

book reviews

GOD. By Charles Moeller. Staten Island: Alba House, 1968. 141 pp. \$2.95.

GOD UP THERE? A Study in Divine Transcendence. By David Cairns. Philadelphia: Westminster Press. 111 pp. \$2.95.

GOD THE CREATOR: On the Transcendence and Presence of God. By Robert C. Neville. Chicago: University of Chicago Press. 320 pp. \$8.50.

One good result of the "death of God" movement is the spate of new books which deal unashamedly, and even with some urgent enthusiasm, about the existence and nature of God. The three books I have at hand treat of the subject matter analyzed by Thomas Aquinas in the First Part of his *Summa Theologica*.

Neville uses a purely philosophical approach to transcendence and immanence ("presence" is his well-chosen word) of God. He considers the problem on the metaphysical level. He constructs a metaphysics of creation in a Platonic-Augustinian framework; from within this system he criticizes the work of Aquinas, Tillich, Hegel, Royce, Hartshorne, and Weiss. He then argues epistemologically to the need for a metaphysics of creation. Finally, he applies all this to religion. He insists that this final phase is not theology, but rather a philosophy of religion; comparison of his book with those of Moeller and Cairns will quickly convince the reader that Neville has indeed avoided entering the more exciting arena of theology. He applies his metaphysics only to Judaeo-Christianity, but suggests that he could do the same with other religions.

David Cairns' little book is exciting because it is an attempt at vital dialogue with other contemporary theologians. He explicitly shuns a discussion of Bonhoeffer because the latter is no longer alive to defend himself and Cairns thinks (and I agree) that there is no available consensus concerning the true thought of Bonhoeffer. Rather Cairns tries

to explicate and challenge such men as John A. T. Robinson, Werner Pelz, Paul Tillich (who has his disciples to defend his thought), Gregor Smith, Edward Farley, Kenneth Hamilton, Paul van Buren, Eric Mascall, and others. Cairns tends to follow the theologizing of Emil Brunner. He is opposed to those who want to cure the illness of modern theological uncertainty by a turn to natural theology. He says that the transcendence of God is encountered in revelation and it should not be inserted into some philosophical system; transcendence loses its over-againstness in such a process. Cairns also objects that we really have no direct access to being, and so we should not get involved in natural theology.

Charles Moeller has written the first volume of the new three-volume series *Modern Mentality and Evangelization* (subsequent volumes are concerned with "The Church" and "Christ and the Virgin Mary"). The thrust of this series is to be catechetical. In this little book about God Moeller investigates the phenomenon of God in today's literature; of course, much of this study is concerned with atheism. From this sociological consideration he moves to a section on the God of the philosophers. He argues for the necessity of a metaphysics of God, but he adroitly tempers this so as to make it a real possibility in catechetics. He is as much concerned to avoid inaccurate and misleading philosophical notions about God as he is to develop some possible arguments for the existence of God. He counsels catechists not to use the classical Thomistic proofs unless the catechist himself fully appreciates the metaphysical subtleties involved. A wrong understanding of some of these proofs can lead to making God something of a child's hero who is available to prevent all sorts of evils. But Moeller's caution is not cowardice; he insists that we need a metaphysical basis in order to discuss God. I think that a significant insight in his work is that the lives of saints and mystics point to God; we must have recourse, in his words, to the "fact of sanctity." The final section of Moeller's book is about God's self-revelation. This, I think, is what finally makes his book valuable. I would disagree with some of his exegetical principles (e.g., it is too simplistic to solve the problem of the creation accounts in Genesis by merely asserting that the two accounts should be examined side-by-side, and then holding as revealed only what is found in both versions), but he has other ideas worthy of being put into practice (e.g., the doctrine of original sin should be taught from the perspective of Christ rather than from that of Adam; Christianity is not a religion about sin, but about the remission of sin).

I think that Catholic theologians today have an opportunity to adopt a new approach to the God-problem. We feel the urge to respond to contemporary denials of the God Who is at once transcendent and immanent, but we have no desire to return to the apologetics on which we were reared. We sense that our world will not accept a metaphysical approach to God, and yet the constant tradition of the Church is in

terms of such a metaphysics. I think that our response today must be to preach the self-revealing God as He is found in the Scriptures, and to practice what we preach. The atmosphere of our time is charged with invitations to believe in (or to deny) God. Rather than be preoccupied with formulating arguments, we must live the Good News and preach it. People today are moved by the convictions and commitments of their fellowmen. Our lives should witness to our belief that Jesus is indeed the fullest revelation of the Father.

Some object that we have no direct access to being; in faith we achieve communion with Being. I think that we certainly do constrict Being when we place it within a metaphysical system; no human science can adequately embrace God. But this inadequacy is no excuse for rejecting a metaphysics about God; natural theology and "pure" theology are impossible without metaphysics. We need metaphysics, but we must also remember that it is the proclamation of the Good News about Jesus (not a metaphysics about the transcendent God) which will move our neighbors to believe and love.

WILLIAM J. FINAN, O.P.

Washington, D. C.

EVOLUTION AND THE DOCTRINE OF ORIGINAL SIN. By Stephanus Trooster, S.J. Glen Rock. Newman Press. 1968. 138 pp. \$4.95.

What are we to do when our secular knowledge gives us one picture of the world and our religious knowledge gives us a contradictory one? We can sequester the two pictures in different corners of our mind, but that is not satisfactory for long. We can hold fast to the traditional formulations, come what may, or we can let our science dictate our theology; but these are both simplistic approaches. Some kind of reconciliation must be attempted.

Dutch theologians are currently trying to reconcile the evolutionary world-view and our traditional notions of original sin. Doctor Trooster gives us a résumé of how the discussion has gone thus far and makes a few suggestions of his own. In particular, he stands somewhere between his mentor, Piet Schoonenberg, who is very conscious of the tradition, and Hulsbosch, whose theology is more philosophical. Trooster cannot accept the traditional picture of a superhuman Adam in paradise nor can he equate Adam with Everyman or reduce original sin to cosmic immaturity.

He does assert, however, that a more accurate reading of the Scriptures will give us an understanding of original sin more in keeping with the modern world-view (and within the limits defined by the Council of Trent). The Scriptural account of Adam in the Garden was meant more as theology than history and should be read as such. It is "pro-

tology," an account of what God has had in mind for man from the very *beginning*, his project that will only be realized completely in the *end-time* (eschatology). What is described in the concrete imagery of Eden is this project or promise or plan (and this may never have been realized historically).

What is further described is the rejection of this project from the very outset by *ha'adam*, the man. But "the man" is not simply universalized mankind nor Everyman. Adam is both historical figure and "corporate personality." He represents the solidarity-in-sin of all mankind, the way Moab represents the solidarity-in-sin of all Moabites and the way Christ represents the solidarity-in-grace of all Christians. As the notion of corporate personality was lost in the Greco-Roman world, original sin had to be expressed in terms of "human nature" which each individual receives from the first of the species, Adam. But something else is lost in the transition, viz., by personal sins the individual expresses his solidarity-in-sin and perpetuates the sinful environment, into which the next generation is born. Not only has Adam's sin brought death and suffering into the world, our sins perpetuate it. In this Biblical mentality, therefore, the doctrine of original sin does not excuse us because of an inherited weakness or evolutionary immaturity but rather emphasizes our responsibility for the presence of evil in the world. This is Trooster's conclusion.

Trooster's opinions will naturally be of interest to the professional theologian. But of even greater value for the general reader is Trooster's synthesis of current European scholarship on original sin. He makes use of Renckens on the first chapters of Genesis, Dubarle on the Biblical notion of original sin, Lyonnet on the exegesis of Rom. 5:12 ff. He includes Jeremias' historical researches on infant baptism in the early Church and Schoonenberg's exegesis of the decrees of Trent. His source material alone commends this short book to anyone wishing to keep abreast of current theology.

MATTHEW RZECZKOWSKI, O.P.

Washington, D. C.

RELIGIOUS SYMBOLS AND GOD. A Philosophical Study of Tillich's Theology. By William L. Rowe. Chicago: University of Chicago Press, 1968. 245 pp.

Tillich can be considered either as a philosopher or as a theologian. Though Rowe prefers to approach his topic largely from a philosophical viewpoint, he begins by analyzing at length the main features of Tillich's attempt to develop a Christian theology for our time as an effort both to precisely state the content of the Christian message and to make it relevant in man's contemporary situation. Tillich's claims against funda-

mentalism, liberalism, and Barth's neo-orthodoxy are very well exposed in the introduction. Moreover, through the whole book the theological aspects of Tillich's doctrine are taken into account as well as its philosophical insights.

The method followed by the author is a critical and detailed analysis of the most important statements concerning religious symbols and the notion of God as they appear against the background of his system as a whole, trying, therefore, to interpret Tillich's affirmations with the help of other statements made by him. Sometimes such a procedure proves boring for the reader who expects a more lively exposition. But the advantages of the careful clarification of the statements are enough to justify such a method.

The author considers necessary, first of all, to answer the questions that arise from the definition of God as "ultimate concern". Since men can become ultimately concerned with every imaginable thing, in which way can we affirm that God is man's "ultimate concern"? Neither the reference to being-itself, which constitutes the second formal criterion of Tillich's theology, does suffice in order to clarify the first one, but a distinction between psychological and the ontological meanings of the notion of "ultimate concern" provides the basic solution.

Two models are used then to interpret "beings-itself"; the traditional concept of the *universal* and Plotinus' concept of the One. Though the use of the first model is somehow confusing, the whole approach in the second chapter is particularly interesting.

A discussion about Tillich's doctrine on the existence of God is perhaps the best part of the book. Since Tillich views God as being-itself and existence as an attribute of the particular beings, he accordingly denies that God exists. However, as Rowe points out, when such an affirmation is compared with the system as a whole, we find some inconsistencies which could suggest at least the need for a revision of this strange doctrine. Both here and in the already mentioned discussion on the notion of being-itself interpreted after the model of the universal, one feels the temptation to ask what is the difference between pantheism and Tillich's concept of God as being-itself.

From chapter IV on the topics are more closely related to the title of the work. A discussion on Tillich's distinction between *signs* and *symbols* clarifies the extent and validity of their differentiating characteristics. The discussion concentrates specially on the notion of participation involved in the concept of symbol, since this is of paramount importance as far as the nature of the religious symbols is concerned. A detailed account of the meaning of *subjective* and *objective*, both on an ontological level and from a phenomenological viewpoint tries to clarify Otto's description of religious experience as an awareness of a numinous object as objective and outside of the self-description accepted by Tillich.

The difference between religious symbols and myths derives as a

conclusion from an accurate description of the former. As for the mythical and historical aspects of our knowledge of Jesus Christ, Rowe succeeds in pointing out the difficulties brought up by Tillich's claim that faith does not provide any historical certainty about Jesus' life. Tillich maintains that the only way to knowledge of the factual truths of the past is historical research, which, on the other hand, cannot lead to certainty, but only to probability. The result of Tillich's emphasis on the distinction and independence of faith regarding history is rather the impossibility to know who Jesus Christ actually was.

Is the God of the Christians also a symbol? If so, whom it points to? In answering these questions, Rowe expatiates on the different meanings that Tillich finds in the term "God" as we use it. Since all statements concerning God are symbolic, one has to face the temptation of adopting a mythical interpretation of them, even of Jesus Christ who is also a symbol for Tillich. Everywhere though in different ways the same question arises: since our knowledge of God is symbolic to such an extent, do we really know anything at all about God? Furthermore, since the symbol is supposed to deny itself because it has to point to what it symbolizes in such a way that, if this does not happen, then it becomes idolatrous, how does one avoid man's tendency to create idols? The way in which all religions can become and actually become idolatrous is the matter of the last chapter.

The reader could miss, as he goes through this book, what Tillich himself calls "semantic rationality" in the introduction to his *Systematic Theology*. But, as Tillich also points out such a careful concern for the meanings and nuances of words, which was a characteristic of Scholastic Theology, is unfortunately missing everywhere in contemporary theological literature.

LUIS CAMACHO, O.P.

Washington, D. C.

THE TRUTH OF THE BIBLE. By Oswald Loretz. Translated by David J. Bourke. New York: Herder and Herder, 1968, 182 pp. \$4.95.

Sometimes the only way of approaching problems that have attracted centuries of arguments is to take a new and different look at them. But the insight needed to accomplish this is never too common. However, just such a solution for the problem of the inerrancy of Scripture may well be contained in this small, though scholarly book. Should we not, the author asks, talk about the truth which the Bible teaches rather than about its freedom from error? Concerning the latter notion, exegetes in the Augustinian-scholastic tradition had, in some cases, strained to make the facts fit the theory. And it must be admitted that Scriptural inerrancy

did suffer a bit as the result of the Galileo trial. There is no telling how long this idea can last in the face of modern scientific knowledge and research. Actually, Loretz is just asking that scholars take a long, hard look at the Scriptures themselves in order to understand what truth the sacred writers intended to convey. It would seem that inerrancy would be meaningful only in relation to this truth.

However, the truth in question must be God's and not merely man's. If the Scriptures do so thoroughly reflect the age and culture in which they grew up, one has to be careful not to accept just human thought and reflection as divine. In other words, the purely social, cultural or historical in the Scriptures cannot be confused with God's Word, unless, of course, it bears directly on that Word. Scripture and Revelation are not co-extensive. If it is Revelation that is sought, then, how can it be found?

The Scriptures do not easily give an answer to this question. The author, instead, examines a modern idea that God reveals Himself indirectly in the Bible, through His acts in history. Certain Biblical passages are quoted which support the notion that God Himself is revealed in His creative or salvific actions in History. Yet, because this theory does not readily equate every action recorded in the Scriptures with divine self-revelation, it might at first be appealing. Too much stress, however, is put on the *act* of Revelation and not enough on the *word*, so Loretz seeks elsewhere for an answer. He eventually establishes his solution around the term 'covenant.'

This theme of the covenant dominates both Testaments. It is the keystone of God's Revelation to Israel: He is their Covenant Lord. But the term only finds its ultimate realization with Christ, Who established the New Covenant with His Blood. The covenant, then demonstrates God's continued fidelity to His people. The Hebrew word used to signify this fidelity is also the word used to translate "truth." Thus, it would seem that the Scriptural idea of truth was strongly related to the notion of permanence and stability. Mutability would be the characteristic of error. This unchangeableness, the author points out, would carry over even into the Church and the infallibility of her teaching authority. But the basic Scriptural truth that would lie at the base of all this is still God's steadfast will to save His people.

This brief sketch can only give a bare outline of Loretz's arguments. However, his insistence on the few points brought out here make the book worth reading. One value of his theory is its broad base which relates it to other aspects of theology and revelation—one example of which we have just seen: the teaching authority of the New Testament Church. The constant theme of the book is that any notion about Scriptural truth must be solidly based on Scripture and the author follows this principle closely himself. But this point cannot be emphasized enough, for could

the Church seriously teach an idea of truth that was foreign to Scripture itself? I think that Loretz makes his point well enough to give rise to renewed, scholarly debate on the topic.

THOMAS P. MCCREESH, O.P.

Washington, D. C.

THE BIBLE: DOGMA, MYTH OR MYSTERY? By Francis V. Manning.
New York: Alba House, 1968. 315 pp. \$5.50.

Today there is a growing market for books on Sacred Scripture. There is a great need for many more books to explain the many new insights that are obtained on an almost weekly basis. The public at large—by this I refer to the non-scholar who is unable for various reasons to find time or energy to make an intensive investigation into the critical Biblical journals—is hungry for the new “truths” found in the modern and more realistic approach to the study of the Bible. Father Manning’s book is a worthwhile contribution in the effort to satisfy this hunger. For those critics who say that it is dangerous for one’s faith to try to find “new” meaning—which in truth is not new meaning, but a deeper meaning—in Holy Writ, Father Manning quotes the well known Scripture scholar, Father John L. McKenzie: “It would be paradoxical, to say the least, if the more we know about the Old Testament the less it means to us”.

If we understand more clearly the relationship of God to the Hebrews of the Old Testament, we can better understand God’s relationship to us. And to understand this relationship between God and the Hebrews, we have to remove the misleading pseudo-scientific explanations of the past for certain events related in the Old Testament and substitute the faith which pervaded the lives of the authors of the Bible.

After reading well into Father Manning’s book, one wonders whether his true motives are one of Biblical or Moral perspectives in today’s society. Although, he offers much for the Biblical student, he presents many questions—some indeed sound, others somewhat revolutionary, as for example the theory that hell may not be eternal but that references to it are simply hyperbolic, just as other words of the Bible are—regarding moral issues today which have their arguments based on a re-interpretation of the Bible. The fact that Father Manning is currently studying moral theology in Rome gives us greater reason to believe that he may be more concerned with the present moral issues discussed in light of Sacred Scripture—e.g. marriage and divorce, original sin—than in Sacred Scripture itself. However, I leave it up to the reader to make that judgment.

CHRISTOPHER ALLEGRA, O.P.

Washington, D. C.

THE COSMIC CHRIST. By George A. Maloney, S.J. New York: Sheed & Ward, 1968. 309 pp. \$6.95.

The thought of Teilhard de Chardin has too often been seen as a complete innovation in Christian thought. To liberals Teilhard has been the savior from sacred-profane schizophrenia; to conservatives he has been a heretic. It is good, therefore, to see a balanced and popular attempt to place the thought of Teilhard firmly within a venerable Christian theological tradition. *The Cosmic Christ*, however, seems more a summary than an analysis, and a tight, logical analysis is what the book's conception calls for.

If Father Maloney's book is not profound, at least it is a sound survey of the sources of Christian secularity in Paul, John, the Fathers, and Teilhard de Chardin. About a third of the book deals with the Fathers, and in this lies its secondary value. Since popular awareness of the relevance of the Fathers to current theological thought is sadly lacking, books of the nature of *The Cosmic Christ* are certainly welcome. Father Maloney implies that the cosmic view of Christ dies with the Fathers and has been resurrected only in these latter times by Teilhard. In disputing that, two major medieval thinkers might be cited as sharing this cosmic vision: St. Thomas Aquinas and St. Francis of Assisi. There are certainly many more but these should suffice.

The scope of the book is immense. This factor together with a diffuse and repetitive style make for dull reading at times. Christ's action in creation, in and through the Church, and in the individual soul are treated in the context of the Pauline themes of the new creation and the Body of Christ, the Joannine themes of Logos, light and life, patristic Logos theology, and Teilhardian Christogenetic theory. However, these themes may be intrinsically interrelated, the book does not trace their connecting conceptual strands adequately. The final chapter, which relates these themes in the context of current secular city thought, does not supply for the deficiency. Ten pages of bibliography, thirteen pages of notes and a twenty-seven page appendix of excerpts from the writings of the Fathers attest to Father Maloney's encyclopedia approach, but the text simply doesn't warrant all this scholarship. In sum, the book is good raw material for a great book.

JOHN B. BOLTHRUNIS, O.P.

Washington, D. C.

THE EUCHARIST. By E. Schillebeeckx, O.P. New York. Sheed and Ward, 1968. 160 pp. \$3.95.

Fr. Schillebeeckx' *The Eucharist* cannot help but be a welcome contribution to a better understanding of the Eucharistic presence of Christ. Schillebeeckx, always the realist, introduces this brief but concise treatise

with an introductory chapter the intent of which is to quell any consternation which might occur in face of a new doctrinal interpretation in so delicate an area. His attempt consequent to this is twofold: to discover the objective meaning of the Eucharistic dogma as proposed by Trent, and to interpret the reality of the distinctive real presence of Christ in the Eucharist in a manner that is open to the experienced of contemporary man.

Thus, in the first instance, Schillebeeckx begins within the more encompassing context of the Tridentine approach to faith. Involved here is a historical investigation dealing with Trent's Eucharistic dogma both in its incipient stage and its final formulation. With respect to this, Fr. Schillebeeckx arrives at certain hermeneutical "afterthoughts" leading into a discussion on the concept of "substance". Not only is the classic Aristotelian doctrine discussed here, but also its conceptual development in the tradition of the Church. Ultimately, the problem devolves into the question of: what is "reality?" This question is raised keeping in mind, apropos of the Eucharist, that the man of today possesses the selfsame faith as his forebears, yet a faith which is caught up in the movement of history.

In part II Fr. Schillebeeckx situates the contemporary discussion on the Eucharist once again against the broader background of a new approach towards the formulation of faith. Included in the beginning of this general heading is a brief presentation and evaluation of the conflict between Aristotelianism and modern physics, the value of the rediscovery of sacramental symbolic activity, and the meaning of the Tridentine concept of substance.

Fr. Schillebeeckx' approach to the Eucharist is forwarded by a critical perusal of the contributions made over the last twenty years by those seeking a more contemporary interpretation. Special attention is rendered to both P. Schoonenberg and C. Davis both of whom have made invaluable contributions in providing an authentic context in light of which the Eucharist should be seen.

Professor Schillebeeckx opens his approach to specific problems on Eucharistic interpretation with certain Biblical assumptions. Next he returns to the basic problem of "reality" and asserts his basic principle that reality is not man's handiwork. This, in turn, serves to put in proper prospective not only the "mystery" of reality but *in fine* the essential importance of the referential character of our consciousness in face of it. The basic task of man is to establish various meanings of reality within the context of the personal relationship which it conceals. "The fundamental meaning for me is a gift of the reality itself, which is originally not *my* reality, but nonetheless gives to me—for me to give meaning to it." It is this basic idea which the author develops with respect to the Eucharist. Fr. Schillebeeckx elaborates his approach to the Eucharist within a phenomenological methodology which in no

way attempts to obfuscate the metaphysical reality of the reality at hand. This he clearly accomplishes within a carefully presented background of the whole Eucharistic event. He in no way sees transubstantiation as set over against transsignification. While, however, they cannot be simply identified, they are in the last analysis indissolubly connected.

ALAN MILMORE, O.P.

Washington, D. C.

JESUS. By Jean Guitton, Staten Island, N.Y. 10314. Alba House, September 1968, 342 pp. \$5.95.

In this time of theological writings, it is a pleasure to be able to pick up a book about Jesus and not have to be a theologian to understand it. This is not to say that this work is not scholarly for it is. It is, however, more than that, as the author himself says in his preface:

I have not written (this book) simply to add one more scholarly, polemical, or mystical book to countless others written about Jesus. . . . I wrote this book to still the voice of my conscience. And in this book I describe to the educated people of my times what I think about Jesus.

It is in this light that the work must be read.

M. Guitton comes up with some very stimulating questions which, as yet, remain unanswered. These we may leave for the theologians.

The book is a very personal account which, as it were, allows the reader to see inside the very person of the author. Nothing remains hidden, neither his greatness nor his faults.

While he tries to take an unprejudiced view of this person Jesus, i.e., one not based on faith; nevertheless, he always returns to the position of believer when he draws any conclusions. In fact, in one section, a correspondence between the author and M. Olivier, Guitton becomes defensive at any and every attack made upon the historic and very possibility of a figure of Jesus as accepted by believers.

About three-quarters of the way through his reflections, Guitton poses what is probably the prominent question in his mind; must we say in a way". . . simple enough for grammar but inconceivable to the intellect: 'Jesus of Nazareth *is* God'?" (p. 244) From this point, it is quite apparent that he cannot divorce himself from his own faith. He then answers his first question concerning the historicity of this man Jesus and his answer proves reassuring.

In concluding the almost impossible task of ever really discussing this problem from a purely unprejudiced point of view, he leaves the reader with

When death comes to you and me . . . then we shall see which of us was right. Your eternal experience then will be the only confirmation I

aim at in these reflections in the time of shadows and responsibilities. There is nothing more to be said. Let us keep quiet. Let us not disturb. (p. 338)

He has disturbed.

GREGORY SALOMONE, O.P.

Washington, D. C.

FAITH IN THE FACE OF DOUBT. Edited by John P. Keating. New York: Paulist Press, 1968. 175 pp. \$1.45.

John P. Keating collects in *Faith in the Face of Doubt*, a series of eight talks given at the Catholic student center at the University of California at Berkeley. The subject is faith. In a decade when the environment of the college student has changed so rapidly and numerous challenges are placed before him, he reaches out and examines all areas of life. "The criterion of measurement is simply whether an area is meaningful and encourages a life that is authentic and full." (p. ix) Religion and faith do not escape his scrutiny. This collection of essays, presented at that university campus which is recognized as the symbol of a changing student world, comes to grips with the questions that are asked today on college campuses of the United States.

James Tracy's essay opens the discussion with a consideration of a psychology of faith. Using Erik Erickson's scheme of psychology and his division of growth into eight stages, Fr. Tracy speaks of faith in development. Mature faith and its qualities are set forth for the reader's scrutiny. ". . . mature faith views itself as a seeker after truth not a possessor of it." (p. 21-22)

But how can modern man believe? asks John Coleman, in his talk. He concludes that belief is a long range project, a commitment—"a surrender into the hands of the Father of our Lord, Jesus Christ, who reveals himself as our Father, also it is a fragile thing." (p. 44) Turning to faith itself, John Keating takes up 'Faith, slavery or freedom'. His main thesis, I believe, revolves around his statement on page 63: "The essential notion of freedom and of real faith, is in the acceptance of the consequences of a decision to believe; to really ratify the imposed limitations that accompany such a decision is essential. Presupposed is that a person who has genuine faith and is free is a mature and responsible individual."

Patrick Carroll has two essays in this book, and in the first he considers our most contemporary problem of faith in the Church. Can God be found in the Church? Briefly—a faith in the Church is inseparable with faith in Christ; it is a necessity for real faith. In the second, he writes on the challenge of non-belief. Challenged today by secularism, agnosticism

and atheism our "faith," citing Leslie Dewart, "must be accurately presented and faithfully lived if we are to find in it a helpful companion in our contemporary salvation."

The much talked of, Faith and Sacramental Encounter with Christ, is discussed by John Coleman. Jesus, the prime sacrament of God's love, is revealed to us and it is the Church which is the sacramental presence of the risen Lord. Faith is man's essential response to this revelation and encounter will take place only if man truly responds to God's initiative. Man will truly meet Christ in the sacraments if he responds openly to God's revelation.

The final two essays by Roger Guettinger, I feel, are the most creative in their treatment of faith. Guettinger discusses it as an interpersonal encounter with God. This is a much used category but he adds much to it from his background in English. He makes wide use of famous literary works to point up human faith. Can we, as we do in real and fictional life, meet God as a person? Many times man is like Beckett's characters—waiting for Godot.

The second of Guettinger's essays is entitled "Faith in the World of Teilhard". Drawing upon Raymond Nogar and Leslie Dewart, he examines Teilhard's world view and his notion of faith as an intellectual synthesis.

Faith in the Face of Doubt accomplishes what it set out to do—namely, raise and discuss many of the questions posed by the college student today. Sympathetic though the authors are to those who find fault with the Church and their Catholic faith, they do not rest on just posing the questions and letting things be. In all the essays the directions are laid out for a continual open discussion of the problem of faith: Is it really a problem, as Teilhard would imply, or is it a reality which requires our assent?

JOSEPH TORTORICI, O.P.

Washington, D. C.

THE FUTURE AS THE PRESENCE OF SHARED HOPE. Edited by Maryellen Muckenhirn. New York: Sheed and Ward, 1968. 181 pp. \$4.95.

Hope, the future, and eschatology have recently become key issues in theological discussion. However, in America the role of the theologian so far has been limited to assimilating and explicating what is being postulated in Europe. *The Future as the Presence of Shared Hope* is the first major step towards a positive American contribution to the current debate. While not all of the individual authors are Americans the tone and orientation of the work is decidedly American. The essays were first delivered at the John XXIII Institute Theology symposium held at Saint Xavier College, Chicago. The first essay by Jurgen Molt-

mann, commonly referred to in America as the "theologian of hope," outlines the concept of the *New*, its centrality as a Biblical theme, its place, or lack of place, in the development of Christian doctrine, and its present status. He then proceeds through the instrumentality of Ernst Bloch's philosophy to speculate on the essence and characteristics of this *New*. The topic is then immediately brought to the American shores by Langdon Gilkey who analyzes the exact role that culture and society has in forming a theology of hope. He evaluates America as a culture already based on the New as evidenced by the pragmatic outlook of every phase of society. He then maintains that hope must be based upon and built on a structure of belief and understanding of God's present providence in history right now. He implies that what America needs now is a solid sense of trust in providence as a prerequisite for authentic hope. The rest of the essays deepen and widen the initial view of hope expressed by Moltmann. J. Coert Rylaarsdam points out the fulfilment-hope pattern which is developed through the whole Bible; Dominic Crossan focuses on the very structure of Mark's gospel as an indication of the eschatological thrust of the New Testament. Two essays explore the relationships between contemporary philosophical world views and this concept of Hope. The series is finally rounded out by "Hope Jewish and Hope Secular" written by Rabbi Eugene D. Borowitz. This offers the fresh horizon of approaching Hope from a standpoint outside of the Christian context. It lends a flavor of universality and openness to the whole series.

The work as a whole because of its widened outlook, its open ended approach, and its ecumenical research (Catholic, Jewish and Protestant scholars are represented) make this must reading for those seeking to meditate on rather than simply read about this vital topic. Perhaps also it is the type of work which will force Europeans to begin to note the rise of genuine theological activity in America.

FRANCIS TARQUINIO, O.P.

Washington, D. C.

TEILHARD AND PERSONALISM. By Andre Ligneul. Glen Rock: Paulist Press, 1968. 82 pp.

If you are one of those people who have always wondered what personalism is but have never had the time to study its origins, its thought or its implications in modern life, you may find this short book invaluable. A treatise more than a book, Andre Ligneul attempts to elicit from the best thought of Chardin a rather admirable study of the inferential tenets of philosophical personalism. The author also frequently compares Chardin's thought with another great personalist, Emmanuel Mounier.

The first chapter, "*The Personalist Outlook*", is more of an introduction to the author's thought and what his endeavors are for the rest of the book. The second chapter, "*The Cosmic Roots of the Person*", attempts to demonstrate the validity of one of Teilhard's essential principles; the penetration of matter by spirit. From this, Ligneul reflects upon Teilhard's thought concerning the relation of the cosmos to biological man. The result is rather fascinating, for man is seen not as the center of the universe, but as an ascending arrow of the great biological synthesis. Finally in the third chapter, "*The Eminent Dignity of the Person*", Ligneul explores what ultimately makes man to be man. His answer? Thought or Consciousness. Ligneul has now firmly established his view of what man is and the succeeding chapters are a beautiful reflection on the nature of the person and on the things he is intimately involved with: himself, others and ultimately, God.

No matter what one's intellectual attitude is toward Chardin or personalism, there is a great possibility that the reader will find much of the author's thought inspiring. Chapter 4, "*The Community of Persons*", is an especially rewarding meditation of Life in a community and Ligneul's reflections on God, freedom, individuality, interiority, involvement and change are interesting to say the least.

MANNES GUILFOY, O.P.

Washington, D. C.

INTRODUCTION TO CATECHETICS. Edited by Peter De Rosa. Milwaukee: Bruce, 1968. 198 pp. \$2.75.

A simple book in style, but certainly not simplistic in approach: is perhaps the best way to characterize this work which represents contemporary British thought in the field of religious education. Complemented by an extensive bibliography, selected with a British audience in mind, this book "speaks well" of its authors; it is evident that they are not only competent in scripturally oriented theology, but also in the realm of practical application of theoretical principles. Sister Romain and Peter De Rosa display a superb understanding of child psychology in their co-authored chapter entitled: "Religion and the Child". Mother Nobert's chapter: "Religion and the Adolescent" might well be considered a development of the thought of the Nijmegen, Holland experts as seen in *Fundamentals and Programs of a New Catechesis* (reviewed in DOMINICANA, Winter, 1966).

A re-arrangement of textual material for an American audience would have been in order. The opening Part: "What We Teach", seems to be overly extended, while brief but high caliber treatment is given to "Whom We Teach" (Part II). In Part III we find only a smattering of current reflection on methodology.

While the content holds a value all its own for the newcomer to the catechetical task, the form in which it is offered can prove to be an obstacle to the serious but untrained religion teacher taking a few moments out of a busy day to "catch up" on the field that is growing very rapidly.

THOMAS CUNNINGHAM, O.P.

Washington, D. C.

L'UNIVERSITA SAN TOMMASO IN ROMA. Notizie sulla pontificia universita san Tommaso d'Aquino e gli istituti che l'hanno preceduto. By Angelus Walz, O.P. Rome: 1966. Illustrated. 103 pp.

DOM'NIKANER UND DOMINIKANERINNEN IN SUddeutschland (1225-1966). By Angelus Walz, O.P. Freising: Kyrios-Verlag, 1967. Small octavo. Illustrated. 143 pp.

In these two volumes Fr. Walz adds two valuable works to his growing library of Dominican historical studies. The first work is devoted to the historical antecedents to the University of St. Thomas in Rome, which was constituted by the declaration of Pope John XXIII on March 7, 1963. The University was not newly created at that time. Its roots stretch back to the Dominican houses of studies in Rome that existed at the priories of Santa Sabina and Santa Maria sopra Minerva in the Middle Ages. More immediately the University springs from the College of St. Thomas which was founded at the Minerva in 1577 and continued uninterruptedly until 1909. In that year a new phase of the College began when Master General Hyacinth Cormier reorganized and extended the curriculum. He also built a new residence for the school on Via San Vitale and changed its name to the Colegio Angelico or Angelicum. The College entered its present buildings in 1932. This change became possible when the Order purchased from the Italian government the Monastery of SS. Domenico e Sisto, a fine 16th century complex of buildings constructed on the Esquiline hill on one of the finest sites in Rome. This move had become desirable owing to an increase in the number of students and faculty members and a developing curriculum. The Angelicum had reached university status without the right to bear the name. The act of John XXIII was an official recognition of a long-standing fact. Fr. Walz reviews in detail these developments in the history of the University of St. Thomas. He adds five valuable appendices. The alumni and historians will also welcome the tables of past and present officials and professors of the University.

The second volume is a popular history of the Dominican Order in Germany from 1225 to 1939. The last chapter continues the history to 1966 but only for the province of Southern Germany that was established in 1939 subsequent to the annexation of Austria by Hitler. The

Austrian Dominican priories were united to those in Southern Germany to constitute the present province, dedicated to St. Albert the Great. Though Fr. Walz does not provide an apparatus of footnotes, the reliability of the volume is guaranteed by his scholarship and wide knowledge of German Dominican history. He supplies a detailed bibliography for readers who care to pursue the history of the German Dominicans in greater detail. Historians will find the volume an extremely useful synthesis of the Order's history in Germany.

WILLIAM A. HINNEBUSCH, O.P.

Washington, D. C.

NATURE, MAN AND SOCIETY IN THE TWELFTH CENTURY. By M. D.

Chenu, O.P. Translated by Jerome Taylor and Lester K. Little. Chicago: The University of Chicago Press, 1968. 361 pp. \$12.50.

Publication of the nine essays which make up this collection constitutes the third published appearance for some of the chapters and the second for others. In 1957 Père Marie-Dominique Chenu gathered together seven of his previously published essays and to these added eleven new ones. These, published as *La théologie au douzième siècle*, formed vol. 45 in the series *Etudes de philosophie médiévale*, ed. Etienne Gilson. A review of this book appears in *Bulletin de théologie ancienne et médiévale* 8 (1958-61) 221-22. Therein is contained the location of reviews of the seven previously published essays. The publications containing the essays themselves are listed by Chenu in *La théologie* in the *Note Bibliographique* which, regrettably, has been omitted in the translation by Taylor and Little.

Professors Taylor and Little, both at the University of Chicago, have selected, edited, and translated nine chapters from Chenu's *La théologie au douzième siècle*. They have indicated their intent by subtitling their translation *Essays on New Theological Perspectives in the Latin West*. Inasmuch as Chenu's contribution to this book is not new and has been subjected to the scrutiny of a reviewer, this review will focus on the editing and translating of Professors Taylor and Little. In *Nature and Society* they translate both Gilson's Preface and Chenu's Introduction. In their Translators' Note on page v they identify the nine chapters they have selected for their edition. In so doing, they reproduce an error from the original by referring to the last chapter as Chapter 19. There are only eighteen chapters in *La théologie* with the final chapter incorrectly numbered. A more serious objection to Taylor and Little's translation lies in the area of the chapters omitted. The translators explain their selection of chapters on page vi where they state that the omitted chapters would add information dealing only with "specialized topics." It is difficult, indeed, to understand the omission of Chapter 4,

Aetas Boetiana, where Chenu states, "On a appelé le xii^e siècle *aetas ovidiana*; on le peut qualifier non moins justement, pour sa mentalité philosophique, *aetas boetiana*." (142) Likewise must be noted the absence of Chapter 12: *L'Entrée de la théologie grecque*. Regretfully, the whole of *La théologie* was not translated. Nevertheless, Professors Taylor and Little have produced a very readable translation of part of Chenu's book.

The typography of the English edition is superior to that of the French and makes the former easier to read. All Latin quotations have been translated in the English edition, and some additional material has been added to the footnotes to update the references, e.g. 14 n28; 104 n6. Furthermore, Chenu's three indices—*Table des auteurs cités*, *Tables analytique des matières*, and *Table lexicographique*—have been fused into a more manageable single index by the translators. In summary, Professors Taylor and Little have produced a less scholarly work than Chenu's original, but, for the reader of English, a more accessible and easier to handle introduction to the intellectual excitement of the twelfth century.

JOHN D. ANDERSON

Washington, D. C.

SERVANTS OF THE LORD. By Karl Rahner. New York: Herder and Herder, 1968. 220 pp. \$4.95.

Any priest looking for good, solid thoughts on many of the current issues and attitudes relating to the sacerdotal office will find them in Father Karl Rahner's eminently readable and consoling volume *Servants of the Lord*. With the incisiveness of his clear mind and all the intensity of his priestly heart, Father Rahner covers a multitude of subjects. Although a collection of essays and sermons and thus lacking any evident development of theme, the updating the author did on those requiring it produces one grand message: The beauty and responsibility of the priesthood in the Vatican II Church.

The spirit of the book can be found in the chapter in which Father Rahner defends celibacy for the secular priest. He writes: "A good many priests today are wrathfully predicting that the Church will sooner or later abandon her law of celibacy. This will happen, they say, just as much else has been changed which seemed sacrosanct a few years ago. Such people consider that they are part of the battalions marching towards the only real future, which makes them feel quite right and up-to-date. Are they right? Do they not forget that true nonconformity may consist in clinging to a holy tradition of ancient evagelic wisdom, in swimming against the stream, in professing the folly of the cross? Has it come home to them that a Christianity unable to reject the as-

sumptions of this world is no true Christianity, that a Christian non-conformity must live the 'nolite conformari huic saeculo' concretely, not just talk about it in the abstract?" (p. 167-8)

The book is not polemic. Rather Father Rahner defends and explains why we must have a hierarchy; the relation of institution and the communication of truth; the absolute necessity of a prayer life for the priest for which nothing can substitute; the oneness of the priest as person and his office, which truth is beautifully developed from a consideration of Mary's Immaculate Conception; Christ as the exemplar of priestly obedience; the reasons for frequent confession for the priest and even the laity. All this is done with reverence and dignity ending with two chapters which are prayers marvelously portraying the sublimity of the priesthood.

One would be hard pressed to find a book comparable to Father Rahner's which has so much to say to the mind and heart of today's priest and indeed to the seminarian and for that matter all the People of God since the priesthood is at the very heart of our religion. The priest who reads and meditates upon the thoughts and prayers offered in this book will certainly be a good and faithful servant of the Lord.

RAYMOND SMITH, O.P.

Washington, D. C.

ACROSS THE CHURCHYARD. By Anselm W. Romb, O.F.M.Conv.

Sisters today are taking a greater share in the apostolate of the parish. Teaching, visiting homes, organizing recreation centers, caring for the sick and aged, planning "home Masses" and engaging in other activities bring priests and sisters together as they work for the people of the contemporary Church.

Father Romb, a priest with extensive experience in parish work, preaching and psychological counseling, describes in depth the various relationships of priests and sisters in the present day Church. The priest as parish co-worker, counselor, confessor, preacher, teacher, advisor and friend to sisters is thoroughly discussed by the author. The section on "The Problem of Aggiornamento" is particularly timely and should be helpful to priests who assist sisters in interpreting and integrating their personal charisms for the good of society. Provocative but incomplete is the discussion on celibate love. A deeper investigation and explanation of this subject would perhaps eliminate many valid questions that come to mind while reading this chapter.

In a clear, concise and practical manner the author discusses the crises of faith which can arise in the life of a sister. He explores such difficulties as lack of maturity, psychological problems, confusion con-

cerning modern concepts of theology and the inability to pray. A full understanding of and participation in the liturgy strengthens the efforts of religious and priests working together in a parish unit. The priest as counselor is the person to whom the sister refers for guidance in facing and overcoming her problems of faith. Although the priest is a theologian and sometimes a psychologist (or at least one with some training in counseling), the sister is primarily seeking the help of someone who can be a true friend and sincerely interested in her welfare. The chapter describing the priest as an understanding counselor is excellent.

The section, "Helping the Sisters to Teach", seems to be very critical of the "generally inadequate theological preparation of sisters" (p. 24). He makes mention of sisters teaching a "false notion of morality" (p. 25) with several vivid but archaic examples; he reiterates time-worn legends which he calls "doubtful tales told by sisters to reinforce some virtue" (p. 27); he tells of children being "forced to daily Mass and repetitious confessions" (p. 26); he claims that sisters are preoccupied "with details and with a plethora of memorized, formulary answers" (p. 25). This reviewer feels it is an unjust indictment on modern catechetical methods employed during these past five or ten years. According to the author "the priest is the expert" (p. 23) but he overlooks the many and varied catechetical workshops, institutes and courses attended frequently by teaching sisters as well as degrees in theology and religious education that sisters have earned in recent years, while the priest is involved for the most part in other parish duties.

The author is a visionary and discusses future changes in liturgy and parish structures as he would like them. The future of the Sacrament of Penance in its celebration and frequency is a timely topic.

This book is small but packed with provocative and stimulating thoughts. Read it only if you have an open mind for you might discover some disturbing ideas which could "rock your boat" too strongly.

SISTER ANN THOMAS, O.P.

Hicksville, N. Y.

ACTING ON THE WORD. By Bernard Haring. New York: Farrar, Strauss and Giroux, 1968. 274 pp. \$5.95.

Billed as a work for all religious in a time of renewal, this is rather clearly geared for women. As with any of Haring's books it is worthwhile and in spots, very worthwhile. Yet that may very well be its chief drawback i.e., it is a bit spotty. Most of the chapters are drawn from conferences given to major religious superiors in the United States and Germany. As a result there is no sustained inner development linking chapters. While many important areas of religious life are treated (religious witness, conscience formation and moral freedom in the shaping

of religious obedience and maturity, prayer, feminine spirituality) and many helpful suggestions proffered, the overall effect seems to lack the power it might have been given by a sharper focus and disciplined writing. We hardly need a man of the stature of Bernard Haring to tell us that: "The Novitiate must be realistic in its approach to a mature life of a professed sister or brother" (p. 32).

This is unfortunate since it may discourage some readers before they reach the very worthwhile sections. Impressive were the chapters dealing with areas related to the vows and prayer. The approach is always positive and flows from Biblical roots as these are seen in the light of Conciliar teaching and the contemporary scene. Obedience is treated within a context of conscience formation and the mature ability to make a decision, (which ability is presupposed for real freedom of action). Chastity receives a sensitive treatment in its role of manifesting undivided service and love. Haring seems strongest however, in his chapter on poverty.

This longest chapter of the book starts from the conviction that in the Beatitudes, poverty is not seen as a law to be enforced but as a "proclamation of the joy and richness of the kingdom." Though he does not advocate destitution, Haring minces no words in denouncing those communities which "sin against the mystery of the Incarnation" and disregard the clear teaching of the Council on poverty. They fail, expecting individual religious to maintain a spirit of poverty within an Institute which is possessive and fosters (directly or indirectly) a style of life that is completely out of touch with the experience of the poor. No less forceful is the warning that: "the future of religious orders taken together and of every Order individually, depends on the answer that is given to the question of . . . renewal in a spirit of poverty.

For the many seeking a more substantial life of prayer, a careful reading of the chapter dealing with that topic is most rewarding. While the primary focus does seem to be on personal prayer (separate chapter for the Eucharist and liturgical prayer) the approach is not the frozen one that is found in many authors. Haring compares certain types of pagan personalism and self fulfillment with that personalism to which men are called by God. The main thrust of his presentation is that personalism of Adam (man) and the serpent (the inflated ego) is inward ending in monologue and frustration, whereas the personalism to which the Lord calls us is always directed outward with its center in God and the Christ-Body. One is reminded of that beautiful segment of the Document on Priestly Formation which exhorts spiritual directors to help seminarians to become close friends of Our Lord and

"to seek Him in many places: in faithful meditation on God's word, . . . in the people to whom they are sent, especially the poor, the young, the sick, the sinful, the unbelieving." (italics mine) (Abbott version, Chpt. V, p. 8)

Haring sums it all up in a very moving and perceptive passage which all of us would do well to ponder:

Ultimately it is a question of the self, of what we are . . . man himself is called by God; this is his *raison d'être* in the sight of God. Man sins and fails to find himself if he does not develop this fundamental attitude of viewing everything as the Word coming from God. If you do not understand yourself as a calling, as a Vocation, as a being called by God . . . then you have not yet found your name."

JAMES V. THULINE, O.P.

Dover, Mass.

WRITINGS IN TIME OF WAR. By Pierre Teilhard de Chardin. New York: Harper and Row, 1968. 315 pp. \$5.95.

Soon all of the works of Teilhard de Chardin will be available in English, and this present volume is an especially fine addition to those already out. The essays included in this volume were written during the war years from 1916 to 1919. In these early attempts at formulating his thought can be found the seminal problems and the directions of Teilhard's latter work. Indeed, the metaphysical presuppositions are more obvious and open in these early writings.

Immediately obvious in these essays is a certain Christian optimism. Even in the horror and existential madness of the war, Teilhard maintained a vision of the total value and harmony of the world and its struggles. He finds courage in his vision of Christ as the form of world to continue the struggle against the multitude and forces of fragmentation. He combines both his scientific and religious insights in a persuasive apologetic for Christian faith.

For Teilhard there are two immediate but false solutions to the universal nature of the world. The first is a materialistic pantheism in which everything is conceived as reducible to matter or to multitude; the other is a spiritual pantheism in which everything is assumed in some amorphous Absolute world-soul. Teilhard's solution accepts the cosmic vision of a universal Being but sees it as organically differentiated from above by the activity of Christ-Omega. Christ is the "higher Center common to all developments, the Form of Forms." With this vision of Christ as the "forma mundi", he fuses his vision of cosmic desire with the two insights of Christian orthodoxy, the transcendence of God and the persistence of human personality.

Along with this scientific and metaphysical insights, Teilhard is striving to formulate his spirituality of the integral nature of the unification in Christ and the unification of the Spirit in the world. The natural spiritualizing forces for greater being and the supernatural dimension

of Christian love are unified in their tendency toward the Cosmic Christ. There is a harmony in the mastery of the world and the pursuit of the Kingdom of God.

Also this particular volume has a very helpful index and introductory notes, something the other volumes in this series didn't have. In general, this is a fine addition to the already published works of Teilhard and an excellent introduction for anyone interested in the genesis of Teilhard's thought.

HENRY PAYNE, O.P.

Washington, D. C.

IALOGUE WITH ISRAEL. By Jean Danielou with a response by Rabbi Jacob B. Agus. Baltimore: Helicon Press, 1966. 128 pp. \$1.95.

This little book—actually not a book, but a collection of book reviews by the author, some short essays, and a letter from a friend—has many debits if one is a beginner in “dialoguing with Israel.” Much of the book deals with precise distinctions between various interpreters of early Christianity and one will be lost if he hasn't some prior knowledge of the areas of conflict. Most of this trouble comes from the format: book reviews are not proper instructional devices for the beginner. Enough on the negative side. There are overriding credits in the book.

First of all it is important for us as spiritual Semites to understand the root of our faith. And this means understanding the race of Abraham. But to dialogue with Jews today we must understand them as they are today. In this the work of Danielou has been admirable and acclaimed by Jews. He is intense in his love for the Jews, and he anguishes over the problems of reconciliation: what is the validity of Judaism in the light of the Christ-event? Do we Christians pray for their conversion and pity them or can we give them dignity in their beliefs? These are hard questions and Christians have not been able to answer them historically, or even today, in terms which make the Jews feel comfort rather than condescension.

Danielou sheds background light on the origins of “Christian anti-semitism.” Intense competition between the fledgling Christians and the established Jewish community produced over-reactions. The struggle for the identity of a follower of Jesus often led to an identity by contrast, namely, contrasting the new way with the old way, a way of fulfillment rather than a way of promise, a good way versus a dead way. The uncomprehensible workings of history combined with some unpurified dogmatic assertions regarding our Jewish brothers brought about the terrible divisions over the centuries. Only today in the warmth created by the Vatican Council, especially by Pope John, who greeted some rabbis by saying, “I am Joseph, your brother,” can we feel a bridge of

love emerging. Perhaps the most piercing indictment is from Edmund Fleg, a man in love with Jesus but unable to be a Christian, a Jew in tension because he observes the disparity between a gospel of love and failures to live it: "What have you done to my kingdom which I had taken from the sons of Israel to give to you? What have you done to my Jews whom I had forgiven?" (63)

Even so erudite and sensitive a man as Danielou can be an occasion of fear for the Jewish community when they see words which remind them of former disasters, of anti-semiticisms. The book is worth reading for the response by Jacob Agus in the last chapter because it makes one think, and deeply, about the tightness of one's frame of reference and its validity.

The debate between the various forms of Judaism and the many varieties of Christianity was peculiarly acute because it was cast in the form, "Who is right?"—instead of being merely a question of "What is right?" It seemed that there could be only one Chosen People, and all who were not so chosen would be cast into outer darkness. (113)

To say, as Father Danielou does, "it is sin that crucified Christ, the sin of Israel, but our own as well," is to continue the identification of the Jew with sin. And this identification is the historical substratum of mythological anti-semitism. To fight anti-semitism with one hand and to sow its sinister seeds with the other is to act like that general of Charles V's army who directed his cannon-fire against the Pope while praying that no harm might come to him. (114)

GERALD DUGAL, O.P.

Washington, D. C.

SEXUALITY AND MORAL RESPONSIBILITY. By Robert P. O'Neil and Michael A. Donovan. Washington: Corpus, 1968. 154 pp. \$4.95.

O'Neil as a clinical psychologist and Donovan as a university chaplain bring their knowledge and experience to bear in this discussion of Christian morality for today. Their basic assertion is that a man's orientation and pattern of life is the subject of morality and not his individual actions. The individual acts of a person, in fact, rarely involve adequate deliberation and full consent of the will. This means that there is practically no act a man can perform that would warrant condemnation of itself, yet a pattern of life which involves no materially grave act can bring about a mortally sinful orientation. Habits, attitudes and values are what shape life and these must be the concern of the Christian and those who form him.

A basic point of view throughout the book is that moral maturity is a growth process and only so much can be expected from a given age

group. For the authors, the "age of reason" comes about age 13; below this age children should indeed be trained in moral values and habits but are not capable of mortal, much less venial, sin. The capacity for making judgments on moral matters begins with adolescence, but it is only with the late teens that this capacity is exercised consistently.

These moral principles the authors apply to three problem areas in the development of a mature and Christian sexuality. Their treatment of sexual fantasies stresses the distinction between fantasy, wish and deed. Fantasy control must be different for the single person, the celibate the engaged and the married. In the area of masturbation pastoral advice must be in terms of habit formation rather than preoccupation with individual acts. Finally, the authors present a reasonable case for premarital continence but call for a gradual lowering of defenses in preparation for the married state.

Besides the current studies in psychology. O'Neil and Donovan draw heavily on Aquinas and on important contemporary moralists like Monden and Schoonenberg. Yet their style is generally clear throughout the book and does not presuppose professional training. This work will be profitable not only to the confessor or counsellor but also to the young adult for whom these questions are often so pressing.

MATTHEW RZECZKOWSKI, O.P.

Washington, D. C.

THE THOMIST

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in brief...

PRAYERS FROM LIFE. Omer Tanghe. P. J. Kenedy & Sons, 1968. 157 pp. \$4.95.

This is another welcome little book of prayers for ordinary occasions. It should prove useful for home liturgies and for any other time when a family wants to pray together. Some of the topics covered are: the wedding day, a mother's first pregnancy, summer vacations, the generation gap, shopping in a department store, and race relations; there is also a series of contemporary meditations on the Stations of the Cross.

COMMENTARY ON THE DOCUMENTS OF VATICAN II. VOLUME TWO. Edited by Herbert Vorgrimler. Herder and Herder, 1968. 415 pp. \$10.00.

The second in a series of detailed commentaries on the Documents of the council, this volume contains expositions of the Decrees on Ecumenism by Werner Becker and Johannes Feiner, on the Bishops' Pastoral Office in the Church by Klaus Mörsdorf, on the Appropriate Renewal of the Religious Life by Friedrich Wulf, and on Priestly Formation by Josef Neuner.

REFORMING THE RITES OF DEATH. Edited by Johannes Wagner. (Concilium, vol. 32). Paulist Press, 1968. 180 pp. \$4.50.

Much recent attention has focused on a complete revision of the Church's burial liturgy to bring out more explicitly the paschal character of Christian death. Volume 32 of *Concilium* devotes itself to this concern. Articles included cover a wide area: the theology of death, a discussion of ancient rites, analysis of the present funeral

Mass, the cemetery, a report on the Chicago Experimental Funeral Rite, and suggestions for reform. The collection concludes with an informative description of other Christian and non-Christian funeral rites.

AMERICA'S FORGOTTEN PRIESTS: What Are They Saying? Joseph Fichter, S.J. Harper and Row, 1968. 254 pp. \$6.95.

A sociological study of the opinions of American diocesan priests who hold positions lower than that of pastor or monsignor. Of the 5,398 priests who received the survey, 51% responded. The areas of investigation were change, human relations and communication, formation, working conditions, freedom of conscience, and celibacy—all as seen in the light of the Council's recommendations for renewal in these areas. Fichter's study shows that there is a sharp divergence among age groups on many questions, but that almost all agree that Vatican II represents a turning-point in the life of the Church, and that a large proportion of younger diocesan priests are dissatisfied with the clerical environment in which they work. Both young and old are generally in agreement that they cannot serve the Church effectively within the unrealistic structures in which the present system places them: poor education, no opportunity to improve it, and little opportunity for a variety of life styles and service. The now celebrated chapter on the attitude of priests towards celibacy reveals that while there is substantial support for giving the option to marry many would choose the celibate state.

CRIES FROM THE HEART. Francois Chalet. Sheed & Ward, 1968. 156 pp. \$3.95.

Fr. Chalet is a French priest who has been active in many fields: the apostolate to the working class, teaching Greek and French in a seminary, and the rehabilitation of prostitutes. His book draws from this background. Each little chapter has four parts: a) a quotation from someone who has come to talk with Fr. Chalet, b) his response which explains how the person can find his situation mirrored in some particular psalm, c) the psalm of interest, and d) a short reference to the New Testament which complements the sentiment expressed by the psalm. The book is especially valuable because it shows that all human feelings and experiences are apt subject matter for prayer.

CALLING. Joseph Sikora. Herder & Herder, 1968. 206 pp. \$4.95.

This book approaches the "vocation crisis" by attempting to develop the concept of "vocation." Rather than merely modernize religious habits or send religious into the inner city, religious institutes should work for a deeper understanding of "vocation." Fr. Sikora begins from the fundamental notes of a religious vocation: God's desire to be the absolute Love in the life of a particular individual, and that individual's desire to imitate Christ in response to God's love. He then develops these notes by considering: mortification and suffering in the Christian life, freedom through authority, true and false poverty, chastity and interpersonal communion, contemplation in action, and service in the Church.

Statement of Ownership, Management and Circulation

1. Date of filing: September 17, 1968. 2. Title of publication: *Dominicana*. 3. Frequency of issue: Quarterly—Spring, Summer, Fall, Winter. 4. Location of known office of publication: 487 Michigan Avenue, N.E., Washington, D.C. 20017. 5. Location of the headquarters or general business offices of the publishers: Same. 6. Names and addresses of the Publisher and Editor: Publisher: Dominican House of Studies, 487 Michigan Ave., N.E., Washington D.C. 20017; Editor is Alan Milmore, O.P. Editor's address: Same. Managing editor is Gregory Salomone, O.P. Managing editor's address: Same. 7. Owner: Dominican Fathers, Province of St. Joseph, Inc., 869 Lexington Ave., New York, New York 10021. 8. Known bondholders, mortgagees and other security holders owning or holding 1 percent or more of total amount of bonds, mortgages or other securities: none. 9. The purpose, function, and nonprofit status of this organization and the exempt status for Federal income tax purposes have not changed during the preceding 12 months. 10. Average number of copies each issue during preceding 12 months and single issue nearest filing date, respectively: Total number of copies printed, 2,100 and 2,100; paid circulation sales through dealers and carriers, street vendors and counter sales, 100 and 110; mail subscriptions, 1,760 and 1,450; total paid circulation, 1,860 and 1,560; free distribution (including samples) by mail, carrier or other means, 10 and 0; total distribution, 1,870 and 1,560; office use, leftover, unaccounted, spoiled after printing, 230 and 540; total, 2,100 and 2,100. I certify that the statements made by me above are correct and complete. (Signed) Alan Milmore, O.P., Editor.