to take part by means of acclamations, responses, psalmody, antiphons and hymns." Linguist Crystal joins the discussion of just how this should be done with some practical observations. His basic principle, that comprehensibility is the primary criterion, allows the author to dub the use of a foreign tongue, without due reason, as the "linguistic mortal sin."

But Crystal has hard words for those who propose liturgical translations in the "every day" vernacular. The liturgy in translation should involve a certain unfamiliarity, he insists, so that its exceptional function might be kept in mind. He points to the direct pro-

portion between the care we take with our language and the importance we attach to dialogue situation. In matters liturgical, there is obviously no limit to the carefulness required of our speech, since the One addressed is supreme; hence, for Crystal, "a familiar tone of voice is out of place in a divine context." While his principle is sound, and there is no denying that every language has several "sub-languages" for different levels of conversation, American readers are likely to disagree with him on specifics. Granting that "Who're you looking for?" is too base a rendering of Jn. 18:4, English speakers on this side of the Atlantic would be likely to prefer the Confraternity "Whom do you seek?" to the Crystal "Whom seek ye?". The mean, as Crystal well realizes, is hard come by. On matters such as the vernacular, we can clearly see the Council's wisdom in providing for regional or national translations: what might satisfy the British ear could sound stilted to the American. If Crystal's well-organized book merely pointed up this problem, it would be worth the reading. As it is, he has written one of the finest books in this series, gaining for himself an attentive audience.

Barnabas Davis, O.P.

**PERSON AND SOCIETY. A Christian View.** By John H. Walgrave, O.P. Pittsburgh, Pa., Duquesne University Press, 1965. pp. 182. \$4.25.

**SIN, LIBERTY AND LAW.** By Louis Monden, S.J. New York, Sheed and Ward, 1965. pp. 181. \$3.95.

The name of Father John H. Walgrave is perhaps better known in Europe where the editor-in-chief of *Kulturleven* is highly respected for his philosophical, theological and cultural competency. The publication of *Person and Society* should do much to gain the respect of Americans for this profound and modern thinker. In this book Fr. Walgrave comes to grips with the perennial problem of the individual and his rights vs. the community and its obligations to preserve those rights.

Christian social thought involves an intimate connection and mutual influence between reflection on the faith (Theology) and reflection upon the earthly problems of life in the light of faith. If there is to be fidelity to Revelation, its immediate content has to be translated into terms which has meaning for the contemporary situation. While ethical truth is absolute, our thinking about it is subject

to the law of historical development and relativity. Thus, it is the task of the Christian thinker to constantly "return to the sources" and give careful attention to the novel problems of present-day living.

Fr. Walgrave describes culture as man's self-realization in the world. The Church, though it is supernatural and eschatological, is also earthly and historical. The kingdom of heaven has incarnated itself in an historical situation that develops itself through culture. Therefore, the Church is to be present in the development of culture. Indeed, Christianity should be the inspiring principle of its creative movement. Social harmony is the result of a developed interior culture which is personal and brought about by Grace, the transforming of man by God. It is this reality that makes man completely and perfectly man.

The Dominican scholar investigates the biblico-theological sources of the Christian social view and notes that charity is the proper characteristic of Christian life, the basis upon which a personalistic community is built.

The Christian philosopher comes to the same conclusion. It is necessary that a personalistic ethics be based on what is proper to man's essence, namely, that he is a person, a unique, complete whole acting by and through himself. Man is a project realized for himself by rational effort. Personality is the successful achievement of this task. Fully developed, it is self-possession in freedom and free self-commitment to the highest value. The mature personality is one who has sufficient control over the forces of his subjective life to direct them with his whole being to objective values. And a person is the true bearer of objective values. Thus, love, the disinterested directing of one's activities to the well-being of others, is the ethical way of existence. It is through the acceptance and service of man that a person attains true self-realization and self-fulfillment. Love creates the personal community. Consequently, in the ideal community of love, there is no distinction between common good and private good, since love causes the good of others to be the good of the lover.

The author recognizes the State as a juridical community which serves the development of the personal community by defending the freedom of its citizens as they strive for personal self-realization.

Father Walgrave maintains that the general principles of Christian

social philosophy flow from the essence of the human community and are applicable to every community in which man as a personal whole is involved. It is love which is the ultimate ethical absolute and which contains implicitly every authentic moral imperative. Because love leads to the formation of social structures for mutual assistance, the principle of solidarity is enunciated. The fact that love respects freedom and responsibility causes the formulation of the principles of subsidiarity and tolerance. He discusses these principles and their implications at some length in the concluding chapter.

It may seem that Father Walgrave is advocating a *Utopia in Person and Society*. This is not true, for he realizes that here on earth we will not achieve a perfect community of love. However, this is the ideal which must inspire our social relations. It is difficult to find words sufficiently laudatory that would do justice to this fascinating book. It is a work of scholarship, one that demands careful reading. The author's presentation is orderly and lucid. He explains his terminology clearly, which will be of benefit to those who or not familiar with an existential or phenomenological vocabulary. Father Walgrave makes his point well: men must be free to love, to serve others and to work for their well-being. Only then will he grow to full maturity and achieve self-realization. Only then will there be true peace in the human community. The point is made in a novel way, although the point itself it not new. It is Christ's message of fraternal charity applied to modern needs and circumstances.

Many of the problems discussed by Father Walgrave are treated in Father Monden's *Sin, Liberty and Law*. The Jesuit professor and counsellor, however, considers them under a different aspect and his book has a more pastoral orientation. It is his purpose to refine the sense of sin for an age which seriously misunderstands that reality.

In framing a solution to the problem of freedom and determinism, Father Monden offers a renewed and revised concept of the structure of human freedom. In his discussion of the question of situation ethics, he has some interesting observations on the dynamism of the natural law and the relation of law to freedom. The concluding chapter is devoted to a discussion of the connection between the moral and religious sense of sin.

*Sin, Liberty and Law* is also a fine book which might be read as a complement to *Person and Society*. It should be of special interest



to those engaged in pastoral work. Here the latest developments in moral theology are summarized, explained and applied to practical situations.

John V. Walsh, O.P.

**TENSIONS AND CHANGE: THE PROBLEMS OF RELIGIOUS ORDERS TODAY.** By Gerard Huyghe, Bishop of Arras. Translated by Sr. Marie Florette, S.C.H. Westminster, The Newman Press, 1965. pp. 270. \$4.95.

What are the essential values of the religious state? How can these values be safeguarded in the face of a technological and a "dechristianized" society? What are the obstacles encountered?

These questions were submitted to all congregations of religious women in France by the 1959 regional congress of religious held at Lille. The replies obtained from the congregations in question were many and diverse, yet it is the organization of these answers in a work of great unity that delivers the full impact of this book. The author examines such problems as the decreasing number of religious, the increasing average age of the sisters, the paralysis caused by many useless and hampering traditions, the nervous strain of sisters whose energy is dissipated among a multiplicity of tasks demanding ever increasing specialization and finally the threat of extinction facing many well established communities. These difficulties which menace the congregations existing in France are not merely local problems peculiar to this part of the world. They concern every priest and religious laboring in the technological and materialistic world of today.

In order to alleviate the crises facing religious life today both in its essential make-up and its apostolic direction, Bishop Huyghe presents a program of religious renewal centering around the spiritual training of the sisters and the adaptation of their immense reserves of devotedness to the needs of today's church while remaining loyal to the apostolic intuition of their founder. His program for the religious training of the sisters takes the form of a continuous instruction in the life of prayer, fraternal love, and a true understanding of the Cross. This continual formation will bridge the gap existing between the novitiate and the active apostolic life of the sister. A logical consequence of this program calls for a re-education of superiors in their exercise of authority. "Authority is not a function;

it is a virtue." He considers authority and obedience as complementary aspects of the same virtue; hence it is psychologically necessary to have been a subject in obedience for some time in order to effectively command.

Having proposed an answer to the question of the necessary religious formation, Bishop Huyghe asks how the manifest devotion of the sisters can be channelled, renewed and adapted to the needs of the contemporary church. No one can deny that religious have never been more devoted than they are today. But is this devotion to duty one which witnesses to the person of Christ or is it only a more or less disordered expression of an uncontrolled need for activity? The author's point is that there is a much greater need for evangelization than for working hard.

Evangelization is not expounding or defending Christian doctrine, nor "saving souls," nor "implanting the Church." It is "to lead (a person) to a sufficient knowledge of Jesus Christ the Saviour, so that henceforth, in virtue of the laws of supernatural growth under the influence of the gifts of the Holy Spirit, he may arrive at a knowledge of the total mystery revealed in Jesus Christ, and surrender his whole life to this mystery." It involves teaching men the Christian mystery in its totality through the witness given by the apostle's entire life and men's gradual discovery of the totality of the Christian mystery in their own lives.

However we have seen that the great number of religious at work and their inspiring devotion to duty have not succeeded in halting the progress of materialism in the world today. It has not remained entirely in the world, for priests and religious cannot help being influenced by their environment due to the ease and speed of communication and international exchanges. The author suggests that it is because religious have ignored the essential element of the definition of evangelization that their apostolate has not been fruitful. In particular the obstacles to evangelization on the part of religious proceed from a psychological unpreparedness for the apostolate, an incomplete spiritual formation and a certain rigidity of institutions, works and functions.

The remedy for these ills is found in the doctrine that the Church evangelizes—not individuals. It is the work of Christ continually acting in the world through the Church. All those who labor in

"God's field" (I Cor. 3:9) do it within the Church. Therefore the Church is represented by a "team" organized by the clergy and operation through the collaboration of religious and lay workers. Without this collaboration, there are only "free-lance workers" with whom the Church is only indirectly involved. This kind of apostolic organization has emerged in several dioceses wherein priests, religious and laymen have united their efforts in a program extending even to the parish level.

How can a religious congregation fulfill the requirements for evangelization and maintain their loyalty to the apostolic intuition of their founders? Religious orders and congregations should not fear becoming unfaithful to the spirit of the founder in adapting to the contemporary needs of the Church, otherwise they would fall into the error of preferring the particular spirit of the congregation to the essential character of the religious state—the service of the Church. It is precisely this service to the Church that was the apostolic intuition of the founder. In the words of Cardinal Suenens ". . . the means of being faithful to the spirit of the founders who themselves entered fully into the ecclesial grace proper to their own time, is to enter into the ecclesial grace proper to our own."

In summary, evangelization demands that the apostle should have access to supernatural realities by an ever increasing theological life, and human realities by a genuine esteem for them and a genuine openness of mind. It must never happen that his soul suffer through lack of prayer nor that he lose contact with human realities by maintaining obsolete customs and traditions. To quote Bishop Huyghe, "The past, by its own right, can never merit our loyalty; only the Church demands it."

Luke Prest, O.P.

**THE STORY OF MYSTICISM.** By Hilda Graef. New York, Doubleday, 1965. pp. 286. \$4.95.

Coming at a time when some modern scientists make the claim that science is the sole arbiter of truth; when some philosophers who would deny mankind all hope in an Eternal Truth spread their philosophies of despair; when certain theologians shock the world by announcing the death of God—this book is as refreshing to the soul as ozone is to the lungs after a storm. *The Story of Mysticism*

is a story of hope; a beautiful account of the lives of dozens of men and women scattered over the centuries who have discovered the Ultimate Truth, not in the glassware of a laboratory, but in the inner recesses of their own being; the portrayal of intense faith which could never give way to total despair; a look into the lives of individuals who would smile benignly at the news of God's death—for this is the story of the experiential presence of God in the hearts of man.

The book begins with an introductory chapter outlining the mysticism of the non-Christian. It includes brief descriptions of Shamanism, Hinduism, Buddhism and Judaism, then goes on to its main work of following the development of a specifically different Christian mysticism from its origin in the early Church as exemplified in the lives of martyrs and the desert Fathers, continues relating the mystical experiences of the monks during the Middle Ages, proceeding to the age of the Reformation and the Counter-Reformation when mystics are no longer confined to the desert or the monastery, right up to modern times when lay people combine mystical experiences with their ordinary family or professional life.

Although in no sense a textbook, *The Story of Mysticism* leaves the reader with a good grasp of its subject. While maintaining remarkable clarity and historical accuracy, Miss Graef weaves her way deftly through the labyrinthine paths of highly varied and complex phenomena, distinguishing whenever possible between the purely psychological and the supernatural. As the reader follows this fascinating history, the gradual progress in mystical union with the One God, the Trinitarian God, Christ, the Wounds of Christ and the Sacred Heart becomes apparent. This shift in emphasis is seen to be coupled with another evolutionary process beginning with the purely contemplative life of the early mystics, developing into the mixed contemplative and active life so prevalent in the Middle Ages, and abutting in the fully active life of some of the later mystics who went about with their work uninterrupted while they secretly enjoyed the peace and sweetness of the Divine Presence in the depths of their souls. Thus the entire range of man's intimate union with his Creator is discussed.

The author is outstanding in her ability to capture the essence of mysticism as it is manifested in most of the well-known mystics and

in many of the lesser known ones as well, using a vocabulary which is suited for all and a style which never gets tedious. *The Story of Mysticism*, unfortunately, ends rather abruptly with the life of Elisabeth of the Trinity (1880-1906), omitting any reference to twentieth-century mystics. This omission could easily mislead the reader into believing that mysticism is presently on the decline, were it not for Miss Graef's earlier work, *Mystics of Our Times*, in which ample evidence is given to the contrary. In spite of this minor defect, *The Story of Mysticism* stands as a unique work which should not fail to inspire readers from all walks of life.

Raymond Blais, O.P.

**THE STUDY OF THE SYNOPTIC GOSPELS. By Augustin Cardinal Bea. New York, Harper and Row, 1965. pp. 95. \$3.50.**

In 1962 Cardinal Bea composed for the bishops of the Vatican Council an expose of the questions raised by Form Criticism. When the "Instruction on the Historical Truth of the Gospels" was issued by the Pontifical Biblical Commission in May of 1964, a modified version of the work was published as a commentary on the instruction.

The instruction, which is included as an appendix, deals with the relation of Catholic exegesis to modern, biblical research. While it cautions against gratuitous presuppositions and the excesses of popularizers, it approves of the methodology of Form Criticism and points out that the ultimate purpose of Biblical studies is pastoral.

Cardinal Bea analyses and explains the methodology of Form Criticism and then considers the various excesses that have in the past vitiated the method. Form Criticism is the method which explains the origin of the Gospels by reconstructing the history of their formation. It draws on such sources as literary criticism, sociology, and the history of religions. Unfortunately, Form Critics had been inclined to start with certain presuppositions concerning the nature of the Christian community in which the Gospel message developed. They assumed, for example, that it was an anonymous, primitive community which had no historical interest.

The first section of the book, which considers the historicity of the Gospels from the human point of view, shows the gratuitous nature of these assumptions. The Cardinal considers it essential to



show that the Gospels, even aside from their inspired nature, have a purely human historical value. In doing this, he presents the reader with a clear and concise evaluation of the human situation at the time of the early Christian community.

In the second section, the Cardinal treats of the historical character of the Gospels considered as inspired writings. One of the problems he treats in this section is: When did the various elements which later were to be incorporated into the Gospels become inspired? For example, was the apostolic preaching inspired when preached by the apostles, when transmitted by the Christian community, or when incorporated into the Gospels by the evangelists? The Cardinal suggests that it did not become inspired until written down by the evangelists. He differs here from Pierre Benoit, O.P., who holds that the charism of inspiration applies, in an analogous manner, to all the words and events that led up to the final writing as well as to the final writing itself. Benoit's explanation seems better suited for resolving the problem of historicity, which, in this work, is the Cardinal's principal concern.

He also considers the problem of inerrancy and the attitude which a biblical scholar should have towards this problem. He suggests that on every occasion the scholar must determine the intention of the inspired author. He must also take into consideration the mentality and mode of expression of the ancient orient. Finally, he must bear in mind that, while literary criticism would consider the final redaction to be of less value than the more primitive texts, in the Bible it is the final redaction that is guaranteed by divine inspiration.

The Cardinal intended this work for "priests and laymen whose occupation precluded a study of books of greater length, depth and detail." (p. 9) For this reason his argumentation is presented in a condensed fashion, yet not lacking in clarity and precision. Further, it most adequately fulfills its purpose of explaining the profound reasons for the various pronouncements contained in the Instruction of the Biblical Commission.

Stephen Keegan, O.P.

**A SACRAMENTAL SPIRITUALITY. By Bernard Haring, C. SS. R. New York, Sheed and Ward, 1965. pp. 281. \$5.00.**

This book of meditations is the fruit of ideas engendered in the preaching of retreats and exhibits the theological insights of a well-known moral theologian and *peritus* of Vatican II.

In the first part of his work, Fr. Häring establishes the sacramental basis of Christian existence in emphasizing that faith and genuine conversion (*metanoia*) are signified and expressed in the sacraments of the Church with the result that the gospel proclamation of the "kingdom" becomes a reality in the individual and the Christian community in and through sacramental encounters with the Risen Lord. This truth is further developed in part two where the saving mysteries of Christ as operative in each sacrament are reflected upon. The final section links the sacramental life with mortification as a necessary disposition for *metanoia*, and with human relationships in which Christ's love is fully realized. A prevalent theme throughout the book is that the Christian's duty to respond to God in achieving and furthering the "kingdom" flows from the law of grace infused into the baptized and strengthened by the other sacraments—the dominant motif in the author's *Christian Renewal in a Changing World* (Desclee, 1965).

Since this is a meditative study, the author's musings on particular topics are occasionally prolonged and at times may appear to be slightly sentimental. Fr. Häring, however, has much to offer the post conciliar reader on the role of the sacramental liturgy as the center of the Christian life. His discussion on the Eucharist as the celebration of the New Covenant, and a three chapter development of this sacred meal as the sign and presence of the *mysterium tremendum* are particularly noteworthy.

William D. Folsey, O.P.

**THE QUESTION OF MARY.** By Rene Laurentin. Trans. I. G. Pidoux. New York, Holt, Rinehart and Winston, 1965. pp. 161. \$4.50.

**MARY IN THE BIBLE.** By Jean Cantinat, C.M. Trans. Paul Barrett, O.F.M. Cap. Westminster, Maryland, The Newman Press, 1965. pp. 245. \$5.50.

Marian theology, like practically every other field of theology today, is wide open—thanks to Vatican II's Marian decree in the *Constitution on the Church*. The Church is where Mary belongs, not outside it or completely above it. Mary was a human being; she lived by faith and as such she increased her faith from day to day in the Church just as we do, or should do. The value of the two books

comprising this review is that they present a balanced view of Mary in her place within God's Assembly, each doing this from two different modes: *The Question of Mary* is an historical, theological and ecumenical survey of the marian theology problem, while *Mary in the Bible* presents a strictly biblical, environmental analysis of Mary as presented in the gospel, which brings out the all important role of *faith* in Mary's life.

Abbé Laurentin's work is the book long needed on Mary which truly bridges a sorrowful gap between popular marian devotion and the spirit of faith in Our Lady. This book considers the difficulties of informed Protestant and Orthodox Christians and brings to light the divergent attitudes among Catholics, showing the pitfalls of the maximalist and minimalist tendencies towards Mary in the Church. As Hilda Graef says in the foreward to the book: "Laurentin recognizes both the glory and the humility of Mary's role; his basic principle is that in, through, and for Christ, Mary is totally relative to God and totally correlative to the Church." Father Laurentin's offering does not claim to be exhaustive but the points he makes leaves the Marian question open to further study for those interested. In the last two chapters (The Ecumenical Problem, and the Epilogue) he gives the guiding principles for such study in our world today.

Jean Cantinat's more popular-styled and biblical approach in *Mary in the Bible* seems to be an answer to the problems in marian theology in the mode suggested by Laurentin's work. Its greatest merit is its graphic depiction of Mary's environment, acts and life. It is a non-saccharine treatment of Mary's role in redemption by an in-depth study of Mary in the Gospels and the realities that shaped it. We see her native countryside and her milieu; we are told of her mental outlook as shaped by her peoples' past history, their hopes, aspirations, religious beliefs and social practices. The author stays strictly to the biblical text and does not go wandering off into some seventh heaven on his own. He presents the major biblical opinions on certain difficult passages and shows the most significant and accepted of today's theories. Two of the book's better points are the practical applications of Mary's faith for our lives which are presented at the end of such section or biblical event about Mary; and the two sections dealing with Christ's and the Apostles' teaching about woman. A useful compendium of accurate information, in crystal clear style,

on the life of the Blessed Virgin Mary and her place in Scripture would sum up well Cantinat's contribution to marian literature.

The glory which our Protestant brethren have so often neglected and the humility which we Catholics have only too frequently disregarded, in practice if not in belief, are stressed and explained in both these excellent books. And it is the Mary of faith about which both are concerned.

Walter Caverly, O.P.

**CONSIDER CHRISTIAN MATURITY.** By Pierre Liege, O.P. Trans. by T. Donian, O.P. Chicago, Ill., The Priory Press, 1966. pp. 125. \$2.95.

**A CHRISTIAN UNDERSTANDING OF EXISTENCE.** By Joseph Lange, O.S.F.S. Westminster, Md., The Newman Press, 1965. pp. 214. \$4.50.

This book was originally published in French under the title, *Adultes dans le Christ*. It is by no means just an ordinary book and we are grateful for its appearance in English. It has special value for a world of social unrest, political revolution and turmoil. We live in an age where it is becoming increasingly difficult for an individual to determine his particular area of responsibility amid so much need. Just what are the demands of maturity today, especially of *Christian* maturity? In our common vocation to become other Christs, we must ask ourselves how does the adult Christ, as the full measure of man, view the world today? These are the questions that this work deals with and in chapter Four we read: "The young Christian discovers the essentially personal character of the faith; he realises what is meant by saying *I believe* . . . there will come a day when the adult will freely embrace the communities into which he was born." There comes a period of conversion which awakens us to reality and then, "the question is not simply one of self-mastery in the name of some human ideal: rather the question concerns establishing a new center for one's existence, of harnessing one's liberty in order to face up to the challenge of Jesus Christ with a clear vision, and to respond to this challenge with courage and purposefulness." It is a small book, but it has much to offer, and its brevity does not sacrifice significance.

Another excellent book of modern spirituality, *A Christian Understanding of Existence*, has also recently been published. It takes its starting point from a contemporary existentialist view of the world and surmounts its anguished pessimism with the dynamic perspec-

tives of a healthy Christianity. The realisation of man's dignity, labouring on earth in a loving relationship with his Creator, is again a call to maturity.

This work will prove invaluable for a christian coming to grips with the challenges of modern existentialist philosophies while providing spiritual stimulation in modern terms and language. Father Lange's main thesis is that the Christian is capable of a different understanding of existence than a man without the faith. Such an understanding begins with a knowledge of the human condition: its values, possibilities, and necessities; it is discovered with the Good News of salvation and perfected by a life in Christ. Once the relationship to this world and to God is appreciated, the individual is free to choose a set of values related to his ultimate end.

The sections on the holiness of God and on virtue are of particular interest. Virtue is described in its proper role of conscious activity responding to values as opposed to an *in medio stat* understanding. Values themselves are seen as an outgrowth of thought achieved in personal involvement.

In Soren Kierkegaard, existentialism has Christian roots and it stands in defense of God-given individuality but, especially since World War II, as the author points out, it has become a swamp of despair. Existentialism expresses the incontestable truth of human dignity and worth and as such it is valuable, but man needs the solid footing of reality to support him. The poisonous waters of pride and independence must be drained out of existentialism if it is to be a viable system of thought; its truths must be salvaged, incorporated to the whole of reality and *surpassed*—but not passed over. Father Lange's book goes a long way in providing a solid basis for understanding existence.

Bernard Dupont, O.P.

**CHRISTIAN COMMITMENT TO GOD AND TO THE WORLD.**  
**By Canon Robert Guelluy. Translated by M. Angeline Bouchard.**  
**New York, Desclee, 1965. pp. 178. \$3.95.**

In an address to sisters in the Boston area two years ago, Cardinal Suenens delineated an important problem which the Council had opened up: how to remain at once a Christian pursuing divine ends, and a human being pursuing entirely human ends? The solution traditionally emphasized by the Church from the Fathers to the



present day has been a "flight from the world." However, the spirit of our times and that of the Counciliar decrees, tends to force the Christian to commit himself to the world as well as to God. Canon Guelluy's book, the first of his works to appear in English, offers an excellent starting point towards solving this problem.

Beginning with a comparison of the tower of Babel incident in the Old Testament and the subsequent calling of Abraham by God, the author shows that the world's unity can only come about by following God's plan for it and not man's. Following the order of a theological tractate, the professor at Louvain begins with the doctrine of creation and the nature of God. Creation is a mystery of love for the Christian, and by faith, the Christian knows that man depends upon love and is made for love. Subsequent sections develop this thesis: the work of the Christian in the world then is to create with God, create a unity by means of love. Placing our faith in God the Saviour and living within the mystery of salvation which is the Church, we find ourselves committed to a love and drawing our strength from a love. The proper attitude of the Christian to the world, therefore, is a reverence in facing the works of God, the creation He has fashioned out of love and an awareness of the profound unity we have with God *through* the world.

The central problem in this approach is consequently trying to see how God acts in the world here and now. Besides the teachings of the Church, the Christian is granted a gift of discernment, a grace enabling him to see God's plan in the world. Seeing God working within the suffering of men and their hardships is particularly difficult. In fact, the suffering of innocent victims is often advanced as proof that a loving God does not exist. The Canon's answer descends to the very root of the solution. By faith, we are able to rely upon a God who entered so completely into the drama of human suffering, in the person of Christ, that He conquered it. The Christian is able to turn defeat into victory. Thus did the redemption revolutionize the world and give man hope. By his faith in the Father, and supported by love, The Christian is able to co-create with the Father, helping to establish a unity of love in the world.

The author assumes some training in theology in his readers. While offering the reader a comprehensive list of problems and possible solutions, the book seems to become diffuse in some sec-

tions. However, even though it does not represent a work for spiritual reading, the book is a fine beginning, a basis of further study in this area, since it is based upon solid principles of theology and scripture.

Anselm Thomasma, O.P.

**SPIRITUALITY IN CHURCH AND WORLD. Volume Nine of Concilium. Edited by Christian Duquoc. New York, Paulist Press, 1965. pp. 166. \$4.50.**

**THE CHRISTIAN AND THE WORLD. Volume Three of Readings in Theology. New York, Kenedy and Sons, 1965. pp. 229. \$4.95.**

A new situation, characterized by a rediscovery or revival of the spirit of the Gospels, has emerged in the Church, causing new members of the faithful to exhibit a sincere desire for an authentic spirituality. Through Vatican II, the Church has arrived at a more profound awareness of its existence in the world; Christian people are again exploring the true source and meaning of their faith.

*Spirituality in Church and World* is cognizant of this new situation, recognizing the difficulties inherent in the common notion of spirituality. Moreover, since this spiritual "renewal" rejects individualism and strives for a revival of the communitarian values of Christianity its emphasis is concentrated on collective difficulties rather than personal ones. Hence the selections in this volume are centered on how ideologies and collective behavior fashion Christian existence.

The various factors creating these problems are given extensive development: the emergence of the laity, the contributions of non-Christian spirituality, Christianity's failure in old, non-western civilizations, the numerous types of spirituality and the Gospel's oneness. And yet *Spirituality in Church and World* does not purport to resolve all the difficulties prefaced here nor pretend to answer the questions raised. Christian Duquoc realistically concedes that writing articles cannot release tensions created by social, political, cultural, and religious factors.

Nevertheless we are given valuable insights into the modern nature of Christian spirituality, elucidated by Albert-Marie Besnard as "the integral life that faith in Jesus Christ gives us as we live in *this* century, among *these* men, in *this* world," and on the emphasis von Balthasar and Vandenbroucke direct toward the Gospel as the foundation of all spirituality.

The queries entertained regarding the nature and role of Christianity in the contemporary world and upon the effect which that changing world has on the Christian, the Church and religion find additional moment in *The Christian and the World*. Here eight major European theologians analyze these questions and ascertain their importance from three Christian viewpoints: the Christian looking at the world, experiencing Christ in the world and living in the world.

Since the follower of Christ must live and experience Him in today's world, these problems demand a new outlook through a frank appraisal and openness. New Questions demand new awareness and a constant effort to affect newly formulated answers. In this light *The Christian and the World* effectively conveys the editor's desire to provide guidelines for giving Christian witness in our changing world.

Both *Spirituality in Church and World* and *The Christian and the World* prompt an awareness of faith's significance in today's existing world situation. They bring to the Christian an evangelical direction for a spirituality which must be lived. Kevin Thuman, O.P.

**THE STARVED AND THE SILENT, by Aloysius Schwartz, New York, Doubleday, 1966. pp. 216. \$4.50.**

*Starved and Silent*: such is Christ upon the cross. Such too is the present condition of the people of Korea. As the opening words of this narrative, they poignantly describe what is to follow in the book. This story is not another collection of missionary tales. Rather it is a salient cry to the *haves* in behalf of the *have nots* in God's kingdom.

Father Schwartz's story of Korean life, as he views it as a parish priest in Pusan, South Korea, with all of its privations and despair, borders on the unbelievable. It is the material dicotomy existing between the Koreans and the Americans of today, including our "rich American missionaries," that he adeptly portrays for the reader.

The second part of the book is devoted to reflections on what exactly is the poverty of Christ in itself and in His poor. The author does not intend the book to be a theological dissertation nor a sociological work. Rather he attempts, and very successfully, to convey an experience—an experience of Christ in His poor. *The Starved and The Silent* is a book recommended for the concerned Christian of our affluent society. Theodore Breslin, O.P.