

# BOOK REVIEWS

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THE COUNCIL, REFORM AND REUNION. By Hans Küng. Translated by Cecily Hastings. New York, Sheed & Ward, 1961. \$3.95.

Father Hans Küng, Professor of Fundamental Theology in the Catholic Theological Faculty of the University of Tübingen, has been rightfully hailed as a major theological talent of this decade. His most recent work, *The Council, Reform and Reunion* is one of the most important books on the Christian scene today. With extreme penetration and clarity, it is addressed explicitly to the problems and prospects of the Second Vatican Council. It is living and practical in that it does not deal with vague generalities but goes directly to the heart of things in proposing what the Council must do. Fr. Küng does not claim that the Council will effect reunion but he does claim that it will be a step toward it. The Council, he teaches, will lay the groundwork for reunion. He follows Pope John in envisioning how this will happen.

The Pope's inaugural encyclical, *Ad Petri Cathedram*, made it clear that the irresistible hope of assurance for reunion is bound up with the increase of the Catholic faith, with a true renewal of morality among Christian people, and with the adaptation of ecclesiastical discipline to the needs and conditions of our time. The Second Vatican Council is to do something totally different from all the wholly theoretical and ineffectual appeals to "return" which have rung out so often. The Pope is confident that a council which achieves these practical tasks will, as he says, "itself be a gentle invitation to our separated brethren to seek and find true unity." Fr. Küng, following the Holy Father, defends the thesis that if reunion is to be anything but an empty dream, the Catholic Church must begin by an extensive reform of herself. The following statement, from the encyclical already cited, has provided the cue for Fr. Küng.

By God's grace, then, we shall hold this Council; we shall prepare for it by working hard at whatever on the Catholic side most needs to be healed and strengthened according to the teaching of Our

Lord. When we have carried out this strenuous task, eliminated everything which could at the human level hinder our rapid progress, then we shall point to the Church in all her splendor, . . . and say to all those who are separated from us, Orthodox, Protestants, and the rest: Look, brothers, this is the Church of Christ. We have striven to be true to her, to ask the Lord for grace that she may remain forever what He willed. Come; here the way lies open for meeting and for homecoming; come; take, or resume, that place which is yours, which for many of you was your fathers' place.

Within this framework, Fr. Küng points out the question of inviting non-Catholic Christians is a secondary one. The direct task of the Council is a renewal within the Church or a reform within the Church. He prefers the word "renewal" to the word "reform" because it stresses the positive and creative aspect. Catholic reform, being renewal, is neither innovation nor restoration. It is a positive renewal and adaptation of the Church to present needs and conditions or a bringing up of the Church to the present day. Catholic renewal lies midway between two extremes, revolution and restoration. It is not revolution because it does not aim at the violent overthrow either of values or authority and it is not bent upon what is new in a doctrinaire, fanatical fashion, without piety toward the past. It is not innovation but renewal.

Catholic reform is not restoration. It does not aim lethargically at the maintenance of a system but courageously advances toward ever greater truth. It has no wish to establish old forms, but to discover new forms appropriate to the times. It does not wish to tighten up the rigorous observance of laws, regulations, canons and subsections and so revive some outworn disciplinary system, but to renew the Church's institutions from within.

This book will demonstrate before the eyes of Christians both inside and outside the Church something which has always been a commonplace of Catholicism: that reformation is not exclusively Protestant. Very often Protestant preachers and theologians have used the argument that they are the reformed church, Catholics the unreformed church. All too often, too, Catholic preachers and theologians have treated reform of the Church as practically and theologically forbidden, as though the promises made to her excluded reform. The author states that the word "reform," or better yet "renovation or renewal" are words with solid foundation in

Catholic tradition. Neither in theory nor in practice has the necessity of reform in the Catholic Church ever been disputed.

In a brief but enlightening exposition, the author indicates why the Church needs constant renovation. Renewal and reform of the Church are permanently necessary in the Church because although the Church is from Christ, the Church consists first of all, of human beings, and secondly of sinful human beings. "Wherever there are men, there is failure. Where there is failure, there is the need of improving, of reforming. Reformation is a permanent necessity in the Church because the Church is made up of men. The Church is made up of sinful men . . . because sinful members remain members of the Church. They are not separated from the Church because the Church does not will that a sinner be lost."

Considering only the fact that the Holy Spirit assists the Church we would be neglecting the human element in the Church. It would be most unrealistic to imagine that the Catholic Church is beyond the need of renovation and that only the dissident bodies must reform. Therefore, the author points out, that we cannot even consider "irreformable areas" of the Church, as though there were two stories of a building, one on top of the other, of which one was reformable and the other irreformable. He says it is not possible to separate the irreformable essence of the Church, as established by God, from the concrete working-out of the Church in time by men. The essence is embedded in the human working-out in history somewhat as the plan and the permanent principles of architecture and engineering enter into the actual building.

Still continuing the analogy of likening the Church to a building, Fr. Küng continues: "Every part of the building, even the innermost room in it, or the most important or the most valuable, is, basically, liable to need renewing and can therefore be reformed and renewed. Only, the plan as expressed in any particular part of the building . . . must not be set aside; no part of the building must become simply something else, or collapse altogether." The following is especially significant: "Every institution; no part the holiest (the celebration of the Eucharist, or the preaching of the Gospel), every aspect of organization (even the primacy of Rome, or the episcopal government of the Church) can, through the historical process of formation and deformation, come to need renewal, and must then be reformed and renewed; only the basic irreformable pattern given by God through Christ must not be set aside."

In other words, there are no irreformable areas of the Church because the divine and immutable is embedded in the human and mutable. But

despite her constant need for purification, the Church remains at all times a great and manifest sign of holiness and beneficence. The one who is ultimately to reform the Church is Christ Himself just as it was Christ Who formed her in the first place. For it is Christ, through the Holy Spirit, Who ensures that the bright, invincible light of the Church's true nature will in the end break through and shine through the darkness of her un-nature. This will not happen, the author points out, without the cooperation of all of us. This is the time for us to act. If there is to be true reform in the Church, and it is the intention of Pope John that there will be true reform, it must become the concern of the whole Church. The author suggests four ways of manifesting universal concern for the Council. These four suggestions are beyond the reach of no one: suffering, prayer, criticism, and action.

With the great emphasis placed on renewal in the coming Ecumenical Council, the author again insists that this is not the beginning of renewal in the Catholic Church. Rather the history of the Church is at the same time a history of a process of reformation. It is a history of renewal. In *The Council, Reform and Reunion*, Fr. Küng gives the reader a brief survey of the history of the Church as a history of reform.

He lists, in particular, six steps which have already been taken by the Catholic Church over the past seventy years. The Church took these steps in the spirit of self-renewal but at the same time she was advancing to meet her separated brethren. The different steps taken in themselves are small but Fr. Küng insists that taken together they add up to a great deal. The steps are as follows: 1) Catholic appreciation of the religious motives in the Protestant Reformation; 2) growing regard for the scriptures in the Catholic Church; 3) development of the Catholic liturgy into a people's liturgy; 4) understanding of the universal priesthood, i.e., the priesthood of all the faithful; 5) increased adaptation of the Church to the nations, and discouragement of Europeanism and Latinism in the missions; 6) concentration and interiorization of the devotional life of the ordinary Catholics. In the development of these six points it is sufficiently pointed out to the reader that the Church already has the spirit of renewal and that she has gone far along the road toward a meeting place with those outside the Church.

Cognizant that considerable skepticism concerning the reform in the Council is prevalent, Fr. Küng, in the final chapter, presents some of these skeptical objections. Then he answers each of them in a way that almost puts the reader at ease.



In the last part, he discusses concrete measures which the Church should give attention to in the coming Council if she is to present herself in a more favorable light to Protestants. He hopes attention is given to the nature of the episcopal office, thus complementing the unfinished work of the First Vatican Council, which concentrated on papal primacy. The diocese, according to Fr. Küng, cannot be made an independent unit, but its power can be increased by strengthening the authority of national and continental bishops' conferences. In this way the preaching of the Gospel, the discipline of the Church, and the liturgy could be more suitably adapted to the needs of various peoples. Other reforms, concerning the Mass, the breviary, marriage courts, etc., could be more suitably effected by regional authorities of this kind rather than by the Holy See.

In addition to the above recommendations, the author protests vehemently about various current practices in the Church. He mentions particularly the Vatican bureaucracy, the predominance of Italian bishops, "Marian Maximalism," and superstition in popular devotions. Such criticisms as these represent the judgment of a significant number of Catholics as well as the majority of non-Catholics.

The main point made by *The Council, Reform and Reunion* is that it is the responsibility of the Church to make the Second Vatican Council a significant step toward reunion by extensive reform of herself—a reform of herself that amounts to renewing in herself the spirit of Christ and the Gospel. In conclusion, rather than using our own words to evaluate this work, we shall quote what others have already said about it:

"He has forthrightly expressed the many hopes we all have for the coming Council." Gustave Weigel, S.J.

"It is a relatively rare thing for this reviewer to apply the term excellent to a book, but there is no other word to describe this one." Columban Browning, C.P.

"Even if it makes little impact on the Council, this book will have a great and salutary influence on the way in which many readers, both Catholic and non-Catholic, look on the contemporary situation of the Church and the prospects for reunion." Avery Dulles, S.J. —Leonard Tracy, O.P.

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THE ECUMENICAL COUNCIL, THE CHURCH AND CHRISTEN-  
DOM. By Lorenz Jaeger. New York, Kenedy, 1961. pp. 194. \$3.95.

Ever since Pope John XXIII announced on January 25, 1959, his intention to convoke the Second Vatican Council, numerous books and

articles have been published treating of the twenty preceding ecumenical councils as well as the many aspects of and the problems which will confront Vatican II. Yet this work, which also discusses these very topics, is unique. It is unique in this sense, that the author, Lorenz Jaeger, Archbishop of Paderborn, gives us as it were first-hand information. Archbishop Jaeger is a member of the preparatory commission for the Second Vatican Council, being the Secretary of the Commission for Promoting Christian Unity under the presidency of Cardinal Bea. As a result of his knowledge and vast experience, Archbishop Jaeger has come to be regarded as an expert on the many problems of reunification. *The Eumenical Council, the Church and Christendom* is, therefore, an authoritative work. It answers many questions which are currently being asked about the Council by Catholics and non-Catholics alike, both as regards the structure of the approaching Council and the question of reunification. This it does in a clear and objective manner for those who seek to know the significance and importance of the Second Vatican Council.

Throughout the book, and especially in the latter section, the author has recourse to two encyclical letters of Pope John: *Ad Petri Cathedram* and *Princeps Pastorum*. While both of these encyclicals touch upon the forthcoming Council, the former does so in a special way and lists the objectives set for the Council by Pope John: the development of the Catholic faith, the renewal of the Christian life, and the adaptation of ecclesiastical legislation to modern requirements.

With these notions in mind, the book, which contains seven chapters can be roughly divided into three main parts. The first section discusses the roles played by the earlier councils, with particular attention given to the Council of Trent which convened on March 15, 1545, and the First Vatican Council which was convoked on June 29, 1868, by the Bull *Aeterni Patris* of Pope Pius IX. The second section deals with the set-up of the forthcoming Council and the problems which must be considered in order to reach the objectives of the Council as proposed by Pope John in *Ad Petri Cathedram*. The third part treats in a detailed manner of the problem of unity and of possible reunification. In this section, the author gives us the attitudes of Eastern Christians, Anglicans, Protestants and the World Council of Churches towards the Second Vatican Council.

In the first section, then, the author delves into the history of the preceding ecumenical councils, but with a special eye on the ecclesiology of these councils. He shows the development of the theological appreciation of the Church's true nature from one council to another. This is important.

And Archbishop Jaeger has performed a valuable service by showing us this development of ecclesiology because one of the greatest obstacles to unification with other Christian sects is precisely the many and varied concepts of what is meant by the "Church."

Looking back over the history of the twenty preceding ecumenical councils we see that through the centuries the councils change in structure. Certainly the first council, the First Council of Nicea which met in 325, was vastly different from the twentieth, the First Vatican Council which convened in 1869. This is not surprising since each of the ecumenical councils represents different stages in the growth of the Church and the development of her dogmas. Archbishop Jaeger, however, states three conditioning factors which are to be found in these structural variations. 1) Ecclesiological evolution. Regarding this factor he says, "The structural form of each council reflects the prevailing ecclesiology and the progressive theological apprehension of the term 'Church,' that is with regard to its hierarchical structure." 2) The relationship between the Church and its environment. The Church is a society which exists in the world. She must, therefore, respond to the changing needs of the times. 3) The non-necessity, absolutely speaking, for councils. Since the supreme pontiff is the vicar of Christ on earth and it is his duty to rule the Church, the Church could define her dogmas and develop her ecclesiastical structure without councils. We should remember, however, that there have been times in the history of the Church when councils were morally necessary to the Church and that some of the councils were of decisive importance to the Church. Since Archbishop Jaeger's concern in the first section of the book is with the first of these three factors, that, namely, of ecclesiological evolution, the other two factors are not discussed.

In chapter one the first eight ecumenical councils are considered. Here we should remember that these first eight councils compose a special branch of the twenty ecumenical councils. For these eight, which pertain to Christian antiquity, were all convoked not by the reigning pontiff, but by the reigning emperor. The emperor was well aware of his obligations as the protector of the Church's peace and unity. He called himself the *episcopus ab externo* and the Eastern Church considered him to be equal with, and similar to, an apostle. Emperor Constantine himself felt that "God has selected my office for the fulfillment of his plans . . . so that mankind, through my assistance, might return to the service of the most holy law and that the most sacred faith, under the powerful leadership of the Almighty, might win more souls to its side."

The pope was involved in these first councils insofar as he recognized or rejected the legitimacy of the convocation. If he approved of it, he would usually send his representatives to it. This being the case, the decrees of the council were confirmed by the pope signing his name through his representatives. It is in this way that the pope worked together with the councils of Christian antiquity.

Of these first eight councils, all of which met in the East at Nicea, Constantinople, Ephesus and Chalcedon, the first four are of major importance. For these first four councils formed the dogma of the Trinity as well as the Christological dogma. These four councils were held in such esteem that Pope Gregory the Great revered them as he did the four Gospels, for it was through the efforts of these councils that the foundation of the Church was secured.

Archbishop Jaeger cites four points which stand out prominently as regards the ecclesiology of these first ecumenical councils. 1) The ecumenical council was an assembly of bishops representing the entire Church, and the presence of the representatives of the pope guaranteed unity between Eastern and Western Churches. 2) The assembled bishops worked as the successors of the apostles in union with the successor of St. Peter. 3) The conciliar fathers were the representatives of tradition and the rightful expounders of Sacred Scripture (their unanimous agreement proclaiming the faith of the Church). 4) Because of the presence of the Holy Ghost which was promised by Christ, the decisions of the councils were infallible. These four points constitute the conciliar ecclesiology and it is important to keep in mind that these points are applicable to all ecumenical councils.

In the second chapter, which discusses the seven councils of the middle ages, their particular form and ecclesiological peculiarity, the author notes that Christendom had changed considerably by the time of the middle ages. Schism had completely cut off the Eastern Churches from Rome in 1054. There was great need for reform within the Church. As a result of this, the general councils of the middle ages grew out of synods which the reform popes called. These synods were attended by a restricted number of bishops and the extent of their authority depended for the most part on the rise of the reform papacy. Hubert Jedin states in his *Ecumenical Councils in the Catholic Church* that

The papal general councils of the second half of the Middle Ages had been at the work of the reform Papacy. All of them had been convoked and presided over by the popes. Like the early councils

they were bishops' councils but enlarged by the participation of abbots, representatives of cathedral chapters and even of secular power. Though the latter were not entitled to a vote (strictly speaking) they had the right of making themselves heard in matters that concerned them. The pope gave their final form to the conciliar decrees and embodied a large number of them in the papal code of laws. At the council, he appears as the apex of a pyramid which included both the Church and the community of all Christian peoples.

Thus, the primacy of the pope at this time had fully developed. It is now only the pope who can rightfully convoke an ecumenical council, and there is now more cooperation between the pope, bishops and others who participated in these councils.

Chapters three and four, which treat of the councils of the late middle ages, the Council of Trent and the First Vatican Council, show a further developing of doctrine. The Council of Trent, which met over three periods, extending from 1545 to 1563, made decisions about scripture and tradition as sources of faith, about original sin, justification and the sacraments. According to Archbishop Jaeger,

the importance of the Council of Trent for ecclesiology is not so much in its dealing with particular controversial points . . . but rather in the way it was guided, carried through and finally confirmed. The Pope directed all three periods of the Council through his legates who themselves decided which questions were to be discussed. All members of the Council, including the accredited envoys of the Christian princes who had been invited, could indeed make proposals about the acceptance of propositions, but the final decision lay with the papal delegates. The Council took upon itself to define the Church's *depositum fidei* and to prove its basis in Scripture and apostolic tradition. It submitted all its conclusions to the Pope for confirmation, and on 28th January, 1564, Paul IV confirmed all its decrees without exception or any alteration.

The First Vatican Council, the twentieth and last of the ecumenical councils of the Church, was carefully planned and well prepared. By the time the Council was finally opened, the preparatory subcommittees were already discharging very detailed preliminary work. The agenda of the



Council was completed and was published. As is well known, the most important contribution of this Council was the dogmatic constitution of the primacy and infallibility of the pope which was decided on in the fourth session, July 18, 1870. The author notes that the definition of the papal primacy of jurisdiction and infallibility in the exercise of the supreme teaching office has removed the obstacles which have so long stood in the way of the development of ecclesiology.

The second section of the book, which discusses the preparations for the Second Vatican Council, comprises chapters five and six. Much can be said about this section which would evolve into a very lengthy study. It suffices for the purpose of this review to point out that here Archbishop Jaeger offers a complete definition of an ecumenical council. It is a solemn assembly, called by the pope, of the bishops of the Catholic world, to consider and decide, under the presidency of the pope, matters concerning the whole of Christendom. To be truly ecumenical, a council must be universal as to its summoning (all the bishops of the Catholic world are summoned), its execution and its power. The author goes on to show that papal infallibility does not necessarily make councils superfluous, that the ecumenical council represents the entire Church, what part the laity plays in a modern council, the work of the preparatory commissions and the mechanics of a modern council.

In the third part of the book, which states the attitudes of various other Christian sects towards the approaching Council, Archbishop Jaeger notes that the longing for unity finds visible expression in the ecumenical movement, and has already brought together, in great part, the various Christian communities (with the exception of the Roman Catholic Church) in the World Council of Churches. Although Christendom today represents a variety of divisions, there is still one point on which all are agreed; all seek the unity willed by Christ. This is the impulse behind the ecumenical movement and should lead to a correct understanding by non-Catholic sects of the Catholic notion of unity spoken of by Pope John in *Ad Petri Cathedram*. We should remember that the aim of the Pope in convoking this Council is not to bring about union. The time is not yet ripe for this. Rather, the aim of the Council is to prepare the way for future union by renewing now the life of the Church. As Pope John says:

Bishops will come together there from every corner of the world to discuss important matters of religion. But the most pressing topics will be those which concern the spread of the Catholic faith,



the revival of Christian standards of morality, and the bringing of ecclesiastical discipline into closer accord with the needs and conditions of our times. This in itself will provide an outstanding example of truth, unity and love. May those who are separated from this Apostolic See, beholding this manifestation of unity, derive from it the inspiration to seek out that unity which Jesus Christ prayed for so ardently from his heavenly Father.

Archbishop Jaeger notes that the setting up of the Secretariate for Promoting Christian Unity shows that the Pope hopes for a possible reunion in the future. The World Council of Churches has given indication that it plans to make use of this Secretariate which is certainly a hopeful sign. However, while it can be conceded that the non-Catholic sects look favorably upon the forthcoming Council, they are not expecting reunification to result from it. This is simply not the time for reunification. As Cardinal Lercaro, the Archbishop of Bologna has stated, the Council will not be a "Council for unification," but a "Council of unity," which will create or strengthen the prerequisites for a better understanding and drawing together of those outside.

Archbishop Jaeger has done a great service to all Christians by writing *The Ecumenical Council, the Church and Christendom*. It is at once factual, clear, concise and objective. Many will benefit profitably from this book.

—Christopher Lozier, O.P.

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THE SECOND VATICAN COUNCIL. By Henri Daniel-Rops. Translated by Alastair Guinan. New York, Hawthorn, 1962. pp. 160. \$3.50.

The three-fold purpose of this little volume—to sketch a history of the Councils, to block out a theology of their constitution, and to outline the possibilities suggested by the convocation of Vatican II—is a broad enough scope to tax the skill of even such a distinguished author as Daniel-Rops. It seems evident that, since the goals have been combined, this work is intended as a sort of handbook for those whose reading time is limited. Doubtless too, the latter part, which consists in cautious prognostications, will become dated within a few months time. At least it will not be of more than historical interest.

Of more lasting value, however, are the parts of the book which are professedly historical and theological. Now, if a person were to attempt to discern a single theological point which seems to be the key to understand-

ing the historical evolution of the Councils and the principle which limits any predictions concerning Vatican II, it is this: "As an institution, a council is not an element embodied in the basic constitution of the Church. . . . Strictly speaking, Jesus Christ is not the founder of the conciliar system. . . . Actually, it was the Church which, acting spontaneously, gave birth to the institution we call the council" (pp. 14-15).

The Church gives birth to the council. "Canonically," therefore, the council is an ecclesiastical institution; but it was altogether "natural" that the birth take place. This principle makes much less mysterious how the emperors could have dominated the councils in earlier days; how the "conciliar" movement could have been engendered when the power of the papacy was at a low ebb, chiefly because of the great Western Schism. It explains, on the other hand, how the Councils have been "spectacular" moments in the defense and development of the Catholic faith and the true reform of Christian life and the Church's discipline. Again, the same principle causes all members of the Church to look upon the Council as a gift of God—the effect of the breath of the Spirit—and a responsibility.

Such thoughts are suggested by the author's short but (under the circumstances) sufficient treatment of this vast subject. This, of course, is for the good. Most readers, however, will judge that the value of the work as a whole is limited by several factors. First of all, the translator does not seem to have taken sufficient pain in adapting the examples used by the author for an American reading public (of course, this is a moot point, that is, what the liberty of the translator is in this respect). In any case, there are errors in translation and/or editing which do not make for a well-rounded work. For example, on page 15 we find the phrase ". . . to take council." The German periodical which has devoted much space to the question of the diaconate is called *Wohrt und Warbeit* (correct: *Wort und Warbeit*). (See page 137.) It might be useful also to point out, in reference to the terms used on page 146, that the official English translation of the name given to Cardinal Bea's Secretariate is as follows: Secretariate for Promoting Christian Unity. On the same page, the secretary of this organization, Monsignor Willebrands, is called a bishop. On page 149 Karl Barth is named "the outstanding theologian of Protestantism." This appears to be a confusing way of rendering the French which indicates merely that Dr. Barth is an outstanding representative of Protestant thought today. Finally, Father John Meyendorff's name is misspelled on page 133.

Without blaming the translator for these errors, a person can not help wishing that these defects might be eliminated from a book that is of great

interest, both on account of the taste which is being cultivated for discussion about the Council, and because of the superior way in which the material is summarized.

One or two questions might be brought up for discussion in connection with the work which the author himself has done. Would it, first of all, be considered a cavil to ask about the propriety of a statement such as this: "*Nowadays* . . . the Church recognizes liberty to be one of the attributes of the human person" (page 124). The context of this sentence is, of course, concerned with the controversy over "liberalism" in the nineteenth century. There would seem, however, to be better ways of putting something which touches on an important truth, namely, that in the past hundred years there has taken place a homogeneous evolution in the thought of the Church (engendered by much controversy inside and outside the Church) about the place of the individual in the so-called "pluralistic" society.

Finally, a person is inclined to wonder, seeing that the Pope himself has explicitly said that the principal purpose of the Council will be the development of the Catholic faith, the renewal of Christian life, and the adaptation of ecclesiastical discipline to modern times, why these very categories could not have been used as an outline concerning the possible topics to be considered during the course of Vatican II. This would have made clearer what is actually meant by the terms "doctrinal, pastoral, missionary and apostolic, and ecumenical" perspectives.

—Maurice B. Schepers, O.P.

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THE CHRISTIAN CHURCHES OF THE EAST. Vol. I: Churches in Communion with Rome. By Donald Attwater. Milwaukee, Bruce, 1961 revision. pp. 232. \$7.50.

The Catholic Church has encountered various types of cultures and people. By her tremendous wisdom she sought to learn about them, work for and with them, and above all, to love them as God's children. As a result, the Church soon assimilated these cultures and their people. Their presence in the Church deepened the understanding of the doctrine of her universality, and enriched the beauty of her liturgy.

There are, however, many Latin Rite Catholics who fail to perceive this wisdom especially in regard to the Eastern Catholic Rites. They are thus deprived of an appreciation and a true understanding of what it means to say that the Church is universal. They remain provincial in their outlook, suspicious and contemptuous of all which varies with their own. As

a result of their narrow-mindedness, due principally to ignorance and lack of interest in their Eastern brethren, not only have they isolated the Eastern Catholic Rites, but have caused many of their members to enter into schism.

Catholics in the United States have been prominently guilty of this flagrant neglect. The extent of this ignorance is almost unbelievable and its effect catastrophic. In 1886, when Fr. Ivan Valanasky arrived in the United States as the first priest sent to administer to the Ukrainian Catholics, he was excommunicated by the Latin Ordinary on the first Sunday after his arrival, having only reported his presence in the diocese to that Ordinary. To have married clergy is customary in the Eastern Rites. Due to the laity's ignorance and immediate misunderstanding of this fact, the hierarchy in the United States found married clergy embarrassing. They therefore petitioned the Holy See to have them removed and to decree that henceforth only celibate priests should be admitted to, or ordained in, the United States. Due to the schism caused by that decree, and by further legislation, joined to the general atmosphere of hostility showed these Eastern brethren by the Latin Rite Catholics, it is estimated that some 600,000 Eastern Rite Catholics in the United States have gone into schism. Is this not enough to impress on the minds of Latin Rite Catholics the need and importance of learning, understanding, and loving their Eastern Brethren who are as true a part of Christ's Church as anyone is or ever will be?

Aware of the tremendous need to educate English-speaking Latins about their Eastern brethren, Donald Attwater has seen fit to propose this first volume of *The Christian Churches of the East*. This work, a revision and statistical emendation of *The Catholic Eastern Churches*, which the author wrote in 1935 and revised in 1937, aims at being an elementary introduction to the general reader. In this book, the history, characteristics, liturgy, and the statistical data of each Eastern Rite are presented.

The author prefaces his consideration of each Rite in particular by offering some general notions which serve as a background to a true understanding of the Eastern Catholic Rites. He begins by discussing the relationship which existed between East and West prior to the schism. He then offers some customs of the Eastern Catholics which vary with the West, and in conjunction with this, the author relates some personal experiences concerning a misunderstanding of some of them, which the reader will find revealing. Ultimately, by way of introduction, there is a general discussion of the Byzantine liturgy and customs common to many, if not all, the Rites.

At this point the author embarks on his treatment of each Rite in

particular. He has grouped them into five liturgical families arranged in alphabetical order, except for the Byzantine family, which, because of its importance, he chose to treat first.

In these pages Mr. Attwater has included a great number of facts about the Rites and their liturgy, which, as he states in his introduction, he has tried to make exact to the best of his ability. Despite the author's care, there are minor inaccuracies in this revised text. However, there are also disturbing inaccuracies in this 1961 revision, such as that concerning the Italo-Greeks in the United States. He writes, "There are no statistics of their number in the United States today. Thirty years ago they were said to be 20,000, but there has been a tendency to overestimate the number of Catholic Orientals of some rites in America." The 1937 edition was rendered the same except for the words "Fifteen years ago." In fact, however, statistics concerning the Italo-Greeks were published in *The National Catholic Almanac* as early as 1952, and their estimate is put at a conservative 10,000. In like manner the author tells us that the Maronites in the United States, who had an estimated 38,800 in 1937, now have a membership which seems to be over 50,000. The estimate sent by the Maronite clergy to Rome last year numbered 190,000—a great deal over Mr. Attwater's estimate. Since 1952, *The National Catholic Almanac*, as well as *Unitas*, in its spring 1955 issue, published an estimate already at 125,000. The reviewer thus finds such notable discrepancies as these quite out of place in an edition of a work republished as being revised and brought up to date, since they could have easily been omitted by a little research in a volume which one would almost consider a "must" in determining the number of Eastern Rite Catholics in the United States, *The National Catholic Almanac*.

A further notable exception to the general verification of the revised facts and data concerning the Rites and their liturgy, is the chapter which treats of the Maronites.

The author has remarked in his introduction that for the historical parts and accounts of more remote Rites he has had to rely on the work and information of others, and has engaged in no original research on his own. It is difficult to determine exactly how remote the Maronites are to Mr. Attwater since he does mention in a footnote that he attended their liturgy at one time. However, it becomes rather evident that he has indeed relied on secondary sources. An author of Donald Attwater's repute would not have allowed a chapter containing nearly twenty inaccuracies to be released as factual and brought up to date, if he were cognizant of this fact.

Some of the more obvious inaccuracies which would immediately come



to the notice of one familiar with the Maronite situation today, besides that of their representation in the United States already mentioned, would be the following. The author claims that the Maronite College, refounded in 1891, is *now* under the direction of the Jesuits and can accommodate twenty-four students. The Maronite College in fact was closed by Pope Pius IX and is no longer existent. We are told that out of twenty-five anaphoras, eight are printed for us. In the *Dictionnaire de Théologie Catholique*, Vol. X, Part I, pp. 1-142, one discovers that prior to 1910 the number was fixed at nine, and if one presently enters a Maronite Church and examines the Missal, he will find twelve. In like manner, the Patriarch is said to have jurisdiction over the faithful in the old Turkish empire. This is a limitation to the jurisdiction he received from the Holy See, which extends over the entire East, wherever his faithful are. The modification of the Maronite liturgy was, according to the author, begun in the sixteenth century. Yet it is historically verifiable that it began in the eleventh century with the Crusades. It is not the purpose of this review to point out all of them; it suffices to cite and mention examples.

Further, Mr. Attwater's remark that the perpetual orthodoxy of the Maronites has now been abandoned except by a few die-hards is questionable. The real crux to this problem is expressed by the author in footnote fifteen: "Their unorthodoxy may well have been simply verbal." In fact, all that the Maronites insist is, that they have never as a totality been formally in schism. That they were materially unorthodox in having monophysite expressions in their liturgy, even they do not deny. Actually there are still expressions of that nature in their liturgy which are subject both to orthodox and unorthodox interpretation. This position, namely, that the Maronites as a totality have never been formally in schism is historically verifiable and is in fact the position presented in the *Dictionnaire*, a reputable source. Further, this position will also be presented in the new *Catholic Encyclopedia*.

It should be noted that due to a greater knowledge of Maronite history brought about by the translation of many works from Arabic into French, the trend of scholars who understand the Maronite position, is in their favor. There has often been a false interpretation of their position, maintaining that they claim that there were never Maronites in schism. To disprove this, the Maronites on Cyprus, who were reunited, are cited as proof. But one could never imply that the Maronites hold this position, when in fact, they very openly state that their own Patriarchs have excommunicated certain bishops and their followers who have gone into schism. Thus the



true and only Maronite position is that they, as a totality, have never been formally in schism. The remark of the author then, on this point, will have to be modified in any revision if not totally deleted. That this whole chapter was not basically revised in the new edition is most regrettable.

The consideration of the Eastern Catholic Rites closes with a chapter on the position of monasticism in the East and its development to the present day.

Donald Attwater has presented for English-speaking people a work on the Eastern Catholic Rites, which contains a sufficient number of inaccuracies to merit its limitation to the category of an elementary introduction for the general reader as the author intended, rather than to be used as an accurate, authoritative reference work. However, this book has fulfilled, at least in part, a tremendous need, since *The Christian Churches of the East* remains the best work on this subject now available to English-speaking people.

—Joachim Haladus, O.P.

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PROPHECY AND INSPIRATION. By Paul Synave, O.P., and Pierre Benoit, O.P. New York, Desclee, 1961. pp. 186. \$3.75.

One would laugh at farmers who constantly dig up and plow through their land, apparently for no other reason than to enjoy the sound of their machines going over already plowed land; plowed land must be cultivated and made to bring in edible harvest for an existing market. Yet some thinkers today are content with skipping over furrows and with digging big holes in the plowed land of the ancients and peddling stale produce at an expensive price to hungry students.

So, it is a thing of delight to see a book like *Prophecy and Inspiration* come upon the scene, for it has indications that it is a work harvested from the productive ground of a well-fed past, but which also yields produce for a hungry present.

Responding to the stimulus of the *Providentissimus Deus* of Leo XIII emphasizing the need for scientific comment on the nature of scriptural inspiration, and reacting to the results of other men who have inquired into this field, Pierre Benoit has evolved a genuinely scientific treatise on inspiration.

The book, *Prophecy and Inspiration*, is a sequel and an amplification of the essay, "Inspiration" in the work, *Guide to the Bible*, which appeared in 1960.

*Prophecy and Inspiration* is divided into two sections, "Explanatory Notes" and "Notes on Thomistic Doctrine." This bi-partition is striking—because it is confusing.

"Explanatory Notes" are nothing more than an extracted commentary on the questions St. Thomas Aquinas asks about prophecy (*Summa Theologiae*, II-II, pp. 171-178). I say "extracted" for the commentary is there without the text commented on. There are eighty-one explanatory notes, which are intended to expand Aquinas' thought on prophecy and to preface Benoit's thought on inspiration.

Part II, "Notes on Thomistic Doctrine," contains two subheadings: "The Gift of Prophecy according to St. Thomas" and "Scriptural Inspiration." First, there is a consideration of the gift of prophecy. After indicating that prophecy is essentially knowledge, supernatural knowledge given for the benefit of the community, Benoit continues with an examination of the terminology used to distinguish revelation from inspiration, and then concludes this section with a study of the prophet as an instrument of God.

The significant point about the distinction of revelation and inspiration is that revelation (the disclosing of new truths) belongs properly to prophecy. Inspiration is ". . . the antecedent influence which raises the mind above its ordinary level and endows it with greater intellectual vigor" (p. 70). Great stress is placed upon the instrumental role of the prophet, but Benoit concludes that the act of prophecy is a vital intrinsic act of the man who is elevated to this office. This makes him a secondary cause, but a principal secondary cause; he is not an instrumental cause, except in the wide sense of the term.

The section of the book on inspiration is the architectonic plan for a scientific edifice. It is here that Benoit hopes to employ the wisdom of his brother, Thomas Aquinas, on a problem that is the concern of the men of divine science today.

Here, midway through the book, is the real starting point. The initial question is finally asked: "Is there such a thing as scriptural inspiration?"—an important question! The next question is: "How are we to know which books God inspired?" (p. 86). The answers to these questions come from the Church's teaching.

Now comes the real task—discovering what the nature of scriptural inspiration is, and examining how the divine and the human concur in the composition of the Book. The problem is stated as it has evolved through dialectic and counter-dialectic, through the Church's pronouncements on attempted explanations, and through further inquiries. Two theories stating

1) that inspiration is a form of *Negative Assistance*, a prophylactic action of God, seeing to it that the human author does not fall into error as he is writing, and 2) that inspiration is a form of *Subsequent Approval*, and approbatory action of God, examining the work of the human author to see whether it has been faithful, were condemned at the First Vatican Council. It is here that Benoit sees work to be done by the theologian. "If the Church clearly affirmed the essential point of her doctrine, she did not claim to define in minute detail the way in which inspiration directs the human faculties; she left it up to theological schools to clarify this point in free discussions" (p. 90).

Benoit has taken a long time to set down a foundation which is sound and solid; he now proceeds to work. There are three points to consider: instrumentality, judgment, and methodology. Instrumentality is a basic point. Benoit has already indicated that the typical prophet is a secondary principal cause and an instrument in the wide sense. Above this, he sees an application of the strict sense of instrumentality in the case of the imperfect prophet or even of the true prophet with reference to things he does not understand. The instrumentality, then, of the sacred writer is applied accordingly—it is not part of the effect (the Book) that is attributed to God and part to man, but the whole of the effect (form and content, ideas and words) is attributed to each, and in different ways. God is the principal cause; man is the instrument—but a special instrument, ". . . an instrument which acts in a vital manner and, though under the divine influence, remains truly the author of its own thought" (p. 95).

The two ideas of revelation and inspiration come up again. In the apprehension of ideas either God infuses (reveals) new species in the mind of the writer or lets him use knowledge already acquired by natural expedient and by means of a divine impetus, cause (inspires) a new point of view to be formed.

The next thought is important: the writer must form a judgment; and it is here that the charism of inspiration is paramount.

God illuminates this judgment with a special, supernatural power, differing from the natural concurrence given to every created intellect, and gives it a penetration, a clarity, a certitude which man could not have achieved if left to his own resources. But in so doing, God does not form the judgment in place of his instrument; rather God causes his instrument to judge vitally and humanly, so as to make the divinely impregnated thought of the instrument a source of truth (p. 97).

By this, St. Luke's "... following up all things carefully from the first" (Lk. 1:3) and the author of the Second Book of Machabees' "... undertaking this work of abridging, ... a business full of watching and sweat" (II Mach. 2:27) can be viewed in more understandable terms.

Opposing an *a posteriori* method, which starts from the notion of authorship and works toward the notion of inspiration, Benoit starts *a priori* with the concept of inspiration and proceeds to explain the concept of authorship. He supports this procedure by a formulation of the First Vatican Council (Session 3, ch. 2): "The Church holds them [the books of the Old and New Testaments] as sacred and canonical ... because, having been written under the *inspiration* of the Holy Spirit they have God for their *author*" (emphasis reviewer's).

Benoit views this order (inspiration first, then authorship) more valuable in the long run, even though the procedure *a posteriori* might be more logical; for in exercising the faith in matters which have been supernaturally given, the starting point of human authorship cannot avoid vague conclusions, such as lowering "... God to the level of human psychology" (p. 101).

Based on the nature of the speculative and practical judgments, there are examined two divine callings—the prophet and the sacred writer. All this comes down to God's intention: what does He want? Does He impel a man to repeat what has been revealed to him, "to repeat an oracle"? (p. 106) or does He impel a man to write, "to compose a book"? (*ibid.*). Here fit in the notions of the speculative and practical judgments, prophet and writer.

Then comes into focus what is meant primarily in each case, i.e., in that of the prophet and in that of the sacred writer. It is here that revelation is compared with the two kinds of inspiration, cognitive and scriptural, which influence the speculative and practical judgments respectively.

Following this are three applications to the problems at hand; 1) the extent of inspiration to the mind, will, and executive faculties of the human writer; to all men who took part in the composition of the Book; to the entire content of the Book; 2) inerrancy; 3) exegesis. All these areas are closely examined in view of the work done on inspiration itself.

The task of a critic is dangerous, especially in matters where the faith is involved, in matters where the scriptures are prominent, and in matters which are worked over by competent and recognized theologians. With all this mind, there must be clarity of criticism, propriety of praise, and caution of correction.

The two main lines of this evaluation will be: 1) a comparison of this book with what Fr. Benoit has written on inspiration in the *Guide to the Bible*; 2) an indication of how his procedure has evoked understanding.

The question of how a theologian is to go about discovering the nature and characteristics of scriptural inspiration has come about mainly because of past attempts to answer the question and of consequent difficulties about the results. The principles of the investigation, it must be said, are given at the start. The existence of divine inspiration is seen in the very scriptures, old and new. This is further attested to by the Fathers and Doctors of the Church; and in addition, the Church herself, through the popes and councils, has taught this clearly. It has already been pointed out that it is because of God's inspiration that the sacred writer shares the title, author. This causal relationship between author and inspirer leaves the theologian with the question: where to begin?

Fr. Benoit criticizes the procedure which begins ". . . with the *human notion of author* and, by analyzing the concept, deduces what inspiration must be . . ." (p. 100). He criticizes this by saying, "For this new, unheard of fact of God himself being responsible for a work, our own words are inadequate. The word 'author' cannot be used unless it is so broadened that it becomes an analogous term" (p. 101). But what else is to be expected? What else can there be except analogical conclusions? Perhaps the better word is "anthropomorphic." If God is lowered to the level of the human, by making Him like a human author, this is metaphor; but if the notion of author is raised to the level of the divine, this is analogy, and properly so.

Benoit chooses to begin with inspiration. This notion is ". . . above all a theological one, by definition adapted and restricted to the unique case of God" (p. 101). He sees it as more reliable because of its obscurity and as less obscure than the metaphorical use of author. Benoit's result is a notion of God the author, ". . . a *broadened, analogical sense*, rich in theological implications, one which will not confine God within the narrow limits of human authorship, but will respect his transcendence as divine author" (p. 102; emphasis reviewer's). The same words describing analogical results are used both for correction of the *a posteriori* method and corroboration of the *a priori* method.

Benoit understands the author-to-inspirer method as a procedure which puts the Bible into the mind of God in a univocal way, and the inspirer-to-author procedure as putting the Bible into the human mind and showing how God and man analogously merit the title of author.

This criticism of an *a priori* procedure can not be taken too strictly,



for in trying to obtain science about God, even when we have been given the truths about Him by revelation, we still must proceed *a posteriori*. As far as starting with human notions are concerned, note St. Paul's argument: "For who among men knows the things of a man except the spirit of the man which is within him? Even so, the things of God no one knows but the Spirit of God" (I Cor. 2:11); and also note St. Thomas' argument for the predication of the term, generation, for the procession of the Son from the Father (*Summa Theologiae*, I, q. 27, a. 2). Both are *a posteriori* ways of arriving at some knowledge which can be drawn from and understood about the truths of faith.

It is not the use of analogy which is at fault in the *a posteriori* method; it is the weakness of what is the more known in reaching what is less known which is at fault.

The art of teaching is manifested in the classroom and on the printed page. A book and its translation which states its purpose to clarify disputed points, to prove a position, to use something old to get at something new, is important. So it is that even if the science of reality is mastered, it must be presented clearly, understandably, and convincingly. The way of science is not the way of art. The search for the nature of things may be science, but the explanation of them is art. This book fails almost completely in its structural form as a means of effective communication of very vital conclusions.

After a brief prologue regarding the intention of the work, about forty-five pages of explanatory notes are thrust upon the reader with a casual reference to the articles in the *Summa Theologiae* of which they are commentaries. These notes are used as the foundation of the concept of prophetic inspiration. From this, Benoit intended to work out his concept of scriptural inspiration. A complete overhaul is necessary to make this rich work effective. The unified essay in the *Guide to the Bible* is much more satisfying; this new expanded work should have followed its predecessor's solid lines.

The translation, as can be seen from the excerpts quoted, is very readable; this part of the endeavor would have been more complete had the translators made an effort to make the French and Latin footnotes readable too.

This work rises strong in our age, and except for a few loose buttresses, it is outstanding.

—Albert Doshner, O.P.



YOU ARE THE CHURCH. By James J. Killgallon. Westminster, Newman, 1961. pp. 136. \$2.95.

Laymen have always been part of the "leaven" of Jesus Christ, imperceptibly bringing the kingdom of heaven into all areas of human society. But today more than ever before, because of the increasing secularization of that society, the burden of the active apostolate has fallen to lay Catholics. Says Fr. Killgallon, "Sermons in Catholic churches will not reach the people who need the Church's doctrine most. Neither will books in Catholic bookstores. But conversations in homes and bars and offices and factories will reach them. This requires two things of modern Catholic laymen—knowledge and courage, knowledge of the Church's teaching and courage to speak up." Fr. Killgallon has well supplied an instructive and delightfully readable instrument for fulfilling the first of these requirements. The inspiration which pervades his book goes a long way toward fostering the second.

If the layman is to successfully bring the Church to his world, *all* depends on his own conception and appreciation of her. Therefore, in colors taken from the Epistles of St. Paul and the *Mystici Corporis* of Pius XII, the author paints, for the lay representative of the Church, her true image. She is not to be seen as a divinely instituted organization, "a great bureau to which they (Catholics) go for service." She is, rather, a living organism, the very Body of Christ. The Church is "our union with Christ, our Savior and Redeemer, our Mediator with the Father. It is our union with one another through Christ. It is the people of God, the family of God. . . . It is our mother . . . who supplies us with spiritual life and help . . . and it is more than all these things. It is the extension of Jesus Christ into space and his prolongation in time."

A good deal more than half the book is turned to clearing up mistaken notions of the Church. In this section Fr. Killgallon's meditative insights and concrete writing style are best displayed as they wipe away many common smudges on the image of the Church and illuminate her true countenance. Here he discusses "Sacramentals and Superstition," "The Church at its Best" (i.e., at Mass), "The Church and Mary," "The Church and the Commandments," "The Church and Sin," "The Church and Confession," "The Church and Sex." The treatment of these topics affords abundant material for the lay apostle. They are proposed with such doctrinal accuracy and clarity that they may well serve as points of meditation for religious or even as sermon material for priests.

Drawing upon a uniquely varied background and a singular literary talent, Fr. Killgallon has wed a profound speculative understanding of the Church with the pastoral art of "plain talk" to produce 136 pages of pleasurable reading, spiritual illumination, and apostolic purpose.

—M.B.

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THE WIDE WORLD MY PARISH. By Yves Congar, O.P. Translated by Donald Attwater. Baltimore, Helicon, 1961. pp. 188. \$4.50.

One of the characteristics of the present religious situation is that lay people are asking very profound questions about the Church, salvation, comparative religion and many other truths of the faith. Even an elementary reply to these questions presupposes a basic knowledge of the faith that most of the questioners do not have. As Father Congar notes: "If he [the lay-person] is to keep up with the world in which he is called to live and bear witness, the first effort required of him is almost everywhere an effort of the mind, the intellect, of intelligence and understanding." It is this concern for the laity that has led Father Congar to write *The Wide World My Parish*.

He discusses the Church in the changing world and tries to answer the question why the Church has not made greater inroads in the life of the world. In the chapter entitled "Jacob's Ladder," he proposes a profound interpretation of the role of the Church; as community of Christians representing mankind towards Christ; as institution, or sacrament of salvation, representing Christ towards the world. In this two-fold movement the Church actualizes the biblical idea of "first fruits." Coming from Christ and composed of men, she is always bearing the whole of one toward the whole of the other. "Each one of us for his own little world, all of us for the world at large—we are Jacob's ladder." This seems to me to be the kind of theological thinking that lay people, struggling against seemingly infinite obstacles in the world, will find extremely helpful and consoling.

Fr. Congar goes on to discuss salvation which he presents as deliverance, but more than that, emphasizing the notion of fulfillment. To be "saved" means to have a destiny "beyond," and if it is "beyond," it depends on Someone else, on the Lord; it means too that our present life has a deeper meaning than appears on the surface, for it is rooted in hope for the future. Finally, salvation means freedom from frustration, for the meaning of life is bound up with the right relationship between the Creator and the creature, which allows God to be really God in us, shining in us and

allowing His will to be fulfilled in us. The notion that salvation means fulfillment is a theological truth that every Christian needs to think about in these perilous times.

There are penetrating insights into the meaning of heaven, purgatory and hell, that make these truths meaningful for the modern Christian. Fr. Congar helps us to understand about the salvation of "the others" in a rather technical and detailed discussion of the formula "Outside the Church there is no salvation." But it is a rewarding discussion which results in our understanding the formula in a much less ominous tone than first reading would give it, for it is no longer to be regarded as answering the question "*Who* will be saved?" but rather "*What* is the institution that is commissioned to discharge the ministry of salvation?"

There is a very brief treatment of human freedom, and one wishes that it were more detailed. But there are enough new insights and a profound penetration of the faith that will satisfy the most discriminating reader. At the same time, the language is far from technical and there are frequent literary allusions, which makes *The Wide World My Parish* a delight to read.

—J.D.C.

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CHRISTIANITY DIVIDED. Protestant and Roman Catholic Theological Issues. Edited by Daniel J. Callahan, Heiko A. Oberman and Daniel J. O'Hanlon, S.J. New York, Sheed & Ward, 1961. pp. 335. \$6.00.

Thirteen essays on five major problems facing Protestants and Catholics today comprise this book. Laymen will have to read these reflections of theologians, written for theologians, carefully and thoughtfully to understand all matter presented. However, each major topic is preceded by introductory notes which are clear, crisp and avoid technical vocabulary. The problems range through scripture, tradition, the Church, the sacraments and justification. The introductory notes sum up well the starting point of each Catholic or Protestant writer. The editors feel that the time is now ripe to publish such an anthology to further the cause of ecumenism; religious-minded Americans are mature enough to evaluate these issues without burdening their consciences. The book carries the *Imprimatur* of the Bishop of Burlington for the Catholic portions.

Sampling from the section on scripture and tradition, Josef Geiselmann says regarding the Catholic point of view that "God is no plumber

... letting the word of God flow out of two sources of faith, Scripture and Tradition, as out of two water taps marked hot and cold." Trent points the way to a comprehensive Catholic view; we can see them both at once in their proper setting, the Church. Towards the end of this essay, the author points out that many Protestant theologians on their part are drawing clear of the "scripture alone" theory because they are gaining a more comprehensive view of the Church. Only if scripture is read in the context of the life of the Church, according to Geiselmann, may we speak of the sufficiency of the content of holy scripture.

Professor Oscar Cullmann is a Protestant theologian who has not drawn clear of the "scripture alone" position. He says that the Catholic Church confuses the period of the Apostles with that of the Church. Yet when the Church in the second century fixed the canon, she drew the line maintaining a superior norm: the Apostolic period codified in the canon. Prof. Cullmann concedes that the Church should define, but these definitions should not bind later generations since the Holy Spirit lives on *in* the Church but not *by* the Church.

Karl Barth expresses a Protestant outlook regarding the Church in his essay. He says: "... according to Protestant doctrine the visible Church and the invisible Church are one and the same . . . they are not two species of one genus, but two predicates of the same subject." Back to back with Barth's essays there is placed "Catholic Ecclesiology in Our Time" by Gustave Weigel, S.J. He states that "although the distinction between the visible and invisible Church can be understood in a good sense, yet radically it is a poor distinction." The reader might reflect on the image of ships passing each other unaware in the night.

*Christianity Divided* could profitably be used as a textbook for seminars in Church unity problems for our day. There are ample footnotes at the end of each essay with selected readings for further study.

—E.C.

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THE UNFINISHED REFORMATION. By Hans Asmussen *et al.* Translated by Robert J. Olsen. Notre Dame, Fides, 1961. pp. 213. \$4.95.

The ecumenical spirit is sweeping the world. People of all faiths are becoming aware of the crying need for Church unity. This book presents some of the work done toward unity and understanding by some of the leading Protestants in the ecumenical movement.

The book is the joint effort of some of the members of the *Sammlung*,

"an association of Evangelical men and women, clergy and laity, who have heard the divine call to reunite a divided Christendom and who accordingly pray and work in the hope that the reformed Churches . . . may find their necessary place within the One, Holy, Catholic and Apostolic Church." This group, between 1954-1957, sent out seven circular letters to those interested in their work. These are printed in full in the present volume, together with the "Twelve Evangelical Theses of Catholic Truths" which received so much attention when published in 1957. Much of that included in these Theses is surprisingly close to the doctrine of the Church. Of course, there are marked differences also.

The rest of the book consists of commentaries on the above Theses done separately by five Lutheran ministers. The commentaries are the fruit of much scholarship. Throughout, there is evident a burning desire for Christian unity, and a realistic recognition of the various doctrinal differences still separating the non-Catholic brethren from the Church.

Fr. John P. Dolan, C.S.C., Professor of History at the University of Notre Dame, has written a foreword to this English Edition. He insists that the extremely complicated reformation must be seen as still going on; and also that we Catholics must be convinced that it somehow fits into the divine plan of salvation.

This work will be stimulating for those who are actively engaged in the ecumenical movement. It demands a firm grasp of the basic problems under discussion. The layman without a strong background in the historical and theological matters at hand will need a guide, or "commentator on the commentators" to steer him safely along the path.

—J.P.

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RELIGIOUS LIFE IN THE MODERN WORLD. Vol. III: The Vows and Perfection. By Bernard I. Mullahy, C.S.C., Charles Corcoran, C.S.C., Albert Riesner, C.S.S.R., and John F. O'Hara, D.D., C.S.C. University of Notre Dame Press, 1962. pp. 232. \$1.95 (paperback).

In "Growth in Christ," the final article in this latest volume of *Religious Life in the Modern World* to emanate from the Notre Dame Institutes of Spirituality, the late Archbishop of Philadelphia, John Cardinal O'Hara, states the aim of the Notre Dame Institutes of Spirituality as proposed by Pope Pius XII: "to deepen and strengthen the religious life throughout the world as an effective antidote against the widespread evils



and dangers of these troubled times." Volume three, which deals with the vows and the striving for religious perfection, certainly should have this effect on the religious who consider its contents.

The seven excellent articles published in this little volume include in addition to the one already mentioned, "Sanctification through the Vows," "The Exercise of Authority," "The Canon Law of Religious Poverty," "The Vow of Obedience," "Ascetical and Mystical Theology," and "Mary the Model of Religious Perfection." One would conclude just from a mere glance at the titles of the articles contained in this volume that many aspects of the religious vows are discussed. This is true and the task is accomplished with laudable clarity and insight as well.

We were especially impressed by "The Exercise of Authority" and "The Vow of Obedience," both of which articles were written by Fr. Corcoran. In the former, the author discusses first of all the notions of authority and then goes on to consider the qualities demanded of a person whose assignment it is to exercise authority, as well as the functions of authority and its distribution. Religious superiors should find this article particularly helpful and enlightening.

In the latter article, treating of the vow of obedience, Fr. Corcoran penetrates into the meaning of this, the greatest of the three vows, discussing the scope and qualities of obedience in addition to the faults against this important religious vow.

Fr. Mullahy's article on "Mary the Model of Religious Perfection" is also noteworthy. He suggests that three of the most prominent characteristics of our Blessed Mother's spirituality are magnanimity, maturity and simplicity. Along these lines he states: "A spirituality that is too complex and too artificially contrived, that weighs down and stifles the soul with an excessive burden of vocal prayers, devotions, exercises, practices and customs which are constantly growing by accretion—a spirituality of that sort would, it seems to me, be quite alien to the spirituality of Mary." The author goes on to state that "she would conceive of the spiritual life as aiming, not so much at her own personal perfection, as at the glory of God and fullness of Charity."

The Notre Dame Institutes of Spirituality have done a great service to the religious life in the United States by publishing the high quality articles contained in this volume as well as the two previous volumes. Their low price is also very appealing. We look forward to future publications.

—C.L.

TONGUES OF FIRE. By Leonce de Grandmaison, S.J. Translated by M. Angeline Bouchard. Notre Dame, Fides, 1961. pp. 214. \$4.95.

The great gift of conversation consists more in drawing it out, than in displaying it. Since meditation is a type of conversation with God, Fr. Leonce de Grandmaison thus possesses that great gift. Some works on meditation present a plan, and then develop it for the one meditating, while others guide and suggest a plan but leave it up to the one meditating to effect it himself. The latter is the method of *Tongues of Fire*.

The meditations are ordered to those who may be engaged in apostolic activity, but in no wise is their use limited solely to these. The meditative guides are conveniently divided as to make either eight retreats, thirty conferences, or one hundred and five meditations, if taken singly. Thus they can be of help to priests who may find themselves in need of material for retreats or Sister's conferences, as well as to the laity for private meditation.

Following each section there is a suggested reading list of various texts in the scriptures and the *Imitation of Christ*, which also treat of the point being considered.

*Tongues of Fire* then, is a guide to meditation which leaves to the meditator the effectuation of the plan suggested both by the thoughts of Fr. Grandmaison, and the suggested readings appended to them.

—J.H.

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THE GOD OF ISRAEL, THE GOD OF CHRISTIANS. Edited by J. Giblet. Translated by Kathryn Sullivan, R.S.C.J. New York, Desclee, 1961. pp. 261. \$3.95.

This book is a collection of essays about some of the important themes of holy scripture. Most of these essays run about ten to twenty pages, and in that brief space, they trace some one theme through the whole history of salvation: from the time of the patriarchs and the exodus, through the monarchy and prophets, through Judaism, into the teaching of Christ and the Church, even into the Apocalypse and the New Jerusalem. Being so brief, each essay can only give an indication, an outline, of the depth and meaningfulness of the theme considered. Of course, whole books could be written about most of these topics; but that is outside the scope of the present work. Of necessity too, the contributing authors had to be very selective in the examples they used to illustrate the theme about which they were writing. Therefore none of the topics receives an exhaustive

development in this book; rather, each essay presents a short, richly suggestive, "bird's eye" view of some attribute of God or some characteristic of His dealings with us.

The subject matter of the individual essays in this collection is, again, very selective. Obviously, not all the important ideas of revelation could be presented in a book like this; but a number of important themes are considered: God electing us, God dwelling among us, God and His Messias, and many more.

Many of the authors contributing essays to this book are very well known; some are outstanding scripture scholars. Yet, as in any collection of writings, not all the essays are of the same quality. Nor would all the articles be equally intelligible to readers unfamiliar with the subjects considered. The book, for the most part, reads easily. The English translation is certainly clear.

In spite of these many good qualities, it seems that this book has certain limitations. In a general way, the book requires the reader to be already familiar with the subject before he starts. Thus, if one did not previously have an idea of the development of revelation, if one was not already conversant with the contents of the various books of the Bible, if one did not previously know the history of the chosen people, then he would not derive from the book all that the reader is meant to derive. If a reader has this background, he can appreciate the focusing on one theme, he will follow this path of light through the story of salvation. He will see the beauty of these brief essays which bring into prominence some of the great themes of the Bible. For such a reader, this is a worthwhile book. But if the reader does not have this general familiarity already, he might not see these essays in perspective. He might not realize how selective they are, or how other biblical manifestations of these themes have been passed over and omitted. He might miss the point of many allusions in the essays. But for the reader who comes prepared, these essays will help correlate his knowledge, and deepen his understanding and appreciation of God's word to us in holy scripture.

We might also suggest that the English title is misleading and not very appropriate. The book is subtitled "The Great Themes of Scripture." This latter would surely have been more fitting than the title the book now bears in the English translation.

In conclusion, we think this book will make good reading for those familiar with scripture who desire to crystalize their knowledge. It helps one to see briefly the working out of some theme through the whole of

salvation history. These essays are a sign of the fruits of modern biblical study; they give promise of fuller, more complete work yet to come.

—H.G.

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PARENT AND CHILD. By Leo J. Trese. New York, Sheed & Ward, 1962 pp. 186. \$3.50.

The Family Service Association of America recently observed the fiftieth anniversary of its foundation. At special observances held in New York City commemorating the event it was declared that the degeneration of family life is the "No. 1" social problem in our country today. It is not a problem which can be remedied by the Church, by the educational system, or by the municipal, state or federal government. It is a problem for the family to solve. But parents need help, for the task is an arduous one. *Parent and Child* is an effective means to help parents combat the degeneration of family life. The author takes a long and penetrating look at American youth, their parents, and the relationship between them.

Among the pertinent questions considered are the following: Just what role does a child's heritage play in his progress toward well-adjusted maturity? What are the factors that have contributed—or should contribute—to the development of his personality? What form should discipline and punishment take? And, perhaps more important for the Christian parent, how can my child become a saint? These questions must ultimately be answered by each parent himself, but Fr. Trese with his extensive training in the field of child psychology brings a rich, deep and compassionate insight into such problems. He brings insights which parents could rarely discover without professional help. He contributes not so much definitive answers to the problems but rather effective, realistic, and workable suggestions. He does not smother his subject in the jargon of the psychologist—although he is a trained and experienced psychologist. His little book could be read and profited from both by parents who have Ph.D.'s as well as those who have not even received a high school education.

Of primary importance in this book is the emphasis placed on the power of parental love in family life. Our Lord Jesus Christ considered love so important that He capsulated the whole body of His teaching in one double pronged command: Love God with your whole heart and with your whole soul and your neighbor as yourself. If children are to grow up and obey this command they must be shown how to love. But there is no better way to teach a child how to love than to let him experience love.

It is a fact that those who were never loved when they were children cannot themselves love even when they reach maturity. Fr. Trese recognizes that love is the maker of well-adjusted men as well as the maker of saints. In fact, there is no other element of child psychology that he stresses more than the basic need that a child has to feel loved from the moment of his birth. When a child is conscious of parental love, generously given and plainly manifested, emotional stability is imparted to the child and family life is thereby strengthened.

Child guidance clinics all over the country have documented the fact that the feeling of being unloved is fatal to the healthful psychological development of the child. The child must have the feeling that he is loved or he perishes emotionally. Fr. Trese works on the principle that it is not possible to give a child too much love, too much real love. Children soak up love. They soak up love the way parched earth soaks up rain in the dead of summer. They thrive on it. But it is not enough for the parents to have love for a child; they must be sure that the child knows that he is loved. A youngster who feels unloved, even though he is totally mistaken and really is deeply loved by his parents, is as badly off as the child who actually is unloved. For this reason love should be served to children in heaping portions.

Little children need to be told frequently and explicitly that they are loved. They need the frequent reassurance of a kiss and a hug, particularly at bedtime and in the morning and when returning from school. An older child, particularly a boy, may resent this sentimental demonstration in the presence of others, especially in the presence of his friends. In the privacy of the home, however, marks of affection will still be welcomed even by the older child, however casually he may seem to accept a kiss or a caress. It is also important that the parents have love for one another and that they outwardly manifest their love. There is nothing that will do more to satisfy a child's need for security than to see his father kiss his mother, call her sweetheart, and to see her return the kiss with a smile in her eyes. Without any conscious reasoning, the child knows that his home is safe, that his parents are there to stay, and that he will have them both when he needs them.

Fr. Trese insists that parents have a sound philosophy of discipline. It is the love behind the punishment that makes punishment effective in the character formation of the child. It is only when the child sees love behind the punishment that he begins to want to be better. But love must be used with caution. It must never, under any circumstances, be used as a



weapon or used as a bribe or threat. A child never should be threatened with the loss of his parents' love if he misbehaves or promised love if he does behave. The child should feel that, in good report and bad report, he can always safely count on his parents' love. They do not love him when he is good; they love him, period, and still love him at his worst. If a child does not have this feeling, then he is insecure now and he will be an insecure adult.

Working on the principle that there is no possible way to teach a child how to love except by loving him, Fr. Trese proceeds to show that it is through the love which his parents have for him that a child learns what it means to be loved by God. It is from the love for his parents which they have enkindled in him that a child is able to rise to a love for God. Barring a miracle of grace, no person will be deeply religious who has not, as a child, been generously loved. To the unloved child (and the later adult) God will be an abstraction, a distant God, perhaps even a vindictive and a repulsive God.

Considerable treatment is given to the problems of adolescence. But the answer to these problems is also based on parental love. An adolescent who has had a happy childhood, secure in the love of his parents and with a confidence in himself which his parents have wisely cultivated, is well-prepared to cope with the pressures which adolescence will bring. Attention is also given to the delinquent child. Here too, the prime tool of therapy must be love. This book is not without helpful suggestions to the parent in his task of imparting sex instruction to his child. It stresses the sacredness of sex while at the same time developing a wholesome outlook about it.

By "love" is not meant sentimentality or emotionalism. Love is based on the recognition of the child's worth as a person. Love knows that each person has been touched by the Blood of Christ and their deepdown dignity is because they are loved by God. The reviewer finds that the "No. 1" social problem of our country, family disintegration, would be greatly lessened if the principles from *Parent and Child* were put into practice. We recommend the book to parents, counselors, youth leaders, group workers, nuns, priests, and all others who have any contact whatsoever with children.

—L.T.

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LITURGICAL PRELUDES. By Luis M. Martinez, Philadelphia, Peter-Reilly, 1961. pp. 224. \$3.50.

The late Archbishop Luis Martinez will be remembered for his book

*The Sanctifier* which appeared a few years ago. This present work, although it does not quite reach the excellence of *The Sanctifier*, is another fine book from the pen of the Primate of Mexico.

*Liturgical Preludes* is divided into two sections. The first part presents a series of meditations on the main feasts and seasons of the liturgical cycle and their relationship to the theme of purity. Purity is considered under a specific, positive aspect; it is the simplicity of God as reflected in His creatures. The theme of purity is developed in an examination of nine particular phases in the liturgical cycle, beginning with Advent and concluding with the Feast of All Saints as the perfection of purity. Also interwoven with this main idea are the complementary themes of love and of suffering for the beloved.

Part Two, entitled "Lights on the Liturgical Cycle," is composed of six sections devoted to meditations on the five liturgical seasons of Advent, Christmas, Lent, Easter and Pentecost. The final chapter, a very brief one, deals with the feast of the Most Holy Trinity.

The entire work may be characterized as the use of the liturgy as a starting point for a series of highly personal meditations. The style is full, at times almost ornate. None of the chapters is of great length, so the richness of the writing does not become deadening if taken in small portions.

In short, a good book for slow, prayerful reading.

—B.N.

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THE METAPHYSICS OF LOVE. By Frederick D. Wilhelmsen. New York, Sheed & Ward, 1962. pp. 159. \$3.50.

Contingency yearning after eternity, the finite languishing for the infinite, man being by being loved—it is this tensional paradox, this harmony of existence that is the subject of Frederick D. Wilhelmsen's meditations.

Professor Wilhelmsen offers *The Metaphysics of Love* as a set of philosophical meditations by a man who believes that agape lies at the heart of being. Agape is defined as a personal love by which a lover affirms the richness of his existence by conferring himself freely upon another. It is a kind of standing outside oneself for another's sake. It is tensionally opposed to eros, which is taken to be the tendency of a finite being to seek its own good, love turned inward. The dynamic unity of human existence is seen as a tension between agape and eros.

This is the heart of all being; it is precisely this vibrant heart that the

modern existential philosophies preclude by considering man to be a being statically constituted—a closed universe sufficient unto himself. The fact is that man is essentially a being open toward another.

This book is not an academic exercise in fine-spun thinking. It is a statement of the Christian concept of being. Professor Wilhelmsen shows its relevance to the modern world by the context of his presentation. The book is divided into three parts or meditations. In the first part, "Tragedy, Ecstasy and History," he explores the relation between the tragedy of life—the result of a man's look at the multiplicity in which he is created, and the ecstasy of life—which comes from a man's look at the existential unity of that very creation. This relation is resolved under the light of history taken in the terms of Heidegger, the Eleatics, Aristotle and St. Thomas Aquinas. And the meaning of personality is seen as intrinsically composed of these three elements.

Attention is turned upon "Being as Ecstasy in Contemporary Spanish Philosophy" in the second meditation of the series. He summarizes the pertinent philosophy of Jose Ortega y Gasset and that of Xavier Zubiri. Using these as occasions, he then historically traces the dynamic concept of being as achieved by Aristotle and reviews its exploitation by St. Thomas as well as its subsequent restriction by the commentators on St. Thomas.

"Agape and Being" are then explored in their intimate relation to each other and the contribution of Ortega and Zubiri are weighed. The ontological notions of the Thomistic position are the foundation of this analysis.

The third meditation of "Non-Being, Power and Love" probes with delicate insight the meaning of non-being for Paul Tillich and the immediately related spirits of Protestantism and the western tradition. As the conclusion of his meditations Prof. Wilhelmsen unfolds with great feeling the history and validity of the heights of the ecstatic experience of the "primacy of love within the Catholic order" as set against the awesome depths of the experience of tragedy within the Protestant order.

Prof. Wilhelmsen's treatment of these points is penetrating, sensitive and considerate. The ecstatic experience of love is seen as a blue-white gem resting on the black velvet background of tragedy, each mutually enhancing. His understanding of the problem is based upon St. Thomas; he is Thomistic enough to look for the truth wherever it may be found. He presents the opinions which differ from his own, not so much to refute them as to acknowledge whatever truths he finds in them.

His speculations on the subtle interrelation between temperament and

reason are very interesting. They have some value as reflections of the great truths of life. But such observations should not be taken too seriously.

The book cannot help but suffer somewhat because of its brevity. The ideas are too great, too deep to be summarized in a few paragraphs. It seems as though the book were calculated to provoke to thought rather than to explain.

The overall effect is one of deep appreciation both for modern philosophy and Thomistic philosophy. The effort to bring these two schools of thought together is a study in patience and charity. It is easy to condemn; Prof. Wilhelmsen has taken the time to understand.

It should be noted that this text takes a great deal of liberty with its scope of consideration. There are metaphysical passages, but psychology and theology also have large parts. Considering that these are meditations and in view of the author's intentions, this would seem to be permissible, perhaps even necessary.

He thinks modern Thomists ought to look more deeply into St. Thomas' concept of being. He says this because he thinks they have failed to meet "both historicism and existentialism on their own grounds" and because of their "propensity to believe some one concept of being . . . yields the full meaning of being." It seems that this is to be taken as an expression of a personal opinion. However, this volume is a fine effort on his part to fill the need he sees. It certainly is an encouraging example.

*The Metaphysics of Love* is admirable for its depth, its sincerity, and its opportuneness. It is a positive statement and a perceptive analysis of the basis of the Christian life of love.

—B.C.

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QUAESTIONES DISPUTATAE. Edited by Karl Rahner, S.J. New York, Herder and Herder, 1961. Vol I: Inspiration in the Bible. By Karl Rahner, S.J. pp. 80. \$1.95 (paperback). Vol. II: On the Theology of Death. By Karl Rahner, S.J. pp. 127. \$2.25 (paperback). Vol. III: Principalities and Powers in the New Testament. By Heinrich Schlier. pp. 89. \$1.95 (paperback).

These three booklets are the first in a projected series of publications by qualified scholars upon theological questions currently under discussion or needing discussion. If these first fruits are representative of the harvest to come, it is clear that the reapers who will profit will be the professional

or at least the full-time student theologian. The problems discussed and the level of discussion of volumes I and II at any rate are too technical for the general reader.

The author of the first two essays, Father Karl Rahner, S.J., is one of the dominant figures in contemporary European theology, though his work of the past thirty years is only now becoming widely known in this country through English translations. These two studies reveal the same man as the recently published first volume of his collected works, *Theological Investigations*: the same virtues, a wide-ranging mind and the courage to push into new areas of speculation; and the same principal fault, a most frustrating obscurity of expression, the result of lack of order in procedure and a vague and diffuse style. When reading reviews of Fr. Rahner's works one is stuck by the recurrence of such words as "interesting," "thought-provoking" and "stimulating" as well as by the absence of any specific criticism, favorable or not. Now when the gods thunder it becomes the frogs to be silent, but this reviewer is going to stick his neck out by suggesting brashly that this is because no one is quite sure what Rahner is saying.

Getting to specific criticisms, first of *Inspiration in the Bible*, it should be pointed out that the most thorough, consistent and profound theological analysis of scriptural inspiration at present is that of Benoit. Any investigation of the problem must take Benoit into account, either to refute, correct, or confirm him. Fr. Rahner sets him aside in a footnote, apparently with a misunderstanding. He seems (and we admit that we are not quite sure what he is saying either) to interpret Benoit's solution in the light of Suarezian congruism rather than of Thomistic physical premotion. Fr. Rahner's own theory is that in willing the constitution of the Church in the formative apostolic period God also willed the writing of the New Testament books as constitutive parts of the Church and as expressions of her faith. This poses difficulties; for interpreted one way it appears to deny what the documents of the faith seem to demand, that is, the direct divine inspiration of the hagiographers. Interpreted another way, it presupposes this inspiration and thus leaves the real problem unanswered. Benoit's criticisms of Franzelin could also be leveled at Fr. Rahner: he takes instrumental causality in a rigidly univocal sense rather than analogically, and he begins from the human notion of author to deduce what inspiration must be rather than from the theological notion of inspiration to justify the axiom that God is the author of scripture. However, as Benoit notes, Fr. Rahner's essay does contain some "interesting reflections" on the natural kinship binding the



sacred scripture to the Church and guiding it in the determination of the canon.

The second essay, *On the Theology of Death*, contains some more interesting and thought-provoking reflections. Especially notable among them are an analysis of death in Christ and its total diversity from death apart from Christ, and a truly moving chapter on the significance of martyrdom as a witness of commitment by faith to Christ. However we must criticize an hypothesis which does not seem necessary to most of his major conclusions. He postulates that the soul, freed from the body enters into a more open, complete, and all-embracing relationship with the world as a whole, after an analogy with the angels. This theory is not presented clearly in itself nor in its consequences; but especially it is not clear how it is to be reconciled with the hard-won philosophical and theological truth that the human soul is by nature not an angelic spirit inhabiting a body but the substantial form of the body, needing the body for the perfection of its being and operation, deprived and imperfect without it.

Heinrich Schlier's essay is a different sort of thing, belonging to the genre now called biblical theology, based on analysis, interpretation, and correlation of biblical texts. This is a particularly successful example of the type. Under four headings Schlier develops the teaching of the New Testament on the Nature and Operations of the Principalities, Jesus' conflict with them, the Christian and the Principalities, and the Antichrist. This is not an historical study but a truly theological one with universal conclusions not only speculatively valuable but with practical application to the Christian's spiritual war against evil. We liked especially the chapter on the Antichrist, which explains the obscure passages of the Apocalypse on this figure and his minions, and elevates them from their contemporary references to a level of perennial significance. This study has the virtue of making real and vivid the awareness of the presence and power of Satan and his forces in the world, necessary at this time when that awareness seems to have faded even from the minds of Catholics.

—U.S.

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ON THE USE OF PHILOSOPHY. By Jacques Maritain. Princeton, Princeton University Press, 1961. pp. 71. \$2.75.

Philosophy, considered in itself, is not meant to be used: it is sought for its own sake. Yet, philosophy (especially its moral part) and philosophers do have a dutiful and significant role to play in the practical affairs

of men. Professor Maritain expresses his mind on that role in our times by way of the three essays collected in *On the Use of Philosophy*: "The Philosopher in Society," "Truth and Human Fellowship," and "God and Science."

In our practical minded age these essays, in recommending this thing called "philosophy," are indeed to be highly prized. Not because they bring us new insights into how to work for greater, more satisfactory goals, but because they restate plainly what only "searchers after wisdom" can come to know. The first essay makes clear the fact of social life that, while philosophy needs not to justify itself to any age or society, the age or society without philosophy can neither justify itself nor long persevere in its fundamental ideals. The second: that all men, philosophers included, must find fellowship with their opposing ideologues through intellectual justice for the truth in their opinions and love for their persons. The third: that philosophy is the natural discipline which alone reaches the greatest truth—at once the most speculative and practical of all truths—the existence of God.

These essays are the simply spoken but profound practical observations of a highly speculative man. And precisely because they are from a "searcher after wisdom," a man who appreciates the ultimate purposes of men and society, they are truly valuable in the day-to-day practicalities of our time.

A note might well be added here for the benefit of the non-philosopher who takes up this book. In it Mr. Maritain espouses two opinions which should not be accepted either as demonstrated or as the position of all Thomists. First, he accepts the philosophical bent of mind called Christian Philosophy; hence a great deal of what he says in these essays can hardly be called *natural* wisdom, since they are influenced by the totality of Judaeo-Christian revelation. Second, he proposes (not for the first time) that the "physical sciences" of modern times and natural philosophy are distinct disciplines, each studying different aspects of reality. This opinion has met with considerable opposition from other Thomist philosophers. However, these points of view are not integral to the message of the essays: their conclusions stand solidly without reference to them.

—M.B.

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JOSEPH THE SILENT. By Michel Gasnier, O.P. Translated by Jane Wynne Saul, R.S.C.J. New York, Kenedy, 1962. pp. 192. \$4.50.

St. Joseph was a silent man. The scriptures relate not one of his words. The few facts of his life of which we are told are world-shaking in their

importance, but they are put down in undramatic, concise terms. Yet these terms are pregnant with meaning, and it is necessary for one to stop and meditate on these words of scripture if he is to gain an appreciation of the type of man St. Joseph was.

Père Gasnier, the director of the Dominican Retreat House at the Monastery of Le Saulchoir, has done this meditation for us. He has beautifully retold the events recounted in holy scripture, supplied background information on the land and customs of St. Joseph's time, and presented Joseph's story to us with insight and a lyrical turn of phrase which is enchanting.

To clothe some bare facts of scripture and to make them live in a concrete way can be a delicate business. Many details are simply not known. To attempt to supply them can look like sheer fancy. But in setting himself to this task in those sections pertaining to St. Joseph, the author employs as his guide this saving principle: the holy family in its daily life was much like all the other families around it; Jesus, Mary and Joseph lived in keeping with their times. So, in virtue of this principle, the author "fills in" in meaningful fashion many of the gaps in our knowledge of Joseph and his family.

The original French work is entitled *Thirty Visits to Joseph the Silent*. In this translation, the thirty visits remain, thirty chapters dealing with the main themes and events in the life of Joseph, from those persons in the Old Testament who prefigured him, to his marriage with Mary, the birth of Jesus and related happenings, the home life of the happy family, Joseph's death, and his place in the Church today.

This work is, in a real sense, a full "theology of St. Joseph" for the ordinary man. Its language is untechnical and it has few footnotes. But at all times it is firmly rooted in doctrine. It dispels some of the silence of St. Joseph in a dependable, pleasing manner.

—J.P.

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LIFE, DEATH AND THE LAW. Law and Christian Morals in England and the United States. By Norman St. John-Stevas. Bloomington, Indiana University Press, 1961. pp. 375. \$5.95.

The noted English Dominican, Thomas Gilby, has said that the government is the guardian of the peace, not a spiritual director. Mr. Norman St. John-Stevas wishes Catholics understood this relationship in the area of

law and morality. *Life, Death and the Law* argues convincingly to this position through its analysis of the legal and moral problems of today.

In the excellent first chapter on the relationship between law and morals, the author's analysis of traditional and contemporary approaches reveals that "whatever the difference between Catholics and Protestants on the relationship of Church and State, or law and morals, they have a common interest that the exercise of power should be regulated by the moral order." Some conclusions reached are: "Controversial issues are resolved not by plebescite, but by the gradual crystallization of . . . rational discourse. . . . Public enforcement of religious standards cannot extend beyond the area of community agreement." These are demands of a pluralistic society; the fact must be faced that pluralism seems to claim both the present and the future.

"The Control of Conception," chapter two, assesses the history of the question in both English and American law and the effectiveness of each within the context of both non-Catholic and Catholic positions. Some special problems which arise in tax-supported hospitals and public health services, as well as in Catholic institutions, are discussed. Other chapters treat of "Human Insemination," "Human Sterilization," "Homosexuality," "Suicide," and "Euthanasia." The legal and moral aspects of each topic are presented thoroughly. One of sixteen appendices is a selected bibliography.

The author contends that a method stressing the relevance of historical, psychological and sociological factors will cause a certitude in the modern mind which the rigor of theological method, usually employed in moral problems, does not convey to our contemporaries.

*Life, Death and the Law* should be invaluable to attorneys, teachers and political scientists for its methodology, abundant footnotes, case citations and medico-legal appendices. This book is "must" reading for any Catholic who might tend to see the government as a tax-supported "spiritual director."

—J.R.C.

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THE ROSE AND THE LILY. By Frances Parkinson Keyes, New York, Hawthorn, 1961. pp. 253. \$5.00.

Frances Keyes has put a wealth of research into this book, much to the enrichment of the reader. Her description of modern South America sets these biographies—of St. Rose of Lima and St. Mariana de Jesús—in

their native surroundings. In the opening section, entitled "Background of a Book," the reader is whisked into the midst of the holiday crowd at carnival time in Lima, Peru. Immediately one is caught up in the festivities and feels the excitement of the populace. A light touch of Latin atmosphere, music, dancing, color—all add a festive flavor. Eighteen more pages of prologue are devoted to the exploits of Francisco Pizarro and his hardships in founding Lima, the City of the Kings.

The rose of this book is St. Rose of Lima. Constantly striving to imitate the ideals of St. Catherine of Siena, this mother of souls was a true lover of the poor and wretched. Never could she send the hungry away from her door empty handed; never did she leave the sick unconsoled in body as well as in spirit. In an apt tribute to her saintly influence the author concludes: "Dead over three hundred years, Rosa still lives."

The second half of the book, "The Lily," recounts the life of a lesser known saint, Mariana de Jesús. Again a prologue is used, presenting the history of Quito, Ecuador. Born in Quito in 1618, just one year after the death of Rose, Mariana led a similar life of holiness and love for the poor and unfortunate. Revered as a saint even during her life, she ever drew people closer to God, helping them to grow to maturity in their Catholic lives.

Abundant footnotes and a valuable bibliography testify to Mrs. Keyes' scholarly research.

—L.M.

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RIGHT REVEREND JOSEPH SADOC ALEMANY, O.P. By Francis J. Weber. California Historical Publications, 14430 Oxnard St., Van Nuys, Calif. pp. 64. \$2.00.

This is the latest in a series of monographs published on the Catholic Church in Southern California by Father Weber, a young priest of the Los Angeles archdiocese. It sketches the background and the early years of Bishop Alemany's administration in Monterey before his appointment to the See of San Francisco. Much of the material included here has never before been published.

A chapter in *Pioneer Catholicism in the Californias*, an earlier work in this series, touches further on Dominican activity in the California mission territory.

—P.P.



AGAINST THE GOAD. By James H. Mullen. Milwaukee, Bruce, 1961. pp. 201. \$3.95.

"I heard a voice saying to me in Hebrew, 'Saul, Saul, why dost thou persecute me? It is hard for thee to kick against the goad' " (Acts, 26-14). And so, St. Paul relates for us the story of his conversion. St. Paul, who kicked against the goad by persecuting the Church of Christ, is called on to become a Christian himself and ultimately, one of the greatest saints of the Church.

This book, which takes its title from chapter twenty-six, verse fourteen of the Acts of the Apostles, is also, as one might surmise, a story of a conversion. And, just as the account of St. Paul's conversion, it is something more than just a mere story, for the author relates it to us himself. Because it is an autobiography, the circumstances and incidents which ultimately lead to the author's conversion come to life as it were for us on the printed page. And although Dr. Mullen never persecuted the Church as did St. Paul, yet he did have many trials because of the Church and many struggles with her. Dr. Mullen captures these for the reader in a dramatic and forceful way.

The result of all this is not only that *Against the Goad* is an absorbingly interesting book, it is also an important one. For as is noted on the book's jacket, few honestly questioning agnostics (Dr. Mullen was himself an agnostic before his acceptance of Roman Catholicism) will fail to find here certain of their own gropings, arguments and indecisions. Catholics too have much to gain from this book. For Dr. Mullen describes for the reader many of the keen insights he has of the faith. For example, in speaking about the faith in the epilogue, the author notes: "It does put man in possession of the answers to the questions which are vital to his existence and happiness. It gives him certitude about the questions of sin and suffering and inequality without which human life is the 'absurdity' of the existentialist argument. It gives man hope in the future and courage to defy conventionalities and expediences which lead merely to illusory gains."

Although many have written books about their conversions to Catholicism, few have succeeded in producing a work as provocative and profoundly moving as Dr. James H. Mullen. *Against the Goad* is an excellent contribution to Catholic literature.

—C.L.

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CHRISTIANITY IN MODERN ART. By Frank and Dorothy Getlein. Milwaukee, Bruce, 1961. pp. 227. \$5.00.

Following up their highly successful work *Christianity in Art*, the

Getleins have now penetrated a bit deeper into the relationship between art and Christianity. Is a wedding of Christianity—and especially of Catholicism—with modern art of the twentieth century possible? Are there any modern religious masterpieces? Do modern artists want to present religious subjects? The Getleins attempt to answer these and related questions in *Christianity in Modern Art*.

The basic problem is outlined in the opening pages. An historical analysis uncovers various incidents which forced a gap between art and Christianity, notably the Reformation and the French Revolution. Both these events struck a terrible blow to religious art. The nineteenth century inherited this legacy and its Christian art was stifled in a form which the Getleins term "saccharinization." The father of "saccharinization" was the nineteenth century German painter, Heinrich Hofmann. His portrayal of Christ has created the dominant image of Our Lord known throughout the world today. Essentially a "sentimental" form of art, the work of Hofmann and his followers is the source of this problem: how to come to grips with the modern age in terms of religious art.

Here a legitimate question might be asked: does modern art, compared to its illustrious predecessors, have any value? This question is handled quite well by the Getleins. According to them, "One of the remarkable things about much modern art, which is said . . . to depart so far from the 'way things really are,' is that such art actually *does get much closer* [emphasis reviewer's] to that 'way' than the conventional, naturalistic art it has replaced. *Holy Night* [a Nativity painting by the German, Emil Nolde] is an example of the process and the process, here at least, seems to stem from a fresh look at the old material, so that in discarding accepted conventions the modern artist brings us home again to a reality we have been unable to realize because our responses have been blunted by the conventions. They inform but they no longer make us feel."

After setting up the problem, the Getleins proceed to analyze a number of works by modern religious artists, dwelling at length on those of the more important masters: Emil Nolde, Georges Rouault, Eric Gill, Antoni Gaudí and Salvador Dalí. Separate chapters are devoted to these men and an attempt is made to show how they have contributed toward solving the problem of modern religious art. Perhaps the dominant figure is Rouault; the section dealing with his works is especially well written and penetrating.

The final portion of the book is devoted to modern advances in religious arts, crafts and architecture. Such artists as Le Corbusier, Epstein,

Zajac, and Landau are treated with clarity and insight. Notably absent, however, is an evaluation of the work of the late Ivan Mestrovic. An artist of great force and talent, his "pietas" and other massive stone carvings of religious themes have done much to enhance Christian art. He belongs with the rest.

There should be more works of this type. The Getleins have a thought-provoking thesis and are propounding it well. Christianity must face up to the fact that its art has a long way to go to catch up with the modern age. Perhaps this book will provide a well-needed spark to some of our young artists searching for the best way to use their talents.

—J.M.

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EARLY CHRISTIAN ART IN ROME. Photographs by Leonard von Matt. Commentary by Enrico Josi. New York, Universe Books, 1961. pp. 10 of text, 61 black and white plates. \$4.75.

Once again the famous Swiss photographer, Leonard von Matt has given us a superb photographic essay. He turns his lenses this time to the beautiful and inspiring mosaics, sculpture and architecture which reflect the growth of the Church in her earliest periods. Enrico Josi, curator of the Christian Catacombs and the Lateran Museum in Rome, specializes in Christian archaeology and has provided a brief but scholarly text to supplement the photographs.

Some of the magnificent basilicas pictures are Santa Maria Maggiore, Santa Sabina and Santa Stephano Rotondo. The statutory includes two early representations of Christ: one as the Good Shepherd and a marble bust of the youthful Savior. Many beautifully decorated sarcophagi of early Christians are also pictured.

This work is part of the "Roma" series which features great periods of art in Rome as photographed by Leonard von Matt. It is a worthy addition to any collection of art studies.

—J.M.

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THE NEW MAN. By Thomas Merton. New York, Farrar, Straus & Cudahy, 1961. pp. 248. \$3.50.

*The New Man* is a book of meditations with a theme much needed in an age in which man seeks to hide his true self behind a false exterior, behind a life foreign to him. For a man to be alive, "he must carry on the

activities proper to his own specifically human kind of life." This is the theme Fr. Merton has taken up. He tries in his latest book to show how man can accomplish this difficult task. Man is the image of his Creator and does not fully realize himself until he realizes this image within himself.

This is the purpose of *The New Man*; but does it attain its goal? This book reminds one of a chain of mountains broken up by valleys in between. The chapters are the mountains and valleys. The mountains are the clear chapters setting for the ideas clearly, in language understandable to all; the valleys are the chapters cloaked in the shadows of highly technical language, intelligible only to trained theologians and philosophers.

The book opens with what might be called "Christian existentialism," a study of man's relationship with himself and with God. But in his "Promethean Theology" Fr. Merton soon slips into the theological debate between nature and grace, which discussion is understood only by theologians. Here one is in the valley, in the shadows. One continues to travel in this valley while he discusses such metaphysical concepts as essence and existence, pure act, Reality Itself, transcendent actuality. One begins to rise to the top of the mountain after these two sections and finally attains it in "Spirit in Bondage." This is the clearest section in the book. Its ideas are clear, distinct, freed from technical language and theological debate, for the most part. But we soon start down the other side of the mountain in the "The Second Adam." Once again Fr. Merton enters the theological arena in his discussion of the Incarnation—whether it would have taken place even if man had not sinned. The author seems to take it for granted that the answer is clear from scripture that the Incarnation would have taken place had Adam not fallen. The matter is not that simple; but aside from this, the discussion seems out of place in the book. Soon one finds himself back on the mountain, only this time he stays there until the end.

*The New Man* has much to offer the modern generation, if it can make its way through the valleys. To those trained in theology and philosophy—minds matured by a good grounding in Christian learning, it is recommended. It does, however, need some reworking for the ordinary mind.

—M.H.

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KING AND CHURCH. *The Rise and Fall of the Patronato Real*. By W. Eugene Shiels, S.J. Chicago, Loyola University Press, 1961. pp. 399. \$6.00.

Church-state relations (and conflicts) are as old as Christianity itself.

Each age presents a new problem, the remedy of which invariably produces even greater problems. Spain was no exception. After seven hundred years of fighting for its very life, Spain finally drove the Moslems out of Europe under Ferdinand and Isabella. The last Saracen stronghold, Granada, capitulated in 1487. Months previously—December, 1486—Isabella petitioned Pope Innocent VIII for a bull granting the right of royal patronage, i.e., the right to regulate all matters pertaining to the maintenance of the faith, ecclesiastical discipline, etc., in the newly conquered territory. This is where Fr. Shields begins.

The royal patronage—what it is, how it came to be, why it was necessary and the historical background leading to Innocent VIII's Bull of Granada—are all essential to an understanding of what follows.

Columbus sailed in 1492 and by October of that year Spain had become an empire. Alexander VI confirmed the Spanish claims and Julius II extended the right of full patronage over the Indies as well. He it was who erected the first diocese of the Americas and granted all tithes to King Ferdinand to help defray expenses. As the Patronato progressed beyond the trial stages and grew into a vital force of Spanish life, later Popes added to the privileges of the successors of *Los Reyes Catolicos*.

A chapter on the erection of the Church in Mexico is followed by a treatment of the *pase regio* (royal consent or permission for appointments and official documents from the Holy See to Spanish subjects, which caused not a few disagreements between the Pope and King). Interesting also is the study of the religious orders and their relationship with the Patronato.

In 1753, Benedict XIV extended the right of patronage to all of the Spanish empire, since hitherto all of Spain (except Granada) had been excluded from it. And thus began the decline. In the Pragmatic Sanction of 1767 lay the seeds of decay. By it, the royal prerogative was used to expel the Jesuits from the Spanish realm. A century later the Patronato had all but passed from the scene.

To facilitate reading, the translations of the numerous bulls and letters are included in the text itself while the originals have been placed as addenda in the second part of the book.

*King and Church* is a highly specialized and scholarly work, valuable not only for its documentation and references but also for its great contribution to the field of Spanish history.

—C.H.



## BOOKS RECEIVED

- The Peace of St. Francis.* By Maria Sticco. Hawthorn, 1962. pp. 283. \$5.95.
- The Twentieth Century Encyclopedia of Catholicism.* Hawthorn.
- Atheism.* By Étienne Borne. 1961. pp. 156. \$3.50.
- Man and Metaphysics.* By Régis Jolivet. 1961. pp. 144. \$3.50.
- Christian Charity in Action.* By Michel Riquet, S.J. 1961. pp. 171. \$3.50.
- Church and State.* By Douglas Woodruff. 1961. pp. 128. \$3.50.
- Early Christian Art.* By Eduard Syndicus. 1962. pp. 188. \$3.50.
- The Church's Mission in the World.* By Louis and André Rétif. 1962. pp. 156. \$3.50.
- The Jews and the Gospel.* By Gregory Baum, O.S.A. Newman, 1961. pp. 288. \$4.50.
- The Novitiate.* By Louis Colin, C.S.S.R. Newman, 1961. pp. 447. \$4.95.
- An Introduction to Moral Theology.* By Karl Hörmann. Newman, 1962. pp. 283. \$4.95.
- Happy Was My Youth.* By Edmund Burke, C.P. Newman, 1962. pp. 267. \$4.95.
- Principles of Medical Ethics.* By John P. Kenny, O.P. Newman, 1962 second revised edition. pp. 274. \$4.50.
- Mud and Mosaics.* By Gerard Rathe, W. F. Newman, 1962. pp. 191. \$3.50.
- A Summary of Catholic History.* Vol. II: Modern History. By Newman C. Eberhardt, C.M. Herder of St. Louis, 1962. pp. 911. \$13.00.
- Spirituality of the Old Testament.* Vol. II. By Paul-Maria of the Cross, O.C.D. Herder of St. Louis, 1962. pp. 233. \$3.75.
- The Triumphant Way.* By Janice Brickey. Herder of St. Louis, 1962. pp. 95 (paperback).
- Religious History of Modern France.* Vol. I: From the Revolution to the Third Republic. Vol. II: Under the Third Republic. By Adrien Dansette. Herder and Herder, 1961. pp. 362 (Vol. I) and 466 (Vol. II). \$16.50 (two volumes).
- Prayers for Meditation.* By Hugo and Karl Rahner, S.J. Herder and Herder, 1962. pp. 70. \$1.75.
- Mystics of Our Times.* By Hilda Graef. Hanover House, 1962. pp. 240. \$4.50.
- Prince of Democracy: James Cardinal Gibbons.* By Arline Boucher and John Tehan. Hanover House, 1962. pp. 308. \$4.95.

- Practical Meditations.* Templegate, 1962. pp. 862. \$3.95.
- Never No More.* By Maura Lavery. Templegate, 1962. pp. 284. \$3.95.
- A Synthesis of the Spiritual Life.* By Dom Wulstan Mork, O.S.B. Bruce, 1962. pp. 283. \$3.75.
- Conscience and Its Right to Freedom.* By Eric D'Arcy. Sheed & Ward, 1961. pp. 277. \$3.50.
- Your Mass in Rhythmed Reading.* By Basil Doyle, C.S.P. Liturgical Press, 1961. pp. 80. 20¢ (paperback).
- The Life and Teaching of Our Lord Jesus Christ.* By Nicola Avancini. Kenedy, 1961. pp. 554. \$4.95.
- The Vampire in Europe.* By Montague Summers. University Books, 1962. pp. 329. \$7.50.
- Art and Scholasticism and the Frontiers of Poetry.* By Jacques Maritain. Charles Scribner, 1962. pp. 234. \$5.00.
- Toward the Knowledge of God.* By Claude Tresmontant. Helicon, 1961. pp. 120. \$3.50.
- The Theology of Sex in Marriage.* By Daniel Planque. Fides, 1962. pp. 187. \$3.50.
- The Catholic Way of Life.* By John A. O'Brien, Prentice-Hall, 1962. pp. 211. \$3.95.
- The Nature and Function of Priesthood.* By E. O. James. Barnes & Noble, 1961. pp. 336. \$6.00.
- From State Church to Pluralism: A Protestant Interpretation of Religion in American History.* By Franklin Hamlin Littell. Anchor Books, 1962. pp. 174. 95¢ (paperback).
- The following books, received from the New American Library, are now available in Mentor Omega paperbacks:
- The Dynamics of World History.* By Christopher Dawson. pp. 477. 95¢.
- The Christ of Faith.* The Christology of the Church. By Karl Adam. pp. 408. 95¢.
- The Love of Learning and the Desire for God.* A Study of Monastic Culture. By Jean Leclercq, O.S.B. pp. 336. 75¢.
- A Preface to Metaphysics.* By Jacques Maritain. pp. 142. 60¢.
- American Catholic Dilemma.* By Thomas F. O'Dea. pp. 144. 60¢.
- The Dead Sea Scrolls and Primitive Christianity.* By Jean Daniélou. pp. 128. 60¢.