

## *in brief...*

**THE POSTCONCILIAR PARISH.** Edited by James O'Gara. P. J. Kenedy, 1967. 197 pp. \$4.95.

What will the parish of the future be, or rather, will there be a parish in the future are two of the questions, out of many, considered in this volume of essays. The opinions, prophecies and speculations are as diversified and colorful as the writers who contribute them—Martin E. Marty, Daniel Callahan, Gerard S. Sloyan, and the late Archbishop Paul J. Hallinan. The essay's unifying theme is that the parish as we know it is in process of evolution and hopefully will adapt to the needs of modern society.

**MARTIN LUTHER'S 95 THESES, With the Pertinent Documents from the History of the Reformation.** Edited by Kurt Aland. Concordia, 1967. 116 pp. \$3.50.

This work is a scholarly yet easily handled and pleasant introduction to the characters and events of the Reformation. The major portion of it is composed of sixteenth century texts which provide a fascinating and firsthand insight into the shape and color of the Reformation. Each text is allowed to interpret the others. The scholarly footnotes add a valuable commentary, and they contribute to the eleven year old debate over the historicity of the nailing of the theses to the church door at Wittenberg on 31 October 1517.

**COMMENTARY ON THE DOCUMENTS OF VATICAN II. Volume One.** Edited by Herbert Vorgrimler. Herder and Herder, 1967. 346 pp. \$10.00.

This first of five volumes, marking the initiation of a remarkable pub-

lishing venture scheduled for completion in 1969, contains commentaries on the following conciliar documents: Constitution on the Sacred Liturgy, by Josef Jungmann; Decree of the Instruments of Social Communication, by Karlheinz Schmidhüs; Decree on the Eastern Catholic Churches, by Johannes M. Hoeck. The major portion of the volume is devoted to a chapter by chapter commentary on the Dogmatic Constitution on the Church contributed by such eminent scholars as Karl Rahner, Aloys Grillmeier, Otto Semmelroth, Joseph Ratzinger, and the editor. A comprehensive subject index adds immeasurably to the value of this indispensable study-aid.

**THE MYSTERY OF RELIGIOUS LIFE.** J.M.R. Tillard, O.P. Edited by R. F. Smith, S.J. B. Herder, 1967. 136 pp. \$4.95.

This volume comprises five essays which originally appeared in *Review for Religious*. In the first four essays Fr. Tillard locates religious life at the very heart of the mystery of the Church. Involving communion with the Father and with men in Jesus Christ, religious life has no meaning apart from this mystery. The distinct character of the religious lies not in any special activity, but in his sacramentality. His very condition makes him an expression of the absoluteness of God; his entire life is for-God. At once a sign of God's presence in the eschatological Church and a member of the pilgrim Church, the religious strives for a perfect response to the absoluteness of God. And this response is a sacrament of God's power. The final essay furnishes a balanced discussion of the meaning of religious obedience for our time.

**ABC OF THE BIBLE.** Hubert J. Richards.  
Bruce, 1967. 224 pp. \$3.95.

The manifold developments in Scripture studies since the turn of the century have not as yet filtered down to the average layman. Works which present these developments in a manner understandable to the general reader are in great need, especially in view of the confusion generated among the laity by more scholarly works. *ABC of the Bible* represents a sincere and indeed successful attempt to fill that need. The work is clear, concise and easily understood. The subjects treated embrace all the principal persons, places, institutions and themes of the Bible. The author has aimed at brevity, deliberately avoiding technical details, yet he is faithful throughout to the best of contemporary scholarship. This work should provide considerable assistance to the layman in coming to a mature appreciation of the Scriptures.

**THE GOSPEL ACCORDING TO ST. LUKE.**

Wilfred J. Harrington, O.P. Newman Press, 1967. 297 pp. \$8.50.

Without delving into a maze of detail and technicality, Fr. Harrington offers an excellent commentary for anyone who takes the study of the Bible seriously. Luke's Infancy and Passion narratives receive exceptionally thorough examination. In discussing the Infancy narrative Fr. Harrington draws out the interrelations of the Old and New Testaments—a procedure that furnishes very rewarding insights. Outlining the important data and doctrine of the Lucan account, an excellent introduction sets a lively atmosphere for the commentary itself. Of course, one can rely securely on a scholar of Harrington's caliber.

**VOWS BUT NO WALLS.** Edited by Eugene

E. Grollmes, S.J. B. Herder, 1967.  
230 pp. \$4.95.

This book is a collection of seven papers given at a colloquium on religious life. The purpose of the collo-

quium, the introduction states, is to examine the notion of 'walls' in the religious life. The 'walls' referred to are not merely the physical enclosures of a convent but also the psychic walls that an individual or a whole community may erect in an attempt to find security within the religious life. The most readable of the talks is the first, authored by the psychiatrist Bernard Hall, on the hazards of religious life. The chapters on religious poverty by Sr. Charles Borromeo and the mission of the religious today by Sr. Luke Tobin are thoughtfully developed.

**GOD IS WITH US.** Ladislaus Boros.

Herder and Herder, 1967. 199 pp.  
\$4.50.

Emmanuel is proclaimed by Father Boros in a different way, in a different book. Why is it so different? Part of the difference is due to the methodology Father Boros uses: he fashions the insights of phenomenology and existentialism into the various qualities of a man e.g., love, humility, speech, etc.; he then searches the gospels to discover the scriptural equivalents of these qualities in the life of Jesus; and, finally, he leaves the reader to wrestle with the conclusion that Jesus was utterly different. The big difference in this book is the conclusions with which the reader is left. In a way, they are not conclusions at all, i.e., for they are not neatly tied, rational pronouncements. They are conclusions that are rooted in the reader's own life of faith. The lucidity of Father Boros' book is to confuse, to unsettle the reader. Go read it in some secluded spot, and let the process of unrooting take place.

**EARLY SOURCES OF THE LITURGY.** Com-

plied and edited by Lucien Deiss, C.S.Sp. Translated by Benet Weatherhead. Alba House, 1967.  
204 pp. \$3.95.

Liturgical texts contain a common and permanent element which is expressed in a variety of ways in various ages and cultures. The study of the

early texts can help us distinguish what is essential in our present liturgical expression and what may profitably be modified. Fr. Deiss has done us a great service in making many of the important texts dealing with the Eucharist available in such a convenient form. Comparison with a few other works may make clearer the scope of Fr. Deiss' work. Many of these texts have been available for some years—for those who read Latin—in Quasten's *Monumenta eucharistica et liturgica vetustissima*. Bettenson (*Documents of the Christian Church*) has a few of these documents in English, and Fr. Paul Palmer's *Sacraments and Worship* has selections from many. Fr. Deiss, however, gives the pertinent passages of more eucharistic documents than any of these and his notes are more ample than Bettenson or Palmer. This work is confined to the texts of the first six centuries. A short bibliography gives suggestions for further source material.

**THREE MODERNISTS.** John Ratté. Sheed and Ward, 1967. 370 pp. \$6.95.

The Modernist crisis, which disrupted the Church at the turn of the century, was settled but never resolved. The Modernists raised questions which were asked again at the Second Vatican Council and present thinking in both Protestantism and the Catholic Church is keeping alive many of the questions that precipitated the crisis. Ratté, professor of history at Amherst College, centers his study of Modernism on three men. Two of them, Alfred Loisy and George Tyrell, leaders of the movement on the continent, were well known at the time of the crisis. The third, William L. Sullivan, an American Paulist, is little known except among Church historians. Ratté examines the factors that led these priests to open break with Rome, the con-

demnation by Pius X and its disastrous effects on Catholic theological studies. A scholarly book that depicts in a highly readable style the lives, thought and personalities of three exponents of Modernism.

**THE PILGRIM CHURCH.** George Tavad. Herder and Herder, 1967. 176 pp. \$4.95.

An analysis of the conciliar teaching concerning the Church, this book has the distinctive merit of setting this teaching in its historical context. The first chapter takes the reader swiftly but clearly through the ecclesiological controversies of the first part of this century. The major portion of this fine study focuses on the different ways in which we speak of the Church: as mystical body, as people of God, as hierarchical community, and as kingdom of God. The two final chapters are devoted to religious life and the liturgy

**THE RELIGION OF TEILHARD DE CHARDIN.** Henri de Lubac, S.J. Desclee, 1967. 380 pp. \$5.95.

Although Fr. de Lubac bases his exposition almost entirely on Chardin's two major works, *The Phenomenon of Man* and *The Divine Milieu*, he covers all the main aspects of Chardin's religious thought. Each chapter embraces one major point: the use of tradition, the element of novelty, the methodology, the interrelation of creation, cosmogenesis and Christogenesis—to name a few. Every charge which has been raised against Chardin is stated and answered by reference to his works. Accusations of naturalism, false mysticism, pantheism, pelagianism and rationalism are refuted with Chardin's own words. Fr. de Lubac's arguments and marshalling of texts are convincing and insightful.