

# BOOK REVIEWS

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THE WORK OF PÈRE LAGRANGE. By F. M. Braun, O.P. Adapted from the French by Richard T. A. Murphy, O.P. Milwaukee, Bruce, 1963. \$7.00

Recalling my own adverse reactions to overly enthusiastic reviews, I hesitate to turn others away from *The Work of Père Lagrange* through fear of artificial applause. Yet it would be difficult to overdo the praises of this book to those interested in knowing and loving the Bible.

It is not a book about the Bible. It is a book about a man who loved the Bible. This man spent his life in studying the biblical text, in praying over it, in retracing the steps of Our Lord, the Apostles and biblical figures, just and unjust, of both the Old and New Testament. Since example is the strongest moral force in moving us to act, we are fortunate in having a life of Père Lagrange. It should stimulate us to read and love and live the Holy Scriptures.

To begin with, the title, although it may seem cold and unattractive, is well chosen. The work is divided into two sections: the life of Père Lagrange, which really was his work; and a complete bibliography of his major works, articles and reviews from 1878-1938, which includes 1,786 entries.

The first part devoted to his life contains chapters outlining: 1) his work as founder and master of the École Biblique; 2) his approach and solution to basic problems involved in interpretation of the Bible; 3) the difficulties and trials he encountered in blazing the trail for Catholic scripture scholars (difficulties which have by no means disappeared from the scene today); 4) the background of his major works; 5) the driving forces of his life. A sixth chapter has been added by the translator containing much useful information on more recent developments in the field of scripture studies.

Reading these pages, which are skillfully put together by Père Braun from the writings and memoirs of Père Lagrange and the recollection of his students and co-workers, we quickly learn that the Master of Jerusalem

was no ordinary scholar. On one occasion, we are told, he cut short the words of praise of an admiring visitor to his school with the words, "work and prayer . . . what more can one ask of God?" He gave his own answer, "to lead to heaven those whom one loves." Work and prayer were his life. To lead others through his work to heaven, was his greatest hope.

Work for Père Lagrange was the lifetime task of perfecting the intelligence in its search for truth.

" . . . to work with Him or to permit Him to work in and through us, for the salvation of the intelligence which has been blinded by sin. But to work thus we must follow the example He Himself gives us: to free that nature which the world hides from us, and to use our intelligence as God meant we should when he created it."

In his own field of scripture studies this meant that he had to use every possible tool that might help him in finding an opening for the light of truth. It meant that after earning his doctorate in Law at the Sorbonne, after completing his exacting course of studies for the priesthood in the Dominican studium, and after four years of teaching, he could begin anew by devoting himself to the hard task of learning Oriental languages.

The work of the intelligence in the service of God also meant holding a tight rein on curiosity and the desire to be up on everything new and modern. His words concerning this should give real food for thought to all those who are caught up in the craze for novelty.

What do men expect of us? The answer is clear. They come to us looking for the "science of the saints" . . . or at least, for that knowledge which makes men Christians, I mean the apostolic truth taught in the Church. . . . The horizon is immense, the way difficult, the roads different, but the aim is always the same. No one can master completely all the aspects of sacred science; that staggering task must be shared. Will men require of us that we be up on agriculture or business? Must a seminarian or young religious, out of sympathy for all that is human or social, as they say today, be *au courant* in regard to problems whose solution still elude specialists in the field?

Père Lagrange did not advocate an ostrich attitude. He did advocate that seminarians give themselves over wholly to the study of divine truth. I am perhaps so vehement because I one day overheard a couple

of seminarians on their way homewards from some congress, discussing in a public vehicle the balance between rent and production. Do not ask them if they have read St. Augustine's *City of God*, or Origen's *Apologia* against Celsus. Please God they knew something about the New Testament, for it is about it that we men of the Church are asked by students in our higher schools. The God of the prophet Osee complains that his people perish for a lack of knowledge (Os. 4,5f.). . . . Where shall they find it if the priest himself has rejected it? In that case, says Osee, God will reject him also from his priesthood.

Study requires discipline. And care for discipline, as the book of Wisdom tells us, is the effect of a great desire for wisdom and love of the truth. If theological studies are to be fruitful, enabling the student to penetrate divine truth and communicate it to others, they must be undertaken in an atmosphere of meditation and prayer.

The fruit of Père Lagrange's dedicated and unified study is to be found in the major works and countless articles and reviews that bear his name. "To lead others to heaven. . . ." The hard and exacting task of study was succeeded by the even harder task of putting the results of labour into print in clear and exact terminology. For many this task can be too great an obstacle. For the Master of Jerusalem, burning with the desire to help others understand the word of God, it was more difficult to keep still. When his works were maligned by some and he voluntarily withdrew from his beloved school in Jerusalem, he wrote, "I am to do nothing. This is a great cross for me, for I had imagined that the moment had come when I could put my life of study to good use."

Perhaps the greatest lesson we may draw from the life of Père Lagrange is a trait which he shared with his brother in religion, Thomas Aquinas—a love for the truth wherever it might be found. Such a love maintains a respect for the persons and opinions of others, together with the ability to give a searching evaluation and objective judgment. This love for the truth may be found on every page of Père Lagrange's writings; it may be seen as the moving force behind the thousands upon thousands of hours he spent in patient research; it may be seen in his respectful and critical evaluation of the works of others and perhaps most movingly in the submission of his works to the Church, the guardian of truth, both during his life and in his last testament—a choice quote which may be found and best enjoyed in its proper context in Père Braun's work.

Besides its stimulating contact with the greatness of a man who lived a saintly and scholarly life in our own turbulent century, *The Work of Père Lagrange* has other important attributes. First, it can serve as a clear and interesting introduction to the problems and history of the current revival of biblical studies. Inspiration, inerrancy, the senses of scripture, the authority of the Church in interpreting the bible, textual, literary and historical criticism were all treated by Père Lagrange in critical points of their development. And his approach to these problems, in principle and method, must be taken into account by all working in the scriptural field today. Second, as an aid to research, the bibliography contained in the second half of this book will be invaluable. It comprises three sections: a chronological bibliography listing Lagrange's works year by year; an alphabetical index of authors reviewed; and an extremely useful analytical index to the chronological bibliography. Third, in the chapter describing the trials of Père Lagrange with his own critics and also in the interesting chapter entitled "The Harvest" added by the translator R. T. A. Murphy, O.P. (who is to be warmly congratulated in his latest effort to make Père Lagrange better known), we are provided with good background and a sane approach to the current debate between biblical scholars and their critics. Early in his career as a scripture scholar Père Lagrange wrote, "If a man truly regards the Bible as the word of God he cannot take too much care to understand it 'just as it is.'" Those who would imitate his love and reverence for the Bible and his consequent desire to know the word of God 'just as it is' should read *The Work of Père Lagrange*.

—Carl Shaub, O.P.

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MODERN PSYCHIATRY. A Handbook for Believers. By Francis J. Braceland, M.D. and Michael Stock, O.P. Garden City, Doubleday, 1963. pp. 346. \$4.95.

Because mental health is a problem of such major proportions now (half the hospital beds in the nation are taken by the mentally sick, one tenth of the total population suffers from emotional sickness, and one percent of the population is afflicted with a psychosis), intelligent men need a knowledge to help themselves and to assist those sick or recovering. But the problem is still greater than this: for the steadily increasing army of counselors, social workers, personnel officers, clergymen and teachers will meet these problems with increasing frequency as the number of inadequate reactions to the stresses of daily living increases. The authors are



particularly interested in speaking to the misinformed who have reservations or hostilities toward psychiatry. The principal concern of the book is "to present psychiatry as it stands today in its major contours, and to give a perspective on it which will remove any lingering hesitancy toward it on the part of those who have thought that, in some way, it infringes upon or quarrels with their religious convictions."

The book itself is divided into twelve chapters preceded by an introduction which outlines the matter, and indicates some of the difficulties which will rise in the course of the work. The introduction also notes the need for a book which bridges the technicalities of medical textbooks and the surface coverage given by mass communications media.

Except for passing references to religious conflicts, the first nine chapters survey from a medical viewpoint the historical and contemporary scenes of psychiatry. As in most books of this type, the first few chapters telescope the pre-history of psychology and psychiatry, that is, the efforts and theories of various practitioners from the Greeks up to the middle of the last century. Then, the authors begin their special work.

The contributions of Sigmund Freud, the favorite spanking boy of so many opponents of psychiatry and psychoanalysis, are reviewed in considerable detail in a separate chapter since his contributions were so significant to the progress of psychotherapy. The elements of psychoanalytic theory are recounted in their basic features. The consideration includes the concept of repression, the force which ejects from consciousness ideas or impulses which for some reason are unacceptable; resistance, the mechanism which keeps memories below the threshold of consciousness; and the whole theory of the unconscious as a psychical system of thoughts, images, fantasies, emotions, and drives operating outside the sphere of conscious awareness, containing irrational or emotional elements derived from the past, and possessed of boundless energy. Anxiety, the product of the drives whose satisfaction would precipitate a crisis for the individual, functions to keep the materials in the unconscious. The psyche functions according to two types of energy, sexual (libido) and aggressive. But these two terms do not, of course, signify the realities we ordinarily associate with them. In the developing Freudian context, libido signified a life-seeking energy which expressed itself through sexual or organ-satisfying impulses, through self-preservation impulses, and through sublimated impulses derived from those originally associated with organ satisfaction. Aggressive energy was a "death-seeking" energy expressed in impulses toward regression, toward injuring or destroying the individual, and

toward destroying other objects. These drives, according to Freud, never operated in their pure state, but every action comprised elements of both energies.

Freud's later observations yielded his theory of three psychic components: the id, ego, and superego. He conceived the id as the reservoir of psychic energy and as comprising man's unconscious. The ego is the conscious system of personality, with its deliberation and controlled behavior. The superego is the internalization of social norms and pressures, and is, for the most part, unconscious.

The interpretation of dreams is brushed over lightly. Although a dream of Freud's is recorded and interpreted, the relation of the manifest dream content (the elements remembered by the dreamer) to the latent content (the hidden meaning) appears rather tenuous. But since the accurate perception of this relation is the work of a thoroughly trained psychiatrist and requires a full knowledge of the dreamer's psychic life, a full explication of the connections and significance cannot be given in the limited space and scope of the book. The interpretation of dreams was considered by Freud to be his greatest discovery.

The ego has the task of resolving the conflicting demands of instinct environment. But it is also the seat of anxiety, the danger signal indicating that a conflict has begun. The outcome of the conflict depends on the strength or weakness of the ego. If the ego functions of intelligence and will-power are strong and flexible, the individual will be able to resolve his conflict and enjoy mental health. If they are weak, and lack self-awareness and flexibility, he may fall into neurosis using primitive and irrational mechanisms of defense, or even into psychosis and be dominated by such modes of defense and primitive thinking. That anxiety is not completely to be banished or avoided, but is quite necessary for normal mental functioning thus becomes apparent.

The authors give about one-fourth of the book to considering some of the psychiatric illnesses. Though they express reservations about discussing the illnesses in a book intended for non-professionals, they opt for the inclusion, because even a rough knowledge joined to the awareness that every illness of man is influenced by emotional factors, should alert the reader to the tremendous scope of the psychiatric endeavor and its influence. Some of the sicknesses outlined are disorders of brain tissue function, such as neuroses and psychoses following on old age or alcoholism, and mental retardation. Others are of predominantly psychological origin (although the precise causes are still unknown) such as the in-

volitional psychoses, characterized most commonly by depression; the affective psychoses with their extreme disorders of mood; schizophrenic and paranoid reactions. Schizophrenia is one of the most common mental illnesses, yet one of the most difficult to understand. It is characterized by retreating from reality, forming delusions and hallucinations, emotional discord, and regressive behavior. Paranoiacs construct intricate and logical systems of persecutory or grandiose delusions. In addition, psychosomatic disorders, whose symptoms are predominantly physical but have emotional connotations, are considered. Personality disorders are discussed only in broad outlines, since a more complete treatment would require introducing a whole new field of investigation. Psychoneurotic reactions or emotional maladjustments due to unresolved and unconscious conflicts, appear as extreme forms of normal reactions to stress. These include anxiety, hysteria, phobias, and obsessive-compulsive reactions. After highlighting the sicknesses, the authors focus on the remedies.

The wide scope of treatments and methods used in curing mental sicknesses becomes apparent when the authors outline as types of verbal therapy: persuasion, suggestion, distributive analysis requiring a study of the patient's whole life history, Adler's theory of individual psychology based on the power quest found in every man, Jung's theory of the collective unconscious as giving to every man the ways of thinking and reacting of ancient ancestors in the famous archetypes, and finally, the dynamic-cultural theories stressing environment and interpersonal relationships. Other methods include narcosynthesis, a method of treatment using drugs to relax the censoring faculties of the patient; ventilating, or talking out; abreaction, the reliving of the stressful situation which caused the illness; group treatment; psychodrama, the process of having the patient act out his illness with a certain spontaneity in a stage setting; existential analysis; and hypnosis.

Just this listing of widely varying methods of treatment is a sign of the field's need for real scholarly research and insight. Now that vast clinical data are available, they must be interrelated and ordered—if it is not still too early for such a step. Moreover, the various methods of treatment using drugs, electric shock, insulin shock, and surgery, further complicate the field. Most of the theories and methods pass the pragmatic test—they work, but even the professionals are still wondering why and how. Also, the Church is interested in the morality of such forms of psychotherapy as psychoanalysis and narcosynthesis.

An important contribution of this book is the chapter on stumbling

blocks and misunderstandings which produce conflict needlessly. Notable here is a brief but very clear resolution of the "conflict" between psychic determinism and free will. If, as psychologists say, every act of man is produced from a definite and traceable preceding act, how can there be any act which is free or not determined? But experience itself makes us aware that we do act freely. Freud himself indicates the elements of resolution, although he does not make a clear statement of the answer. If we consider an act of free will after it has occurred, we can see why it occurred and what were its motives. But if we look at it before it occurs, we have no way of knowing whether or not it will occur, for we do not know which of the several motivations will predominate. Concentration on the former by psychologists, and on the latter by moralists, has sown the seeds of many bitter reciprocal attacks. Religionists have also attacked psychiatrists for their statements about guilt and scrupulosity, about which "conflicts" also arose from over-hasty conclusions.

The book finishes by discussing the contributions to be made by the family doctor and the clergyman, and giving a prognosis of mental health developments. Even though most of the technical terms are explained in the text, a very handy glossary of terms is appended, greatly facilitating ease of reference.

Recently the popes have pleaded for rapport between religion and many of the scientific and technological advances which are flooding our times and minds. To evaluate and appreciate the worth of contemporary disciplines is not always an easy project for either the scientist or the religionist. *Modern Psychiatry* is a model for similar joint efforts of science and religion in every section of their common ground. As of now, this reviewer knows of no other similar work which can compare favorably with this one. Although many others claim to satisfy today's needs, this one answers them in fact, and does so in a complete, comprehensive and authoritative manner. For those dealing with the mentally sick, knowledge of the principal points in this book is certainly an obligation in conscience.

—Aquinas Farren, O.P.

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GOD ON THE SECULAR CAMPUS. By Richard Butler, O.P. New York, Doubleday, 1963. pp. 191. \$3.95.

Throughout the history of this nation, the American university has reflected the general religious and moral attitudes of each era. The seventeenth and eighteenth centuries witnessed the founding of our first centers

of higher learning. The professed aim of these institutions was twofold: to communicate a knowledge of the arts and sciences; to prepare worthy candidates for the ministry. The citizens of that day saw in the alliance between religion and education no obstacle to democracy.

This attitude obtained until the latter half of the nineteenth century. At that time virtually every state enacted laws forbidding grants of tax money to private schools. In effect this was one of the greatest transfers of power to occur in the relatively short history of this country. With the enactment of these laws the American people relegated to the State the function of educating the nation's youth. Their motive was fear, a fear of sectarianism. No "group" would be allowed to gain a dominant position and thereby gain control of education. The law would see to that. The "free exercise" clause of the First Amendment would be safeguarded.

The unforeseen result of this transfer was the gradual secularization of American education to the point that it has reached today. Viewing higher education, Father Richard Butler, O.P., in *God on the Secular Campus*, writes:

In a secular university in contemporary America religion is a fringe benefit; an extra without prominence or popularity among extra curricular activities, an added attraction (uncatalogued) that church groups are permitted to provide their members. The religious foundations merit appreciation from some students, and some parents of students; but the majority of students, and their parents, show little or no concern for their existence or the programs these organizations offer. To most of the faculty they are vestiges of an older piety and a way of life oddly incongruous with the modern academic scene. For administrators, who must be all things to all men, they satisfy the needs of a few and therefore gain their faint praise in occasional addresses (p. 13).

In other chapters of the book, Father Butler substantiates his impression.

The written word is an irrevocable testimony. The chapter "God in the Textbooks" examines the manner in which religion is handled by texts presently in use at many American universities. Fr. Butler's facts are taken in large measure from a survey made on the subject by the Edward W. Hazen Foundation and the Committee on Religion and Education of the American Council on Education. In general, textbooks contain very little outright denunciation of religion. However there does appear to be a concerted effort to by-pass any discussion of religion. By implication it is

dismissed as an inferior concern. The examples sighted are taken from books in the various fields which play a dominant role in the ideological formation of students. Although current texts are not as harsh as some appearing in the 1930's and 40's, the majority in such fields as philosophy, history, psychology, anthropology, ethics still refer to religion as a purely subjective phenomenon. Such is the heritage of secularism.

The influence of textbooks on the immature and uncritical student is undeservedly great. Comparable to it is the influence of the professor. The college professor of today is encouraged (implicitly or at times explicitly ordered) to be non-committal in his presentation of subject matter. His function is to communicate facts, not opinion and judgment. The accusation of dogmatism has reached the extent of a phobia among the teaching fraternity on secular campuses. Yet insofar as a professor is human, (despite what his students may think), it is almost impossible for him to be totally neutral. This is especially true in the realms of ethics and religion.

Products of a secularized education and the myth of John Dewey, many of our college professors today are relativists. They realize that facts given off in a classroom this year may very well be proved false next year. Truth therefore cannot be absolute. Values are likewise in constant flux. Certitude would of course be glorious, but, unfortunately, it is impossible. Paradoxically, the students at the feet of these masters wind up in dogmatism. They commit themselves with all the vigor characteristic of youth to the dogma of secularism.

Inheritors of this relativistic spirit, students often consider religion as mere pious sentiment; morality as the conformity to public opinion. The atmosphere created is one of ethical indifference. Yet there are exceptions. Father Butler states:

The wonder is that goodness flourishes at all in the arid culture of the contemporary secular campus. Yet it does, sometimes to a remarkable growth and development. The truly religious, the morally sound student magnifies, perhaps by comparison, to heroic proportions. The vast indifferent majority, on the other hand, simply do not care about anything transcending self. And then there are the noble souls, aspiring to greatness in the midst of pettiness, championing just causes even to the edge of martyrdom (p. 47).

The average college student in this country is in a half-way moment of life. No longer a child, or even an adolescent, and not yet a responsible



adult, he seeks self-identity. "Phonies" repel him. Happiness draws him and he grabs at straws to attain it. Disillusioned and bewildered, he retreats to nothing and clings desperately to his own coterie. Despair marks him a member of the "Generation of the Third Eye."

Yet from this murky atmosphere a slow glimmer is taking shape. Students are shaking off their self reverie and taking note of their own worth and capacities. What is more, they are realizing the worth of others. "God and the Godly" describes this reawakening on the campus. As evidence Father Butler describes the project "Yale Catholics Abroad." Among the students at Yale a plan was conceived for aiding the poor of Mexico. It stemmed from a desire to do more than just discuss charity, social justice, adult responsibility. During the summer months of 1961 sixteen Yale students worked, prayed and played with the inhabitants of a slum section in Mexico City. In 1962 the number had increased to 330 students from over fifteen universities. Last summer saw over 3000 students working in missions abroad. The truly remarkable thing about these projects is that they are conceived, carried out and brought to conclusions by the students themselves.

Concluding his book, Father Butler points out that the churches have a very great role to play in restoring the Christian-Judaic heritage to the secular campus. As National Chaplain to the Newman Apostolate Father Butler has seen this need at first-hand. He has seen what is wanted, needed, and what can be done. In a final passage he writes:

The time is now, not tomorrow or a century too late, for both the university and the church to co-operate in their joint responsibility of transmitting the religious and moral heritage of our traditional culture to the students on these campuses. They are ready for the reception of that heritage of sound ideas and solid values which alone can give their lives meaning and purpose. That can be accomplished only by the restoration of God on the secular campus.

The alternative is nothing. And there will be heard the wailing voice of the "nego" in a land made desolate by its own ideological and moral disintegration (p. 191).

—Ferrer Quigley, O.P.





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THE EASTERN CHURCHES AND CATHOLIC UNITY. Edited by Patriarch Maximos IV Sayegh. New York, Herder and Herder, 1963. pp. 237. \$4.95.

The Eastern Catholic Melkite Rite wishes to participate in the ecumenical endeavor with particular reference to the dissidents, but finds itself, as a minority, in a very difficult situation. It is, in terms of one of its prelates, "like an exception in grammar, inconvenient but inevitable." All seek to eliminate any inconvenience and so the West wants to Latinize and the dissidents want to ignore. But under Patriarch Maximos IV and his suffragan hierarchy it will neither be absorbed by one nor ignored by the other. The Melkite Rite has conceived its destiny in terms of the great ecumenical realization and nothing will deter it. In *The Eastern Churches and Catholic Unity*, there is presented a frank discussion by the Patriarch and his bishops of the destiny, pursuits, problems, liturgy, and present concerns of the Melkite Rite, with a dynamism and freshness which is characteristic of the II Vatican Council. It is of little wonder, after reading this work, why the Eastern hierarchy is making such an impression in the Council.

The destiny and vocation of the Melkite Rite is based on a self appraisal in three areas; the location of the Melkite community in the midst of the Islamic world, its purpose in ecumenical activity, and the reason for its existence in the Church. Archbishop Edelby draws three corresponding conclusions; as to location, the Melkites must bear witness to Christ in the Islamic world; as to ecumenism, none can understand or love the dissident communities more than those bold enough to precede them to Rome; as to the Church, their existence most clearly manifests the catholicity of the Church. To these views Kyr Maximos IV stresses the need for the Melkite Rite to remain both Eastern and Catholic in the truest sense if it is to be of any aid in reunion. Ultimately, Archbishop Edelby considers the grievances which the dissidents express toward the Catholic Church.

Since the destiny of the Rite has been established, the subsequent chapter treats of the pursuit of unity. The first article is by Archbishop Nabaa who discusses the schism and draws pertinent conclusions concerning it. Archbishop Zoghby emphasizes that if the next reunion attempt is to be successful it must be among the faithful as well as the clergy. The most enlightening article under this heading is that of Archbishop Medawar. His remarks on the detrimental manner in which the Orthodox are

treated is quite a frank appraisal on Church policy in this matter. The article is footnoted by Père Dumont, the Dominican oriental scholar of no little repute, who represented the Holy Father in Russia this past year. An exemplification of his constructive criticism can be drawn from his observations on the invitations to unity which we have "addressed" to the dissidents. He notes that these documents have never been addressed to the dissidents but only to Catholics. Further, a copy is not sent to the dissidents and so they must learn of the invitation by press or radio. In the documents themselves they are not referred to under the name used in history or in the world. It is ridiculous not to do so in this day and age. Ultimately, the tone of these invitations imply the schism was due only to the East, the West being in no way responsible.

It might be recalled that a Code of Canon Law for the Eastern Rites has been issued in sections during the past few years. Cardinal Massimi, president of the Codification Commission, stated that, "When this code appears, every Orthodox who sees it will be able to say: Yes, truly, this is our code, this is our law, this is the voice of our Fathers." As each section appeared, Kyr Maximos IV called his bishops in synod to discuss the canons and to see what particular laws were still in effect by permission of the Code. The synodal Fathers took exception to two canons in particular, one concerning the precedence of the Patriarchs, the other with choice of rite.

It is difficult for Western Catholics to understand why the precedence of the Patriarch should be of such importance. This difficulty is founded on an ignorance of what status the Patriarch holds in the Eastern Catholic community. The Patriarch has power over all clergy, religious and faithful in his territory and exercises it in the election of bishops, in constituting dioceses, and in all legislative, juridical, and executive decisions, both in the temporal and spiritual sphere. He is autonomous within the limits of the canons and tradition and subject to the rights of other Patriarchs. He is an eminent guardian of the faith and spokesman for his rite and people in all circumstances. Thus in the East, the Patriarch is a man worthy of great dignity and respect. His place in the hierarchy according to the new Code is after all Cardinals, all major officials of the diocese of Rome, all deacons, priests and ordinaries who aid the Pope in governing the Church by collaboration and counsel, all nuncios and apostolic delegates some of whom are only priests, and what is most deplorable, after any Latin Rite bishop even in the Patriarch's own territory. When the Orthodox see this they do not cry, "this is our law." Their hierarchical structure is also patri-

archial. It is rather that 200 million Eastern Christians are asking, "Where is our law?"

The canon on choice of rite is objected to because it is detrimental to the growth and conservation of the Eastern Catholic Rites. It prohibits any Protestants from joining an Eastern Rite upon conversion, and further allows a non-Catholic Eastern to join the Latin Rite whereas in the old legislation special authorization had to be obtained from Rome. What it does in fact then is to prohibit the Eastern Rites from growing regarding the Protestants, and allows the converts they obtained from the orthodox to easily ignore their Rite. The Eastern hierarchy do not wish to force someone to join their Rite, but would like to put a safeguard on its existence. All they seek is their right of equality in a universal, not a provincialistic Western Church.

The following chapter deals with Latinization but in more precise terms with the Latin Patriarchate of Jerusalem which is the principal instrument of Latinization in the East. Latinization is mostly associated with the Liturgy, but in considering the Liturgy, the important matter was a communique from the Holy Office which granted permission to say the Byzantine Mass in a non-oriental language, English included. However the anaphora, or canon, had to remain in the oriental language, which is Arabic. Kyr Maximos IV best expresses his view on this restriction in this manner. "Can the language of Bossuet, Dante, John of the Cross, Newman, and Peter Canisius be considered less sacred than the language of the Koran?" He also offers some suggestive norms to be used in determining the vernacular text and the advantages which can be derived from its use.

In the final section of the volume, the Patriarch frankly relates the present concerns of his Rite and his views on them. Since a discussion of each is hardly matter for a review, they shall be mentioned with a brief sketch of the Patriarch's views. *Communicatio in sacris*, should be mitigated in reference to the Orthodox; they should be considered generally only materially in dissidence; but all care must be taken to avoid indifference, error and scandal. *The date of Easter* for East and West should be the same, for it is causing great difficulty in the Eastern countries. *The Liturgy* should be adapted to time and place, but in regard to the Eastern Rites, for ecumenism, the corresponding dissident group should be consulted, and all must realize that only necessary changes are to be made. There is a permanence to the Liturgy too. *Vernacular* needs to be increased. *Obligatory attendance at Mass* should be given a secondary emphasis to attend-

ing for love of God. *Decentralization* is for the good of the Church. The point is not to make nuncios super bishops but grant the bishops their place in governing. Internationalize the Curia so the Church is effectively universal. The *non-infallible magisterium* is a reality. Regarding the *source of episcopal power*, it is tendentious and erroneous to state that the Roman Pontiff is the final source of all power in the Church. This is not to deny that the Pope has power over all. *The collegiate nature of the Episcopate* ought to be restored, and a means would be the recognition that the assembly of the hierarchy in a country has real legislative authority. Regarding *the power of the bishops*, such things as faculties ought to be abolished. The bishop in his church has, by divine positive law, all the powers necessary to govern his flock. For sufficient reasons some powers can be reserved but only in serious cases where the general interest of the Church demands. *Emigrants of the Eastern Rites*, since the Holy See recognizes the equality of all Rites and recommends special dioceses for the faithful of the Eastern Rites, should be given their own hierarchy especially in America where they exist in the hundreds of thousands.

These are but a few of the ideas expressed in this work. Probably its most significant message is this: If the Church seeks to reunite the dissidents, it must rid itself of Western provincialism and act in terms of its great catholicity. Only when this is done, can there be hope of so magnificent a reality.

—Joachim Haladus, O.P.

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PREACHING. Edited by Roman Drury. New York, Sheed & Ward, 1962. pp. 149. \$3.50.

TO PREACH THE GOSPEL. By Paul Hitz, C.S.S.R. New York, Sheed & Ward, 1963. pp. 209. \$3.95.

It is a pleasure to welcome two distinguished books to the contemporary literature on preaching—Father Ronan Drury's collection of papers from Irish ecclesiastics and Father Paul Hitz's vibrant book on mission preaching. The two works are quite dissimilar in tone and scope. The Drury symposium ranges far and wide over the entire area of preaching theory and practice while Father Hitz's work is a compact, deeply felt argument for substantial reform in mission practice in the modern world. Yet both are destined to bring light and inspiration to preachers and

preachers-to-be, who face now or in the future the demands and consolations of the ministry of the word.

Of the many chapters in Father Drury's collection I would recommend especially Father Davis' chapter on "The Theology of Preaching." It is a clear and forceful restatement, indeed, an expansion of the key notions in his famous article in *The Clergy Review*; then Father Hanrahan's informative and forward-looking chapter on "Mission Preaching," with its frank and judicious confrontation of the criticism levelled at mission preaching in our time, also Father O'Brien's chapter on "The Moral Sermon" which makes out a strong case for a more profound, positive and joyful tone in moral preaching. Monsignor Boylan's contribution on "Scripture and Preaching" adds clarity and relevance to the many voices calling for founding the work of preaching on the living word of God. Father Drury's own closing chapter on "The Sermon Delivered" is marvelously practical in its treatment of the language of the preacher and its second section on Delivery is a compact study of the mechanics of delivery which might serve, just as it stands, as a brief manual of the art of delivery.

Comparison of the Drury volume with Father Hitz's book would be not so much odious as simply unfair to both, for the latter, far from being a collection of diverse ideas and matters, has the force and urge of a single-minded purpose behind it plus the unity of a single developed idea, the true nature and function of mission preaching. The argument in "To Preach the Gospel" is at the same time the statement of a preacher's preaching creed, the evident reflexion of his own preaching practice and the proclamation of his holy ambition to bring mission preaching back to its glorious evangelical roots in the kerygma of Christ and the Apostles. Father Hitz speaks with authority, with enthusiasm, with persuasive logic and with an admirable theological sense which compels admiration, assent and, yes, gratitude, for he truly enlarges our vision of what preaching is according to God's plan and what it can be according to man's loving accommodation to God's plan. The first two sections on "The Criterion of the Apostolate" and "The Exemplar of Mission Preaching" provide a formidable instrument for his critique of mission practice in the Catholic world of today, a critique that is blazingly strong and clear about the present while being very fair to a past that tends still to overwhelm the present with its fierce moralism and its dated suppositions of a truly Christian milieu or social catechumenate. Furthermore the critique of current mission practice broadens out, in the fourth section, into Father Hitz's own program for a renewal of mission preaching in our time, a preaching that will



be, in his view, "historical," "paschal," "eschatological," "ecclesial," "existential" and truly "evangelical." If these designations sound bookish or academic, let the reader be informed that in Father Hitz's closely reasoned and resonant style they come alive as a truly apostolic appraisal of the apostolic work of mission preaching.

Of special value also are his views on the kerygma, on the preaching of the Pasch or Easter mystery, and on the notion of conversion as the irreducible purpose of mission preaching, initial conversion, or re-conversion to grace, or (of unique importance in our time) that first mature awakening of faith which constitutes a veritable new life for the adult Christian. No mindless zealot, Father Hitz allows a rightful place for those other forms of the ministry of the word: for catechesis, for didascalia and other instructional modes of preaching which differ from mission preaching. His heart, of course, and his dedicated life, and this dedicated book, are saved for the latter, for that work of evangelization which is the mission.

—D.R.

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THE CHURCH OF CHRIST. By Maurice Bonaventure Schepers, O.P. Engelwood Cliffs, Prentice Hall, 1963. pp. 118. \$3.95 (hard cover) \$1.50 (soft cover).

It is the work of the wise man to order things well. The wise man of theological reflection will so order himself so that his faith can marvelously seek understanding. Knowing the author of this little book on the Church and having the experience of hearing his lectures and talks on the Church, I call *The Church of Christ* the result of much wise thought and contemplation.

Students of theology are familiar with the Emanation-Return theme for understanding that part of sacred teaching concerning the Creation: creatures come forth from God as their beginning (alpha) and go back to Him as their end (omega). Because "the Church belongs to Christ" and "depends on him," because "She is his creation, and as such proceeds from him and returns to him," then this theological concern about the Mystery of the Church is similarly viewed through the theme of emanation and return.

Thus, *The Church of Christ* considers its subject, the Church, both in her very being and constitution given her by Christ and in her activity bringing her to Christ. Before anything else, however, Fr. Schepers considers him who brought the Church into being, him to whom the Church

makes her way, and him in whose image the Church is conformed: Christ. This beginning chapter well makes its point: she is Christ's Church; to him belongs her existence, her movement to achieve fullness, and her imaging of his teaching and sanctifying.

The Constitution of the Church is first statically considered, in her creation, her membership, and her offices; then there is a dynamic examination of her powers of teaching and governing. In this first section, there is great reliance on Saint Paul, especially in his letter to the church at Ephesus and on Pius XII in his letter to all Christians, on the Mystical Body. The section devoted to membership in the Church provides many helpful principles for surveying all the implications and complications of this question.

"The Principle of Mediation" has given Fr. Schepers a means of explaining the communication of Christ's functions as Priest, Prophet, and King to the Church in her sacrament of Orders, her infallible magisterium, and her universal jurisdiction.

The second major part of *The Church of Christ* looks to the goal of the Church and her activity to attain that goal. Here, the militant operations of the Church to meet triumphantly him whom she loves are presented through the unifying appeal of the sacrament of unity: the Holy Eucharist, and the spirit of unity: the Holy Spirit.

The approach of this book is neither that of a rigid rationale, nor one of a carefree campaign; rather, it attempts and succeeds in presenting "the elements of this mystery in a way that will enable the student to penetrate its meaning and discern the relation among the aspects of the mystery."

—J.A.D.

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THE CATHOLIC AS CITIZEN. By John F. Cronin, SS. Baltimore, Helicon, 1963. pp. 176. \$3.95.

'Now is the time for all good Catholics to come to the aid of their country.' This is the idea which flows through the pages of this book. In fact, the book can be viewed as a commentary and amplification of its meaning.

The author's thesis is that the Catholic, by reason of his religious commitment, can make contributions towards the betterment of his country. But these contributions will never be realized unless the Catholic measures up to certain standards.

As a Catholic his task is to form the image of Christ in society. An obvious prerequisite for achieving this is the formation of the image of Christ in himself. Before he can baptize society, he must himself be confirmed.

There is also a basic attitude required on the part of the Catholic as a citizen. He should take seriously the problems which confront his country.

After these two preparations only one thing remains before he can come to the aid of his country. He must take the time and expend the effort required to become informed on the issues involved. Without knowledge of what is going on it is difficult to do something about it.

The greater part of this book is concerned with providing the reader with such information. The author offers the fruits of his long years of service in the field of social action.

He first discusses the individual, the family and society. Then he moves on to considerations of specific problems, such as race relations, Christian unity, religious tolerance, and some reflections on political and economic problems.

He also stresses the point that now is the time for the Catholic to act. Now is the time for Catholics to come to the aid of their country.

—J.P.

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CREATIVE PERSONALITY IN RELIGIOUS LIFE. By Sister Marian Dolores, S.N.J.M. New York, Sheed & Ward, 1963. pp. 179. \$3.50.

Stimulants are part of our life. They assume a variety of shapes for a variety of purposes; they range from highly concentrated chemicals to the more subtle influences of a decorative color scheme. Generally they are supposed to help us to do whatever we are doing better.

A man's ability to understand himself and others is one of his most important abilities. But if individual men are expected to make acts of understanding, they must first be surrounded by an atmosphere of educated opinion.

It has been Sr. Marian Dolores' purpose to help form this atmosphere by writing *Creative Personality in Religious Life*. The book is a general presentation of both the basic and the more immediate psycho-spiritual principles which effect the relationship between the individual religious and the community in which he lives.

Beginning with St. Thomas' insistence that the soul is not imprisoned in the body, Sister draws out the observation that "a spirituality which

aspires to develop the qualities of the soul and ignores or minimizes the reciprocal influence of body and soul is a lopsided spirituality." She immediately follows this with an exposition of the concept of mental health. A more particularized view of "The Dynamics of Human Behavior" constitutes the second chapter; the obverse view follows in the "Seeds of Immaturity."

These more general considerations are looked at again as they apply first to the individual's "Personal Adjustment in Religious Life," where 'Love is the Pivotal Emotion,' and then to the community and its responsibility in the actual experience of "Community Living." It is the thrust and counterthrust of these two factors, the individual and the community, which provide the stage sets for the dramas of life. Presuming that friction will develop when these two forces constantly meet, the principles governing one method of control—mutual trust and confidence between superior and subjects—are offered in the chapter "Counseling in Religious Life." "Discussions which are free from formal protocol and which are based on mature interests in other human individuals indicate a recognition of the value of self-respect in others and promote vigorous and harmonious human relationships."

The final, seventh chapter is concerned with "Creativity" because it is the fruit of the freedom proper to religious life. Sister Dolores demonstrates that this reality has both broad and fine degrees and further that it has meaning and real value both for the individual and his community.

Sister's own maturity and wealth of experience bring a moderate and reasonable tone to the entire work which gives it great practical value. The scope of the book is very broad and necessitates rather brief considerations of particular points. But this has admirably served Sister's intention of stimulating interest and helping to provide an atmosphere conducive to understanding. Her language is simple and direct, well chosen and neatly phrased.

It may well be that many books similar to this and many years yet will be required before the cloudy air of general opinion on these psychospiritual problems is cleared. But if we expect understanding to ever come, then we must help to provide an atmosphere in which it can develop. Sister Dolores has done an excellent job. She deserves not only our praise but also our thanks.

—B.C.

SEVEN STEPS TO THE ALTAR. By Reverend P. Bernardin Goebel, O.F.M. Cap. New York, Sheed & Ward, 1963. pp. 182. \$3.50.

Here is a very interesting book for seminarians. It concerns the seven orders that they will receive throughout their years of theology. Fr. Goebel has ably explained the living realities of each one of these orders and has shown the significance and "spirituality" of them. Hence the long years of seminary training is seen for what it truly is: a carefully graduated and spiritually integrated sequence of steps, each of which is taken at the loving call of the Divine Master.

It is unfortunate that so many seminarians lack sufficient information on these orders, particularly the minor orders, which are often considered to be extinct forms of once living and meaningful offices in the Church. But the Church does not act in this way. She has retained all seven orders precisely because all seven are living realities and have a relevance that does not depend on time.

Thus this fine book helps to clear up our dimmed vision. Written in a succinct but lucid style, it enables us to look at the splendor and significance of these clerical orders.

—T.M.

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THE LITURGY AND THE LAITY. By James W. King, S.J. Westminster, Newman, 1963. pp. 175. \$3.50.

The overwhelming majority of Bishops attending the first session of the Ecumenical Council, last year, strongly voiced their own personal desires and that of their flocks for a better understanding of and renewal in the Liturgy. For the past two years, at least, publications have flooded the literary market treating this particular subject in its many facets, dimensions and varied viewpoints.

Father King's new book, *The Liturgy and the Laity*, is another leaf on the 'liturgical tree,' but one which deserves close scrutiny. It's written for you who have wondered about certain aspects of the liturgy, its history, its current movement, its application to art, music or perhaps have asked yourself, "How does the liturgy apply to me?"

Skillfully utilizing the encyclicals of the Pontiffs such as *Musicae Sacrae Disciplina*, *Mystici Corporis*, and *Mediator Dei*, Father clearly and concisely explains the liturgy and its relation to the above mentioned areas in question. The author does not attempt a complete or excessively detailed

description of the liturgy, but rather a simple and flowing explanation which can be understood by all.

Capturing the underlying and main principles of the current liturgical movement on the printed page, Father King shows the reader that the liturgy is *living* and should be a vital—an essential component of man—if it is to be meaningful. More specifically, the author aims to aid the layman to acquire a more appreciative and deeper understanding of *what* he is doing when he participates in communal worship of God, and *why* he is doing it.

Although this book is directly aimed at the laity it should also prove a great assistance to the priest in the parish.

If you are looking for a readable and simple book which will help you to understand the current liturgical movement of today or a book which will aid you to know your religion better, then this book is for you.

—T.B.

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THE ANARCHY OF FEELING. By Alexander A. Schneiders. New York, Sheed & Ward, 1963. pp. 204. \$3.85.

The emotions or feelings which each of us possess are valuable and necessary constituents of human nature in general. They add a unique richness to human life and deepen the meaning of a true human existence. Yet, these same feelings when uncontrolled by man's reasoning faculty lead to states of mental confusion and disorder, serious mental illness and the loss of human freedom. This domination of the emotions in the human personality is referred to as "The Anarchy of Feeling" by Alexander Schneiders in his recent book.

In this highly informative work, the author explores and describes the various aspects of the anarchy of feeling with the hope that the reader might learn how feelings become despotic. He also intends to demonstrate that when the emotions are controlled by reason, man is living a genuine human life, a life characterized by true freedom. Actual case studies are offered as concrete examples of how the tyranny of one or another feeling can deprive a victim of freedom in action and lead to the disintegration of personality.

Professor Schneiders shows how the feelings of love, fear and guilt when ruling as tyrants, regulate the life and social relationships of their victims. It is his contention that violators of sexual mores are expressing certain feelings and compulsions which have supplanted reason as the

guiding light of their lives. Uncontrolled feelings of hatred and hostility also rob their hapless subjects of freedom of expression. The author goes on to explain how a faulty image of oneself can lead to the anarchy of feeling. Groundless and irrational feelings of inferiority, of which "The Feminine Protest" is an expression also lead to the loss of real freedom.

One might justly wonder why people cling to these feelings even when they are aware of their destructive power. The professor offers an explanation of the twisted logic that dictates the mode of action of one dominated by the anarchy of feeling. In conclusion, the Boston College professor and practicing counsellor and psychotherapist offers remedies for the prevention and healing of the anarchy of feeling.

"The Anarchy of Feeling" is not a book intended for the professional. Those who are unfamiliar with the technical language of psychology can read it with great profit. There is minimum use of such terms and a glossary will aid the reader in his understanding of the few that are employed. The "Suggested Reading List" is another positive aspect of this book. It is meant to be a guide to those who wish to pursue further their study of psychological problems.

There are many other important and positive aspects of the work of Dr. Schneiders that could be mentioned. There are many laudatory phrases that could be used to describe it. Suffice it to say, that this book is enthusiastically recommended for all. Parents, teachers, priests, brothers, nuns, seminarians, all those who guide human persons in some way will certainly not regret, but will be tremendously thankful that they have devoted a few short hours to the reading of "The Anarchy of Feeling."

—J.V.W.

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THE COUNCIL IN ACTION: REFLECTION ON THE SECOND VATICAN COUNCIL. By Hans Küng. New York, Sheed & Ward, 1963. pp. 276. \$4.50.

Father Hans Küng, in his book *The Council in Action*, traces the short but active history of the Second Vatican Council. He is not journalistically reporting the facts (that has been effectively done by Xavier Rynne), but offering, as subtitle suggests, his reflections on, or his interpretation of, the progress achieved thus far. These reflections, many and varied, were written by him while present at the sessions as a "peritus." In this capacity, Father Küng was involved in the very action of the deliberations (insofar



as those who are not bishops may be so), and in this context, had occasion to present his views to various groups (including bishops) to whom he lectured, persuasively advocating the reforms to which he is committed.

Father Küng introduces his conciliar interpretation by the consideration of such questions as: Could the Council be a failure? What do Christians expect of the Council? and Has the Council come too late? His answers will be familiar to readers of his *Council, Reform and Reunion*, an overlapping which he admits, but he counters the rather pessimistic ring to these questions with his own positive optimism in the Council's fulfilling the expectations of Christendom.

Before pursuing his reflections chronologically, Father Küng develops the theology of the ecumenical council, pointing out that, aside from its canonical treatment in the Codex of Canon Law, the theological dimensions of such a gathering have not hitherto been elucidated. His scriptural discussion reached through painstaking process of exegesis, centers about the concept of the Church as the "Ecumenical Council Convoked by God."

Since the schema on the liturgy occupied the Conciliar Fathers for so long a time in actual discussion, Hans Küng devotes five chapters in his book to liturgical reform. Far from considering such discussion a waste of time, he explains that its importance derives from the central position of the worship of the Church and its renewal in the whole *aggiornamento*. He further emphasizes that returning, in our "Mass of the future," to the more primitive spirit of the Early Church and its communal worship will bring us closer to meeting the valid demands of our separated brethren.

In the remainder of this book, Father Küng tackles doctrinal problems, such as the difficulties involved in issuing dogmatic pronouncements and the delineation of what constitutes and what does not constitute the theological task of this Council whose function was described by Pope John XXIII as "prevelantly pastoral" in his opening address.

*The Council in Action* is not written on an even level. There are sections that rise to an ease that is almost popular and other parts which dip to profound and somewhat technical considerations. But this may well be due to the fact that the book is a presentation of Fr. Küng's on the spot reflections and interpretations of the actual progress of the first session of the Vatican II. Now that the second session is being held, Fr. Küng's work will have to be looked at in view of the actual developments of this session of Vatican II.

—R.G.D.

THE DEVOTION TO OUR LADY. By Hilda Graef. New York, Hawthorn, Vol. 45, Twentieth Century Encyclopedia of Catholicism, 1963. pp. 106. \$3.50.

This scholarly work portrays the role of the Blessed Virgin Mary as it has been developed throughout the many centuries. Beginning with an exmination of the scriptural passages attributed to Mary, the authoress exemplifies the contrasts made by the Fathers of the Church between the virgin Eve and the virgin Mary. Again, she is contrasted with the Church and is designated responsible for the bringing forth of both Christ and His Church. This section is concluded by indicating the many legends and liturgical significances of the Blessed Virgin Mary in the early centuries.

In summary fashion the controversy concerning the Immaculate Conception among the divergent schools of thought such as the Dominicans, Franciscans, Carmelites, and Servites is presented. The historical evolution of the Little Office, the Hail Mary, and the Rosary as well as other Marian devotions is synoptically shown. Opposition to the cult of Mary during the period of the Protestant Reformation as well as the Catholic reaction to this opposition is traced in fine fashion. The place which Mary as the Mother of God represents in the faith of Catholics is culminated during the nineteenth and twentieth centuries which has been called the Marian Age due to the numerous apparitions of her within this period and the two definitions of the Church concerning her Immaculate Conception and her Assumption. Lastly, an account is made of Mary's role as envisaged by non-catholic sects and the possibility of her present place in the scope of the Catholic Church as being an obstacle to the reunion of churches.

This work is truly a work of interest both for the Catholic in order that he might have an ever greater realization and appreciation of the role of Mary in his faith, as well as being an informative work for the non-catholic.

—J.A.

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CHRISTIAN HOPE. By Bernard Olivier, O.P. Translated by Paul Barrett, O.F.M.Cap. Westminster, Newman, 1963. pp. 140. \$2.95.

This little book contains more inspiration and sound theology than its size indicates. Its author blends into it the richness of biblical and Church teaching, the clarity of Aquinas' theology, the probings of modern thinkers such as Barth, Malevez, and Thils with his own contemplative insight—all "to help Catholics understand better the real meaning of

Christian hope and perhaps to introduce into their everyday lives and into the world at large this great liberating force."

Much more could be reported, but surely Fr. Olivier's central thesis will be engaging to the reader. For it reconciles the vertical orientation of systematic theology (and of perhaps too much latter day spirituality) concerning hope with the horizontal thrust of hope as it is presented in Holy Scripture.

Theological tracts on hope often consider this virtue in its essential reality, without explicit regard to the rest of the Christian life. For analytic theology, the things man hopes for are his own personal possession of God and all the necessary means to attain it; hence in this context hope has a verticle dimension. But, lived in the total complex of Christian life and vivified by charity, hope takes on an entirely new perspective. Because by charity the Christian truly loves his neighbor as himself, his hope is opened upon the world. The Christian in love with God reaches out to hope for the good of all men. Clearly, this is the hope proclaimed by the New Testaments' inspired writers: this hope sets man's heart upon the Parousia, the Second Coming of the Lord. Informed by charity, hope has a horizontal or temporal orientation, as well as its own vertical or personal one. It is certain that man's effort to renew the world in Christ Jesus will be ultimately successful and the "eager longing of creation" will be sublimely fulfilled in the New Jerusalem.

While charity never destroys our sure hope for personal happiness in God, it does broaden the scope of our hope. Hope ignited by charity, explodes upon the world. It bolsters our weakness in suffering for the kingdom of Christ; it urges us fearlessly outward for the building up of that kingdom; it confidently watches for the Lord's coming and cries out to him: "Come, Lord Jesus!"

—M.B.

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LOAVES AND FISHES. By Dorothy Day. New York, Harper and Row, 1963. pp. 215. \$4.95.

In *Loaves and Fishes*, Dorothy Day has given us a memorable, warm, and moving history of the Catholic Worker movement, whose ups and downs she recounts with love and humor. Perhaps "history" is too ominous a word for this family chronicle of all those who have associated themselves with this work, have looked on with interest, or have simply availed themselves of the hospitality found at Saint Joseph House. We are intro-

duced, through very human portraits, to all types of people who march through the pages of this book. We meet Peter Maurin of "back to the land" fame and listen to his "Easy Essays," Ammon Hennacy with his militant pacifism, the rather grumpy guest Mr. O'Connell, the holy chaplain Father Roy, W. H. Auden, Evelyn Waugh, and the countless poor.

It is this last group to whom Miss Day's great and compassionate heart goes out and for whom she works tirelessly. She writes knowingly of poverty and contrasts Lady Poverty, the Christian ideal, with the outright destitution and misery which she encounters in our progressive and industrialized civilization. She points out that institutionalized relief is not enough, but that creative Christian love—the charity of Christ—is what is needed.

This quality shines through the pages of this book in the person of Dorothy Day. This is the message of the book and, though the Catholic Worker movement is necessarily controversial with its anti-statism, pacifism, and its numerous protests against civil defense and nuclear testing, Miss Day chronicles these aspects and events of the movement without preaching. She presents her view on these topics quietly and realizes that many disagree with her. No one, whatever his views might be, can read this book without being deeply moved by the sincerity, warmth, and love of this gentle but strong woman.

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—R.G.D.

THE PRIEST AND MENTAL HEALTH. Edited by E. F. O'Doherty, and S. Desmond, New Cork, Alba House, 1963. pp. 251. \$4.95.

The giant strides in science make new demands on the learned of our day especially in the fields of psychology and psychiatry. The priest, by reason of his special relationship with his people, cannot afford to be without at least some limited competence in the field of mental health. *The Priest and Mental Health*, written to give our pastors the background they need, presents a wide range of basic ideas in the area of mental health, originally presented as lectures at the Stillorgan Conference in Ireland by priests and doctors. A paramount goal for these experts, was at once, a definition and integration of the roles played by both the priest, and the psychiatrist in their relationship with the mentally ill. Just as the soul is in proximity to the mind, so is the function of the priest contiguous to that of the psychiatrist; the formal role of each, however, is as distinct as the supernatural from the natural. The priest is a minister of grace; the psychiatrist of healer of natural ills.

Topics range over diseases of the mind and recognition of their early symptoms, normal personality development, child psychiatry, sexual deviations, current developments, the mental hospital chaplain, personality and vocation selection. Father O'Doherty's excellent work, "Psychoanalysis, Psychotherapy and Spiritual Direction," indicates the task of the dynamic psychologist, pointing out how few men can achieve maturity on their own. One well handled paper treats the root causes of scruples. Marriage questions are treated in two chapters, the accent being placed on pre-marital instruction as a preventative for most nuptial difficulties. Alcoholism is surveyed in three dimensions: a psychiatric observation, an inside story by an alcoholic, and a pastoral context. The morality of using treatments for mental ills which have injurious physical side-effects comes into question. The guiding principles offered in solution is that the inferior part must give way to the superior, soundness of the mind preferred to the health of the body. The keynote of the lecture on confessional problems of the mentally ill is the need for the confessor's true sympathy, kindness and patience with his mentally ill penitent. It should be clear to him that his supernatural function is the removal of sin and real guilt. Neurotic guilt, is essentially the psychiatrist's business, at least in its formal aspect, he can help the patient to level out the emotional heights and hollows, to release reason and the power of self control, and to free the entire personality for cooperation with grace.

The Stillorgan Conference received the counsel, support and encouragement of Archbishop John C. McQuaid, of Dublin. The text, dotted with a few familiar latin expressions, reads easily. And a convenient glossary of psychiatric terms is placed at the back of the book.

*The Priest and Mental Health* was written for you, Father, don't miss the abundant wealth of knowledge its study will afford. The material contained in this volume also makes it well worth the while of religious and seminarians.

—K.F.

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MODERN CATECHETICS, MESSAGE AND METHOD IN RELIGIOUS FORMATION. Edited by Gerard S. Sloyan, New York, Macmillan, 1963. pp. 381. \$5.95.

Anyone familiar with Gerard Sloyan's editorial genius as exemplified in *Shaping the Christian Message* will not be frightened away by the scissor and paste, hodge-podge connotation of 'edited by.' True, a few of the

chapters have appeared elsewhere but the bulk of the work that "has come into being to enlighten the burden of those who need to have a view on catechical change" is new. Sound pedagogy is its aim. The opening chapters treat of ways in which God's word comes to us in the Church—revelation, liturgy "and the formal affirmations of faith made in creed, council and catechism." Then the first of Father Sloyan's two contributions enters upon an historical consideration of catechetical development terminating with a brief exposé of the sacro-sanct *Baltimore Catechism*. The greater part of the work, however, is a step by step approach to the child, the adolescent, and the young adult built upon an adequate knowledge of the Message that has been handed down to us, united with utter fidelity to its mode of transmission.

"Balance," best describes this work. A mean is maintained between theory and practice, a virtue lacking in many contemporary works with similar objectives. An outstanding example of this sense of proportion is Sister Mary Nona McGreal's "Growing up in Christ: Religious Education in Seventh and Eighth Grades," which begins with an exploration into the child's mind, i.e. his self-consciousness, his need for identification; probes into how this knowledge aids one in planning a catechetical program in general; and concludes with a particular application in instruction on the virtues. Articles by Sister Maria de Cruz, Fr. Cooke and Marc Oraison are of particular merit.

Perhaps a later work by Father Sloyan may remedy this present work's predominant shortcoming; lack of adequate attention given the "Public School Problem." Invariably an appendaged item in most catechetical writings, this subject "crys to heaven for vindication." For in a true sense it is the instructor in the rural area who depends on *written* works to fill the void left by the absence of symposiums, conferences and lectures that are more readily available in the greater urban areas throughout America.

—X.M.

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THE GOLDEN RING. By T. W. Burke. New York, McKay, 1963, pp. 176. \$3.95.

Prompted by his work as parish priest in England, Fr. Burke felt the need for some written matter which would supplement his conferences to young couples preparing for the sacrament of Matrimony. No book he found explained "This is how God made marriage. This is how he wants your marriage to be." With this thought in mind, Father Burke himself undertook the job of writing such a book.



With the Holy Scriptures as a backdrop Father develops the wonderful drama of marriage. In Genesis we read that God created man in His image and likeness, that is, "with the power to create and the power to love such as we do." God made man and woman to better reflect this love and fruitfulness of Himself. Hence the very essence of marriage, love and fruitfulness, has its origin in the very bosom of the Blessed Trinity.

Fr. Burke then explains how God made a marriage between His Son and humanity and how this should serve as an exemplar of all marriages. He discusses divine grace and the body in the work of reflecting this union of Christ with humanity. The position of the child in marriage, of the Christian family in the world, of the Christian family in the Church are next examined. The final chapter explores the relationship between virginity and Christian marriage.

This is definitely "a book to help many to bring greater sanctity and happiness into their married lives." It is recommended not only to the married and to those preparing for Matrimony, but also to priests who help prepare young people for marriage and to the seminarians whose duty that will be one day.

—F.H.

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THE RESURRECTION OF CHRIST AND OF CHRISTIANS. By Paul Bourgy, O.P., translated by Raymond E. Marieb, O.P. Dubuque, Priory Press, 1963. pp. 88. \$.95.

Peter Abelard referred to the Apostle's Creed as the *Summa Fidei* (Sum of the Faith) because it contains all the essential doctrines of the Catholic religion. Because of its presentation of all the essentials of the pascal mystery, Father Bourgy's book, *The Resurrection of Christ and of Christians*, could well be called the *Summa mysterii pascalies* (Sum of the Easter Mystery).

In language which is clear and succinct, Fr. Bourgy unfolds for us the beauty and richness of this central mystery of Christianity. Because the achievement of Christ in His death and resurrection cannot be fully appreciated without some awareness of the horror of sin, Father begins with a discussion of sin and its consequences, suffering and death. Having set the scene for the coming of the God-man, he next considers the Incarnation and the Redemptive death of Christ. Father Bourgy then explains the resurrection as "the sign, proof, and manifestation" of Christ's victory on the Cross. The significance of this victory and especially its meaning



for Christians is well developed. The last chapters deal with the last days and their final consummation in the Second Coming of Christ.

Because of its lucid presentation and fluid development of the resurrection, the book is wholeheartedly recommended to all christians. Having meditated on its pages, one would greatly enhance his appreciation of the resurrection itself as well as his own Christian life and responsibilities.

—F.H.

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THE BIBLE AND THE UNIVERSE. By Evode Beaucamp, O.F.M., translated by David Balhatchet, Westminster, Newman, 1963. pp. 200. \$4.75.

Lest the prospective reader be misled in assuming that this is merely another look at Genesis I-II, we note the illuminating sub-titles of the original 1952 thesis which this present work substantially reproduces: "Vision of the Universe and the History of Salvation." "An Essay in the Theology of Material Realities of the Old Testament."

"And God saw all that He had made and found it very good" (Gen. 1:31). Fr. Beaucamp traces the dynamic nature of the Hebrew people's discovery of this vital truth and its significance in their history as taught to them by Yahweh, The God of Israel, and suggests that we may gain new insights into the history of man and his evolution by re-examining the Pedagogue, the pedagogy and the pupil. "In our opinion," Fr. Beaucamp writes, "only the Bible has been able to offer an harmonious vision of total reality, in which the destiny of man is perfectly situated in the organization of the surrounding world." The central theme is the Covenant. Successive chapters, returning time and again to this point, relate its historical then its cosmological significance to the Israelite culminating in a welding of these two notions with the loving Providence promised in the "Love-pact" made at Sinai.

The energetic style, highly charged with Biblical texts here to for passed over in works of a similar nature give additional value to this book, not only for the novice but also the master not already familiar with the original French work.

—X.M.

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THE BIBLICAL DOCTRINE OF VIRGINITY. By Lucien Legrand, M.E.P. New York, Sheed & Ward, 1963. pp. 167. \$3.50.

The concept of virginity as contained within the ambit of Catholicism is often misconstrued. Malformed notions cannot be attributed to the critic

of virginity alone, for sadly enough, many Catholics, though accepting the doctrine of virginity, are as culpable as the critic on this account.

Basically the errors, vestiges of the pagan and ancient Judaic notions, arise from an over-emphasis of its negative aspect. The pagans bore virginity's yoke stoically as a means to natural virtue, while the Hebrews looked upon it as a horrible disgrace.

The vehicle for dispelling the errors and clearing the way for the in-road into the total essence of virginity presents itself in the form of Lucien Legrand's slim but abounding book. It is divided into three sections dealing respectively with the prophetic, sacrificial, and spiritual values of virginity. Each of these major divisions in turn is scrutinized with references from the Old and New Testaments serving as sources of substantiation and explanation.

In the first two sections, Fr. Legrand uses his thoroughly penetrating familiarity with Scriptures together with his facility in the Biblical languages to develop the etymology of the word and the evolution of its significance in the Old and the New Law.

In the closing part of the book, the synthesis is made and the relations of virginity to liberty, to charity, and to spiritual fecundity in the Church are brought out.

The book is recommended for all. It is a valuable means to a concrete, Scriptural understanding of Christian virginity. An index to Scriptural references and an index of Greek words cited in the work are additional advantages of the work.

—A.D.

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THE CATHOLIC CAMPUS. By Edward Wakin. New York, Macmillan, 1963. pp. 204. \$3.95.

In *The Catholic Campus*, Mr. Wakin has taken an objective and statistical look at Catholic colleges and universities in America. He views their achievements, defects, ideals. To survey such a vast and diverse subject as Catholic higher education would be impossible for a single volume. The author therefore considers only representative institutions. For instance, Catholic University is studied as fundamentally a post-graduate school; Rosary College represents the suburban liberal arts school for young women; St. Louis University, a big-city coeducational institution. In all, eight colleges come under the author's consideration. The final chapter, "The Changing Catholic Campus," gives some observations on

the improvements being made in Catholic higher education. Also noted are attempts at improvement which in the long run may prove futile.

—F.Q.

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THE DISCERNMENT OF VOCATIONS. By Raymond Hostie, S.J. Translated by Michael Barry. New York, Sheed & Ward, 1962. pp. 160. \$3.50.

A vocation is a multifaceted affair ranging all the way from the mere declension of a Latin noun to the mysterious dynamism of supernatural grace. It involves a myriad of component parts which must fuse together to answer the question: "Do I really have a vocation?" Unfortunately, all too often the process of discerning an answer proves to be a cause of fear and anguish for both the aspirant himself and his advisors.

Fr. Hostie in his modest but thorough treatment allays such fears accompanying the difficult duty of vocation discernment. He is clear and precise in style offering a multitude of lucid examples borrowed from his wealth of experience as a priest and psychologist.

The book is divided into six parts. First the true meaning of a vocation is developed. Then those responsible for the task of discernment are named and the value and sphere of each of their contributions is given. It is here the part that medicine and psychiatry play in a vocation are described. Having defined the term and distributed the responsibilities, discernment with regard to the external and internal aspects of a vocation are then probed with great care. Fr. Hostie offers some excellent insights and at the same time points out some of the pitfalls in discerning. Next the decision itself and its manner of attainment are viewed.

Up to this point the book concentrates upon the speculative side of discernment. However, in the final section the practical aspect is brought into focus, manifesting a noteworthy treatment in which the actual principle developed in the first part of the book are applied. In his application the author traces discernment during the span of a vocation at various levels, from its first stirrings up to and even after the final commitment has been made.

Primarily it is a book for priests, nuns, advisors, and all others who share in the responsibility of discernment. However, the level-headed aspirant and his parents will find it a great help in explaining their roles in so paramount a decision. The book is by no means exhaustive, but then it doesn't pretend to be. It gives clarification and definition to the prin-

ciples which are to be followed and sets down a plan to be pursued. The burden of completion rests upon the individual. Hence, it is a first step—indeed a giant step forward—toward fulfilling a need in this difficult area.

—A.D.

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ANGELS OF GOD. By Daphne D. C. Pochin Mould. New York, Devin-Adair. pp. 192. \$3.95.

Determined to do her part in giving God's messengers their rightful place in the modern world, Dr. Pochin Mould has presented her thoughts in a book heartedly concerned with the angels.

From the introduction of the book to its conclusions, *Angels of God* reveals its concern with the angelic existence, nature and trial; it treats of the resplendence of their hierarchy, their mission of guardianship; it examines the sources of our information about the nature and activity of the angels and the devotions which have sprung up throughout the years.

Dr. Pochin Mould has mediated upon the Scriptures, has studied the theologian-saint (not coincidentally named, 'angelic'), and has delved into the shrines and legends. Finally she has presented her thoughts on the angels along these three lines.

*Angels of God*, devoid of complication and controversy, presents the Doctor's meditations, studies and devotions on the angelic beings in an easy-to-read style.

—J.A.D.

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IN THE REDEEMING CHRIST. By F. X. Durrwell, C.S.S.R. Translated from the French by Rosemary Sheed. New York, Sheed & Ward, 1963. pp. 292. \$6.00.

*In the Redeeming Christ* is a "collection of notes about the spiritual life . . . an avowedly fragmentary work, whose chapters have no strictly logical arrangement." Thus a great biblical scholar appraises his own work. It is not Fr. Durrwell at his best, unfortunately, and to expect to find here a classic such as *The Resurrection* would be a mistake. Instead, as the author indicates, there is a collection of random essays on the spiritual life. They make fine spiritual reading—with some theological reservations—but hardly justify the subtitle: "Toward a Theology of Spirituality." It is hoped that when Fr. Durrwell is relieved of the time-consuming burden of Office, we may once again enjoy the fruits of his proven scholarship in the field of biblical theology.

—A.B.

THE CHURCH AND THE SACRAMENTS, by Karl Rahner, translated by W. J. O'Hara. New York, Herder and Herder, 1963. pp. 117. \$2.25.

Another in the series of *Quaestiones disputatae* about various problems currently under discussion in the Church, the theme of this essay is an attempt to solve the problem of the relation between the Church and the sacraments. Fr. Rahner intends to show the nature of the Church as the primal sacrament, thereby solving the problem of the relation of the sacraments to it, and the problem which has come more to light in these days of ecumenical dialogue of the institution of the sacraments by Christ.

The essay is divided into two parts: The Church as the Church of the sacraments; the various sacraments as acts in which the Church's nature is fulfilled.

Defining the Church as the abiding presence of that primal sacramental Word of definitive grace, which Christ is in the world, effecting what is uttered by uttering it in sign, Fr. Rahner finds the Church the truly fundamental sacrament, the well-spring of the sacraments in the strict sense. The efficacy of the sacraments is precisely that of signs: by signifying, to effect what is signified. The Church is the visible outward expression of grace in the sense that in the Church God's grace is given expression and embodiment and symbolism, and by being so embodied, is present.

Rejecting the explanations of the causality of grace as physical, moral, or intentional causality, the author explains his theory of symbolic causality. The sacramental sign is cause of grace in as much as grace is conferred by being signified. And this presence (by signifying) of grace in the sacrament it would be possible to see that the existence of true sacraments in the strictest traditional sense is not necessarily and always based on a definite statement, which has been preserved, or is presumed to have existed, in which the historical Jesus Christ explicitly spoke about a certain sacrament. A fundamental act of the Church in an individual's regard, in situations that are decisive for him, an act which truly involves the nature of the Church as the historical, eschatological presence of redemptive grace, is *by that very fact* a sacrament, even if it were only later that reflection was directed to its sacramental character which follows from its connection with the nature of the Church.

The second half of the essay explains the various sacraments as acts in which the Church's nature is fulfilled. The Church as historical sign

of grace only attains the highest actualization of her own nature when grace is victorious—that is, when the subjective holiness of the individual is achieved through it—and also is tangibly expressed. This is then considered, showing that the sacraments precisely as events in the sanctification of the individual have an eccesiological aspect.

Whether to avoid some needless discussion or to avoid scandal, it is noted twice: in the general introduction, and in the preface, that in this matter of the relation of the Church and the sacraments there is no official position, no definition by the Church. The Encyclical Letter *Ad Petri Cathedram* of Pope John XXIII encouraging discussion of theological problems is quoted. Throughout the essay, Fr. Rahner shows his orthodoxy, so there can be no criticism on that point. As stating a theological opinion, this is a good introduction—for those who are somewhat acquainted with the problem—to a question which shall most probably be discussed in the Council.

—W.R.

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UNDERSTANDING BIBLICAL RESEARCH. By Luis Alonso Schokel, S.J. New York, Herder and Herder, 1963. pp. 130. \$3.50.

Pamphlets, guides and magazines devoted to scriptural questions have suddenly appeared on the market, witnessing the great upsurge in biblical interest. Yet recent trends in this area have proven a source of confusion to the public at large, bringing suspicion to some minds and solace to others. In this concise volume Fr. Alonso Schokel clearly outlines the background and method of the contemporary approach to scriptural studies, devoting half the book to the historical evolution of exegetical viewpoints.

The Protestant Reformation initiated a series of reactions that continued until the early twentieth century. The Church strongly responded to the reformers by emphasizing her position as authentic interpreter of God's revelation. While the Council of Trent responded to the situation by promoting biblical studies, the seventeenth century heralded a period of stagnation and lack of originality. The rigorous methodology of the Rationalists and their denial of the supernatural produced an apologetic response on the Church's part, thus giving rise to an extreme conservatism. Those Catholics who appreciated the validity of some Protestant methods were held suspect by defensive scholars. Certain restrictions followed but pioneer efforts gradually commenced under the leadership of Père La-Grange. A more liberal view of biblical studies developed until Pius XII



officially blessed the new methods in his encyclical *Divino Afflante Spiritu*.

The second chapter examines more specifically the method known as "biblical criticism." Tracing its development, Fr. Schokel points out the balanced attitude toward the Bible which the Church enjoyed right from its inception. Original attempts were made at "criticism" as early as the seventeenth century and we find further contributions being made in subsequent decades. Yet, the efforts of these pioneers were frequently thwarted, thereby permitting Protestant scholarship to assume the lead. When the apologetic attitude finally subsided, we find the former rationalist Protestants appreciating the supernatural character of the Bible and, at the same time, Catholics becoming more disposed towards scientific approaches. Archaeology also played a prominent role during this period and gradually it became appreciated not as a proof for or against the Bible but as a tool for gaining a proper perspective of sacred history.

The third and last chapter is devoted to the question of literary problems. The author here describes the difficult task that the exegete has in uncovering the literary form, the key which can open for the reader the sacred writer's purpose. After exemplifying a problem of historicity, the book concludes with a summary of Catholicism's viewpoint over the past fifty years.

To all who are concerned with this vital problem Fr. Alonso Schokel offers an elucidating and popular approach to a most controverted area. Those who read it will find that the title's promise has been fulfilled.

—C.R.

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#### BRIEF NOTICES

Another *Missal for Young Catholics* has been published (Paulist Press, 1963, \$1.50). The texts of the Mass, the selected propers for many of the major feasts and a number of commons have all been simplified so as to make them readily intelligible to children. The missal is illustrated by Etienne Morel. There is enough to this children's missal to make it interesting and sufficient; there is enough left out to save it from being too much to handle.

*Saints: Adventures in Courage* by Mary O'Neill (Doubleday, 1963, \$4.95) tells the stories of fifty-two saints. The stories are based on historical fact for the most part; "included in a few of them are beloved old Christian legends without which it would be impossible to tell the story of the

saint in question." The jacket notes that this book is for children up to twelve. But the charm of the stories and the excellent illustrations by Alex Ross make it a book which would be of interest to one of almost any age.

The second volume of *The Law of Christ* by Bernard Haring (Newman, 1963, \$8.50) is concerned with Special Moral Theology. Its instructive burden concerns life in fellowship with God and with man. It reviews the meaning of man's personal relation to God and his fellows as it is guided by the Commandment of Love.

The *Proceedings of the Society of Catholic College Teachers of Sacred Doctrine* for 1963 have been published by the Society itself (Regis College, 1963). The articles by Augustin Léonard, O.P., R.A.F. MacKenzie, S.J., Sister Mary Anthony, O.S.B. and shorter statements by Edmund J. Hogan, S.J., William A. Wallace, O.P., and Francis J. Braceland concern the relations of Christian Doctrine to various fields such as science, psychiatry, scripture, the contemporary world and individual psychological development.

The eighth in the "Questiones Disputatae" series is *Peter and the Church*, which is an examination of the thesis of the prominent Protestant theologian Oscar Cullmann concerning the primacy of Peter by Otto Karrer. Cullman asserts that no conclusions can be derived from the primacy concerning the apostolic succession and indeed the papacy, for Peter yielded his primacy to James the Less. Cullman had hoped for a calm and frank response from the Catholic side. This is Father Karrer's answer. (Herder and Herder, 1963, \$2.25).

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## BOOKS RECEIVED

*Nicholas Wiseman*. By Brian Fothergill. Doubleday, 1963. pp. 303. \$4.95.  
*St. Francis Xavier*. By Jean-Marc Montguerre. Doubleday, 1963. pp. 165.  
\$3.50.

*The Laurels and the Tiara*. By R. J. Mitchell. Doubleday, 1962. pp. 286.  
*St. Laurence of Brindisi*. By P. Arturo Da Carmignano, O.F.M. Cap. Newman, 1963. pp. 165.

*John XXIII*. By Leone Algisi. Newman, 1963. pp. 288. \$5.50.  
*True Devotion*. By Grignon de Montfort. Alba House, 1962. pp. 204.  
\$2.50.

*African Apostles.* By Elizabeth Matheson. Alba House, 1963. pp. 224. \$3.95.

*Chicago Stories.* By George Ade. Regnery, 1963. pp. 278. \$5.95.

*Nuptials without Love.* By Estelle Casalandra. Kenedy, 1963, pp. 312. \$4.95.

*The Shroud.* By John Walsh. Random House, 1963. pp. 202. \$4.95.

*The Idea of Justice and the Problem of Argument.* By C. Perelman. Humanities Press, 1963. pp. 212. \$5.50.

*Only Son.* By Walter Farrell, O.P. Sheed and Ward, 1955. pp. 244.

*Rest Awhile.* By P. J. Gearon, O. Carm. Carmelite Third Order Press, 1962. pp. 315.

#### PAPERBACKS

*We Live with Our Eyes Open.* By Dom Hubert van Zeller, O.S.B. Image, 1963. pp. 152. 75¢.

*Your Child's World.* By Robert Odenwald, M.D. Image, 1963. pp. 194. 75¢.

*Blithe Spirits.* edited by Dan Herr and Joel Wells. Image, 1963. pp. 236. 85¢.

*Prayer in Practice.* By Romano Guardini. Image, 1963. pp. 159. 75¢.

*A History of Philosophy.* By Frederick Copleston. Image, 1963. Vol. 4. pp. 400. \$1.35.

*The Sands of Tamanrasset.* By Marion Preminger. Image, 1963. pp. 264. 85¢.

*On the Love of God.* By St. Francis de Sales. 2 vols. Image, 1963. 95¢ each.

*The Protestant Reformation.* By Henri Daniel-Rops. Image, 1963. 2 vols. \$1.35 each.

*Freedom of Choice in Education.* By Virgil Blum, S.J. Deus Books, 1963. pp. 224. 95¢.

*Shaping the Christian Message.* Edited by Gerard Sloyan. Deus Books, 1963. pp. 256. 95¢.

*The Splendour of the Church.* By Henri de Lubac, S.J. Deus Books, 1963. pp. 352. \$1.25.

*Joseph the Silent.* Michel Gasnier, O.P. Deus Books, 1963. pp. 158. 95¢.

*Seven Great Encyclicals.* Paulist Press, 1963. pp. 344. \$1.50.

*The Book of Job.* Paulist Press, 1963. pp. 94. 50¢.

*The Book of Psalms.* Paulist Press. pp. 80. 50¢.

*The Life of Faith.* By Romano Guardini. Deus Books, 1963. pp. 127. 75¢.

*The Machiavellians.* By James Burnham. Gateway, 1963. pp. 298. \$1.95.

*The Prince.* By Niccolo Machiavelli, Gateway, 1963. pp. 148. 95¢.

*The Structure of God's Plan.* By Abbot Marmion. B. Herder Book Co., 1963. pp. 160.

*Well Done, Brother Juniper.* By Father Justin McCarthy, Doubleday, 1963. pp. 88. \$1.00.