

# BOOK REVIEWS

**THE HISTORY OF THE DOMINICAN ORDER. Volume I, Origins and Growth to 1500.** By William A. Hinnebusch, O.P., D. Phil. (Oxon.). Staten Island, Alba House, 1966. pp. 439. \$9.75.

This year, the 750th anniversary year of the founding of the Order of Preachers, affords Dominicans a special incentive to ponder the spirit and aims of their Order as reflected in its origins. Such meditation is in fact urged on them by Vatican II, which has admonished all religious to be attentive to "the sources of all Christian life and the original spirit of the institutes," and to see that the spirit and sound traditions of the religious founders "be faithfully held in honor" (*Decree on the Adaptation and Renewal of Religious Life*, No. 2). As an appropriate contribution both to the Dominican anniversary observance and to the meditation advocated by the Council, Fr. William Hinnebusch has this year published a scholarly and readable volume on the origins and growth of the Order of Preachers, the first of a projected five volumes covering the entire history of the Order.

Fr. Hinnebusch has spent the better part of a dozen years preparing his monumental history, and he has been a student of Dominican history for a considerable period before that. He received his doctorate in philosophy from Oxford, and later did years of research at the Historical Institute of the Dominican Order in Rome. His work *The Early English Friars Preachers* (Rome, 1951) continues to earn him an international reputation. His new offering therefore carries heavily impressive credentials in terms of both his own high-quality scholarship and the extensive time and effort he has devoted to this project. Nevertheless, the author has expressly intended his work for Dominicans and for the general reading public rather than for scholarly specialists—although he adds modestly, "If the scholar also finds it useful, I shall indeed be grateful" (p. 8). Accordingly, he gives us a steady, flowing narrative, as a rule quite vivid and easy to follow, which is at the same time richly documented with copious footnotes referring largely to primary sources. Many complex questions involving chronology, interpretation of data and the like are also

reserved for footnotes, thus providing for scholarly thoroughness while avoiding unnecessary strain on the non-specialist reader.

The present volume sketches the life of St. Dominic, relates the founding of his Order, and provides a panoramic but amply detailed introduction to the Order as a whole during its first three centuries. After three chapters devoted to the life and character of the founder, the formation and consolidation of the Order and its initial legislative activities under Dominic's formative influence, Fr. Hinnebusch takes up in turn the character and the vows of the Order, its evolving governmental structure and method, the founding of its priories, its recruitment of vocations, its day-to-day conventual life and the role of the Second and Third Orders. He is concerned throughout with the internal development of the Order up to 1500 and not, in this volume, with the involvement of Dominicans in the social, political, and ecclesiastical affairs of the period. There is scarcely a mention of most of the illustrious medieval Dominicans; but when they do appear in later volumes, Volume I will have prepared the reader to appreciate the basis of the contributions they made to their times.

Throughout the book one discerns a more or less constant thesis frequently recurring: the importance of balance in the Dominican outlook and the essential contribution of this quality to the Order's success. The Dominican ideal itself involves a delicate balance of contemplative and active elements; although tension is often felt between these elements, a successful balance between them shows their real harmony. Fr. Hinnebusch observes:

There is danger of . . . dualism. The two main elements in the Order's structure are posed in delicate balance. Any lack of understanding, any failure by individual members to penetrate the intimate genius of their Order will disturb the balance. In addition, some spirits tend by temperament to the peace of monastic observance; others are attracted to learning or long for the active ministry. At times dualism can be seen in Dominican history but only when someone or some group has placed more emphasis on some point than it deserves. Both lax and overzealous friars have done this. . . . Legal devices alone cannot suffice to keep the Order in a state of vital balance. Inner spirit must lead the way. . . . (pp. 126, 127)

A similar note of balance is put forward as the Order's indispensable characteristic in various spheres of its life. It is balance, for example, which describes the nature of Dominican obedience: the primacy of obedience among the Dominican vows is largely credited with main-

taining the Order's unity and universality, while the emphasis on personal obedience to superiors and the ready use of dispensations make for adaptability and minimize legalism. Again, in discussing the Order's governmental structure, the author observes a carefully planned balance between strong central authority on the one hand and the democratic system of elections and chapters on the other. As to legislative activity, the Order's basic conservatism about changing or multiplying laws is seen in balance against the standard practice of allowing wide administrative discretion to superiors.

The foregoing remarks, let it be readily admitted, suggest something beyond the generalizations of an historian; one detects that a theological and spiritual outlook is also being brought to bear. But it would be a mistake to assume that Fr. Hinnebusch's historical objectivity suffers from the fact that he is also deeply imbued with the spirit of his own Order (his *Dominican Spirituality* was published last year by the Thomist Press, Washington, D. C.). Unmistakably this is one of those cases where an author's love for his subject enhances rather than impairs his ability to write about it with penetrating truthfulness. Due to a happy combination of his historical competence and his profound personal dedication to the Dominican life, Fr. Hinnebusch is not embarrassed either to show his love for the Order or to tell the complete truth about it.

He is not concerned to vindicate Dominican legends, e.g., he does not shrink from stating outright that the description of the Dominicans as "champions of the faith" (*pugiles fidei*) is a fabrication of a fourteenth-century Dominican chronicler, spuriously attributed to Pope Honorius III (pp. 70-71, n. 58). When he does argue in support of the Dominican historical tradition on a question, e.g., in rejecting the thesis that St. Dominic's ideas on poverty were copied from St. Francis, his discussion is eminently fair with no hint whatever of special pleading. He frequently emphasizes the importance of study and the university apostolate in St. Dominic's mind, thus indirectly refuting the canard (still sometimes heard even among Dominicans) that Dominic's Order had started out as a band of simple, plain-folk preachers until men like Albert the Great and Thomas Aquinas perverted it into intellectualist pursuits. As to the unpleasant episodes in this period of the Order's history—lapses in observance, political chicanery, etc.—the author is realistic and frank without undue breastbeating. In all cases he is quite evidently not intent on either apologizing or debunking, but simply on using all his historical

prohess and his accumulated experience as a Dominican to discern and to tell the truth about the Order which he also loves.

Judging by the quality of this first volume, the completed *History of the Dominican Order* promises to be a monumental contribution to the Friars Preachers themselves as well as a solid tribute to American Catholic scholarship. Meanwhile, Volume I can well stand on its own as a valuable history of the foundation and growth of the Order. Nor does it seem entirely unreasonable to suggest that the Order's early experiences recorded here—successes and mistakes alike—may sometimes serve as profitable lessons for contemporary religious as they seek renewal. Our own century is not the only one deserving to be called "an age of enormous vitality and achievement . . . of faith, of learning, of adventure, . . . a time of transition as well as an age of genius"; these are the words Fr. Hinnebusch uses at the opening of his book to describe the thirteenth century. The parallel can be pushed too far, of course. But the essential truth remains, reinforced with the authority of Vatican II: the Order's hope for genuine renewal lies in comprehending and adhering to its original spirit. Toward the fulfillment of this all-important duty incumbent on today's Dominicans, Fr. Hinnebusch's work renders a unique service.

Aquinas Bruce Williams, O.P.  
J. Sebastian Lonergan, O.P.

**IN FACE OF ANGUISH.** By Thomas R. Heath, O.P. New York, Sheed and Ward, 1966. pp. 212. \$4.50.

Recently a young mother asked me what her six year old daughter had asked her: "If God is so good, why are babies born blind?" Or retarded? Or born into a New Delhi slum only 15 hours away from death by hunger? Why the evil and anguish and pain all about us? These are deep and unsettling questions.

*In Face of Anguish* is about suffering and evil. It is a perceptive and soul-lifting book. Anyone who has anguished—and who, somewhere, sometime, has not—will find Fr. Thomas Heath's deft handling of the problem of evil deep yet ever clear, sensitive yet never mawkish. "Evil is both problem and mystery. We can treat it as problem and put down the elements of solution, but when we have done that we should not expect to remove the mystery" (p. 4). There have been

too many "solution-type" books addressing the problem of evil. Under the mantle of uninvolved observer, they treated evil and anguish as pure problem, neatly laying forth solutions. In the warmth of a comfortable den we read them and nodded our assent. But what help were their neat solutions when we were troubled and pushed to the wall, when evil, in other words, passed from being a speculative problem and we gazed on to a mystery pressing us?

Fr. Heath does not whitewash the mystery of evil. He leads us deeper into it. It becomes more of a mystery, and rightly so. Theologizing never does solve mysteries; it makes them richer for us, more mysterious, and thereby sharpens our sense of the God-behind-mystery. The reader is swept by the author into the dialog between groping human reason and the experience of evil, between revelation and darkness, a dialog echoing with the voices of Paul and John, of Aquinas, Marcel and Sartre. Fr. Heath readies us for "the mystery of Jesus Christ who suffered, died, and rose again from the dead" (p. vii). Only the mystery of Light can vanquish the mystery of darkness.

*In Face of Anguish* does not admit of a simple *précis*. An unusual warmth and sensitivity adds depth to the author's philosophical and theological meditations; the problem and mystery of pain and anguish, felt and reflected on, is shared with us. Different responsive chords will be struck for each reader. All the reviewer can do is give some indication of what moved *him* deeply.

The opening chapters are a dialog with darkness. Evil is in creation, both God's and man's; listen to a six year old ask about blind babies, scan the unending chalky-white crosses of a military cemetery. Man's freedom, too, can be darkness. Sartre's bitter truth is not that God does not exist but that man can shout "No" to any help, even from God. Sin is the midnight of darkness, man's betrayal of God's love. The deeply moving meditation on original sin exemplifies the light-darkness leitmotif of the book. The loss of innocence in the Garden matches its finding at Bethlehem. Cain's betrayal of brotherly love and its recovery on Calvary, life lost at the Deluge and life regained at the Resurrection, human oneness shattered at Babel and regrouped at the Cenacle.

If you read nothing else, at least read Chapter Five (which, in turn, will lead you to read everything else). This begins the dialog with light. "The most realistic approach to the problem of evil is through our own suffering" (p. 91). We cannot keep running from

suffering; we must eventually face it head on. We can either react negatively, viz., revolt, become despondent; or react positively: "We exult in tribulation also, knowing that tribulation works out endurance, and endurance tried virtue, and tried virtue hope" (Rom. 5:3). Fr. Heath offers St. Paul as "the first level of our understanding of the Christian doctrine that good can come, in some way, from evil" (p. 93). Still the author does not try to rinse away the mystery.

The Christian must be, in his depths, optimistic. He realizes God would not be God if greater good were not to issue from the evil he sees. But he lives this realization in faith, which is his basic Christian stance. The supreme irony of the mystery of faith has been that the more mankind drifted from God through sinfulness, the closer he came to the redemptive ray of light, Christ. Who but a believer can see "in the darkest depths of the mystery of evil, the mercy of God." and "in the shambles of our world . . . his healing hand" (p. 105).

Subsequent chapters develop themes of light, ending with some reflections on *involvement*, for "we have still a life to live" (p. 169) before we may enter that lasting community of love wherein love abides.

*In Face of Anguish* does not "solve" the problem of evil—honestly admits this—simply because no book, save the Scriptures, can. But like the Scriptures, on which it feeds heavily, Fr. Heath's book makes one appreciate the *mystery* of evil, the mystery of goodness which is its counterpoint, and with probing sensitivity the mystery of the life of faith from which light and love issue. Here is the only answer to pain and anguish and evil, the faith-act—the leap into the dark where Christ awaits.

Some day my six year old friend will be asked to make it. If faith is to be genuine, it must be a leap into a mystery, not into a "solved" problem. The author's hope in the Preface was that "both light and love should come from this book." You will find unmistakably that they do.

Jeremy Miller, O.P.

**THE JERUSALEM BIBLE.** Alexander Jones, General Editor. New York, Doubleday, 1966. pp. 1547 +498. \$16.95.

It is here at last—the big, thoroughly annotated Bible that Alexander Jones hailed ten years ago in its French form as "the

finest Bible in the world." Originally prepared by a large team of French specialists under the direction of the Dominican Biblical School in Jerusalem, the English translation of this beautifully printed and eminently useful Bible has been awaited for some time by the American Bible-reading public. Was it worth waiting for?

To answer this question we must compare it with the original French and with its most likely English-language competitor, the Oxford Annotated Bible with the Apocrypha, Revised Standard Version. As to the biblical text itself, everyone agreed that it would be pointless to translate the French. The solution hit upon by the editors was to translate directly from the original Hebrew and Greek but, in disputed readings to follow the decision of the French editors. This generally works well. Great pains have evidently been taken to insure literary excellence. Perhaps this explains the odd collection of English editors, only a third of whom are professional biblicists. Among the others one finds a philosopher, a dramatist, a doctor, a Dante scholar, and J.R.R. Tolkien of Hobbit fame. Final judgment on the literary merits of the translation will have to wait until the version has been used for a while in public readings, but even now it seems safe to say that it is seldom offensive and often successful. The decision to translate *Yahweh Elohim* in the Old Testament as "Yahweh God" was daring and risky because it gives a rough quality to the text, but it is more honest than the usual "Lord God" and gives a better contact with the original. We can be thankful that all the proper names are spelled out on the Hebrew pattern and not as in the Septuagint Greek (e.g., Joshua for Josue, Noah for Noe) and the names and numbering of the books also follow the Hebrew, a solid ecumenical step forward. The Qumran material has been used in the translation of Isaiah. Alas, the apocryphal fourth book of Esdras is omitted, a serious loss vis-a-vis the Revised Standard Version.

Of course, the outstanding merit of the Jerusalem Bible lies in its extensive notes and introductions. These have been brought up to date with the latest French editions and account has been taken of "the decisions and general implications of the Second Vatican Council," e.g., the noticeably less dogmatic tone of the note on Onan's sin (Gen. 38:10). This editorial matter has been very idiomatically translated, with the result that it is less formidable to the general reader than the academic language of the French, but also

less precise. The rich storehouse of information which the notes contain and ingeniously correlate is made instantly accessible by an index which is even fuller theologically than the French one. The same type of map is provided as in the French. By comparison with the Revised Standard Version, the notes and introductions of the Jerusalem Bible are very full and theologically meaty. This was possible because the editors were free to take up a definite position, something the Oxford annotators were prevented from doing by their object of producing a non-denominational Bible which would offend no one. Comparison of notes on key theological passages will quickly indicate the superiority of the Jerusalem Bible in this regard. For example, on the Christ hymn in Phil. 2:6-11 the Jerusalem Bible gives fifty-nine lines of comment, the Revised Standard only ten. (Those interested may wish to compare the notes on Gen. 1 and 22, Ex. 3:14, Is. 42, Dan. 7:13f, Jn. 1, Rom. 3:23f, and 1 Cor. 13:1.) The Jerusalem Bible makes fuller use of the four source theory of the Pentateuch than do the Oxford annotators. Unfortunately there are frequent misprints in the notes.

Physically, the book is well produced. It is not more cumbersome than its rivals; the type is clear and pleasing, much larger than the French. The decision to place verse numbers in the margin and to mark the divisions in the text by raised dots was a happy one—the dots are there when you want them but are never distracting. The placing of the notes on the right hand of two facing pages works well except in Romans where the notes get out of hand.

Well then, is it worth the extra six dollars? On the basis of the richer notes and introductions, we can say yes.

B. T. Viviano, O.P.

**EVIL AND THE GOD OF LOVE.** By John Hick. New York, Harper & Row, 1966. pp. 404, with index. \$6.95.

Protestant philosopher and theologian, lecturer in the Philosophy of Religion at Cambridge University, John Hick brings immense erudition as well as Christian compassion to the problem that has plagued men since time began. He cites Epicurus as the first one to formulate it in logical terms. "God either wishes to take away evils, and is unable; or He is able, and is unwilling; or He is neither willing nor

able, or He is both willing and able. If He is willing and is unable, He is feeble, which is not in accordance with the character of God; if He is able and unwilling, He is envious, which is equally at variance with God; if He is neither willing nor able, He is both envious and feeble, and therefore not God; if He is both willing and able, which alone is suitable to God, from what source then are evils? or why does He not remove them?" (Cited p. 5, n. 1). Hick does not answer that objection "in form," but from what he has written we may say that he denies the *envy* and substitutes a realistic appreciation of divine love.

"If He is able and unwilling, He is envious," says Epicurus. He is able and He is unwilling, answers Hick, but this is because He is love. His love does not impel Him to make a universe without pain just as it does not impel Him to make men without freedom. God is Father. "And so it is altogether relevant to a Christian understanding of this world to ask, How does the best parental love express itself in its influence upon the environment in which children are to grow up?" (p. 294). Hick shows that such love does not treat pleasure as the sole and supreme value; it does not seek unalloyed pleasure at the expense of their growth in "moral integrity, unselfishness, compassion, courage, humor, reverence for the truth and perhaps above all the capacity of love" (p. xx *ibid.*). If a child is brought up on the idea that pleasure is the supreme value he will hardly become a mature or a happy personality. The presence of pleasure and the absence of pain cannot be the overriding end for which the world exists. "Rather, this world must be a place of soul-making" (p. 295). There we have Hick's basic solution to the problem of evil.

It is, I think, the common Christian solution. I have not recently checked the Baltimore catechism, or its equivalent text for the Catholic grammar schools, but I can still recite the answer I learned in the first grade to the question Why did God make you? "He made me to know Him, to love Him, to serve Him in this world, and to be happy with Him forever in heaven." The theology behind that is certainly not far from the "soul-making" theology of John Hick. However, when I studied the Baltimore catechism, Hitler had not come to power, the atom bomb had not been made, world communications had not become instantaneous, the world had not become a village. Men judged pain in those days to be manageable, evil to be under control. And the faith taught us to accept our sick-

ness as God's will for us, a sharing in the glorious passion of Our Lord through which we would enter into eternal life.

But was Hitler's massacre of four to six million Jews God's will for us? Were the mass bombings of World War II and the atom bombing of Hiroshima and Nagasaki God's will for us? Are they who today die of starvation in India God's will for us? Many, many now say God doesn't exist. Only man exists. The only solution to the problem of evil, they say, is for man to put his shoulder to the wheel of world-government; to achieve some balance between the haves and have-nots; to develop new medical techniques, new social techniques; to strive in the best way possible for human rights and civil rights; and to leave God out of it. *That* is the problem Hick must face. He faces it.

He sub-titles his work: "A critical study of two responses to the problem of evil that have been developed within Christian thought, and an attempt to formulate a theodicy for today." (p. 3) The two responses are the Augustinian and the Irenaean. Hick accepts the Irenaean but with elements from the Augustinian. In brief we may say that St. Augustine developed the theory of the cataclysmic fall from original happiness, that suffering thereafter was a result of that fall, but that this was a *felix culpa* since because of it Christ came and redeemed us. The Augustinian tradition tends to justify evil also from the viewpoint of God the "artist" allowing shadows in his work to bring out the light. The Irenaean tradition develops rather the idea that man was made imperfect, that his fall was not monstrous but quite understandable, that the evils in the world are rather prearranged "environment" for man to make his soul. God, in this tradition, is not so much the artist but the lover calling men to Himself through their trials. Another difference is that Augustine tends to balance good against evil, showing how the good always out balances the evil, and that this balance is finally established in the dual eternities of heaven and hell. Hick denies the eternity of hell but he admits the necessity of purification after death since clearly many men die in a still unpurified state. Concerning the "excessive" evils of modern times Hick emphatically denies that God has willed them, but nevertheless will in the time of the *eschaton* turn them to good. How God will do that is mystery.

The first reaction to Hick's solution is to deny his denial of original sin and the eternity of hell, since both are clear teachings

in the New Testament and in the constant pronouncements of the Church. Paul VI just recently reaffirmed the doctrine on original sin. But then the second reaction is to realize that the original-sin tradition in St. Augustine and St. Thomas is not quite the same as the original-sin definitions; and the same may be said for the eternal damnation traditions—the *massa perditionis* in Augustine, the *ut in pluribus* of St. Thomas. What lies before us is the possibility for dialogue, and not only the possibility since many Catholic theologians and scripture scholars are actually engaged in a re-examination of the sources in the light of new knowledge. We tread on delicate ground.

Hick's view about the story of the fall in Genesis is that the author wanted to state how things *always were*. That is not right. He wanted to explain how things as they were in front of him, men sinning, suffering, death, etc. *came to be*. He wanted also to free God from any direct involvement in the evil he saw. His construction was made for people familiar with covenant law and with the penalties visited upon them when they broke it. Of course we know he was not writing modern history, and that he used elements from the myths of other cultures. The God of the Covenant could not have made man evil from the beginning; the evil present in the world is a result of man's breaking God's command in the beginning. That is what he is saying. And simply from the viewpoint of reason it seems to me wrong to deny that sin had a beginning. If man began, sin did.

This is not to accept, however, the whole Augustinian tradition. Most Catholic thinkers today agree that the vast perfections of the first man, his preternatural knowledge, etc. are theological constructions, probably to explain the universality and intensity of evil in the world. The first man, or men (monogenism is not *de fide*) was in all likelihood primitive in knowledge and technique. Granting this, he still could have been established in holiness and justice before God. Still, though ignorant of technology and human skills, could have turned from God to go it alone.

It may be that the original sin, unique because the first, was not as bad as subsequent sins. In the Cain and Abel incident, the violence before the flood, the pride of the Tower of Babel, the author of Genesis seems to be indicating that sin got worse and worse until it left man divided and torn and wretched. So elements of the Irenaean theory may be perfectly acceptable; and as we know, Christ came to redeem us not only from original sin but from all sin.

To wait, however, until we reach the excessive stages of sin and evil before appealing to the element of mystery, as Hick does, is attributing too much to human reason. So long as sin is manageable it is no mystery to Hick. I should think whether it is manageable or not, it is still a mystery; and it is perhaps for this very reason that the Church opted more for the Augustinian explanation than the Irenaean. With Augustine the mystery is there from the beginning.

On the eternity of hell, it may be a point in the dialogue to realize that the Church has never said this or that man is in hell, neither Judas nor Hitler, nor any great sinner. Her theologians in the past have not hesitated to put most people in hell; her theologians of the present have not hesitated to get most of those people out again, and they certainly tend to *feel* with Hick that people suffering forever and ever are rather difficult demonstrations of God's justice. But whereas Hick takes the stance that he has practical certitude about the salvation of all, modern Catholic theologians leave the matter to God, with prayer and hope in His Mercy.

We have offered this bit of "dialogue" not in a spirit of contention but as a process in the seeking of the truth. To any man plagued with the problem of evil we make no hesitation in recommending John Hick's impressive book. It is hard to read because so filled with other men's positions and with the history of the problem. But from these Hick has built a solid, an original work.

Thomas R. Heath, O.P.

**THE FUTURE OF BELIEF.** By Leslie Dewart. New York, Herder & Herder, 1966. pp. 223. \$4.95.

Leslie Dewart is a Christian thinker developing a mature conception of God. His is not a book intended for non-Christians. His thesis is hardly apologetic, for he is taking the faith-event of the incarnation for his sounding-board and offering a critique of Christian theism in our day. In his proposed plan for a new theism, the author unquestionably succeeds in his penetrating analysis of the present state of theism.

Although they are superficial indications of our difficulties, such oppositions as "the Church in the modern world," or "faith and reason" are not really the bottom-most issue. Rather the conception of God is at the root of our problems today. We are facing the

perennial problem of integrating "faith and experience." Man's contemporary experience as a totality is "out of phase" with the formulations of God found in the dogmas of his theistic belief.

Dewart believes that our culture has come of age. The author hopes that theism too will come of age out of a dehellenization of Christian concerns and understanding. Theistic belief has a future, but this future can only come about through a recognition of its infancy. In examining its past, theistic belief must recognize that it was infantile, validly so, in the light of man's infantile understanding of himself. Theism has a future if it "grows up," just as man has. Only one theism is valid today, the one which is most relevant to man's contemporary self-awareness.

But can theism change its concept of God? Opposing theisms to Marxism, the author answers that it can. Christian theism has within itself an atheism relative to the true God. It denies all false gods relative to its commitment to the God of revelation. As a result of its inherent atheism, Christian theism is able to adapt to any changing times and cultures in a dynamic way. Once it becomes cognizant of its relativity, Christian theism can begin to mature. In no way is it indissolubly wedded to any given conception for God.

The question which arises next, of course, is whether a changing dogma about God is true? To answer this thorny problem, which after all is the crux of the thesis, Dewart offers us a theory of the development of dogma. For this courageous act he deserves a great deal of credit, for the problem of development of dogma is a great difficulty in the Church today. Just as St. Thomas applied his understanding of man's awareness of truth to the Church's developing dogma, Dewart also applies contemporary conceptions of consciousness to the same problem. His is a radical theory which would negate any notion of a static truth: "The notion of the stability of truth leads to its annihilation (p. 95)." In the same way as consciousness is not an act of substantial being but a *becoming* of that being called man, so too the Church's self-awareness is not of some static substantial truth but of an ever-developing truth.

Having established that theism can change and still remain true to its God, Dewart then shows how theism remained underdeveloped during cultural changes. The final stage of the book offers a conception of God more in keeping with man's experience and with the God of revelation in Christ. Rather than seeing God in terms of being

or person, a totally transcendent being to whom man owes the attributes of eternal, unchanging, "beyond," and owes total subjugation the author suggests concepts of God which show His unhesitating entrance into our world. Both man and God become, in his view, responsible to one another.

Dewart's is a sweeping vision. Yet in this vision there are remarkably few of the usual attendants, sweeping assertions. Each stage is carefully thought out. Inevitably however one finds points with which to disagree. The author expects this disagreement, for he desires only to try to point the way toward a revision of theism.

The author's uncritical acceptance of whatever is new does lead him astray. The new understanding of man through the conception of "consciousness" does not necessarily negate other previous understandings, these latter of the more "substantial" variety. Nor does he indicate to the reader the varieties of theories of consciousness found in modern philosophy, varieties which lead one to suspect there is little agreement among thinkers on this point. He also fails to understand that a theory of consciousness is one which does not address the same problem of "truth" as Thomas did. In fact it avoids this problem by discussing immanent acts. Furthermore, Dewart's dismissal of the problem of truth and knowledge in five pages (pp. 90-95) is rather simplistic.

He also reads Thomas' idea of the Christian life wrongly. Were Dewart to view the tract on morals in the *Summa* in the perspective of the entire work, he would not have made the mistake of attributing to Thomas a spiritually hedonistic conception of the Christian life. Again, the author is all too eager in his critique of Teilhard's idea of God to discount it as wrong because the French Jesuit incorporated into his thought the hellenistic notion of act and potency. "Teilhard was needlessly betrayed by an uncharacteristic reversion to a hellenic idea: that development must be reducible to becoming, that is, to the act of that which is in potency insofar as it is in potency . . . (p. 44)"

However our disagreements in no way mar the thesis Dewart proposes! Rather, they point to the real issue of the book, an issue upon which the author has taken a definite stand. If the reviewer has read him correctly, the author's thesis could be recapitulated in this manner: contemporary theism is out of phase with the totality of man's experience today; therefore the theism must be dehellenized. The hidden premise, and the issue to be discussed, is this: man's con-

temporary experience is *totally* different than the hellenistic. It is not clear how such a premise as it stands could be adequately defended, even though it contains a large measure of validity. Yet it seems that this premise is the only reason for the quick dismissals referred to above. In the case of Teilhard, for example, no attempt is made by the author to see if an act/potency theory of some sort was in accord with Teilhard's "modern" experience of evolution.

Depending, then, upon one's awareness of a dichotomy between contemporary experience and that of the middle ages and early Church, the overall thesis of the book will be more or less acceptable. But even the reader who is in sympathy with Dewart's adventure, as is this reviewer, might appreciate some discussion of his radical assumption. Those who do not share the author's awareness of the state of contemporary theism, of course, will remain unconvinced of the need for such a radical change throughout his entire venture. In any case, the book is too important a study to miss.

David Thomasma, O.P.

**"IS GOD DEAD?"** Volume Sixteen of **CONCILIUM**. New York, Paulist Press, 1966. pp. 181. \$4.50.

At present a great furor among theologians rages over the opinions of the "God is dead" theologians: Van Buren, Hamilton and Altizer. This sixteenth volume of *Concilium* entitled, "Is God Dead?," contains many important contributions to the discussion. Gaston Fessard, Raymond Nogar, and Paul Ricoeur define and discuss some of the major trends in atheism: Marx's, Huxley's and Freud's. Bernhard Welte considers the reasons why atheism in its different forms should arise. Schubert Ogden suggests how we can speak to the modern atheist.

The problem with which these three popular "God is dead" thinkers confront Christianity is the disappearance of God in man's everyday experience. In a general way, Bernhard Welte discusses three possible directions in which a dissatisfied seeker-of-God can go: towards a negative, a critical, or a positive and actual atheism. Thus this loss of the sense of God seems to have driven men like Marx, Huxley and Freud to search for man's meaning in human quarters. Father Nogar discusses the evolutionary humanism of Julian Huxley and explains why he thinks the theory is a partial substitute for faith. The Domin-

ican theologian points to the need for a new vehicle "which places eternal value and meaning squarely in the historical unfolding of man's future." Nogar proposes salvation history as his answer to the problem of the rediscovery of God today. Schubert Ogden comes to somewhat the same conclusion: "The Christian proclamation of God to the men of our age both can and should be freed from its particular formulation in classical theism." God isn't dead—old human modes of expression are merely obscuring his presence.

What the new volume of *Concilium* offers is this: the thought-provoking opinions of some major American and European theologians to help one decide, "Is God dead?"

Patrick McLoughlin, O.P.

**GOD AND THE HUMAN CONDITION: Vol. I, God and the Human Mind.** By F. J. Sheed. New York, Sheed and Ward, 1966. pp. 301. \$5.00.

The works of F. J. Sheed have long been known not only for their profundity of content but also for their clear and easy style, seasoned with wit. Those partial to F. J. Sheed will not be disappointed in his treatment of the problems arising from the human mind's attempt to know its God. His concern is not so much the questionable concepts with which we attempt to explain mysteries but rather the ground upon which the mind must walk in its journey to the knowledge of God. This ground is never as solid as we humans would like it to be. He uses this description to explain the process:

"There are three stages in spiritual growing:  
We begin from a condition of destitution,  
pass from there into a second stage of true ownership,  
and from that into a third, which *seems* to be a return to  
the first, but no longer destitute."

He uses as an example of this St. Thomas Aquinas' final notion of his works as "all straw." The way we approach God is not so much in the philosophical and theological distinctions that are used to write manuals, but through mystery and spirit. "The theologian must walk warily, continually aware of other dimensions not within his range of vision. For he is dealing with the infinite . . . and there is no map of the infinite."

His treatment of spirit is far more lengthy than his prior treatment of mystery is. He attempts to give insights into what spirit is and how a working arrangement with this reality means unshackling our minds from the tyranny of our imaginations, time and space. It is by spirit that the Christian lives and he must come to know it as Spirit (God) as spirit (grace) and as spirit (soul). Without these being brought into an inter-relation, Christian life as it can and must be is impossible.

After having treated of spirit in a general fashion and then of the different realities designated by the term spirit, he examines the way in which God granted the spirit to men, by which they have come to know Him—the inspiration of sacred writers and the Church (public manifestations) and the mystical experience (private manifestations).

In the second part of the book, Mr. Sheed begins an analysis of God in Himself, God as we can come to know him from the revelations we have received. That the reality of God must be continually penetrated by the human mind is a point which Mr. Sheed does not cease to insist upon. He quotes Dr. C. H. Dood to the effect that: "Judaism failed because it had no adequate philosophy behind its faith and practice." But the material which the mind must work with in order to plunge into the reality of God is first what God has revealed about Himself. And so Mr. Sheed treats a history of God's self revelation to man, especially as to the Trinity. For God, if one is to understand Him, must be understood as a Trinity. And since man is in His image made, his further understanding of God cannot but throw light on his understanding of himself. But the mental equivalents must be turned into vital ones that effect us and our lives. Indeed, it is to this end that F. J. Sheed tries to motivate his reader, not only increasing the mental content of our faith but its vital content as well.

Genesisius Cassini, O.P.

**A CHRISTIAN PHILOSOPHY OF EXISTENCE.** By Ignace Lepp. Springfield, Ill., Templegate, 1965. pp. 160. \$3.95.

In a small but rewarding book, the late Father Lepp delves into the relationship between existentialism and Christian thought down through the ages. Avowedly, his central purpose is to distinguish "existential philosophy" from "existentialism," thereby showing the

link between the latter and Christian thought; once and for all, he dispels the over-hasty antipathy between an "existentialism" that conjures up the names of men such as Sartre and Merleau-Ponti on the one hand and Christian philosophy on the other. Once Lepp's vital distinction is made, the way is open to explore existential approaches in philosophers and theologians such as Augustine, Bonaventure, Pascal, Marcel and Berdyaev. The section on Pascal is an extraordinarily interesting one, leaving the reader to wonder why the great French philosopher has been so consistently left to one side.

In the final chapter of the book, "From Solitude to Communion," Lepp brings his message home. Having finished the speculative disputation and historical survey, he applies a kind of Christian existential ethic to the lives of each of us today, showing its relevance with telling force. The chapter manages to combine both the best of Father Merton (*Thoughts in Solitude, No Man is an Island*) with the urgency of Bultmann's call to encounter the living God and thus one another.

Joachim Plummer, O.P.

**SISTERS FOR THE WORLD.** By Judith Tate, O.S.B. New York, Herder and Herder, 1966. pp. 141. \$3.50.

The regeneration of the Church inaugurated by Vatican II demands the energetic response of all members of the People of God. Of special importance in the Church's renewal are the revitalization efforts made by religious communities which, as sacramental microcosms of the Church, are centered in her. If religious communities regenerate themselves they will strengthen the Church; if they fail to renew, they can halt or at least slow the vital movement of the Church. Against the background of these challenging observations, Sister Judith Tate, O.S.B., presents her insights into the possibilities for renewal and adaptation of the religious state.

Sister appeals for revitalization based upon three principles articulated in the *Decree on the Adaptation and Renewal of the Religious Life*—that renewal be based on the Gospel, on valid tradition, and on the Church's present service in the world. Distinguishing between fundamental and accidental laws, she calls for speedy and charitable revision of the latter. She feels that all change in religious communities should be founded on the fact that a sister is primarily a

person and a woman, and so she investigates in greater detail these vital dimensions of her relations to herself, to others and to God. Finally she draws up a picture of a model community which embodies the ideals proposed in previous chapters of the book.

Two especially valuable discussions in *Sisters for the World* center around the questions of female sexuality and of leisure as an effective remedy for personal fragmentation. Regarding sexuality it is pointed out that the sister as a woman must lovingly accept her femininity with its characteristic receptivity, nurturing, sympathy and hopefulness. But as a whole person, and as such bisexual, she must also actualize her masculine traits and learn distance, objectivity, selectivity and a more practical vision. The celibacy of the mature sister attests the truth that each unique person is valuable. Moreover, in its psychosocial dimensions celibacy appears as a special and public mode of loving wherein a sister loves God with an undivided heart, a heart inclusive of all.

Although service is a vital aspect of religious life, it must be balanced, or saved, by leisure. Leisure is neither free time nor idleness but a highly personal mental and spiritual attitude—a receptive attitude towards one's own truth and God's truth in reality. Leisure, and more especially aesthetic experience, fosters the development of spiritual qualities within the person and the community. Not only should opportunities for leisure be provided, but also creative persons should be encouraged to develop their talents.

Much less satisfactory than the preceding discussions are those concerning freedom, authority and obedience. Sister Judith Tate quite rightly demands that freedom be coupled with responsibility, but then she tends to overemphasize responsible freedom to the detriment of legitimate authority. By viewing authority and obedience as "disclosure of love and response to love," she narrows her vision and succumbs to a vagueness which blurs the issues and neglects vital aspects of the problem.

Undoubtedly the most controversial section of the book is the fifth and final chapter, where within an evolutionary perspective the author proposes a model for an ideal community and recommends moving towards it with as little delay as possible. Foreseeing decentralization within the entire Church, she advocates the break-down of structured religious communities into smaller groups which, while retaining the essential aspect of worshipping communities, would

operate more vitally within the Church than do existing congregations. Mention is made of the problems to be faced in undertaking such a project, and an attempt is made to indicate solutions to some of these problems. Finally, and importantly, it is brought out that the possibilities being articulated presuppose a new maturity in sisters—a maturity characterized by objectivity, equilibrium, mature love and adaptation to the common good without loss of individuality.

*Sisters for the World* is not and does not pretend to be a definitive text on the religious state. Presupposing mature readers Sister Judith Tate attempts “to open up new areas of creative thinking among sisters.” Thus Adrian van Kaam says of her in his introduction to her book, “Instead of imposing opinions, she proposes and invites personal reflection . . . The way is left clear for [the reader] to disagree, to doubt her, to question her, and to suggest other possibilities of renewal.” Since the breath of the Holy Spirit is moving through the Church, sisters can no longer be satisfied with the *status quo*. Because it stimulates thought, lacks rancor and polemic, and represents mature vision *Sisters for the World* is a valuable addition to contemporary literature on religious life.

Sr. M. Anacletus Ryan, O.P.  
Catholic University of America

**SALVATION HISTORY AND THE RELIGIOUS LIFE.** By Paul Hinnebusch, O.P. New York, Sheed and Ward, 1966. pp. 248. \$4.95.

Father Hinnebusch, a member of the faculty at a Dominican Sisters' Novitiate in Louisiana, presents traditional doctrine on the religious life in the light of contemporary authorities. He makes frequent reference to *Lumen Gentium* (Constitution on the Church); every page is highlighted by Scriptural quotations. This approach is obviously in tune with today's emphasis on Vatican II and Biblical theology.

Father Hinnebusch poses many interesting questions. Can there be such a thing as a temporary vocation to the religious life? Should there be a special sacrament for the religious state? (This would tend to put the religious life more on the level of the married state and the priesthood.) Do the demands of charity excuse the subject from observing her rule? Is not a life dedicated to prayer and virginity

out of step with the need for active involvement in the apostolate? How can an individual truly live the life of the counsels when it appears as if no one in her community is doing so?

The answers to these and other questions offer many a refreshing insight. Especially impressive is the broad interpretation of the concept of "apostolate." Anything is apostolic which perfects the participation in Christ's mission as the holocaust for the salvation of man. In this way, even the prayers, penances and mortifications prescribed by the rule are seen to be apostolic acts. Indeed our life as baptized Christians cannot reach its full growth unless we go the way of the Cross. Father Hinnebusch distinguishes between the sensual man (unmortified), the natural man (seeking only personal fulfillment and human perfection) and the spiritual man (finding his true self in God). He says: "If modern religious life has been sterile in apostolic results, it is not because we have been too much with Jesus and not enough with the world; it is because we have not been closely enough united with the Divine Word in the right way, in the silence of a disciplined, virginal heart, which knows how to be in silent adoration of Him even in the midst of a busy, but recollected, life" (p. 94).

The relationship between individual and community is discussed. Lukewarmness on the part of others should not discourage the religious; she has promised to follow Christ, not other human beings. On the other hand, if she finds difficulty in leading the life well, holiness comes to her through contact with the community.

The book is apparently written for religious women, but the further one reads the more the male pronoun appears. Both religious men and religious women can certainly read this book with profit.

Jordan Finan, O.P.

**THEOLOGY OF REVELATION.** By Gabriel Moran, F.S.C. New York, Herder and Herder, 1966. pp. 223. \$4.50.

We now are blessed with logical temporal divisions in the catechetical movement—A.M. (ante Moran) and P.M. (post Moran). The articles that Brother Gabriel Moran has published recently in the National Catholic Reporter and America prepare the reader for some of the larger issues he handles in *Theology of Revelation*. A new

level of theological understanding regarding revelation is called forth by this work; it both remakes and redirects the previous "for theologians only" and more popular catechetical treatments of God's self-revelation to man.

The guiding concept of the book is the centrality of the person of Christ in Revelation. This centrality receives a brilliant introduction through the general chapters I. "Question of Revelation"; and II. "Revelation and History," and forms the structure for the considerations of IV. "Apostolic Consciousness," and V. "Objectification in Scripture"; VI-VIII. "The Church and the Continuing Revelation through Sign and Individual Freedom"; IX. "Revelation to all the Earth," and X. "Revelation in Heaven."

The emphasis on the person of Christ has one focal aspect that deserves fuller explication even in a brief review. Revelation, for a definition, is the interpersonal relationship of God and man. Moran ably makes the point that this revelation indeed has a "history" but the history is an effect of the persons involved, the results of the receiving human consciousness. God does not aim at *events*, he directs his self-revelation to *individuals*. Jesus Christ is the complete revelation in the sense that he most completely "receives" all that comes from the Father and manifests fully the Father's desire to establish a relationship with man (revelation).

This receiving is a key concept; ". . . if revelation is found in the intercommunion of God and man, then one must look for the highest expression of this covenant bond and dialogue *in* the Lord Jesus. He is man receiving as well as God bestowing . . . the one perfect union is in the Word which comes from the Father and is united to the humanity of Christ" (p. 64-65). Furthermore, Jesus' awareness of God "was embedded in the patterns appropriate to each stage of his life so that there was continuous growth" (p. 70). The author's clear and thoughtful discussion on the knowledge and consciousness of Christ is an open door to the notion of continuing revelation.

There is a sense in which revelation is "over." Moran does not wish to oppose the true understanding of the normative deposit. But, given our communal faith in the glorified Christ and this person-centered understanding of revelation, we can see the force of a continuing revelation in the person of the heavenly Jesus, the glorified Christ, who is constantly revealing the Father now. The Apostles were not the recipients of the total revelation, rather they experienced

the total revelation in the life of Jesus (teaching) and the glorified Christ, and then brought all they had to bear on the possibility of living according to the mind of Christ, in order to be faithful witnesses of His fulness (our role, too?). Not only does this present a most satisfactory view of the New Testament witness, but it also explains the development of doctrine and the liturgy (as continuing revelation) in terms of the Church as a revelatory sign.

*Theology of Revelation* is a stimulating and important work. I think the author's handling of knowledge by connaturality (pre-reflective) and the brief mention of the centrality of Jesus for moral theology will provide fruitful speculation for further investigation. We can all anticipate the sequel to this work which will draw out the catechetical implications of a deeper understanding of revelation. But read *Theology of Revelation* today to be adequately prepared for tomorrow's development in catechetics.

J. McBride, C.S.V.

**FUNDAMENTALS AND PROGRAMS OF A NEW CATECHESIS.** By the Higher Institute of Catechetics of Nijmegen, Holland. Translated. Pittsburgh, Pa., Duquesne University Press, 1966. pp. 304. \$6.95.

A modern approach, a realistic outlook, a solid text of methodology—this is the Higher Institute of Catechetics' great contribution to the American catechetical field in presenting the *Fundamentals and Programs of a New Catechesis*. Specially adapted for its American readers, the English translation of the Institute's conclusions dynamically presents us with solid fundamental principles followed by precise practical application.

Beginning with a brief treatment of the history of religious education, the authors set out to consider the renewal now needed in the field. Catechesis is properly seen as part of the pastoral role of the Church. Thus, only after the authors thoroughly consider this pastoral role, do they discuss catechesis in particular. It is noted in chapters three and four that to attain an authentic religious development in children, an authentic sense of responsibility must be realized by the teacher and parents alike. Just as catechesis is found in the pastoral role of the Church, so must the religious sense of youth be found in the surrounding religious-ness of the adult members of the people of God.

"Catechesis speaks of the whole of human existence" (p. 88) and as such takes into consideration not only the doctrines of faith which it advances but also the findings of the life sciences in which it finds its methodology. While it is not merely a pooling of doctrine of the faith with psychology, sociology and anthropology, it is truly an expression of these insofar as they show God's salvific activity. This demonstration is exactly what is called for in giving witness by means of the spoken word, the objective being the bringing about of an encounter between God and man, that is, a personal encounter with the living God evoking a response of personal commitment in faith by the student.

In the task of giving witness and evoking a response from the student, catechesis faces many obstacles at the present time, especially "the tension which modern man experiences between his world and the realm of religion . . ." (p. 101). However, as the authors point out in their conclusion to the fundamental principles, this tension need not necessarily separate the world and religion; it can lead to "a new discovery of God's presence . . ." (p. 101). Thus it is the work of the catechist to believe in his faith, realize that he is truly part of "the faith-consciousness of the whole Christian community" (p. 107) and dynamically awaken the faith of the students by showing that God is truly active in their lives. It is only with this awareness that the catechist of today can truly communicate to and have dialogue with the students.

With the fundamentals stated, the authors proceed to discuss the role of the priest-director, the school and family in catechesis and follow with an enumeration of various catechetical procedures.

Part II pinpoints and applies the fundamental principles to the actual education of children (grades one to six) and of youth (junior and senior high school). In fact, because of its practical orientation, Part II should have been put out as a separate volume for handy reference. Specific programs are given for each grade with emphasis on their application to Catholic school students receiving daily instruction rather than to the once-a-week Confraternity of Christian Doctrine student. Throughout this section the continual application of psychological and modern educational principles is a welcome sight.

In the Epilogue, the authors express their intention in presenting the American catechist with a book written for the Dutch religious education system: "This book asks questions, it is a challenge" (p.

304). We, the American catechist must answer the questions raised:

"Must the child's authentic education in a living faith be conceived in terms of himself? . . . Must faith be presented not so much as a system of truths with which the child should become familiar but rather as values addressing a call to us? . . . Is it perhaps necessary to reflect again upon the place of the catechist, the parents and the priest in educating children in an authentic life of faith? And what demands must be made of the catechist's own preparation for his task if we admit that his spiritual attitude is the most important factor? (p. 303-304)

William Cunningham, O.P.

**COUNSELING THE INVERT.** By **John R. Cavanagh, M.D.** Milwaukee, Bruce Publishing Company, 1966. pp. 306. \$7.50.

Certainly one of the most difficult problems frequently encountered by the counselor is that of homosexuality. Its social and personal ramifications are so complex that many counselors find themselves at a loss when confronted with it. For sheer information, *Counseling the Invert* is the most thoroughgoing and up-to-date reference manual on the market today. In eighteen clinics (Dr. Cavanagh chooses to call his book divisions "clinics" instead of "chapters") the eminent Washington psychiatrist conveniently summarizes and synthesizes all those aspects of homosexuality which heretofore could only be had by reading a countless number of books and specialized journals.

The first eight clinics deal primarily with the nature and cause of homosexuality and its diagnosis. Dr. Cavanagh provides the reader with good working definitions of overt and latent homosexuality and distinguishes the many forms each can take. The author shows that inversion is not something inherited, but rather the result of a psychological deviation arising early in life. It is not a disease *per se* and is more properly viewed as a personality disorder. Female homosexuality is treated separately because of its less obvious frequency of occurrence.

Especially significant is clinic 9, in which homosexuals give their own testimony, stating with utter frankness what they feel regarding their condition, their aspirations, and to what extent treatment has been beneficial for them.

The following six clinics discuss homosexuality in its social dimension. Problems related to marriage, religious life, the armed forces

and government employment are treated here as well as the status of homosexuals in American law. A classification of sexual anomalies and offenses is provided. The author includes a list of homosexual organizations and publications which, while designed mainly to help the homosexual, can be of great assistance to the counselor in his work. Clinic 16 is a discussion of the moral responsibility of the homosexual, while the last two clinics focus upon pastoral counseling and the specialized treatment of inverts.

Throughout the work, Dr. Cavanagh draws heavily to good advantage from other workers in the field, presenting theories sometimes at variance with his own in a completely fair and unprejudiced manner. He does not attempt facile solutions to problems which have consistently resisted solution. Yet his wide range of experience and study in the field of inversion is reflected on every page, offering the reader of limited background valuable insights into the problem. Also useful is the excellent bibliography compiled by the author.

Unfortunately, the title of the book may prove misleading for the professional counselor who is looking for clear-cut methods and effective solutions for dealing with homosexuality. Contrary to what the title suggests, *Counseling the Invert* contains very little which deals with counseling directly as such, whether of inverts or anyone else. Professional counselors equipped with the training and competence expected of them are not likely to gain any new insights from a reading of this book—most likely they will be disappointed, unless they approach it for what it is, a reference manual. This is made explicit by the author himself in the preface:

In this book an effort is made to give them (clergymen, social workers, probation officers, clinical psychologists and others) in one source the information for which they would otherwise have to delve through bookshelves. (p. v)

*Counseling the Invert* is not the ultimate answer to the multifold problems facing homosexuals today, but it is the most compact and complete guide to the understanding of that widespread and widely misunderstood problem yet available. If only for that reason, every person in any way involved in the counseling of inverts should have a copy on his reference shelf. Even the interested layman stands to profit much from the sage advice of Dr. Cavanagh.

Raymond Blais, O.P.

**A NEW PENTECOST.** By Rev. James Fitzpatrick. St. Louis, Missouri, B. Herder Book Co., 1966. pp. 208. \$4.50.

The Second Vatican Council has made its last statement and its working sessions are completed, but now the whole Church must enter into the labor of implementation. In truth, a new age is born and there is much to be done before the requirements of the Council are met. The title of this book echoes the words of John XXIII, "And there will be a new Pentecost!"

Only five pages in this book treat specifically of the Holy Spirit, who is the "power" and "actuating reality" of our life in Christ. For the rest, man must learn to see the reality and power of God working in his everyday life and surroundings. Man lives in a present, striving for growth, which must be constantly renewed from its sources and consciously given direction. Like the directives of the Council, these pages contain only a rough outline of what must be done. A skeleton is provided that requires shaping and clothing with the solid particularities of *your* life in association with *his* and *mine*. Work in a factory, an office or a rectory places a person in the midst of Christ's Body; the task is given to bring the breath of the Spirit to human chores. Through us the Spirit is to prevail over the whole of creation.

Perhaps more should be said in such a book about the Holy Spirit, but its real value lies in its *direction*, pointing an arrow into the way of courageous and justifiable optimism in the midst of chaos and transition. We cannot live in either timidity or security if the Holy Spirit dwells among us. Prior to Pentecost the Apostles were in fear and seclusion, but afterwards they burst forth upon the world with a power that renewed the face of the earth. Since then each generation has been called upon to accept that power in order to continue the work of salvific renovation.

The author has made extensive use of quotations from Scripture, the Fathers and profane writings. The location of Scriptural texts are given, but the reader may feel the need for precision on the other sources. The mere name of a man (de Lubac, Nietzsche, Rahner, Guardini) with many books, articles and speeches to his credit is hardly an adequate reference. In the case of a lesser known man, if he is worth mentioning, something should be said about his specialty. The readers may well puzzle about this "Grandmaison" which the author mentions on page 183 and again on page 189.

*A New Pentecost* was written in the hope of inspiring the new apostles needed for this age of atoms and skepticism. The shortcomings to be found in the book do not detract from the power of its message and insights.

Bernard Dupont, O.P.

**WHAT HAPPENED AT ROME?** By Gary MacEoin. New York, Holt, Rinehart, and Winston, 1966. pp. 191.

To appreciate Vatican II is to see it in its historical integrity. The Council really began when Christianity began because the Council dealt with issues that have taken shape as the Church has reinterpreted itself over the ages.

This is what so highly commends the book written by Gary MacEoin: he has the historical perspicacity to see the Council, not as something born in October, 1962, and struggling to its maturity by December, 1965, but as a vital organism of a Church influenced by all its people over the centuries as it confronted or failed to confront the world to which it witnesses.

His obvious talent as a journalist is evident in the readability and clarity of the book. He can analyze complex problems and present them without a complexity of detail. His "coolness" of presentation witnesses to his objectivity but in no way reduces the flavor and emotion of the Council proceedings.

After discussing the mechanics of a council and exemplifying some earlier councils—more than one reader will be surprised at some of these facts, e.g., lay participation—MacEoin enters the immediate pre-Council days. The impact of beloved John XXIII and the technical difficulties of his undertaking emerge vividly.

In specific sections he deals extensively with the Council as it assessed the role of the bishops, the place of the layman, attitudes toward non-Catholics, the urgency of a Church of the poor and Church-state relations. He quotes effectively from the documents themselves to precise final Conciliar attitudes and also provides historical background, differing world opinion and personal characteristics to make positions of the Fathers more understandable. Pointing out the important changes in the areas mentioned above—or rather "the renewed awareness of Church tradition" which authenticates or falsifies current opinion—MacEoin claims that "these changes . . .

all seem to follow logically from the Council's upgrading of the dignity of the human person, its concern for human rights in the enlarged sense in which these are understood by contemporary man" (p. 174).

In an area especially meaningful to him, that of communications, he sees the Council's reaction as typical of the way it wishes to engage the modern world. He asserts: "Historians may indeed decide that open discussion within the Church was the decisive gain registered by Vatican II" (p. 172). Open discussion within the Church overflowed to open communication with a world which regards unnecessary secrecy harshly.

Although MacEoin makes no attempt to hide obstacles constituted by certain closed attitudes and institutions—the major obstacle, in his view, being the Curia—he is constantly careful to point out that the council is a monumental achievement. "One must admit that the Council did not accomplish all it set out to do. But one may fairly claim that it did as much as could reasonably be expected" (p. 186).

In a final chapter he anticipates the future of the American Church as it attempts to implement the principles set down by the Council. He is realistic and optimistic, calling the whole Church, the laos, to be responsible for their unique part in effecting the Council proclamations. "The immediate challenge to its members, accordingly, is to prepare themselves to live in a society in which Christians will not be Christians by custom and tradition, but only by a personal faith attained in a difficult struggle and perpetually renewed" (p. 187).

Francis Dugal, O.P.

**THE CHURCH IS DIFFERENT.** By Robert Adolfs, O.S.A. New York, Harper and Row, 1966. pp. 150. \$3.95.

Every Sunday, millions of Catholics proclaim the Church as "Catholic" in the Nicene Creed. It is an examination of this term "Catholic" which has prompted the book, *The Church is Different*. Catholicity is reviewed in an historical dimension in chapters reflecting on its pertinence to the Reformation, communism, and modernism. Some internal dimensions of Catholicity are considered in chapters on morals and non-conformism.

In discussing the Catholicity of the Church, Fr. Adolfs successfully re-emphasizes its dynamic aspect which we are so often

tempted to forget. Catholicity is not to be equated to a static and essentially complete ecclesial entity, open only to material enlargement through increase in number; but rather the Catholicity of the Church is better described as "an event, a process in which people are called together by the Spirit." In this latter view of the Church, she becomes a more visible sign of Christ, for the dynamism of a living reality is more evident, and the Incarnation of Christ becomes more focal because the Church is regarded as a process going on in history. The Church as Catholic is universal but not totalitarian; it fulfills man and does not destroy or superimpose an inauthentic character upon him.

In chapters on Catholicity and its relationship to communism and the Reformation, Fr. Adolfs' concern for the ecumenical dialogue fostered by Vatican Council II is edifying. Reform and renewal in the Church become the springboard of dialogue, which is characterized not by authoritarianism but by a strong Christian love and concern for all men. The historical perspectives which conditioned the Reformation and the counter-Reformation are briefly considered, yet he reflects true ecumenical concern and is not defensive of the Roman Church's attitudes and conduct. An equally evident openness to ecumenical ventures is obvious in the chapter concerning communism.

The dichotomy between "integralism" and Catholicity is primary throughout the entire book. The closed and static authoritarianism represented by "integralism" cannot effect a lasting harmony with the open and dynamic catholicity of the Church. However it is unfortunate that Fr. Adolfs does not present the evolution of "integralistic" tendencies within the Church in an historical perspective equally as broad and reflective as his consideration of the Reformation. It is also unfortunate that the psychology of the "integralist's" reaction to Modernism is but skimmed over in the book.

Perhaps in zeal to identify an all-embracing and "more Christian" catholicity certain elements of the Catholic Church are de-emphasized. This is legitimate and has its place, but that these elements be denuded of their value is another question. When Fr. Adolfs devotes a chapter to catholicity and morals, it is not without cause that he rejects the unfortunate over-emphasis given to legalism in this sphere; however, that the Church is not only the guardian of faith but also of morals is a characteristic of her catholicity which cannot

be entirely disregarded. It seems that although the question of birth control is in the process of intensive re-investigation, the Church's *right* to legislate on such matters cannot be debunked. Further, since the Magesterium of the Church is reserved to the Hierarchy, it is with this body that the right to issue a directive on this matter rests. We agree with Fr. Adolfs that the whole Church has a duty to consult science regarding this matter and that any decision in this matter must respect human dignity and consider the whole Church, but that the ultimate decision rests with the Magesterium and therefore with the hierarchy must never be disregarded.

The Church is different and her catholicity is once again being re-emphasized and renewed. Fr. Adolfs is successful in re-orienting his reader with the dynamic and all-embracing and liberating scope of Catholicity, and in so doing he has brought not only the Catholic but indeed the world to an awareness of a fuller dimension of the Catholic Church and a greater appreciation of the scope of aggiornamento.

Chrysostom Finn, O.P.

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SLAIN IN THE CONGO 1964-1965

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**WITNESSES FOR GOD EVEN UNTO DEATH.** Edited by Belgian Dominican Fathers. Translated by Genesis Cassini, O.P. Brussels, T. Groeit. pp. 80. \$1.00 paper.

This little book documents the harrowing story of the Dominican missionaries in the Congo during the rebellion against the Adula government; between August 1964 and February 1965 10 priests, 3 brothers and 9 sisters were murdered. Pictures of each one of the murdered Dominicans and of four helping Verona Fathers are included. The book is actually a modern martyrology, with the considerable exception that the stories told here are not legends or based on dim documents of the past but personal histories reported by eye-witnesses.

The book has surprising merit. The brief historical sketches of the different missions are coherent, and in recounting the lives of the individual missionaries a sensitivity of spirit is followed which distinguishes the book for its power to depict heroism at its Christian best without the gory details. The biographies of some of the missionaries are inspired. Background is given: this missionary's life-long sense of humor, that one's simplicity, that one's poverty, and so on. The pages breathe with a calm joy, almost a glory.

Particularly for a Dominican it is must reading. It says in substance that God calls ordinary men and women into His service, that they remain pretty much ordinary, simple people, having their ups and downs, their quiet struggles, and their jokes. But then one day He says, "You offered your lives long ago for me. I have been very pleased with the manner of your carrying out that offering. Now I shall ask something dramatic from you." And so each one of these ordinary servants of God accepted the call to drama, to violence; each one accepted death. You realize then that there was something extraordinary behind the ordinariness of their lives, and as you contemplate the ordinariness of your own life, you are filled with hope.

Thomas R. Heath, O.P.

**THE MAKING OF A MODERN SAINT.** By Barry Ulanov. Garden City, Doubleday & Co., Inc., 1966. pp. 360. \$4.95.

This is a book not only for admirers of the Little Flower, St. Therese of Lisieux, but for all who want a well documented biography

of a modern saint—and no saint, modern or otherwise, has left us such intimate details of her (or his) life.

Dr. Ulanov digs deeply into the background of St. Therese's family to show that her spirituality was deeply embedded from her earliest years and not one that came only *after* she entered Carmel. He brings to light the letters of Zelig, Therese's mother, to Pauline, one of Therese's older sisters. In these letters which Zelig writes to Pauline as a confidant, there is brought out the acceptance of suffering which Therese was to inherit from her mother.

But Therese acquired her holiness not only from her mother, but also from her father and her two eldest sisters, Marie and Pauline:

"She was her father's child, her mother's child; she was Pauline's child, she was Marie's child. She learned from all of them, imitated all of them, and whether M. Delatroette and Monsignor Hugonin recognized it or not, she was ready for Carmel; readier than many older girls, she and her sisters and her father and her uncle would have said; readier than any older girl, I think we should have to say, on the basis of what we know about her extraordinary preparation and her great gifts." (p. 125)

Dr. Ulanov strongly supports the thesis that St. Therese's spiritual life was one built on the true nature of reality and not one of sugary sentimentality (as if one could call sentimentality religion). A specific point of discussion is a statement of her profession which she writes out in the form of a wedding invitation between Jesus and Therese addressed to the court of heaven. This "invitation" is attacked by some people as something corny, sticky and naive. The biographer insists that St. Therese did not accept the literalness of "the sentimental, romantic betrothal allegories dear to the convents of her time." (p. 158)

Dr. Ulanov is saying that St. Therese is a saint to be known and loved; and reading this book is a good way to begin just that.

Christopher Allegra, O.P.