

BOOK REVIEWS

MARRIAGE, HUMAN REALITY AND SAVING MYSTERY. By E. Schillebeeckx, O.P. Translated by N. D. Smith. New York: Sheed and Ward, 1966. pp. 416. \$7.50.

Within recent years the name of Edward Schillebeeckx, O.P., Professor at the Catholic University of Nijmegen, Netherlands, and theological advisor to the Dutch Bishops at the Second Vatican Council, has become a quite familiar one on the American theological scene, thanks in great measure to the publications of English translations of two of his works, *Christ the Sacrament of the Encounter with God*, and *Mary, Mother of the Redemption*. It is with great joy that we welcome the appearance of the Flemish friar preacher's *Marriage, Human Reality and Saving Mystery*, thus making available to the English public the profound scholarship and insight of this outstanding theologian on a most timely and crucial topic confronting the Catholic Church. This volume provides under one cover the author's two published volumes on Marriage: *Marriage in the Old and New Testaments* and *Marriage in the History of the Church*. The bibliographies and indices of each volume have been preserved in the present publication.

As the title suggests, the author stresses throughout his study the dignity and nobility of marriage as a secular reality while indicating the richness of teaching to be found on this topic in Scripture and the life of the Church. He notes in his Introduction to the first part of his work that "Israel as the people of God can help us not only to avoid placing too much emphasis on the sacramental aspect of this secular, anthropological reality, but also to avoid the error of underestimating this aspect of marriage" (pp. 7-8). With profound insight, he observes "it is remarkable how Christians today, living, as they believe, in the age of biblical renewal, seem to listen less seriously and less obediently than in 'unbiblical' times to God's Word concerning marriage" (p. 10). Thus he indicates that the effort at interpretation

of this human experience "only deserves to be called truly biblical and Christian when it is conducted in the light of the revelation of God's Word" (p. 10). For this reason Fr. Schillebeeckx faithfully represents the secular understanding of the reality of marriage both in Biblical times and in the history of the Church when examining this same reality in the light of revelation.

The entire study is interspersed with many noteworthy and perceptive observations and conclusions. The sections concerning the use of the image of marriage to express the covenant relationship, especially as found in Hosea, (pp. 34ff.), and the teaching of the Wisdom literature (pp. 52ff.) are particularly well done. Within the New Testament consideration, the author's handling of the various Pauline texts and the entire question of the indissolubility of marriage is well balanced. The volume dealing with marriage in the history of the Church is necessarily more selective in its approach, i.e. to consider every patristic or medieval author would have been out of the question. However, by his judicious selection, Father Schillebeeckx presents a fine treatment of the key points in the evolution of the theology of marriage including excellent summaries of the development of the ecclesiastical ceremony of marriage, the problems confronting the Schoolmen, and the teaching of Trent.

Two thought-provoking theses are worthy of note. One is that "every marriage, including civil marriages, is Christian—whether in the full sense, the pre-Christian sense (as an orientation towards), the anonymous sense, or lastly, the negatively Christian sense (when the Christian dimension to marriage is explicitly rejected)" (p. 76 and pp. 385-386). The second, in which Fr. Schillebeeckx echoes the conclusion of the Protestant theologian of Taize, Max Thurian, is that whenever virginity and celibacy are underrated as vocations, so, too, is marriage (cf. p. 312).

The author concludes that two fundamental facts must be taken into account in any dogmatic study of marriage: "first that marriage is without qualification a secular reality, fully human and consequently subject to development and evolution; and secondly, that this reality has not been somehow 'added' to salvation, but has been included in salvation in its total and human dimension . . . above all because this secular reality, which has been taken up into salvation, has itself become sacramental in the technical sense" (p. 397).

Father Schillebeeckx's work is essentially a study of dogmatic the-

ology. He brings to this study all of his remarkable skills as a speculative theologian as well as his technical competence as a historian of dogma. Not only is the work to be highly recommended for its doctrine on marriage, but also as a study in theological method. The author has an admirable facility for posing questions, drawing conclusions precisely, and summarizing clearly. His handling of texts, be they biblical or patristic, is a study in itself. He reflects throughout the work a deep appreciation of the relationship of the secular world and of history to the evolution of Church teaching and theology.

At times one has the feeling that the author has in view the conclusions which he holds concerning some of the contemporary problems confronting Church teaching on marriage. However, at no time does he appear to do violence to any of the historical aspects of his study. Generally the translation is extremely well done, though occasionally a few expressions seem to be a bit inadequately transliterated rather than translated, e.g. "subapostolic" for postapostolic (pp. 146 and 154).

The entire work is heartily recommended to all serious theologians and to all engaged in preaching or teaching concerning marriage. We look forward hopefully to his forthcoming volume on the concrete problems of marriage. The present work has rendered a great service to the Church and theology.

Clement Boulet, O.P.

JESUS CHRIST. By Yves Congar, O.P. New York: Herder & Herder, 1966. pp. 219. \$4.95.

CHRIST THE CENTER. By Dietrich Bonhoeffer. New York: Harper & Row, 1966. pp. 118. \$3.00.

Yves Congar and Dietrich Bonhoeffer are much in the fore today. Fr. Congar's stature at Vatican II was second to none; Pastor Bonhoeffer's books are currently enjoying an astonishing popularity among American readers. Both offer recently published works on Christ. First, Congar.

Modern man has secularized the idea of love. Being told "God is

Love" lacks meaning for him, and he is left to find comfort with a God-less humanism. As Maritain saw it, "modern humanism does not consist in a discovery of the human following upon a long misunderstanding of man, but is a kind of humanism *minus* God and the incarnation." This is the backdrop for the first of Fr. Congar's three theological meditations.

Jesus Christ reveals that God is Love, he being the "image of the invisible God." God formerly spoke through others—Moses, the Prophets—but in the final revelation he becomes the revealed Word himself. Present-day Christians are too casuistic in their "religion"; they have lost the Patristic sense of faith as "knowledge of God," an awareness of the Person, words and actions of Jesus as Revealer of the Father. This awareness is not a pure intellectualism for St. Paul linked coming-to-be-saved with a coming of the knowledge of the Truth; the Word, having been addressed to men, will not return empty (Is. 55:10).

The mystery of the Incarnation would be missed were we to see only the metaphysics of Chalcedon's formula. God's taking flesh, while not lacking in ontological questions, should not be reduced to them; it is better seen as the decisive moment in salvation history. The Incarnation is not *for itself*, but "for us men and for our salvation." It makes us new men, not metaphysical formulizers.

Fr. Congar maintains that the Incarnation is part of the Paschal mystery and must not be viewed in isolation from it or its effects, Christ's exaltation and our becoming heirs. In this "integral view" he sees two consequences for theology. If ontology must not be separated from mission in Christ, the Church must no longer be defined in juridic structural terms; its *raison d'être* is apostolic service. Secondly, a new theology of created reality results. A purely ontic view of the world must give way to seeing the world as redeemed by Christ.

The transcendent God of Israel stooped and made intimate contact with us through Jesus. Love was his motive. That the fullness of Being is Love in his very depths, this has repercussions in the ontology of creation, especially man. Beyond a thing's simple existence, its fully integrated existence awaits completion—its final state of perfect relationship to Being. When this is finalized on a cosmic scale, God will be all in all. For Congar the restoration of being to being, creature to Creator, began when Creator descended among creatures. Being into the world of beings.

Part II is "Jesus our Mediator." The role of the knowledge Jesus acquired in his life is studied as it affects his saving mission of Redeemer, of Teacher, of Prophet. Jesus, for instance, brought the Jewish religious realities of Pasch, Temple, to their full truth. A true Incarnation demands a true human history which unfolds itself in growth. *Real* growth in knowledge and religious experience, no less than *real* suffering, enter into Jesus' acts as Mediator.

Congar then introduces a study report on poverty which he gave at Vatican II. Jesus considered all men his brethren, but especially the poor and downtrodden. Congar exegetes "what you do to one of these least of mine, you do to me" and like texts. When we confront poverty, our false securities and paper gods loom tinny and hollow; we are forced to take stock of ourselves and our goals. The Prayer of Jesus and his Preaching conclude this section. The reader is led into the simple, manly direct qualities of the *Pater*, and Jesus is shown as the one "Through whom we praise the Father."

Part III, the longest, treats the Lordship of Christ. The *headship* of Christ is proposed as ontological, that is, as the summit of being and the seat of authority; it is not a physiological concept as if Christ-as-head meant principle member of the body. In exploring the relationship of Head to "Body of Christ," the latter is pictured as the sphere in which Christ communicates his own paschal destiny of death and resurrection, in other words, the manifestation of the Risen Lord.

Congar warns against a simplistic identification of "Body of Christ" with Christ; the assembly of believer is ever on pilgrimage toward fuller identity with its Leader. As to the salvation of those outside the visible ecclesial body, Congar theorizes: "For it is salvific gifts which are involved here, and from the standpoint of men, there is possibly a true obedience in faith and a true love, even though psychologically unconscious." (p. 165)

This tending of the Church towards an adequate convergence with the salvific action of Her Head happens both *intensively*—it is here a question of greater fervor (by a process of Reform)—and *extensively*, by joining to herself either purely potential members (Mission) or those up till now imperfectly united (Ecumenism).

Christ exercised his Lordship over the Church and over the world. Christ is directing the Church's and the world's history. It was the Lord "who added to their numbers day by day," and it is he who

now guides the secular world. But the details of how he will come to "rehead" all things and hand them over to the Father are beyond man's knowledge.

In *Christ the Center*, Eberhard Bethge has reconstructed Bonhoeffer's Berlin lectures of 1933. "The Present Christ" and "The Historical Christ" are the topical headings (the semester ended before a third section, "The Eternal Christ" could be begun). An essay on Bonhoeffer's Christology by Edwin H. Robertson opens the book.

Beginning Christology with the Present Christ "has the advantage that Jesus is understood from the start as the Risen One who has ascended into heaven." Understanding that Christ's presence exposes his person is the work of Part I.

Christ is present in the Church as Word, Sacrament, and Community. "The Word of God has really entered into the humiliation of the word of man"; God willed to so bind himself to the proclaimed gospel. The Sacrament fully mediates the presence of the Word, itself proclaiming the gospel, viz., Baptism's forgiveness of sins. The Community becomes the mode of existence of one who is present. The centrality of the place of Christ concludes Part I, especially in his role as Mediator between God and Nature, redeeming the latter from its curse, enabling it again to reveal the Word.

Part II resurrects the Old "Historical Jesus Christ of Faith" question. Bonhoeffer's position is clear; the historical Jesus is the Pauline Christ and the Christ present today in the Church. It is not, he argues, subject to historical proof; history can neither affirm nor deny the Word taking flesh. "By the miracle of his presence in the church he bears witness to himself here and now as the one who was historical then." (p. 75) Christological heresies are outlined, and the merits and demerits of dogmatic speculation conclude the book.

Congar and Bonhoeffer offer theologies, not "lives" of Jesus. Congar has intriguingly integrated Thomistic dogmatics and current biblical exegesis, mentioning quite honestly where he finds them incompatible—"how great an effort is demanded of a mind formed in the school of St. Thomas to give full honor to these truths!" Congar opting for a Christology stressing mission rather than ontology is echoed by Bonhoeffer's emphasis of *pro me*; the Risen One is not isolated in his heaven but "present in the church in his *pro me* structure as Word, as sacrament and as community." (p. 49)

Congar would certainly object to Bonhoeffer's view of Ephesus,

Chalcedon, etc. as "allowing a statement only if it is qualified and supported by its contradictory opposite," and equally to his articulation: "we have lost the concept of heresy today because there is no longer a teaching authority." Bonhoeffer, in his turn, would have been chary, *a priori*, of Congar's scholastic antecedents had they ever met. Had Nazism let this creative German theologian live to join in Lutheran-Catholic dialogue, one would wager that Congar's sweep of Thomistic Christology and Biblical Theology and his own assimilation of the Lutheran tradition, in dialogue, would have provided verdure for vigorous Christologies.

J. Miller, O.P.

THEOLOGY OF REVELATION, René Latourelle, S.J., New York: Alba House, 1966. pp. 508. \$9.50.

Revelation is the first christian reality. The whole economy of salvation, in the order of knowledge, rests upon this mystery. Yet this reality has not been the subject of a great deal of theological investigation. There is a treatise on the fact of revelation which belongs to the apologetic function of theology, but after the fact is established much more remains to be said. Side by side with the apologetic study of revelation there is room for a dogmatic study of revelation.

In *Theology of Revelation*, René Latourelle presents a "*simple approach* to a dogmatic treatise on revelation" (p. 17). He makes no pretense at being exhaustive and only hopes that his work will enable others to push further along in the same direction. The present work is a translation of the 1963 French edition to which has been added a section on the Epistle to the Hebrews and a chapter on the second Vatican Council and revelation.

The book is divided into five parts. The first four trace the whole history of revelation from creation to the present day, viewing the Scriptures, the writings of the Fathers, the theological tradition and the Church magisterium. The author finds in this survey that revelation is seldom treated explicitly, but is often mentioned in connection with some other subject, e.g., Pius XI treats of it in his encyclical *Mit Brennender Sorge* which was written against Nazism. The last part of

the work contains the author's own reflections on the theology of revelation.

The work begins, naturally, with an analysis of the sources of revelation. Revelation, as treated in the Scriptures, is the free and gratuitous activity by which God manifests to the world his economy of salvation. It is the word of God inviting us to obedience and faith. This word is both noetic and dynamic. On the one hand it is the expression of thoughts, intentions, projects and decisions, and on the other it is an active force which accomplishes what it signifies. There are different kinds of revelation considered—cosmic revelation, historic revelation, prophetic revelation, as well as distinct moments in the history of revelation—the patriarchal theophanies, the covenant of Sinai, etc., down to the last definitive revelation of Christ. The Epistle to the Hebrews stresses both the continuity of the two testaments as well as the excellence of the new revelation. Throughout the Scriptures the obedience of faith is seen as man's response to the revealed word.

The Fathers of the Church mentioned revelation in a variety of contexts and Latourelle is careful never to lose sight of the theological context in which they are inserted. He gleans from the writings of the Fathers—from the *Didache* to St. Augustine—most of the elements necessary for a doctrinal synthesis on revelation. Then, in a concluding chapter which is as brilliant as it is concise, he summarizes and compares the beliefs and insights of the Fathers concerning the concept of revelation.

The thirteenth century scholastics were concerned primarily with prophetic revelation. For St. Bonaventure, revelation was the subjective illumination which results from the illuminating activity of God. For St. Thomas it was the cognitive act by which the prophet under a special illumination, judges, in conformity with the divine intention, regarding an object present to his consciousness. In the post-Tridentine period there is a great effort to demonstrate the sufficiency of mediate revelation as a reaction against the Protestant claim that each individual has an immediate revelation of the Holy Spirit. During this period the Dominicans, Cano and Bañez, stressed the subjective side of revelation, the divine light which inclines belief, while the Jesuits, Suarez and De Lugo, stressed the objective side, the simple and sufficient proposition of revealed truths.

At the beginning of the twentieth century the theological treatment

of revelation was sadly deficient. Since that time interest in this subject has increased. This renewed interest has been caused both by advances in Protestant theology as well as by renewed interest in Biblical and Patristic studies. In one of the best sections of the book, Latourelle outlines the factors involved in this renewal and indicates the present day orientation of studies on revelation. In summarizing the views of Fr. Chenu and Fr. Charlier, Latourelle lists five characteristics of revelation which theology should consider: realist—not merely propositional, historical—not abstract, supernatural—both a divine message addressed externally and an inner testimony of the uncreated word, interpersonal and vital, and free and gratuitous. In the same section Latourelle also considers the difficulties that arose over the proposal by Lackner and Lotz to draw up a kerygmatic theology which would stand side by side with scientific theology. The problem had arisen over the deficiencies of modern day preaching and had its roots in a stilted notion of revelation.

Unlike the theological tradition, Latourelle finds that the documents of the Church magisterium present a view of revelation which closely resembles that of the biblical and patristic sources. He concludes his treatment of the magisterium with a definition of revelation gleaned from the documents of the Church from Trent to *Ad Sinarum Gentem* of Pius XII (1954). The definition he presents is rather long, but it embodies all the elements he is about to take up in the final part of the book, "Theological Reflections."

In the last part of the book he sums up the reflections which spring from the consideration of the object of faith. It is a reflection that is faithful to revealed truth, taking account of the theological activity of past centuries, and also taking account of the aspirations and orientations of present day research. He begins by considering revelation as word and testimony. In explaining these notions he contrasts human words and testimony with the divine. He then contrasts revelation with creation which is a kind of natural revelation and proceeds to consider the relationship and interdependence of revelation and history. This historical consideration leads to the Incarnation which is the decisive historical event in the history of revelation.

The fact that revelation is accomplished in and through history is of considerable importance for present day theology. The relationship between the actions of God and the words of God is being discussed by many biblical scholars, and a clear understanding of the historical

character of revelation is vital for these discussions. Through revelation, God takes a role in human history in a succession of discontinuous interventions. The events of this history prepare for each other and reach a peak in the coming of Christ. Revelation is a complex of meaningful events proceeding from God and his plan for salvation. It is both doctrine and history, but doctrine which has a grounding in God's activity in history.

After contrasting the doctrinal and historical character of revelation, Latourelle contrasts the objective and subjective aspects of revelation. "How are the historical Christ, preaching the good news, and the Holy Spirit, at work within our souls, both joined together in the unity of our encounter with God?" (p. 383). He points out that there is a primacy of message over the interior attraction, but the combined activity of the manifestation of the divine plan (Gospel) and the disposition to hear (attraction) is in view of one single effect—faith. This faith is a foretaste of vision towards which the whole of revelation is oriented. The relationship of revelation and vision is the subject of another chapter which concludes with a threefold consideration of nature, grace and glory.

In the final chapter of the original work Latourelle summarizes the various aspects of revelation and enumerates seven "paradoxes" of revelation which are so well presented that they bring into sharp relief the nature, aspects, dimensions and depths of the theology of revelation. He concludes the chapter by relating the complexity of revelation with the trinitarian missions and the doctrine of appropriation.

An additional chapter on *Dei Verbum* was added in the English edition. This chapter is a commentary on the first two chapters of the constitution, "Revelation Itself" and "Handing on Divine Revelation." It provides a fitting conclusion for the work for it substantiates many of the points that Latourelle had made in previous chapters. Most importantly, the constitution provides a solid basis for a dogmatic treatise on revelation since all the essential points are touched upon.

Notwithstanding certain shortcomings such as the absence of an index and numerous typographical errors including one in which thirty lines were misplaced, the book is sound, concise and well arranged. René Latourelle has been thorough in his research and meticulous in his annotating. His summaries of historical periods are objective and his selections are judicious. The book is extremely well structured with

a clear and logical division of parts, chapters and sections, helpful sub-headings and conclusions to most of the major elements which enable the reader to digest the wealth of knowledge and information contained in them.

As a survey of the beliefs and insights of the historic church, an explanation of the various questions that today remain unresolved and an indication of the path which theology should follow to deepen its understanding and appreciation of the mystery of revelation, René Latourelle's work represents a long awaited contribution to Catholic theology.

Stephen Keegan, O.P.

PROCLAIMING GOD'S MESSAGE: A STUDY IN THE THEOLOGY OF PREACHING. By Domenico Grasso, S.J. *Liturgical Studies 8.* Notre Dame, Ind.: University of Notre Dame Press, 1965. pp. 272. \$6.00.

Because preaching is "in a state of crisis," Father Grasso has written *Proclaiming God's Message*. He specifies his aim clearly in the introduction: ". . . to continue this work (of research, projection and theologizing) by endeavoring to clarify the problematic in those points which still remain obscure"; ". . . to examine preaching in its function in the divine plan of salvation and in itself"; and ". . . to make a contribution to the understanding of the Word of God as it is transmitted" (p. xxxiii).

Father Grasso seems well qualified to take on such a study of the theology of preaching and to project his research into the future. He is a professor of pastoral theology at the Gregorianum in Rome and has written a number of previous articles in *La Civiltà Cattolica*. Just from this book one can appreciate Father's feeling for research and his knowledge of the sources of the theology of preaching. Someone has said this book would make an excellent companion to Father Latourelle's *Theologie de la revelation*. I can see why. So often Father Grasso uses Latourelle's work as a point of departure in his own development of the theology of preaching—the proclamation of that revelation by the preacher.

Besides his articles and this book, Father Grasso has been a visiting lecturer at Notre Dame in pastoral theology.

After the introduction in which Father Grasso sets up the problem in terms of the present crisis in preaching and gives his own aims, he thoroughly investigates the sources to arrive at a definition of preaching: "For us, preaching is the proclamation of the mystery of salvation made by God Himself through His legitimate representatives, with the goods in view being those of faith and conversion and the deepening of the Christian life" (p. 108). This definition is given after a careful clarification of the relationship between the preacher's words and God's communication to the hearer.

An important issue which is handled masterfully is his distinction of preaching from teaching. It is a question of making a Person acceptable, not an idea comprehended. God is the object of preaching, but God is also the subject. As in inspired works, the preacher—indeed an instrument of God—must use all the study necessary and all his talents possible to proclaim the message of God in a way acceptable to a mass of people already bombarded to death with words. The preacher must effect the encounter between God and man; this encounter is prior to Baptism in that it converts to faith in the Person of Jesus and the salvation of the Church. Word and Sacrament are co-natural to a vivid faith.

In the second major portion of the book Father Grasso devotes his study to the efficacy of the spoken word of the preacher. Here St. Thomas is the point of departure. Father attributes to preaching the efficacy of both "ex opere operantis" and "ex opere operato." Aside from the inherent force of the context of the message itself, the preacher as an instrument of God is greatly more influential in the final effect than the minister of a sacrament is.

Father Grasso then speaks of the preacher himself. He stresses the need of holiness in the preacher but clearly points out that the efficacy of preaching is not linked to the sanctity of the preacher, but to the sanctity of the Church for which and in which he preaches.

Finally, two chapters are given to the three forms of preaching: evangelization, catechesis, and the homily.

By way of evaluation, I find this book a most excellent and readable study of a subject much on our minds today, the theology of preaching. Father Grasso seems to have grasped well the fonts of this theology as found in the earliest works from the Acts on. He clearly sees how

the theologians have departed from these earlier norms while the preachers themselves, St. Vincent Ferrer, Bousset and others, have kept close to the true norms. There is a theology of preaching and Father Grasso has brought it to light in his work, *Proclaiming God's Message*.

Thomas More Gouthro, O.P.

THE ESTRANGED GOD: MODERN MAN'S SEARCH FOR BELIEF. By Anthony T. Padovano. New York: Sheed & Ward, 1966. pp. 300. \$6.00.

Alfred North Whitehead once remarked that in each period there is a general form of the forms of thought, pervading as the air we breathe, and sometimes as difficult to see. Working with the impetus of Vatican II's imperative that we listen to the voices of our age, Anthony Padovano sets out in this book to discern the general form which contemporary man's mind takes in its search for God. He begins with an adept survey of the tenets of existentialism, perhaps simplified, but advantageously so as to make the philosophical section readable by the non-expert. The treatment includes explicit summaries of the signal ideas of Satre, Heidegger, Jaspers, Kierkegaard, and Marcel, focusing on their consciousness of man's loneliness, his search for selfhood and freedom, and his flight from the over-objectivity of science.

Since much has recently been written for the American reading public on existentialism, however, perhaps the most rewarding section of the book is its hundred-page probing of the literary expression of modern's man values and problems. The search for love and communication is traced in Thomas Wolfe's lonely and uprooted men, in Kafka's portrayal of men desperate for a justice and salvation which human society is unable to provide. In Salinger's creation of Holden Caulfield, Franny and Zooey, Padovano sees the search for an authenticity and innocence which the adult world does not seem to offer. Camus' hardheaded theme of finding salvation in this world is balanced against the pessimism of Golding's thought which shows evil proceeding from within man. Dag Hammarskjold's *Markings* is

examined for its honest history of inner struggle toward integrity, and Ingmar Bergman's film dialogues are searched for their analysis of love, death, faith.

Bergman's reflection in "Through a Glass Darkly," that he who is loved is surrounded by God and that the Word of God is spoken in the midst of human words, provides Padovano with one of many instances showing that modern man yearns to find God in the depth of his experience of human love and communication. The dialectic of philosophy and literature presented here has revealed a quest for values which human life desperately needs to ground its meaning and yet which human persons cannot supply for themselves. For Padovano, this literature evidences the truth that man cannot be man without God, and that the struggle to find man is preparing the way for a deeper consciousness of God.

In answer to Albert Camus who asks why God is so strangely silent in our world of pain, to Sartre who asserts God's existence destructive of man, to Bergman who asks why there is no help to summon at the point when man arrives at knowledge of his perilous situation, to Wolfe who has found no love great enough to conquer loneliness, Padovano turns in the last third of the book to the God witnessed by Scripture, Church and Christians, and sketches a theology which stresses God as a person who is lovingly concerned for man. Like other contemporary thinkers, Padovano thinks the Graeco-Christian philosophical emphasis on God's simplicity, immutability, transcendence, and avenging power misses the need of modern man. Finding man alienated from God, the need is not to emphasize impersonal attributes, since one can choose from an infinity of attributes without blurring the divine identity, but to emphasize the nearness of a loving Creator who reaches to man in freely loving him. A brief but valuable section is devoted to tracing the evidences of Scripture, the Fathers, and Councils on the central point of man's approach to God through reason.

Padovano speaks from within the context of Christian revelation, sharing the Word of joy which faith finds grounding the meaning of human existence. But he speaks felicitously, without either dogmatism or polemic. While it may be a weakness to suppose contemporary man is revealed conclusively by acute minds articulating themselves in the disciplines of literature and philosophy rather than by consideration of sociological and psychological research or the evidences of the mass media, total coverage of all sources of the contemporary

forms of thought about God would seem impossible for any one book. This one yields a happy synthesis of the material it does choose, relating Dostoevski, Camus, and Bergman so that one can see the cross-cultural common movement of search. In a period characterized by its emphasis on person, freedom and human creative power, Padovano has begun to sketch a theological approach which is in contact with our intellectual milieu, and which sees God not as threat but precisely as He who fulfills man in his humanity.

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THE GENIUS OF THE APOSTOLATE. By Eugene C. Kennedy, M.M. and Paul F. D'Arcy, M.M. New York: Sheed and Ward, 1965. pp. 273. \$5.50.

In the era of Vatican II, one of the most consistent areas for questioning and discussion is the priesthood with its prerequisites: recruitment and seminary training. Such questions as—"What criteria should be used to judge whether a young man has a vocation or not?," "What conditions are necessary in the seminary to aid a young man in better preparing for the priesthood?," and "What is the role of the priest in the modern world?"—are continually being asked today. Fathers Eugene Kennedy and Paul D'Arcy address themselves to these and other contemporary questions in their book, *The Genius of the Apostolate*. Both of these Maryknoll Fathers have acquired a great deal of training and experience in psychology and counseling, and they use this knowledge and experience in an attempt to give guidelines for today's pre-seminarians, seminarians, and priests. Their writing is significant because they are priests and are familiar with many other priests and seminary programs. These men are not sitting in some ivory tower spinning fables and yarns, but they are in touch with the current situation with its good points and problems.

The book is directed toward achieving growth—personal growth—in the candidate, the seminarian, and the priest. If this growth is to be both personal and healthy, it must come from within each individual person. No one can do someone else's growing for him. Personal

growth goes hand in hand with the vocation a person has, for a vocation is something personal and something dynamic—something personal in the sense that each individual must constantly strive to develop in his own vocation; something dynamic in the sense that a vocation is something that is constantly evolving and maturing. The vocation, then, grows as the person grows in his contacts with other mature persons. More than ever before, there is a need for priests who are mature in today's restless world and who are continually striving to grow. Only mature men can love other men effectively, and this is what Pope Paul VI considers to be "the genius of the apostolate."

The Genius of the Apostolate is divided into three large sections: "The Candidate," "The Seminarian," and "The Priest." Each section stresses an aspect of growth. The candidate, as much as it is possible, must be viewed from the aspect of whether or not he has growth potential. The candidate must have the desire to serve God, and he must possess the physical, psychological, and mental abilities to live such a life. The latter is very difficult to determine and requires that each individual be treated personally and uniquely by men who are mature and knowledgeable. The seminary itself should provide an atmosphere in which the individual seminarian can grow physically, academically, spiritually, and psychologically. In short, an atmosphere must exist in which the seminarians can mature, can come to a real knowledge and love of themselves and others. A person's vocation grows as he enters into healthy and human relationships. Ordination day does not end the individual's striving for growth—he must strive to continue growing. If a priest grows, it is because he loves other men, maturely and unreservedly, and is loved but not possessed in return. Knowing how to love is the genius of the apostolate. No other way leads to growth either for himself or for others.

One criticism that easily could be advanced in relation to this book is that the authors view the priesthood and the training for the priesthood from an almost purely human point of view, thereby leaving out the supernatural side of the vocation. It has long been a truism to say that grace perfects nature. No one can deny the need for God's help in relation to the priest, but the priest must do his part also. He must strive to be himself and love himself and others and thus establish a situation in which the grace of God can help him be an instrument of God's grace to others. He must strive to break down the obstacles to God's grace in himself by being himself. To help the seminarians

and priests be themselves, and therefore to grow, is the aim of the authors. This is not to deny God's help but to emphasize the need—which seemingly has been lost sight of—that priests and seminarians be mature human beings.

The guidelines which the authors have laid down in this book for the growth of seminarians and priests cannot be passed over with a wave of the hand. They are penetrating insights into the contemporary situation in which today's seminarians and priests find themselves. This book provides many topics for discussion which must be thought about if the priest is going to be relevant to the modern world. In short, we do not hesitate to recommend this book to all who are striving to be mature men dedicated to the service of God.

Mark Scannell, O.P.

THE FUTURE OF RELIGIONS. By Paul Tillich. With Tributes by J. C. Brauer, W. Pauck, and M. Eliade. New York: Harper & Row, 1966. pp. 94. \$2.95.

There seem to be two major approaches toward revitalizing theology today. The first could be called the fragmentary approach, and the second, the evolving. Both play a part in the predictions theologians make for the theology of the future. Representative of the continuity-evolving approach are theologians such as E. Schillebeeckx, O.P., E. O'Brien, S.J., and W. Burghardt, S.J. What is emphasized in this approach is the fact that theology is *in history*; it develops in the world of culture and of men. Theology is seen as a *science*, having therefore a body of conclusions. Theology in transition, then, is actually a "re-newal" of the old, re-examining itself in an effort to become new. To use the words of Elmer O'Brien, it is "impractical" to formulate whole new theologies to meet each need that arises. The problem, almost insuperable, facing this approach is this: can the theological tradition of the west, with its Greek philosophical underpinnings, embrace the conceptions and directions of the technological age and the ancient views of other cultures as well?

The fragmentary approach is the one in which a pluralism of theologies is envisioned. New theologies are formulated for each need

which is brought to the attention of the people of God. New theologies are also to be thought out in the context of other cultures and other religions. Paul Tillich, in the last lecture of his brilliant life, firmly places himself at the forefront of this fragmentary approach. Yet he is extremely careful to avoid the dangers of cultural relativism. Theology will stand in the future on an even more vastly ecumenical scale than that of the inter-Christian level. It will dialogue with many cultures and with many religions, some more ancient than Christianity. In this dialogue, theology will attempt to detect the holy, the particularizations of the Spirit, in each culture and religion.

These projections of the theology of the future were a result of a two-year cooperation of Tillich with Eliade at the University of Chicago. In fact, Paul Tillich said that, if he had the chance to begin anew, he would take an entirely different stance. The theology he formulated had been a theology fit to meet the uncertainties and anxieties of a Western culture breaking down into meaninglessness. What he envisioned for the future would be a theology which would be *theologies*. Each theology would rest upon the facts and theories of cultural anthropology and the vast sum of human achievements in history. It would meet concrete problems of entirely different cultures, yet all of it would be united in the Spirit, i.e., in the universal of which all the cultures and religions were varying particularizations. The new theology would be a theology of universal ecumenism, a transcultural theology.

The editor, J. C. Brauer, in his introduction on Tillich contained in this volume, mentions that Tillich was a man with a tremendous gift of penetration into the secular achievements of man. It is exciting to think along with Tillich, as he analyzes these achievements and their implications for theology, not only in the lecture on the future of religions, but also in the three other talks assembled by the editor in this book, "The Effects of Space Exploration on Man's Condition and Stature"; "Frontiers"; "The Decline and the Validity of the Idea of Progress."

If this were not enough, the volume also includes tributes to Tillich by Brauer (Tillich's impact on America), Pauck (the sources of his richness), and Eliade (Tillich's notion of the history of religions), as well as over 15 pictures of the many moods of Tillich; we see him reflecting, meditating, discussing, laughing, and most of all listening. We

must congratulate and thank Dr. Brauer for assembling for us the true "direction" of Paul Tillich's thought, a direction with which all theology will have to reckon.

David Thomasma, O.P.

DISCOURSE ON THINKING. By Martin Heidegger. Translated by John M. Anderson and E. Hans Freund. New York: Harper and Row, 1966. pp. 93. \$3.50.

This is a translation of two short works of Heidegger along with a rather detailed commentary by John Anderson. The "Memorial Address" presented by Heidegger at the celebration of the 175th birthday of the composer Conradin Kreutzer and a "Conversation on a Country Path about Thinking" are the two original writings of Heidegger contained in this volume.

In these times of vigorous interest in Heidegger this book deserves attention. It offers very little of Heidegger himself (only about a total of forty-seven pages), but the thirty-page introduction by Anderson helps one pay the rather expensive price of \$3.50. Anderson is familiar with Heidegger's earlier *Sein und Zeit*; *Discourse on Thinking* is another attempt to uncover Being. Anderson does a scholarly task of comparing the two approaches to the same difficult problem.

The translation by Anderson and Freund is very readable. I am not familiar with the German text, so I am unable to criticize the accuracy of translation.

It is often said that Heidegger is very difficult to understand. The "Memorial Address" in this volume was written for oral delivery, and is presented relatively clearly. On the other hand, the "Conversation on a Country Path about Thinking" retains the usual Heideggerian murkiness of expression. It is written in a Platonic format, being a conversation between a scholar, a teacher, and a scientist. However, this classical technique does little to enhance our understanding. It is Anderson's fine introduction which rescues the reader from the long and difficult search for Heidegger's message in the "Conversation."

This effort to disclose the nature of thinking is a well-constructed phenomenological exercise in description. One of the values in studying

Heidegger is that one becomes familiar with this mode of precise description. Oftentimes we tend to use words loosely, with no truly accurate grasp of their conceptual content. Heidegger leads us away from this habit, while avoiding the dangerous extreme of investigating words merely as words. Heidegger always remains grounded in reality.

In order to understand Being, Heidegger searches for the nature of man. In these short works he considers the possibility that a complete grasp of the true nature of thinking will lead us to understand man. I would suggest that he may have solved the problem of differentiating man from the thinking machines. He insists that "to think" is not merely "to take notice," but it is "to ponder." Only man can ponder. Heidegger is strongly urging us to start pondering.

Jordan Finan, O.P.

GOD'S PEOPLE ON THE MARCH: A MODERN BISHOP SPEAKS TO HIS PEOPLE. By W. M. Bekkers, Bishop of Den Bosch. Translated from the Dutch by C. Jarrott with an introduction by M. van der Plas. New York: Holt, Rinehart and Winston, 1966. pp. 180. \$4.95.

A dialogue means an exchange of views. In this exchange, each person tells the others what he thinks and they do the same. An argument ensues, and the dialogue is ended. Christian charity demands its demise.

Naturally what was described above is not truly a dialogue, and this excellent book by the late Bishop Bekkers is precisely that kind of book which teaches us this fact on two levels. Being a collection, later edited, of the Dutch Bishop's discussions with his people over radio and television, the book shows us how to dialogue as well as teaches us about the Christian faith. Since the doctrine contained in the talks is not astoundingly new, this review will concentrate rather on its excellent presentation; it is couched in openness.

Bishop Bekkers had become well-known in the United States through reports of his progressive methods and views. He was seen often on television talking with his people. But most of all, the rumors circulated that he stressed the individual conscience over all else. The last

public news he made in the United States was by his visit to one of his parishes where two of his priests were allowed to get married. Actually the Bishop's views were not new; he was quite conservative in training and outlook. But Vatican II changed his approach to his people. What other Bishop would, at the beginning of an interview, say: "Perhaps while we're talking we can formulate a few thoughts about the things that mean the most to us"? Reading further on in the interview with the famous Dutch journalist, Michel van der Plas, printed at the close of the book, we find confirmation that Bishop Bekkers is not just a superficial dialoguer, that there is truly an exchange of views because the persons have met on a deeper level. Van der Plas objects that the Bishop is proceeding on a hidden premise about the personal decision for Christ. The Bishop responds that this is true. The journalist then claims that the Council failed to make the centrality of Christ a clear starting point. The Bishop answers by asking another question about Pope John's and Pope Paul's opening speeches in which such a doctrine is emphasized. Van der Plas then suggests that these speeches too should be promulgated, and an agreement is reached.

Throughout the book the same willingness to dialogue, to learn from one another, is obvious in the simplicity of the Bishop's language and approach. With his people, among other things, he discusses the Christian in the World, the Priest of the future, religious communities in the modern world, the liturgical reform, the true spirit of unity, faith and science, the primacy of conscience, and authority in the Church. Each issue is a burning one for the Church today, yet the Bishop did not expect, nor intend to solve them for his faithful.

In the opening chapter, Bekkers cites a text from St. Augustine which easily characterizes his approach: "I am a Bishop for you, but a Christian with you." This approach would not have been easy for him, had he not been a great man. In none of the discussions does he *demand* that we recognize his authority to teach us, yet at all times that is precisely what he does do. The teachings of the faith are brought out in the discussions without rhetoric but with simplicity and directness.

As Michel van der Plas emphasizes in the introduction, the Bishop's theme, constant and omnipresent, is the unity of the people of God. With this in mind, his coat of arms means even more to us, for he had chosen as his motto, "love as a weapon." Love is the supreme unifier.

In such a leader as Bekkers, the Church could surely say amen to the words of Scripture which Father Schillebeeckx applies to him: "He was a man in whom there was no guile."

For these reasons we highly recommend this book. It is a living example of how to dialogue, and at the same time, it is a discussion with us of the most important issues of our faith today. The reader will be immediately challenged by Bishop Bekkers' opening statement and will not cease being interested until he finishes the book. In the beginning, Bekkers says: "My reason as a bishop for calling you away from the everyday cares of your families, your work, and your recreation is to reflect with you on what it means to be a Christian." Now that he is gone, this Christian reflection may still continue with the promptings he offers us in his book of dialogues.

David Thomasma, O.P.

THE SEVEN HORNS OF THE LAMB. By Robert Edward Brennan, O.P. Milwaukee: The Bruce Publishing Company, 1966. pp. 224. \$4.75.

Father Brennan, well-known teacher and psychologist, has brought to the fore a book which is probably the first in a long line to come out on the Gifts of the Holy Spirit after Vatican II. Once again this Council underscored the pre-eminence of the movements of the Spirit both in its very convocation and later on in its decrees. The Document on the Church in the Modern World states clearly that: "It is, finally, through the gift of the Holy Spirit that man comes by faith to contemplation and appreciation of the divine plan." Further on, the Council in the Decree on the Apostolate of the Laity exhorts the layman: ". . . to develop earnestly the qualities and talents bestowed on him in accord with these conditions of life, and he should make use of these gifts which he has received from the Holy Spirit." Needless to say, a book treating of the Gifts of the Spirit is called for.

Father Brennan opens with a chapter on the elements involved in the pursuit of sanctification. Among these the Gifts of the Holy Spirit are an integral part. As each successive chapter unfolds the reader is shown how the Gifts correspond to the supernatural and natural virtues and how they are related to the Beatitudes. In the words of the

author: "Following the tradition of Augustine, to which Aquinas gives his approval, it is easy to find a connection between the Gifts and the Beatitudes. The relationship in each instance is founded on the motive or persuasive idea that urges us on to the performance of the work of the Beatitude." Once again Vatican II reaffirms this connection: "This charity of God (which the author calls "root of the Gifts") 'poured forth in our hearts by the Holy Spirit who has been given to us' (Rom. 5:5), enables the laity to express the true spirit of the Beatitudes in their lives."

The last quoted passage from Father Brennan hints at one of the strong points of the book. The author has referenced various sections on the Gifts to his previous work on *Thomistic Psychology*, a boon to anyone interested in the psychology of the Gifts. To those in the Dominican family and to others who want the feel of the Gifts in the concrete, Father Brennan concludes each chapter with the sketch of a Dominican Saint whose life exemplified the Gift, virtue, and Beatitude under discussion in the chapter.

Those acquainted with the sources of traditional theology, viz., the *Summa Theologica*, St. Thomas' *Commentary on the Sentences*, as well as many of the works of Saint Augustine will find Father Brennan owing them a debt of gratitude. The last three pages of the book are devoted to a "Book Chat" in which the author's sources are enumerated and criticized. The sound advice and bibliography offered to those interested in further study along these lines are an invaluable service which other writers on spiritual topics would do well to imitate.

Writing in clear and engaging style, reminiscent of his *Irish Diary*, Father Brennan offers man on his way to God many insights into the meaning of a life with Christ, always keeping them in the proper perspective of the traditional "stages" of the spiritual encounter. The author has brought to his work keen powers of observation, not to mention the practical counsels and sound admonitions which, naturally speaking, are the very steppingstones to the proper operation of the Gifts.

Seven Horns of the Lamb will prove valuable to a wide circle of readers. As a study based on St. Thomas Aquinas' writings on the Gifts, it has few peers in English, and few in any language that so concisely pinpoint the doctrinal basis of the Gifts in which the devotional should always be rooted.

Alan Milmore, O.P.

THE INSPIRED WORD. By Luis Alonso Schökel, S.J., translated by Francis Martin, O.C.S.O. New York: Herder and Herder, 1965. pp. 418. \$8.50.

"This book is not meant to be a treatise on inspiration," the author states in the Preface. "Rather than inspiration its theme is the word." Fr. Alonso Schökel approaches the Inspired Word from the point of view of the philosophy of language and literary analysis. He shows himself to be very capable in these fields and gives us the results of his "frequent reflection on the mystery of the Word of God in the Church."

Father Schökel devotes all of Chapter One to a consideration of the mystery of revelation, inspiration as compared to the Incarnation, and inspiration in the Old and New Testaments. Because God spoke through the prophets we can conclude that inspiration pertains to the realm of language. This means that by acquiring a deeper understanding of the nature of language we will be better prepared to penetrate into the mystery of inspiration. Hence in Chapter Two the author studies the functions and levels of language. In Chapter Three we are presented with an outline of the psychology and sociology of inspiration and a section on the nature of speech and writing. Chapter Four concerns the inspired work as a whole, both in its translations and in its reception into the liturgy and Magisterium of the Church. Finally a chapter on the consequences of inspiration reviews literary truth, logical truth, revealed doctrine and the people of God, and the saving power of the word.

There are some inherent barriers in Fr. Schökel's methodology which the reader may find difficult to overcome. For example: Why does Fr. Schökel insist that his is not a treatise on inspiration and then proceed to devote so much of his book to the various theories of inspiration and to the study of the nature of language "in order to be better prepared to penetrate into the mystery of inspiration?"

Such an arrangement will undoubtedly lead to a certain amount of confusion for the reader. Elsewhere the author warns us that this is not meant to be a scientific treatise and that he has sought for breadth rather than depth; and his essay style utilizes images and symbols which do not allow for conceptual refinement. Yet it seems that Fr. Schökel has sacrificed too much clarity of thought for the sake of popularizing his ideas. One does not know whether to read

the book as a preamble to a deeper study of inspiration or as a purely literary analysis of the Bible.

On the other hand the author is eminently qualified for such an examination of the language processes, and he must be acclaimed for making new inroads into a field relatively ignored by biblical scholars up to the present time. His extensive bibliographies at the end of each chapter are a welcome aid for those who may be interested in pursuing this subject. He also includes in the Appendix a resume of the Dogmatic Section of Christian Pesch's *De Inspiratione Sacrae Scripturae*.

Luke Prest, O.P.

MONASTIC SPIRITUALITY. By Claude J. Peifer, O.S.B. New York: Sheed and Ward, 1966. pp. 478. \$12.00.

"A prerequisite for making wise judgments about the relevance of institutions" says Dom Peifer, "is an adequate understanding of the ideology which such institutions are designed to express." The institution with which his book deals is the monastic community following the Rule of St. Benedict; the whole work is quite in line with the Council's *Decree on the Renewal and Adaptation of Religious Life* and will give even the casual reader a glimpse of the riches monastic life has to offer the Church in our age. But, for the young Benedictine monk or nun, and for the religious and secular tertiaries of the Order, Dom Peifer's book will mean much more.

The Council has asked that the special form of Christian life developed in the course of the Church's history by individuals living within the enclosure of the monastery be preserved. The present volume can claim a unique contribution to the effort: this is the first non-technical study of Benedictine spirituality to appear for the use of beginners since Dom Bartscherer's *Tyrocinium Religiosum* began to circulate in handwritten manuscripts during the last century.

The author understands by spirituality "the organization of a complex of means for the attainment of supernatural perfection." By his Baptism, every Christian is called to develop a spirituality and hence to employ a combination of the means available to him in order to

reach a perfection consonant with his "state" or role in life. Monasticism is one form of vowed life in the Church — in fact, the original form of this calling — and arose first in the West under the inspiration of St. Augustine and John Cassian. The *Rule* attributed to St. Benedict concretized the early Christian ideal of monastic life but gave sufficient leeway for that personal initiative or creativity which has historically characterized Benedictine monasticism. Although the book deliberately avoids conjectures as to the form that adaptation of monastic life for the modern world may assume, we are still offered tentative answers to questions about the role of monasticism in the Church, the contributions of the monastery as a whole and of the monk as an individual, to the ecclesial structure.

The Greek term *monachos* means "solitary" or "alone"; hence it was appropriate for the early desert-dwelling Christian; slowly this singularity came to mean a single-mindedness. St. Augustine interprets it as a unity formed from disparity. The monk then, may be seen today as intimately connected with others, with whom he shares "one heart and one mind." But if there is solitude and unity in every person's life, says Dom Peifer, these notes become the very poles of the monk's existence. Monastic spirituality has the love of God realized directly rather than through service to others, and yet allows for the latter when such need occurs. Prayer is the primary activity of monastic life, not only qualitatively but also quantitatively. It is therefore essentially an eschatological spirituality: rather than a means for accomplishing an apostolate, monastic spirituality is entirely directed to the Kingdom which is to come. What is true of the individual monk's spirituality will be true of the monastic community as a whole. Ideally, the monastery is not a parish church, but a type of the ideal Church. "It exists in order to *be* the Church, to bring to realization a society of the elect whose lives are oriented entirely toward God and toward the final consummation of the Redemption."

The plain language of the author is backed up by a 45 page bibliography keyed to the text and scriptural and conciliar indices. Dom Peifer has given us basic assistance in understanding the role of monasticism in the modern Church.

Barnabas Davis, O.P.