

# BOOK REVIEWS

**THE HUMAN REALITY OF SACRED SCRIPTURE.** Volume Ten of *Concilium*. New York, Paulist Press, 1965, pp. 212. \$4.50.

A theological revolution is taking place in our era. This fact is due in large measure to the impetus stimulated by a study of the sources of Revelation. An appreciation for the human elements encountered in the Scriptures has singled out the need to study the cultural milieu, the theological setting, the literary framework and the purpose of the book if one is to come to an understanding of what God has revealed to man through the history of His people. This contemporary approach has sparked controversy among theologians because many theological positions and conclusions rely on an exegesis of a passage that cannot be sustained in the light of the new techniques of investigation. Recent scripture scholarship has brought out the nature of the People of God. It is only in seeing that the scriptures relate the tale of a people whose history shows the influence of other cultures and the reactions of this people and the record of how they came to know this God of history, that one can fully appreciate the human reality of Sacred Scripture.

Much of the present volume can be centered around the idea that the Bible is the book of the People of God. It differs from other books in that God has inspired this work; this truth must not be so stressed that one forgets that men are also the true authors. This problem introduces the volume in an article by Pierre Benoit concerning inspiration and revelation. Benoit employs the theological notions of concurrence and instrument to bring out the singular instance of authorship, namely, that God so guides the man that whatever the man has furnished knowingly and freely in the book, he does so as true author. Inspiration as a concept is developed historically. In the Old Testament, inspiration is a divine power that drives a man on to speak or act in a particular fashion. Jesus sent the apostles to preach and act in his name; there is no record of his asking them to write books about him. This does not derogate from "scriptural" inspiration, rather, it joins the Scriptures to Tradition. These are two ways of talking about the same inspired current of truth, the one Truth, the Word, guaranteed by the text while the text is animated by the ever-living Word.

The search, guided by inspiration, leads in the end to a knowledge of revelation. The spirit of man is involved in an activity of discovery. Man, driven on in his impulse to find the truth, is engaged under the influence of inspiration in searching out the mysteries of revelation. Such revealed truth is concrete, personal: it is the truth of life. When one encounters this truth, what is demanded is love—love for the God who has made himself known in deed and word. Ultimately this revelation is the person of Jesus Christ who culminates the history of a particular people. The personal confrontation and revelation of God and his people took place over long centuries. This allowed for provisional and progressive realization of the revelation of God. When Jesus had come man was led from the path of ignorance and sin to the fullness of truth and salvation. Benoit points out a truth relevant to theologians and men of our day: "To gain a proper understanding of the meaning of the sacred texts one must continually survey the entire content of scripture, in the living tradition of the Church and under the analogy of faith." The Church is a living reality which encounters in her apostolic tradition the spiritual treasures given her by the living God. It is within this tradition that one encounters God's revelation.

Bastiaan van Iersal's article on "The Book of the People of God" is a logical consequent to Benoit's contribution. The Bible has sprung up within a people. The prehistory of many books point to many anonymous authors. Succeeding generations have gathered various traditions upon which elaboration was not denied. The popular story, the folk tale and poetry can be found in the record of this people; the intention of the author often can be set within the larger framework of the community whose spokesman he becomes. Van Iersal shows how true this is of the New Testament where there is found a three-level structure. The words and actions of Jesus are sourced in the witnesses of the apostles; it is to such that the evangelists have recourse. The result is something of ecclesial rather than of immediately apostolic origin. The letters and Gospels themselves were written to specific communities with their own peculiar problems. The ecclesial setting and influence may be clearly observed in the history of the canon's origin. Councils like Hippo and Carthage are important for their demarcation of the books already accepted by the People of God. It is faith that accepts certain writings as conformed to the life that one knows within the Church. In the very continuity

of God's people, this life can be known as it completes ancient Israel in the early Christian community and its traditions. The point of contact with the Word of God for the People of God is when it is proclaimed within her liturgical life and setting.

It is in the next article by Heinrich Kahlefeld that consideration is given to the implications of the liturgical readings and their development in preaching the Word of God. He gives suggestions and examples of how this can be done which gives the article its practical value. The remainder of the volume also attempts this very elaboration of particular passages into the whole stream of revelation. Henri Cazelles takes up the theme of "The Torah of Moses and Christ as Savior." Salvation as a theme occurs in the book of Exodus, especially in the context of the deliverance from Pharaoh. Elsewhere, in the Pentateuch or Torah, it is infrequent because the focus is on Law and its institution. Thus, Moses dominates these books in his role as mediator and prophet. Since the near Eastern culture gave the role of saviour more to the king, the Torah hints at Moses' royal qualities and dignity. Later books will join him and David as *the* saviours of the people of God and this because of their fidelity to the law. For, the law came from God through Moses to the people. When the danger of idolatry crops up in Israel the prescribed feasts by Moses celebrating the nation's liberation is recalled. When the Northern Kingdom rejects the monarchy of David, the pre-exilic prophets preach moral demands required by the covenant that was made by God with his people through Moses. This prophetic movement insisted that these moral demands be strengthened by love; this is the message of Deuteronomy which foretells the coming of the prophet who will be another Moses (Dt. 18:15). A high point of this call to moral perfection is to be found in the call of Isaiah. A reflection of this spirit in the Torah is detailed in the Holiness Code in Leviticus. The coming of the Christ brings this to fulfilment: in the Spirit who dwells in hearts of flesh, in the new priesthood of Melchisidech, in the new law that is founded on a new covenant, sealed in the blood of Jesus, the new Moses, the founder of the new Israel.

Johannes Willemse studies "God's First and Last Word: Jesus (Mk 1:1-13; Jn 1:18)." This clear and scholarly exposition begins with an analysis of what the word meant for the Israelites. It was a thing of power that carried with it an existence from the one who had spoken it. Applied to God, the word was infallible in accomplish-

ment; it is associated with creation and God's lordship. The background of the significance of the word in prophecy is shown. The Word of God consists of the Law and the Prophets; Jesus, himself the Word of God, fulfills and marvelously accomplishes this in himself as the prophet of the new law. This is the theme of the whole New Testament; Fr. Willemse gives us two examples of this in the opening sections of Mark and John.

Mark begins with the baptism of Jesus by John in the Jordan. Jesus submits to the one recognized as the greatest of the prophets; in this he fulfills them and their mission. Having submitted, the Spirit appears and the new mission begins, initiating the struggle between the adversary and Jesus. This mission will include the final revelation by God in his son who is *the* prophet whose words and deeds will be the final word from the Father.

John's prologue views Jesus, not merely as the last word spoken to men, but as the very Word of God. This Word, this Gospel, this preaching that John wants to proclaim to us is this: Jesus, not a message but a messenger. In the prologue there is a delicate interplay of Word, Light and Life. As John develops a theology of witnessing, it becomes evident that the apostles must believe in him, who has seen the Father. In time, they who have seen Jesus must go forth and preach him to those who have never seen. Thus faith is the same for all: faith is not just in what Jesus has heard and seen but that *he is* what he has seen: Light, Life, the Word of God.

The final article is that of Franz Mussner. In it he takes up the theme of the People of God in Eph 1:3-14. He insists on the role of Jesus as the new Adam who in his resurrection has founded a new creature that becomes part of his body by the signing of the Spirit which takes place in baptism. By hearing the word of truth, the Gospel, one is led to believe; this leads to baptism in which we share the immortality of the risen Christ and in which we are given the power that he has on high now. The signing in the Spirit incorporates us into the People of God and gives one their destiny: to be a temple of praise with access to the Father forever.

This volume closes with two detailed and up-to-date bibliographical studies by two leading American biblical scholars, Roland Murphy and Bruce Vawter. Fr. Murphy discusses the contemporary emphases and sources for the Sapiential literature; he is author of *The 7 Wisdom Books*. Fr. Vawter, author of the *Conscience of Israel*, does much the same in regard to the recent study of the prophetic literature.

In the final section of this volume, Gustavo Perez Ramirez documents well problems of family planning in Latin America. The approach is sociological and offers the reader pertinent and comprehensible facts that make clear the religious and cultural difficulties in this delicate area.

This first volume of Concilium dedicated to scripture study is an admirable start. The general logic of the articles was planned well to give a theme to the whole work. The pastoral and liturgical spirit that was present evidenced the breadth of vision of the new theologians who are not satisfied with compartmentalized existence. Of particular interest to the reviewer were the outstanding articles of Benoit, Cazelles and Willemse.

Benedict Joseph Duffy, O.P.

**HOMINISATION.** By Karl Rahner. New York, Herder and Herder, 1966. pp. 120. \$2.50.

The encyclical *Humani Generis* accomplished a reconciliation between the teachings of faith and a moderate theory of evolution, but for Karl Rahner this can only be considered as a beginning and not an end. The Church's official toleration did not settle all theological questions and in fact raises new ones. In *Hominisation*, Karl Rahner attempts to develop various avenues of thought according to which the evolution of spirit from matter could be considered compatible with the official teaching of the Church and the data of revelation.

He first summarizes the official teaching of the Church regarding man's origin and then takes up the problem of what it is that revelation really intends to assert on this question. In another preliminary investigation, he considers the relationship of matter and spirit and tentatively concludes that matter is a kind of solidified spirit. If this is true, then one can conclude on the one hand that:

the very question of a possible derivation of spirit from matter has no meaning, because that would amount to attempting to derive what is logically and ontologically prior from what is in both respects posterior." (p. 53)

However, this does not prevent him from maintaining on the other hand that "an evolutionary development of matter towards spirit is not an inconceivable idea." (p. 92)

In developing his principal thesis he first observes that revelation

seems to have affirmed a direct and exclusive creative intervention of God in the production of the first man, and that in addition to God as efficient cause only inorganic matter could have had any place as material cause. However, when it is observed that the literary character of Genesis 1-3 is that of historical aetiology expressed in a popular and poetic form only one thing seems to have been stated, namely, "that this creative intervention of God . . . bore on a reality already there." (p. 41)

The evolutionary thesis currently accepted within the church seems to say that the spiritual soul was produced in an animal form by the intervention of creative omnipotence. This however presents many difficulties. Secondary causes through which God ordinarily operates are suddenly replaced by God himself; this makes God a kind of demiurge. Also, the essential difference between natural history and the sacred history of redemption is blurred. These difficulties can also be raised against the doctrine of the immediate creation of each human soul. Rahner suggests that such a special intervention may not be necessary since "God's causality . . . is always and everywhere represented, when causality within the world is in question." (p. 66)

He then proceeds to his main argument which is based on the scholastic doctrine of *eductio e potentia materiae*. This doctrine affirms "that creatures can produce a new reality." (p. 71) If a new substantial form is caused then something really new, in the sense of being, appears. But "every act of transient causation must be regarded as a deficient mode of immanent self-realization of the agent's nature." (p. 75) This proposition is merely assumed here but is defended in *Geist in Welt* (Munich, 1964). Since no finite being could give itself a true increase of being it is necessary to place God as a factor constituting the finite cause without becoming intrinsic to the being of the finite cause.

Thus any becoming involves the agent in advancing above and beyond itself in a self-transcending movement. The agent has within it the absolute being as the cause and ground of this self-movement and as a factor intrinsically related to the movement, but the movement does not cease to be self-movement.

Rahner then applies this notion of self-transcending movement to the problems of the production of the first man and that of subsequent men. One indeed was formed from an animal and the other from humans, but the differences may not be as great as first appears.

Could not what the human parents contribute be brought about in an animal organism? The medieval doctrine that the spiritual soul comes only at a later stage in the growth of the embryo is again being held. According to this doctrine the human being would result from a pre-human stage which cannot be regarded simply as a part of the mother's organism.

According to the official teaching of the Church, individual souls are created directly by God. To preserve this teaching, and at the same time, not to make God a demiurge, Rahner suggests the following solution: The parents cause the one entire human being, but this is only possible "in virtue of the power of God which renders possible their self-transcendence, and which is immanent in their causality without belonging to the constitutive factors of their essence." (p. 99) Thus one can say that God directly creates the soul of each human being without denying that the parents procreate the human being in his unity.

There is one further conclusion which Rahner does not state, although it follows logically from what has gone before, i.e., what is true of human reproduction could also be true of the production of the first human being from some animal form.

These conclusions, as well as many others reached in this book, are tentative and based on numerous assumptions. Rahner makes this quite clear in the terminology he used, e.g., "if . . . and if . . . [then] it is possible quietly to affirm that these principles can also be applied to the evolutionary development of material things towards spirit." (p. 92) However, as tentative as his conclusions are, they are further weakened by the fact that he fails to take into account some rather important considerations.

He bases his main argument on the notion of self-transcendence and admits that the only case of self-transcendence actually met with is the procreation of a human being. (p. 92) At the same time his chief argument against the traditional teaching is that it has God acting directly whereas in all other situations he acts through secondary causes. Is it not possible that in this unique situation God would act in a unique manner? Rahner fails to consider this possibility. Also, he suggests that a direct divine activity in the production of the human soul would blur the essential difference between natural history and the sacred history of redemption. But does not the creation of a spiritual soul destined for eternal life belong to an order apart from natural history? It does not belong to the sacred history

of redemption since redemption only became necessary after the fall, but it could be said that the sacred history of redemption belongs to the same order as the production of the spiritual soul.

Perhaps Karl Rahner could give an adequate response to these difficulties, but his failure to take into account these and other considerations renders his work somewhat less effective than it otherwise might have been. It is unfortunate that his work should be deficient in this regard for in most respects it is a clear and thorough analysis of a theological problem that is far from being settled.

Stephen Keegan, O.P.

**THE CHURCH AND THE WORKINGMAN.** By John F. Cronin, S.S. and Harry W. Flannery. New York, Hawthorn Books, (*The Twentieth Century Encyclopedia of Catholicism*) 1965. pp. 159. \$3.50.

Pope John XXIII, in his encyclical *Mater et Magistra*, urged Christians in the modern world not "to omit to do the good that is possible and therefore obligatory." That Christians would step from the indecision of interminable arguments over the best or better means of applying Christian social principles into the field of decisive action was the aim of the late Pope's rule. *The Church and the Workingman* is a record of both the Church's approach to the labor problem as proposed by the Roman Pontiffs and the attempt of Catholics to translate Papal principles into practice. Monsignor John Cronin, well known as the assistant Director of the Department of Social Action in the National Catholic Welfare Conference, presents in the first part of the book the Church's teaching on the living wage, labor and management, social legislation and unemployment. Harry Flannery, a producer of public service radio program for the AFL-CIO presents in the second part a history of the Church's role in the industrial revolution to the present day.

The great merit of *The Church and the Workingman* in its portrayal of the give and take of the dialogue between the Church and labor. Msgr. Cronin is especially successful in illustrating how the Church is constantly engaged in balancing trends and principles to answer the needs of labor and society. In the nineteenth century, laws were of little import and Leo XIII called for effective governmental concern for the rights of workers through legislation. After



governments embarked upon extensive nationalization which limited the effectiveness of workers' associations, it was necessary for Pius XII to caution against excessive concentration of power in the state. In our own time, faced with the threat of irresponsible automation on job security Pope John urged governmental steps to insure sound social progress.

Harry Flannery's historical essay is a vital complement to Msgr. Cronin's tract on Catholic labor theory. In it he tells of the attempts to apply the Church's theory by men of strong social consciousness. Fathers John Ryan and Peter Dietz in America, Abbe Godin and Henri Perrin in France, Vincent McNabb, O.P. and Msgr. Henry Parkinson in England, tell of the necessity of altering basic theory to fit the needs of a particular country. For example, in those countries whose legal system was based on English Common Law it was necessary to modify the Roman Law approach of earlier social encyclicals. Whereas *Quadragesimo Anno* suggested joint labor-management boards empowered to set basic standards for the industry, Catholic social thinkers in America realized that the same standards could be achieved through industry-wide collective bargaining, a method more in accord with our basic psychological and legal outlook. This difference in approach later led John XXIII in *Mater et Magistra* to emphasize the fundamental ideals of his predecessor, rather than the Roman law expression of these principles.

*The Church and the Workingman* is not an exhortation to social action but a record of the Church's industrial thoughts and habits. But for those who hesitate to act because of the necessary adjustments which occur in the translation of principles into reality, this book will be a helpful encouragement.

Cornelius Walsh, O.P.

**THE LIFE OF OUR LORD.** By Henri Daniel-Rops. New York, Hawthorn, 1965. pp. 192. \$4.95.

No one man, no one book will ever sufficiently penetrate the mystery of Jesus, Who is at once truly God and truly man, at once fully divine and fully human. Yet an infinite number of men can uncover in an infinite number of books an infinite number of insights into this Miracle of Beauty, Who is Jesus, and in so doing increase the knowledge and, perforce, the love of Him. Such an in-

sight is the legacy of Henri Daniel-Rops in his beautiful book, *The Life of Our Lord*, Whose life he describes as being:

more than a message; it was a presence, the sweetest, most radiant of all presences; twenty centuries have not dimmed its splendour or the mysterious hold it exerts on men's souls. Jesus Christ is there, . . . more alive than any living person, near at hand, real, deeper within a man than his own soul.

In this search for Jesus, Daniel-Rops, though seeking a mystery, relates his discoveries in terms that are vibrant, pulsating with the life they intend to animate, the life of Jesus. Not only does he paint a vivid picture of Christ, but he also etches in fine detail the turbulence of the Palestine in which He lived, sculpts the rugged beauty of the country side He loved so much, revivifies the faithfulness of His disciples and the spiteful ignorance of those who ultimately crucify Him.

This lucid biography, proceeding according to the lines set down by the Evangelists, unfolds in an easy-going, relaxing style, which allows for an intimacy and familiarity to develop between the reader and Jesus as well as with the persons, places, and times of Jesus' life. Though not scholarly in the German sense of the word, still there is no frugality displayed by the author with regard to incorporating the factual data based upon current Biblical scholarship.

Moreover, he has tried, "as far as possible to let the text of the Gospel speak for itself, seeking only to assist in making it better understood and more deeply loved." This he has most admirably succeeded in doing.

One cannot help but be impressed with the striking illustrations of the distinguished British artist, Charles Keeping. They are strategically placed and enhance the verbal portrait of Daniel-Rops. In converging they effect a re-creation of Jesus and His times which is masterfully executed.

In the light of his recent death, it is fitting that this should be the last book Daniel-Rops has written in that any of the doubts he had concerning the God-man while writing this book can now be dispelled by seeing face to face the Lord and Master Whom he knew, loved, served and of Whom he wrote so well.

Adrian Dabash, O.P.

**EVOLUTION AND PHILOSOPHY.** By Andrew G. van Melsen. Pittsburgh, Duquesne University Press, 1965. pp. 203. \$5.50 cloth. \$4.75 paper.

The interaction and relationship between science and philosophy has continually been the concern of Dr. van Melsen, and the success of his investigations is shown by the acceptance of his works published in many languages. To American philosophers he is familiar through the translations from Dutch of his history of the conception of atoms, his philosophy of nature, and his volume on science and technology.

In what promises to be another successful venture into the realm of science and philosophy, the author in this book does not attempt a "philosophy of evolution" as such, but rather penetrates into the importance of the concept of evolution both for science and philosophy. He is well-qualified for the undertaking. Holding his doctorate in science, he nevertheless is professor of philosophy at the University of Nijmegen and guest professor at Groningen. Utilizing an historical approach, Dr. van Melsen is able to analyze the contemporary problematic from wider standpoint than is usually found in works on evolutionism and by establishing the value of ancient and modern insights is able to contribute some interesting possible solutions.

With the problems presented by evolution, both in science and in history, Professor van Melsen involves us in a case-study of the effect of science upon philosophy and vice versa. This interacting effect is so important, the author emphasizes, that the conclusion is tantamount to insisting that progress in philosophy is attained by attuning to the developments in science. However, this assertion is not to be misunderstood as a type of "scientism." Rather the function of science is not so much to give "new" knowledge of reality (which has been penetrated in many different ways by philosophy already), but to show what reality can become under man's supervision and what man himself can become as well.

Dr. van Melsen's appraisal of the interaction between science and philosophy arises from his meditation between the two prevalent opinions concerning their relationship. On the one hand is the opinion of the positivists who maintain the supremacy of science: science tells us all we wish to know about reality. This approach dismisses *a priori* any metascientific approaches as worthless. On the other

hand, some philosophers claim a perfect autonomy from science. For these men, philosophy can and has gotten along without science or even a natural philosophical basis. Utilizing the various ways evolution is used in science as his tool for cracking open these opinions, the author concludes that "evolution," a concept used differently by all the sciences, nevertheless eludes clarification unless a meta-science (a philosophy of implicit outlooks in science) is used. At the same time, the reality of evolution is validly appraised by philosophy. Hence both history and the nature of the two disciplines involved demonstrates their interdependence.

Dividing his book into three main sections, Dr. van Melsen first discusses the general framework in which he will consider the problem of evolution. It is here that he indicates the dependency of philosophy upon science especially in the contemporary view of the nature of man. Yet at the same time, the history of science shows its dependence upon philosophy in that it received its birth from the womb of philosophy. The second section deals with specific problems raised in the history of the two disciplines by the conception of evolution. At this juncture are discussed the conception of matter, of life, of the relationship of matter to life and spirit, of evolutionism, and of causality and finality. In each case the evolving, dynamic conceptions are seen to take a new predominance over the static conceptions due to the greater realization of the meaning of evolution.

The final section presents us with a discussion of history as evolution and a concluding chapter of results. Dr. van Melsen decides in favor of a *philosophia perennis*. By this he means the continual occurrence of perennial problems discovered mutually by philosophy and science. Both disciplines are harmonious studies of the same realities in different ways.

As a consequence, there is a need for a philosophy of science (that is of scientific realities) or nature. Man is limited in attaining *the* truth, and his awareness of this fact comes precisely from the notion of evolution in science and history. For this reason man can never be satisfied with a philosophy that *limits* what is to be attained (e.g., Kant) or a *philosophical* view that "definitely" does away with philosophy (e.g., postivism). The philosophical implications of evolution themselves have led us to modify the very notion of philosophy! Man is facing the open-ended tunnel of evolving thought and discovery.

With the present-day philosophies of evolution gaining so many adherents, this book will offer many readers both in science and philosophy a clear and precise delimitation of the inadequacies of each of the two disciplines, while at the same time proposing thought-provoking solutions.

Anselm Thomasma, O.P.

**A STAND ON ECUMENISM: The Council's Decree.** By Lorenz Cardinal Jaeger. New York, P. J. Kenedy and Sons, 1965. pp. 242. \$4.95.

"The story behind the story" is a phrase that might well be used to describe this book which is not only a commentary on the Council's decree "On Ecumenism," but also, and especially, a record of all the work that went into this document behind the scenes. More precise interpretation, deeper penetration and more fruitful study are all made possible by Cardinal Jaeger's marshalling of all the facts, reservations and alterations that went into the composition of the document in its two year history. One can see precisely what the Fathers meant and why they chose that way to say it.

After giving us the evolution of the document and the actual text and its commentary, Cardinal Jaeger relates it to another pertinent conciliar decree, "On the Church," spelling out the various points of comparison. These documents cannot be seen in isolation, especially in this case, since the approach of the Church to other Churches must be founded on and guided by what the Church has to say about her own nature.

Finally an invaluable section is appended, listing all of the sources for each article: Papal encyclicals and statements, addresses of the bishops themselves, earlier conciliar decrees, instructions by the Office for the Defense of the Faith, and articles and books by important theologians. Except for the unfortunate frequency of typographical errors, this book cannot be recommended too highly to the ecumenist and the ecclesiologist who will need the varied information and rich background it offers in understanding fully this epoch-making conciliar decree.

Giles R. Dimock, O.P.

**TWENTIETH CENTURY THINKERS.** Ed. by John K. Ryan. Staten Island, Alba House, 1965. pp. 405. \$5.95.

It is unusual to find a collection of essays on seventeen different philosophers with such consistent high quality. *Twentieth Century Thinkers* is such a selection. Covering the wide range of influential philosophers from Bergson to Tillich, the essays are clearly and concisely written. Besides clarity, some other characteristics of this collection lend to its valuable quality; the writers, with the exception of one, are all members of the philosophy department of Catholic University and their writings are familiar to those who have read scholarly journals. In addition to the competence of each author, we also discover that, as is fitting for such an introduction into the thought of these philosophers, each has taken pains to offer us the historical conditions which occasioned the rise of the more important insights of the various philosophers and has set down the central lines of their thought flowing from these insights. As a result, the book becomes not only an excellent introduction, but also an excellent review for those who might have already delved into the intricacies of the philosophy of one man, and now wish an overall picture.

For the American reader, we might single out only a few of the essays as being of especial import: those dealing with philosophers about whom not much has appeared in English. Certainly the most important of these for the Catholic reader will be the essay on Blondel, the French religious philosopher whose thought lies behind the theologies of many European theologians, e.g., Schillebeeckx and Rahner. Husserl, too, is an important figure in contemporary philosophy, since he is the founder of phenomenology. One will find much value in this essay, as it is the clearest presentation of Husserl's thought in English. The reader will also find interesting the essays on Miguel Unamuno and Maurice Merleau-Ponty. However, this is not to denigrate the excellence of the other essays on the more familiar philosophers, Bergson, Gilson, Maritain, Marcel, Berdyaev, Toynbee, Heidegger (the essay here deals with the metaphysical problem of *Dasein*, the individual metaphysician's place in his own philosophy), Wittgenstein, Dewey, Freud, Jung, Sartre, and Tillich. One might be tempted to wonder why Tillich is listed as a philosopher instead of a theologian, but his theology is constructed upon the basis of a special philosophy and is congenial to a philosophical treatment, similar to the philosophical aspects of the theology of St.

Thomas. The only notable absences are treatments of Max Scheler and Karl Jaspers, but this fact does not detract from the comprehensive scale of *Twentieth Century Thinkers*.

Anselm Thomasma, O.P.

**THE CHILD IN THE CHURCH.** By Maria Montessori and others. Edited by E. M. Standing. St. Paul, Minn., Catechetical Guild Educational Society, 1965. pp. 224. \$4.95.

Maria Montessori's educational theories are enjoying an extraordinary revival throughout the United States. In less than ten years, parents from New York to Los Angeles have organized over two hundred Montessori nursery and elementary schools. Educators are turning more and more to Montessori's insights and techniques to correct basic flaws in American primary education. While in 1916 progressive educators were uprooting the first flowering of Montessori schools in America and condemning the psychology from which they sprang as being fifty years behind the times, it seems today that the *dottorossa's* theories may have been precisely that far ahead of their time.

This reawakened interest in the Montessori method has led to the reprinting of Dr. Montessori's own works and to a resurgence of literature describing the development her ideas have taken in the classrooms of her followers. E. M. Standing's enlarged re-edition of *The Child In The Church* contains material of both kinds.

Part one of this volume makes available, after being out of print some thirty years, Dr. Montessori's original reflections on the application of her principles to the teaching of religion. The Montessori method of education is distinguished from other systems by its three fundamental principles.

The first of these principles rests upon the insight that while a child's mind does not rise to a formal intellectual level until his sixth or seventh year, he is nevertheless capable of absorbing an awesome amount of knowledge during his first half dozen years. As the young child develops he passes through various periods, each of which is characterized by a peculiar sensitivity to certain aspects of his environment and a corresponding capacity to absorb these impressions with astonishing ease. For example, a child picks up his mother tongue swiftly and almost without effort, simply from being immersed in it.

Dr. Montessori discovered that when the child's learning environment was set up to take advantage of these sensitive periods, the child would spontaneously seek out and eagerly occupy himself with those specially prepared teaching materials which were most beneficial for him at that stage in his development. This gave rise to the second principle of the Montessori method, namely, the "prepared environment." By a careful study of the psychic needs of children, Dr. Montessori and her followers were able to create ingenious didactic materials by which the child subtly develops his ability to discriminate between shapes, sounds, colors, textures and odors, to learn reading, writing and arithmetic and to imbibe elements of culture.

The third principle of the Montessori method is the directress. Her maxim is that "Every useless aid arrests development." Contrary to the custom in conventional schools, the Montessori directress operates discreetly in the background, guiding each child to those materials which will build on his interests and needs. As Pope John XXIII, then Patriarch of Venice, said:

It is possible to see a clear analogy between the mission of the Shepherd in the Church and that of the prudent and generous educator in the Montessori method, who with tenderness, with love and with a wise evaluation of gifts, knows how to discover and bring to light the most hidden virtues and capacities of the child.

But just as secular education for Dr. Montessori means co-operation with the natural development of the child's psychic life, so too does religious education mean co-operation with the supernatural development of the divine life in the child, especially by means of the sacraments and prayer. The catechist must discover the manner in which the Spirit is at work in the child and then strive to create those conditions in which the child will most readily abandon himself to his heavenly Father. Dr. Montessori envisioned a special room in the school containing materials which would foster the child's piety (the care of statues, pictures, small altars; processions with candles; etc.) and familiarize him with Christian customs (liturgical vestments, colors and symbols, etc.): "My principle would be that in this room everything that the children learn and do in the ordinary Montessori school would be repeated on a higher plane, supernaturalized so to speak."

Part two of *The Child In The Church* is made up of a series of



articles by prominent Montessori educators, E. M. Standing, Mother Isabel Eugenie, Marchesa Cavalletti, and M. and F. Lanternier, explaining how Dr. Montessori's ideas have been applied to religious instruction in schools in England, France, Italy, and the United States.

The final section of the book describes in greater detail, and with the aid of numerous photographs, the use of various didactic materials in the teaching of religion. This includes, for example, the liturgical calendar, time lines, maps on Church history, and a suggested lay out for the religious education classroom itself.

Maria Montessori's pedagogical insights deserve the serious study of all those who have the privilege and responsibility of helping to form the minds and hearts of children. Those in particular who are involved in catechetics will find *The Child In The Church* a basic book on the application of the Montessori method to religious education. But anyone who reads this volume will come away with a deeper appreciation of Our Lord's words: "Let the little children come to me and do not hinder them, for of such is the kingdom of God (Lk. 18:16)."

Ronald Angelus Stanley, O.P.

**INTRODUCTION TO THE NEW TESTAMENT, by A. Robert and A. Feuillet. New York, Desclee, 1965. pp. 912. \$15.75.**

In 1959 there appeared in the French a revised edition of the original two volume *Introduction à la Bible* by Robert and Feuillet. It was widely acclaimed as the finest Biblical introduction in any language. This translation of the second volume, on the New Testament, is a welcomed addition for priests, professors and educated laity of the English speaking world.

*Introduction to the New Testament* represents the combined work of internationally recognized authorities including such scholars as Marie-Emile Boismard of the École Biblique and Alphonse Tricot of the Catholic Institute of Paris. The book places in the hands of its readers the results of the intense research carried on by Catholic Biblical Scholars since the publication of *Divino Afflante Spiritu* in 1943.

It opens with an examination of the political and religious situations in the Graeco-Roman and Jewish worlds which is followed

by a consideration of the various types of literature then current in the Jewish world. Having set the New Testament in its milieu, the book then gives separate consideration to the Synoptic Gospels, the Acts, the Epistles of St. Paul, the Catholic Epistles and the Johannine writings. In each section all the various aspects of the particular books are considered, e.g., language, style, authorship, doctrine, literary composition etc. There are also lengthy treatments of problems of interpretation such as the Synoptic Problem and other problems in literary criticism.

The work concludes with a consideration of four major themes of the New Testament studied in the light of the Old Testament. This part of the book is more properly Biblical Theology than Exegesis and such was the authors' intention. They felt that "a sketch of this kind would exemplify a method of study and suggest trends and directions in which our knowledge is progressing." (p. 752)

Although this work is a translation of a seven-year old French work, it ranks as one of the most important works on New Testament studies. As such it is indispensable for serious students of the Bible.

Stephen Keegan, O.P.

**THE SONGS OF THE PEOPLE OF GOD.** By Charles Hauret. Translated from the French by John F. McDonnell, O.P. Priory Press, Chicago, 1965. pp. 178. \$2.95.

Charles Hauret, known for his excellent study of the Book of Genesis, *Beginnings*, has given the Christian community an equally competent and interesting study in his recent work, *The Songs of the People of God*.

The overall theme of the study is that the psalms are relevant for the Christian people of today, laity as well as religious. Some of the questions that Father Hauret discusses are: Are the psalms outdated, foreign to our culture, outmoded for our modern liturgy and piety? The answers lie in a realization that the psalms, being the word of God and revealed by the Holy Spirit, are ever new and meant for the people of God of all ages. The author cautions against fearing to read too much into the psalms. Rather, he urges the reader to apply the thought of his Hebrew ancestor to his own life. In this way the language of the psalmist becomes vital and meaningful as a prayer

of the "New Church." For instance, we should be facile in our application of such psalms as (59:3-6) to the war in Vietnam, "You have rejected us and broken our defenses . . . you have rocked the country and split it open . . . you have made your people feel hardships, you have raised for those who fear you a banner to which they may flee out of bowshot; that your loved one may escape. . . ."

For those daily praying the psalter, the insights of this book will provide the impetus for a new look at the psalms. For all Christians who are now urged to make the message of Sacred Scripture part of their life, Father Hauret's study will provide a helpful guide in understanding the psalms.

Mannes Burke, O.P.

**JESUS CHRIST REFORMS HIS CHURCH.** Proceedings of the Twenty-sixth North American Liturgical Week: Baltimore, Portland, Ore., Chicago, 1965. Washington, D. C., Liturgical Conference, 1965. pp. 269. \$3.75.

This book may be received either with shock or as a pleasant surprise by those whose appreciation and understanding of the liturgy is that somewhat static and essential view rather commonplace perhaps a decade ago. This notion, correct insofar as it went, saw the liturgy as an exercise of the sacred in which God was worshiped and man was sanctified in a context of the proper liturgical decorum — rubrical, artistic, musical and architectural. The emphasis seemed to be on the "correctness" of the ceremonies, the beauty of the chant preferably performed by a vested choir in a "liturgical" church where flowing Gothic vestments were worn. Those who were more profound knew that this was a shallow view and insisted on the interiority of the liturgy and its power to change the person, and thence, to change the world. But precisely how that was to be done was another problem!

These talks were given in Baltimore, Portland and Chicago by different people who, nevertheless, lectured on the same basic topics. This explains why, in this collection, one finds two or three talks on the same topic, i.e. *How Can Sinful Men be the Holy People of God?* and finds various aspects singled out in the treatments of the different experts, i.e., Kieran Conley, O.S.B., and Bernard Cooke, S.J., in this instance. Though some of these lectures are necessarily

repetitive, they are surprisingly broad in scope, touching practically on all fields of interest to the People of God. One would expect contributions of proper liturgical interest, and indeed, they are here and well done, but the unexpected comes in the discourses on contemporary moral theology, scripture, theological relevance, Christology, ecclesiology, pastoral and sacramental theology, adolescent psychology, Christian witness today, civil rights and the peace movement. But should this be unexpected? If the liturgy is really the "summit toward which the activity of the Church is directed" and "the fountain from which all her power flows" (*Constitution on the Liturgy* No. 10), then nothing is unrelated to her celebration of the saving event of Christ among her sons. They are saved in Christ's paschal mystery and here forged into a new people, yet one living fully in this world with its multiple and complex problems. This fuller emphasis shows that the liturgical movement has now come of age: it is no longer only concerned with its specific scope of worship, but is tackling the problem of carrying over the experience of the Father's love for us in the Christian Eucharist into our lives in the world: civil rights, the peace movement and ecumenism. The theme of "worldly" or "secular" Christianity — that one's experience of the sacred in the liturgy allows us to see the latent sacred in the secular events around us — was a recurring thread running through these discussions. Here we see the distinction of the "sacred" and the "profane" jetisonned insofar as it has become a division between the "Sunday morning liturgical life" and ordinary life, but retained and further distinguished in regard to man's primary experience of God in the community of His people. (cf. Robert Hovda's article *The Deepest Meaning and Value of All Creation* and that by Dom Debuyst, O.S.B., in which he applies this distinction to church architecture.)

The contributors are all experts in their fields and each article has something relevant to say about the present situation. Particularly welcome this year was the participation of those of other communions, sharing their insights in their fields of competence — Pelican on theological relevance, Stringfellow on Christian Witness, Harmon and Jensen on parish structures. Of special import is Tegel's underscoring the need for *real* liturgical experimentation, if we are to have a vital worship; Harmon's insistence that liturgy and life are coterminous — "each presupposes and intersects and illum-

inates the other" (p. 93); Diekmann's critique of the present rite of concelebration and his solution; Hume's theological and psychological explanation of congregation singing in the liturgy; and Klise's excellent and provoking handling of the social implications of the Mass, and the corresponding failure of American Catholics to rise up to this challenge in the fight for social justice.

These are but highlights of last summer's *Liturgical Conference*, and each selection is worthwhile. The spectrum of problems raised, solutions proffered and implications drawn are heartening, as they show us that these liturgists are men of broad vision attempting to relate the worship of the whole man in the Body of Christ to the latent worship that the world, its cities, its technology, and its concern for human values unconsciously offer to its Creator.

Giles Richard Dimock, O.P.

**THE WORLD AND THE PERSON.** By Romano Guardini. Chicago, Henry Regnery Co., 1965. pp. 226. \$4.95.

Radio telescopes scan the macrocosm, electron microscopes penetrate the microcosm in man's bold attempts to uncover the hidden mysteries of his genesis. *Out there* he finds quasars, *within* he discovers DNA. The former reveals his world to be a mere speck of dust in a four dimensional universe whose magnitude is incomprehensible; the latter unfolds before him a microscopic world that controls, governs and informs every living being that inhabits his tiny world. As he tests his theories of the beginnings of the universe and unwinds the delicate ribbons of DNA, his anxious pursuits reveal a feigned confidence. His newly acquired knowledge, instead of fulfilling the promise to make him free, has made him frightened, lonely and uncertain — still groping for individual meaning and genuine love.

Philosophers and theologians within the Christian community, borrowing from the wealth of insights gained by contemporary thinkers, have held out to man two tentative answers: personalism and a scientific, yet providential, evolution. But the former seems to lead to a meaningless excess of freedom, while the latter seems to so limit freedom "that it becomes an irresponsible pretence."

If you have found yourself staring into the face of this dilemma,

then Msgr. Guardini's book will be a welcomed addition to your library. Despite the book's "antiquity" — it was first published in German as *Welt und Person* in 1939 — its English-speaking audience will find much that is relevant and new in the prophetic insights of this outstanding theologian.

*The World and the Person* is about the nature of man. More precisely, it is about some ideas about the nature of man. The author is the first to admit that these essays are *experimental*. What is contained here are the initial probings of a brilliant mind evaluating and compiling the scientific evidence regarding the nature of man and his universe while at the same time shaping and forming it into an outline on a Christian doctrine of man.

In the opening and more fully developed section of the book, *The World*, the author discusses the perennial question of the immanence and transcendence of God, centering his discussion around such concepts as "nature and creation," "the *within* and *above* of Christian existence" and "the open-infinite versus the closed-finite concept of the world." Here one finds a concise presentation of Guardini's critique of Rilke's *Realm of the Dead*.

The concluding section, *The Person*, shows more of the experimental nature of these essays to which we have already alluded. Beginning with the *interiority* of the person, the author examines the "what" of person, person as form, as individual, as personality and finally, the "I" who answers "I am I" to the question "Who are you?" In treating of the *exteriority* of person, the *Thou*, be it a human person or a Divine Person, the notions of Grace, Charity and Providence, are broached with particular emphasis in each case on their relation to human freedom.

*The World and the Person* does not pretend to propose a new thesis or defend an old one. Msgr. Guardini's proposition, "Man does not exist as an enclosed block of reality or as a self-sufficient figure evolving from within; rather, he exists for that which he encounters from without," has been formulated in various ways over the past 25 years. If the reader has the desire "to go back to the sources" of Christian existentialism, then this book will be of value.

Xavier Malonson, O.P.

**ORDER AND COUNTER-ORDER: DUALISM IN WESTERN CULTURE.** By G. C. Waterson. New York, Philosophical Library, 1966. pp. 156. \$4.75.

Through an investigation of the origin and subsequent use of the word "order," G. C. Waterson depicts man's cultural evolution in terms of an antithesis between two concepts of order. He sees, in the first place, a notion of order as an ideal which descends into the world and is mirrored sacramentally in the particular. This understanding of order, Platonic in character, governed the rise of Christianity, its organization into institutions and the eventual rigidity and legalistic fixity of the Empire and the Papacy. The second notion, which Waterson calls "counter-order," is described as a sensationalist attitude, a movement from the senses to an order established through science. This second attitude led to the resurgence of the individual after the Reformation and Renaissance, to the rise of scientism and democracy, and to the rejection of a sacramental concept.

Within the framework of this basic tension, the author traces the development of man's theological, philosophical, political, and literary history. According to his understanding of order, man is either idealist or materialist, Hegelian or Marxian, realist or nominalist, reactionary or revolutionary, Guelf or Ghibelline. Although both attitudes have existed to some extent throughout history, the general movement has consisted in the rise of an order based on understanding and its subsequent dissolution, followed by the rise of a counter-order based on sense, which has plunged us, now, into a hollow sensationalism. The world today must not err by making a pendulum swing but must integrate both of these aspects of existence into its vision of life. The answer lies in a deeper understanding of man in his symbolic life, in man's attempt to give material and outward expression to something inward.

Since this book employs semantic analysis as its point of departure, the work carries with it the inherent limitations of such an approach. Moreover, the semantic analysis develops into a study in the history of ideas much too broad in scope to be handled adequately through a philological method or within the confines of this short book. As a result, the reader who follows Waterson's thought will probably be intrigued by his thesis and at the same time dissatisfied and challenged to deeper study on some points. One such point might be his interpretation of St. Thomas Aquinas as a man who possessed the

vision to recognize and to attempt to synthesize these divergent attitudes, but whose attempt was largely unsuccessful because it was neither understood nor developed by his followers.

Another challenge lies in his conclusions concerning the state of affairs today. The author understands man within the framework of biological evolution and, when faced with the fact of man's symbolic life and his power to order behavior through language, he describes this aspect of man as "a kind of freak of his evolution," yet an activity which is necessary for further biological and political growth. Unwilling to accept the conclusion that all speech is simply absurd, and yet unable to explain the phenomenon of language within his own framework, Waterson concludes that "we are obliged to accept a mystique of the Word . . . as the only basis for 'understanding.'" He has indicated to us, by these conclusions and frank admissions, a point of departure for further discussion about the possibility of a spiritual aspect of man. Anyone who is concerned about discovering a common ground for discussion in the contemporary search for the meaning of man will be grateful for this book and will profit from studying it.

Sister M. Irene Woodward, SNJM  
Catholic University of America

**MODERN CHRISTIAN ART.** By Winefride Wilson. *The 20th Century Encyclopedia of Catholicism*, New York, Hawthorn Books, 1965. pp. 172. \$3.50.

One finds many books dealing with the exciting new developments taking place in Church art today but very few of them trace the background which has led up to the present situation. Winefride Wilson does this masterfully and depicts the fall of the Age of Reason in art and the ensuing onslaught of liberating Romanticism which made modern art possible. The romantic brotherhoods (i.e. Pre-Raphaelite), the revival of Greek architecture, the Gothic "Crusade" led by its most fervent champion, Pugin, 19th century painting and its evolution are all shown not only as fascinating phenomena in themselves, but especially as contributing factors to the contemporary artistic scene.

This book is really a history of liturgical art and the many references both to artists and their works — churches, statues, paintings



etc., presuppose more than a nodding acquaintance with them, especially since the illustrations, interesting and representative as they are, are so few. These creative innovators march by as we investigate each of their fields: architecture, painting, sculpture, and the precious arts, i.e. metalwork, stained glass, textiles, mosaic, and ceramics. One never receives the impression of mere cataloguing because each movement, idea, or personage is treated thoroughly with interesting personal details. And to add more flavor, occasional remarks of dry British humor appear.

Miss Wilson's last chapter, surveying the current situation in terms of possibilities for Church decoration and adornment, concludes that they are somewhat less numerous than in former times because of the great stress now on simplicity and functionalism. Yet despite this, she feels that there is almost as much opportunity for painting and sculpture, but that it will be more integrated with the architecture and will produce more of an organic synthesis than before. If this is so, our churches of the future will be more beautiful because more integrated, as were the great Gothic cathedrals of the Middle Ages.

Giles R. Dimock, O.P.

**LEARNING TO PRAY.** By Bernard Bro, O.P. Translated by John Morriss. Staten Island, N. Y., Alba House, 1966. pp. 176. \$3.95.

St. Teresa of Avila, speaking of the qualities of a good confessor in *The Way of Perfection*, tells us that . . . "learning is a great help in giving light upon everything." A little further she admonishes: "Everything depends on our having true light to keep the law of God perfectly. This is the firm basis for prayer; but without this strong foundation the whole building will go awry." What she insists upon is this: it is much better to have a man of learning guide one in the spiritual life (which certainly includes the life of prayer) than to have one who is simply a "holy" man.

Fr. Bernard Bro, O.P. would seem to fit the requirements of St. Teresa in regard to learning. He is professor of Dogmatic Theology at Le Saulchoir, and is also literary director of the publishing house Les Editions du Cerf in Paris. While it is not for us to determine if he is a "holy" man, yet if his writings are any indication of his spiritual life, then most assuredly we can agree that he is a man of

prayer and contemplation. One could not write a book such as *Learning To Pray* without these qualities.

Prayer has been defined most simply as conversation with God. How then, does one carry on such a conversation? Fr. Bro, in a detailed and wonderfully Biblical oriented manner, shows us that it is through Christ — by Him, with Him and in Him — that we speak to the Father.

In the first of six chapters he explains the reason for, and the necessity of, this conversation with God; at the same time he explains briefly what are the obstacles to prayer and how they may be overcome. But the second chapter really gets to the heart of the matter. It is here that he points out, in a chapter aptly titled "How To Pray," what he considers the three great laws of prayer: 1—We must pray like the poor man, i.e., like the Publican in the Gospel; 2—In all circumstances we are not to lose heart; 3 — We are to pray in the name of Jesus. Then he teaches us "How Not To Pray" by delving a little deeper into the obstacles and deviations that may accompany our prayer. This is the third chapter of the book.

The fourth chapter centers our attention on the prayer of Christ. Fr. Bro gives a detailed explanation of the Our Father and the Priestly Prayer, and shows that these and all the other prayers of Christ found in the New Testament are quite similar in their structure, development and even in their choice of words. He concludes: "We can summarize in three phrases their different movements, their progression, and hence that of all Christian prayer: "Father"—"Your Name"—"Your Kingdom." His precise explanation of what he means by these three phrases constitute the heart of this chapter.

In these days of liturgical renewal, the fifth chapter provides a topic of special interest to all Christians. The author shows that true private prayer is in no way opposed to common prayer, or the prayer of the Church in its liturgy, for both are the prayer of Christ. He then discusses the various methods of prayer, and suggests that the best method is the one that is the least methodical of all, which leaves the greatest room for freedom of expression. There follows a brief but beautiful explanation of how the Rosary, as a prayer, is related to the liturgy. The final chapter is devoted to a consideration of the theological virtues of Hope and Charity and how they are to be exercised for a truly prayerful life.

In addition to this excellent study of prayer, there are included

"readings"—gems of thought as varied as are their authors; writers such as Kierkegaard and Francis Thompson, St. John of the Cross and St. Therese of the Child Jesus, to name but a few. An appendix is also added, which gives an excellent reference listing to prayers in the Old and New Testament, and suggestions for their use during the Liturgical Year.

It is without the least hesitation that we would recommend this book to anyone who is striving to improve their "conversation with God." But it should be noted that this is not a book one simply reads; it is a book to be studied. It could very well be considered a text-book on prayer, and like any text, it requires additional "outside" reading to get the full picture of the subject involved. Time and again the author will say: "Read the following passages from the Gospel . . ." or "Read again St. Luke, chapter . . ." It is, in fact, impossible to properly read this book without the Bible open beside you, for it is the prayer of Christ that is being taught here, and *Learning To Pray* with the mind of Christ requires that we listen to what He has to say on the subject.

Louis-Mary Downes, O.P.

**WATCH AND PRAY WITH ME.** By Karl Rahner, S.J. Translated by W. V. Dych, S.J., New York, Herder & Herder, 1966. pp. 63. \$2.75.

Great theologians have many dimensions. Among the many that Karl Rahner presents for the service of the Church, one of the most fruitful is that of pastor of souls. Care for souls is the concern of the famous German Jesuit in this small book. Combining deep theological penetration into the meaning of Christ's passion with a personal, humanized concern for the problems faced by all of us in our age, Fr. Rahner constructs for us a prayer of personal vibrancy; and this is the secret of *Watch and Pray With Me*—it is a prayer. Theological reflections on the passion could tend to be obtruse. But by his re-living and re-experiencing something of the sufferings and love of Our Lord, the author leads us in our response to such love.

Employing the same technique that is found in the already familiar *Encounters With Silence*, in which Rahner speaks to God, in the present work, he addresses Christ Himself. In this way the reader is immediately placed in the situation of prayer, of meditation, of talk-

ing and commiserating with Our Lord. In fact, some of the chapters approach litanies. Perhaps the most constant theme or context of this prayerful meditation is that of our own need during our personal "holy hours," times when God seems to have abandoned us, when we are so dry spiritually as to seem without hope and love. These are the moments which Fr. Rahner offers to Christ in our name.

The book is actually a two-fold meditation, the first being on the events in the Garden of Olives, and the second on the Seven Last Words of Christ on the cross. The use of brief and concise phrases, helps us capture some of the grief and insistent urgency which should be ours in addressing Christ during meditation on his passion.

Although the edition is well-bound and will last through years of constant use, and the quality of anything from Karl Rahner's pen is without question, it does seem to this reviewer that the price is a bit high for so few pages. However, this factor will hardly be a deterrent for those who find satisfaction in speaking to Christ through the meditations of a profound theologian.

Anselm Thomasma, O.P.

**CHRIST IN THE OLD TESTAMENT.** By Bonell Spencer, O.H.C. West Park, New York, Holy Cross Publications, 1966. pp. 62. \$1.00.

The Easter feast in the primitive church not only commemorated our Lord's resurrection but included as well the full sweep of his redemption of man. This short book of liturgical meditations is intended to help one meditate on what the early Christians experienced in the readings, sermons and devotions of their all night Easter vigil.

There are five meditations in which Christ is seen as the fulfillment of Old Testament types: Adam, Noah, Isaac, Moses and Josuah. In considering each type, our eternal redemption is viewed from the vantage of calvary, "illuminating all other events by the light of the divine love there manifested in our world of space and time." (p. 13)

Fr. Spencer in this book has given us not only material for meditation, but also profound theological and mystical insights into Old Testament typology. This book will not only provide spiritual enrichment but will also deepen one's appreciation of the relevance of the Old Testament to the Christian mysteries.

Stephen Keegan, O.P.